॥ AUM ॥

RIGVEDA

ऋग्वेदः

Vol. I

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

Exclusive Digital Distributor:
AGNIVEER

Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

No part of this publication may be reproduced, distributed, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning, printing, emailing, online storage, link sharing, file-copying or otherwise without prior written permission of Agniveer.

This digital edition is for single individual use only. Please purchase additional licenses for use by more than one person.

Your cooperation will help us bring more gems of Indian culture to forefront and support the cause of humanity.

© Dr. Tulsi Ram

ISBN : 978-81-7077-155-0

Publisher :

Vijaykumar Govindram Hasanand

Delhi.

Edition : First, 2013

Price : Rs. 700.00

RIGVEDA Vol. I *by* Dr. Tulsi Ram M.A., Ph.D.

P Q

Dedication

The Mother's Gift

For all her children



Your path is up and onwards,
Never downwards

S R

Homage, Thanks and Acknowledgements

Homage to Jyeshtha Brahma, the Eternal Guru.

Homage to Immanent Brahma and Will Divine

Homage to Mother Trinity of Ida, Saraswati, Mahi with Barati.

Homage to the Rshis from Brahma to Dayananda.

Homage to Vedic scholars and teachers.

Homage to parents for inspiration and blessings.

Homage to the sacred memory of my wife Maya Jyoti who waited until the last word of this project was written.

Thanks and best wishes to my son Gianendra Sharma for his long, continuous, relentless and indispensable dedication to the practical management of this project till the completion.

Thanks and best wishes to my daughter Indira Sharma and son-in-law Gulab Sharma and my brother Ram Kishan Sharma, wishing, waiting and assuring, with Gianendra Sharma, the publication of this work.

Thanks to Shri Ajay Kumar Arya, of Messrs Govind Ram Hasanand, Delhi, for the start of this publication project.

Thanks to Shri Dharampal and Shri Rajvir Shastri of Arsh Sahitya Prachar Trust for this publication.

Thanks to Sarvashri Amar Erry, Bhai Anand Roop Narain, Aditya Kumar, Amar Uma Das, Doody Ross, Ashwini Kumar, Dr. Ravi Prakash Arya, Pandit Satish Prakash, Sat Chopra and members of Arya Samaj Markham, Toronto and Shakti Nagar (Delhi), Dr. Dharma Vira, Secretary,

Paropakarini Sabha, Ajmer, Acharya Gianeshwar of Darshan Yoga Vidyalaya, Roger (Gujrat), and Shri K.C. Garg Manager, Rukmini Devi Public School, Pitampura, New Delhi for their generous offers of practical help, assistance and cooperation toward publication of this work.

Thanks to Shri Ramesh Gupta, President Arya Samaj North America for his supprot and good wishes.

Thanks and homage of gratitude to the scholars and translators of the Vedas from Swami Dayananda to the present day: Shripad Damodara Satavalekara, Pandit Jaya Deva, Pt. Tulsi Ram Swami, Pt. Kshema Karana Das Trivedi, Prof. Vishwa Nath Vidyamartanda, Pt. Dharma Dev Vidyamartanda, Acharya Vaidyanath Shastri, Swami Satya Prakash, Pt. Devi Chand and a lot many others.

I cannot forget Professor Vachaspati Upadhyaya, Vice-Chancellor, Lal Bahadur Shastri Vidyapeeth, New Delhi, who first read the manuscript of the "Voice of Yajurveda" and enthusiastically encouraged me to go ahead with translation of all the four Vedas for lovers of the Rshis' tradition.

Thanks to all the schollars who read the manuscript and expressed their candid openions on this work.

—Dr. Tulsi Ram Sharma

CONTENTS

S.No.	Particulars	Page
	From the Publishers Desk	vi
	Homage, Thanks and Acknowledgements —*Dr. Tulsi Ram*	vii
1.	About the Author	x
2.	Foreword —*Prof. Dr. Subhash Vedalankar*	xiii
3.	About Dr. Tulsi Ram Sharma's English translation of the Rigveda —*Dr. Krishan Lal*	xvi
4.	English Translation of Vedic Hymns : An Opinion—*Dr. Bhawanilal Bhartiya*	xvii
5.	Message —*Dr. Balvir Acharya*	xviii
6.	Message —*Prof. Mahavir*	xix
7.	Appreciation —*Dr. Baldev Singh*	xx
8.	Sadbhavana (Good wishes) —*Dr. Umakant Upadhyaya*	xxi
9.	To the Reader —*Dr. Tulsi Ram*	xxii
10.	Introduction —*Dr. Tulsi Ram*	xxx
11.	Diacritical Marks of Transliteration	xliv
12.	RIGVEDA :	
	MANDAL-1	1-852
	MANDAL-2	853-1057
	MANDAL-3	1058-1218

—::0::—

About the Author

Dr. Tulsi Ram Sharma

Dr. Tulsi Ram Sharma M.A. English (Delhi, 1949), Ph.D. (London, 1963) has been a university professor, academic administrator, researcher, and writer of long standing with prestigious assignments:

Lecturer in English, Hans Raj College, Delhi

Reader in the Department of English, Kurukshetra University, Kurukshetra (Haryana)

Principal Shivaji College, Delhi

Principal Swami Shraddhanand College, Delhi

Visiting Ford Foundation Scholar, University of Leeds, Leeds (UK)

Professor of English, Department of Languages, B.I.T.S. Pilani (Rajasthan)

Professor Head of the Department of English, Maharshi Dayanand University, Rohtak (Haryana)

Besides his professional studies of secular literature in English, Hindi, Sanskrit and Urdu, Dr. Tulsi Ram Sharma has devoted his life and time to the study and discipline of Sacred literature, specially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran, and the writings of Swami Dayananda, and Swami Vivekananda, in search of the essential values of Sanatan Vedic Dharma with reference to their realisation in life and literature through social attitudes, collective action, customs, traditions, rituals and religious variations across the fluctuations of history.

Dr. Tulsi Ram Sharma's research and publications include:

The Neo-Classical Epic: an Ethical Interpretation (Delhi, 1971)

Trading in Language: The Story of English in India 1781-1981 (Delhi, 1983)

The Original Philosophy of Yoga: Commentary on the Yoga-Sutras of Patanjali (Gurukul Jhajjar, Haryana, 1989)

Bharat Main Angrezi: Kya Khoya Kya Paya (Delhi, 1997)

Swami Dayanand's Vision of Truth (Delhi, 2002)

Translation of *Nine Upanishads* (Delhi, 1992)

Translation of *Swami Dayanand's Sanskar Vidhi* (Delhi, 1995)

Translation of Swami Dayananda's short writings in *Dayananda Granth Mala* (Paropakarini Sabha,

Ajmer, Rajasthan, 1999)

Translation of Swami Satya Pati's *God Realisation through Simple Yoga* (Delhi, 2000)

And a number of articles such as:

"Swami Vivekananda's Vision of Man" (Prabuddha Bharat, 1979)

"G.D.Birla: Gandhi's child", in Birla Felicitation Volume (BITS, Pilani, Rajasthan)

"Search for a Medium of Instruction in India", in Mitra Felicitation Volume (BITS, Pilani)

"Shakespeare as a Creative Yogi" in *Shakespeare: the Indian Icon*, edited by Vikram Chopra for J.L.Halio

And now translation of the Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda Saraswati.

Dr. Tulsi Ram Sharma has spent the last ten years on this translation of the four Vedas, all the time saying: “I came for this”. While English has been the language of his professional communication, Sanskrit is the voice of his life and living.

Foreword

Veda Bhashya by Prof. Tulsiram – A step to make Vedas available to the English World

I have had the privilege of going through some of the chapters of Yajurveda Bhashya written by Prof. Tulsiram, a well known Vedic scholar and author of English language and literature. I congratulate him because he has done this translation for an average English reader who is keen to know the Vedas. Knowledge of the Vedas is like the knowledge of science. Vedic language is a scientific language and nobody can understand that without the profound knowledge of Vedangas, especially Nirukta of Maharshi Yaska and the grammar of Panini and Patanjali. Nobody can interpret the Veda mantras without these two. This translation proves that Prof. Tulsiram has done this insightful translation after doing hard work in both Vedangas.

In translating the Vedas, only literal meaning is just not sufficient, sometimes it may create confusion and contradiction. Prof. Tulsiram deeply merges himself into Vedic Mantras, thinking deeply about words, derivatives and analyzes the hidden nuances of meaning in their context. For example, 'Sumitriya na aapa oshadhayah santu…..Yajur. 36, 23': If we take literal meaning in the ordinary sense, "may the waters, vital forces of life, and herbs be friendly to us and may they be enemies to those who hate us and whom we hate", it will not make acceptable sense. After raising some questions, he says, "How can we accept this?" So, after going deeply into the words and context he gives this meaning of the said mantra: **May waters, tonics, pranic energies and medicinal herbs be good friends of our health system and immunity and let the same waters, tonics, pranic energies herbal medicines act against those ailments, diseases and**

negativities which injure us, which we hate to suffer and which we love to destroy, moreover let them have no side effects because side effects too help the negativities and injure us.

After giving the actual sense of the Mantra he writes that this Mantra is a reasonable prayer for the health programme of an advanced society, and then, logically in the next Mantra, follows the prayer for a full hundred years and more of life and healthy living (Tacchakshurdevahitam purastat-Yajur.36, 24).

The translation by Prof. Tulsiram is without any extraneous motive and without any extra-academic intention. The translation has been done purely as communication of the Vedic message for the welfare of mankind.

While giving his opinion on the Vedas Prof. Tulsiram writes in his Introduction….Veda is the Voice of God revealed in scientific Vedic Sanskrit free from local color and historical facts, therefore Vedic language is to be interpreted and understood according to its own laws and structure, and the only key available for such interpretation is the Nirukta of Maharshi Yaska and the grammar of Panini & Patanjali. According to Maharshi Dayananda Saraswati, 'without reference to these bases of Vedic interpretation certain words have been given a distorted meaning in the translations of **Max Muller, Griffith, Whitney and even Sayana.' Actually the torch light for proper translation today, as Aurobindo says, is the Arsha tradition followed by Maharshi Dayananda Saraswati.**

At the end I will say that this translation of Yajurveda, based on Nirukta and Grammar, follows the known ancient Indian tradition. It is factual, without prejudice or hidden motive. Prof. Tulsiram thinks deeply on every word of the

mantra, looks into the context and etymology according to Nirukta and then does the translation. I congratulate him on this one more pioneering step to make the knowledge of Vedas available to the western world and the average English knowing reader. May God give him long and healthy life so that he continues to do this kind of stupendous work.

Prof. Dr. Subhash Vedalankar;
Ex-Prof and Chairman of Sanskrit Department,
Rajasthan University, Jaipur, India.
Presently Chairman, Dept. of Sanskrit and Vedic
Vangmaya, Maharshi Dayananda Saraswati University,
Ajmer, Rajasthan, India.

About Dr. Tulsi Ram Sharma's English translation of the Rgveda

I feel myself fortunate and blest with the Grace of God that I received a few pages of the English translation by Dr. Tulsi Ram Sharma with introduction of the Yajurveda. The comparative views expressed by him about the Vedas are essential for every student of the Veda since it is a further pointer to scientific research in the field of Vedic interpretation.

Its conclusion is true: "In short Veda is an eternal articulation of omniscience, the voice of God". Each work of Prasthana Trayi i.e. Vedanta, Upanishads and Gita is not a take off from the Vedas but a continuation of Vedic studies in its own context of meditation, meditative teaching and a rousing call to action in a situation of karmic crisis. This English translation is a welcome addition to Vedic studies opening truly a new path establishing with ease the Vedas in the service of humanity.

—Dr. Krishna Lal
Former Professor and Head of Sanskrit Department,
University of Delhi. Delhi.

English Translation of Vedic Hymns: An Opinion

Dr. Tulsi Ram Sharma has taken an uphill task of translating all the four Vedas in lucid and thought provoking English. Most of the translations of Vedas by European scholars depend on the ritualistic meaning given by the medieval commentators like Sayana and others. But Dr. Sharma has taken a new course of translation. He agrees with the idea that the Yajurveda basically propounds the theory of Karma which it explains as Yajna, which neither denotes sacrifice nor mere ritual (Agnihotra etc.). The term Yajna carries a threefold meaning: the worship of God, unification of diverse factors of human society, selfless charity and replenishment of nature and the environment.

The hymns of the Yajurveda carry lofty ideas of spiritual and ethical significance. Most of these mantras are, however, complicated and tough. It is difficult to make out useful meaning and draw important conclusion out of the text. But Dr. Sharma has fully succeeded in drawing out the natural and meaningful content of these mantras. In brief I can say that the present translation of the Vedas will be appreciated by the scholars of this Vedic lore as well as by the lay man who wants to understand the deep meaning of the Vedic texts or at least the basic knowledge hidden in these ancient works. It is all the more satisfying that Dr. Sharma has followed the dicta laid down by Maharshi Yaska and Swami Dayananda Saraswati in translating and explaining the inner wisdom of the sacred mantras.

—Bhawani Lal Bhartiya
Ex. Chairman and Professor
Dayananda Chair for Vedic Studies
Punjab University; Chandigarh

AUM

It has been gratifying to go through the English translation of the Vedas rendered by Dr Tulsi Ram Sharma in as much as it conveys to the English-knowing world effectively the profound meaning and transcendental secrets enshrined in the Vedas. The most salient feature of this translation is its simple and lucid English. The Vedic words have been expounded here following the *yaugik* method of the Arsh tradition set up by Yaska, Panini and Patanjali (as opposed to the *rudhi* method which takes only the historically fixed meanings of words caring little for the context and the subject). As per the Arsh tradition name words like Agni, Vayu, Indra, Marut, etc., are synonyms indicating the various attributive names of the One that is the greatest and the most comprehensive 'Tattva' of existence, the Cosmic Spirit. It was Maharshi Dayananda who for the first time after Yaska and Patanjali advocated and followed this principle of interpretation on the basis of ancient supporting material. Dr. Sharma has religiously stuck to this theory while unfolding the truths enshrined in the Vedas. Obviously Dr Sharma's interpretation of Vedic hymns enjoys the authenticity of the Arsh tradition and challenges the western Vedic perspective and the medieval Indian interpretations of the Vedas which now need to be seriously reviewed in our present day context of science and inter-cultural communication.

—Dr Balvir Acharya
Professor & Head
Department of Sanskrit, Pali & Prakrit
Maharshi Dayananda University
Rohtak - 124001, Haryana (India)

AUM

MESSAGE

Above the narrow boundaries of country, time, caste and creed, the Vedas have been a treasure house of eternal universal knowledge and spiritual wisdom. There have been numerous attempts by Indians and foreigners to make the knowledge of these Vedas available to the people at large. Among them the Vedic commentaries of the great social and spiritual leader, Maharshi Dayananda are the best works in this field. Inspired by Swami Dayananda, the translation of the *Yajurveda* into English by Dr. Tulsi Ram Sharma is a commendable work in this line. Dr. Tulsi Ram Sharma has been a great devotee of sacred literature, especially Vedas, Upanishads, and various philosophies. His life long study of the Vedas has given him deep insight into Vedic philosophy. His translation of the *Yajurveda* reveals it fully. Here he has translated the *Yajurveda*, the Veda of Karma, in such a way that even a common reader can grasp its essence. He has very effectively brought out how this Veda teaches us to apply spiritual knowledge in practical life. Dr. Tulsi Ram Sharma deserves our congratulations and best wishes for having done translation of all the four Vedas in simple and clear English for the international community.

—Prof. Mahavir
Acharya & Pro-Vice Chancellor
Gurukul Kangri Vishwavidyalaya
Haridwar-249404, Uttarakhand, India

APPRECIATION

I have gone through some chapters of the English translation of Yajurveda by Dr. Tulsi Ram Sharma. As he has stated at the very beginning of the Introduction, this translation of Yajurveda is meant for an average English-knowing reader who is keen to know: What is Veda? What is it about? Is it old or new? To achieve this object, he has followed the Arsh method of interpretation. Accordingly, for example, he has mostly followed the etymological method of literal translation. But whenever he finds that the literal is not helpful in achieving his intended objective, he adds the implied explanation so that the essence of the Vedic hymn is quite clear. For example, his translation of, 'Yathemam Vacham Kalyanimavadani janebhyah' is rendered as follows—'Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without discrimination of high or low), so should you too communicate it to all people of the world, whosoever, whatsoever, where so ever they be'. That is the technique of Swami Dayananda also.

I regard Dr. Tulsi Ram Sharma as one in the commendable line of Pundit Damodar Satavalekara who studied Sanskrit at a mature age and did unique work in that language. Dr. Sharma has also mastered the Sanskrit language after his retirement and done full justice to the translation of the Veda. He richly deserves our gratefulness, our expression of gratification and our appreciation for succeeding in his sacred mission of presenting an understandable, logical and above all sensible English translation of Vedas which hitherto was unavailable. Thus a long felt need has been fulfilled. I am sure Dr Sharma's method of translation will not only be widely approved but will also be followed by others while translating the Vedas in other languages.

–Dr. Baldev Singh
Formerly Professor of Sanskrit
Himachal Pradesh University, Shimla (India)

Sadbhavana (Good wishes)

Dr. Tulsi Ram Sharma, is a profound scholar of English, Hindi, Sanskrit and Urdu. But his heart felt devotion goes to sacred literature, especially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, and Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran and the writings of Swami Dayananda and Swami Vivekananda, in search of the essential values of Veda and Sanatan Vedic Dharma. It seems his real spirit and scholarly interest lies in the interpretation of the Vedas. I have gone through some portions of his English translation of Yajurveda and on perusal of this translation, I have marked two characterizing features:

1. His language is perfectly lucid and
2. His translation is faithful to the word and spirit of the Mantras.

Dr. Tulsi Ram Sharma has very correctly observed, "Veda is knowledge of existence, pure and simple, as Science is knowledge. Science is the knowledge of nature as nature is and as it works according to its own laws. In Science, there is no story, no history. Similarly, in the Vedas, there is no story, no history. And just as Science is knowledge in Scientific language, free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language, free from local colour and historical variations."

Veda is 'Knowledge' and knowledge is eternal. The interpretation of the Vedas requires the knowledge of the Arsh technique as explained by the Rshis like Yaska, Panini, Patanjali, Dayananda and Aurobindo.

As Veda is pure knowledge, so is this translation in theArsh tradition, free from myth and history with no local colour, no attitude, no motive, except pure communication of the Original for all.

With best wishes to the author and specially to the readers,

—Umakant Upadhyaya
Formerly Professor of Economics,
Calcutta University.

To the Reader

This translation of the 'Hymns of Yajurveda' is an English Version of the Yajurveda for the common reader who wants to acquaint himself or herself with the content of this divine message of the dynamics of Karma, both human and divine, in the context of the nature, structure and purpose of the universe and the condition and position of the human being in it. While the opening mantra launches the human being on life with the exhortation: "Be vibrant as the winds", the closing mantra seals the success of vibrant humanity in action with the final achievement of "Om Kham Brahma" with Grace Divine.

Life according to the Yajurveda is a journey from the beginning-less beginning to the endless end with the message:

Immortal child of Divinity,
Your roots go deep to Eternity,
Your reach is unto Infinity.
And your path is up and onwards,
Never never downwards.

This version is a scientific translation of the text within the parameters of Yaska and Dayananda with rational understanding of Sayana at the one end and the western scholars at the other. Sayana's translation is ritualistic especially with reference to yajna. It came at a time when the "Renaissance, Re-awakening of Learning" was far off, not yet just at the next door. Even communication between the East and the West was not as hectic as it became after the advent of the East India Company into India. Thus mutual criticism and appreciation too was silent rather than vocal. Hence Ritualism was just the thing acceptable to a society settled on the side of stagnation more than of fermentation.

Ritual, of course, is sacred. It is the most meticulous programme of action in pursuit of a holistic plan of life and living which arises from a spiritual vision of Divinity. It is conducted with unreserved commitment of will in faultless action, and completed with total surrender in absolute faith. For this reason

yajna in Veda and Upanishad, is described as the highest human action, "Shreshthatamam karma". This view is accepted in this translation too. But in addition, an extended interpretation of the same view of yajna is incorporated and followed in the light of Swami Dayananda, and also as warranted by the exhortation in the opening mantra: "Apply yourself to the highest form of action, yajna, in the service of Indra, lord of the universe, for the glory of the human nation". The highest actions in the world of existence, the creative evolution of the universe under the immanent presiding presence of Divinity, and the total corporate action of humanity for progress, peace and freedom, all this is yajna. And this idea leads us to discover for ourselves and understand the science, art and technology of participative living for progress, from the individual level, through the social, to the cosmic, as universal Yajna, human, natural and divine.

There may or may not be an escape from Sayana, but there is no possible escape from Dayananda, and even from westerners especially for the sake of caution and self correction.

I respect the western translators for their clarity and their art of communication. In addition, I find that they did recognise that the ideal way to interpret and explain the Sanskrit words of Indian scriptures such as Vedas was to trace back every word to its root, deconstruct and reconstruct it with the addition of the affixes, and then structurally explain its meaning. That precisely was the approach of Yaska, Panini, Patanjali and Swami Dayananda. Monier Williams, author of the well known *Sanskrit English Dictionary,* himself admired the Indians for their scientific approach to language, specially Sanskrit:

"I draw attention at the very threshold to the fact that the Hindus are perhaps the only nation, except for the Greeks, who have investigated, independently and in a truly scientific manner, the general laws which govern the evolution of language." (Introduction, p. xii)

He continues in relation to Sanskrit: "The synthetical process which comes into operation in the working of those laws may be well called Samskarana, 'putting together', by which I mean that every single word in the highest type of language (called

Sanskrita) is first evolved out of a primary 'Dhatu'—a Sanskrit term usually translated as 'Root', but applicable to any primordial constituent substance, whether of words, or rocks, or living organisms, and then, being so evolved, goes through a process of 'putting together' by the combination of other elementary constituents." [Sanskrit, thus, becomes a language correspondence of the evolution, structure and dynamics of the world of reality, and Veda as articulation of the reality of existence.]

"Furthermore, the process of 'putting together' implies, of course, the possibility of a converse process of vyakarana. by which I mean 'undoing' or decomposition (deconstruction), that is to say, the resolution of every root-evolved word into its component elements. So that in endeavouring to exhibit these processes of synthesis and analysis, we appear to be engaged, like a chemist, in combining elementary substances into solid forms, and again in resolving these forms into their constituent ingredients." (p. xii). And in respect of this special character, Sanskrit, he says, is a different language from the Semitic languages (of which the Bible and the Quran are expressions).

And yet, in spite of this clear understanding of Sanskrit, an Arsha dictionary remained with him only "a beautiful philological dream, a dream, however, which could not receive practical shape without raising the Lexicon to a level of scientific perfection unsuited to the needs of ordinary students." (p. xiii)

Why unsuited? **The answer lies in his mission and the main object of his mission. The scientific way of interpretation and explanation was counter to the purpose for which Monier Williams was appointed Professor of Sanskrit at Oxford** where he occupied the Boden Chair after H.H.Wilson who had been a member of the Committee of Public Instruction in India under Lord Macaulay as Chairman and Lord William Bentinck as Governor General of India. And then English had been accepted and introduced as the medium as well as the content of Education.

Monier Williams says: "One consideration which led my predecessor (Professor H.H.Wilson) to pass on to me his project of a root-arranged Lexicon was that, on being elected to the Boden Chair, he felt that the elaboration of such a work would be

incompatible with the practical objects for which the Boden Professorship was founded**. . . The main object was really a missionary one, as I have shown in the Preface of this volume."** (p. xi)

The object, Professor Williams explains in the Preface to his Dictionary (p. ix): "I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of the Scriptures (that is, the Bible) into Sanskrit, so as *'to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion'*.

"Surely then it need not be thought surprising, if following in the footsteps of my venerated master, I have made it the chief aim of my professional life to provide facilities for the translation of our sacred Scriptures into Sanskrit, and for the promotion of a better knowledge of the religions and customs of India as the best way to a knowledge of the religious needs of our great Eastern Dependency (India). My very first public lecture delivered after my election (to the Boden Chair) in 1860 was on 'The Study of Sanskrit in Relation to Missionary Work in India' (published in 1861)". (pp. xxi)

For any student of Veda, specially in India, in fact anywhere, it is difficult to overlook the words of Monier Williams in the Preface and Introduction to his Dictionary of Sanskrit, for the reason that **from translation of Christian Scriptures into Sanskrit with a missionary motive, the translation of Sanskrit Scriptures into English was but the next and 'logical' step with that same missionary motive of conversion, one to extol, the other to denigrate:**

One example, of extolment, is the following translation of the Bible, 'The Gospel according to John':

Yohana-likhitaḥ Susamvādaḥ;
Īshvarasya vākyam Yishor mahatvam avatāra kathā ca.

Jesus here is presented as an Avatara, someone a very God for the traditional Hindu, although the Gospel does not mention the incarnation at all. (The translation of The Bible in Sanskrit by

J.Wenger is available on the internet.)

The other example, of denigration, is given here below from W.D. Whitney's translation of the Atharvaveda (7, 107, 1) edited and revised by K.L. Joshi, published by Parimal Publications, Delhi, 2004:

Namaskṛtya dyāvāpṛthivībhyāmantarikṣāya mṛtyave.
Mekṣāmyūrdhvastiṣṭhan mā mā hinsiṣhurīśvarāḥ.

"Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the Lords (Ishvara) harm me."

I give below an English rendering of the same mantra translated by Pundit Satavalekara in Hindi:

"Having done homage to heaven and earth and to the middle regions and Death (Yama), I stand high and watch (the world of life). Let not my masters hurt me."

An English rendering of the same mantra translated by Pundit Jai Dev Sharma in Hindi is the following:

"Having done homage to heaven and earth (i.e. father and mother) and to the immanent God and Yama (all Dissolver), standing high and alert, I move forward in life. These masters of mine, pray, may not hurt me."

I would like to quote my own translation of the mantra now under print:

"Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life under God's dispensation, now standing high, I watch the world and go forward with showers of the cloud. Let no powers of earthly nature hurt and violate me."

'Showers of the cloud' is a metaphor, as in Shelley's poem 'the Cloud': "I bring fresh showers for the thirsting flowers", which suggests a lovely rendering.

The problem here arises from the verb 'mekshami' from the root 'mih' which means 'to shower' (*sechane*). It depends on the translator's sense and attitude to sacred writing how the message is received and communicated in an interfaith context

with no strings attached (or unattached).

This extolment and denigration was happening around the time when the English language, English education and missionary work had been introduced into India and was raging on top. Swami Dayananda faced this challenge with boldness and caution, still with an open mind, all prepared even for correction. He based his interpretation of the Vedas on *Nirukta* and the etymological principles of word interpretation, and interpretation of the word in the context, both local and total, because the local is an integral part of the total whole.

We are living in an age of science and reason, democracy and freedom, globalism and global communication, and we feel the need for a free and frank interfaith dialogue. In such an age, ritualism and mythology is not enough. If we want to understand and present Veda as a body of universal knowledge and articulation of divine awareness of existence, there is no escape from Yaska, Panini, Patanjali, Dayananda and Aurobindo, because they provide the key principles and practice of scientific interpretation of an ancient scientific language such as Vedic Sanskrit which has no historical parallel for comparison. The language of science tells no stories, no myths. It states the truth pure and simple. Hence the resort to Swami Dayananda, either before or after Sayana and the western scholars, is indispensable.

There is one observation I must make on Swami Dayananda. Swami Dayananda has given a socio-economic orientation to the Vedic mantras because he underscores the relevance of the Vedas to the social, economic and political situation of humanity, especially in India, which was necessary and highly meaningful. For example, the Ashwins, in general, are the complementary powers of nature and humanity working as twin forces like the positive and negative currents of electricity, or like the theoretician and the laboratory man, or the curative and recuperative powers of medicine and nature's powers of rejuvenation. Swami Dayananda often explains such powers in the interest of practical understanding: he defines them as teacher and preacher, or father and mother, sun and moon, fire and water, prana and Apana energy, ruler and council, scientist and engineer, and so on, depending on the mantra context. Sometimes it appears

as if he is delimiting the open-ended general meaning of the Veda. But we should be careful before we say so, and realise that the definiteness of his meaning is illustrative and in no way exhaustive. In this translation such situations have been appreciated and the meaning has been kept open ended, inclusive of the meanings given by Swami Dayananda, as suggested by Yaska and the etymology of the terms. In short, this translation has been done with cautious reference to Sayana, under the guidance of Swami Dayananda, with respect for Pundit Satavalekara and with very careful observance of the western anglers.

Pundit Satavalekara comes in between Sayana and swami Dayananda for his excellent syntactic structures of mantra meanings in continuous Hindi. But he explains words such as Indra, Agni, Ashwins, Vrtra, Trita, Bhujyu, Kashyapa, Jamadagni, etc. as proper names so that the mantra appears to be a mythical or historical statement of either fact or fiction. But Swami Dayananda interprets these terms in the yaugic manner and explains them as scientific terms of the forms, functions, orders and attributes of the powers of existence representing the manifestive diversity of one Divinity and one Prakrti in the state of objective existence. These words are not historical names, because the time context of the creation of the Vedas remains unknown beyond history and imagination as even Max Muller confessed in his Gifford lectures in 1890.

This translation respects the entire tradition of Vedic interpretation, and under the guidance of this tradition takes Vedic interpretation to the original level of scientific rationality in the context of modern consciousness, modern language and global culture, a message both sanatan and, at the same time, modern (ref. Atharva, 10,8,23).

Take just one example of the problem I have faced, with the solution I have suggested: Yajurveda (36, 23) says, if we take the literal meaning in the ordinary sense: “May the waters, pranic energies and herbs be friendly to us and may they be enemies to those who hate us and whom we hate.” How can we accept this? How can the same waters, tonics and herbs be good friends to us and enemies to those we hate or those who hate us? Medicine is

medicine after all. This is excellent stuff for a translator who believes that Vedic poetry is nothing but the voice of a tribal society in the barbaric, not civilized, state of social evolution. But let us think deeply. What is the context? Who are our enemies in that context? Who or what are those that injure us? What are those we hate or want to injure and destroy? The context is health. In the context of health, they are the ailments, diseases, germs and bacteria, viruses, negativities and side effects of medicines in our system. So the correct and scientific interpretation in the context of health would be: "May waters, tonics, pranic energies and medicinal herbs be good friends of our health and immunity system and let the waters, tonics, pranic energies and herbal medicines act against those ailments, diseases and negativities which injure us, which we hate to suffer and which we love to destroy. Moreover let them have no side effects because side effects too aggravate the negativities and injure us." This is the reasonable prayer and health programme of an advanced society. And then, logically in the next mantra, follows the prayer for a full hundred years and more of life and healthy living (Yajurveda, 36, 24). Veda thus is food for thought.

In human terms: If a legendary celebrity can admire another human figure as "inscrutable, apocalyptic, a mysterious poem written in flesh and blood", how much more – infinitely more– mysterious, inscrutable, apocalyptic would be the Cosmic Poem (Devasya Kavyah) created in the language of the Ultimate Vision?

Veda is a Cosmic Poem: the more we know, the more we know the Veda, and the more we know the Veda, the more we know.

Indeed, every reader should stand before the Veda, every verse of It in fact, as Arjuna stood before the Cosmic Krishna, waiting and watching intently, for the burst of a thousand suns, for the Dawn on top of the Earth, for the Revelation.

May the light burst forth, I pray.

—Tulsi Ram

Introduction to Rgveda

This translation of Rgveda is meant for an average English knowing reader who is keen to know:

What is Veda? What is it all about? Is it old or new?

If it's old, what is its relevance today? And if it is relevant, is it relevant to me also? Or is it relevant only to some particular community in some particular country at some particular time?

These are relevant questions especially in an age of science, democracy and globalism.

Veda is Knowledge. The very word 'Veda' means knowledge. It is derived from the root 'vid', which means: 'to be, to know, to think, and to benefit from'.

So whatever is is Veda, the very world of existence is Veda. The knowledge of the world of existence is Veda. The extension of knowledge through thought and research further is Veda. And to use that knowledge for the benefit of mankind with the protection and preservation of nature and the environment, without hurting any form of life, that is Veda.

Veda is knowledge, pure and simple, as science is knowledge. Science is knowledge of nature as nature is and as it works according to its own laws. In science, there is no story no history. Similarly in the Veda, there is no story, no history. And just as science is knowledge in scientific language free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language free from local colour and historical variations. Therefore Vedic language has to be interpreted and understood according to the laws and technique of its own structure as stated by seers such as Yaska, Panini and Patanjali

and as explained by Swami Dayananda in his grammatical works and his notes on Vedic words in his commentary on the Vedas.

But there is a difference between scientific knowledge and Vedic knowledge: While science is knowledge of nature to the extent that man has been able to discover it, Veda is the quintessential knowledge of all that is, including nature, all that happens, all that we are, all that we do, and all that we reap in consequence of our action. It is the Original and Universal knowledge of the Reality of Existence and the Ideality of our aspirations, covering the facts and processes of existence, their interaction and the laws that operate in the interaction. In short, Veda is an eternal articulation of Omniscience, The Voice of God.

Vedic knowledge is classified thematically into three: Stuti, Prarthana and Upasana. Stuti, praise, is solemn reverential remembrance and description of the attributes, nature, character and function of divine powers. Prarthana, prayer, is an autosuggestive resolution to realise our limitations and rise above those limitations by calling on Divinity for aid and blessings when we have exhausted our effort and potential. Upasana is meditation, the surrender of our limited identity to participate in the Divine Presence. Stuti implies knowledge (Janana), Prarthana implies humility and action (Karma), and Upasana implies total love and surrender (Bhakti). In consequence, formally, Vedic knowledge is divided into four:

Rgveda is the Veda of Knowledge, Yajurveda is the Veda of Karma, Samaveda is the Veda of Bhakti, and Atharva-veda is Brahma Veda, an umbrella, celebrating the Divine Presence as in Book 10, hymns 7 and 8.

Rgveda is the Veda of knowledge revealed by Parameshvara, Lord Supreme Himself. All the four Vedas

were received by the primeval Rshis from That Supreme Divinity (Rgveda, 10, 90, 9). That Supreme power and presence is One and only one, wise sages call it by many names such as Agni, Indra, Mitra, Varuna and others. That one Lord creates this wonderful world of many forms and pervades it simultaneously (6, 47, 18). The creative evolution begins from that and when one cycle is complete, the involution ends up therein (10, 129, 7). The light of the sun radiates from there (10, 37, 3), the streams of life flow from there through the medium of five elements (1, 164, 3). We too come from there and retire unto That when the existential sojourn terminates (8, 44, 23), that is the covenant of man and God. The truth of Vedas is eternal (5, 25, 2). Law is eternal (4, 23, 8).

Our life is a lovely sojourn of our active and intelligent choice (5, 1, 2; 6, 15, 9) in the fivefold body (5, 47, 5), or outside the body (1, 164, 30), in a homely paradise on earth (6, 120, 3), or in a fools paradise (9, 64, 20-1). Therefore the one basic commandment of Vedas is "Be man", intelligent human being (10, 53, 6), be a visionary which you ought to be (1, 31, 6), in the category of Deva, godliness (1, 68, 2), remembering fully well that each one comes alone for a short time (10, 97, 5), to live in a house of clay (8, 44, 23) which is not our ultimate destination. Therefore our self-fulfilment lies through breaking the threefold bonds of body, mind and spiritual ignorance (1, 24, 15), rise beyond the darkness and reach the light Divine (1, 50, 10). The Light is our real potential as children of Immortality, unhurt, imperishable (1, 148, 5).

Rgveda begins with an invocation and prayer to Agni, Lord of light and energy, giver of life and light, the first, original and ultimate High-priest of the yajna of creative evolution and ends with a prayer to Agni for the gift of the

fragrance and nectar of yajnic life from the vedi of the earth. It exhorts humanity to live together in creative and cooperative unity, to act and move together, to speak together, and to think together for a united decision and common achievement, knowing each other's mind in harmony in the same tradition as the ancient wise followed in the performance of Dharma.

Rgveda gives a clear picture of the socio-political and economic organisation of humanity from the local to the international level. The Vedic word for a brilliant, enlightened, sovereign republic is Swarajya (3, 49, 2; 3, 46, 1; 3, 45,5; 1, 36, 7). The word for such an organisation is Rashtra. For such a Rashtra, efforts have to be made (1, 80,9), there should be three assemblies: the Executive, Legislature, the Law and Order and Defence forces (3, 38, 6), and the Educational Authority. The ruler and the assemblies have to be elected by the people from amongst the educated and socially dedicated people (Atharva, 3, 4, 2). Yajurveda and Atharva-Veda provide further details. The Vedic ideal of any human organisation and its law is that the organisation, in order to be just, creative, productive and egalitarian, must be an organism, a living, intelligent, self-organising, autonomous sovereign system.

The universe, the social system too, is a Purusha, a person (10, 90,2) of which the intellectual is the spokesman of values, of knowledge, rectitude and piety, the law and order and defence forces are the guards, the produces are providers, and the ancillary services are assistants, all governed by law which should be a human version of Rtam, the law of Nature and Divinity governing the universe.

There are many other Themes as prayers to Parameshvara, divine attributes of the forces of Nature, attributes, potential and limitations of the individual soul,

life and death, individual freedom, marriage and family life, free social mobility under the Verna-Ashrama Dharma based on merit, precreation stage of existence (10, 129, 1-7) which was the Zero state which we can describe neither as existence nor as non-existence: There 'was' or, may be, there 'was not':

It was the state of Zero Absolute,
The Hour beyond the hour.
No night, no day, no life nor death,
No existence, nor no-existence,
Darkness beyond the dark.
Silence, mother of speech,
Void, mother of space and time,
THAT One beyond the name,
Breathing alone without breath
Ever awake.
The flow consumed in the point of no dimensions
Potential Infinity.

This is Vision beyond the vision of mind, the mystery of Rgveda.

Between this point of Potential Infinity for creation and the time of cosmic dissolution there is the evolutionary and involuntary interplay of natural forces Agni, Indra, Soma, Pusha, Vaishvanara, Ashvins, Savita, Maruts, Sarasvati, heaven and earth, and the social dynamics of humanity for four billion and three hundred and twenty million years, a drama of infinite variety, ultimately all sucked in into the mysterious Black Hole, and then the breath out, back again.

So, says Rgveda, be good, do good, and make the world noble (Rg. 9, 63, 5).

Samaveda is Bhaktiveda in song, a symphony of

Veda mantras chiefly from Rgveda in celebration of the Truth, Beauty and Goodness of life and the Power, Glory, Sublimity and Beatitude of Divinity. It begins with an invitation to Agni, Light and Life of the universe, moves to Indra, the Power and Glory of Divinity and then to Beatific Soma, divine Spirit of peace and universal joy, and ends with thanks and prayer to All-listening Indra, All-embracing Pusha, inviolable Tarkshya, and Brhaspati, Lord of Infinity, for the gifts of peace, progress, prosperity and total well being.

Yajurveda is Karma Veda, knowledge of the application of knowledge in practical living in a positive, creative and constructive manner at both the individual and the collective level. This way of living and working is "Yajna" which, in simple words, means a selfless and participative way of living and thereby creating the maximum out of the minimum for all, including nature, humanity, the environment and the whole universe, with complete faith in the living, breathing, intelligent self-organising, self-conscious, Sovereign System. Living the yajnic way, we realise that Nature is an organisn, a tree, Ashwattha, and the entire cosmos including ourselves is a Purusha, and we as human beings are but cells in this Divine Purusha. Without living this way in a state of full awareness, we cannot realise that you and I, Mother Nature and the Supreme Brahma are all together, one in union and communion.

Vedic knowledge then is the Divine knowledge of existence from the dimensionless point and particle unto Infinity. And prayerful living and communion in meditation and yoga means: Self-integration of the particle, Re-integration of the part with the whole, and Re-Union of the finite with the Infinite.

This is the climactic close of Yajurveda: The light and life that shines in and beyond the sun is that Supreme

Purusha. That is there, and that is here, in me too.

Om is the saviour. Om is Bramha. Bramha is Infinite, Sublime!

The message of Yajurveda begins with the rousing divine call to live: "Be vibrant as the winds!" But we must be gratefully vibrant: "O Lord we pray for and thank thee for the gift of food and energy for life, for the health and efficiency of body, mind and soul." All of us must dedicate ourselves to Savita, giver of life and light, with devotion to the highest, yajnic, action, we must not hurt the 'Cow', and we must not allow a thief to boss over us and deprive us of our creative freedom of thought, word and deed.

Atharva-Veda is Brahma Veda, umbrella knowledge of existence both Murtta and Amurtta, concrete and abstract. It is the knowledge of Prakrti, Mother Nature, as well as of Purusha, the Soul, the individual Jiva as well as the Cosmic Soul Brahma. It begins with a celebrative description of the thrice-seven variant evolutes of Prakrti and a prayer to Vachaspati, Lord of Nature and the Word of Knowledge, to bless us with strength, energy, intelligence and knowledge emanating from those thrice-seven forms of the world of Nature and Spirit. It covers the world of humanity from the individual to the total collective personality of humanity, including social structures from the family, community and the nation up to the international United Nations. It pays homage to Divinity, Jyeshtha Brahma, Supreme Presiding Spirit and Power, immanent and transcendent, which creates and sustains and winds up the world of existence in each cycle of creation, eternally (10, 7-8, and 19, 6). Towards the end Atharva-Veda pays homage to Brahma and Mother Veda with thanks for the gifts of good health and full age, vibrant pranic energy, noble progeny, ample wealth, fame, lasting achievement and divine lustre of life. These are the gifts of

Vedic knowledge in life, and when one cycle of existence reaches the hour of completion, the Mother Knowledge returns to her eternal and Original abode, Jyeshtha Brahma Itself, the mighty, mysterious, awful Silence, impenetrable Darkness, Smaller than the smallest conceivable, yet Greater than the greatest imaginable, the Original and Ultimate Home of all that matter, energy, thought and Speech is, beyond time and space.

As you open the text of Rg-Veda, you find the words: Agni, Madhucchanda Rshi. 'Devata' here means the subject which is dealt with in the mantra. 'Devata' as a Vedic term means a presence, a power, a force, which is brilliant, illuminative, and generous. The 'Devata' of a mantra may be God, the One Sacchidananda Brahma as in the closing mantra quoted above, or Savita, the same One self-refulgent God as in the opening mantra of Yajurveda, or it can be a generous divine power of Nature such as the sun, moon, earth; or it can be a noble person of brilliant quality of nature, character and performance as a ruler, leader, commander, teacher, etc. What the 'Devata' means in any particular mantra depends on the total context that emerges from the mantra in its thematic environment of the hymn.

Madhucchanda is the Rshi of the opening mantra. The Rshi in the Arsha tradition is not the author of the mantra, Rshi is the exponent of the meaning of the mantra. As Maharshi Yaska says in the Nirukta, Rshis are the 'seers of the mantras: they are the sages who went into deep meditation unto the universal frequency of the Cosmic Mind and experienced the voice of Divinity speaking in the mantra, the mantra, a semantic correspondence of the Divine Voice, the Divine Voice, a sound correspondence of Divine Awareness of the Reality of Existence in the modes of Being and Becoming.

Who then is the poet of the Vedas? The answer is in Yajurveda 40, 8: That Cosmic Spirit which pervades and rules every moving particle in the moving universe is "the poet, thinker, all-comprehending, and self-existent". That is the Lord who creates the world of existence, ordains the Laws of its dynamics, and reveals the poetry of its beauty and majesty, the Vedas. "From that Lord of universal yajna were born the Rks and Samans. From Him were born the Chhandas of Atharva-veda and from Him were born the Yajus", (Yajurveda 31, 7). The Vedic lore comes in Pura-kalpa, the beginning of the world of humanity (Shvetashvataropanishad, 6, 22) and when its function is over at the end of the kalpa, one cycle of existence, it retires into Brahma-loka (Atharva-veda 19, 71, 1).

The Vedas were revealed by the Lord Omniscient to four primeval Rshis: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva-veda to Angira, directly in their spiritual consciousness. The Sage Brahma received and collected the four from them and passed them on to other sages.

When were the Vedas revealed? What is their age? How old are they? As old as the age of humanity on earth. The Lord who creates humanity leaves them not to nature like animals. He enlightens them with the knowledge of existence and their place in the world with the vision of their journey and its culmination. Swami Dayananda works out the age of the Vedas on the basis of Surya Siddhanta which in the year 2010 A.D. comes to 1,96,08,53,110 years.

If someone does not accept it and insists on historical proof, let us listen to Max Muller from whom we learn of the problem of the date or dates but with no possibility of solution on scientific and historical grounds.

Max Muller is known as a world renowned Vedic

scholar and exegesist of the West. Max Muller once ventured to pronounce a purely arbitrary date based on unproven assumptions that around 1200 B.C. was the date of the Rgveda. Later, he himself warned his students that "Whether the Vedic Hymns were composed in 1000 or 1500 or 2000 B.C., no power on earth could ever fix .... Whatever may be the date of the Vedic hymns... they have their own unique place and stand by themselves". Such daring presumptions of western scholars about the date of the Vedas are exposed by Graham Hancock in his latest researches, in his explosive book: Underworld: The Mysterious Origins of Civilization (2002).

Hancock first gives the range of dates accepted by Western scholars such as Max Muller and Dr. Mitchiner, a great authority on ancient Sanskrit texts: Vedas 1500-800 BC, Brahmanas 900-600 BC, Aranyakas 700-500 BC, Upanishads 600-400 BC, Mahabharata 350 BC-50 AD, Ramayana 250 BC-200AD, Puranas AD 200-1500. "Amazing!" says he: "Whether starting in 1500 BC, 1400 BC or 1200 BC, the timelines, suggested for the compilation and codification of the Vedas, all rest on the now thoroughly falsified and bankrupt (and rejected) idea of an Aryan invasion of India around 1500 BC". He continues: 'There was no such thing as an Aryan race that spoke Indo –European languages and authored the Vedas, there was no such event as an Aryan invasion of India. 'Arya' does not mean a race, it means a noble, educated and cultured person. So once the hypothesis of the Aryan invasion is rejected, the structure of the supposed dates of the Vedas and other texts crumbles like a house of cards.' And then he sums up his view of the Western approach to the Vedas and Indian civilization: "Almost everything that was ever written about this literature and civilization before five years ago (i.e., before 1997) is wrong." (See pp. 131, 116, 129)

Max Muller himself in his Gifford Lectures in 1890 had confessed that "no power on earth could ever fix" the date of the Vedas. Even Mitchiner himself concedes that "the dating of Sanskrit texts is a notoriously difficult problem" (Quoted Ibid p. 131).

Who could then possibly speak the truth about ancient Indian civilisation and the Vedic literature? Says Hancock (p. 105): "Perhaps we are coming to a time when ancient India will speak for herself again after millennia of silence." It was Swami Dayananda who spoke for India and the Vedas in the Rshis' tradition after millennia of silence to correct the distortions of Indian history and redeem Vedic literature and the Vedic tradition.

If no history, no Science, no human imagination can help, better follow the sages tradition, Surya Siddhanta, and the daily sankalpa of the dedicated Brahmanas. And lastly follow the internal evidence of the Vedas themselves: Vedas are the Original, Universal, Eternal articulation of Divinity, by Divinity, for humanity at the beginning of human creation. (Yajurveda, 26, 2; Shvetashvataropanishad, 6, 18)

Since Vedas are the oldest recorded knowledge of the world, no one can guess how much time, even ages, might have passed between the Vedas and the next work in Sanskrit. If so, there is no other work in Sanskrit comparable to the Vedas. Consequently the language of any other work would not provide any clue for the interpretation of Veda mantras. Vedic language then has to be interpreted on its own, and the only key available for such independent interpretation is the Nirukta and Nighantu of Maharshi Yaska, the grammatical works of Panini and Patanjali, and Swami Dayananda's notes in his commentary on Vedic verses explaining the structure and meaning of the words. Without reference to these bases of Vedic interpretation, certain words have been given a very

distorted meaning in other translations by Max Muller, Griffith, Whitney, and even Sayana. The torch light for proper translation today is the Arsha tradition followed by Swami Dayananda.

The Arsha way is the only right way, the key, to discover the truth of the Vedas. According to Shri Aurobindo, Swami Dayananda alone, in modern times, possessed this key to the secret of the Vedas. Interpreted this way the Vedas shine in their essential scientific refulgence. As science is pure knowledge, no story, no history, no mythology, so are the Vedas, pure knowledge: knowledge of nature, mind, spirit, human society, Dharma, the dynamics of existence and the right way of living as individuals and as members of organised society upto the international level. Even Max Muller, though he was once committed to uprooting the religion of India by his arbitrary translation of Rgveda, had to admit in his Biographical Essays that: "To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas". In fact Shri Aurobindo in his essay on "Dayananda and the Veda" goes even further: "There is nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion (i.e., Dharma). I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic wisdom (see 'Bankim, Tilak, Dayananda', p. 57).

The basic requirement of scriptural interpretation for us is faith and intellingetial solemnity, not doubt and cynicism. This way, if we want to confirm our faith in the scientific vision of the Veda, refer to Rgveda 1, 34, 7 and 9 for three-stage rocket chariot of the Ashwins, to 1, 36, 18 for Agni missile, to 1, 37, 3 for winds and communication, to 1, 46, 10 for concentration of light, to 1, 52, 1 and 1, 36, 1 for the science of missile defence and space-craft, to 6, 46, 11 for missiles and war heads, and so on. The position of the solar system with planets and satellites, earth's and sun's gravitation, solar healing, parliamentary democracy, organisational structure of the nation and the international world, water and electric energy, and so many other subjects are hinted at in Vedic verses. We need serious research to work out the details. Had even Einstein read the Purusha Sukta of the Vedas, Brahma Sutras and Sankhya Vaisheshika philosophy, probably he would have found clues to his search for Unified Field theory of the universe.

Beyond faith and intelligential solemnity we need vision, potential Darshan of the Vedic Rshis. Once you have had the vision of truth, doubts disappear and questions recede into silence because, then, nothing shines but the Truth, and Divinity Itself reveals It's Reality with showers of Grace. In this mood and in this spirit, I suggest, you start your search for Vedic Truth and the Mystery of Existence.

Lastly, if the Vedic lore is as old as humanity itself, what is its relevance today in the modern world? Ask yourself other questions: What is the relevance of Galileo or Newton or the Theory of Relativity, two plus two makes four, Swaraj, the Vedic word for freedom and self-discipline? Truth is truth, when the statement was or is made is irrelevant. Vedic truth, if you find it convincing and acceptable, is relevant not only for today but also for all time, to every person, everywhere.

Yajurveda itself says (26, 2):

"Yathemam vacham kalyanim avadani janebhyah":

Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without any discrimination of high or low), so should you too communicate it to all people of the world whoever, whatever, wherever they be.

—Tulsi Ram

DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	इ	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
ऌ	lṛ	ॡ	ṝ				
ए	e	ए	ai	अ	o	अ	au

अनुस्वार (ं) ṁ विसग (:) ḥ

(ँ) ñ

Consonants

Guttural

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ

Palatal

च	c	छ	ch	ज	j	झ	jh	ञ	ñ

Lingual

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ

Dental

त	t	थ	th	द	d	ध	dh	न	n

Labial

प	p	फ	ph	ब	b	भ	bh	म	m

others

य	y	र	r	ल	l	व	v
श	ś	ष	ṣ	स	s	ह	h
( ) ’	ॐ	ॅ	m̆				

AUM

RGVEDA

ऋग्वदः

MANDALA-1

Mandala 1/Sukta 1

Agni Devata, Madhucchanda Rshi

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम।
होतारं रत्नधातमम॥ १॥

1. *Agnimīḷe purohitaṁ yajñasya devamṛtvijam. Hotāraṁ ratnadhātamam.*

I invoke and worship Agni light of life, self-refulgent lord of the universe, foremost leader and inspirer, blazing light of yajnic creation, high-priest of cosmic dynamics, controller of natural evolution, and most generous giver of the treasures of life.

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनरुत।
स देवाँ एह वक्षति॥ २॥

2. *Agniḥ pūrvebhirṛṣibhirīḍyo nūtanairuta. Sa devāň eha vakṣati.*

Agni, lord of light and power, is ever adorable by the saints and scholars of old and modern times. May

He bless us with divine vision, knowledge and power in this world.

अग्निना रयिमश्नवत पषमव दिवदिव।
यशसं वीरवत्तमम॥ ३॥

3. *Agninā rayimaśnavat poṣameva divedive.*
Yaśasaṁ vīravattamam.

By virtue of Agni, light and energy of the universe, one advances in health and wealth day by day, blest with honour and fame of the highest order of heroes.

अग्न यं यज्ञमध्वरं विश्वतः परिभूरसि।
स इद्देवषु गच्छति॥ ४॥

4. *Agne yaṁ yajñamadhvaraṁ viśvataḥ paribhūrasi.*
Sa iddeveṣu gacchati.

Agni, lord pervasive of yajna, you are all round protector and promoter of all yajnic acts of love, compassion and creation. May the yajna advance and expand among the noblest powers of nature and humanity.

अग्निह ता कविक्रतुः सत्यश्चित्रश्रवस्तमः।
देव देवभिरा गमत॥ ५॥

5. *Agnirhotā kavikratuḥ satyaścitraśravastamaḥ.*
Devo devebhirā gamat.

Agni, self-refulgent lord of the universe, high-priest of nature, poetic creator of cosmic yajna, wondrous and most resounding, come and bless us with the noblest gifts of life.

यद॒ङ्ग दा॒शुष॒ त्वमग्न॑ भ॒द्रं क॑रि॒ष्यसि॑।
तवत्तत स॒त्यमङ्गिरः ॥ ६ ॥

6. *Yadaṅga dāśuṣe tvamagne bhadraṁ kariṣyasi.*
Tavet tat satyamaṅgiraḥ.

Agni, life of life, surely you would do good to the person who is generous and giving. Dear as the breath of life, this is ever true of your divine nature.

उप॑ त्वाग्न दि॒वदि॑व॒ द षा॑वस्तधि॒या व॒यम।
नम॒ भर॑न्त॒ एम॑सि ॥ ७ ॥

7. *Upa tvāgne divedive doṣāvastardhiyā vayam.*
Namo bharanta emasi.

Agni, lord omniscient, day by day, night and day, with all our heart and soul we come to you bearing gifts of homage in faith and humility.

राज॑न्तमध्व॒राणां ग॒पामृ॒तस्य॒ दीदि॑विम।
वर्ध॑मानं॒ स्व दम॑ ॥ ८ ॥

8. *Rājantamadhvarāṇāṁ gopāmṛtasya dīdivim.*
Vardhamānaṁ sve dame.

Bearing gifts of homage with faith and humility, we come to Agni, self-refulgent ruling lord of yajnic acts of love and compassion, protector of the earth and the environment and illuminator of the Divine Word and the universal law, immanently growing with the expansive universe of His own creation.

स नः॑ पि॒तव॑ सू॒नव॒ ग्न॑ सूपाय॒न॒ भ॑व।
सच॑स्वा नः स्व॒स्तय॑ ॥ ९ ॥

9. *Sa naḥ piteva sūnave'gne sūpāyano bhava.*
Sacasvā naḥ svastaye.

As a father is ever one with his child in love, so may Agni, lord of life and light and father guardian of His creation, be ever close to us in love and benediction. Father of us all, give us the grace of life divine.

Mandala 1/Sukta 2

Devata: Vayu (1), Indra-Vayu (4-6), Mitra-Varunau (7-9), Madhucchanda Rshi

वायवा याहि दशतम स मा अरंकृताः ।
तषां पाहि श्रुधी हवम ॥ १ ॥

1. *Vāyavā yāhi darśateme somā araṁkṛtāḥ.*
Teṣāṁ pāhi śrudhī havam.

Vayu, lord of grace and majesty, come, listen to our prayer, and protect and promote these somas vitalized as nectar and adorned in beauty.

वाय उक्थभिर्जरन्त त्वामच्छा जरितारः ।
सुतस मा अहविदः ॥ २ ॥

2. *Vāya ukthebhirjarante tvāmacchā jaritāraḥ.*
Sutasomā aharvidaḥ.

Vayu, lord of life and majesty, the celebrants who know the time and season of yajnic ecstasy, having distilled the soma nectar of life, sing songs of joy in praise of your glory.

वाय तव पपृञ्चती धना जिगाति दाशुष ।
उरूची स मपीतय ॥ ३ ॥

3. *Vāyo tava prapṛñcatī dhenā jigāti dāśuṣe.*
Urūcī somapītaye.

Vayu, breath of life and love, your voice of omniscience resounding across heaven and earth overflows like the mother cow for the generous yajnic soul and gives him a surfeit of soma, drink of immortality.

इन्द॑वायू इ॒म सु॒ता उप॒ पय॑॑भि॒रा ग॑तम।
इन्द॑व॒ वामु॒शन्ति॒ हि॥ ४॥

4. *Indravāyū ime sutā upa prayobhirā gatam.*
Indavo vāmuśanti hi.

Indra, lord of light, and Vayu, breath of life and energy, distilled are these vital essences with joyous experiments of yajna. They manifest and glorify your divine light and power. Come and bless us.

वाय॒विन्द॑श्च चतथः सु॒तानां वाजिनीवसू।
तावा या॑त॒मुप॑ द्र॒वत॥ ५॥

5. *Vāyavindraśca cetathaḥ sutānāṁ vājinīvasū.*
Tāvā yātamupa dravat.

Vayu and Indra, Lord's powers of breath and light, you vitalise and illuminate the objects of creation with strength, energy and intelligence. Divinities of creation, come and inspire life and nature farther at the fastest.

वाय॒विन्द॑श्च सुन्व॒त आ या॑त॒मुप॑ निष्कृ॒तम।
म॒क्षि॑॑त्था धि॒या नरा॥ ६॥

6. *Vāyavindraśca sunvata ā yātamupa niṣkṛtam.*
Makṣvitthā dhiyā narā.

Vayu and Indra, divine breath of life and divine light of intelligence, both divinities of nature, inspire the objects of creation with the sap of life. So do they invest the human being with spirit and intelligence and thus accomplish their creative yajna of evolution.

मित्रं हुव पूतदं इं वरुणं च रिशादसम।
धियं घृताचीं साधन्ता॥ ७॥

7. *Mitraṁ huve pūtadakṣaṁ varuṇaṁ ca riśādasam.*
Dhiyaṁ ghṛtācīṁ sādhantā.

I invoke, with dedication, Mitra the sun, pure, generous and sanctifying, and Varuna, pranic energy of nature, nourishing and immunizing, both divine agents of cosmic intelligence and natural powers of human evolution (in science and art).

ऋतन मित्रावरुणावृतावृधावृतस्पृशा।
कतुं बृहन्तमाशाथ॥ ८॥

8. *Ṛtena mitrāvaruṇāvṛtāvṛdhāvṛtaspṛśā.*
Kratuṁ bṛhantamāśāthe.

By virtue of the divine law, Mitra and Varuna, sun and pranic energy, both extend the operation of the natural law of cosmic evolution and inspire the human intelligence to reach unto divine realisation. They both pervade and energize the mighty yajna of the expanding universe.

कवी न मित्रावरुणा तुविजाता उरु याया।
द इं दधात अपसम॥ ९॥

9. *Kavī no mitrāvaruṇā tuvijātā urukṣayā.*
Dakṣaṁ dadhāte apasam.

Creative, illuminative and inspiring, Mitra and Varuna, sun and pranic energy, like the breath of life, are universally pervasive and mighty potent, and both wield the divine power of versatile action.

Mandala 1/Sukta 3

Devata: Ashvinau (1-3), Indra (4-6), Vishvedevah (7-9), Sarasvati (10-12), Madhucchanda Rshi

अश्विना यज्वरीरिष दवत्पाणी शुभस्पती।
पुरुभुजा चनस्यतम॥ १॥

1. *Aśvinā yajvarīriṣo dravatpāṇī śubhaspatī.*
Purubhujā canasyatam.

Ashvins, fire and water, are powers of the Divine for quick motion through yajnic science. They are sources of splendour, food and energy, comfort and joy. Men of learning and science, let the two be developed in a spirit of delight and dedication.

अश्विना पुरुदंससा नरा शवीरया धिया।
धिष्ण्या वनतं गिरः॥ २॥

2. *Aśvinā purudaṁsasā narā śavīrayā dhiyā.*
Dhiṣṇyā vanataṁ giraḥ.

Ashvins, divine powers of creative energy working through fire and water, are wondrous heroic achievers of mighty deeds with relentless acts of scientific study and research. Rich and generous, may they respond to our invocations and grant our voice of hope and prayer.

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः।
आ यातं रुद्रवर्तनी॥ ३॥

3. *Dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ.*
Ā yātaṁ rudravartanī.

Scholars of distinction dedicated to divine science, experts of natural metabolism, seated on the sacred vedi of scientific yajna, working on the marvellous powers of the Ashvins, fire and water, eternal media of divine power, for the elimination of suffering, let the gifts of divinity come (for the benefit of humanity).

इन्दा याहि चित्रभान सुता इम त्वायवः ।
अण्वीभिस्तना पूतासः ॥ ४ ॥

4. *Indrā yāhi citrabhāno sutā ime tvāyavaḥ.*
Aṇvībhistanā pūtāsaḥ.

Indra, Lord Supreme of wondrous light and power, come and bless us. All these sacred objects in existence, created, energised and extended over spaces from the subtlest causes by you are sustained in your divine power.

इन्दा याहि धियषित विपजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥ ५ ॥

5. *Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.*
Upa brahmāṇi vāghataḥ.

Indra, Lord Supreme of light and life, meditated by the pure at heart, realised by the enlightened, distilled from the Veda and the world of existence by the visionaries, come and inspire the chant of the dedicated yajakas.

इन्दा याहि तूतुजान उप ब्रह्माणि हरिवः ।
सुत दधिष्व नश्चनः ॥ ६ ॥

6. *Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.*
Sute dadhiṣva naścanaḥ.

Indra, lord and breath of life, energy and speech, come fast at the speed of light, vitalise our songs of praise in yajna and bless us with food for the body, mind and soul.

अ मांसश्चषणीधृत् विश्वं दवास आ गंत।
दाश्वांस' दाशुषः सुतम ॥ ७ ॥

7. *Omāsaścarṣaṇīdhṛto viśve devāsa ā gata.*
Dāśvāṁso dāśuṣaḥ sutaṁ.

Come ye, lovers of Om, lord creator and protector of the universe, masters of light and lovers of humanity, noblest visionaries of the world, generous givers and benefactors of all, come and give us the essence and wisdom distilled from life and literature.

विश्वं दवास' असुरः सुतमा गन्त तूर्णयः।
उस्त्राइव स्वसराणि ॥ ८ ॥

8. *Viśve devāso apturaḥ sutamā ganta tūrṇayaḥ.*
Usrā iva svasarāṇi.

Visionaries of the world, generous givers, wise scholars of life and literature, fast as winds and eager as dawn for the day and mother-cow for the calf in the stall, come to your own and bring us the essences of knowledge and wisdom.

विश्वं दवास' अस्रिध एहिमायास अदुहः।
मधं जुषन्त वह्नयः ॥ ९ ॥

9. *Viśve devāso asridha ehimāyāso adruhaḥ.*
Medhaṁ juṣanta vahnayaḥ.

Divinities of the world, unerring and unfouling lovers of Omniscience, free from hate and fear, come at the fastest and join the ecstasies of the brilliant fires of the yajna of love, compassion and knowledge.

पा॒व॒का न॒: सर॑स्वती॒ वाज॑भिर्वा॒जिनी॑वती।
य॒ज्ञं व॑ष्टु धि॒याव॑सु:॥ १०॥

10. *Pāvakā naḥ sarasvatī vājebhirvājinīvatī.*
Yajñaṁ vaṣṭu dhiyāvasuḥ.

May Sarasvati, goddess of divine speech, mother knowledge of arts, science and divinity, come with gifts of food for the mind and intellect and purify us with the light of knowledge. May the mother grace our yajna of arts and sciences and bless us with the light divine.

च॒ दयि॒त्री सू॒नृता॑नां चत॑न्ती सुमती॒नाम।
य॒ज्ञं द॑धे॒ सर॑स्वती॥ ११॥

11. *Codayitrī sūnṛtānāṁ cetantī sumatīnām.*
Yajñaṁ dadhe sarasvatī.

Sarasvati, mother stream of eternal knowledge and divine speech, inspires the seekers of universal truth and cosmic law and enlightens the admirers of noble wisdom and understanding. The divine flow of light and knowledge carries on the universal yajna of nature and humanity.

म॒ह अ॑ण॒: सर॑स्वती॒ प चे॑तयति के॒तुना॑।
धिय॒ विश्वा॒ वि रा॑जति॥ १२॥

12. *Maho arṇaḥ sarasvatī pra cetayati ketunā.*
Dhiyo viśvā vi rājati.

Sarasvati, mighty ocean flow of mother knowledge and divine speech, shines with her radiance of omniscience and illuminates the universal mind and the minds of humanity across the worlds of existence.

Mandala 1/Sukta 4

Indra Devata, Madhucchanda Rshi

सु॒रू॒प॒कृ॒त्नुमू॒तय॑ सु॒दुघा॑मिव गो॒दुहे॑।
जु॒हू॒मसि॒ द्यवि॑द्यवि ॥ १ ॥

1. *Surūpakṛtnumūtaye sudughāmiva godhuhe.*
Juhūmasi dyavidyavi.

Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of beautiful forms of existence and giver of protection and progress.

उप॑ नः सव॒ना ग॑हि॒ सोम॑स्य सोमपाः पिब।
गो॒दा इद्रे॒वतो॒ मद॑ः ॥ २ ॥

2. *Upa naḥ savanā gahi somasya somapāḥ piba.*
Godā id revato madaḥ.

Indra, lord of light, protector of yajnic joy, promoter of sense and mind, come to our yajna, accept our homage of soma and give us the light and ecstasy of the soul.

अथा॑ ते अन्त॑मानां विद्याम॑ सुमती॒नाम।
मा नो॒ अति॑ ख्य॒ आ ग॑हि ॥ ३ ॥

3. *Athā te antamānāṁ vidyāma sumatīnaṁ.*
Mā no ati khya ā gahi.

Indra, lord of light and knowledge, come, so that we know you at the closest of those who are established in you and hold you in their heart and vision. Come, lord of life, come close, forsake us not.

परेहि विग्रमस्तृतमिन्दं पृच्छा विपश्चितम।
यस्ते सखिभ्य आ वरम॥ ४॥

4. *Parehi vigramastṛtamindraṁ pṛcchā vipaścitam.*
Yaste sakhibhya ā varam.

Keep off the malicious maligner. Go even far, farthest to Indra, lord of divine knowledge, love and kindness, light and vision, experience and wisdom, who is good and the best choice for you and me and your friends. Go, ask, and pray.

उत ब्रुवन्तु न निद निरन्यतश्चिदारत।
दधानाइन्द इद दुवः॥ ५॥

5. *Uta bruvantu no nido niranyataścidārata.*
Dadhānā indra id duvaḥ.

Indra, lord of light and bliss, may the wise and visionaries who cherish the divine in their heart speak to us. Let the others, ignorant, malicious and maligners be off from here.

उत नः सुभगाँ अरिवाचयुदस्म कृष्टयः।
स्यामदिन्दस्य शर्मणि॥ ६॥

6. *Uta naḥ subhagāṁ arirvoceyurdasma kṛṣṭayaḥ.*
Syāmedindrasya śarmaṇi.

Let us pray and seek the protection of Indra, lord of might unchallengeable, so that men of knowledge and wisdom bring us the voice of divinity and even those

who oppose appreciate and speak well of us.

एमा॒शुमा॒शवे॑ भर यज्ञ॒श्रिय॑ं नृ॒मादन॑म ।
प॒त॒यन्म॑न्द॒यत स॑खम ॥ ७ ॥

7. *Emāśumāśave bhara yajñaśriyaṁ nṛmādanam.*
Patayanmandayatsakham.

Indra, lord of knowledge and power, give us the secret of the speed of motion for the giant leap forward in progress. Bless us with the wealth of the nation's yajna exciting for the people and joyous for our friends.

अ॒स्य पी॒त्वा श॑तक्रता घ॒ना वृ॒त्राणा॑मभवः ।
पाव॒ा वाज॑षु वा॒जिन॑म ॥ ८ ॥

8. *Asya pītvā śatakrato ghano vṛtrāṇāmabhavaḥ.*
Prāvo vājeṣu vājinam.

Hero of a hundred yajnic projects, having accomplished the programme and having drunk the soma of success, concentrate and consolidate as the light of the sun and be the breaker of the clouds of rain, and then advance and promote the wealth and defence of the nation through the battles of progress.

तं त्वा॒ वाज॑षु वा॒जिनं वा॒जया॑मः शतक्रता ।
धना॑नामिन्द सा॒तय॑ ॥ ९ ॥

9. *Taṁ tvā vājeṣu vājinaṁ vājayāmaḥ śatakrato.*
Dhanānāmindra sātaye.

Indra, lord of light and power, hero of a hundred yajnic creations, we celebrate your glory of speed and success in the battles of humanity for the achievement of the wealth of life and prosperity of the people.

या रा॒या इ॒वनि॑म॒हान्त्सु॑पा॒रः सु॑न्व॒तः सखा॑।
तस्मा॒ इन्दा॑य गायत ॥ १० ॥

10. *Yo rāyo' vanirmahāntsupāraḥ sunvataḥ sakhā.*
Tasmā indrāya gāyata.

People of the land and children of Indra, sing and celebrate the glories of Indra, lord supreme of life and light, great and glorious, creator and protector of wealth, saviour pilot across the seas, and friend of the makers of soma.

Mandala 1/Sukta 5

Indra Devata, Madhucchanda Rshi

आ त्वता॒ नि षी॑द॒तन्द्र॑म॒भि प गा॑यत।
सखा॑य॒ः स्तोम॑वाहसः ॥ १ ॥

1. *Ā tvetā ni ṣīdatendramabhi pra gāyata.*
Sakhāyaḥ stomavāhasaḥ.

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy.

पु॒रू॒तमं पुरूणामीशा॑नं॒ वार्या॑णाम।
इन्द्रं॒ सोम॒ सचा॑ सु॒त ॥ २ ॥

2. *Purūtamaṁ purūṇāmīśānaṁ vāryāṇām.*
Indraṁ some sacā sute.

Friends and comrades in study and meditation, when you have distilled the essence of soma, life and spirit present at the heart of things, then sing in praise of Indra, closest at hand of things in heaven and earth,

and ruler dispenser of the fruits of love and desire.

स घा॑ ना॒ याग॒ आ भु॑वत्स रा॒य स पुर॑न्ध्याम।
गम॒द वाज॑भि॒रा स न॑: ॥ ३ ॥

3. *Sa ghā no yoga ā bhuvatsa rāye sa urandhyām.*
Gamad vājebhirā sa naḥ.

Indra, life and energy of the universe, is at the heart of our meditation. That is the spirit and secret of the wealth of the world. That is the inspiration at the centre of our thought and intelligence. May that lord of life and energy come and bless us with gifts of knowledge and power in our joint endevours.

यस्य॑ सं॒स्थे न वृ॒ण्वत॒ हरी॑ स॒मत्सु॒ शत्र॑वः।
तस्मा॒ इन्दा॑य गायत ॥ ४ ॥

4. *Yasya saṁsthe na vṛṇvate harī samatsu śatravaḥ.*
Tasmā indrāya gāyata.

Sing in honour of that Indra in the field of whose power and force no enemies can have the courage to stand in opposition and sustain themselves.

सु॒तपा॑व्ने सु॒ता इ॒म शु॒च॑या यन्ति वी॒तय॑।
सोमा॑सो॒ दध्या॑शिरः ॥ ५ ॥

5. *Sutapāvne sutā ime śucayo yanti vītaye.*
Somāso dadhyāśiraḥ.

All these bright and pure creations of the soma-yajna of science and meditation, sweet and vitalising as nectar-sweet delicacies of milk and curds (are created by Indra through His light and wind energy) and flow for the beneficiary, humanity, for their pleasure,

protection and promotion.

त्वं सुतस्य पीतय सद्या वृद्धो अजायथाः ।
इन्द्र ज्यष्ठ्याय सुकता ॥ ६ ॥

6. *Tvaṁ sutasya pītaye sadyo vṛddho ajāyathāḥ.*
Indra jyaiṣṭhyāya sukrato.

Indra, noble soul of purity and yajnic meditation, hero of a hundred acts of goodness, for a drink of the soma of Lord Indra's creation, rising to new honour and grandeur every day, take a new birth into higher knowledge every moment.

आ त्वा विशन्त्वाशवः सोमास इन्द्र गिर्वणः ।
शं ते सन्तु प्रचेतसे ॥ ७ ॥

7. *Ā tvā viśantvāśavaḥ somāsa indra girvaṇaḥ.*
Śaṁ te santu pracetase.

Indra, noble soul, high-priest of yajna and the divine voice, may all these brilliant creations of lightning speed be good and beneficial to you and humanity. May they bring bliss and peace to you, prince of knowledge and grandeur.

त्वां स्तोमा अवीवृधन त्वामुक्था शतक्रतो ।
त्वां वर्धन्तु नो गिरः ॥ ८ ॥

8. *Tvāṁ stomā avīvṛdhan tvāmukthā śatakrato.*
Tvāṁ vardhantu no giraḥ.

Indra, supreme lord of omnipotence and majesty, the Stoma hymns of the Veda celebrate your glory. Lord infinite of countless acts of creation, the Uktha hymns sing of your power and action. So may all our songs of

devotion and homage light up your presence and grandeur all round.

अ ा॑तातिः सनदि॒मं वाज॒मिन्द॑ः सह॒स्रिण॑म।
यस्मि॒न विश्वा॑नि॒ पांस्या॑॥ ९॥

9. *Akṣitotiḥ sanedimaṁ vājamindraḥ sahasriṇam. Yasmin viśvāni pauṁsyā.*

Indra, whose omnipotence and protection is infinite and imperishable, may, we pray, bless us with this thousand-fold knowledge and power of science in which are contained all the secrets of nature's vitality.

मा ना॒ मता॑ अ॒भि दु॑हन त॒नूना॑मिन्द गिवणः।
इशा॑ना यवया व॒धम॥ १०॥

10. *Mā no martā abhi druhan tanūnāmindra girvaṇaḥ. Īśāno yavayā vadham.*

Indra, lord adorable in sacred song, let no mortal hate or injure our body and mind from anywhere. Keep off hate, violence and murder far away from us. You are the ruler, ordainer and dispenser of justice and punishment.

Mandala 1/Sukta 6

Devata: Indra (1-3, 10), Maruts (4, 6, 8, 9), Indra and Maruts (5, 7), Madhucchanda Rshi

यु॒ञ्जन्ति॑ ब्र॒ध्नम॑रु॒षं चर॑न्तं॒ परि॑ त॒स्थुष॑ः।
रोच॑न्त रोच॒ना दि॒वि॥ १॥

1. *Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.*

Pious souls in meditation commune with the

great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे।
शोणा धृष्णू नृवाहसा ॥ २ ॥

2. *Yuñjantyasya kāmyā harī vipakṣasā rathe.*
Śoṇā dhṛṣṇū nṛvāhasā.

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे।
समुषद्भिरजायथाः ॥ ३ ॥

3. *Ketuṁ kṛṇvannaketave peśo maryā apeśase.*
Samuṣadbhirajāyathāḥ.

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action.

आदह स्वधामनु पुनर्गर्भत्वमेरिरे।
दधानो नाम यज्ञियम ॥ ४ ॥

4. *Ādaha svadhāmanu punargarbhatvamerire.*
Dadhānā nāma yajñiyam.

Bearing the sacred vapours of yajna as is their

wont and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire.

वी॒ळु चि॑दारु॒जत्नु॒भिर्गुहा॑ चिदिन्द्र॒ वह्नि॑भिः ।
अवि॑न्द उ॒स्रिया॒ अनु॑ ॥ ५ ॥

5. *Vīḷu cidārujatnubhirguhā cidindra vahnibhiḥ.*
Avinda usriyā anu.

The mighty sun with its piercing rays breaks down things in the sky, and the wind with its currents after the sunbeams reconstructs and replaces new forms of things in the sky.

द॒व॒यन्ता॒ यथा॑ म॒तिमच्छा॑ वि॒दद्व॑सुं॒ गिरः॑ ।
म॒हाम॑नूषत श्रु॒तम् ॥ ६ ॥

6. *Devayanto yathā matimacchā vidadvasuṁ giraḥ.*
Mahāmanūṣata śrutam.

Just as noble scholars develop and brighten up their generous mind and intelligence after the principles of Vedic revelation, so do the Maruts, currents of energy, intensify, magnify and adorn the sound that is produced and heard.

इन्द्रे॑ण॒ सं हि दृ॑क्ष॒से सञ्ज॑ग्मा॒ना अबि॑भ्युषा ।
म॒न्दू स॑मा॒नव॑र्चसा ॥ ७ ॥

7. *Indreṇa saṁ hi dṛkṣase saṁjagamāno abibhyuṣā.*
Mandū samānavarcasā.

Marut, wind energy, is seen while moving alongwith the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by

virtue of omnipresent Indra, Lord Supreme.

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति।
गणैरिन्द्रस्य काम्यैः ॥ ८ ॥

8. *Anavadyairabhidyubhirmakhaḥ sahasvadarcati.*
Gaṇairindrasya kāmyaiḥ.

The yajnic dynamics of nature's currents of energy, Maruts, so potent and effective, illuminates the world and does homage to the Lord of creation with the immaculate blazing radiations of glorious sun light.

अतः परिज्मन्ना गहि दिवा वा रोचनादधि।
सर्मस्मिन्नृञ्जते गिरः ॥ ९ ॥

9. *Ataḥ parijmannā gahi divo vā rocanādadhi.*
Samasminnṛñjate giraḥ.

The currents of energy, Maruts, travel up from here, the earth, to the region of the sun, and from up there down to the earth. And in this space they sustain all the objects of the world and all the voices divine and human.

इतो वा सातिमीमहे दिवो वा पार्थिवादधि।
इन्द्रं महो वा रजसः ॥ १० ॥

10. *Ito vā sātimīmahe divo vā pārthivādadhi.*
Indraṁ maho vā rajasaḥ.

From here we rise to the sun, and to Indra, lord omnipotent blazing in the sun, with prayers, with homage and oblations, Indra who is greater and higher than the earth, the skies and the heavens and rules over all these.

Mandala 1/Sukta 7

Indra Devata, Madhucchanda Rshi

इन्द्रमिद गाथिना बृहदिन्द्रमर्कभिर्रकिणः ।
इन्द्रं वाणीरनूषत ॥ १ ॥

1. *Indramidgāthino bṛhadindramarkebhirakiṇaḥ.*
Indraṁ vāṇīranūṣata.

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research.

इन्द्र इद्धर्योः सचा सम्मिश्ल आ वचोयुजा ।
इन्दो वजी हिरण्ययः ॥ २ ॥

2. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā.*
Indro vajrī hiraṇyayaḥ.

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year.

इन्दो दीघाय चक्ष आ सूर्यꣳ रोहयद दिवि ।
वि गोभिरद्रिमैरयत ॥ ३ ॥

3. *Indro dīrghāya cakṣasa ā sūryaṁ rohayad divi.*
Vi gobhiradrimairayat.

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the

rays of the sun, He forms and moves the cloud for rain.

इन्द्र वाजेषु ना व सहस्त्रपधनषु च।
उग उगाभिरूतिभिः ॥ ४ ॥

4. *Indra vājeṣu no'va sahasrapradhaneṣu ca.*
Ugra ugrābhirūtibhiḥ.

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, protect us with bright blazing ways of protection and advancement.

इन्दं वयं महाधन इन्दमभे हवामह।
युजं वृत्रषु वजिणम ॥ ५ ॥

5. *Indraṁ vayaṁ mahādhana indramarbhe havāmahe. Yujaṁ vṛtreṣu vajriṇaṁ.*

In battles great and small, we invoke Indra, lord omnipotent, we call upon sun and wind, mighty breaker of the clouds, friend in darkness, wielder of the thunderbolt.

स ना वृष ामुं चरुं सत्रादाव ापा वृधि।
अस्मभ्यमपतिष्कुतः ॥ ६ ॥

6. *Sa no vṛṣannamuṁ caruṁ satrādāvannapā vṛdhi.*
Asmabhyam apratiṣkutaḥ.

Indra, lord of the universe, light of the world, generous lord of wealth, irresistible wielder of power, generous giver of showers, grant us the yajnic prosperity of life and open the doors of freedom and salvation at the end.

तुञ्जतुञ्ज य उत्तर स्तामा इन्दस्य वजिणः।
न विन्ध अस्य सुष्टुतिम ॥ ७ ॥

7. *Tuñjetuñje ya uttare stomā indrasya vajriṇaḥ.*
Na vindhe asya suṣṭutim.

On success in battle after battle, follow songs of celebration in honour of Indra, lord wielder of the thunderbolt, and I love to go on and on with the song without end.

वृषा यूथव वंसगः कृष्टीरियत्याजसा।
इशानो अपतिष्कुतः ॥ ८ ॥

8. *Vṛṣā yūtheva vaṁsagaḥ kṛṣṭīriyartyojasā.*
Īśāno apratiṣkutaḥ.

As the virile bull leads the herd it rules, so does Indra, generous lord indomitable and ruler of the world, inspire and lead His children to joy and freedom.

य एकश्चषणीनां वसूनामिरज्यति।
इन्द्रः पञ्च क्षितीनाम ॥ ९ ॥

9. *Ya ekaścarṣaṇīnāṁ vasūnāmirajyati.*
Indraḥ pañca kṣitīnāṁ.

One and only one without a second is Indra, lord supreme of the universe, the lord who rules and guides humanity, showers treasures of wealth, and sustains and ultimately disposes the five orders of the universe.

इन्दं वा विश्वतस्परि हवामहे जनेभ्यः।
अस्माकमस्तु केवलः ॥ १० ॥

10. *Indraṁ vo viśvataspari havāmahe janebhyaḥ.*
Asmākamastu kevalaḥ.

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe,

and we pray He may be with us in vision in a state of absolute bliss.

Mandala 1/Sukta 8

Indra Devata, Madhucchanda, Rshi

एन्द॑ सान॒सिं र॒यिं स॒जित्वा॑नं सदा॒सह॑म।
वषि॑ष्ठमू॒तय॑ भर॥ १ ॥

1. *Endra sānasiṁ rayiṁ sajitvānaṁ sadāsaham.*
Varṣiṣṭhamūtaye bhara.

Indra, lord supreme of power and glory, bless us with the wealth of life and well-being that gives us the superiority of action over sufferance, delight and victory, courage and endurance, excellence and generosity, and leads us on way to progress under divine protection.

नि यन॑ मुष्टिहत्यया॒ नि वृ॒त्रा रु॒णधा॑महै।
त्वाता॑सा॒ न्यर्व॑ता॥ २ ॥

2. *Ni yena muṣṭihatyayā ni vṛtrā ruṇadhāmahai.*
Tvotāso nyarvatā.

Indra, lord of power and glory, give us that strength of life and character whereby, under your blessed protection, we may hold back the enemy, evil and darkness with less than a blow of the fist and less than a dart of the lance.

इन्द्र॒ त्वाता॑स॒ आ व॒यं वज्रं॑ घ॒ना द॑दीमहि।
जय॑म॒ सं यु॒धि स्पृ॑धः॥ ३ ॥

3. *Indra tvotāsa ā vayaṁ vajraṁ ghanā dadīmahi.*
Jayema saṁ yudhi spṛdhaḥ.

Indra, lord of might and splendour, under your divine protection, may we develop, we pray, strong and sophisticated weapons of defence so that fighting battles of mutual contest we may win the prize of victory.

वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम।
सासह्याम पृतन्यतः ॥ ४ ॥

4. *Vayaṁ śūrebhirastṛbhirindra tvayā yujā vayam.*
Sāsahyāma pṛtanyataḥ.

Indra, lord of might, protection and progress, joined as we are with you in spirit, may we, with our heroes, shotsmen and missiles, challenge, fight out and win over our contestants in battle.

महाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे।
द्यौर्न प्रथिना शवः ॥ ५ ॥

5. *Mahāṁ indraḥ paraśca nu mahitvamastu vajriṇe.*
Dyaurna prathinā śavaḥ.

Indra is great, supreme and transcendent, self-refulgent like the sun, extensive like space and more. May all the power and grandeur be for the lord of justice and the thunderbolt. May all be dedicated to Him.

समाह वा य आशत नरस्ताकस्य सनिता।
विप्रासो वा धियायवः ॥ ६ ॥

6. *Samohe vā ya āśata narastokasya sanitau.*
Viprāso vā dhiyāyavaḥ.

Men of valour and heroism engage in battles, men of knowledge and piety in learned gatherings and in the training of youth.

यः कुक्षिः सोमपातमः समुद्र इव पिन्वते।
उर्वीरापो न काकुदः॥ ७॥

7. *Yaḥ kukṣiḥ somapātamaḥ samudra iva pinvate.*
Urvīrāpo na kākudaḥ.

Indra, the sun, is the womb of life, it feeds and promotes the life-giving vegetation. Just as the sea and the space-ocean of vapours augment the waters, the wide earth generates and promotes life, the throat cavity sustains prana, and prana promotes speech, so does the sun nourish and promote life, soma and joy.

एवा ह्यस्य सूनृता विरप्शी गोमती मही।
पक्वा शाखा न दाशुषे॥ ८॥

8. *Evā hyasya sūnṛtā virapśī gomatī mahī.*
Pakvā śākhā na dāśuṣe.

Verily the divine voice of Indra, Supreme Lord of Omniscience, is the richest treasure of eternal truth, generous mother of the language of existence and great. It is an abundant branch of the divine tree laden with ripe fruit for the faithful devotee and yajnic giver.

एवा हि त विभूतय ऊतय इन्द्र मावते।
सद्यश्चित सन्ति दाशुषे॥ ९॥

9. *Evā hi te vibhūtaya ūtaya indra māvate.*
Sadyaścit santi dāśuṣe.

Indra, lord omnipresent, omniscient and omnipotent, such are your wondrous works and attributes, such are your powers, protections and promotions, of life, knowledge and happiness for a person like me. They are ever abundant for the faithful

and generous devotee dedicated to love and service.

एवा ह्यस्य काम्या स्तामं उक्थं च शंस्या।
इन्दायेन्द्राय सामपीतय॥ १०॥

10. *Evā hyasya kāmyā stoma ukthaṁ ca śaṁsyā.*
Indrāya somapītaye.

Such are the songs of praise, adoration and celebration of this lord of life, light and power, sweet, enchanting and elevating, offered in honour of Indra, creator, protector and promoter of life and its joy.

Mandala 1/Sukta 9

Indra Devata, Madhucchanda Rshi

इन्दहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः।
महाँ अभिष्टिरोजसा॥ १॥

1. *Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ.*
Mahaṁ abhiṣṭirojasā.

Indra, lord of light and life, come with all the soma-celebrations of food, energy and joy, great as you are with majesty, power and splendour omnipresent, and give us the ecstasy of living with enlightenment.

एमेनं सृजता सुत मन्दिमिन्दाय मन्दिनं।
चक्रिं विश्वानि चक्रये॥ २॥

2. *Emenaṁ sṛjatā sute mandimindrāya mandine.*
Cakriṁ viśvāni cakraye.

Scholars of eminence, in this world of Indra's yajnic creation, come up for the sake of joyous humanity and accomplish all those works of creation and construction which are needed for its prosperity and

well-being.

मत्स्वा॑ सुशिप म॒न्दिभि॒ः स्तोमे॑भिर्विश्वचर्षणे।
सचा॒ सोमे॑षु सव॒नेष्वा ॥ ३ ॥

3. *Matsvā suśipra mandibhiḥ stomebhirviśvacarṣaṇe. Sacaiṣu savaneṣvā.*

Indra, Lord omniscient of universal presence, light and vision, with joyous songs of praise and celebration we invoke you and dedicate ourselves to you as our constant friend and guide. Come lord, and give us the bliss of existence in our yajnic acts of creation.

असृ॑ग्रमिन्द्र ते॒ गिरः॑ प्रति॒ त्वामुद॑हासत।
अजो॑षा वृष॒भं पति॑म ॥ ४ ॥

4. *Asṛgramindra te giraḥ prati tvāmudahāsata. Ajoṣā vṛṣabhaṁ patim.*

Indra, lord of light and splendour, the songs of divinity reveal and manifest you in your glory, protector of the universe and generous rain-giver of favours and kindness. And I too, in response, celebrate your magnificence and magnanimity without satiety.

सं चो॑दय चि॒त्रम॒वाग्राधं॑ इन्द्र॒ वरे॑ण्यम।
अस॒दित्ते॑ वि॒भु प्र॒भु ॥ ५ ॥

5. *Saṁ codaya citramarvāgrādha indra vareṇyam. Asaditte vibhu prabhu.*

Indra, lord of light and glory, creator giver of wondrous beauty, wealth and joy, infinite, mighty and supreme, whatever is worthy of choice in the world of your creation, grant us here and now.

अस्मान्त्सु तत्र चादयन्द राय रभस्वतः ।
तुविद्युम्न यशस्वतः ॥ ६ ॥

6. *Asmāntsu tatra codayendra rāye rabhasvataḥ.*
Tuvidyumna yaśasvataḥ.

Indra, lord of light and infinite power, guide and inspire us on way to the wealth of life and divinity, zealous seekers of love, honour and excellence as we are.

सं गामदिन्द्र वाजवदस्म पृथु श्रवा बृहत ।
विश्वायुर्धेह्यक्षितम ॥ ७ ॥

7. *Saṁ gomadindra vājavadasme pṛthu śravo bṛhat.*
Viśvāyurdhehyakṣitam.

Indra, infinite lord of life and light, wealth and honour, grant us a full life of knowledge and divine speech, wealth of food and energy, great reputation, high and inexhaustible honour, and the vision of infinity.

अस्म धेहि श्रवा बृहद द्युम्नं सहस्रसातमम ।
इन्द्र ता रथिनीरिषः ॥ ८ ॥

8. *Asme dhehi śravo bṛhad dyumnaṁ sahasrasāta-*
mam. Indra tā rathinīriṣaḥ.

Indra, lord of honour, wealth and power, grant us great honour and knowledge, wealth and happiness of a thousand sort, a strong economy and a mighty force of chariots (moving on land and sea and in the air).

वसारिन्द्रं वसुपतिं गीभिर्गृणन्त ऋग्मियम ।
होम गन्तारमूतय ॥ ९ ॥

9. *Vasorindraṁ vasupatiṁ gīrbhirgṛṇanta ṛgmiyam.*
Homa gantāramūtaye.

For our defence, protection and advancement, we invoke and celebrate in song with homage, Indra, lord protector of wealth, ruler of the earth, fire, breath and other sustainers of life, self-revealed and honoured in the Rks and immanent ruler and mover of everything.

सुतसुत न्याकस बृहद बृहत एदरिः ।
इन्दाय शूषमचति ॥ १० ॥

10. *Sutesute nyokase bṛhad bṛhata edariḥ.*
Indrāya śūṣamarcati.

Even if a person is opposed to faith in Indra and is an enemy of the pious, but (on repentance) offers sincere homage to Him, Great Lord and universal home and haven of everything of the world, worshipped in every act of piety, he is saved.

(ii) The pious, and even the impious, if he offers homage to Him, Great Lord who is the haven and home of everything in the world, worshipped in every act of piety, he is saved.

Mandala 1/Sukta 10

Indra Devata, Madhucchanda Rshi

गायन्ति त्वा गायत्रिणा चर्न्त्यर्कमर्किणः ।
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव यमिर ॥ १ ॥

1. *Gāyanti tvā gāyatriṇo'rcantyarkamarkiṇaḥ.*
Brahmāṇastvā śatakrata udvaṁśamiva yemire.

The singers of Gayatri celebrate you, Indra, lord of song and joy, with the hymns of Sama-Veda. The devotees of Rgveda worship Indra, lord of light, with Rks. And the sage scholars of all the Vedas, O lord of a

hundred noble acts of cosmic yajna, maintain the line of divine worship as the centre-string of the human family.

यत्सानो॒: सानु॒मारु॑हद॒ भूयस्प॑ष्ट॒ कत्व॑म।
तदिन्द्रो॒ अर्थं॑ चतति॒ यूथ॑न॒ वृष्णि॑रेजति॥ २॥

2. *Yatsānoḥ sānumāruhad bhūryaspaṣṭa kartvam.*
Tadindro arthaṁ cetati yūthena vṛṣṇirejati.

As the sun-beams radiate with waves of energy from one peak to another of a mountain illuminating each in succession, similarly when a person rises from one peak of action to another, accomplishing one after another as holy duty, then Indra, lord of light, illuminates one meaning of life and mystery after another for him.

यु॒ङ्क्ष्वा हि के॒शिना॒ हरी॒ वृष॑णा क॒क्ष्यप्रा॑।
अथा॑ न इन्द सोमपा गि॒रामुप॑श्रुतिं चर॥ ३॥

3. *Yukṣvā hi keśinā harī vṛṣaṇā kakṣyaprā.*
Athā na indra somapā girāmupaśrutiṁ cara.

Indra, lord of light blazing in the sun, protector and promoter of the soma of life and joy, yoke your team of sunbeams like chariot-horses, equal, opposite and complementary as the positive-negative currents of energy-circuit, beautiful in their operative field, generous, pervasive in the skies all round, listen to our prayer and advance the yajna of knowledge and action on earth.

एहि॒ स्तामाँ॑ अ॒भि स्व॑रा॒ भि गृ॑णी॒ह्या रु॑व।
ब्रह्म॑ च ना वसो॒ सच॒न्द्र॑ य॒ज्ञं च॑ वर्धय॥ ४॥

Ehi stomāṁ abhi svarā'bhi gṛṇīhyāruva.
Brahma ca no vaso sacendra yajñaṁ ca vardhaya.

Indra, omnipresent omniscient lord sustainer of the universe and support of all, come in response to our prayer, reveal the secrets of knowledge, let the light shine in our heart, inspire us to proclaim, let the sacred science of life and nature prevail, and promote the yajna of creation at the human level for the earth and her children.

उक्थमिन्दायशंस्यं वधनं पुरुनिष्षिधः।
शका यथा सुतषु णा रारणत सख्यषु च ॥ ५ ॥

5. *Ukthamindrāya śaṁsyaṁ vardhanaṁ puruniṣṣidhe. Śakro yathā suteṣu ṇo rāraṇat sakhyeṣu ca.*

Just as a man rejoices with his children and friends and bestows lots of knowledge and wealth on them, so does Shakra, omnipotent Indra, lord of wealth and knowledge, rejoice to bestow admirable mantras of elevating light of Vedic lore on the generous soul for its advancement.

तमित सखित्व इमहे तं राय तं सुवीय ।
स शक उत नः शकदिन्दा वसु दयमानः ॥ ६ ॥

6. *Tamit sakhitva īmahe taṁ rāye taṁ suvīrye.*
Sa śakra uta naḥ śakadindro vasu dayamānaḥ.

We invoke Indra and pray to Him for friendship, wealth and wisdom, courage and heroism, that Lord Omnipotent, Indra, lord of power and honour, strength and support of all, who has the power to give, to protect, and to destroy sin and evil, He alone.

सुविवृतं सुनिरजमिन्द त्वादातमिद यशः ।
गवामप वजं वधि कृणुष्व राधा अदिवः ॥ ७ ॥

7. *Suvivṛtaṁ sunirajamindra tvādātamidyaśaḥ.*
Gavāmapa vrajaṁ vṛdhi kṛṇuṣva rādho adrivaḥ.

Indra, lord of light and honour blazing as the sun, lord of magnanimity as the clouds of rain, the honour and fame given by you is open and brilliant, transparent and free, even from a speck of dust. Lord of generosity, open the doors of knowledge, augment the wealth of the world, and illuminate the honour of humanity.

नहि त्वा रोदसी उभे ऋघायमाणमिन्वतः ।
जेषः स्वर्वतीरपः सं गा अस्मभ्यं धूनुहि ॥ ८ ॥

8. *Nahi tvā rodasī ubhe ṛghāyamāṇaminvataḥ.*
Jeṣaḥ svarvatīrapaḥ saṁ gā asmabhyaṁ dhūnuhi.

Lord omnipotent and infinite, transcending the expanse of space, the heaven and earth contain you not. Dominant over the holy waters of the universe, ruling over the noblest actions of humanity, liberate our mind, thought and speech, electrify our sense and will, and give us a shower of knowledge and wealth of life divine.

आश्रुत्कर्ण श्रुधी हवं नू चिद्दधिष्व मे गिरः ।
इन्द्र स्तोममिमं मम कृष्वा युजश्चिदन्तरम ॥ ९ ॥

9. *Āśrutkarṇa śrudhī havaṁ nū ciddadhiṣva me giraḥ. Indra stomamimaṁ mama kṛṣvā yujaścidantaram.*

Lord of instant and universal ear, listen to my voice. Hold my prayer in your heart. Indra, it is the song of a dear friend. Take me in along with it, cleanse and sanctify my heart and soul.

विद्मा हि त्वा वृषन्तमं वाजेषु हवनश्रुतम ।
वृषन्तमस्य हूमह ऊतिं सहस्रसातमाम ॥ १० ॥

10. *Vidmā hi tvā vṛṣantamaṁ vājeṣu havanaśrutam.*
Vṛṣantamasya hūmaha ūtiṁ sahasrasātamām.

Indra, lord of love and power, we know you as the most generous giver of the showers of blessings, instant listener to our call in the battles of life. We pray for the divine protection of the most generous guardian and giver of victory, best and highest of a thousand other modes of protection and redemption.

आ तू न इन्द काशिक मन्दसानः सुतं पिब ।
नव्यमायुः प सू तिर कृधी सहस्रसामृषिम ॥ ११ ॥

11. *Ā tū na indra kauśika mandasānaḥ sutaṁ piba.*
Navyamāyuḥ pra sū tira kṛdhī sahasrasāmṛṣim.

Indra, lord giver of infinite joy, universal teacher of humanity, come and taste the sweets of our divine celebrations. Create a new and higher life for us, and let a new seer and prophet of a thousand visions and sciences arise among us.

परि त्वा गिवणा गिर इमा भवन्तु विश्वतः ।
वृद्धायुमनु वृद्धया जुष्टा भवन्तु जुष्टयः ॥ १२ ॥

12. *Pari tvā girvaṇo gira imā bhavantu viśvataḥ.*
Vṛddhāyumanu vṛddhayo juṣṭā bhavantu juṣṭayaḥ.

May all these holy songs of the divine singers from all sides celebrate you, sole object of the sacred voice of eternity. May all the songs of love and worship glorify the lord of eternal existence. May all these songs

be acceptable to the Lord and delightful and elevating for us.

Mandala 1/Sukta 11

Indra Devata, Jeta Madhucchanda Rshi

इन्द्रं विश्वा अवीवृधन्त्समुद्व्यचसं गिरः ।
रथीतमं रथीनां वाजानां सत्पतिं पतिम ॥ १ ॥

1. *Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ.*
Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim.

May all the songs of divine love and worship celebrate and glorify Indra, lord infinite and glorious like the expansive oceans of space, highest redeemer, higher than all other saviours, sole true lord victorious of the battles of life between good and evil, ultimate protector and promoter of humanity and ruler of existence.

सख्ये त इन्द्र वाजिना मा भेम शवसस्पत ।
त्वामभि प्र णोनुमा जेतारमपराजितम ॥ २ ॥

2. *Sakhye ta indra vājino mā bhema śavasaspate.*
Tvāmabhi pra ṇonumo jetāramaparājitam.

We are the friends of Indra, we are the fighters of life and humanity. Indra, lord of might, never shall we succumb to fear while we are under the cover of your protective friendship. We offer homage and worship to you, supreme victor, unbeaten since eternity.

पूर्वीरिन्द्रस्य रातया न वि दस्यन्त्यूतयः ।
यदी वाजस्य गोमतः स्तोतृभ्या मंहत मघम ॥ ३ ॥

Pūrvīrindrasya rātayo na vi dasyantyūtayaḥ.
Yadī vājasya gomataḥ stoṭṛbhyo maṁhate magham.

The eternal gifts of Indra, lord magnificent, never fail, His favours and protections never fade, nor exhaust, because the munificence of the lord of earth and His bounties of wealth and honour always flow in abundance more and ever more for the devotees.

पुरां भिन्दुयुवा कविरमिताजा अजायत ।
इन्द्रो विश्वस्य कर्मणो धर्ता वजी पुरुष्टुतः ॥ ४ ॥

4. *Purāṁ bhinduryuvā kaviramitaujā ajāyata.*
Indro viśvasya karmaṇo dhartā vajrī puruṣṭutaḥ.

Breaker of the enemy forts, youthful, creative and imaginative, hero of boundless strength, sustainer of the acts of the world and disposer, wielder of the thunderbolt, universally acclaimed and celebrated is risen into prominence.

त्वं वलस्य गामता पावरदिवो बिलम् ।
त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥ ५ ॥

5. *Tvaṁ valasya gomato'pāvaradrivo bilam.*
Tvāṁ devā abibhyuṣastujyamānāsa āviṣuḥ.

Indra, blazing as the sun, wielder of the clouds, you break open the water-hold of the clouds. The devas, planets, seekers of the lord of light and centre-home, moved round in orbit, hold on to their place in the solar family.

तवाहं शूर रातिभिः प्रत्यायं सिन्धुमावदन् ।
उपातिष्ठन्त गिर्वणो विदुष्टे तस्य कारवः ॥ ६ ॥

6. *Tavāhaṁ śūra rātibhiḥ pratyāyaṁ sindhumāvadan. Upātiṣṭhanta girvaṇo viduṣṭe tasya kāravaḥ.*

Hero of generosity, drawn by your gifts of light

and grace, I come to you as to the sea, singing songs of praise. Lord and lover of the voice of celebration, they, all your servants, know you and they abide by you in adoration.

मा॒याभि॑रिन्द मा॒यिन॑ं त्वं शुष्ण॒मवा॑तिरः ।
वि॒दुष्ट॒ तस्य॒ मधि॑रा॒स्तषा॑ं श्रवा॑ंस्युत्ति॑र ॥ ७ ॥

7. *Māyābhirindra māyinaṁ tvaṁ śuṣṇamavātiraḥ.*
Viduṣṭe tasya medhirāsteṣāṁ śravāṁsyuttira.

Indra, lord of supernal powers, with your vision and extraordinary intelligence ward off the artful opponent and exploiter. Your friends and admirers know you. Listen to their voice and overthrow the enemies.

इन्द्॒मीशा॑न॒माज॑सा॒भि स्तामा॑ अनूषत ।
स॒हस्र॑ं यस्य॑ रा॒तय॒ उ॒त वा॒ सन्ति॒ भूय॑सीः ॥ ८ ॥

8. *Indramīśānamojasābhi stomā anūṣata.*
Sahasraṁ yasya rātaya uta vā santi bhūyasīḥ.

All the hymns of praise celebrate Indra, lord ruler over the universe with His power and splendour. Thousands, uncountable, are His gifts and benedictions, infinitely more indeed.

Mandala 1/Sukta 12

Agni Devata, Kanva Medhatithi Rshi

अ॒ग्निं दू॒तं वृ॑णीमह॒ होता॑रं वि॒श्ववे॑दसम ।
अ॒स्य य॒ज्ञस्य॑ सु॒क्रतु॑म ॥ १ ॥

1. *Agniṁ dūtaṁ vṛṇīmahe hotāraṁ viśvavedasam.*
Asya yajñasya sukratum.

We choose Agni, the fire, as prime power of

social yajna, which carries the fragrance of yajna universally across the earth, the sky and even to the heavens, and which is the chief creator of prosperity and maker of beautiful forms.

अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम।
हव्यवाहं पुरुप्रियम॥ २॥

2. *Agnimagniṁ havīmabhiḥ sadā havanta viśpatim.*
Havyavāhaṁ purupriyam.

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise.

अग्न देवाँ इहा वह जज्ञाना वृक्तबर्हिष।
असि होता न इड्यः॥ ३॥

3. *Agne devāṁ ihā vaha jajñāno vṛktabarhiṣe.*
Asi hotā na īḍyaḥ.

Agni, omniscient and omnipresent power, bring us here the brilliant divine gifts of yajna for the pure at heart. You alone are the chief priest and performer of the yajna of creation. You alone are adorable.

ताँ उशता वि बोधय यदग्न यासि दूत्यम।
देवरा सत्सि बर्हिषि॥ ४॥

4. *Tāṁ uśato vi bodhaya yadagne yāsi dūtyam.*
Devairā satsi barhiṣi.

Agni, purify and activate the libations lighted by the fire which you have carried to the skies, and bring them back home to the seat of yajna with gifts divine.

घृताहवन दीदिवः पतिं ष्म रिषता दह।
अग्ने त्वं रक्षस्विनः ॥ ५ ॥

5. *Ghṛtāhavana dīdivaḥ prati ṣma riṣato daha.*
Agne tvaṁ rakṣasvinaḥ.

Agni, brilliant and resplendent, fed on ghee and blazing, burn up the jealous, the negative and the wicked who destroy.

अग्निनाग्निः समिध्यत कविगृहपतियुवा।
हव्यवाड जुह्वास्यः ॥ ६ ॥

6. *Agnināgniḥ samidhyate kavirgṛhapatiryuvā.*
Havyavāḍ juhvāsyaḥ.

Agni is lighted, generated and raised by agni, universal energy. It is the creator of new things, protector and promoter of the home, and ever young—powerful catalytic agent carrying holy materials to the sky and to the heavens across space, and a voracious consumer (and creator) with its mouth ever open to devour (and convert) holy offerings (to divine gifts of joy and prosperity).

कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे।
देवममीवचातनम ॥ ७ ॥

7. *Kavimagnimupa stuhi satyadharmāṇamadhvare.*
Devamamīvacātanam.

In the holy acts of yajna, light, serve and adore Agni, brilliant creator of new things of beauty, prosperity and joy, illuminator and observer of the eternal laws, generous giver, and destroyer of evil and disease.

यस्त्वामग्न हविष्पतिदूतं देव सपर्यति।
तस्य स्म पाविता भव॥ ८॥

8. *Yastvāmagne haviṣpatirdūtaṁ deva saparyati.*
Tasya sma prāvitā bhava.

Lord omniscient and resplendent, protector and harbinger of the holy gifts and blessings of life, whosoever be the yajnapati of service with holy offering unto you, save, protect and promote.

या अग्निं दववीतय हविष्माँ आविवासति।
तस्मं पावक मृळय॥ ९॥

9. *Yo agniṁ devavītaye havismāṁ āvivāsati.*
Tasmai pāvaka mṛḷaya.

Whosoever offers yajna with holy materials in honour and service to Agni for the gifts of the divine, to him, brilliant power, be kind and gracious with blessings.

स नः पावक दीदिवाग्नं दवाँ इहा वह।
उपं यज्ञं हविश्चं नः॥ १०॥

10. *Sa naḥ pāvaka dīdivo'gne devāṁ ihā vaha.*
Upa yajñaṁ haviśca naḥ.

That holy purifying brilliant power and presence may, we pray, bring us the finest gifts of divinity and humanity, and endow our yajna with holy riches and offerings for the fire.

स नः स्तवानं आ भर गायत्रण नवीयसा।
रयिं वीरवतीमिषम॥ ११॥

11. *Sa naḥ stavāna ā bhara gāyatreṇa navīyasā.*
Rayiṁ vīravatīmiṣam.

May Agni, omnipresent and self-refulgent Lord, adored again and ever again with Gayatri hymns and new versions of prayer, bless us with wealth, food and energy and heroic progeny.

अग्न॑ शु॒क्रेण॑ शो॒चिषा॒ विश्वा॑भिर्दे॒वहू॑तिभिः ।
इ॒मं स्तोमं॑ जुषस्व नः ॥ १२ ॥

12. *Agne śukreṇa śociṣā viśvābhirdevahūtibhiḥ.*
Imaṁ stomaṁ juṣasva naḥ.

Agni, self-refulgent Lord, be gracious to accept this adoration of ours with the pure and purifying radiance of yours, this prayer and service offered with all our sincere invocations to the generous powers of divinity.

Mandala 1/Sukta 13

Agni and others Devata, Kanva Medhatithi Rshi

सु॒स॒मिद्धा॒ न॒ आ व॑ह दे॒वाँ अ॑ग्ने॒ हवि॑ष्मते ।
होतः॑ पावक॒ यक्षि॑ च ॥ १ ॥

1. *Susamiddho na ā vaha devāṁ agne haviṣmate.*
Hotaḥ pāvaka yakṣi ca.

Agni, invoked, lighted and blazing refulgent, creator and chief agent of cosmic yajna, universal purifier, bring the divine gifts for us and for the yajamana offering holy materials to the fire, and carry on the yajna for ever.

मधु॑मन्तं तनूनपाद य॒ज्ञं दे॒वेषु॑ नः कवे ।
अ॒द्या कृ॑णुहि वी॒तये ॥ २ ॥

2. *Madhumantaṁ tanūnapād yajñaṁ deveṣu naḥ kave. Adyā kṛṇuhi vītaye.*

Agni, self-refulgent omniscience, lord self-existent and preserver of the body, poetic power of creation and illumination, let the yajna rise to the heights of joy among the divinities of nature and bring the honey-sweets of bliss to the dedicated people of brilliance among us.

नराशंसमिह प्रियमस्मिन यज्ञ उप ह्वय।
मधुजिह्वं हविष्कृतम ॥ ३ ॥

3. *Narāśaṁsamiha priyamasmin yajña upa hvaye.*
Madhujihvaṁ haviṣkṛtam.

I invoke Agni, universally adorable lord of light and life, in my heart, and kindle the fire in this dear auspicious yajna with offerings of holy materials to be tasted and consumed by the honey flames of fire for the good of the people.

अग्ने सुखतमे रथे देवाँ ईळित आ वह।
असि होता मनुर्हितः ॥ ४ ॥

4. *Agne sukhatame rathe devāṅ īḷita ā vaha.*
Asi hotā manurhitaḥ.

Agni, invoked, lighted and honoured by all, you are the lord and agent of yajna for the benefit of humanity. Come and bring the best powers and divinities of nature in the most comfortable chariot.

स्तृणीत बर्हिरानुषग घृतपृष्ठं मनीषिणः।
यत्रामृतस्य चक्षणम ॥ ५ ॥

5. *Stṛṇīta barhirānuṣag ghṛtapṛṣṭhaṁ manīṣiṇaḥ.*
Yatrāmṛtasya cakṣaṇam.

Men of science and wisdom, cover the sacred

grass of yajna sprinkled with holy water, reach the skies pregnant with the waters of space, and there you will have a vision of nectar.

वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः ।
अद्या नूनं च यष्टवे ॥ ६ ॥

6. *Vi śrayantāmṛtāvṛdho dvāro devīrasaścataḥ.*
Adyā nūnaṁ ca yaṣṭave.

Scholars of science, servants of eternal truth who extend the bounds of knowledge, open the holy doors of inexhaustible light, the yajna must be performed today.

नक्तोषासा सुपेशसास्मिन यज्ञ उप ह्वये ।
इदं नो बर्हिरासदे ॥ ७ ॥

7. *Naktoṣāsā supeśasā'smin yajña upa hvaye.*
Idaṁ no barhirāsade.

I invoke the glorious dawn and the deep-soothing night, both beautiful and elevating, and invite them to come and grace this holy seat of yajna.

ता सुजिह्वा उप ह्वये होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमम ॥ ८ ॥

8. *Tā sujihvā upa hvaye hotārā daivyā kavī.*
Yajñaṁ no yakṣatāmimam.

I invoke and kindle two divine and visionary priestly powers of yajna, fire visible and invisible, energy physical and grace divine, both of beautiful flames of light, so that they accomplish this socio-scientific yajna of ours.

इळा॒ सर॑स्वती म॒ही ति॒स्रो दे॒वीर्म॑यो॒भुव॑: ।
ब॒र्हिः सी॑दन्त्व॒स्रिध॑: ॥ ९ ॥

9. *Iḷā sarasvatī mahī tisro devīrmayobhuvaḥ.*
Barhiḥ sīdantvasridhaḥ.

I invoke three divine graces, brilliant and blissful, Ila, eternal speech of divine omniscience, Sarasvati, universal speech of divine revelation, and Mahi, realised speech of earthly communication. May the three come and sanctify the holy seats of our yajna here and now without delay, without fail.

इ॒ह त्वष्टा॑रमग्रि॒यं वि॒श्वरू॑प॒मुप॑ ह्वये ।
अ॒स्माक॑मस्तु॒ केव॑लः ॥ १० ॥

10. *Iha tvaṣṭāramagriyaṁ viśvarūpamupa hvaye.*
Asmākamastu kevalaḥ.

Here to this house of yajna, from the core of my heart, I invoke and invite Tvashta, first pioneer of all, omnipresent lord of cosmic dynamics and maker of beautiful forms of existence. May He be the sole object of our worship.

अव॑ सृजा वनस्पत॒ दे॑व॒ दे॒वेभ्यो॑ ह॒विः ।
प दा॒तुर॑स्तु॒ चेत॑नम ॥ ११ ॥

11. *Ava sṛjā vanaspate deva devebhyo haviḥ.*
Pra dāturastu cetanam.

Vanaspati, generous lord of love, light and beauty, nature and the forests, create, produce and provide the food for the divinities of yajna. And may that creation, production and provision initiate extension of the study, knowledge and awareness of the generous

yajnics who offer the libations.

स्वाहा॑ य॒ज्ञं कृ॑णोत॒नन्दा॑य॒ यज्व॑ना गृ॒हे।
तत्र॑ दे॒वाँ उप॑ ह्वय॥ १२॥

12. *Svāhā yajñaṁ kṛṇotanendrāya yajvano gṛhe.*
Tatra devāň upa hvaye.

In the house of the devotee of yajna where the scholars and artists perform yajna and offer libations of creation in truth of word and deed with the divine voice, I invoke and invite brilliant and dedicated scholars for the performance and the extension of power and glory for Indra on earth.

Mandala 1/Sukta 14

Vishvedeva Devata, Kanva Medhatithi Rshi

एभि॑रग्ने दुवो॒ गिरो॒ विश्वे॑भिः सोम॑पीतये।
दे॒वेभि॑र्याहि॒ यक्षि॑ च॥ १॥

1. *Aibhiragne duvo giro viśvebhiḥ somapītaye.*
Devebhiryāhi yakṣi ca.

Agni, lord of light and life, listen to our words of reverence and prayer, come with all these generous powers and gifts of nature for the protection and promotion of the soma-joy of our yajna, and inspire us to carry on with the performance.

आ त्वा॒ कण्वा॑ अहूषत गृ॒णन्ति॑ विप॒ ते॒ धिय॑:।
दे॒वेभि॑रग्न॒ आ ग॑हि॥ २॥

2. *Ā tvā kaṇvā ahūṣata gṛṇanti vipra te dhiyaḥ.*
Devebhiragna ā gahi.

Agni, lord of light and knowledge, the wise and

intelligent invoke you. Power of vision and inspiration, they sing and celebrate your will and omniscience. Come lord, we pray, with the gifts of the universal powers of generosity.

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम।
आदित्यान मारुतं गणम ॥ ३ ॥

3. *Indravāyū bṛhaspatiṁ mitrāgniṁ pūṣaṇaṁ bhagam. Ādityān mārutaṁ gaṇam.*

Scholars of science and men of wisdom, study and celebrate the nature and powers of Indra, universal energy, Vayu, air, Brhaspati, nourishing and protective light of the sun, Mitra, pranic energy, Agni, heat and light, Pushan, moonlight, Bhaga, socio-economic power and prosperity, Adityas, zodiacs of the sun vis-a-vis the earth and other planets, and Maruts, the currents of wind.

प व भियन्त इन्दवा मत्सरा मादयिष्णवः।
द्रप्सा मध्वश्चमूषदः ॥ ४ ॥

4. *Pra vo bhriyanta indavo matsarā mādayiṣṇavaḥ. Drapsā madhvaścamūṣadaḥ.*

All of you maintain these assets, soothing, inspiring, exhilarating, energising, honey-sweet and highly strengthening of growth and protection.

इळत त्वामवस्यवः कण्वासा वृक्तबर्हिषः।
हविष्मन्ता अरङ्कृतः ॥ ५ ॥

5. *Īḷate tvāmavasyavaḥ kaṇvāso vṛktabarhiṣaḥ. Haviṣmanto araṅkṛtaḥ.*

The intelligent and the wise, pure at heart and ready for yajna, endowed with holy-materials, cultural

and graceful, keen to have divine protection, adore and glorify you, Lord Supreme.

घृतपृष्ठा मनायुजा य त्वा वहन्ति वह्नयः ।
आ दुवान्त्सामपीतय ॥ ६ ॥

6. *Ghṛtapṛṣṭhā manoyujo ye tvā vahanti vahnayaḥ.*
Ā devāntsomapītaye.

Holy yajna, the flames of fire laden with waters and currents of energy rise from the vedi and carry your purpose to the skies and space. They are friends of the wind to be raised and used by the intelligent and the wise. They invoke the divine powers of nature and bring their blessings to the desire of humanity for protection and progress of joy and prosperity.

तान यजत्राँ ऋतावृधा ग्न पत्नीवतस्कृधि ।
मध्वः सुजिह्व पायय ॥ ७ ॥

7. *Tān yajatrāň ṛtāvṛdho'gne patnīvataskṛdhi.*
Madhvaḥ sujihva pāyaya.

Agni, lord of yajna with the flaming fire and power, advance the scholars of yajna who extend the bounds of truth and knowledge, give them a protective home of comfort, and give us all a honey taste of life.

य यजत्रा य इड्यास्त त पिबन्तु जिह्वया ।
मधोरग्न वषटकृति ॥ ८ ॥

8. *Ye yajatrā ya īḍyāste te pibantu jihvayā.*
Madhoragne vaṣaṭkṛti.

Those who conduct the yajna, those who are worthy of reverence and adoration, they taste the honey-sweets of yajna with flames of fire.

आकीं सूर्यस्य राचनाद विश्वान देवाँ उषबुधः।
विपा हातह वं ाति॥ ९॥

9. *Ākīṁ sūryasya rocanād viśvān devāň uṣarbudhaḥ. Vipro hoteha vakṣati.*

When the sun is on the rise and nature wakes up with the dawn, the holy man of yajna who offers libations into the fire receives all the blessings of divinities from the light of the sun there and then (and communes with nature).

विश्वंभिः साम्यं मध्व ग्र इन्दंण वायुना।
पिबा मित्रस्य धामंभिः॥ १०॥

10. *Viśvebhiḥ somyaṁ madhva'gna indreṇa vāyunā. Pibā mitrasya dhāmabhiḥ.*

The Holy fire of yajna alongwith the wind and currents of energy collects the soothing sweets of vitality from all the quarters of universal prana and the light of the sun for the benefit of humanity.

त्वं हाता मनुहिता ग्न यज्ञषु सीदसि।
समं ना अध्वरं यंज॥ ११॥

11. *Tvaṁ hotā manurhito'gne yajñeṣu sīdasi. Semaṁ no adhvaraṁ yaja.*

Universal fire, lover and sustainer of humanity, you are the prime agent of the cosmic dynamics of life, and you preside over all the yajnas of nature and mankind. Pray grace this yajna of ours and help it rise to success.

यु वा ह्यरुषी रथं हरिता दव राहितः।
ताभिदवाँ इहा वंह॥ १२॥

12. *Yukṣvā hyaruṣī rathe harito deva rohitaḥ.*
Tābhirdevāň ihā vaha.

General power of brilliance, fire of yajna, brilliant scholar of the science and power of heat and energy, yoke the blazing red flames of fire like horses to the chariot, and with the currents of energy bring the noble divinities of power here.

Mandala 1/Sukta 15

Rtavah, Indra, Marutah, Tvashta, Agni, Indra, Mitra-Varuna, Dravinoda, Ashvinau, Agni, Devatah, Kanva Medhatithi Rshi

इन्द्र सामं पिब ऋतुना त्वा विशन्त्विन्दवः ।
मत्सरासस्तदोकसः ॥ १ ॥

1. *Indra somaṁ piba ṛtunā'' tvā viśantvindavaḥ.*
Matsarāsastadokasaḥ.

Indra, power divine blazing in the sun, drink up the soma juices of nature according to the seasons, and let these essences, inspiring and exhilarating, abide there, their home, according to the seasons.

मरुतः पिबत ऋतुना पोत्राद यज्ञं पुनीतन ।
यूयं हि ष्ठा सुदानवः ॥ २ ॥

2. *Marutaḥ pibata ṛtunā potrād yajñaṁ punītana.*
Yūyaṁ hi ṣṭhā sudānavaḥ.

Maruts, pure and purifying powers of the winds, drink the sap of nature according to the seasons, purify the yajna of nature according to the seasons by your powers of purity. Stay you all in your element, noble generous givers.

अभि यज्ञं गृणीहि ना ग्रावा नष्टः पिब ऋतुना।
त्वं हि रत्नधा असि॥ ३॥

3. *Abhi yajñaṁ gṛṇīhi no gnāvo neṣṭaḥ piba ṛtunā.*
Tvaṁ hi ratnadhā asi.

Electricity, purifier of everything, generous giver of things, receive and appraise the fragrance of our yajna, drink the sweets of it according to the seasons and give us the jewels, treasure of jewels as you are.

अग्न देवाँ इहा वह सादया यानिषु त्रिषु।
परि भूष पिब ऋतुना॥ ४॥

4. *Agne devāṁ ihā vaha sādayā yoniṣu triṣu.*
Pari bhūṣa piba ṛtunā.

Agni, universal energy of fire, bring here the divine powers of nature, convert and fix them in three orders at three levels, physical, mental and spiritual. Beautify, beatify and sanctify, and drink the fragrance according to the seasons.

ब्राह्मणादिन्द्र राधसः पिबा स ममृतूँरनु।
तवद्धि सख्यमस्तृतम॥ ५॥

5. *Brāhmaṇādindra rādhasaḥ pibā somamṛtūṁranu.*
Taveddhi sakhyamastṛtam.

Indra, pranic energy of air, according to the seasons drink the soma juices of nature from the earthly treasuries created by the Supreme Lord of the universe. The vital relation of life with you is universal and inviolable.

युवं दक्षं धृतवत मित्रावरुण दूळभम।
ऋतुना यज्ञमाशाथ॥ ६॥

6. *Yuvaṁ dakṣaṁ dhṛtavrata mitrāvaruṇa*
dūḷabham. Ṛtunā yajñamāśāthe.

Mitra and Varuna, vital energies of prana and udana, both versatile, formidable and committed to life, pervade and endow yajna with power and vitality according to the seasons.

द्रविणादा दविणस गावहस्तासा अध्वर।
यज्ञषु द्रवमीळत ॥ ७ ॥

7. *Draviṇodā draviṇaso grāvahastāso adhvare.*
Yajñeṣu devamīḷate.

Priests of yajna, keen to have the wealth of life and spirit and soma, and holding the stone-press in hand for the purpose in the yajna of love and non-violence, worship the generous lord giver of wealth with hymns of praise in yajnas of piety, science and technology.

द्रविणादा ददातु ना वसूनि यानि शृण्विर।
द्रवषु ता वनामह ॥ ८ ॥

8. *Draviṇodā dadātu no vasūni yāni śṛṇvire.*
Deveṣu tā vanāmahe.

May the lord creator and giver of wealth bless us with treasures of wealth which we have heard of, which we love, and which abound in the generous stores of nature, in yajna, and in the products of science and technology.

द्रविणादाः पिपीषति जुहात प च तिष्ठत।
नष्टादृतुभिरिष्यत ॥ ९ ॥

9. *Draviṇodāḥ pipīṣati juhota pra ca tiṣṭhata.*
Neṣṭrādṛtubhiriṣyata.

The generous devotee of yajna thirsts for a drink of soma, the wealth and joy of life. Listen ye all, perform the yajna and be steadfast therein. Know the art and secrets of yajna and create wealth from yajnic studies of natural energy such as electricity, in accordance with the seasons.

यत्त्वा॑ तु॒रीय॑मृ॒तुभि॒र्द्रवि॑णोदा॒ यजा॑महे।
अध॑ स्मा ना॒ द॒दिर्भव॑॥ १०॥

10. *Yattvā turīyamṛtubhirdraviṇodo yajāmahe.*
Adha smā no dadirbhava.

Lord creator and giver of the wealth of the universe, we worship you, lord transcendent of the fourth estate of spirit and existence, in yajna in tune with the seasons of nature. Your devotees as we are, bless us with the gift of wealth and joy which is on top of heaven beyond paradise.

अश्वि॑ना॒ पिब॑तं॒ मधु॒ दीद्य॑ग्नी॒ शुचिव्रता।
ऋ॒तुना॑ यज्ञवाहसा॥ ११॥

11. *Aśvinā pibataṁ madhu dīdyagnī śucivratā.*
Ṛtunā yajñavāhasā.

Ashvins, twin powers of sun and moon, earth and heaven, night and day, vested with light and fire, committed to purification, carriers of the fragrance of yajna, create and receive the honey-sweets of yajna according to the seasons.

गार्ह॑पत्येन सन्त्य ऋ॒तुना॑ यज्ञनी॒रसि।
द॒वान् दे॑वय॒ते य॑ज॥ १२॥

12. *Gārhapatyena santya ṛtunā yajñanīrasi.*
Devān devayate yaja.

Agni, as bountiful master-power of home life, you are the leader of yajna according to the seasons. Carry on the yajna of the divine powers for the yajamana dedicated to holy development of power and energy in honour of the Divine.

Mandala 1/Sukta 16

Indra Devata, Kanva Medhatithi Rshi

आ त्वा॑ वहन्तु हर॑यो॒ वृष॑णं॒ सोम॑पीतय।
इन्द्र॑ त्वा॒ सूर॑श्च॒ रसः॥ १॥

1. *Ā tvā vahantu harayo vṛṣaṇaṁ somapītaye.*
Indra tvā sūracakṣasaḥ.

Indra, light and power blazing as the sun, may the rays of light, brightest and fastest waves of energy, transmit your power, generous harbinger of light and rain, to the earth for a drink of soma as well as the protection of the joyous gifts of life. May the specialist scholars of light and solar energy develop the light and energy for the protection and prosperity of humanity and the environment.

इ॒मा धा॒ना घृ॑त॒स्नुवो॒ हरी॑ इ॒होप॑ व॒क्षतः।
इन्द्रं॑ सु॒खत॑मे॒ रथे॑॥ २॥

2. *Imā dhānā ghṛtasnuvo harī ihopa vakṣataḥ.*
Indraṁ sukhatame rathe.

These rays of light, laden with waters and fertility, day and night, in the dark and bright fortnight of the moon, and in the equinoctial and solstitial courses of the sun, bring Indra, solar energy, in the most comfortable chariot to the earth and her environment.

इन्दं पातहवामह इन्दं पयत्यध्वर । इन्दं सामस्य पीतय ॥ ३ ॥

3. *Indraṁ prātarhavāmaha indraṁ prayatyadhvare.*
Indraṁ somasya pītaye.

Every morning, in every yajnic programme of body, mind and soul, we invoke, awake and develop Indra, lord omnipotent of light and honour, Indra, solar and electric energy, and Indra, energy of wind and prana for the protection, promotion and enjoyment of soma, spiritual bliss, pleasure and joy, and power and prosperity.

उप नः सुतमा गहि हरिभिरिन्द केशिभिः ।
सुत हि त्वा हवामह ॥ ४ ॥

4. *Upa naḥ sutamā gahi haribhirindra keśibhiḥ.*
Sute hi tvā havāmahe.

Indra, lord of light and honour, universal energy, come to our yajna with the sun, wind and electricity, with the rays of light and currents of energy. In all our yajnic programmes we feel the joy of your presence and offer worship, pray awake and promote your power and purpose on earth.

समं नः स्तोममा गह्युपेदं सवनं सुतम ।
गौरा न तृषितः पिब ॥ ५ ॥

5. *Semaṁ naḥ stomamā gahyupedaṁ savanaṁ sutam. Gauro na tṛṣitaḥ piba.*

May Indra, rays of the sun and currents of energy, come to this celebration and yajna of ours and drink of the sweets of this creative programme of ours as a thirsty golden stag drinks of the water of a stream.

इ॒म सोमा॑स॒ इन्द॑वः सु॒तासो॒ अधि॑ ब॒र्हिषि॑ ।
ताँ इ॑न्द्र॒ सह॑स पिब ॥ ६ ॥

3. *Ime somāsa indavaḥ sutāso adhi barhiṣi.*
Tāँ indra sahase piba.

Indra, lord of sun and wind, these streams of soma are distilled on the holy seats of grass around the vedi, and their sweets and fragrance rise into the skies. These, O Lord, protect, promote and accept for the sake of strength and courage of constancy for the devotees.

अ॒यं त॒ स्तोमो॑ अग्रि॒यो हृ॑दि॒स्पृग॑स्तु॒ शन्त॑मः ।
अथा॒ सोमं॑ सु॒तं पि॑ब ॥ ७ ॥

7. *Ayaṁ te stomo agriyo hṛdispṛgastu śantamaḥ.*
Athā somaṁ sutaṁ piba.

Indra, this song of celebration and yajna in your honour, first and foremost programme of creativity, may be, we pray, a pleasure to the heart and a source of peace and solace. And now, therefore, protect and promote the soma distilled, and drink of it freely with the gift of grace.

विश्व॒मित्सव॑नं सु॒तमिन्द्रो॒ मदा॑य गच्छति ।
वृ॒त्र॒हा सोम॑पीतय ॥ ८ ॥

8. *Viśvamitsavanaṁ sutamindro madāya gacchati.*
Vṛtrahā somapītaye.

Indra, lord of creative energy that breaks up the clouds of darkness and releases the locked up rain for growth, moves to the universal yajna of evolution for the pleasure of created humanity, and for the protection, promotion and enjoyment of the beauties of His own

creation.

समं नः कामॅमा पृण गाभिरश्वैः शतकता ।
स्तवाम त्वा स्वाध्यः ॥ ९ ॥

9. *Semaṁ naḥ kāmamā pṛṇa gobhiraśvaiḥ śata-krato. Stavāma tvā svādhyaḥ.*

Indra, Lord of infinite acts of creative yajna and joyous fulfilment, fulfil our noble desires and ambitions with cows and horses, health of mind and senses and the fastest modes of motion and attainment. Pious, thoughtful and meditative, we worship you alone.

Mandala 1/Sukta 17

Indra, Varuna Devata, Kanva Medhatithi Rshi

इन्द्रावरुणयोरहं समाजोरव आ वृणे ।
ता नो मृळात ईदृशे ॥ १ ॥

1. *Indrāvaruṇayorahaṁ samrājorava ā vṛṇe. Tā no mṛḷāta īdṛśe.*

I pray for the gifts and protection of the glorious and brilliant Indra and Varuna, sun and moon. May they be good and gracious to bless us with a similar state of brilliance in our life.

गन्तारा हि स्थो वसु हवं विपस्य मावतः ।
धतारा चषणीनाम ॥ २ ॥

2. *Gantārā hi stho'vase havaṁ viprasya māvataḥ. Dhartārā carṣaṇīnāṁ.*

I pray to Indra and Varuna, lords of fire and water, both sustainers of mankind, to listen to the prayer of devotees like me, come to our yajnic projects of life

and abide by us for our protection and progress.

अनुकामं तर्पयथामिन्दावरुण राय आ।
ता वां नदिष्ठमीमह॥ ३ ॥

3. *Anukāmaṁ tarpayethāmindrāvaruṇa rāya ā.*
Tā vāṁ nediṣṭhamīmahe.

Both Indra and Varuna, we pray, stay closest with us and bless us with the wealth of life according to our desire, intention and performance.

युवाकु हि शचीनां युवाकु सुमतीनाम।
भूयाम वाजदाव्नाम॥ ४ ॥

4. *Yuvāku hi śacīnaṁ yuvāku sumatīnām.*
Bhūyāma vājadāvnām.

And it is our prayer and earnest desire that we be ever close and abide by the words of the sages, advice of the wise and gifts of the generous.

इन्द्रः सहस्रदाव्नां वरुणः शंस्यानाम।
कर्तुभवत्युक्थ्यः॥ ५ ॥

5. *Indraḥ sahasradāvnāṁ varuṇaḥ śaṁsyānām.*
Kraturbhavatyukthyaḥ.

Indra (fire, sun and electric energy) is one of the givers of a thousand gifts. Varuna (water, air and moon) is one of the adorable celebrities. May our yajnic projects of science and technology be successful and worthy of praise.

तयारिदर्वसा वयं सनम नि च धीमहि।
स्यादुत परचनम॥ ६ ॥

6. *Tayoridavasā vayaṁ sanema ni ca dhīmahi.*
Syāduta prarecanam.

By the gifts and protection of these two, Indra and Varuna, may we succeed and prosper with treasures of wealth and fulfilment, and may we ever enjoy an economy of abundance and excellence.

इन्दा॑वरुण वाम॒हं हु॒व चि॒त्राय॒ राध॑स।
अ॒स्मान्त्सु जि॒ग्युष॑स्कृतम॥ ७॥

7. *Indrāvaruṇa vāmahaṁ huve citrāya rādhase.*
Asmāntsu jigyuṣaskṛtam.

We invoke and adore Indra and Varuna, and we enact yajnic projects to develop solar, fire, air and water energy for the realisation of various and wondrous attainments of progress. May the two divinities grant us success in our desire and ambition for victory.

इन्दा॑वरु॒ण॒ नू नु वां॒ सिषा॑सन्तीषु धी॒ष्वा।
अ॒स्मभ्यं॒ शम॑ यच्छतम॥ ८॥

8. *Indrāvaruṇa nū nu vāṁ siṣāsantīṣu dhīṣvā.*
Asmabhyaṁ śarma yacchatam.

May Indra and Varuna, we pray, establish us in the state of noble mind and action and bless us with peace, comfort and security.

प वा॑मश्नातु सुष्टु॒तिरिन्दा॑वरु॒ण॒ यां हु॒व।
यामृ॒धाथ॑ स॒धस्तु॒तिम॥ ९॥

9. *Pra vāmaśnotu suṣṭutirindrāvaruṇa yāṁ huve.*
Yāmṛdhāthe sadhastutim.

Indra and Varuna, self-refulgent in the sun and

moon, and lords of nature and energy, may the holy song of praise which I sing, and the joint yajna of science and technology you both advance and bless, may that song and yajna come out successful and reach you as a mark of thanks and hope for grace.

Mandala 1/Sukta 18

Brahmanaspati, Brahmanaspati-Indra-Soma, Brhaspati-Dakshina, Sadasaspati, Sadasaspati-Narashansa Devatah, Kanva Medhatithi Rshi

सामानं स्वरणं कृणुहि बह्मणस्पत।
क गीवन्तं य आशिजः॥ १॥

1. *Somānaṁ svaraṇaṁ kṛṇuhi brahmaṇaspate.*
Kakṣīvantaṁ ya auśijaḥ.

Brahmanaspati, brilliant lord of Vedic knowledge, zealous for learning I am, born of learned parents, kindly take me up as a disciple, train me as an expert of soma-yajna, a scholar of language and communication with a vision of the Word and meaning, and as an artist and craftsman of eminence.

या रवान या अमीवहा वसुवित पुष्टिवधनः।
स नः सिषक्तु यस्तुरः॥ २॥

2. *Yo revān yo amīvahā vasuvit puṣṭivardhanaḥ.*
Sa naḥ siṣaktu yasturaḥ.

The Lord Supreme that is lord of universal wealth and knowledge, destroyer of evil and disease, absolute master of the Vasus, prime cause of creation and evolution, power of instant action and beneficence, may He, we pray, bless us with the knowledge and

wealth of the world.

मा नः शंसा अररुषा धूर्तिः पणङ मर्त्यस्य।
र क्षा णो ब्रह्मणस्पत ॥ ३ ॥

3. *Mā naḥ śaṁso araruṣo dhūrtiḥ praṇaṅ martyasya.*
Rakṣā ṇo brahmaṇaspate.

Lord omniscient of the universe, may our honour and fame never die. Save us from the miser and the graceless man. Let there be no wickedness in or around us, no violence anywhere.

स घा वीरो न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः।
सोमो हिनोति मर्त्यम ॥ ४ ॥

4. *Sa ghā vīro na riṣyati yamindro brahmaṇaspatiḥ.*
Somo hinoti martyam.

Surely that brave man never suffers any hurt or injury whom Indra, lord giver of honour, Brahmanaspati, lord omniscient of the universe, and Soma, lord of peace, beauty and joy initiate and call on the way to action and honour.

त्वं तं ब्रह्मणस्पत सोम इन्द्रश्च मर्त्यम।
दक्षिणा पात्वंहसः ॥ ५ ॥

5. *Tvaṁ taṁ brahmaṇaspate soma indraśca martyam. Dakṣiṇā pātvaṁhasaḥ.*

Brahmanaspati, lord omniscient of the universe, you, Soma, lord of herbs and health, Indra, lord of wind and energy, and Dakshina, yajnic generosity, save and protect that heroic man from sin who is on way to action and piety on call of the divine.

सद॑स॒स्पति॒मद्भु॑तं पि॒यमिन्द॑स्य॒ काम्य॑म ।
स॒निं म॒धाम॑यासिषम ॥ ६ ॥

6. *Sadasaspatimadbhutaṁ priyamindrasya kāmyam.*
Saniṁ medhāmayāsiṣam.

May I realise, I pray, and attain to the direct presence of the Lord of the Universe, wondrous darling love of the soul, with gifts of the divine and discriminative vision of meditative intelligence.

यस्मा॑दृ॒त न सिध्य॑ति य॒ज्ञो वि॑प॒श्चित॑श्च॒न ।
स धी॒नां याग॑मिन्वति ॥ ७ ॥

7. *Yasmādṛte na sidhyati yajño vipaścitaścana.*
Sa dhīnāṁ yogaminvati.

The Lord omniscient and omnipresent is the One without whom no yajna, not even the yajna of creation, can be accomplished, and He manifests His presence directly in the meditative intelligence of the dedicated soul.

आदृ॑ध्नाति ह॒विष्कृ॑तिं॒ प्राञ्चं॑ कृणात्यध्व॒रम ।
हात्रा॑ दे॒वेषु॑ गच्छति ॥ ८ ॥

8. *Ādṛdhnoti haviṣkṛtiṁ prāñcaṁ kṛṇotyadhvaram.*
Hotrā deveṣu gacchati.

Sadasaspati, lord of the universe, then, accelerates the offer of holy materials of nature into the creative process and expands the holy yajna further with self-generative libations till it reaches the noble humanity and the divine presence emerges in the meditative intelligence.

नरा॒शंसं सु॒धृष्ट॒ममपश्यं स॒पथ॑स्तमम ।
दि॒वा न सद्म॑मखसम ॥ ९ ॥

9. *Narāśaṁsaṁ sudhṛṣṭamamapaśyaṁ sapratha-stamam. Divo na sadmamakhasam.*

I see like the light of the sun the holy presence of Divinity, adored of humanity, most resolute wielder of the universe, of infinite expanse and prime yajamana as well as the home of the yajna of creation.

Mandala 1/Sukta 19

Agni Marutah Devatah, Kanva Medhatithi Rshi

पति॒ त्यं चारु॑मध्व॒रं गो॑पी॒थाय॒ प हू॑यसे ।
म॒रुद्भि॑रग्न॒ आ ग॑हि ॥ १ ॥

1. *Prati tyaṁ cārumadhvaraṁ gopīthāya pra hūyase. Marudbhiragna ā gahi.*

Agni, fire energy of nature, come with the winds, you are invoked and kindled for the preservation and promotion of the beautiful holy yajna (of the earth for her children).

न॒हि दे॒वो न मर्त्यो॑ म॒हस्तव॒ क्रतुं॒ प॒रः ।
म॒रुद्भि॑रग्न॒ आ ग॑हि ॥ २ ॥

2. *Nahi devo na martyo mahastava kratuṁ paraḥ. Marudbhiragna ā gahi.*

Lord self-refulgent and omniscient, come with pranic energy and manifest into the meditative intelligence. Neither human nor divine can comprehend your refulgence and glory or your action which is supreme.

य महा रजसा विदुविश्वं दवासा अदुहः ।
मरुद्भिरग्र आ गहि ॥ ३ ॥

3. *Ye maho rajaso vidurviśve devāso adruhaḥ.*
Marudbhiragna ā gahi.

Those who are visionaries of the world inspired by Agni and free from jealousy and malignity, only they know the great worlds of the Lord's creation. Agni, light of Divinity, come with the vibrations of pranic energy in meditation.

य उगा अकमानृचुरनाधृष्टास आजसा ।
मरुद्भिरग्र आ गहि ॥ ४ ॥

4. *Ya ugrā arkamānṛcuranādhṛṣṭāsa ojasā.*
Marudbhiragna ā gahi.

Light and fire, Agni, come with the winds and waves of energy, Maruts which are awful and undaunted, and which blaze and light up the sun with splendour.

य शुभा घारवपसः सु त्रासा रिशादसः ।
मरुद्भिरग्र आ गहि ॥ ५ ॥

5. *Ye śubhrā ghoravarpasaḥ sukṣatrāso riśādasaḥ.*
Marudbhiragna ā gahi.

Those are the winds blessed and beautiful, awful and catalytic, dominating rulers of nature's metabolism, destroyers of evil and disease. Agni, come with the winds.

य नाकस्याधि राचन दिवि दवास आसत ।
मरुद्भिरग्र आ गहि ॥ ६ ॥

6. *Ye nākasyādhi rocane divi devāsa āsate.*
Marudbhiragna ā gahi.

The brilliant powers are Maruts which abide and preside over the regions of bliss in the light of the solar region, and which hold, sustain and light the earth, moon and others. Agni, come with those divine Maruts of light and power. Agni, come and bless.

य इङ्खयन्ति पवतान तिरः समुदमर्णवम।
मरुद्भिरग्र आ गहि॥ ७॥

7. *Ye īṅkhayanti parvatān tiraḥ samudramarṇavam.*
Marudbhiragna ā gahi.

The winds which scatter the clouds and shatter the mountains, agitate the seas and shake the oceans of space, with those winds, Agni, come to us and bless.

आ य तन्वन्ति रश्मिभिस्तिरः समुदमाजसा।
मरुद्भिरग्र आ गहि॥ ८॥

8. *Ā ye tanvanti raśmibhistiraḥ samudramojasā.*
Marudbhiragna ā gahi.

The winds which, with their power, churn the seas, and with their waves of splendour light the sun and expand the space, with those winds, Agni, come and bless.

अभि त्वा पूवपीतय सृजामि साम्यं मधु।
मरुद्भिरग्र आ गहि॥ ९॥

9. *Abhi tvā pūrvapītaye sṛjāmi somyaṁ madhu.*
Marudbhiragna ā gahi.

I create and concentrate from all sides the honey sweets of life with yajna for you as your first and only drink of ecstasy. Come, Agni, with all the power and splendour of the winds and bless us one and all.

Mandala 1/Sukta 20

Rbhavah Devatah, Kanva Medhatithi Rshi

अयं देवाय जन्मने स्तोमो विप्रेभिरासया।
अकारि रत्नधातमः ॥ १ ॥

1. *Ayaṁ devāya janmane stomo viprebhirāsayā.*
Akāri ratnadhātamaḥ.

This song of celebrity full of divine treasure of joy sung by sagely poets in their own voice leads to a new birth full of divine happiness.

य इन्द्राय वचोयुजा ततक्षुर्मनसा हरी।
शमीभिर्यज्ञमाशत ॥ २ ॥

2. *Ya indrāya vacoyujā tatakṣurmanasā harī.*
Śamībhiryajñamāśata.

Those sagely scholars who study and analyse the subtleties of motion and gravitation with their mind and speech, and with scientific apparatuses actualise the power for use, in fact, extend the creative yajna for God and humanity toward its fulfilment.

त ऽ ऊ षत्याभ्यां परिज्मानं सुखं रथम।
त इन्धनुं सबर्दुघाम ॥ ३ ॥

3. *Takṣannāsatyābhyāṁ parijmānaṁ sukhaṁ ratham. Takṣandhenuṁ sabardughām.*

Those scholars and scientists who create a comfortable chariot of universal motion with fire and water power create a language of immense possibilities of knowledge, indeed a mother cow for universal prosperity.

युवाना पितरा पुनः सत्यमन्त्रा ऋजूयवः।
ऋभवा विष्ट्यकत ॥ ४ ॥

4. *Yuvānā pitarā punaḥ satyamantrā ṛjūyavaḥ.*
Ṛbhavo viṣṭyakrata.

Sagely scholars, simple men of rectitude dedicated to the secrets of nature and service of humanity, searching, researching, joining, disjoining again and again in experiments ultimately achieve speed and success.

सं वा मदासा अग्मतन्दणा च मरुत्वता।
आदित्यभिश्च राजभिः ॥ ५ ॥

5. *Saṁ vo madāso agmatendreṇa ca marutvatā.*
Ādityebhiśca rājabhiḥ.

Ye sagely scholars of science and divinity, dedicated and rejoicing together, march on with the winds, with the speed of lightning, and with the power and splendour of sun-beams.

उत त्यं चमसं नवं त्वष्टुर्देवस्य निष्कृतम।
अकत चतुरः पुनः ॥ ६ ॥

6. *Uta tyaṁ camasaṁ navaṁ tvaṣṭurdevasya niṣkṛtam.*
Akarta caturaḥ punaḥ.

When the scholars see a new work of discovery or invention created by Tvashta, a brilliant sophisticated creator of new forms, they advance the work further to fourfold dimensions with the energy of earth, water, fire and wind.

त ना रत्नानि धत्तन त्रिरा साप्तानि सुन्वत।
एकमकं सुशस्तिभिः ॥ ७ ॥

8. *Te no ratnāni dhattana trirā sāptāni sunvate.*
Ekamekaṁ suśastibhiḥ.

May the sagely scholars create and provide gems of wealth for us. Indeed they create the means of seven kinds of joyful service for us, each with care and laudable work, three ways in thought, word and deed, that is, three kinds of yajnic activity of reverence to the seniors, social cooperation and charity to be performed by all the four classes of society at each one of the four stages of life.

अधारयन्त वह्नया भजन्त सुकृत्यया।
भागं दवषु यज्ञियम॥ ८॥

8. *Adhārayanta vahnayo'bhajanta sukṛtyayā.*
Bhāgaṁ deveṣu yajñiyam.

Brilliant and generous people, who bear the burdens of humanity, who undertake and carry out their part of yajnic duty with honesty and expertise enjoy their share of happiness and rejoice among the divinities.

Mandala 1/Sukta 21

Indragni Devate, Kanva Medhatithi Rshi

इहन्द्राग्नी उप ह्वय तयारित्स्तामंमुश्मसि।
ता सामं सामपातंमा॥ १॥

1. *Ihendrāgnī upa hvaye tayoritstomamuśmasi.*
Tā somaṁ somapātamā.

I invoke Indra and Agni, air and fire. We love to study and appraise their properties. They are the most joyous protectors and promoters of soma, peace, pleasure and prosperity of life.

ता य॒ज्ञेषु॒ प शं॑सतन्द्रा॒ग्नी शु॑म्भता नरः ।
ता गा॑य॒त्रेषु॑ गायत ॥ २ ॥

2. *Tā yajñeśu pra śaṁsatendrāgnī śumbhatā naraḥ.*
Tā gāyatreṣu gāyata.

All ye men and women, sing and celebrate the qualities of fire and air in yajna, develop and illuminate them in use, and glorify them in Gayatri music of the Veda.

ता मि॒त्रस्य॒ पश॑स्तय इन्द्रा॒ग्नी ता ह॑वामह ।
सा॒म॒पा सा॑मपीतय ॥ ३ ॥

3. *Tā mitrasya praśastaya indrāgnī tā havāmahe.*
Somapā somapītaye.

We invoke and honour Indra and Agni, air and fire energy, in the yajnic projects of humanity for the delight and comfort of noble friends and for the protection and promotion of the wealth and joy of the world. Indeed, they are the protectors and promoters of soma, pleasure, peace and prosperity for all.

उ॒ग्रा सन्ता॑ हवामह॒ उप॒दं सव॑नं सु॒तम ।
इ॒न्द्रा॒ग्नी एह ग॑च्छताम ॥ ४ ॥

4. *Ugrā santā havāmaha upedaṁ savanaṁ sutam.*
Indrāgnī eha gacchatām.

We invoke and honour Indra and Agni, powers of air and fire, both powerful and brilliant, to come and join this yajnic project of ours for the creation of wealth and joy. May they come here, promote the yajna and bless us.

ता म॒हान्ता॒ सद॒स्पती॒ इन्दा॑ग्नी र ा उब्जतम।
अप॑जाः सन्त्व॒त्रिण॑ः ॥ ५ ॥

5. *Tā mahāntā sadaspatī indrāgnī rakṣa ubjatam.*
Aprajāḥ santvatriṇaḥ.

Indra and Agni, air and fire, both are great, both protect and illuminate halls and assemblies and destroy sin and evil and the wicked people. Enemies do not last till the next generation if they be friends.

तन॑ स॒त्यन॑ जागृ॒तमधि॑ पच॒तुन॑ प॒द।
इन्दा॑ग्नी॒ शम॑ यच्छतम ॥ ६ ॥

6. *Tena satyena jāgṛtamadhi pracetune pade.*
Indrāgnī śarma yacchatam.

Indra and Agni, pranic energy and vital heat energy, are ever awake in their state of real and constant qualities with their blissful and beatific virtues. May these two provide us with peace and comfort in a safe and happy home.

Mandala 1/Sukta 22

Ashvinau (1-4), Savita (5-8), Agni (9-10), Devyah (11), Indrani-Varunani-Agnayya (12), Dyava Prthivi (13-14), Prthivi (15), Vishnu or Devah (16), Vishnu (17-21), Devatah, Kanva Medhatithi Rshi

पा॒त॒युजा॒ वि बो॑धया॒श्विना॒वह ग॑च्छताम।
अ॒स्य सोम॑स्य पी॒तय॑ ॥ १ ॥

7. *Prātaryujā vi bodhayāśvināveha gacchatām.*
Asya somasya pītaye.

Ashvins, twin masters of the science of motion,

come early morning to this yajna of ours and enlighten us (on knowledge and application, fire and earth, power and gravitation, and acceleration and retardation). Come for the enjoyment, protection and promotion of our yajnic creations.

या सुरथा रथीतमाभा देवा दिविस्पृशा।
अश्विना ता हवामह॥ २॥

2. *Yā surathā rathītamobhā devā divispṛśā.*
Aśvinā tā havāmahe.

We invoke the Ashvins, divine master makers of the chariot, most powerful energies of motion, water and fire, fire and earth, who can touch the skies.

या वां कशा मधुमत्यश्विना सूनृतावती।
तया यज्ञं मिमिक्षतम॥ ३॥

3. *Yā vāṁ kaśā madhumatyaśvinā sūnṛtāvatī.*
Tayā yajñaṁ mimikṣatam.

Ashvins, masters of the science of motion, with your words of knowledge, power, energy and velocity in nature, so sweet and so true, come and accomplish our yajna of creation and technology.

नहि वामस्ति दूरके यत्रा रथेन गच्छथः।
अश्विना सोमिनो गृहम॥ ४॥

4. *Nahi vāmasti dūrake yatrā rathena gacchathaḥ.*
Aśvinā somino gṛham.

Ashvins, masters of the celestial chariot, wherever you reach by the chariot, even farthest to the house of the lord of soma wealth, nothing is too far for you.

हिर॑ण्यपाणिमूतय॑ सवि॒तार॒मुप॑ ह्वय ।
स चेत्ता॑ दे॒वता॑ प॒दम ॥ ५ ॥

5. *Hiraṇyapāṇimūtaye savitāramupa hvaye.*
Sa cettā devatā padam.

For protection, love and progress, we invoke the golden-handed Savita, creator, energiser, omniscient giver of knowledge and awareness, light of the universe and the supreme destination.

अ॒पां नपा॑त॒मव॑से सवि॒तार॒मुप॑ स्तुहि ।
तस्य॑ व्र॒तान्यु॑श्मसि ॥ ६ ॥

6. *Apāṁ napātamavase savitāramupa stuhi.*
Tasya vratānyuśmasi.

For the sake of protection, knowledge and progress, invoke and worship Savita, creator of the universe, imperishable lord pervasive of spaces and the waters of life, since we all abide by the laws ordained by Him.

वि॒भ॒क्तार॑ हवामहे॒ वस॑ो॒श्चि॒त्रस्य॒ राध॑सः ।
स॒वि॒तार॑ नृ॒चक्ष॑सम ॥ ७ ॥

7. *Vibhaktāraṁ havāmahe vasośćitrasya rādhasaḥ.*
Savitāraṁ nṛcakṣasam.

We invoke and worship Savita, creator and sustainer of the universe, giver of the wonderful wealth of the world, and dispenser of the fruits of human action and endeavour and to all. He watches from within and without. All, everything, He watches.

सखा॑य॒ आ नि षी॑दत सवि॒ता स्ता॒म्या॒ नु नः ।
दाता॒ राधां॑सि शुम्भति ॥ ८ ॥

8. *Sakhāya ā ni ṣīdata savitā stomyo nu naḥ.*
Dātā rādhāṁsi śumbhati.

Friends, come and sit together, Savita alone is our lord for worship and adoration. Universal giver, He beautifies and beatifies His gifts of wealth and light.

अग्न॒ पत्नी॑रि॒हा व॑ह दे॒वाना॑मुश॒तीरु॑प।
त्वष्टा॑र॒ꣳ सोम॑पीतय॥ ९॥

9. *Agne patnīrihā vaha devānāmuśatīrupa.*
Tvaṣṭāraṁ somapītaye.

Agni, lord of light and life and evolution, bring home to us here those generous energies of heat and light which warmly and profusely feed and promote the life and joy of the earth and other sustaining powers of nature, and bring Tvashta, that divine artificer, who creates beautiful new forms of existence and promotes life.

आ ग्ना अ॑ग्न इ॒हाव॑स॒ हात्रां॑ यविष्ठ भार॑तीम।
वरू॑त्रीं धि॒षणां॑ वह॥ १०॥

10. *Ā gnā agna ihāvase hotrāṁ yaviṣṭha bhāratīm.*
Varūtrīṁ dhiṣaṇāṁ vaha.

Agni, lord of light, life and learning, youngest and most brilliant creative power, bring home to us here the beauties of the earth, fragrance of oblations, life-giving sunlight and language of learning, soothing nights and days, and the fiery speech of heaven and earth for our protection and progress.

अ॒भि नो॑ दे॒वीरव॑सा म॒हः शर्म॑णा नृ॒पत्नी॑ः।
अच्छि॑ न॒ प्रा॒ः सचन्ताम॥ ११॥

12. *Abhi no devīravasā mahaḥ śarmaṇā nṛpatnīḥ. Acchinnapatrāḥ sacantām.*

May noble and generous women of brilliance, supporters and sustainers of their men, bless us with great and comfortable happy homes and the wealth of security, peace and progress.

इहन्द्राणीमुप ह्वय वरुणानीं स्वस्तये।
अग्नायीं सोमपीतय॥ १२॥

12. *Ihendrāṇīmupa hvaye varuṇānīṁ svastaye. Agnāyīṁ somapītaye.*

I invoke Indrani, light of the sun, Varunani, coolness of water and soothing softness of air, and Agnayi, heat of fire and warmth to bless our homes and women with peace and progress, protection and prosperity for the sake of happiness and well-being.

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम्।
पिपृतां नो भरीमभिः॥ १३॥

13. *Mahī dyauḥ pṛthivī ca na imaṁ yajñaṁ mimikṣatām. Pipṛtāṁ no bharīmabhiḥ.*

May the high heavens with their light and energy, and the dark green earths with their sustenance and gravitation feed and accomplish this holy scientific yajna of ours and, with their support and nourishment, bless us with fulfilment.

तयोरिद घृतवत्पयो विप्रा रिहन्ति धीतिभिः।
गन्धर्वस्य ध्रुवे पदे॥ १४॥

14. *Tayoridghṛtavatpayo viprā rihanti dhītibhiḥ. Gandharvasya dhruve pade.*

By the force of attraction and repulsion of those two, sun and earth, do eminent men of knowledge receive liquid life on earth and move around in the steady space of the universal hold of the sustainer of the stars.

स्यो॒ना पृ॑थिवि भवानृ॒क्षरा॑ नि॒वेश॑नी।
यच्छा॑ नः॒ शर्म॑ स॒प्रथः॑॥ १५॥

15. *Syonā pṛthivi bhavānṛkṣarā niveśanī.*
Yacchā naḥ śarma saprathaḥ.

Dear green earth, beautiful, free from thorns of sufferance, wide expansive happy haven for all, give us a happy home of pleasure and delight.

अता॑ दे॒वा अ॑वन्तु नो॒ यता॒ विष्णु॑र्विचक्र॒मे।
पृ॒थि॒व्याः स॒प्त धाम॑भिः॥ १६॥

16. *Ato devā avantu no yato viṣṇurvicakrame.*
Pṛthivyāḥ sapta dhamabhiḥ.

May the scholars of light and vision favour and protect us with knowledge of the seven stages of creation from earth to Prakrti through which Vishnu, lord omnipresent, created the universe (of five elements, Virat and Prakriti).

इ॒दं विष्णु॒र्वि च॑क्रम त्रे॒धा नि द॑धे प॒दम।
समू॑ ढमस्य पांसु॒रे॥ १७॥

17. *Idaṁ viṣṇurvi cakrame tredhā ni dadhe padam.*
Samūḍhamasya pāṁsure.

Vishnu created this threefold universe of matter, motion and mind in three steps of evolution through Prakriti, subtle elements and gross elements, shaped the

atoms into form and fixed the form in eternal space and time.

त्रीणि॑ प॒दा वि च॑क्रम॒ विष्णु॑र्गो॒पा अदा॑भ्यः।
अत॒ा धर्मा॑णि धा॒रय॑न॥ १८॥

18. *Trīṇi padā vi cakrame viṣṇurgopā adābhyaḥ.*
Ato dharmāṇi dhārayan.

Vishnu, universal sustainer and unchallengeable protector, fixed the order of the threefold universe of forms, comprehensible, apprehensible and spiritually attainable, and hence the forms abide in and observe the laws of their existence and function.

विष्णो॒ः कर्मा॑णि पश्यत॒ यता॑ व्र॒तानि॑ पस्प॒शे।
इन्द्र॑स्य॒ युज्य॒ः सखा॑॥ १९॥

19. *Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.*
Indrasya yujyaḥ sakhā.

Watch the creation and actions of Vishnu. Thence the souls know and observe the law and discipline of their existence. Vishnu is the friend and constant companion of the soul.

तद्विष्णो॑ः पर॒मं प॒दं सदा॑ पश्यन्ति सू॒रय॑ः।
दि॒वीव॒ च॒क्षुरा॑ततम॥ २०॥

20. *Tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Divīva cakṣurātatam.*

Heroic souls of vision realise the supreme presence of Vishnu in their soul as they see the light of the sun in heaven.

तद्विप्रासा विपन्यवो जागृवांसः समिन्धत।
विष्णोर्यत्परमं पदम॥ २१॥

21. *Tadviprāso vipanyavo jāgṛvāṁsaḥ samindhate.*
Viṣṇoryat paramaṁ padam.

Visionary souls, celebrants of Vishnu, ever awake, invoke, kindle and light up the spirit within and realise that supreme light of Divinity in the soul.

Mandala 1/Sukta 23

Vayu, Indra-Vayu, Mitra-Varunau, Indra-Marutvan Vishvedeva, Pusha, Apah, Agni Devatah,

Kanva Medhatithi Rshi

तीव्राः सोमास आ गह्याशीर्वन्तः सुता इमे।
वायो तान्प्रस्थितान्पिब॥ १॥

1. *Tīvrāḥ somāsa ā gahyāśīrvantaḥ sutā ime.*
Vāyo tān prasthitān piba.

Sharp and lovely tonics are these somas, distilled essences of herbs. Vayu, vitality of the winds, take them on as they flow and energise them as food for the mind and soul.

उभा देवा दिविस्पृशेन्द्रवायू हवामहे।
अस्य सोमस्य पीतये॥ २॥

2. *Ubhā devā divispṛśendravāyū havāmahe.*
Asya somasya pītaye.

We invoke Indra and Vayu, divine powers of fire and wind which touch the skies, for the protection and promotion of soma, the beauty and joy of life in the world, which we have been able to create.

इन्द्रवायू मनोजुवा विप्रा हवन्त ऊतये ।
सहस्राक्षा धियस्पती ॥ ३ ॥

3. *Indravāyū manojuvā viprā havanta ūtaye.*
Sahasrākṣā dhiyaspatī.

For the protection and progress of the world in a state of peace and happiness, scholars of vision and piety invoke Indra and Vayu, divine energies of wind and electricity, which move at the speed of the mind, and which are givers of a thousand powers of sensitivity and promoters of human intelligence and its creations.

मित्रं वयं हवामहे वरुणं सोमपीतये ।
जज्ञाना पूतदक्षसा ॥ ४ ॥

4. *Mitraṁ vayaṁ havāmahe varuṇaṁ somapītaye.*
Jajñānā pūtadakṣasā.

For the creation, preservation and promotion of soma, peace and joy of life, we invoke Mitra and Varuna, life energies of prana and udana in systemic circulation, which are purifying, vitalising and enlightening for the body, mind and soul.

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती ।
ता मित्रावरुणा हुव ॥ ५ ॥

5. *Ṛtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.*
Tā mitrāvaruṇā huve.

For our enlightenment and spiritual advancement, we invoke Mitra and Varuna, light of the sun and motive energy of the wind, both guardians of the light of truth and natural laws of Divinity, which, by that very light of truth, extend the operation of that law in the Lord's creation upto the mind and soul of humanity.

वरुणः पाविता भुवन्मित्रा विश्वाभिरूतिभिः ।
करतां नः सुराधसः ॥ ६ ॥

6. *Varuṇaḥ prāvitā bhuvan mitro viśvābhirūtibhiḥ.*
Karatāṁ naḥ surādhasaḥ.

Varuna is breath of air, and Mitra, light of the sun, with energies and all the vitalities and immunities of human life and prosperity. May they both help us rise to the noblest wealth of body, mind and soul.

मरुत्वन्तं हवामह इन्द्रमा सामपीतय ।
सजूर्गणन तृम्पतु ॥ ७ ॥

7. *Marutvantaṁ havāmaha indramā somapītaye.*
Sajūrgaṇena tṛmpatu.

We invoke Indra, electric energy of nature which carries the energy of the Maruts, tempestuous winds of higher skies. May the electric energy, omnipresent in nature and co-operative with the winds, bless us with comfort and happiness in life.

इन्द्रज्यष्ठा मरुद्गणा दवासः पूषरातयः ।
विश्व मम श्रुता हवम ॥ ८ ॥

8. *Indrajyeṣṭhā marudgaṇā devāsaḥ pūṣarātayaḥ.*
Viśve mama śrutā havam.

May all the divine powers of nature, of which the sun is the chief, especially the winds blissfully working in unison with sun-rays, listen to our invocation and bless us with power and prosperity.

हत वृत्रं सुदानव इन्दण सहसा युजा ।
मा नाम दुःशंस इशत ॥ ९ ॥

9. *Hata vṛtraṁ sudānava indreṇa sahasā yujā.*
Mā no duḥśaṁsa īśata.

Working with tremendous force in unison with the sun, the winds break up the clouds and bless us with rain.

Indra, Lord of universal power and honour, we pray, let no man of evil mind and dishonour exploit their power and rule over us.

विश्वान्द्रवान्हवामह मरुतः सामपीतय।
उगा हि पृश्निमातरः॥ १०॥

10. *Viśvān devān havāmahe marutaḥ somapītaye.*
Ugrā hi pṛśnimātaraḥ.

We invoke all the divinities of nature and humanity, and we invoke the Maruts, fierce children of mother skies, all for a drink of soma — to celebrate our creation of power by yajna and join our prayer for protection by Grace.

जयतामिव तन्यतुर्मरुतामति धृष्णुया।
यच्छुभं याथना नरः॥ ११॥

11. *Jayatāmiva tanyaturmarutāmeti dhṛṣṇuyā.*
Yacchubhaṁ yāthanā naraḥ.

Whatever good a person achieves in life is achieved by courage and daring such as the force of winds, or the thunder of lightning or the power of a king's victorious army.

हस्काराद्विद्युतस्पय ता जाता अवन्तु नः।
मरुता मृळयन्तु नः॥ १२॥

12. *Haskārād vidyutasparya'to jātā avantu naḥ.*
Maruto mṛḷayantu naḥ.

May the lights born of flashes of lightning spare and protect and help us advance. May the Maruts give us peace and comfort.

आ पूषञ्चित्रबर्हिषमाघृणे धरुणं दिवः ।
आजा नष्टं यथा पशुम ॥ १३ ॥

13. *Ā pūṣañ citrabarhiṣamāghṛṇe dharuṇaṁ divaḥ.*
Ājā naṣṭaṁ yathā paśum.

Just as a shepherd shows a once lost but later found animal, so the sun, lord of brilliant rays and supporter of life with nourishment, lights up and reveals the wondrous skies and spaces and lights up and moves around the stars and planets such as the earth.

पूषा राजानमाघृणिरपगूळ्हं गुहा हितम ।
अविन्दच्चित्रबर्हिषम ॥ १४ ॥

14. *Pūṣā rājānamāghṛṇirapagūḷhaṁ guhā hitam.*
Avindaccitrabarhiṣam.

Pusha, lord creator and supporter of life, and lord of light of the universe creates, manifests and illuminates the wondrous universe of light and beauty which was hidden deep but safe and secure in the cave of the night of annihilation.

(The mantra also applies to the creation of the earth and other planets of the solar system, in continuation of mantra 13 above. It also applies to the revelation of the light of the soul hidden in the cave of the heart.)

उ॒ता स मह्यमिन्दु॑भिः॒ षड्यु॒क्ताँ अ॑नुसेषि॑धत।
गाभि॒यव॑ं॒ न च॑कृषत॥ १५॥

15. *Uto sa mahyamindubhiḥ ṣaḍyuktāň anuseṣi-dhat.*
Gobhiryavaṁ na carkṛṣat.

And then, just as a farmer tills the land and produces food, so does He, Lord Creator, again create for me — humanity — the earth with sweets of green and the cycle of six seasons, cows and barley food.

अ॒म्बया॑ यन्त्यध्व॑भिर्जा॒मया॑ अध्वरीय॒ताम।
पृ॒ञ्च॒तीर्मधु॑ना॒ पयः॑॥ १६॥

16. *Ambayo yantyadhvabhirjāmayo adhvarīyatām.*
Pṛñcatīrmadhunā payaḥ.

May the motherly waters, protectors of humanity, flow by the same paths, the flow mixing with honey-sweets of the earth, performing part of the creative yajna for us.

अ॒मूया उप॒ सूय॒ याभि॑र्वा॒ सूय॑ः स॒ह।
ता नो॑ हिन्वन्त्वध्व॒रम॥ १७॥

17. *Amūryā upa sūrye yābhirvā sūryaḥ saha.*
Tā no hinavantvadhvaram.

And those distant waters which are close to the sun, or which are in the sun itself, or with which the sun nourishes life, may all those come, accomplish and advance our yajna.

अ॒पा द्रु॒वीरु॑प॑ ह्वय॒ यत्र॒ गाव॒ः पिब॑न्ति नः।
सिन्धु॑भ्य॒ः कर्त्वं॑ ह॒विः॥ १८॥

18. *Apo devīrupa hvaye yatra gāvaḥ pibanti naḥ.*
Sindhubhyaḥ kartvaṁ haviḥ.

I invoke the celestial waters whereby the rays of the sun suck up the vapours in order to create holy materials for our yajna.

अप्स्व१न्तर्मृतमप्सु भषजमपामुत पशस्तय।
दवा भवत वाजिनः॥ १९॥

19. *Apsvantaramṛtamapsu bheṣajamapāmuta praśastaye. Devā bhavata vājinaḥ.*

There is nectar in the waters. There is health and medicinal efficacy in the waters. General scholars of eminence, rise and act fast for special studies and appraisal of waters.

अप्सु म सामा अबवीदन्तविश्वानि भषजा ।
अग्निं च विश्वशंभुवमापश्च विश्वभषजीः ॥ २०॥

20. *Apsu me somo abravīdantarviśvāni bheṣajā.*
Agniṁ ca viśvaśaṁbhuvamāpaśca viśvabhe-ṣajīḥ.

Soma, the moon and the herbs, creates and shows there is universal medicine in the waters for me. And the waters, universal medicine, create the vital heat of life which is the universal sustainer of us all.

आपः पृणीत भषजं वरूथं तन्वे३ मम।
ज्याक च सूर्यं दृश॥ २१॥

21. *Āpaḥ pṛṇīta bheṣajaṁ varūthaṁ tanve mama.*
Jyok ca sūryaṁ dṛśe.

Waters create the best medicine for my body for a long life time for me to have a sight of the sun,

universal light, everyday.

इदमा॑पः प वहत यत्किं च॑ दुरितं मयि॑।
यद्वाहम॑भिदुदाह॒ यद्वा॑ श॒प उ॒तानृ॑तम ॥ २२ ॥

22. *Idamāpaḥ pra vahata yatkiṁ ca duritaṁ mayi.*
Yadvāhamabhidudroha yadvā śepa utānṛtam.

May these holy waters wash off and carry away whatever evil there be in me, whatever I hate, or whatever I curse, or whatever false there be in me.

आपा॑ अ॒द्यान्व॑चारिषं॒ रस॑न॒ सम॑गस्महि ।
पय॑स्वानग्न॒ आ ग॑हि॒ तं मा॒ सं सृ॑ज॒ वच॑सा ॥ २३ ॥

23. *Āpo adyānvacāriṣaṁ rasena samagasmahi.*
Payasvāngana ā gahi taṁ mā saṁ sṛja varcasā.

Let us to-day taste of the holy waters mixed with vital juices. And whatever I have drunk, whatever I have performed in action as my Karma, Agni, come to me and recreate me with the power and splendour I deserve accordingly.

सं मा॑ग्न॒ वच॑सा सृज॒ सं प॒जया॒ समायु॑षा ।
वि॒द्युम॑ अस्य द॒वा इन्दा॑ विद्यात्स॒ह ऋषि॑भिः ॥ २४ ॥

24. *Saṁ māgne varcasā sṛja saṁ prajayā samāyuṣā.*
Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.

Agni, Lord omniscient and omnipotent, recreate me with power and splendour, with family, with good health and age. May the divinities know me as I am. May Indra, lord of splendour and honour, know me, along with all the seers of the universal eye. They know.

Mandala 1/Sukta 24

Prajapati, Agni, Savita or Bhaga, Varuna Devatah, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

कस्य॑ नू॒नं क॑त॒मस्या॒मृता॑नां॒ मना॑महे चारु॒ दे॒वस्य॒ नाम॑।
का नो॑ म॒ह्या अदि॑तये॒ पुनॅर्दात्पि॒तरं॑ च दृ॒शेयं मा॒तरं॑ च॥ १॥

1. *Kasya nūnaṁ katamasyāmṛtānāṁ manāmahe cāru devasya nāma. Ko no mahyā aditaye punardāt pitaraṁ ca dṛśeyaṁ mātaraṁ ca.*

Who, which one, is that supreme lord of the many immortals whose auspicious name we adore and worship? Who is that for sure who sends us back to the great earth so that we may again behold and be with our father and mother?

अग्न॒वयं प॑थ॒मस्या॒मृता॑नां॒ मना॑महे चारु॒ दे॒वस्य॒ नाम॑।
स नो॑ म॒ह्या अदि॑तये॒ पुनॅर्दात्पि॒तरं॑ च दृ॒शेयं मा॒तरं॑ च॥ २॥

2. *Agnervayaṁ prathamasyāmṛtānāṁ manāmahe cāru devasya nāma. Sa no mahyā aditaye punardāt pitaraṁ ca dṛśeyaṁ mātaraṁ ca.*

We adore and worship the auspicious name of Agni, lord of light and life, first of the immortals and the highest. He it is who sends us back to this great world of Prakrti so that we may behold and be with our father and mother again.

अ॒भि त्वा॑ देव सवि॒तरी॑शा॒नं॒ वार्या॑णाम।
सदा॑वन्भा॒गमी॑महे॥ ३॥

3. *Abhi tvā deva savitarīśānaṁ vāryāṇām. Sadāvanbhāgamīmahe.*

Of all the immortals, we worship you alone, Savita, glorious lord of light and life, ruler of the regions and favourite things of our choice, eternal protector and adorable dispenser of universal justice.

यश्चिद्धि त इत्था भगः शशमानः पुरा निदः ।
अद्रुषा हस्तयादधे ॥ ४ ॥

4. *Yaściddhi ta itthā bhagaḥ śaśamānaḥ purā nidaḥ.*
Adveṣo hastayordadhe.

Whatever your gifts of dispensation thus, whether admirable wealth as a result of former adoration and worship, or otherwise as a result of blame and censure, I deliver into your hands without hate or anger.

भगभक्तस्य ते वयमुदशेम तवावसा ।
मूधानं राय आरभे ॥ ५ ॥

5. *Bhagabhaktasya te vayamudaśema tavāvasā.*
Mūrdhānaṁ rāya ārabhe.

Lord of glory, we pray, let us receive our share of divine dispensation with your protection and grace in order to rise to the top in wealth and reach the glory of your presence.

नहि ते त्रं न सहो न मन्युं वयश्चनामी पतयन्त आपुः ।
नमा आपो अनिमिषं चरन्तीर्न य वातस्य
प्रमिनन्त्यभ्वम ॥ ६ ॥

6. *Nahi te kṣatraṁ na saho na manyuṁ vayaścanāmī*
patayanta āpuḥ. Nemā āpo animiṣaṁ carantīrna
ye vātasya praminantyabhvam.

All those that move in space comprehend not

your order and dominion, nor violate your power or force or constancy. Nor do these waters and currents of universal energy ever on the move surpass your presence. Nor even the velocities of the wind can ever violate the immensity of your power which is eternal and immortal.

अबुध्न राजा वरुणो वनस्यार्ध्वं स्तूपं ददते पूतदक्षः।
नीचीनाः स्थुरुपरि बुध्न एषामस्म अन्तर्निहिताः केतवः स्युः ॥ ७ ॥

7. *Abudhne rājā varuṇo vanasyordhvaṁ stūpaṁ dadate pūtadakṣaḥ. Nīcīnāḥ sthurupari budhna eṣāmasme antarnihitāḥ ketavaḥ syuḥ.*

The ruling lord Varuna, the brilliant sun, pure and generous, radiates a flood of light in the bottomless astral sphere over the atmosphere, flowing down, the rays of light stop over the atmosphere and filter down to the clouds and impregnate them over the earth. May the rays of the sun, the clouds and the vapours absorbed in the clouds be for our good.

उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ।
अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित ॥ ८ ॥

8. *Uruṁ hi rājā varuṇaścakāra sūryāya panthāman-vetavā u. Apade pādā pratidhātave'-karutāpavaktā hṛdayāvidhaścit.*

Varuna, ruling lord of the universe, carved out a wide path for the sun to move and thus created an orbit-path in the pathless space for His deputy wielder and sustainer of the sub-system, meticulously averting, as if, a pinhole in the heart of the cosmic system, like a

surgeon.

शतं त राजन्भिषजः सहस्त्रमुर्वी गभीरा सुमतिष्ट अस्तु।
बाधस्व दूर निर्ऋतिं पराचः कृतं चिदनः प मुमुग्ध्यस्मत ॥ ९ ॥

9. *Śataṁ te rājan bhiṣajaḥ sahasramurvī gabhīrā sumatiṣṭe astu. Bādhasva dūre nirṛtiṁ parācaiḥ kṛtaṁ cidenaḥ pra mumugdhyasmat.*

Glorious ruler, hundred are your healing balms and medicaments, thousands your wide earths, and deep is your noble intelligence. Drive off adversity far away. And whatever sin is committed by the wicked, keep away, and liberate us.

अमी य ऋ ा निहितास उच्चा नक्तं ददृश्र कुह चिद्दिवयुः।
अदब्धानि वरुणस्य वतानि विचाकशच्चन्दमा नक्त-
मति ॥ १० ॥

10. *Amī yā ṛkṣā nihitāsa uccā naktaṁ dadṛśre kuha ciddiveyuḥ. Adabdhāni varuṇasya vratāni vicāka-śaccandramā naktameti.*

Those constellations of stars such as the Great Bear set in motion high and far, which are seen at night — where do they go in the day?

Fixed, inviolable are the laws and rules of Varuna, rules of the stars. So the moon shines at night and moves on in its orbit.

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमाना हविर्भिः। अहळमाना वरुणह बाध्युरुशंस मा न आयुः प मोषीः ॥ ११ ॥

11. *Tattvāyāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ. Aheḷmāno varuṇeha bodhyuruśaṁsa mā na āyuḥ pra moṣīḥ.*

Varuna, lord ruler of the stars, praised and celebrated by many, I come to you singing in worship the hymns of divinity, offering holy fragrances in yajna with faith and reverence. Lord kind and gracious, give us the light of life here itself. Let not our life waste away.

तदि॑न्नक्तं॒ तद्दि॑वा॒ मह्यमा॑हु॒स्तद॒यं केत॑ हृ॒द आ वि च॑ष्टे। शु॒न॒ःशपा॒ यमह्व॑द गृभी॒तः सा अ॒स्मान राजा॒ वरु॑णा मुमाक्तु ॥ १२ ॥

12. *Tadinnaktaṁ taddivā mahyamāhustadayaṁ keto hṛda ā vi caṣṭe. Śunaḥśepo yamahvadgṛbhī-taḥ so asmān rājā varuṇo mumoktu.*

Of that the wise men nightly speak to me. Day in and day out they sing of that for me. And the same presence this voice of the heart reveals to me. The sagely scholar, inspired and possessed, proclaims His honour and dominion. May the same ruling lord of glory, Varuna, deliver us from sin and slavery unto light and freedom.

शु॒न॒ःशपा॒ ह्यह्व॑द गृभी॒तस्त्रि॒ष्वा॑दि॒त्यं द्रु॑प॒दषु॑ ब॒द्धः। अव॑नं॒ राजा॒ वरु॑णः ससृ॒ज्याद्विद्वाँ अद॑ब्धा॒ वि मु॑माक्तु पाशा॑न ॥ १३ ॥

13. *Śunaḥśepo hyahvadgṛbhītastriṣvādityaṁ drupadeṣu baddhaḥ. Avainaṁ rājā varuṇaḥ sasṛjyādvidvāṅ adabdho vi mumoktu pāśān.*

Shunah-shepa, man of knowledge dedicated to light and happiness, inspired and possessed by ambition,

bound within the yajnic pillars of knowledge, action and meditation, should invoke and develop Aditya, power of sun and wind. May Varuna, lord omniscient ruler of the world, shape him (as a maker and saviour of humanity). May He, inviolable lord omnipotent, deliver us from bonds of sin, ignorance and poverty.

अव॑ त॒ हळा॑ वरुण॒ नमो॑भि॒रव॑ य॒ज्ञेभि॑रीमहे ह॒विर्भिः॑ । य॑ꣳ रा॒-
स्मभ्य॑मसुर पचता॒ राज॒ न्नांसि शिश्रथः कृ॒तानि॑ ॥ १४ ॥

14. *Ava te heḷo varuṇa namobhirava yajñebhi-rīmahe havirbhiḥ. Kṣayannasmabhyamasura pracetā rājannenāṁsi śiśrathaḥ kṛtāni.*

Varuna, self-refulgent lord of omniscience, giver of knowledge, life of our breath, we pray for the gift of your light and favour with acts of homage, yajnas and holy offerings. Reducing and destroying our sins as you are, we pray, be kind and gracious to loosen the bonds of our actions performed.

उदु॑त्तमं वरुण॒ पाश॑म॒स्मदवा॑धमं॒ वि म॑ध्य॒मं श्र॑थाय ।
अथा॑ व॒यमा॑दित्य व॒त तवा॑ना॒गसा॒ अदि॑तय स्याम ॥ १५ ॥

Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi madhyamaṁ śrathāya. Athā vayamāditya vrate tavānāgaso aditaye syāma.

Varuna, dearest lord of our choice, we pray, loosen the highest, middling and the lowest bonds of our sin and slavery so that, O Lord Supreme of light, free from sin and slavery and living within the rules of your law, we may be fit for the attainment of the ultimate freedom of Moksha.

Mandala 1/Sukta 25

Varuna Devata, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

यच्चिद्धि त विशा यथा प दव वरुण वतम।
मिनीमसि द्यविद्यवि॥ १॥

1. *Yacciddhi te viśo yathā pra deva varuṇa vratam.*
Minīmasi dyavidyavi.

Varuna, brilliant and generous lord of creation, since after all we are your children, and we do (out of ignorance) violate your rules of discipline and conduct day by day, we pray for your compassion as our father.

मा नो वधाय हत्नव जिहीळानस्य रीरधः।
मा हणानस्य मन्यव॥ २॥

2. *Mā no vadhāya hatnave jihīḷānasya rīradhaḥ.*
Mā hṛṇānasya manyave.

Lord of compassion, let us not feel excited to take up a deadly weapon against the person who offends us and excites our passion for revenge, and save us from the wrath against the person who feels ashamed of his action against us.

वि मृळीकाय ते मनो रथीरश्वं न सन्दितम।
गीभिवरुण सीमहि॥ ३॥

3. *Vi mṛḷīkāya te mano rathīraśvaṁ na saṁditam.*
Gīrbhirvaruṇa sīmahi.

Like a driver who has yoked the horse to his chariot, we control and concentrate our mind on you with thought and prayers for the gift of your compassion

and grace.

परा॒ हि म॒ विम॑न्यव॒ः पत॑न्ति॒ वस्य॑-इष्टय।
वया॒ न व॑स॒तीरुप॑॥ ४॥

4. *Parā hi me vimanyavaḥ patanti vasya-iṣṭaye.*
Vayo na vasatīrupa.

For the sake of my domestic good and well-being, I pray, may those who are ill-disposed and impassioned against me go off far away just as birds leave their nests and fly away.

क॒दा ऽत्र॒श्रिय॑ं नर॒मा वरु॑णं करामह।
मृ॒ळी॒काया॑रु॒च ऽस॑म॥ ५॥

Kadā kṣatraśriyaṁ naramā varuṇaṁ karāmahe.
Mṛḷīkāyorucakṣasam.

How shall we adore and pray to Varuna, lord of universal eye and guide of humanity, for His favour and grace, and when shall we realise the beauty and prosperity of the social order.

तदित्स॑मा॒नमा॑शात॒ वन॑न्ता॒ न प यु॑च्छतः।
धृ॒तव॑ताय दा॒शुष॑॥ ६॥

6. *Taditsamānamāśāte venantā na pra yucchataḥ.*
Dhṛtavratāya dāśuṣe.

Both Mitra and Varuna yearning with love for the man of the vows of Dharma and yajnic generosity forsake him not, they abide by him constantly and bless him with fulfilment.

वदा॒ या वी॒नां प॒दम॒न्तरि॑ ाण॒ पत॑ताम।
वद॑ ना॒वः स॑मु॒दिय॑ः॥ ७॥

7. *Vedā yo vīnāṁ padamantarikṣeṇa patatām.*
Veda nāvaḥ samudriyaḥ.

The specialist of the sea and the sky is the man who knows the science and paths of the birds and planes flying across the skies, and he knows the science and routes of the ships sailing across the seas.

वदं मासा धृतव्रता द्वादश प्रजावतः।
वदा य उप्रजायत ॥ ८ ॥

8. *Veda māso dhṛtavrato dvādaśa prajāvataḥ.*
Vedā ya upajāyate.

The man of the discipline of science and Dharma who knows the twelve months of the year and the thirteenth which is supplementary every third year, and also knows how they raise the produce of the earth like a father, is the specialist of time, seasons, fertility and production.

वद् वातस्य वर्तनिमुरोरृष्वस्य बृहतः।
वदा य अध्यासत ॥ ९ ॥

9. *Veda vātasya vartanimurorṛṣvasya bṛhataḥ.*
Vedā ye adhyāsate.

One who knows the course of the winds, vast, abundant and stormy, and knows those that are sustained by it, and also knows those that control it, is a specialist of the earth and the skies.

नि षसाद धृतव्रता वरुणः पस्त्या३स्वा।
सामाज्याय सुक्रतुः ॥ १० ॥

10. *Ni ṣasāda dhṛtavrato varuṇaḥ pastyā3 svā.*
Sāmrājyāya sukratuḥ.

Varuna, man of brilliance and leadership, dedicated to holy vows, yajna and Dharma, hero of noble watchful action, would sit among the people with power and grace and rise to the heights of governance and world order.

अता॒ विश्वा॒न्यद्भु॑ता चिकि॒त्वाँ अ॒भि प॑श्यति।
कृ॒तानि॒ या च॒ कर्त्वा॑॥ ११॥

11. *Ato viśvānyadbhutā cikitvāň abhi paśyati.*
Kṛtāni yā ca kartvā.

And hence wide awake and all aware, he watches and oversees all the wonderful things which have been done and which have yet to be done.

स नो॑ वि॒श्वाहा॑ सु॒कतु॑रादि॒त्यः सु॒पथा॑ करत।
प॒ण॒ आयूं॑षि तारिषत॥ १२॥

12. *Sa no viśvāhā sukraturādityaḥ supathā karat.*
Pra ṇa āyūṁṣi tāriṣat.

And may He, Aditya, imperishable lord of light and omniscience, sun and life's energy, lord of noble and watchful action, keep us on the right path all days and nights and thus bless us across a full life of total fulfilment.

बिभ॑द॒ दा॒पिं हि॒र॒ण्ययं॒ वरु॑णा॒ वस्त नि॒णिज॑म।
परि॒ स्पशा॒ नि ष॑दिर॥ १३॥

13. *Bibhrad drāpiṁ hiraṇyayaṁ varuṇo vasta nirṇijam. Pari spaśo ni ṣedire.*

Varuna, self-refulgent lord of the universe, wearing a golden mantle (as the sun) shines pure and

shines all (covering them with the golden light of His purity). All the tangible objects of the world abide in Him.

न यं दिप्सन्ति दिप्सवो न दुह्वाणो जनानाम।
न देवमभिमातयः॥ १४॥

14. *Na yaṁ dipsanti dipsavo na druhvāṇo janānām.*
Na devamabhimātayaḥ.

The enemies of humanity dare challenge Him not, the jealous affect Him not, the proud can touch Him not, Lord of light and universe since He is.

उत या मानुषेष्वा यशश्चक्र असाम्या।
अस्माकमुदरेष्वा॥ १५॥

15. *Uta yo mānuṣeṣvā yaśaścakre asāmyā.*
Asmākamudareṣvā.

It is He who bestows perfect honour on humanity and creates food and water for us. It is He who shines in glory over humanity and others in and out everywhere.

परा मे यन्ति धीतया गावो न गव्यूतीरनु।
इच्छन्तीरुरुचक्षसम॥ १६॥

16. *Parā me yanti dhītayo gāvo na vagyūtīranu.*
Icchantīrurucakṣasam.

As cows run to their stall yearning for home, so do my thoughts rise and travel far and high yearning for Varuna, Lord Supreme of universal vision, watching over all, and my haven and home.

सं नु वोचावहै पुनरयता मे मध्वाभृतम।
होतेव क्षदसे प्रियम॥ १७॥

17. *Saṁ nu vocāvahai punaryato me madhvābhṛ-tam.*
Hoteva kṣadase priyam.

Let us speak together again and again since you give me dear sweet food for knowledge collected from versatile sources just as a priest gives honey-sweets to the yajamana for dispelling his ignorance with knowledge.

दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि।
एता जुषत मे गिरः॥ १८॥

18. *Darśaṁ nu viśvadarśataṁ darśaṁ rathamadhi kṣami. Etā juṣata me giraḥ.*

For a vision of the Lord omniscient of the universal eye who is also an object of world vision, and for a model of the chariot over earth, air and sea, listen carefully to these words of mine in a mood of patience and forbearance.

इमं मे वरुण श्रुधी हवमद्या च मृळय।
त्वामवस्युरा चके॥ १९॥

19. *Imaṁ me varuṇa śrudhī havamadyā ca mṛḷaya.*
Tvāmavasyurā cake.

Varuna, Lord Supreme of our highest choice, listen to my prayer to-day, be kind and gracious. In search of love and protection, I come and praise and pray.

त्वं विश्वस्य मेधिर दिवश्च ग्मश्च राजसि।
स यामनि पतिः श्रुधि॥ २०॥

20. *Tvaṁ viśvasya medhira divaśca gmaśca rājasi.*
Sa yāmani prati śrudhi.

Varuna, Lord of cosmic intelligence, light of the universe who illuminate the heaven and earth over time, we pray, listen to our prayer and respond.

उदु॑त्तमं मुमुग्धि नो॒ वि पाशं॑ मध्य॒मं च॑ृत।
अवा॑धमानि॑ जी॒वसे॑॥ २१॥

21. *Uduttamaṁ mumugdhi no vi pāśaṁ madhya-maṁ cṛta. Avādhamāni jīvase.*

Varuna, Lord of Law and Light, snap our highest bonds of the mind and loosen the middle bond of the senses and the lowest bond of the body for real life of spiritual fulfilment.

Mandala 1/Sukta 26

Agni Devata, Ajigarati Shunahshepa Krtrima Vaishvamitra Devarata Rshi

वसि॑ष्वा॒ हि मि॑यध्य॒ वस्त्रा॑ण्यू॒र्जां पत।
सम॑ ना॑ अध्व॒रं य॑ज॥ १॥

1. *Vasiṣvā hi miyedhya vastrāṇyūrjāṁ pate. Semaṁ no adhvaraṁ yaja.*

High-priest of yajna, yajamana, disseminator of yajna fragrances into the skies, preserver of energy, put on the holy clothes and perform this sacred non-violent yajna for us.

नि ना॒ हाता॒ वर॑ण्यः सदा॑ यविष्ठ मन्म॑भिः।
अग्न॑ दि॒वित्म॑ता॒ वच॑ः॥ २॥

2. *Ni no hotā vareṇyaḥ sadā yaviṣṭha manmabhiḥ. Agne divitmatā vacaḥ.*

Agni, ever most youthful power of yajna, may

the chosen high-priest with noble thoughts and hymns always help us realise the words of our prayer with your gifts of heavenly light and joy.

आ हि ष्मा॑ सू॒नव॑ पि॒तापिय॑जत्या॒पय॑।
सखा॒ सख्ये॒ वर॑ण्यः ॥ ३ ॥

3. *Ā hi ṣmā sūnave pitāpiryajatyāpaye.*
Sakhā sakhye vareṇyaḥ.

Agni, self-refulgent lord of light, dearest yajnic power of our choice, just as a father for the son, a benefactor for the beneficiary, a friend for a friend performs the yajna, so may you, we pray, bless us. (So may we too perform yajna for one another.)

आ नो॑ ब॒ही रि॒शाद॑सो॒ वरु॑णो मि॒त्रो अ॑र्य॒मा।
सीद॑न्तु मनु॒षो यथा ॥ ४ ॥

4. *Ā no barhī riśādaso varuṇo mitro aryamā.*
Sīdantu manuṣo yatha.

May Varuna, lord of knowledge, Mitra, universal friend, and Aryama, lord of justice, all destroyers of sin, enemies and disease, grace the seats of our yajna with their blissful divine presence, as may the sagely scholar, our friends, and our dispensers of justice, all fighters against sin, enmity and negativity, come and take their seats on the vedi, sanctify and accomplish our yajna.

पू॒र्व्य॑ होतर॒स्य ना॒ मन्द॑स्व स॒ख्यस्य॑ च।
इ॒मा उ॒ षु श्रु॑धी॒ गिर॑ः ॥ ५ ॥

5. *Pūrvya hotarasya no mandasva sakhyasya ca.*
Imā u ṣu śrudhī giraḥ.

Agni, self-refulgent eternal power of yajna, friend of our forefathers and high-priest of our noble creative acts of yajna, exhilarate, enjoy and brighten up this friendly yajna of ours and listen to these holy chants and prayers.

यच्चिद्धि शश्वता तना देवंदेवं यजामह।
त्व इद्धूयत हविः ॥ ६ ॥

6. *Yacciddhi śaśvatā tanā devaṁdevaṁ yajāmahe.*
Tve iddhūyate haviḥ.

By whichever eternal and extended holy powers of cosmic yajna were the brilliant and generous powers of nature created, to the same divine powers we offer yajna, to one and all. And to the same powers is the holy material of yajna offered for all time.

प्रिया नो अस्तु विश्पतिर्होता मन्द्रो वरेण्यः।
प्रियाः स्वग्नयो वयम ॥ ७ ॥

7. *Priyo no astu viśpatirhotā mandro vareṇyaḥ.*
Priyāḥ svagnayo vayam.

May the happy, charming and venerable ruler of the people, worthy of choice, be dear to us. May the venerable people who offer yajna in honour of Agni, eternal lord of cosmic yajna, and the leader of the people, be dear to us.

स्वग्नया हि वार्यं देवासो दधिरे च नः। स्वग्नयो मनामहे ॥ ८ ॥

8. *Svagnayo hi vāryaṁ devāso dadhire ca naḥ.*
Svagnayo manāmahe.

Noble people dedicated to the fire and performance of yajna, brilliant and generous, as also

the motherly powers of nature such as the earth and showers of rain, bear and bring for us the blessings of our choice. We know them, and we honour and meditate on these yajnic powers.

अथा न उभयेषाममृत मर्त्यानाम ।
मिथः सन्तु प्रशस्तयः ॥ ९ ॥

9. *Athā na ubhayeṣāmamṛta martyānām.*
Mithaḥ santu praśastayaḥ.

Lord eternal and immortal, by your kindness and grace, may the mutual praise and appreciation of both kinds of people—all subject to mortality, both average and exceptional of knowledge and achievement—be for our good.

विश्वभिरग्न अग्निभिरिमं यज्ञमिदं वचः ।
चना धाः सहसा यहा ॥ १० ॥

10. *Viśvebhiragne agnibhirimaṁ yajñamidaṁ vacaḥ.*
Cano dhāḥ sahaso yaho.

Agni, lord of knowledge, mighty of strength and power, kind and gracious, with all these forms of heat and energy, take on this yajnic programme of ours, fructify our words of prayer, and bless us with the delight of well-being.

Mandala 1/Sukta 27

Agni & Vishvedevah Devatah, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः ।
सम्राजन्तमध्वराणाम ॥ १ ॥

1. *Aśvaṁ na tvā vāravantaṁ vandadhyā agniṁ namobhiḥ. Samrājantamadhvarāṇāṁ.*

Agni, brilliant and illuminating power and presence of yajnas from the homely agnihotra to the highest programmes of humanity, like a tempestuous horse of flying hair, we praise you and celebrate you with homage and offerings of food and oblations.

स घा॑ नः सू॒नुः शव॑सा पृ॒थुप॑गामा सु॒शव॑ः ।
मी॒ढवाँ॑ अ॒स्माक॑ं बभूयात ॥ २ ॥

2. *Sa ghā naḥ sūnuḥ śavasā pṛthupragāmā suśevaḥ. Mīḍhvāṅ asmākaṁ babhūyāt.*

May our children and successors, travelling far and wide with power and knowledge, be good and kind to us and give us showers of wealth and prosperity.

स नो॑ दू॒राच्चा॒साच्च॒ नि मर्त्या॑दघा॒यो॑ः ।
पा॒हि सद॒मिद्विश्वायु॑ः ॥ ३ ॥

3. *Sa no dūrāccāsācca ni martyādaghāyoḥ. Pāhi sadamidviśvāyuḥ.*

May he, lord of light and knowledge, giver of all joys of life, protect our life, home and industry from far and near against any and every sinful person.

इ॒मम॑ू षु त्वम॒स्माक॑ं स॒निं गा॑य॒त्रं नव्यां॑सम ।
अग्ने॑ द॒वषु॒ प वा॑चः ॥ ४ ॥

4. *Imamū ṣu tvamasmākaṁ saniṁ gāyatraṁ navyāṁsam. Agne deveṣu pra vocaḥ.*

Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and

other musical metres, ever new and giver of new ideas, pray reveal it to the sages and whisper it into our soul.

आ नो भज परमेष्वा वाजेषु मध्यमेषु।
शिक्षा वस्वो अन्तमस्य॥ ५॥

5. *Ā no bhaja parameṣvā vājeṣu madhyameṣu.*
Śikṣā vasvo antamasya.

Lord of knowledge and power, in the highest, medium and closest battles and businesses of life, enlighten us and give us the joy and wealth of life both material and spiritual.

विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ।
सद्या दाशुषे क्षरसि॥ ६॥

6. *Vibhaktāsi citrabhāno sindhorūrmā upāka ā.*
Sadyo dāśuṣe kṣarasi.

Versatile lord of wide and various knowledge such as analysis of sea waves and water particles, come soon, you always give a shower of knowledge to the man of faith, reverence and generosity.

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः।
स यन्ता शश्वतीरिषः॥ ७॥

7. *Yamagne pṛtsu martyamavā vājeṣu yaṁ junāḥ.*
Sa yantā śaśvatīriṣaḥ.

Lord of light and power, let the man you protect in fighting armies, whom you inspire to join battles for knowledge and development, who protects these people who have lived free since time immemorial, let him be the leader, ruler and protector of the people and their

wealth and power.

नकिरस्य सहन्त्य पयता कयस्य चित।
वाजा अस्ति श्रवाय्यः॥ ८॥

8. *Nakirasya sahantya paryetā kayasya cit.*
Vājo asti śravāyyaḥ.

No one is his challenger, no vanquisher of the hero whose battle for life and humanity is worthy of praise.

स वाजं विश्वचर्षणिरर्वद्भिरस्तु तरुता।
विप्रेभिरस्तु सनिता॥ ९॥

9. *Sa vājaṁ viśvacarṣaṇirarvadbhirastu tarutā.*
Viprebhirastu sanitā.

May he, protector of humanity, be the winner of battle for progress with the horses that run fast and reach the goal. With the scholars and sages, may he be the generous benefactor and saviour of the people.

जराबोध तद्विविद्धि विशविशे यज्ञियाय।
स्तामं रुदाय दृशीकम॥ १०॥

10. *Jarābodha tadviviḍḍhi viśeviśe yajñiyāya.*
Stomaṁ rudrāya dṛśīkam.

Hero of high knowledge and wide fame, create and provide for every people and offer to adorable yajnic Rudra, brilliant lord of justice and power, that wealth, honour and celebration which is magnificent and worthy of praise.

स नो महाँ अनिमाना धूमकेतुः पुरुश्चन्दः।
धिय वाजाय हिन्वतु॥ ११॥

11. *Sa no mahāň animāno dhūmaketuḥ puruścandraḥ. Dhiye vājāya hinvatu.*

May the yajnic science of fire, great, immeasurable, universal delight with banners of smoke and flame, call up and inspire us for the achievement of intellegential technology and creative power and progress.

स र्वाँइव विश्पतिदव्यः क्तुः शृणातु नः।
उक्थरग्निबृहद्भानुः ॥ १२ ॥

12. *Sa revāň iva viśpatirdaivyaḥ ketuḥ śṛṇotu naḥ. Ukthairagnirbṛhadbhānuḥ.*

That Agni, divine protector and sustainer of humanity, destroyer of disease with rays of light, mighty brilliant, may listen to our prayers and hymns of praise like a generous man of wealth and prosperity.

नमा महद्भ्य नमा अभ्कभ्या नमा युवभ्या नम आशि-
नभ्यः। यजाम दवान्यदि शक्रवाम मा ज्यायसः शंसमा
वृ ा दवाः ॥ १३ ॥

13. *Namo mahadbhyo namo arbhakebhyo namo yuvabhyo nama āśinebhyaḥ. Yajāma devān yadi śaknavāma mā jyāyasaḥ śaṁsamā vṛkṣi devāḥ.*

Brilliant scholars of eminence, saints and sages, we offer homage and hospitality to great scholars, love and hospitality to beginners, reverence and hospitality to youthful scholars, homage and hospitality to veterans of knowledge and wisdom. We do homage, reverence and service to the noble and brilliant people and to the divinities of nature as far as we can make it possible. You must not, no one should, malign or uproot the honour and reputation of the great and generous power

and people.

Mandala 1/Sukta 28

Indra-Yajna-Soma Devatah, Ajigarti Shunahshepa
Krtrima Vaishvamitra Devarata Rshi

यत्र॒ गावा॑ पृथुबु॑ध्न ऊ॒ध्वा भव॑ति॒ सात॑व ।
उ॒लूख॑लसुताना॒मवद्वि॑न्द॒ जल्गु॑लः ॥ १ ॥

1. *Yatra grāvā pṛthubudhna ūrdhvo bhavati sotave.*
Ulūkhalasutānāmavedvindra jalgulaḥ.

Indra, organiser of the yajna for development, where the broad-based stone is upraised for extraction and straining of the refined soma essences, there, for specific treatment, take the materials ground in the mortar, test them and proclaim your judgement.

यत्र॒ द्वाविव॑ ज॒घना॑धिषव॒ण्या॑ कृ॒ता ।
उ॒लूख॑लसुताना॒मवद्वि॑न्द॒ जल्गु॑लः ॥ २ ॥

2. *Yatra dvāviva jaghanādhiṣavaṇyā kṛtā.*
Ulūkhalasutānāmavedvindra jalgulaḥ.

Indra, where the two stones of the soma press are intensely juxtaposed like the two gear meshes, there take the materials fine ground in the mortar for straining and refinement for the special purpose, take out for testing and say whether it is of the right quality.

यत्र॒ नाय॑पच्य॒वमु॑पच्य॒वं च॒ शि ॑क्षते ।
उ॒लूख॑लसुताना॒मवद्वि॑न्द॒ जल्गु॑लः ॥ ३ ॥

3. *Yatra nāryapacyavamupacyavaṁ ca śikṣate.*
Ulūkhalasutānāmavedvindra jalgulaḥ.

Where the house-wife teaches the methods of

sifting and mixing of the soma materials, there take the materials ground in the mortar for the special purpose, test and judge the quality and control.

यत्र मन्थां विबध्नत रश्मीन्यमितवाइव ।
उलूखलसुतानामवद्विन्द जल्गुलः ॥ ४ ॥

4. *Yatra manthāṁ vibadhnate raśmīn yamitavā iva.*
Ulūkhalasutānāmavedvindra jalgulaḥ.

Where they fix the churner and the cords for working control as does a driver, there, Indra, take the materials ground in the mortar for the specific purpose, try and test and judge the product.

यच्चिद्धि त्वं गृहगृह उलूखलक युज्यसे ।
इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥ ५ ॥

5. *Yacciddhi tvaṁ gṛhegṛha ulūkhalaka yujyase.*
Iha dyumattamaṁ vada jayatāmiva dundubhiḥ.

Pharmacist of the soma refinery, whatever the knowledge, technique and process that you use in operation in every home, announce here itself the brilliant results of that loudly as if with the drum of a victor.

उत स्म ते वनस्पते वाता वि वात्यग्रमित ।
अथा इन्दाय पातवे सुनु सोममुलूखल ॥ ६ ॥

6. *Uta sma te vanaspate vāto vi vātyagramit.*
Atho indrāya pātave sunu somamulūkhala.

Lord of herbs and trees, the wind of your achievement blows ahead far and wide, so then, for the health and joy of humanity, refine and prepare tonics and medications in the refinery for Indra.

आ॒य॒जी वा॑ज॒सात॑मा॒ ता ह्यु१॑च्चा वि॑जभृ॒तः ।
हरी॑इ॒वान्धां॑सि॒ बप्स॑ता ॥ ७ ॥

7. *Āyajī vājasātamā tā hyuccā vijarbhṛtaḥ.*
Harī ivāndhāṁsi bapsatā.

Worshipful men and women, heroes of the creative battles of life, holding up their own yajnic achievements high, enjoy the delicacies of life and good health as the sun rays drink up the juices of herbs.

ता नो॑ अ॒द्य व॑नस्पती ऋ॒ष्वावृ॑ष्वभि॑ः सा॒तृभि॑ः ।
इन्दा॑य॒ मधु॑मत्सुतम ॥ ८ ॥

8. *Tā no adya vanaspatī ṛṣvāvṛṣvebhiḥ sotṛbhiḥ.*
Indrāya madhumatsutam.

Men and women who are dynamic with yajnic ambition, and experts of herbs and forests may provide for us to-day refined essences of soma replete with honey-sweets distilled by brilliant specialists of the science.

उ॒च्छि॒ष्टं च॒म्वो॑भर॒ सामं॑ प॒वित्र॒ आ सृ॑ज ।
नि धे॑हि॒ गारधि॑ त्व॒चि ॥ ९ ॥

Ucchiṣṭaṁ camvorbhara somaṁ pavitra ā sṛja.
Ni dhehi goradhi tvaci.

High-priest of soma-yajna, come and create the purest soma as prescribed by experts, hold it on in special containers for vitalisation and place it on the floor of the earth for Indra.

Mandala 1/Sukta 29

Indra Devatah, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

यच्चिद्धि सत्य सामपा अनाशस्ताइव स्मसि । आ तू न इन्द शंसय गाष्वश्वेषु शुभिषु सहस्त्रेषु तुवीमघ ॥ १ ॥

1. *Yacciddhi satya somapā anāśastā iva smasi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, eternal and imperishable, protector and promoter of soma, beauty and prosperity of life, if ever we are found wanting (for our acts of omission or commission), graciously help us repair, rehabilitate and re-establish in a splendid world of a thousand cows and horses (in a state of good health and a sound economy of plenty and progress).

शिपिन्वाजानां पत शचीवस्तव दंसना । आ तू न इन्द शंसय गाष्वश्वेषु शुभिषु सहस्त्रेषु तुवीमघ ॥ २ ॥

2. *Śiprinvājānāṁ pate śacīvastava daṁsanā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, giver of secular and sacred wealth and well-being, protector and supporter of our struggle for progress and prosperity, master of man-power and great action, by virtue of the divine voice and under your presence and protection, bless us to rise to a splendid state of thousand-fold good health of sound sense and knowledge and speedy progress in prosperity, transport and communication.

नि ष्वा॑पया मिथू॒दृशा॑ स॒स्तामबु॑ध्यमान । आ तू न॑ इन्द शंसय॒ गाष्वश्व॑षु शु॒भिषु॑ स॒हस्त्र॑षु तुवीमघ ॥ ३ ॥

3. *Ni ṣvāpayā mithūdṛśā sastāmabudhyamāne. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, glorious lord of vitality, vision and will to live, eliminate the phantom of illusion and sloth of body and mind which mislead and depress, and let us awake and rise to a splendid state of a thousand-fold brilliance of knowledge, generous prosperity and fast advancement.

स॒सन्तु॒ त्या अरा॑तया॒ बाध॑न्तु शूर रा॒तयः॑ । आ तू न॑ इन्द शंसय॒ गाष्वश्व॑षु शु॒भिषु॑ स॒हस्त्र॑षु तुवीमघ ॥ ४ ॥

4. *Sasantu tyā arātayo bodhantu śūra rātayaḥ. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, heroic strength and courage, let adversities go to sleep and breathe out, let good fortunes awake and prosper, and let us advance and establish in an admirable state of thousand-fold wealth and generosity, cows and horses.

समि॑न्द गद्र॒भं मृ॑ण नु॒वन्तं पा॒पया॑मु॒या । आ तू न॑ इन्द शंसय॒ गाष्वश्व॑षु शु॒भिषु॑ स॒हस्त्र॑षु तुवीमघ ॥ ५ ॥

5. *Samindra gardabhaṁ mṛṇa nuvantaṁ pāpayāmuyā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, glorious lord of justice and power, upholder of truth and Dharma, discriminate and throw

out that brayer shouting his praises with that vile intention of his and help us establish ourselves in a splendid state of thousand-fold purity and truth with wealth of cows and horses.

पताति कुण्डृणाच्या दूरं वाता वनादधि । आ तू न इन्द शंसय गाष्वश्वेषु शुभिषु सहस्त्रेषु तुवीमघ ॥ ६ ॥

6. *Patāti kuṇḍṛṇācyā dūraṁ vāto vanādadhi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

The wind blows over the forest and clusters of lotus, over and across the world and soars high with the rays of light in waves up and down. Indra, lord of light and winds, commanding the wealth of the worlds, inspire and establish us in a splendid state of thousand beauties, generosities of the cow and mother earth and the speed of winds.

सर्वं परिक्राशं जहि जम्भया कृकदाश्वम । आ तू न इन्द शंसय गाष्वश्वेषु शुभिषु सहस्त्रेषु तुवीमघ ॥ ७ ॥

7. *Sarvaṁ parikrośaṁ jahi jambhayā kṛkadāśvam. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of the world's wealth and glory, silence the wail of lamentations, crush the spirit of evil, and inspire and establish us in a splendid state of thousand-fold purity of conduct, free dominion over the earth and meteoric speed of progress and attainment.

Mandala 1/Sukta 30

Indra-Ashvinau-Usha Devatah, Ajigarti Shunahshepah Krtrima Vaishvamitra Devarata Rshi

आ व इन्द्रं क्रिविं यथा वाजयन्तः शतक्रतुम ।
मंहिष्ठं सिञ्च इन्दुभिः ॥ १ ॥

1. *Ā va indraṁ kriviṁ yathā vājayantaḥ śata-kratum.*
Maṁhiṣṭhaṁ siñca indubhiḥ.

Just as strong winds carry the cloud for rain on the earth, just as men dig the well for irrigating the field, so you serve Indra, most generous and powerful hero of a hundred acts of creation and growth, with each drop of your powers and energies.

शतं वा यः शुचीनां सहस्रं वा समाशिराम ।
एदु निम्नं न रीयत ॥ २ ॥

2. *Śataṁ vā yaḥ śucīnāṁ sahasraṁ vā samāśirām.*
Edu nimnaṁ na rīyate.

Indra, controller of fire, water and electric energy, raises the pure ones to power hundred, and the mixed and synthesised ones to power thousand. Never does He or His power or the efficacy of His creations go down.

सं यन्मदाय शुष्मिण एना ह्यस्योदरे ।
समुदा न व्यचो दधे ॥ ३ ॥

3. *Saṁ yanmadāya śuṣmiṇa enā hyasyodare.*
Samudro na vyaco dadhe.

For the creation of life's joy and for the development of food and energy for life, I take on these

hundreds of powers of Indra implicit in the potentials of fire, water and electricity just like the jewels hidden in the depths of the wide wide sea.

अ॒यमु॒ त॒ सम॑तसि क॒पात॑इव गभ॒धिम ।
वच॒स्तच्चि॑न्न॒ आहस ॥ ४ ॥

4. *Ayamu te samatasi kapota iva garbhadhim.*
Vacastaccinna ohase.

Indra, light and power of existence, this creation is yours for sure. Just as a pigeon flies into the nest to meet its mate so do you pervade and impregnate nature to create the world of forms, and listen to our words of praise and prayer.

स्तो॒त्रं रा॑धानां पत॒ गिर्वा॑हा वीर॒ यस्य॑ त ।
विभू॑तिरस्तु सू॒नृता॑ ॥ ५ ॥

5. *Stotraṁ rādhānāṁ pate girvāho vīra yasya te.*
Vibhūtirastu sūnṛtā.

Indra, celebrated in the divine voice of revelation, creator and guardian of the world and its wealth, mighty lord of omnipotence, great and true is your glory, and may our praise and prayer to you be truly realised for our strength and joy of life.

ऊ॒ध्वस्ति॑ष्ठा न ऊ॒तय॒ स्मिन्वाज॑ शतक्रता ।
सम॒न्यषु॑ बवावह ॥ ६ ॥

6. *Ūrdhvastiṣṭhā na ūtaye'sminvāje śatakrato.*
Samanyeṣu bravāvahai.

Indra, hero of a hundred great acts of yajnic creation, rise and stay high for our defence and

protection in this battle of life. And we would sing your praises in prayer with joy in other battles too together with you.

यागंयाग तवस्तरं वाजंवाज हवामह।
सखायं इन्दमूतय ॥ ७ ॥

7. *Yogeyoge tavastaraṁ vājevāje havāmahe.*
Sakhāya indramūtaye.

Friends together and friends of Indra ever stronger and mightier, in every act of production and progress and in every battle for protection and preservation, we call upon Indra for defence and victory for well-being.

आ घा गमद्यदि श्रवत्सहस्रिणीभिरूतिभिः।
वाजेभिरुप नो हवम ॥ ८ ॥

8. *Ā ghā gamadyadi śravatsahasriṇībhirūtibhiḥ.*
Vājebhirupa no havam.

If Indra hears our call, let Him come, we pray, with a thousand ways of protection and progress of prosperity and well-being.

अनु प्रत्नस्यौकसो हुव तुविप्रतिं नरम।
यं ते पूर्वं पिता हुव ॥ ९ ॥

9. *Anu pratnasyaukaso huve tuvipratiṁ naram.*
Yaṁ te pūrvaṁ pitā huve.

I invoke and call upon the Primeval Man, eternal father, who creates this multitudinous existence from the eternal womb of nature, the same whom our original forefathers invoked and worshipped.

तं त्वा॑ व॒यं वि॑श्ववा॒रा शा॑स्महि पुरुहूत।
सखे॑ वसो जरि॒तृभ्यः॑ ॥ १० ॥

10. *Taṁ tvā vayaṁ viśvārā'' śāsmahe puruhūta.*
Sakhe vaso jaritṛbhyaḥ.

Lord of universal love and choice, all benefactor, invoked and worshipped by all, friend, immanent and universal home, we invoke and worship you and pray for light from the celebrants of Divinity.

अ॒स्माकं॑ शि॒पिणी॑ना॒ सामपाः सामपावा॑म।
सखे॑ वजि॒न्त्सखी॑नाम ॥ ११ ॥

11. *Asmākaṁ śipriṇīnāṁ somapāḥ somapāvnām.*
Sakhe vajrintsakhīnām.

Friend of friends, benign protector of the protectors of soma, life's joy, lord of the thunderbolt of light and lightning, supreme deity of us all and of all noble women, we love and pray for light and life divine.

तथा॒ तदस्तु सामपा॒ः सखे॑ वजि॒न्तथा॑ कृणु।
यथा॑ त उ॒श्मसी॒ष्टय॑ ॥ १२ ॥

12. *Tathā tadastu somapāḥ sakhe vajrintathā kṛṇu.*
Yathā ta uśmasīṣṭaye.

Protector of soma, peace and happiness, friend, lord of light and destroyer of suffering, as we love and pray to you for our good, so may you be and so may you do for us.

र॒वती॑नः सध॒माद॒ इन्द॑ सन्तु तुविवा॑जाः।
क्षु॒मन्ता॒ याभि॒मद॑म ॥ १३ ॥

13. *Revatīrnaḥ sadhamāda indre santu tuvivājāḥ.*
Kṣumanto yābhirmadema.

May our people, wives and children be rich in wealth, knowledge and grace of culture, so that we, abundant and prosperous, may rejoice with them and live with them in happy homes in a state of honour and glory.

आ घ त्वावान्त्मनाप्तः स्तातृभ्या धृष्णवियानः ।
ऋणार इं न चक्र्याः ॥ १४ ॥

14. *Ā gha tvāvāntmanāptaḥ stotṛbhyo dhṛṣṇaviyānaḥ.*
Ṛṇorakṣaṁ na cakryoḥ.

Lord of inviolable might, yourself your own definition, omniscient, instantly comprehending all that moves, you manifest your presence to the vision of your celebrants just as the one axle of two chariot wheels (moving, caring yet unmoved).

आ यद्दुवः शतकत्वा कामं जरितॄणाम ।
ऋणार इं न शचीभिः ॥ १५ ॥

15. *Ā yadduvaḥ śatakratavā kāmaṁ jaritṝṇām.*
Ṛṇorakṣaṁ na śacībhiḥ.

Lord of a hundred blissful acts of the yajna of creation, who by the prayers and pious actions of the celebrants come into their vision and experience like the axis of a wheel, you fulfill their love and desire wholly and entirely.

शश्वदिन्द्रः पापुथद्भिर्जिगाय नानदद्भिः शाश्वसद्भिर्धनानि ।
स ना हिरण्यरथं दंसनावान्त्स नः सनिता सनय स ना दात ॥ १६ ॥

16. *Śaśvadindraḥ popruthadbhirjigāya nānadadbhiḥ śāśvasadbhirdhanāni. Sa no hiraṇyarathaṁ daṁsanāvāntsa naḥ sanitā sanaye sa no'dāt.*

Indra, the eternal creator, with roaring, moving, non-moving and animate things and materials, creates the wealth of existence such as earth, gold and knowledge and rises in glory. May He, lord of generosity and dispensation of justice, give us golden chariots and bless us with wealth of the world for happiness and well-being.

आश्विनावश्वावत्यषा यातं शवीरया।
गोमद्दस्रा हिरण्यवत॥ १७॥

17. *Āśvināvaśvāvatyeṣā yātaṁ śavīrayā.*
Gomaddsrā hiraṇyavat.

Ashvins, scientist and technologist of eminence, president and commander, moving like the earth and light, create the chariot with golden materials and earthly comfortable provisions and take us to distant places at the wanted speed with chosen acceleration and reach distant places for our goals.

समानयोजना हि वां रथो दस्रावमर्त्यः।
समुद्र अश्विनेयते॥ १८॥

18. *Samānayojano hi vāṁ ratho dasrāvamartyaḥ.*
Samudre aśvineyate.

Ashvins, generous and imaginative experts, indestructible is your chariot of balanced technology of velocity. It goes over the sea and soars into the sky, at the wanted speed and acceleration, for the wanted destination.

न्यघ्न्यस्य मूर्धनि चक्रं रथस्य यमथुः।
परि द्यामन्यदीयते॥ १९॥

19. *Nyaghnyasya mūrdhani cakraṁ rathasya yemathuḥ. Paridyāmanyadīyate.*

Ashvins, on top of your indestructible chariot fix a rotating machine, chakra, which will take it over the sea and the sky. Fix another below, and this other will take it over the sky into space, the region of light.

कस्त॑ उषः कधपिय भु॒ज मता॑ अमत्य।
कं न॑ स विभावरि॥ २०॥

20. *Kasta uṣaḥ kadhapriye bhuje marto amartye.*
Kaṁ nakṣase vibhāvari.

O Dawn, immortal light of the divine sun, lover of divine songs and stories, darling of the singers and celebrants, which mortal man is able to comprehend your beauty and bliss? Lady of Light, who do you see as such?

व॒यं हि त॒ अम॑न्म॒ह्या न्ता॒दा प॑रा॒काता।
अश्व॒ न चि॑त्र अरुषि॥ २१॥

21. *Vayaṁ hi te amanmahyā''ntādā parākāt.*
Aśve na citre aruṣi.

Golden lady of Light Divine, refulgent, riding as if on a wondrous flying horse, we pray we may know and attain to you wholly from within and from far off above.

त्वं त्यभि॒रा ग॑हि॒ वाज॑भिदुहितदिवः।
अ॒स्म र॒यिं नि धा॑रय॥ २२॥

22. *Tvaṁ tyebhirā gahi vājebhirduhitardivaḥ.*
Asme rayiṁ ni dhāraya.

Come, daughter of the light of Heaven, with all the light and speed and message of time and space. Bear all the wealth and knowledge and bring us the blessings of the Divine.

Mandala 1/Sukta 31

Agni Devata, Angirasa Hiranyastupa Rshi

त्वमग्न पथमा अङ्गिरा ऋषिर्देवा देवानामभवः शिवः सखा। तव व्रत कवयो विद्मनापसो जायन्त मरुतो भ्राजदृष्टयः॥ १॥

1. *Tvamagne prathamo aṅgirā ṛṣirdevo devānāmabhavaḥ śivaḥ sakhā. Tava vrate kavayo vidmanāpaso'jāyanta maruto bhrājadṛṣṭayaḥ.*

Agni, Lord Supreme of the universe, you are the first of existence and pre-existence, life and spirit of the worlds, seer and teacher, light and light-giver of nature for scholars of humanity. Friend and lord of bliss, the scholars, saints and poets, and the fastest geniuses of the world abiding in your laws of Dharma and Karma, with full consciousness and responsibility rise to a state of glorious light and vision.

त्वमग्न पथमा अङ्गिरस्तमः कविर्देवानां परि भूषसि व्रतम। विभुर्विश्वस्मै भुवनाय मेधिरो द्विमाता शयुः कतिधा चिदायवे॥ २॥

2. *Tvamagne prathamo aṅgirastamaḥ kavirdevānāṁ pari bhūṣasi vratam. Vibhurviśvasmai bhuvanāya medhiro dvimātā śayuḥ katidhā cidāyave.*

Agni, lord of light, eternal and ever first existence and prime cause of creation, life of life,

omniscient, you create the laws of the lights of nature and humanity and invest them with beauty and grace. Immanent, omnipresent and infinite, for all the worlds of the universe you are the mother maker and mover of the world of light and dark, subtle and gross, all. You send them to sleep in pralaya (annihilation) and wake them up into the light of existence for a life-time in so many ways.

त्वमग्न पथमा मातरिश्वन आविर्भव सुकतूया विवस्वत।
अरंजतां रादसी हातृवूय संघ्नाभारमयजा महा वसा ॥ ३ ॥

3. *Tvamagne prathamo mātariśvana āvirbhava sukratūyā vivasvate. Arejetāṁ rodasī hotṛvūrye'-saghnorbhāramayajo maho vaso.*

Agni, lord of light and knowledge, you are the first of existence and eternal wakeful presence. By your yajnic vibration of divine intention you manifest for the creation of Matarishva, universal energy of nature, and Vivasvan, the refulgent sun. By the same cause, the all-containing heaven and the generous earth, all productive, come into existence, move and shine. Haven and home of all, immanent power, bear the burden and create the mighty and subtle knowledge of the super-power for us.

त्वमग्न मनव द्यामवाशयः पुरूरवस सुकृत सुकृत्तरः।
श्वात्रण यत्पित्रामुच्यस पया त्वा पूवमनय ापरं
पुनः ॥ ४ ॥

4. *Tvamagne manave dyāmavāśayaḥ purūravase sukṛte sukṛttaraḥ. Śvātreṇa yatpitrormucyase paryā'' tvā pūrvamanayannāparaṁ punaḥ.*

Agni, lord of light and knowledge, greater creator of beneficence than anyone else, you create the light and heaven for the man of knowledge, divine speech and noble action. O soul, jiva, who are freed of the obligation and causal link of father and mother by virtue of knowledge and action, the same lord who led you to the previous birth takes you to the next, after this and even after moksha.

त्वमग्न वृषभः पुष्टिवर्धन उद्यतस्रुच भवसि श्रवाय्यः। य आहुतिं परि वदा वषट्कृतिमकाय्युरग्र विश आविवाससि॥ ५॥

5. *Tvamagne vṛṣabhaḥ puṣṭivardhana udyatasruce bhavasi śravāyyaḥ. Ya āhutiṁ pari vedā vaṣaṭkṛti-mekāyuragre viśa āvivāsasi.*

Agni, lord giver of the showers of blessings, promoter of growth and progress, you listen to the praise and prayer of the yajakas holding up the ladle of offering for the fire, now as before and after. Lord eternal, constant and imperishable existence, you wholly know the offers of libations and accept all yajnic actions of the performers, and all the people of the world abide in you and serve you.

त्वमग्न वृजिनवर्तनिं नरं सक्मन्पिपर्षि विदथे विचर्षणे। यः शूरसाता परितक्म्ये धने दभ्रेभिश्चित्समृता हंसि भूयसः॥ ६॥

6. *Tvamagne vṛjinavartaniṁ naraṁ sakmanpi-parṣi vidathe vicarṣaṇe. Yaḥ śūrasātā paritakm-ye dhane dabhrebhiścitsamṛtā haṁsi bhūyasaḥ.*

Agni, friend and associate lord of comprehensive vision, you support the man who goes with the man

of strength in yajna, and resist and defeat the man who supports a man of crooked ways of power. And in battle of the brave for the creation of wealth and joy, you destroy many evils with limited men and means dedicated to righteousness.

त्वं तमग्न अमृतत्व उत्तम मर्तं दधासि श्रवस दिवदिव। यस्तातृषाण उभयाय जन्मन मयः कृणाषि पय आ च सूरय॥ ७॥

7. *Tvaṁ tamagne amṛtatva uttame martaṁ dadhāsi śravase divedive. Yastātṛṣāṇa ubhayāya janmane mayaḥ kṛṇoṣi praya ā ca sūraye.*

Agni, into the best state of moksha you place that intelligent person who is keen to hear the divine voice day in and day out and longs for freedom. And then for the man of wisdom who loves both the previous state and the next human birth, you do good and create the best of desired happiness and comfort in life.

त्वं नो अग्न सनय धनानां यशसं कारुं कृणुहि स्तवानः।
ऋध्याम कमापसा नवेन दवद्यावापृथिवी पावतं नः॥ ८॥

8. *Tvaṁ no agne sanaye dhanānāṁ yaśasaṁ kāruṁ kṛṇuhi stavānaḥ. Ṛdhyāma karmāpasā navena devairdyāvāpṛthivī prāvataṁ naḥ.*

Agni, lord giver of honour, sung and celebrated in hymns, for the management and growth of our wealth, give us a reputed expert of economy so that we may advance and prosper with new enterprises, and both heaven and earth may promote us with the blessings of nature and the environment.

त्वं नो॑ अग्न पि॒त्रारु॒पस्थ॒ आ दे॒वा दे॒वष्वनवद्य जागृ॑विः।
त॒नूकृ॑द बोधि प्रमतिश्च का॒रव॒ त्वं क॑ल्याण॒ वसु॒ विश्व॒-
मापि॑षः॥ ९॥

9. *Tvaṁ no agne pitrorupastha ā devo deveṣva-*
navadya jāgṛviḥ. Tanūkṛdbodhi pramatiśca
kārave tvaṁ kalyāṇa vasu viśvamopiṣe.

Agni, light of the world and giver of knowledge and progress, keep us close in the presence of father and mother under the care and protection of heaven and earth. Brilliant and generous, lord immaculate beyond words of evil and calumny, you are ever awake and active in the lights of nature and hearts of pious humanity. Lord creator and maker of the finest forms of existence, give us the knowledge, give us the protection and expertise for the worker specialist entrepreneur. You are the peace, you are the bliss. You are the wealth, you are the Home. Let the world awake, arise and reach where they belong.

त्वम॑ग्न॒ प्रम॑ति॒स्त्वं पि॒तासि॑ न॒स्त्वं व॑यस्कृ॒त्तव॑ जा॒मया॑ व॒यम।
सं त्वा॒ राय॑ः श॒तिन॒ः सं स॑हस्रिण॑ः सु॒वीरं॑ यन्ति व॒तपाम॑-
दाभ्य॥ १०॥

10. *Tvamagne pramatistvaṁ pitāsi nastvaṁvaya-*
skṛttava jāmayo vayam. Saṁ tvā rāyaḥ śatinaḥ
saṁ sahasriṇaḥ suvīraṁ yanti vratapāmadābhya.

Agni, light of the world, you are the power of exalted knowledge. You are our father and protector. You are the giver of life for us, life ever new. We are your children of enlightenment. The wealths of the world in hundred forms in a thousand streams flow unto you, lord inviolable, bravest of the brave, observer and

protector of the laws of life and nature.

त्वामग्न पथममायुमायवे देवा अकृण्वन्नहुषस्य विश्पतिम।
इळामकृण्वन्मनुषस्य शासनीं पितुर्यत्पुत्रो ममकस्य जायते ॥ ११ ॥

11. *Tvāmagne prathamamāyumāyave devā akṛṇvannahuṣasya viśpatim. Iḷāmakṛṇvan manuṣasya śāsanīṁ pituryatputro mamakasya jāyate.*

Agni, lord of light and life, ruler, sustainer and protector of the people, brilliant powers of nature manifest you, brilliant men of knowledge and generosity elect and kindle you, first power, leading light and protector of the people for their life, enlightenment and advancement. They envision, proclaim and disseminate the divine voice, eternal truth and ruling law of the world and humanity. And, as in my case, the son is born of the father, so is light and knowledge born of parental light and knowledge.

त्वं नो अग्न तव देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्य ।
त्राता तोकस्य तनये गवामस्यनिमेषं रक्षमाणस्तव व्रते ॥ १२ ॥

12. *Tvaṁ no agne tava deva pāyubhirmaghono rakṣa tanvaśca vandya. Trātā tokasya tanaye gavāmasyanimeṣaṁ rakṣamāṇastava vrate.*

Agni, universal protector and sustainer of life, generous and brilliant lord, adorable power, blest are we with wealth and prosperity. Protect and promote us and our health and age with all your powers of protection and sustenance. You are the saviour and vigilant guardian of our children, our land and cows, and our sense and mind for the sake of our posterity. And we

are steady and dedicated to the rules and discipline of your law.

त्वमग्न यज्यव पायुरन्तरा निषङ्गाय चतुर इध्यस । या रातहव्या वृकाय धायस कीरश्चिन्मन्त्रं मनसा वनाषि तम ॥ १३ ॥

13. *Tvamagne yajyave pāyurantaro'niṣaṅgāya catu-rakṣa idhyase. Yo rātahavyo'vṛkāya dhāyase kīreścinmantraṁ manasā vanoṣi tam.*

Agni, ruling lord, you are the protector and promoter of the man of yajna who creates wealth and contributes to prosperity. Lord of all round vision and power, you shine within for the man of objective wisdom and judgement. You are the creator and giver of wealth and prosperity for the non-violent man of action and generosity, and you listen with love and accept that prayer and mantra of the celebrant which springs from the heart.

त्वमग्न उरुशंसाय वाघत स्पार्हं यदक्ण्ः पर्मं वनाषि तत। आधस्य चित्पमतिरुच्यस पिता प पाकं शास्सि पदिशा विदुष्टरः ॥ १४ ॥

14. *Tvamagna uruśaṁsāya vāghate spārhaṁ yadre-kṇaḥ paramaṁ vanoṣi tat. Ādhrasya citpramatiru-cyase pitā pra pākaṁ śāssi pra diśo viduṣṭaraḥ.*

Agni, lord of light and knowledge, ruler of the world, for the man of celebrated eminence and for the man of yajna and divine speech, you create and give that wealth of life which is the best and most wanted of all. Lord of vision and wisdom, you are called the father of the world you hold in sway, and you superintend the

rule of law, and you rise as redeemer of the world in all quarters of space.

त्वमग्न पयतदक्षिणं नरं वर्मेव स्यूतं परि पासि विश्वतः ।
स्वादुक्षद्मा या वसती स्योनकृज्जीवयाजं यजते सोपमा दिवः ॥ १५ ॥

15. *Tvamagne prayatadakṣiṇaṁ naraṁ varmeva syūtaṁ pari pāsi viśvataḥ. Svādukṣadmā yo vasatau syonakṛjjīvayājaṁ yajate sopamā divaḥ.*

Agni, lord of light and law, guardian of all, like a strongly fabricated armour you protect from all sides the man initiated and consecrated who abides in the home with delicious foods, doing noble deeds with yajna and dharma and serves life as an example of the saving light of heaven.

इमामग्न शरणिं मीमृषा न इममध्वानं यमगाम दूरात् ।
आपिः पिता प्रमतिः सोम्यानां भूमिरस्यृषिकृन्मर्त्यानाम ॥ १६ ॥

16. *Imāmagne śaraṇiṁ mīmṛṣo na imamadhvānaṁ yamagāma dūrat. Āpiḥ pitā pramatiḥ somyā-nāṁ bhṛmirasyṛṣikṛnmartyānām.*

Agni, lord of light and knowledge, remove this destructive ignorance of ours so that we come back to the right path from afar. Lord of vision and wisdom, giver of the light divine, omnipresent, ever on the move, immanent and accessible to the people of peace and piety, father, save us, redeem us, bless us.

मनुष्वदग्न अङ्गिरस्वदङ्गिरा ययातिवत्सदने पूववच्छुचे ।
अच्छ याह्या वहा दव्यं जनमा सादय बर्हिषि यविष्ठ च पियम ॥ १७ ॥

17. *Manuṣvadagne aṅgirasvadaṅgiro yayātivat sadane pūrvavacchuce. Accha yāhyā vahā daivyaṁ janamā sādaya barhiṣi yakṣi ca priyam.*

Agni, lord of the world, Angira, life-breath of existence, the very light of purity, come well beautifully, come like a human presence, come like the breath of freshness, come like the effort and achievement of life, come as ever before. Come to the dear holy man of divinity, bear him on to knowledge and Dharma, seat him on the sacred grass of the vedi in the house of yajna, and conduct the yajna for us unto the light of heaven.

एतना॑ग्न बह्मा॑णा वावृधस्व॒ शक्ती॑ वा॒ यत्त॑ चकृ॒मा वि॒दा वा॑। उ॒त प॑ ण॑ष्यु॒भि वस्या॑ अ॒स्मान्त्सं न॑: सृज सुम॒त्या वाज॑वत्या॥ १८॥

18. *Etanāgne brahmaṇā vāvṛdhasva śaktī vā yatte cakṛmā vidā vā. Uta pra ṇeṣyabhi vasyo asmā-ntsaṁ naḥ sṛja sumatyā vājavatyā.*

Agni, lord of light and fire of yajna, grow and let us grow by this divine voice of Veda, and by whatever we may do and achieve with our spiritual and physical strength or with our knowledge and action for the Divine. And bring us all-round wealth, and in-vest and exalt us with holy, creative and dynamic intelligence of a positive and victorious order.

Mandala 1/Sukta 32

Indra Devata, Angirasa Hiranyastupa Rshi

इन्द॑स्य॒ नु वी॒या॑णि॒ प वो॑चं॒ यानि॑ च॒कार॑ प्रथ॒मानि॑ व॒ज्री। अह॒ न्नहि॒मन्व॒पस्त॑तर्द॒ प व॒ णा॑ अभिन॒त्पर्व॑तानाम॥ १॥

1. *Indrasya nu vīryāṇi pra vocaṁ yāni cakāra prathamāni vajrī. Ahannahimanvapastatarda pra vakṣaṇā abhinat parvatānām.*

I recite and celebrate the first and highest exploits of Indra, lord of the thunderbolt, refulgent ruler, which he, like the sun, performs with the shooting rays of His light. He breaks down the cloud like an enemy, releases the waters and opens the paths of mountain streams. (The ruler too, similarly, breaks down the enemies holding up the powers of the nation for movement, releases the energies and resources of the nation, and carves out the paths of progress.)

अह॒न्नहिं॑ पर्व॒त शिश्रियाणं॑ त्वष्टा॑स्मै॒ वज्रं॑ स्व॒र्यं॑ तत॑क्ष। वा॒श्राइ॑व धे॒नव॒: स्यन्द॑माना॒ अञ्ज॑: समु॒द्रमव॑ जग्मु॒रापः॑ ॥ २ ॥

2. *Ahannahiṁ parvate śiśriyāṇaṁ tavaṣṭāsmai vajraṁ svaryaṁ tatakṣa. Vāśrā iva dhenavaḥ syandamānā añjaḥ samudramava jagmurāpaḥ.*

Indra, lord of shooting rays of light, breaks the cloud resting on the mountain. Tvashta, creative power of the Divine, making fine forms and subtle energies, creates the catalytic power for Him and His shooting rays against the cloud. And, like cows eager for the calves, rushing to the stalls, the waters instantly rush down to the sea.

वृषा॒यमा॑णा वृणीत॒ सामं॒ त्रिक॑दुकेष्वपिबत्सु॒तस्य॑। आ सा॒यक॑ं म॒घवा॑दत्त॒ वज्र॒महं॑ ने॒नं पथ॒मजा॑महीना॑म ॥ ३ ॥

3. *Vṛṣāyamāṇo'vṛṇīta somaṁ trikadrukeśvapibat-sutasya. Ā sāyakaṁ maghavādatta vajramahannenaṁ prathamajāmahīnām.*

Indra, generous lord of showers of light and rain, receives and drinks up the vital essences present in heaven, earth and sky, three regions of the created world. The sun, glorious possessor of heat and water, takes up the thunderbolt of electric energy and strikes and breaks up the first born of the dense clouds of vapours.

(So does the ruler hold and rule and enjoy the rule over his dominion. He takes up his forces and deploys them to destroy the worst of the nation's enemies. And just as the sun is mighty and generous for the earth, so should the ruler be for his subjects and dominions.)

यदि॒न्दा॑हन्प॒थम॒जामही॑ना॒मान्मा॒यिना॒ममि॑ना॒ः पात मा॒याः ।
आत्सूर्यं॑ ज॒नय॒न्द्यामु॒षासं॒ तादी॑त्ना॒ शत्रुं॒ न किला॑ विवित्स ॥ ४ ॥

4. *Yadindrāhan prathamajām ahīnāmānm āyinām amināḥ prota māyāḥ. Āt sūryaṁ janayan dyāmuṣāsaṁ tādītnā śatruṁ na kilā vivitse.*

Indra, since you break up the first born of the clouds of dark vapours and also disperse the powerful forces of these wonder demons, creating and revealing thereby the sun and the dawn and the heavens, you will not, for sure, encounter any enemy.

(So should the ruler too eliminate the enemies of the land and ensure peace and security for his people.)

अह॑न्वृ॒त्रं वृ॑त्र॒तर॑ं व्यं॒स॒मिन्दा॒ वज॑ण मह॒ता व॒धन॑ ।
स्कन्धां॑सीव॒ कुलि॑शना॒ विवृ॒क्णा हि॑ः शयत उप॒पृक्पृ॑थि॒व्याः ॥ ५ ॥

5. *Ahanvṛtraṁ vṛtrataraṁ vyaṁsamindro vajreṇa mahatā vadhena. Skandhāṁsīva kuliśenā vivṛkṇā'hiḥ śayata upapṛkpṛthivyāḥ.*

Indra, sun and vayu energy, breaks up Vrtra, the dark thick cloud, denser than demonic, with the fatal blow of the thunderbolt of lightning. Its shoulders chopped off by the shooting sharpness of the sword-like waves of sun-rays, the cloud lies flat on the floor of the earth (its body turned to rain water).

अयाद्धव दुमद आ हि जुह्व महावीरं तुविबाधमृजीषम। नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्दशत्रुः ॥ ६ ॥

6. *Ayoddheva durmada ā hi juhve mahāvīraṁ tuvibādham ṛjīṣam. Nātārīdasya samṛtiṁ vadhā-nāṁ saṁ rujānāḥ pipiṣa indraśatruḥ.*

Like a naive warrior gone mad, Vrtra, the cloud dared and challenged the sun, great and valiant Indra, vanquisher of many, reducing them to juice. But he could not take the force of the blows of Indra, failed and lay crushed. The streams flow over hills breaking down mounds of earth.

अपादहस्ता अपृतन्यदिन्द्रमास्य वजमधि सानौ जघान। वृष्णो वधिः पतिमानं बुभूषन्पुरुत्रा वृत्रो अशयद्व्यस्तः ॥ ७ ॥

7. *Āpādahasto apṛtanyadindramāsya vajramadhi sānau jaghāna. Vṛṣṇo vadhriḥ pratimānaṁ bubhūṣan purutrā vṛtro aśayad vyastaḥ.*

Legs now lost, arms lost, Vrtra had challenged Indra. Impotent fool he was, desiring equal rivalry with the mighty hero. Indra struck the lightning thunderbolt on his shoulder. Beaten and broken all over, Vrtra lies flat on the earth.

नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः।
याश्चिदं वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतःशीबभूव॥ ८॥

8. *Nadaṁ na bhinnamamuyā śayānaṁ mano ruhāṇā ati yantyāpaḥ. Yāścid vṛtro mahinā paryatiṣṭhattāsāmahiḥ patsutaḥ śīrbabhūva.*

Like a flood let loose, the showers of rain, so soothing and beautiful to the mind, defy Vrtra, the cloud, which is now lying shattered on the ground — waters which, earlier, the cloud had held up with its own might. Their master now lies trampled under feet on the ground. (This is the fate of a presumptuous man who proudly and foolishly challenges the Almighty.)

नीचावया अभवद वृत्रपुत्रेन्दा अस्या अव वधर्जभार।
उत्तरा सूरधरः पुत्र आसीद्दानुः शय सहवत्सा न धेनुः॥ ९॥

9. *Nīcāvayā abhavad vṛtraputrendro asyā ava vadharjabhāra. Uttarā sūradharaḥ putra āsīd dānuḥ śaye sahavatsā na dhenuḥ.*

The earth is the mother of the cloud, below. The other is the sky up on high. Indra, the sun, strikes Vrtra, the cloud, with its thunderbolt in the sky and the cloud comes down with the showers. The earth lies with the cloud like a cow sleeping with its calf.

(The presumptuous ruler who, thrown up by his forces, challenges the world ruler meets a fate like the cloud's with his forces.)

अतिष्ठन्तीनामनिवशनानां काष्ठानां मध्य निहितं शरीरम।
वृत्रस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः॥ १०॥

10. *Atiṣṭhantīnām aniveśanānāṁ kāṣṭhānāṁ madhye nihitaṁ śarīram. Vṛtrasya niṇyaṁ vi carantyāpo dīrghaṁ tama āśayad indraśatruḥ.*

In the non-stop ever flowing streams of the tracks of the sky is diffused the mysterious body of Vrtra, the cloud, in the deepest dark. The same rival of Indra which covered the sun now lies flat on earth and the water-streams flow (open and beautiful).

(Indra, the ruler, should strike the hidden forces which cover the light of the order, condense them and make them flow out openly for the good of the nation.)

दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः।
अपां बिलमपिहितं यदासीद्वृत्रं जघन्वाँ अप तद्ववार॥ ११॥

11. *Dāsapatnīrahigopā atiṣṭhanniruddhā āpaḥ paṇineva gāvaḥ. Āpāṁ bilamapihitaṁ yadāsīd-vṛtraṁ jaghanvāň apa tadvavāra.*

Like women supported by their husbands, the waters stay supported by the cloud, hidden in its darkness like cows in the stall guarded by the cowherd or the trader. The water-hold that was hidden and closed was opened and released through the door by the slayer of Vrtra, Indra, the sun.

अश्व्या वारो अभवस्तदिन्द सृके यत्त्वा प्रत्यहन्देव एकः।
अजया गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून॥ १२॥

12. *Aśvyo vāro abhavastadindra sṛke yattvā pratya-handeva ekaḥ. Ajayo gā ajayaḥ śūra soma-mavāsṛjaḥ sartave sapta sindhūn.*

Tempestuous of speed and power of defence and offence and as the choice lord and hero do you arise, Indra, then when the one unique rival, Vrtra, throws its darkness over your rays of light and catalysis. Arising then you conquer the earth, you win and collect the vital soma of life, and you release the seven streams of nectar to enrich the seven seas of existence as they flow.

नास्मै विद्यु न तन्यतुः सिषध्र न यां मिहमकिरद्धादुनिं च। इन्दश्च यद्युयुधात अहिश्चातापरीभ्यां मघवा वि जिग्य॥ १३॥

13. *Nāsmai vidyunna tanyatuḥ siṣedha na yāṁ mihamakiraddhrāduniṁ ca. Indraśca yadyuyudhāte ahiścotāparībhyo maghavā vi jigye.*

Neither lightning nor thunder, nor storm and shower, nor the roar and rumble which Vrtra produces does resist and stop Indra. When Indra and Vrtra both battle—Vrtra with inadequate forces—then Indra, powerful and glorious, comes out victorious.

अहेयातारं कमपश्य इन्द हृदि यत्त जघ्नुषा भीरगच्छत। नवं च य ावतिं च स्रवन्तीः श्येना न भीता अतरा रजांसि॥ १४॥

14. *Aheryātāraṁ kamapaśya indra hṛdi yatte jaghnuṣo bhīragacchat. Nava ca yannavatiṁ ca sravantīḥ śyeno na bhīto ataro rajāṁsi.*

Indra, who ever sees anyone else other than you as the killer of Vrtra, since in every heart it is your fear, the victor's fear, that prevails? And like a victorious hawk not-afraid you shine and rule over regions of the world and feed nine and ninety streams of water that

flow and sustain life.

इन्द्रा याता वसितस्य राजा शमस्य च शृङ्गिणा वज्रबाहुः ।
सदु राजा यति चषणीनामरा न नमिः परि ता बभूव ॥ १५ ॥

15. *Indro yāto'vasitasya rājā śamasya ca śṛṅgiṇo vajrabāhuḥ. Sedu rājā kṣayati carṣaṇīnāmarānna nemiḥ pari tā babhūva.*

Indra, lord of thunder force of arms, is the ruler and illuminator of the moving world, settled and peaceful humanity and the animals. The same ruler holds and sustains the order of humanity and the world together and keeps it going.

Mandala 1/Sukta 33

Indra Devata, Angirasa Hiranyastupa Rshi

एतायामोप गव्यन्त इन्द्रमस्माकं सु प्रमतिं वावृधाति ।
अनामृणः कुविदादस्य राया गवां कतं परमावर्जत नः ॥ १ ॥

1. *Etāyāmopa gavyanta indramasmākaṁ su pramatiṁ vāvṛdhāti. Anāmṛṇaḥ kuvidādasya rāyo gavāṁ ketaṁ paramāvarjate naḥ.*

Come ye, come all, seekers of health and brilliance of mind and sense, let us approach Indra, lord supreme of light and knowledge, who feeds, increases and refines our intelligence along the right lines. Undying, unborn and eternal, great is He. He increases the beauty and grandeur of the wealth and grace of this earth in many ways and then He bestows on us supreme knowledge and the possession of it.

उपद्रहं धनदामप्रतीतं जुष्टां न श्येना वसतिं पतामि । इन्द्रं
नमस्य उपमभिर्रकयः स्तातृभ्या हव्या अस्ति यामन ॥ २ ॥

2. *Upedahaṁ dhanadāmapratītaṁ juṣṭāṁ na śyeno vasatiṁ patāmi. Indraṁ namasyannupame-bhirarkairyaḥ stotṛbhyo havyo asti yāman.*

Just as a falcon flies to its favourite haunt and home, so bowing and praying with exemplary songs and offerings I yearn to reach Indra, lord of honour and splendour, giver of wealth, but invisible and incomprehensible, who alone is adorable for the worshippers in the world of time.

नि सव॑सन इषु॒धीँर॑सक्त॒ सम॒या गा अ॑जति॒ यस्य॒ वष्टि॑।
चा॒ष्कू॒यमा॑ण इन्द्र॒ भूरि॑ वा॒मं मा प॒णिर्भू॑र॒स्मदधि॑ प्रवृद्ध॥ ३॥

3. *Ni sarvasena iṣudhīṅrasakta samaryo gā ajati yasya vaṣṭi. Coṣkūyamāṇa indra bhūri vāmaṁ mā paṇirbhūrasmadadhi pravṛddha.*

Indra, lord of hosts and battle, take up the bow and quiver, shine as you will and win. The victor carries the prize. Generous and profusely rewarding to the noble and the splendid, be not ungenerous to us, lofty and great overlord as you are over us.

वधी॒हि दस्यु॑ं ध॒निनं॑ घ॒ननँ॒ एक॒श्चर॑ं॒ ग्रुप॑शा॒कभि॑रिन्द।
धना॒रधि॑ विषु॒णक्त व्या॑य॒ र्यज्वानः सन॒काः पति॑मीयुः॥ ४॥

4. *Vadhīrhi dasyuṁ dhaninaṁ dhanenaṅ ekaścara-nnupaśākebhirindra. Dhanoradhi viṣuṇakte vyāyannayajvānaḥ sanakāḥ pretimīyuḥ.*

Indra, lord of power and justice, marching ahead by yourself, strike down the wicked affluent hoarder alongwith his supporters with a single blow of the thunderbolt. Eliminator of smugglers and infiltrators, fix the selfish fun-lovers on the point of your arrow and

let them meet their end.

परा चिच्छीषा वव्रुजुस्त इन्दा यज्वानो यज्वभिः स्पधमानाः। प यद्दिवो हरिवः स्थातरुग्र निरवतां अधमा रादस्याः॥ ५॥

5. *Parā cicchīrṣā vavṛjusta indrā'yajvāno yajvabhiḥ spardhamānāḥ. Pra yaddivo harivaḥ sthātarugra niravratāň adhamo rodasyoḥ.*

Indra, lord of light and justice, firm and steadfast, mighty strong, commander of horse power and armoured force, just as the sun, blazing lord of light and sustainer of earth, heaven and the middle skies, breaks up and scatters the cloud, so do you blow off and scatter the top-notch selfish, uncreative and lawless elements who rival and stall the yajnic creative, constructive and productive powers of your dominion.

अयुयुत्सन्ननवद्यस्य सनामयातयन्त क्षितया नवग्वाः। वृषायुधा न वधया निरष्टाः पवद्भिरिन्द्राच्चितयन्त आयन॥ ६॥

6. *Ayuyutsannanavadyasya senāmayātayanta kṣitayo navagvāḥ. Vṛṣāyudho na vadhrayo niraṣṭāḥ pravadbhirindrāccitayanta āyan.*

Settled heroes of the nation, brave fighters, trained in the latest arms and tactics, experts of offence and defence, strengthening and elevating the striking power of the admirable commander of the ruler and supreme commander, try to fight and fight on so that the enemies, defeated and demoralised, flee away from Indra down hill by the swiftest course, like emasculated cowards.

त्वमेतान रुदतो जक्षतश्चायोधयो रजस इन्द्र पार। अवादहो दिव आ दस्युमुच्चा प्र सुन्वतः स्तुवतः शंसमावः ॥ ७ ॥

7. *Tvametān rudato jakṣataścāyodhayo rajasa indra pāre. Avādaho diva ā dasyumuccā pra sunvataḥ stuvataḥ śaṁsamāvaḥ.*

Indra, ruler and commander, fight out these ogres and those, weeping and wailing, away from the middle regions of the dominion. Throw off the wicked from the higher regions, and from higher positions. Raise those who are creators of soma, peace and joy. Protect those who appreciate and raise the honour of the world and humanity.

चक्राणासः परीणहं पृथिव्या हिरण्येन मणिना शुम्भमानाः। न हिन्वानासस्तितिरुस्त इन्द्रं परि स्पशो अदधात्सूर्येण ॥ ८ ॥

8. *Cakrāṇāsaḥ parīṇahaṁ pṛthivyā hiraṇyena maṇinā śumbhamānāḥ. Na hinvānāsastitirusta indraṁ pari spaśo adadhāt sūryeṇa.*

The fighting forces of the sun, beautified by golden jewels of light by the sun, messengers of peace and joy of the earth, do not break the protective cover of the earth, nor do they violate the purpose of the sun, and by virtue of the same sun they serve and glorify Indra, lord ruler of the earth and her children.

(Similarly, the dynamic forces of the earth's dominion, invested with the golden jewels of royal robes, dedicated to service and well-being, do not violate the bounds of the earth's protective laws and, as messengers and agents of the universal lord of light, they uphold the ruler and the rule of law.)

परि यदिन्द्र रोदसी उभ अबुभोजीर्महिना विश्वतः सीम।
अमन्यमानाँ अभि मन्यमानैर्निब्रह्मभिरधमो दस्युमिन्द्र॥ ९॥

9. *Pari yadindra rodasī ubhe abubhojīrmahinā viśvataḥ sīm. Amanyamānāṅ abhi manyamānair nirbrahmabhiradhamo dasyumindra.*

Just as Indra, the sun, with its own power and glory, holds both earth and heaven in orbit all round in a state of equilibrium by the force of its gravitation and throws off the unwanted forces by its own laudable forces of heat and light, so you, Indra, lord ruler of the earth, with your power and glory, hold and sustain the earth and the people and, with the assistance of responsible and respectable people of knowledge and divine wisdom, control and correct the unruly elements, and throw off the selfish and the wicked.

न य दिवः पृथिव्या अन्तमापुर्न मायाभिर्धनदां पर्यभूवन।
युजं वज्रं वृषभश्चक्र इन्द्रो निर्ज्योतिषा तमसो गा अदुक्षत॥ १०॥

10. *Na ye divaḥ pṛthivyā antamāpurna māyābhir-dhanadāṁ paryabhūvan. Yujaṁ vajraṁ vṛṣabha-ścakra indro nirjyotiṣā tamaso gā adukṣat.*

There are those who do not understand the end and purpose of the earth and heaven, nor can they, with all their magic and power, conquer or insult the mother giver earth. Indra, virile and generous lord ruler of earth and heaven, uses his ready weapon of the thunderbolt of light and force, kindles the sense and mind of the people and delivers the earth from the darkness of ignorance and evil.

अनु॒ स्व॒धाम॑ ऋ॒ गापा॑ अ॒स्या व॑धत॒ मध्य॒ आ ना॒व्या॑नाम। स॒धी॒चीन॑न॒ मन॑सा॒ तमिन्द्र॒ आजि॑ष्ठन॒ हन्म॑नाह॒ ऋभि द्यून॥ ११॥

11. *Anu svadhāmakṣarannāpo asyā'vardhata madhya ā nāvyānām. Sadhrīcīnena manasā tamindra ojiṣṭhena hanmanāhannabhi dyūn.*

The waters of this cloud flow according to their nature, in response to this Indra's power after the yajnic offers of holy havi, and they collect in the navigable lakes, rivers and seas. Indra, lord of lightning power, strike that cloud of darkness pregnant with waters with your own essential and most lustrous fatal weapon fast as mind, break the darkness, and release the light and waters to flow to the earth.

न्या॑विध्यदिली॒बिश॑स्य दृ॒ हा वि शृ॒ङ्गिण॑मभि॒न॒च्छुष्ण॒-मिन्द्रः॑। याव॒त्तरा॑ मघव॒न्याव॒दाजा॒ वज॑ण॒ शत्रु॑मवधीः पृत॒न्युम॥ १२॥

12. *Nyavidhyadilībiśasya dṛḍhā vi śṛṇgiṇamabhinacchuṣṇamindraḥ. Yāvattaro maghavan yāvadojo vajreṇa śatrum avadhīḥ pṛtanyum.*

Just as Indra, the sun, lord of light and power, breaks and scatters the dense cloud into rain water lying in the depressions of the earth such as lakes and oceans, and scatters and condenses the mountainous cloud in the sky which has sucked up the waters from the earth, similarly, O lord ruler of the earth's wealth and glory, strike the underground enemy forces with thunder and destroy them. Don't give up while your strength lasts and your lustre and morale sustains.

अभि सिध्मा अजिगादस्य शत्रून्वि तिग्मन वृषभणा पुरा भत। सं वजणासृजद वृत्रमिन्द्रः प स्वां मतिमतिरच्छा-शदानः॥ १३॥

13. *Abhi sidhmo ajigādasya śatrūnvi tigmena vṛṣabheṇā puro'bhet. Saṁ vajreṇāsṛjadvṛtramin-draḥ pra svāṁ matimatiracchāśadānaḥ.*

Just as the never-failing triumphant light of this sun goes straight and takes on the cloud like an enemy and, with penetrating but generous force, breaks up the cloud like enemy fort, just as Indra, solar energy, with its lightning force, scatters the clouds proclaiming its distinguished power to the world, so should the ruler take on and destroy the enemies of the dominion and proclaim the generous power of his sovereignty.

आवः कुत्समिन्द्र यस्मिञ्चाकन्पावा युध्यन्तं वृषभं दशद्युम। शफच्युता रणुन रत द्यामुच्छ्वत्रया नृषाह्याय तस्था॥ १४॥

14. *Āvaḥ kutsamindra yasmiñcākanprāvo yudhyantaṁ vṛṣabhaṁ daśadyum. Śaphacyuto reṇurnakṣata dyāmucchvaitreyo nṛṣāhyāya tasthau.*

Indra, as the sun desirous of protecting the earth takes to the thunderbolt in the battle and engages the roaring fighting cloud full of showers of rain filling all the directions, and as the dust raised by the hoofs of the cows and horses rises to the sky, so may the ruler, son and protector of the earth, stand firm for the protection and promotion of humanity.

आवः शमं वृषभं तुग्र्यासु क्षेत्रजेषे मघवञ्छ्वित्र्यं गाम। ज्याक चिदत्रं तस्थिवांसमकज्छत्रूयतामधरा वेदनाकः॥ १५॥

15. *Āvaḥ śamaṁ vṛṣabhaṁ tugryāsu kṣetrajeṣe maghavañcvitryaṁ gām. Jyok cidatra tasthivāṁso akrañcchatrūyatāmadharā vedanākaḥ.*

Indra, Maghavan, lord of power and glory, just as in matters of the prosperity of the various fields of the earth the sun directs its catalytic rays of energy to engage the cloud in battles of precipitation to rain down the soothing life sustaining showers, so may you, like the sun and showers, help the people settled here in peace so that they may for long carry on their earthly chores. Like the sun, bring the hostile elements of the dominion to book and keep them down to suffer as they deserve.

Mandala 1/Sukta 34

Ashvins Devata, Angirasa Hiranyastupa Rshi

त्रिश्चि᳡न्नो अ॒द्या भ॑वतं नवदसा वि॒भुर्वां॑ याम॑ उ॒त रा॒तिरश्विना। यु॒वाहि य॒न्त्रं हि॒म्यव॒ वास॑सा॒ भ्याय॑ंसन्या॑ भवतं मनी॒षिभिः॥ १॥

1. *Triścinno adyā bhavataṁ navedasā vibhurvāṁ yāma uta rātiraśvinā. Yuvorhi yantraṁ himyeva vāsaso'bhyāyaṁ senyā bhavataṁ manīṣibhiḥ.*

Ashvins, brilliant experts of eminence like the sun and moon, working together complementarily, be three ways good to us today: May your chariot be universal in movement. May your gifts of wealth, too, be of universal value. May your machine too be of universal purpose in design, structure and performance. Carry on together with the scholars and thinkers as a team like the night and day of winter or like the cold

and warm cover.

त्रयः पवया मधुवाहने रथे सोमस्य वेनामनु विश्व इद्विदुः ।
त्रयः स्कम्भासः स्कभितास आरभे त्रिर्नक्तं याथस्त्रिर्वश्विना दिवा ॥ २ ॥

2. *Trayaḥ pavayo madhuvāhane rathe somasya venāmanu viśva idviduḥ. Trayaḥ skambhāsaḥ skabhitāsa ārabhe trirnaktaṁ yāthastrirvaśvinā divā.*

Ashvins, scientists and engineers of eminence, three are the thunderous wheels and dynamos in the chariot which brings you honey-sweets of wealth and comfort. The scholars of eminence know the pleasure of soma and beauty of the moon. Three are the sustaining beams and pillars fixed in its motive system. By this you can reach your destination thrice in the day and thrice in the night.

समाने अहन्त्रिरवद्यगोहना त्रिरद्य यज्ञं मधुना मिमिक्षतम ।
त्रिवाजवतीरिषो अश्विना युवं दोषा अस्मभ्यमुषसश्च पिन्वतम ॥ ३ ॥

3. *Samāne ahan triravadyagohanā triradya yajñaṁ madhunā mimikṣatam. Trirvājavatīriṣo aśvinā yuvaṁ doṣā asmabhyamuṣasaśca pinvatam.*

Ashvins, scholars of science and locomotion, covering your gaps and weaknesses, in one day complete the threefold yajna of science (in food, energy and speed of locomotion with fire and water). Both of you develop for us thrice powerful food and energy, and let the days and nights abound in food, energy, speed and progress.

त्रिव॒तिया॑तं॒ त्रिरनु॑वत॒ जन॒ त्रिः सु॑पा॒व्य॑ त्र॒धव॑ शि ातम।
त्रिना॒न्द्यं वहतमश्विना यु॒वं त्रिः पृ ा॑ अ॒स्म अ॒ ार॑व
पिन्वतम ॥ ४ ॥

4. *Trirvartiryātaṁ triranuvrate jane triḥ suprāvye tredheve śikṣatam. Trirnāndyaṁ vahatamaśvinā yuvaṁ triḥ pṛkṣo asme akṣareva pinvatam.*

Asvins, scholars of knowledge and practice, come our way thrice to guide us. Follow thrice in the way of an easily accessible man of noble discipline and dedication and lead us too, teaching us three ways the art of defence, industry and automation. Conduct the programmes of joy and celebration three ways for body, mind and soul. And like the flowing waters augmented by showers of rain, develop the knowledge of mixing, compounds and mutual contact threefold.

त्रिना॑ र॒यिं व॑हतमश्विना यु॒वं त्रिद॒वता॑ता॒ त्रिरु॒ताव॑तं॒ धिय॑ः।
त्रिः सा॑भग॒त्वं त्रिरु॒त श्रवां॑सि न॒स्त्रिष्ठं वा॒ं सू॒र॑ दुहि॒ता
रु॑ह॒दथ॑म ॥ ५ ॥

5. *Trirno rayiṁ vahatamaśvinā yuvaṁ trirdevatātā trirutāvataṁ dhiyaḥ. Triḥ saubhagatvaṁ trituta śravāṁsi nastriṣṭhaṁ vāṁ sūre duhitā ruhadratham.*

Ashvins, generous as earth and heaven, bring us, develop and sustain threefold wealth of knowledge, power and protection. Brilliant and godly scholars of science, technology and yajna, three-way benefactors by inspiration, action and achievement, give us threefold enlightenment, protection and sustenance of body, mind and soul. Give us threefold beauty, honour, and grace

of prosperity, well-being and noble family. Give us the threefold capacity of listening, reflecting and meditating on Vedas, Shastras and the economics and polity of practical living. And lo! by virtue of your inspiration, action and achievement, the dawn, daughter of the sun, would ride your chariot of glory and in-fuse strength and peace and joy into our body, mind and soul.

त्रिना॑ अश्विना दि॒व्यानि॑ भष॒जा त्रिः पार्थि॑वानि॒ त्रिरु॑ दत्तमद्भ्यः। आ॒मानं शं॒याम॑काय सू॒नव॑ त्रि॒धातु॒ शम॑ वहतं शुभस्पती ॥ ६ ॥

6. *Trirno aśvinā divyāni bheṣajā triḥ pārthivāni triru dattamadbhyaḥ. Omānaṁ śaṁyormama-kāya sūnave tridhātu śarma vahataṁ śubhaspatī.*

Ashvins, scholars of knowledge, light and progressive expansion, protectors of all that is good and blissful, create for us and give us threefold heavenly essences such as soma, three earthly ones and three from waters. For my child create something soothing and all-round protective, a three-metal tonic panacea for a healthy and comfortable state of health in which the three humors of vitality are balanced in peace, without agitation, anywhere.

त्रिना॑ अश्विना यज॒ता दि॒वदि॑व॒ परि॑ त्रि॒धातु॑ पृथि॒वी-म॑शायतम। ति॒स्रा ना॑सत्या रथ्या परा॒वत॑ आ॒त्मव॒ वात॒: स्वस॑राणि गच्छतम ॥ ७ ॥

7. *Trirno aśvinā yajatā divedive pari tridhātu pṛthivīmaśāyatam. Tisro nāsatyā rathyā parāvata ātmeva vātaḥ svasarāṇi gacchatam.*

Ashvins, expert powers of science and

technology, truthful, devoted to yajna and working together like fire and water, and masters of the three-metal chariot, day by day go round the earth and sky thrice for us and then come to sleep on the earth. Just as the soul goes from one body to another, as winds blow from one place to another, so by the threefold, three way, three speed chariot, move from one chariot to another and go to the destinations of your choice.

त्रिरश्विना सिन्धुभिः सप्तमातृभिस्त्रय आहावास्त्रधा हविष्कृतम। तिस्रः पृथिवीरुपरि प्रवा दिवा नाकं रक्षथे द्युभिरक्तुभिर्हितम ॥ ८ ॥

8. *Triraśvinā sindhubhiḥ saptamātṛbhistraya āhāvāstredhā haviṣkṛtam. Tisraḥ pṛthivīrupari pravā divo nākaṁ rakṣethe dyubhiraktubhirhitam.*

Ashvins, scientists of yajna, brilliant and fast as sun and wind, with the materials collected, refined and sanctified thrice with the rivers and seas which are distilled by mother nature from seven sources (earth, waters, fire, wind, space, sun and electric energy) by days and nights, sent up by three paths of solid, subtle and atomised forms, to three (the earth, the region of joy and the region of light), you serve and replenish three, earth, sky and heaven.

क्वत्री चक्रा त्रिवृता रथस्य क्वत्रया बन्धुरा य सनीळाः। कदा योगो वाजिनो रासभस्य येन यज्ञं नासत्योपयाथः ॥ ९ ॥

9. *Kva trī cakrā trivṛto rathasya kva trayo bandhuro ye sanīḷāḥ. Kadā yogo vājino rāsabhasya yena yajñaṁ nāsatyopayāthaḥ.*

Ashvins, truthful and dedicated scientists, where

are the threefold three wheels of the chariot's design, structure and speed? Where are the three bonds of the structure strong and fixed? When and where the ignition and start of the roaring hawk by which you fly to your destination?

आ नासत्या गच्छतं हूयत हविमध्वः पिबतं मधुपेभिरासभिः ।
युवाहि पूर्वं सवितोषसा रथमृताय चित्रं घृतवन्त-
मिष्यति ॥ १० ॥

10. *Ā nāsatyā gacchataṁ hūyate havirmadhvaḥ pibataṁ madhupebhirāsabhiḥ. Yuvorhi pūrvaṁ savitoṣaso rathamṛtāya citraṁ ghṛtavanta-miṣyati.*

Ashvins, high-priests of truth and nature, come, the input oblations are offered. Taste the honey sweets of your achievement with your honeyed lips. The sun itself before the dawn energises your wondrous paradisal chariot for the pursuit of truth and right.

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।
प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं
सचाभुवा ॥ ११ ॥

11. *Ā nāsatyā tribhirekādaśairiha devebhiryātaṁ madhupeyamaśvinā. Prāyustāriṣṭaṁ nī rapāṁsi mṛkṣataṁ sedhataṁ dveṣo bhavataṁ sacābhuvā.*

Ashvins, high-priests of nature, truth and yajna, come with three-eleven divinities of nature and the universe, having crossed the seas in three days and the globe in eleven, come for a drink of honey-sweets. Sail across life, triumphant. Destroy evils. Drive off jealous hostiles. Be friends, unifiers.

आ नो॑ अश्विना त्रिवृ॒ता रथे॑ना॒ वाञ्चं॑ र॒यिं व॑हतं सु॒वीर॑म ।
शृ॒ण्वन्ता॑ वा॒मव॑स जाहवीमि वृ॒ध च॑ ना भवतं॒ वाज॑-
साता ॥ १२ ॥

12. *Ā no aśvinā trivṛtā rathenā'rvāñcaṁ rayiṁ vahataṁ suvīram. Śṛṇvantā vāmavase johavīmi vṛdhe ca no bhavataṁ vājasātau.*

Ashvins, high-priests of nature, science and technology, come by the multipurpose chariot across the land, over the sea and through the skies, and bring us wealth and honour worthy of the brave this side of the horizon. Listeners as you are, I call upon you for protection and promotion. Be favourable to us for advancement and victory in the battles of life.

Mandala 1/Sukta 35

Agni-Mitra-Varuna-Night-Savita, Savita Devata, Angirasa Hiranyastupa Rshi

ह्वया॑म्य॒ग्निं प॑थ॒मं स्व॒स्तय॒ ह्वया॑मि मि॒त्रावरु॑णावि॒हाव॑से ।
ह्वया॑मि॒ रात्रीं॑ जग॑ता नि॒वश॑नीं॒ ह्वया॑मि दे॒वं स॑वि॒तार॑-
मू॒तय॑ ॥ १ ॥

1. *Hvāyamyagniṁ prathamaṁ svastaye hvayāmi mitrāvaruṇāvihāvase. Hvāyāmi rātrīṁ jagato niveśanīṁ hvayāmi devaṁ savitāramūtaye.*

I invoke Agni, vital heat, first basic sustainer of life, for physical well-being. I invoke Mitra-and-Varuna, pranic energies of the breath of life, for protection and immunity. I invoke the night which envelops the world in restful sleep. And I invoke Savita, the sun, lord of light, refreshment and inspiration for the sake of protection, promotion and advancement here upon the

earth.

आ कृष्णेन रजसा वर्तमाना निवेशयन्नमृतं मर्त्यं च।
हिरण्ययेन सविता रथेना देवा याति भुवनानि पश्यन्॥ २॥

2. *Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ martyaṁ ca. Hiraṇyayena savitā rathenā'' devo yāti bhuvanāni paśyan.*

Savita, lord of life and light, existing and abiding with the regions of the universe, sustaining them with his centripetal force of gravitation, enveloping the mortals and the immortals, goes on and on in self-refulgent glory in his golden chariot, watching and illuminating the worlds of existence.

(The mantra is applicable to both Ishvara, Lord creator, and the sun, sustainer and illuminator of the solar world.)

यातिं देवः प्रवता यात्युद्वता यातिं शुभ्राभ्यां यजता हरिभ्याम। आ देवो याति सविता परावता प विश्वा दुरिता बाधमानः॥ ३॥

3. *Yāti devaḥ pravatā yātyudvatā yāti śubhrā-bhyāṁ yajato haribhyām. Ā devo yāti savitā parāvato'pa viśvā duritā bādhamānaḥ.*

The lord of light, adorable and in company, goes on by lower and higher paths, descending and ascending, by beautiful horses, white and glossy (i.e., day and night, bright and dark fortnights). Savita, lord effulgent, goes on travelling hitherward and far off away dispelling the darkness and evil of the world.

अभीवृतं कृशनविश्वरूपं हिरण्यशम्यं यजता बृहन्तम।
आस्थादथं सविता चित्रभानुः कृष्णा रजांसि तविषीं दधानः ॥ ४ ॥

4. *Abhīvṛtaṁ kṛśanairviśvarūpaṁ hiraṇyaśamyaṁ yajato bṛhantam. Āsthādrathaṁ savitā citrabhānuḥ kṛṣṇā rajāṁsi taviṣīṁ dadhānaḥ.*

Savita, adorable and companionable lord of wondrous light, commanding enormous power, holding the world regions by his subtle waves of gravitation, rides the vast, beautiful and autonomous world of infinite forms brighter than gold.

वि जनाञ्छ्यावाः शितिपादो अख्यनथं हिरण्यपउगं वहन्तः।
शश्वद्विशः सवितुर्दैव्यस्योपस्थे विश्वा भुवनानि तस्थुः ॥ ५ ॥

5. *Vi janāñcchyāvāḥ śitipādo akhyan rathaṁ hiraṇyapra ugaṁ vahantaḥ. Śaśvad viśaḥ saviturdaivyasyopasthe viśvā bhuvanāni tasthuḥ.*

In the lap of Divine Savita, eternal Lord of the universe, reside all the worlds of existence and the children of the divine. So in the gravitational field of the sun, heavenly light, are held all the regions of the solar system alongwith the living beings ever abiding therein. And the rays of the sun, white and brilliant, bearing the world-chariot of the golden yoke, shine and proclaim the glory of the lord to the people.

तिस्रा द्यावः सवितुर्द्वा उपस्थाँ एका यमस्य भुवने विराषाट।
आणिं न रथ्यममृताधि तस्थुरिह ब्रवीतु य उ तच्चिकेतत ॥ ६ ॥

6. *Tisro dyāvaḥ saviturdvā upasthāṁ ekā yamasya bhuvane virāṣāṭ. Āṇiṁ na rathyamamṛtādhi tasthuriha bravītu ya u tacciketat.*

Three are the lights: sunlight, fire and universal electric energy. Two of these, sun-light and fire (which is of the earthly sphere) are in the sun's field of power and gravitation. The third, universal energy which holds the spirit and soul of the brave resides in antariksha, the middle region of yama, the vital wind (which overtakes and carries the soul after death of the body). Like the pin of a chariot wheel axle in battle, all these, fixed in their place with their role, abide by the Immortal Supreme Savita. Whoever here really knows the secret, may speak.

वि सुपर्णा अन्तरिक्षाण्यख्यद गभीरवेपा असुरः सुनीथः।
क्व३ दानीं सूर्यः कश्चिकेत कतमां द्यां रश्मिरस्या ततान॥ ७॥

7. *Vi suparṇo antarikṣāṇyakhyad gabhīravepā asuraḥ sunīthaḥ. Kve dānīṁ sūryaḥ kaściketa katamāṁ dyāṁ raśmirasyā tatāna.*

The sun is mighty brilliant, illuminates the middle regions, awfully vibrating with fusion, gives pranic life to nature and humanity, holding and guiding things in orbit. And then, where is the sun now, (when it is no more there)? In what heaven does its light shine now? Who knows?

Kah knows. The Lord Supreme only knows.

अष्टा व्यख्यत्ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून।
हिरण्या अः सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि॥ ८॥

8. *Aṣṭau vyakhyat kakubhaḥ pṛthivyās trī dhanva yojanā sapta sindhūn. Hiraṇyākṣaḥ savitā deva āgāddadhadratnā dāśuṣe vāryāṇi.*

Savita, generous lord of golden light, comes illuminating the eight directions and sub-directions of the earth, the three sustaining regions of earth, heaven and the middle skies, and the seven seas of space, holding and bringing choicest gifts for the man of charity and yajna.

हिरण्यपाणिः सविता विचर्षणिरुभ द्यावापृथिवी अन्तरीयत। अपामीवां बाधते वति सूर्यमभि कृष्णेन रजसा द्यामृणाति ॥ ९ ॥

9. *Hiraṇyapāṇiḥ savitā vicarṣaṇirubhe dyāvāpṛthivī antarīyate. Apāmīvāṁ bādhate veti sūryamabhi kṛṣṇena rajasā dyāmṛṇoti.*

Savita, the sun, lord of the golden hand of generosity, creator of the sap of life, shines across the regions of heaven and earth. It destroys and eliminates disease and dirt, spreads its light all over, blazes in the heavens and over-reaches the regions of darkness.

हिरण्यहस्ता असुरः सुनीथः सुमृळीकः स्ववाँ यात्ववाङ्। अपसधन रसा यातुधानानस्थाद्देवः पतिदाषं गृणानः ॥ १० ॥

10. *Hiraṇyahasto asuraḥ sunīthaḥ sumṛḷīkaḥ svavāṅ yātvarvāṅ. Apasedhan rakṣaso yātudhānānasthād devaḥ pratidoṣaṁ gṛṇānaḥ.*

Savita, generous and self-refulgent lord, giving and blessing, with a golden hand, breath and inspiration of life, universal guide, creator giver of peace and well-being, lord of universal wealth, may come to us in direct experience and bless us all ways and every way, warding off the wicked, the evil and the violent destroyers, and stay with us in the heart day and night, praised and

celebrated as we ought to praise and celebrate the Divine Lord.

य त॒ पन्था॑: सवितः पू॒व्यासा॑ र॒णव॒: सुकृ॑ता अ॒न्तरि॑क्षे ।
तभि॑ना अ॒द्य प॒थिभि॑: सु॒गभी॒ र ।॑ च ना॒ अधि॑ च बूहि देव ॥ ११ ॥

11. *Ye te panthāḥ savitaḥ pūrvyāso'reṇavaḥ sukṛtā antarikṣe. Tebhirno adya pathibhiḥ sugebhī rakṣā ca no adhi ca brūhi deva.*

Savita, self-refulgent lord creator and giver of light, by those paths of divinity set out by you which are ancient and eternal, free from dust and smoke, well laid out on high in heaven, by those very paths simple, straight and pleasant, come to-day, guide and protect us, and reveal into our soul the Voice Divine.

Mandala 1/Sukta 36

Agni Devata, Ghaura Kanva Rshi

प वा॑ य॒ह्वं पु॑रू॒णां वि॒शां दे॑वय॒तीना॑म ।
अ॒ग्निं सू॒क्त॒भि॒वचा॑भिरीमहे॒ यं सी॒मिद॒न्य इळ॑ते ॥ १ ॥

1. *Pra vo yahvaṁ purūṇāṁ viśāṁ devayatīnām. Agniṁ sūktebhirvacobhirīmahe yaṁ sīmidanya īḷate.*

With songs of praise and words of worship we adore Agni, Lord and light of the universe, whom other devotees too adore in many ways, and we pray to the lord of light and power and instant action, worthy of the love and devotion of many people far and wide who are seekers of divine knowledge and bliss for themselves.

जनासो अग्निं दधिर सहावृधं हविष्मन्ता विधम त ।
स त्वं ना अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥ २ ॥

2. *Janāso agniṁ dadhire sahovṛdhaṁ haviṣmanto vidhema te. Sa tvaṁ no adya sumanā ihāvitā bhavā vājeṣu santya.*

The ancient people of vision and wisdom hold on to Agni, Lord of light and knowledge. We have the will and devotion, and we have the offerings, with these we worship you, lord giver of strength and courage more and ever more. Lord of wealth and generosity, we pray, be good and kind to us here and now, be our saviour and protector in the battles of life.

प त्वा दूतं वृणीमह हातारं विश्ववेदसम ।
महस्ते सता वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः ॥ ३ ॥

3. *Pra tvā dūtaṁ vṛṇīmahe hotāraṁ viśvavedasaṁ. Mahaste sato vi carantyarcayo divi spṛśanti bhānavaḥ.*

Agni, light and fire of yajna, harbinger of blessings Divine and carrier of the fragrance of yajna, we opt for you, we kindle you. You are the yajaka, you reach the world over and over. Great and true you are, the flames and lights of your power reach the heavens and, like the rays of the sun, bless everything with a touch of new life and inspiration.

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते ।
विश्वं सो अग्न जयति त्वया धनं यस्ते ददाश मर्त्यः ॥ ४ ॥

4. *Devāsastvā varuṇo mitro aryamā saṁ dūtaṁ pratnamindhate. Viśvaṁ so agne jayati tvayā dhanaṁ yaste dadāśa martyaḥ.*

Agni, brilliant power of heat and light of yajna, harbinger of joy and inspiration, the noblest of the wise and generous people of the world and powers of nature, Varuna the high, Mitra the friendly, and Aryama the fair and just, all kindle and raise you high for the world's yajna of growth and progress. The man who offers you the holy materials of yajna wins wealth of the world by virtue of your yajnic action.

मन्दा होता गृहपतिरग्ने दूता विशामसि।
त्व विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृण्वत ॥ ५ ॥

5. *Mandro hotā gṛhapatiragne dūto viśāmasi. Tve viśvā saṁgatāni vratā dhruvā yāni devā akṛṇvata.*

Agni, deep and grave and joyous, giver of peace and prosperity, protector and promoter of home and family, you are the fighter and ambassador of the people. In you abide all those steady laws and discipline which go with the observance of Dharma and good conduct and which the noblest in nature and humanity observe and have observed.

त्व इदग्ने सुभग यविष्ठ्य विश्वमा हूयत हविः।
स त्वं नो अद्य सुमना उतापरं यक्षि दवान्त्सुवीर्या ॥ ६ ॥

6. *Tve idagne subhage yaviṣṭhya viśvamā hūyate haviḥ. Sa tvaṁ no adya sumanā utāparaṁ yakṣi devāntsuvīryā.*

Agni, fire and power of yajna, strongest catalyser and noblest creative and constructive agent, to you alone are offered all the inputs of yajna (for the sustenance and advancement of life). Right to-day and to-morrow and all through future, be good and kind to

us, act with the generous powers of yajna and help us grow as brave and noble people.

तं घ॑मि॒त्था न॑म॒स्विन॒ उप॑ स्व॒राज॑मासत।
ह॒त्रा॑भिर॒ग्निं मनु॑ष॒: समि॑न्धत तितिर्वां॒सो अति॒ स्रिध॑: ॥ ७ ॥

7. *Taṁ ghemitthā namasvina upa svarājamāsate. Hotrābhiragniṁ manuṣaḥ samindhate titirvāṁso ati sridhaḥ.*

Surely men of faith and reverence wielding power and weapons sit and abide by the brilliant sovereign ruler. They kindle the fire and do homage to Agni with sacrificial offers and, wishing to get over the violent and destructive forces, win the battles of life.

घ्नन्ता॑ वृ॒त्रम॑तर॒नाद॑सी अ॒प उ॒रु या॑य चक्रिर।
भुव॒त्कण्व॒ वृषा॑ द्यु॒म्न्याहु॑त: कन्द॒दश्वा॒ गवि॑ष्टिषु ॥ ८ ॥

8. *Ghnanto vṛtramataranrodasī apa urukṣayāya cakrire. Bhuvat kaṇve vṛṣā dyumnyāhutaḥ krandadaśvo gaviṣṭiṣu.*

Just as Indra, the sun, with its rays, strikes the cloud and fills the earth and heaven with light and waters, so does Agni, brilliant ruler and commander, with his forces, break through evil and darkness, filling heaven and earth with the light and fame of his actions. He works for the settlement of his people in spacious homes and, invited and celebrated among the intelligent, he shines as generous and prosperous, while his fame resounds like the roar of the victor in battle.

सं सी॑दस्व म॒हाँ अ॑सि॒ शाच॑स्व दव॒वीत॑मः।
वि धू॒मम॑ग्न अरु॒षं मि॑यध्य सृ॒ज प॑शस्त दृ॒शत॑म ॥ ९ ॥

9. *Saṁ sīdasva mahāṅ asi śocasvadevavītamaḥ. Vi dhūmamagne aruṣaṁ miyedhya sṛja praśasta darśatam.*

Agni, Lord of light and power, brilliant, admirable, adorable, divinely superb, you are great. Come be seated, wipe out evil, shine and create the light without smoke, and beauty most sublime.

यं त्वा॑ द॒वासा॒ मन॑व द॒धुरि॒ह यजि॑ष्ठं हव्यवाहन।
यं कण्वा॒ मध्या॑तिथिधन॒स्पृतं॑ यं वृषा॒ यमु॑पस्तु॒तः॥ १०॥

10. *Yaṁ tvā devāso manave dadhuriha yajiṣṭhaṁ havyavāhana. Yaṁ kaṇvo medhyātithirdhanaspṛtaṁ yaṁ vṛṣā yamupastutaḥ.*

Agni, lord of light and fire, most dedicated to yajna, loved and honoured, creator and harbinger of the noblest wealth of life, you — whom the brilliant, intelligent and generous people accepted for enlightened rule, whom the scholars and teachers with their disciples and yajnic friends accepted as the man of wealth and knowledge, whom the generous pious people accepted, whom the popular and respected people accepted — such as you are, we accept, elect, appoint and consecrate you as the ruler and commander of the nation.

यम॒ग्निं मध्या॑तिथि॒ः कण्व॑ इ॒ध ऋ॒तादधि॑।
तस्य॒ पषा॑ दीदियु॒स्तमि॒मा ऋच॒स्तम॒ग्निं व॑र्धयामसि ॥ ११॥

11. *Yamagniṁ medhyātithiḥ kaṇva īdha ṛtādadhi. Tasya preṣo dīdiyustamimā ṛcastamagniṁ vardhayāmasi.*

The fire and energy which kanva, expert scholar of science and practical work, karma kanda, in company

with his disciples of technical yajna, captured and lighted from the waves and waters over the sky, and whose flames reach beyond the sky over the clouds, these hymns of celebration illumine and the same we develop and augment.

रा॒यस्पू॑धि स्वधा॒वा स्ति॒ हि त ग्नं द॒वष्वाप्य॑म ।
त्वं वाज॑स्य॒ श्रुत्य॑स्य राजसि॒ स ना॑ मृळ म॒हाँ अ॑सि ॥ १२ ॥

12. *Rāyaspūrdhi svadhāvo'sti hi te'gne deveṣvāpyam.*
Tvaṁ vājasya śrutyasya rājasi sa no mṛḷa mahāṅ asi.

Agni, lord of power and wealth in your own right, fulfil our life with honour and prosperity, so friendly and accessible you are among the noble and the generous. You shine in battles and your fame resounds. Be good to us for our well-being. Great and glorious you are indeed.

ऊ॒ध्व ऊ॒ षु ण॑ ऊ॒तय॒ तिष्ठा॑ दे॒वा न स॑वि॒ता । ऊ॒ध्वा वाज॑स्य॒ सनि॑ता॒ यद॒ञ्जिभि॑र्वा॒घद्भि॑र्विह्व॒याम॑हे ॥ १३ ॥

13. *Ūrdhva ū ṣu ṇa ūtaye tiṣṭhā devo na savitā. Urdhvo vājasya sanitā yadañjibhirvāghadbhirvihvayāmahe.*

Agni, lord of light and life, brilliant as the sun, stay high with grace in glory for our protection and progress. Rise high as the hero of life's battles of honour and prosperity. It is for the reason of your glory and generosity that we invoke and pray to you alongwith the scholars with holy offers of yajna and celebration.

ऊ॒ध्वा न॑: पा॒ह्यंह॑सा॒ नि क॒तुना॒ विश्वं॒ सम॒त्रिणं॑ दह ।
कृ॒धी न॑ ऊ॒ध्वाञ्च॒रथा॑य जी॒वस॑ वि॒दा द॒वषु॑ ना॒ दुव॑: ॥ १४ ॥

14. *Ūrdhvo naḥ pāhyaṁhaso ni ketunā viśvaṁ samatriṇaṁ daha. Kṛdhī na ūrdhvañcarathāya jīvase vidā deveṣu no duvaḥ.*

Agni, high and great, save us from sin and evil with the gift of intelligence and knowledge. Burn up all grabbing and robbing of other's food and freedom. Help us rise to the heights of knowledge, comfort and happiness for a full life. Accept our prayer that we may rise to our place among the noble and the brilliant.

पाहि नो अग्न रक्षसः पाहि धूतरावण्यः। पाहि रीषत उत वा जिघांसतो बृहद्भानो यविष्ठ्य ॥ १५ ॥

15. *Pāhi no agne rakṣasaḥ pāhi dhūrterarāvṇaḥ. Pāhi rīṣata uta vā jighāṁsato bṛhadbhāno yaviṣṭhya.*

Agni, lord of light and fire, youthful and blazing with mighty glory, save us from the destroyers. Protect us from the wicked and the ungenerous. Protect us from the cruel and the violent. Protect us from the killers. (Let these negative and destructive elements be eliminated.)

घनेव विष्वग्वि जह्यरावण्णस्तपुजम्भ या अस्मधुक।
या मर्त्यः शिशीते अत्यक्तुभिर्मा नः स रिपुरीशत ॥ १६ ॥

16. *Ghaneva viṣvagvi jahyarāvṇa stapurjambha yo asmadhruk. Yo martyaḥ śiśīte atyaktubhirmā naḥ sa ripurīśata.*

Agni, lord of fire and justice, whosoever is jealous and destructive toward us, whosoever is ungenerous and an exploiter, destroy wholly with the blow of the thunderbolt. Whosoever bleeds humanity

with instruments of torture and death, such an enemy must not rule over us.

अग्निर्वव्ने सुवीर्यमग्निः कण्वाय साभगम। अग्निः पावन्मित्रात मध्यातिथिमग्निः साता उपस्तुतम॥ १७॥

17. *Agnirvavne suvīryamagniḥ kaṇvāya saubha-gam. Agniḥ prāvanmitrota medhyātithimagniḥ sātā upastutam.*

Agni is mighty power for one who cares and prays for it. It is great good fortune for the man of knowledge. It is a great friend and protector in battle, and provides all help and encouragement to the man who is loved and admired by his colleagues and disciples.

अग्निना तुवशं यदुं परावत उगादेवं हवामह। अग्निर्नयन्नवावास्त्वं बृहद्रथं तुर्वीतिं दस्यवे सहः॥ १८॥

18. *Agninā turvaśaṁ yaduṁ parāvata ugrādevaṁ havāmahe. Agnirnayannavavāstvaṁ bṛhadra-thaṁ turvītiṁ dasyave sahaḥ.*

By the might and splendour of Agni, we challenge from afar the fast invader, robber, ferocious warrior who hides in new hideouts and suddenly emerges in a big chariot with the intention of instant kill. May Agni, great and blazing, destroyer of the wicked, take on such demons and throw them off.

नि त्वामग्न मनुर्दधे ज्योतिर्जनाय शश्वते। दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः॥ १९॥

19. *Ni tvāmagne manurdadhe jyotirjanāya śaśvate. Dīdetha kaṇva ṛtajāta ukṣito yaṁ namasyanti kṛṣṭayaḥ.*

Agni, lord of universal light and power, I, Manu, man of thought and intelligence, enlightened in truth and divine Law, consecrated in the joy of piety, hold on to you in the heart. Shine, eternal light, in the heart of Kanva, man of knowledge, for the sake of humanity. The devotees bow to you in obedience and obeisance.

त्वषासा अग्नरमवन्ता अचया भीमासा न पतीतय ।
र ास्विनः सदमिद्यातुमावता विश्वं समत्रिणं दह ॥ २० ॥

20. *Tveṣāso agneramavanto arcayo bhīmāso na pratītaye. Rakṣasvinaḥ sadmid yātumāvato viśvaṁ samatriṇaṁ daha.*

Agni, lord of light and power, like blazing and fearful flames of fire, burn all the ailments and destroy all the thieves and demons of the world and, for the knowledge and enlightenment of people like us, protect us and the world.

Mandala 1/Sukta 37

Maruts Devata, Ghaura Kanva Rshi

कीळं वः शधा मारुतमनवाणं रथशुभम ।
कण्वा अभि प गायत ॥ १ ॥

1. *Krīḷaṁ vaḥ śardho mārutamanarvāṇaṁ rathe-śubham. Kaṇvā abhi pra gāyata.*

Men of science and knowledge, sing and celebrate the playful, superior and irresistible power of the wind harnessed in the chariot without the horse.

य पृषतीभिरृष्टिभिः साकं वाशीभिरञ्जिभिः ।
अजायन्त स्वभानवः ॥ २ ॥

2. *Ye pṛṣatībhirṛṣṭibhiḥ sākaṁ vāśībhirañjibhiḥ.*
Ajāyanta svabhānavaḥ.

Those men who, like the winds, with liquid thrusts of motion in smooth, refined, chiselled and lubricated language and style, express themselves and their ideas, rise with their own brilliance like the rays of the sun.

इहेव शृण्व एषां कशा हस्तेषु यद्वदान।
नि यामञ्चित्रमृञ्जते॥ ३॥

3. *Iheva śṛṇva eṣāṁ kaśā hasteṣu yad vadān.*
Ni yāmañcitramṛñjate.

Whatever I hear here wherever I am, whatever the stimulation of the nerves and motions of the muscles in the hands, whatever people speak, whatever varied and wonderful they straighten, realise or obtain in the business of life, all that is by the motion of these winds.

(Research into the energy, power and uses of the winds.)

प्र वः शर्धाय घृष्वय त्वेषद्युम्नाय शुष्मिणे।
देवत्तं ब्रह्म गायत॥ ४॥

4. *Pra vaḥ śardhāya ghṛṣvaye tveṣadyumnāya śuṣmiṇe. Devattaṁ brahma gāyata.*

For your strength, for your refinements, for light and prosperity, for health, food and plenty, study the divine gift of the winds and sing in thanks and praise of the sacred hymns of the Veda.

प्र शंसा गाष्वघ्न्यं क्रीळं यच्छर्धा मारुतम।
जम्भे रसस्य वावृध॥ ५॥

5. *Pra śaṁsā goṣvaghnyaṁ krīḷaṁ yacchardho mārutam. Jambhe rasasya vāvṛdhe.*

Study and celebrate that refreshing and inviolable strength and power of the winds which operates in the earths and cows and in the wind and senses and which issues forth in the juices pressed out by the jaws in the mouth and soma press and which increases the strength and vitality of the body.

का वा॒ वषि॑ष्ठ आ नॅरा दि॒वश्च॒ ग्मश्च॑ धूतयः ।
यत्सी॒मन्तं॒ न धू॑नु॒थ ॥ ६ ॥

6. *Ko vo varṣiṣṭha ā naro divaśca gmaśca dhūtayaḥ. Yatsīmantaṁ na dhūnutha.*

Ye men, energetic as the winds, movers and shakers of earth and heavens, who is the mightiest so great of you that you shake the world around you to the very end like the leaves of a tree or the hem of a gown?

नि वा॒ यामा॑य॒ मानु॑षा दधॅ उ॒गाय॑ म॒न्यव॑ ।
जिही॑त॒ पर्व॑ता गि॒रिः ॥ ७ ॥

7. *Ni vo yāmāya mānuṣo dadhra ugrāya manyave. Jihīta parvato giriḥ.*

The mightiest great man among you sustains your passionate morale and directs your might and main for the onward march of life. Shake the clouds. Cross the mountains.

यषा॒मज्मॅषु पृथि॒वी जु॑जु॒वाँइ॑व वि॒श्पति॑ः ।
भि॒या यामॅषु॒ रज॑त ॥ ८ ॥

Yeṣāmajmeṣu pṛthivī jujurvāṅ iva viśpatiḥ. Bhiyā yāmeṣu rejate.

Just as on the stormy movements of a heroic leader's armies the decrepit ruler of a broken nation shakes with fear and flees, so under the force of the motions of the winds, electric energy of the lord of the universe, the earth moves and goes whirling round and round in orbit.

स्थिरं हि जानमषां वयो मातुनिरेतव।
यत्सीमनु द्विता शवः॥ ९॥

9. *Sthiraṁ hi jānameṣāṁ vayo māturniretave.*
Yat sīmanu dvitā śavaḥ.

Still is the cause of these winds, i.e., space (akasha) whence they have their birth. By virtue of their mother source, their power is two-fold: Sound, which is the property of space which the winds carry, and motion which is their specific property, so that things such as birds may move in space by the force of the winds.

उदु त्य सूनवो गिरः काष्ठा अज्मेष्वत्नत।
वाश्रा अभिज्ञु यातवे॥ १०॥

10. *Udu tye sūnavo giraḥ kāṣṭhā ajmeṣvatnata.*
Vāśrā abhijñu yātave.

Those children of space, the winds, in their motions, carry and expand the waves of sound and the currents of waters and other energies across the spaces so that they reach their destinations like the mother cows hastening on their legs to their stalls.

त्यं चिद घा दीर्घं पृथुं मिहा नपातममृधम।
प च्यावयन्ति यामभिः॥ ११॥

11. *Tyaṁ cid ghā dīrghaṁ pṛthuṁ miho napātama-mṛdhram. Pra cyāvayanti yāmabhiḥ.*

The winds, by their motions of mighty currents, drive the dark and deep and heavy clouds holding the waters and make them rain down in incessant showers.

मरुता यद्ध वो बलं जनाँ अचुच्यवीतन।
गिरीँरचुच्यवीतन॥ १२॥

12. *Maruto yaddha vo balaṁ janāँ̆ acucyavītana. Girīँ̆racucyavītana.*

Maruts, warriors of the nation, just as the powers of the winds shake up the clouds, so may your power and force inspire the people to do great deeds in the world.

यद्ध यान्ति मरुतः सं ह बुवत ध्व ग।
शृणाति कश्चिदेषाम॥ १३॥

13. *Yaddha yānti marutaḥ saṁ ha bruvate'dhvannā. Śṛṇoti kaścideṣām.*

The Maruts, wind powers of nature, like the dynamic heroes of humanity, go together, and as they go by the paths of their movement, they speak together and proclaim their presence and their work. But only some exceptionally perceptive people listen to their voice.

प यात शीभमाशुभिः सन्ति कण्वेषु वा दुवः।
तत्रा षु मादयाध्व॥ १४॥

14. *Pra yāta śībhamāśubhiḥ santi kaṇveṣu vo duvaḥ. Tatro ṣu mādayādhvai.*

Maruts, dynamic heroes of the nation, go fast by the straightest paths set out for you. Your honour and achievement lies in the heart of the learned and the wise. And there, with the learned and the wise, we'll celebrate.

अस्ति हि ष्मा मदाय वः स्मसि ष्मा वयमेषाम।
विश्वं चिदायुर्जीवसे॥ १५॥

15. *Asti hi ṣmā madāya vaḥ smasi ṣmā vayameṣām. Viśvaṁ cidāyurjīvase.*

Surely life is for the joy of living for all of you. May we too enjoy and be happy. Indeed life is for the joy of living for all living beings of the world.

Mandala 1/Sukta 38

Maruts Devata, Ghaura Kanva Rshi

कद्धं नूनं कधप्रियः पिता पुत्रं न हस्तयोः।
दधिध्वे वृक्तबर्हिषः॥ १॥

1. *Kaddha nūnaṁ kadhapriyaḥ pitā putraṁ na hastayoḥ. Dadhidhve vṛktabarhiṣaḥ.*

Heroes of yajna, lovers of the stories of life and nature, you have collected the sacred grass for the yajna vedi. When for sure are you going to take the work of the nation in hand like a father taking up the child in arms for its nurture and nourishment?

क्व नूनं कद्वो अर्थं गन्ता दिवा न पृथिव्याः।
क्व वो गावो न रण्यन्ति॥ २॥

2. *Kva nūnaṁ kad vo arthaṁ gantā divo na pṛthivyāḥ. Kva vo gāvo na raṇyanti.*

Heroes on the move, Maruts incarnate, where for sure is the end and purpose of your march, when are you going to reach it like the end and purpose of heaven and earth? Where is the place of destination whence the purpose calls you like cows lowing for their calves? Where do your mind and senses and spirits direct you?

क्व॑ वः सु॒म्ना नव्यां॑सि॒ मरु॑त॒ः क्व॑ सु॒वि॒ता।
क्व॒ ३॒ विश्वा॑नि॒ साभ॑गा॥ ३॥

3. *Kva vaḥ sumnā navyāṁsi marutaḥ kva suvitā.*
Kvo viśvāni saubhagā.

Maruts, heroes of the nation of humanity, where are your latest dream loves? Where your ideals? Where all your good fortunes to which you all move?

यद्यू॒यं पृ॑श्निमातर॒ मर्ता॑सः॒ स्यात॑न।
स्ता॒ता वा॑ अ॒मृत॑ः स्यात॥ ४॥

4. *Yadyūyaṁ pṛśnimātaro martāsaḥ syātana.*
Stotā vo amṛtaḥ syāt.

Maruts, children of mother-space, heroes of the nation and children of the colourful mother earth doing good work, though you are mortal, the Immortal is your protector.

मा वा॑ मृ॒गा न यव॑स जरि॒ता भू॒दजो॑ष्यः।
प॒था य॒मस्य॑ गा॒दुप॑॥ ५॥

5. *Mā vo mṛgo na yavase jaritā bhūdajoṣyaḥ.*
Pathā yamasya gādupa.

As the deer takes delight in the grass, so should you take delight in learning. May your teacher never be

unwelcome to you. May he have full life before he goes by the divine path. May he never go close to the path of the wind prematurely, early in life.

मा षु णः परापरा निर्ऋतिर्दुहणा वधीत।
पदीष्ट तृष्णया सह॥ ६॥

6. *Mo ṣu ṇaḥ parāparā nṛṛtirdurhaṇā vadhīt.*
Padīṣṭa tṛṣṇayā saha.

May the fatal adversity of life far or near never strike us. Instead, O Winds, powers of the Immortals, let it fly away from us alongwith the thirst and deprivation of life.

सत्यं त्वषा अमवन्ता धन्वञ्चिदा रुद्रियासः।
मिहं कृण्वन्त्यवाताम॥ ७॥

7. *Satyaṁ tveṣā amavanto dhanvañcidā rudriyāsaḥ.*
Mihaṁ kṛṇvantyavātām.

The bright and blazing lightning winds, strong and impetuous in the sky, sustained benefactors of living life, cause ceaseless showers of rain on the thirsty earth. And that is truly the divine work of nature (which the human beings should emulate).

वाश्रेव विद्युन्मिमाति वत्सं न माता सिषक्ति।
यदेषां वृष्टिरसर्जि॥ ८॥

8. *Vāśreva vidyunmimāti vatsaṁ na mātā siṣakti.*
Yadeṣāṁ vṛṣṭirasarji.

Just as the mother cow hastens to the calf, overflowing with milk, just as the mother suckles her baby, so does the bright blazing lightning, roaring and raining powers of the winds, bless the living beings

when the showers released by them fall upon the thirsty earth.

दिवा॑ चि॒त्तमः॑ कृण्वन्ति प॒र्जन्ये॑नादवा॒हेन॑।
यत्पृ॑थि॒वीं व्यु॒न्दन्ति॑॥ ९॥

9. *Divā cittamaḥ kṛṇvanti parjanyenodavāhena.*
Yat pṛthivīṁ vyundanti.

When the winds overflood the earth with showers of rain from the dense clouds overladen with vapours of water, they overcast even the bright day with darkness deep as that of the night.

अध॑ स्व॒नान्म॒रुता॒ विश्व॒मा सद्म॒ पार्थि॑वम।
अर॑जन्त॒ प मानु॑षाः॥ १०॥

10. *Adha svanānmarutāṁ viśvamā sadma pārthivam.*
Arejanta pra mānuṣāḥ.

And then by the roar of lightning winds the whole earth and the entire human world shake and tremble like a house built of clay.

मरु॑ता वी॒ळुपा॒णिभि॑श्चि॒त्रा राध॑स्वतीरनु॑।
या॒तमखि॑दयामभिः॥ ११॥

11. *Maruto vīḷupāṇibhiś citrā rodhasvatīranu.*
Yātema khidrayāmabhiḥ.

Maruts, lightning powers of the winds, wondrous forces of the nation, resistant and inviolable, march on with invincible arms by the irresistible paths (to your goal in sight).

स्थि॒रा वः॑ सन्तु न॒मया॒ रथा॒ अश्वा॑स एषाम।
सुसं॑स्कृता अ॒भीश॑वः॥ १२॥

12. *Sthirā vaḥ santu nemayo rathā aśvāsa eṣām.*
Susaṁskṛtā abhīśavaḥ.

Let the wheels of your chariots be strong and steady. May your chariots of horse and fire be strong by wind and electric energy. Let the reins and steering be very sensitive and sophisticated.

अच्छा॑ वदा॒ तना॑ गि॒रा ज॒राय॒ बह्म॑ण॒स्पति॑म।
अ॒ग्निं मि॒त्रं न द॑र्श॒तम॥ १३॥

13. *Acchā vadā tanā girā jarāyai brahmaṇaspatim.*
Agniṁ mitraṁ na darśatam.

Speak well with expansive words in detail for full understanding of power and energy to the brilliant scholar of the Vedas like a very very dear friend worth visiting again and again.

मि॒मी॒हि श्लाक॑मा॒स्य॑ प॒जन्य॑इव ततनः।
गाय॑ गाय॒त्रमु॒क्थ्य॑म॥ १४॥

14. *Mimīhi ślokamāsye parjanya iva tatanaḥ.*
Gāya gāyatramukthyam.

Receive the sacred words, fix them in your speech and mind, specify the sense, expand the knowledge, language and communication further as the cloud holds and expands the vapours of water. Sing and speak of the sacred knowledge extensively.

वन्द॑स्व॒ मारु॑तं ग॒णं त्व॒षं प॑न॒स्युम॒किण॑म।
अ॒स्म वृ॒द्धा अ॑स॒न्नि॒ह॥ १५॥

15. *Vandasva mārutaṁ gaṇaṁ tveṣaṁ panasyumarkiṇam. Asme vṛddhā asanniha.*

Honour the powers of the winds and Marut-group of nature and prana, brilliant, admirable and awful source of light and energy. Reverence the brilliant, dynamic scholars of light and energy rich in possibilities of growth and nourishment. Honour and respect power and these people so that great men may arise among us here.

Mandala 1/Sukta 39

Maruts Devata, Ghaura Kanva Rshi

प यदित्था परावतः शाचिन मानमस्यथ।
कस्य कत्वा मरुतः कस्य वपसा कं याथ कं ह धूतयः ॥ १ ॥

1. *Pra yadittha parāvataḥ śocirna mānamasyatha. Kasya kratvā marutaḥ kasya varpasā kaṁ yātha kaṁ ha dhūtayaḥ.*

Maruts, heroes of light and power, movers and shakers, just as the sun radiates its rays of light from afar, so by whose idea and purpose is it that you thus strike your light and weapons far off? By whose thought and action? By whose energy, strength and power? Who do you wish to reach? Who do you want to shake?

स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥ २ ॥

2. *Sthirā vaḥ santvāyudhā parāṇude vīḷū uta pratiṣkabhe. Yuṣmakamastu taviṣī panīyasī mā martyasya māyinaḥ.*

May your weapons be strong and steady to drive off the enemy, and strong and firm to stem the onslaught. May your forces be admirably intelligent and

resourceful. Let the cunning and wicked people have nothing such.

परा॑ ह॒ यत्स्थि॒रं ह॒थ नरा॑ व॒तय॑था गु॒रु । वि या॑थन व॒निन॑: पृथि॒व्या व्याशा॒: पव॑तानाम ॥ ३ ॥

3. *Parā ha yatsthiraṁ hatha naro vartayathā guru. Vi yāthana vaninaḥ pṛthivyā vyāśāḥ parvatānām.*

Men of heroic character as the winds, whatever stands unmoved and inflexible against you, move and throw off. Whatever is dense and impenetrable, break through and scatter. Like rays of light and currents of winds, go round the earth in all directions, reach the clouds and cross over the mountains unto the skies.

न॒हि व॒: शत्रु॑र्विविद॒ अधि॒ द्यवि॒ न भूम्यां रिशादसः ।
यु॒ष्माक॑मस्तु॒ तवि॑षी॒ तना॑ यु॒जा रुद॑त्सा॒ नू चि॑दा॒धृष॑ ॥ ४ ॥

4. *Nahi vaḥ śatrurvivide adhi dyavi na bhūmyāṁ riśādasaḥ. Yuṣmākamastu taviṣī tanā yujā rudrāso nū cidādhṛṣe.*

Scourge of wrong and enemies of injustice, no enemy will stand against you on earth or on high in the light of your justice and rectitude. May your forces be blazing brilliant, wide and expansive, expert and well-provided with weapons and equipment for your struggle and battles for life and humanity.

प व॑पयन्ति॒ पव॑ता॒न्वि वि॑ञ्चन्ति॒ वन॒स्पती॑न ।
पा आ॑रत मरुता दु॒मदा॑इव॒ दवा॑स॒: सव॑या वि॒शा ॥ ५ ॥

5. *Pra vepayanti parvatānvi viñcanti vanaspatīn. Pro ārata maruto durmadā iva devāsaḥ sarvayā viśā.*

Just as Maruts, the winds, shake up the mountains, scatter the clouds and uproot the trees, so you, brave heroes, intelligent, brilliant and creative, together with all the people, throw off the evil and the wicked like drunkards lost in intoxication.

उपा॒ रथे॑षु पृष॑तीरयुग्ध्वं॒ पष्टि॑वहति॒ राहि॑तः । आ वा॒ यामा॑य पृथि॒वी चि॑दश्रा॒दबी॑भयन्त॒ मानु॑षाः ॥ ६ ॥

6. *Upo ratheṣu pṛṣatīrayugdhvaṁ praṣṭirvahati rohitaḥ. Ā vo yāmāya pṛthivī cidaśrodabībhayanta mānuṣāḥ.*

For your travel on earth and in the sky, yoke to your chariot horses fast as winds. Let the red fire with the mist be the leader in front as motive power of the carrier. Let the earth hear the boom and people feel fear and awe.

आ वा॑ म॒ ऊ तना॑य॒ कं रुद्रा॒ अवा॑ वृणीमहे । गन्ता॑ नू॒नं ना व॑सा॒ यथा॑ पु॒रत्था क॑ण्वा॑य बि॒भ्युषे॑ ॥ ७ ॥

7. *Ā vo makṣū tanāya kaṁ rudrā avo vṛṇīmahe. Gantā nūnaṁ no'vasā yathā puretthā kaṇvāya bibhyuṣe.*

O Rudras, heroes of might and rectitude, we choose comfort and well-being for you and for posterity. We choose freedom and security for ourselves and for the man of knowledge and wisdom. And we call upon you for safety, security and well-being. Come soon with protection and freedom for us all as you came ever before post-haste for the protection and progress of the wise suppressed in fear.

यु॒ष्मषि॑ता मरुता॒ मत्य॑षित॒ आ या॒ ना॒ अभ्व॒ इष॑त ।
वि तं यु॑यात॒ शव॑सा॒ व्याज॑सा॒ वि यु॒ष्माका॑भिरू॒तिभिः॑ ॥ ८ ॥

8. *Yuṣmeṣito maruto martyeṣita ā yo no abhva īṣate. Vi tam̐ yuyota śavasā vyojasā vi yuṣmākābhi-rūtibhiḥ.*

Maruts, veterans of knowledge and heroes of might and right, if the monstrous enemy whom you would wish to subdue and whom the people wish to suppress attacks us, then with your valour and splendour and with your means of protection and promotion for us, ward him off.

असा॑मि॒ हि प॑यज्यव॒: कण्वं॒ द॒द प॑चतसः ।
असा॑मिभिमरुत॒ आ न॑ ऊ॒तिभि॒गन्ता॑ वृ॒ष्टिं न वि॒द्युत॑: ॥ ९ ॥

9. *Asāmi hi prayajyavaḥ kaṇvam̐ dada pracetasaḥ. Asāmibhirmaruta ā na ūtibhirgantā vṛṣṭim̐ na vidyutaḥ.*

Heroic yajakas, brilliant men of knowledge and wisdom, mighty heroes of the speed of winds, just as flashes of lightning bring showers of rain for us, so with spontaneous, unqualified and unreserved powers and protections give us peace, freedom and comfort, whole, complete and undisturbed. And to suppress the evil and the wicked, go to the man of wisdom and vision for light and guidance.

असा॒म्याजा॑ बिभृथा सुदा॒नव॒ा सा॑मि धू॒तय॒: शव॑: ।
ऋ॒षि॒द्विष॑ मरुतः परिम॒न्यव॒ इषुं॒ न सृ॑जत॒ द्विष॑म ॥ १० ॥

10. *Asāmyojo bibhṛthā sudānavo'sāmi dhūtayaḥ śavaḥ. Ṛṣidviṣe marutaḥ parimanyava iṣum̐ na sṛjata dviṣam.*

Heroes of the world powerful as the winds, movers and shakers of evil, overflowing with love and

charity, wield power and splendour whole and complete, undisturbed strength and valour, and just as men of righteous passion shoot the arrows at the enemy, so shoot at the enemy of the seer and his vision of knowledge and reality.

Mandala 1/Sukta 40

Brhaspati Devata, Ghaura Kanva Rshi

उत्तिष्ठ ब्रह्मणस्पत देवयन्तस्त्वमहे।
उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचा ॥ १ ॥

1. *Uttiṣṭha brahmaṇaspate devayantastvemahe. Upa pra yantu marutaḥ sudānava indra prāśūrbhavā sacā.*

Arise Brahmanaspati, Master of Divinity, seer blest and lord of universal knowledge. Lovers of Divinity, we approach you and pray. Let the Maruts, heroes of valour and splendour fast as winds and liberal men of yajnic charity come and march ahead. May Indra, lord of knowledge and power bless them with light and success.

त्वामिद्धि सहसस्पुत्र मर्त्य उपब्रूत धनेहित ।
सुवीर्यं मरुत आ स्वश्व्यं दधीत यो व आचके ॥ २ ॥

2. *Tvāmiddhi sahasasputra martya upabrute dhane hite. Suvīryaṁ maruta ā svaśvyaṁ dadhīta yo va ācake.*

Child of valour and victory, courage incarnate, tolerance and endurance, in the interest of wealth and well-being, people invoke and call upon you. Maruts, heroes of knowledge and divinity, whoever may sincerely invoke and call upon you to your satisfaction,

for him you bear the gift of heroic manliness and effective battle power and achievement.

पतु ब्रह्मणस्पतिः प द्रव्यतु सूनृता। अच्छा वीरं नर्यं पङ्क्तिराधसं दवा यज्ञं नयन्तु नः ॥ ३ ॥

3. *Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñaṁ nayantu naḥ.*

May the lord of divine knowledge move forward. May the lady scholar of divine truth and law move forward. May the generous and brilliant men of yajna carry and conduct our yajnas of the achievement of manly heroes for five-fold gifts of wealth and well-being.

या वाघत ददाति सूनरं वसु स धत्त अक्षिति श्रवः।
तस्मा इळां सुवीरामा यजामह सुपतूतिमनेहसम ॥ ४ ॥

4. *Yo vāghate dadāti sūnaraṁ vasu sa dhatte akṣiti śravaḥ. Tasmā iḷāṁ suvīrāmā yajāmahe supratūrtimanehasam.*

The man who gives to the scholar of divinity and the high-priest of yajna wealth by which noble people arise commands imperishable honour and fame. For him we pray and work for the gift of divine speech and sacred earth, inviolable, holy and instantly productive, which creates and raises noble heroes.

प नूनं ब्रह्मणस्पतिमन्त्रं वदत्युक्थ्यम। यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥ ५ ॥

5. *Pra nūnaṁ brahmaṇaspatirmantraṁ vadatyukthyam. Yasminnindro varuṇo mitro aryamā devā okāṁsi cakrire.*

Surely the master of divinity and high-priest of yajna and Vedic speech chants the celebrated hymns of the Lord of the Universe in whose infinite presence Indra (electric energy), Varuna (sun, moon and oceans, etc.), Mitra (prana energy), Aryama (winds) and other divine powers of nature such as earth find their abode and sustenance.

तमिद्वाचमा विदथेषु शम्भुवं मन्त्रं देवा अनेहसम ।
इमां च वाचं पतिहयथा नरा विश्वद्वामा वो अश्नवत ॥ ६ ॥

6. *Tamidvocemā vidatheṣu śambhuvaṁ mantraṁ devā anehasam. Imāṁ ca vācaṁ pratiharyathā naro viśvedvāmā vo aśnavat.*

Noble and generous people, in yajnas and holy congregations, if we chant that sacred blissful and imperishable mantra of science and divine mystery of Veda, and you, O men and women, if you receive, realise and follow this holy speech in action, it would bring you all the splendid wealth of the world.

का देवयन्तमश्नवज्जनं का वृक्तबर्हिषम ।
पप्रदाश्वान्पस्त्याभिरस्थिता न्तर्वावत्क्षयं दधे ॥ ७ ॥

7. *Ko devayantamaśnavajjanaṁ ko vṛktabarhiṣam. Pra pra dāśvān pastyābhirasthitā'ntarvāvat kṣayaṁ dadhe.*

Who would reach the man of divine love? Who would go to the man of yajna who has collected the holy grass for the vedi? Who is the generous giver that finds a settled home with noble presences on open airy land and holds the fort? (Answer: Brahmanaspati).

उप॑ ॒त्रं पृ॑ञ्चीत ह॒न्ति राज॑भिर्भ॒य चि॑त्सु॒ ॒तिं द॑धे।
नास्य॑ व॒ता न त॑रु॒ता म॑हाध॒न नार्भ॑ अस्ति व॒जिण॑ः ॥ ८ ॥

8. *Upa kṣatraṁ pṛñcīta hanti rājabhirbhaye citsukṣitiṁ dadhe. Nāsya vartā na tarutā mahādhane nārbhe asti vajriṇaḥ.*

Brahmanaspati consolidates the ruling power. With warriors and statesmen he eliminates the enemies. In a state of fear and challenge he maintains his cool constancy. Wielder of the thunderbolt as he is, none can turn him, none can defeat even in the greatest battle. In little skirmishes? No question.

Mandala 1/Sukta 41

Varuna, Mitra, Aryama, Adityah, Devata, Ghaura Kanva Rshi

यं र ॑न्ति पच॑तसा॒ वरु॑णा मि॒त्रा अ॑य॒मा।
नू चि॒त्स द॑भ्यत॒ जन॑ः ॥ १ ॥

1. *Yaṁ rakṣanti pracetaso varuṇo mitro aryamā. Nū citsa dabhyate janaḥ.*

The man whom Prachetas, men of knowledge and wisdom, Varuna, distinguished and meritorious man, Mitra, friend of all, Aryama, man of justice, all these protect and advance (is really strong). Can he ever be hurt, bullied or suppressed? No!

यं बा॒हुत॑व॒ पिप॑ति॒ पान्ति॒ मर्त्यँ॑ रि॒षः।
अरि॑ष्टः सव॑ एधत ॥ २ ॥

2. *Yaṁ bāhuteva piprati pānti martyaṁ riṣaḥ. Ariṣṭaḥ sarva edhate.*

Those men whom Varuna and others support and protect against the violent as if with the force of their own arms advance and grow in life safe and secure.

वि दुगा वि द्विषः पुरा घ्नन्ति राजान एषाम।
नयन्ति दुरिता तिरः ॥ ३ ॥

3. *Vi durgā vi dviṣaḥ puro ghnanti rājāna eṣām.*
Nayanti duritā tiraḥ.

Brilliant rulers and others who shine, rout the forts and cities of these enemies and cast off all evil and suffering far away.

सुगः पन्था अनृ क्षर आदित्यास ऋतं यत।
नात्रावखादो अस्ति वः ॥ ४ ॥

4. *Sugaḥ panthā anṛkṣara ādityāsa ṛtaṁ yate.*
Nātrāvakhādo asti vaḥ.

Adityas, men of divine brilliance, the path of those who go by truth and divine law is straight and simple. For you too (who are dedicated to Divinity and universal truth) there is no fear or danger.

यं यज्ञं नयथा नर आदित्या ऋजुना पथा।
प वः स धीतय नशत ॥ ५ ॥

5. *Yaṁ yajñaṁ nayathā nara ādityā ṛjunā pathā.*
Pra vaḥ sa dhītaye naśat.

Adityas, heroes of light and the law, people of the land, the yajna of creation and development which you carry forward by the path of truth and piety for knowledge, science and art must not disappear from the scene.

स रत्नं मत्या वसु विश्वं ताकमुत त्मना।
अच्छा गच्छत्यस्तृतः ॥ ६ ॥

6. *Sa ratnaṁ martyo vasu viśvaṁ tokamuta tmanā. Acchā gacchatyastṛtaḥ.*

The man of invincible love and non-violence by his very mind and soul gets the wealth and jewels of the world and very dear lovely children.

कथा राधाम सखायः स्तामं मित्रस्यार्यम्णः।
महि प्सरा वरुणस्य ॥ ७ ॥

7. *Kathā rādhāma sakhāyaḥ stomaṁ mitrasyāryamṇaḥ. Mahi psaro varuṇasya.*

Friends, how shall we realise in truth of fact the great celebration we offered for the power and glory of Mitra, friend of the people, Aryama, lord of justice, and Varuna, highest leader of our choice, and how shall we achieve the high standard of our comfort and well-being?

मा वा घ्नन्तं मा शपन्तं पति वाच दवयन्तम।
सुम्निरिद्व आ विवास ॥ ८ ॥

8. *Mā vo ghnantaṁ mā śapantaṁ prati voce devayantam. Sumnairidva ā vivāse.*

Friends, I must not even speak to the man who hurts or curses you. In stead, I must love and serve the man who feels divine love for you and wishes you well all comfort and joy.

चतुरश्चिद्ददमानाद्विभीयादा निधाताः।
न दुरुक्ताय स्पृहयत ॥ ९ ॥

9. *Caturaścid dadamānād bibhīyādā nidhātoḥ.*
Na duruktāya spṛhayet.

Trust not, fear the man who gives you four: hurt, curse, pain and depression. Off with the thief, the encroacher and misappropriator. Love not one who speaks evil.

Feel reverence and awe, without fear, for the man who gives you four: Dharma, Artha (wealth), Kama (fulfilment), Moksha (ultimate freedom). Respect the parent. Love not the man of evil tongue.

Mandala 1/Sukta 42

Pusha Devata, Ghaura Kanva Rshi

सं पूष ाध्वनस्तिर व्यंहा विमुचा नपात।
स वा दव प णस्पुरः॥ १॥

1. *Saṁ pūṣannadhvanastira vyaṁho vimuco napāt.*
Sakṣvā deva pra ṇaspuraḥ.

Pusha, lord giver of nourishment and growth, lord imperishable, brilliant and generous, cross over through the paths of life and help us cross. Free us from sin and evil, join us and guide us to move forward.

या नः पूष ाघा वृका दुःशव आदिदशति।
अप स्म तं पथा जहि॥ २॥

2. *Yo naḥ pūṣannagho vṛko duḥśeva ādideśati.*
Apa sma taṁ patho jahi.

Pusha, lord of physical, moral, spiritual and intellectual nourishment, whoever be the sinner, the thief, the malignant enemy that orders us to be off from

the right path, remove him from the path.

अप॒ त्यं प॑रिप॒न्थिनं मुषी॒वाणं हु॒र॒श्चित॑म।
दू॒रमधि॑ स्रु॒तर॑ज॥ ३॥

3. *Apa tyaṁ paripanthinaṁ muṣīvāṇaṁ huraścitam.*
Dūramadhi sruteraja.

Pusha, saviour and protector lord, remove and throw off far from our path that highway man, that robber, who lies in ambush waiting to rob us.

त्वं तस्य॑ द्वया॒विना॒ घशंसस्य॒ कस्य॑ चित।
प॒दाभि ति॑ष्ठ॒ तपु॑षिम॥ ४॥

4. *Tvaṁ tasya dvayāvino'ghaśaṁsasya kasya cit.*
Padābhi tiṣṭha tapuṣim.

Pusha, whosoever the sinner, thief or robber, overt or covert, suppress, and keep his oppressive force under foot.

आ तत्ते॑ दस्र मन्तु॒मः पूष॒ न्वां॑ वृणीमह।
यने॑ पि॒तॄनचो॑दयः॥ ५॥

5. *Ā tat te dasra mantumaḥ pūṣannavo vṛṇīmahe.*
Yena pitṝnacodayaḥ.

Pusha, wondrous destroyer of evil, generous saviour and protector, lord of knowledge, we pray for your love, grace and protection by which you inspire and enlighten our parents and seniors (to follow the right path).

अधा॑ ना विश्वसाभग॒ हिर॑ण्यवाशीमत्तम।
धना॑नि सु॒षणा॑ कृधि॥ ६॥

6. *Adhā no viśvasaubhaga hiraṇyavāśīmattama.*
Dhanāni suṣaṇā kṛdhi.

Pusha, lord of universal good fortune, generous giver of the light of knowledge and golden lustre of honour, create for us and bless us with liberal gifts of wealth of knowledge, prosperity and well-being.

अति नः सश्चता नय सुगा नः सुपथा कृणु।
पूषन्निह क्रतुं विदः ॥ ७ ॥

7. *Ati naḥ saścato naya sugā naḥ supathā kṛṇu.*
Pūṣanniha kratuṁ vidaḥ.

Pusha, lord of light and enlightenment, save us from the enemy, take us far on way to knowledge by the simplest noble path. Let us have the light and vision of good yajnic action.

अभि सूयवसं नय न नवज्वारा अध्वने।
पूषन्निह क्रतुं विदः ॥ ८ ॥

8. *Abhi sūyavasaṁ naya na navajvāro adhvane.*
Pūṣanniha kratuṁ vidaḥ.

Pusha, lord of growth and advancement, take us to the land of manna, beauty and joy. No new obstacles, no sufferance on the way. And then know the noble acts (we do in the new land).

शग्धि पूधि प यंसि च शिशीहि प्रास्युदरम।
पूषन्निह क्रतुं विदः ॥ ९ ॥

9. *Śagdhi pūrdhi pra yaṁsi ca śiśīhi prāsyudaram.*
Pūṣanniha kratuṁ vidaḥ.

Pusha, you are the power and the glory. Give us

strength and power. Give us fulfilment. Give us the wealth of life. You are the light and peace. Give us peace and lustre. Give us plenty of food to our satisfaction and delight. Know our battles of action.

न पूषणं मथामसि सूक्तैरभि गृणीमसि।
वसूनि दस्ममीमहे॥ १०॥

10. *Na pūṣaṇaṁ methāmasi sūktairabhi gṛṇīmasi. Vasūni dasmamīmahe.*

We don't fight Pusha, generous lord giver, sustainer and ruler of the world. We celebrate him in sacred songs. We pray to the generous lord for the wealths of life.

Mandala 1/Sukta 43

Rudra, Mitra, Varuna, Soma, Devatah, Ghaura Kanva Rshi

कद रुदाय प्रचेतसे मीळ्हुष्टमाय तव्यसे।
वोचेम शन्तमं हृदे॥ १॥

1. *Kad rudrāya pracetase mīḷ huṣṭamāya tavyase. Vocema śantamaṁ hṛde.*

When shall we sing hymns of peace and bliss most soothing in celebration of the glory of Rudra, lord of justice and mercy, omniscient, most generous, omnipotent and dearest ever present in the heart?

(With a little modification of meaning, the mantra applies to the soul and to Vayu, universal energy as well as prana energy of life. Rudra stands for Isvara, jiva and vayu/prana.)

यथा॑ ना॒ अदि॑तिः कर॒त्पश्व॒ नृभ्या॒ यथा॒ गव॑।
यथा॑ ता॒काय॑ रु॒दिय॑म ॥ २ ॥

2. *Yathā no aditiḥ karat paśve nṛbhyo yathā gave.*
Yathā tokāya rudriyam.

Just as Aditi, mother, does good to the child, the shepherd to his animals, the ruler to his people, the master to the cows, so, we pray, may Rudra, lord of life and energy, grant us kindness and grace.

यथा॑ ना मि॒त्रा वरु॑णा॒ यथा॑ रु॒दश्चिक॑तति।
यथा॒ विश्व॑ स॒जाष॑सः ॥ ३ ॥

3. *Yathā no mitro varuṇo yathā rudraściketati.*
Yathā viśve sajoṣasaḥ.

Just as Mitra, universal friend and breath of life, Varuna, lord omniscient and the teacher, Rudra, lord of love and justice, and all friends of life and common humanity energise and enlighten us, so may all the teachers of the earth give us the light and energy of life.

गा॒थप॑तिं म॒धप॑तिं रु॒दं जला॑षभषजम।
तच्छं॒याः सु॒म्नमी॑महे ॥ ४ ॥

4. *Gāthapatiṁ medhapatiṁ rudraṁ jalāṣabheṣajam. Tacchaṁyoḥ sumnamīmahe.*

We pray to gathapati, lord protector of hymns and celebrants, medhapati, lord protector and promoter of yajnas, jalashabheshajam, universal balm of life, and Rudra, lord of life, love and justice for the bliss of peace and ultimate freedom.

यः शुकइ॑व॒ सूया॒ हिर॑ण्यमिव॒ राच॑त।
श्रेष्ठा॑ दे॒वानां॑ वसु॑ः ॥ ५ ॥

5. *Yaḥ śukra iva sūryo hiraṇyamiva rocate.*
Śreṣṭho devānāṁ vasuḥ.

Rudra, lord of love and justice and the ruling power of humanity, who shines like the refulgence of pure light, who blazes like the sun and pleases like the beauty of gold, is the highest of the generous and brilliant, and he is the haven and abode of the living beings on earth.

शं नः॑ कर॒त्यर्व॑त सु॒गं मे॒षाय॑ मे॒ष्य॑।
नृभ्या॒ नारि॑भ्या॒ गव॑ ॥ ६ ॥

6. *Śaṁ naḥ karatyarvate sugaṁ meṣāya meṣye.*
Nṛbhyo nāribhyo gave.

Rudra, lord of the world, ruler, healer and teacher may, we pray, bring good health, peace and well-being to our horses, sheep and goats, men and women, cows and our mind and sense and to the earth and the environment.

अ॒स्म सो॑म॒ श्रिय॒मधि॒ नि ध॑हि श॒तस्य॑ नृ॒णाम।
महि॒ श्रव॑स्तुविनृ॒म्णम ॥ ७ ॥

7. *Asme soma śriyamadhi ni dhehi śatasya nṛṇām.*
Mahi śravastuvinṛmṇam.

Rudra, lord ruler of the world, Soma, joyous, kind and beatific, bring us and establish over the earth wealth and beauty, honour and fame, dignity and grandeur of a high exciting kind and quality for all the hundred orders of humanity.

मा नः सामपरिबाधा मारातया जुहुरन्त।
आ न इन्दा वाजं भज॥ ८॥

8. *Mā naḥ somaparibādho mārātayo juhuranta.*
Ā na indo vāje bhaja.

Lord of beauty and dignity, may the enemies of peace and prosperity and the agents of poverty and adversity never be able to challenge us. Help us and strengthen us in the struggle for peace, prosperity and dignity.

यास्ते प्रजा अमृतस्य परस्मिन्धामन्नृतस्य ।
मूर्धा नाभा स म वन आभूषन्तीः साम वदः ॥ ९॥

9. *Yāste prajā amṛtasya parasmin dhāmannṛtasya.*
Mūrdhā nābhā soma vena ābhūṣantīḥ soma vedaḥ.

Soma, lord of peace and prosperity, Vena, blessed presence of beauty and grace, these are your people trying to reach the prime centre of immortal truth and law. Know these, love these, and help them reach and abide in the highest heaven of joy.

Mandala 1/Sukta 44

Agni Devata, Praskanva Kanva Rshi

अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य ।
आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः॥ १॥

1. *Agne vivasvaduṣasaścitraṁ rādho amartya. Ā dā-*
śuṣe jātavedo vahā tvamadyā devāṅ uṣarbudhaḥ.

Agni, lord of life, blazing as the sun, immortal, omniscient of things born, for the man of charity who

has surrendered himself to you, you bring today wonderful wealth of the dawn, and let the yogis and blessings of nature awake at the dawn.

जुष्टो॒ हि दू॒ता असि॑ हव्य॒वाह॒ना॒ग्ने र॒थीर॑ध्व॒राणा॑म ।
स॒जूर॒श्विभ्या॑मु॒षसा॑ सु॒वीय॑म॒स्मे धे॑हि॒ श्रवो॑ बृ॒हत ॥ २ ॥

2. *Juṣṭo hi dūto asi havyavāhano'gne rathīradhvarāṇām. Sajūraśvibhyāmuṣasā suvīryamasme dhehi śravo bṛhat.*

Agni, ruling lord of light and the world, invoked and lighted, you are the blazing catalyst and carrier of yajnic materials offered and fragrances received. You are the leading chariot hero of the world's yajnic acts of love and creation. Friend of the Ashvins, sun and moon, water and air, working with the complementary powers of nature, friend and companion of ours too, bring us noble strength and valour, bless us with universal honour and fame.

अ॒द्या दू॒तं वृ॑णीमह॒ वसु॑म॒ग्निं पु॑रुपि॒रिय॑म ।
धू॒मके॑तुं॒ भार्॑जीकं॒ व्यु॑ष्टिषु य॒ज्ञाना॑मध्वर॒श्रिय॑म ॥ ३ ॥

3. *Adyā dūtaṁ vṛṇīmahe vasumagniṁ purupriyam. Dhūmaketuṁ bhārjīkaṁ vyuṣṭiṣu yajñānām adhvaraśriyam.*

Today we choose to invoke, invite and light up Agni, lord of light and life and knowledge, leader of the dynamics of existence, homely sustainer of all and giver of wealth, darling of everybody, moving with the flag of smoke in dazzling flames of light, and giving us brilliant success and glory in the holy yajnas of our heart's desire.

श्रेष्ठं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुषे ।
द्वाँ अच्छा यातवे जातवेदसमग्निमीळे व्युष्टिषु ॥ ४ ॥

4. *Śreṣṭhaṁ yaviṣṭhamatithiṁ svāhutaṁ juṣṭaṁ janāya dāśuṣe. Devāň acchā yātave jātaveda-sam agnimīḷe vyuṣṭiṣu.*

In the lights of the dawn of desire and to reach the holy splendours of Divinity, I invoke, worship and serve Agni, lord of light and life and universal knowledge, best and youngest holy light, loving, burning and ever on the move as a blessing for the man of faith and charity with surrender to the Lord.

स्तविष्यामि त्वामहं विश्वस्यामृत भाजन।
अग्ने त्रातारममृतं मियध्य यजिष्ठं हव्यवाहन॥ ५ ॥

5. *Staviṣyāmi tvāmahaṁ viśvasyāmṛta bhojana. Agne trātāram amṛtaṁ miyedhya yajiṣṭhaṁ havyavāhan.*

Agni, self-refulgent lord of creation, eternal and imperishable, sustainer of the universe, holiest of the holy and giver of highest gifts of yajna, I shall ever sing in celebration of your glory as the eternal saviour and protector of the world and the worthiest object of worship in yajna.

सुशंसा बाधि गृणत यविष्ठ्य मधुजिह्वः स्वाहुतः।
पस्कण्वस्य पतिरन्नायुर्जीवसे नमस्या दव्यं जनम॥ ६ ॥

6. *Suśaṁso bodhi gṛṇate yaviṣṭhya madhujihvaḥ svāhutaḥ. Praskaṇvasya pratirannāyurjīvase namasyā daivyaṁ janam.*

Agni, lord of light and universal knowledge,

youngest ever young, universally celebrated you are, honey tongued, invoked and deeply honoured, protecting the life of the wise for the joy of living, worthy of obedience and obeisance, save the man of divinity and bless the celebrant with enlightenment.

हातारं विश्ववेदसं सं हि त्वा विश इन्धते।
स आ वह पुरुहूत पचेतसाग्ने देवाँ इह द्रवत॥ ७॥

7. *Hotāraṁ viśvavedasaṁ saṁ hi tvā viśa indhate.*
Sa ā vaha puruhūta pracetaso'gne devāň iha dravat.

Agni, lord of light and life, ruler of the world, the people invoke, kindle and honour you, lord omniscient and high-priest of cosmic yajna. Lord universally celebrated, let the brilliancies of nature and humanity come and bless us here straight at the earliest and fastest. Let the wise scholars come and bless us.

सवितारमुषसमश्विना भगमग्निं व्युष्टिषु क्षपः।
कण्वासस्त्वा सुतसोमास इन्धते हव्यवाहं स्वध्वर॥ ८॥

8. *Savitāram uṣasam aśvinā bhagamagniṁ vyuṣṭiṣu kṣapaḥ. Kaṇvāsastvā sutasomāsa indhate havyavāhaṁ svadhvara.*

Agni, lord of light, high-priest of great yajnas, wise scholars, and those who have distilled the soma essence of life in their visions of light and life's joy, invoke, study and develop the powers and blessings of Savita, inspiring light of the sun, the dawn, the Ashvins, water and air, Bhaga, universal vitality and majesty of divine nature, Agni, energy of heat, light and electricity, the nights and showers of peace, and yajna which is the harbinger of all the blessings of life and its wealth.

पतिर्ह्यध्वराणामग्ने दूता विशामसि ।
उषर्बुध आ वह सोमपीतय देवाँ अद्य स्वर्दृशः ॥ ९ ॥

9. *Patirhyadhvarāṇāmagne dūto viśamasi.*
Uṣarbudha ā vaha somapītaye devāṅ̃ svardṛśaḥ.

Agni, lord of light and knowledge, protector and promoter of the noblest yajnic acts of humanity, you are the conscience of the people and harbinger of joy for them. Bring here the brilliancies of nature and humanity who wake up with the dawn. They have the vision of light and heaven. Let them come for participation in the celebration of soma-success of the yajna.

अग्ने पूर्वा अनूषसो विभावसो दीदेथ विश्वदर्शतः ।
असि ग्रामेष्वविता पुरोहितो ऽसि यज्ञेषु मानुषः ॥ १० ॥

10. *Agne pūrvā anūṣaso vibhāvaso dīdetha viśvadarśataḥ. Asi grāmeṣvavitā purohito'si yajñeṣu mānuṣaḥ.*

Agni, blazing lord of light and knowledge, you are the leading light of the world. You shine before, with, and after the dawns. You are the protector of life in human habitations. You are the image and life of the people and the leader and high-priest in their yajnas from the family yajna upto the world programmes of creation, so human, sacred and divine.

नि त्वा यज्ञस्य साधनमग्ने होतारमृत्विजम ।
मनुष्वद्देव धीमहि प्रचेतसं जीरं दूतममर्त्यम ॥ ११ ॥

Ni tvā yajñasya sādhanamagne hotāramṛtvijam.
Manuṣvad deva dhīmahi pracetasaṁ jīraṁ dūtamamartyaṁ.

Agni, lord of light and life, you are the ultimate cause, means and end of universal yajna, the high-priest and the yajaka. Lord of brilliance, we constantly perceive, reflect, and meditate on you, worship and internalise you as a very human presence, inspiring, dynamic, illuminating and imperishable.

यद्दे॒वानां मित्रमहः पु॒राहि॒ता न्तरा॒ यासि॑ दू॒त्यं॑म ।
सिन्धो॑रिव॒ प्रस्व॑नितास ऊ॒मया॒ ग्रभा॑जन्त अ॒चय॑ः ॥ १२ ॥

12. *Yad devānāṁ mitramahaḥ purohito'ntaro yāsi dūtyam. Sindhoriva prasvanitāsa ūrmayo'gnerbhrājante arcayaḥ.*

Lord of light, you are the greatest friend of the brilliant men of knowledge and vision, morning call of the high-priest in the mind, leading light of the voice divine, and the invitation to live by the yajna fire. And the flames of fire blaze like the rolling waves of the sea (at the dawn).

श्रु॒धि श्रु॑त्कर्ण॒ वह्नि॑भिर्देव॒ैरग्ने॒ स॒यावं॑भिः । आ सी॑दन्तु ब॒र्हिषि॑ मि॒त्रा अ॑र्य॒मा पा॑त॒यावा॑णा अध्व॒रम ॥ १३ ॥

13. *Śrudhi śrutkarṇa vahnibhirdevairagne sayāvabhiḥ. Ā sīdantu barhiṣi mitro aryamā prātaryāvāṇo adhvaram.*

Listen lord, you have the ear, listen to the constant crackle of the blazing flames of fire within. Come Mitra, friends of humanity, come Aryama, powers of justice, come moving travellers to the house of yajna, join the sacred cause of love and non-violence and sit on the holy grass around the vedi-fire.

शृण्वन्तु स्तामं मरुतः सुदानवो ग्निजिह्वा ऋतावृधः ।
पिबतु सोमं वरुणो धृतव्रतो श्विभ्यामुषसा सजूः ॥ १४ ॥

14. *Śraṇvantu stomaṁ marutaḥ sudānavo'gnijihvā ṛtāvṛdhaḥ. Pibatu somaṁ varuṇo dhṛtavrato'-śvibhyāmuṣasā sajūḥ.*

Listen to the songs of celebration, Maruts, heroes of the human nation moving at the speed of winds, generous, brilliant as flames of fire and rising in the realms of universal yajna of the divine laws of life and truth. Let Varuna, highest powers of nature and humanity, committed to universal laws, come with the lovely dawn and the Ashvins, complementary currents of life's energy, and participate in the joys of yajna.

Mandala 1/Sukta 45

Agni, Devah Devatah, Praskanva Kanva Rshi

त्वमग्न वसूँरिह रुदाँ आदित्याँ उत ।
यजा स्वध्वरं जनं मनुजातं घृतपुषम ॥ १ ॥

1. *Tvamagne vasūňriha rudrāň ādityāň uta.*
Yajā svadhvaraṁ janaṁ manujātaṁ ghṛtapruṣam.

Agni, lord of light and knowledge, sagely scholar of wisdom and piety, bring together into this yajna of love and non-violence the people, children of reflective humanity, who sprinkle the vedi with holy water and offer ghee into the fire. Bring together the celibate scholars of twenty four, thirty six and forty eight years discipline and perform yajna in honour of the Vasus, eight abodes of life in nature, Rudras, eleven vitalities of life, and Adityas, twelve phases of the yearly round of the sun.

श्रुष्टीवाना हि दाशुषे दवा अग्ने विचेतसः ।
तान रोहिदश्व गिवणस्त्रय्यस्त्रिंशतमा वह ॥ २ ॥

2. *Śruṣṭīvāno hi dāśuṣe devā agne vicetasaḥ.*
Tān rohidaśva girvaṇastrayastriṁśatamā vaha.

Agni, lord of light, knowledge and power of the world, moving at lightning speed of the red flames of fire, bring here for the generous man of charity and brilliant piety the thirty-three divinities of the universe such as earth and vital airs which are givers of light and intelligence and which instantly bring up the blessings of life.

प्रियमेधवदत्रिवज्जातवदा विरूपवत ।
अङ्गिरस्वन्महिवत पस्कण्वस्य श्रुधी हवम ॥ ३ ॥

3. *Priyamedhavad atrivaj jātavedo virūpavat.*
Aṅgirasvanmahivrata praskaṇvasya śrudhī havam.

Agni, lord of existential knowledge, committed to the great laws of eternity, listen to the invocation and prayer of the man of intelligence and reason like a lord of beauteous wisdom, above ignorance, injustice and poverty, and free from physical, mental and spiritual want, a power of versatile form and present within as the breath of life.

महिकरव ऊतय प्रियमधा अहूषत ।
राजन्तमध्वराणामग्निं शुक्रेण शोचिषा ॥ ४ ॥

4. *Mahikerava ūtaye priyamedhā ahūṣata.*
Rājantam adhvarāṇām agniṁ śukreṇa śociṣā.

Great artists and men, who love intelligence,

industry and research for the sake of progress and protection, invoke, study and explain agni, fire and electricity, brilliant power of creative and constructive yajnic programmes blazing with instant energy.

घृताऽहवन सन्त्यऽमा उ ष्वु श्रुधीऽ गिरः ।
याभिः कण्वस्य सूनवा हवन्त वसऽ त्वा ॥ ५ ॥

5. *Ghṛtāhavana santyemā u ṣu śrudhī giraḥ.*
Yābhiḥ kaṇvasya sūnavo havante'vase tvā.

Agni, lord of light and knowledge, generous, receiving libations of ghee and waters, listen well to these voices of prayer with which the disciples of the distinguished genius of science invoke and serve you for the sake of protection.

त्वां चित्रश्रवस्तमऽ हवन्त विऽ शु जन्तवः ।
शाचिष्कंशं पुरुपियाऽग्नं हव्यायऽ वा हवे ॥ ६ ॥

6. *Tvāṁ citrasravastama havante vikṣu jantavaḥ.*
Śociṣkeśaṁ purupriyā'gne havyāya voḷhave.

Agni, lordly power of light and knowledge, most wondrous in fame and prosperity, flaming with flashes of lightning, widely loved and pursued, earnest men among people invoke, study and serve you for generous gifts of knowledge and power.

नि त्वा हातारमृत्विजं दधिरे वसुवित्तमम ।
श्रुत्कर्णं सपथस्तमं विपा अग्ने दिविष्टिषु ॥ ७ ॥

7. *Ni tvā hotāram ṛtvijaṁ dadhire vasuvittamam.*
Śrutkarṇaṁ saprathastamaṁ viprā agne diviṣṭiṣu.

Agni, power of light and knowledge, men of

genius invoke, install and kindle you in the holiest acts of yajna as the yajaka and high-priest, richest in gifts of prosperity, easy listener ever in readiness and widest in fame and possibility.

आ त्वा॒ विपा॑ अचुच्यवुः सु॒तसो॑मा अ॒भि प्रयः॑ ।
बृ॒हद्भा बिभ्र॑ता ह॒विरग्ने॒ मर्ता॑य दा॒शुषे॑ ॥ ८ ॥

8. *Ā tvā viprā acucyavuḥ sutasomā abhi prayaḥ.*
Bṛhad bhā bibhrato haviragne martāya dāśuṣe.

Agni, lord of blazing brilliance and treasure of wealth and knowledge, men of genius who have distilled soma, spirit of joy and meaning of life, from nature, bearing offers of yajna come to you for the sake of food and delight of living for the man of yajnic generosity.

पा॒त॒याव्ण॑ः सहस्कृत सामप॒याय॑ सन्त्य ।
इ॒हाद्य दव्यं॒ जनं॑ ब॒हिरा सा॑दया॒ वसो ॥ ९ ॥

9. *Prātaryāvṇaḥ sahaskṛta somapeyāya santya.*
Ihādya daivyaṁ janaṁ barhirā sādayā vaso.

Noble genius of light and knowledge, Agni, generous creator of strength, courage and endurance, holy shelter for the seekers, here and now institute the yajna and seat the lovers of divinity and morning pilgrims of yajna on the sacred grass to join the yajna for a drink of soma.

अ॒वाञ्चं॒ दव्यं॒ जन॒मग्न॒ य व॒ सह्॑तिभिः ।
अ॒यं साम॑ः सुदानव॒स्तं पा॑त ति॒राअ॑ह्न्यम ॥ १० ॥

10. *Arvāñcaṁ daivyaṁ janamagne yakṣva sahūtibhiḥ. Ayaṁ somaḥ sudānavastaṁ pāta tiroahnyam.*

Agni, fiery genius of yajna, welcome the lovers of divinity come up for the yajaka and conduct the yajna with joint invocations and libations into the holy fire. Generous creators of wealth and honour, this is the soma of delight and beauty earlier distilled in the day. Protect it, promote it and enjoy it.

Mandala 1/Sukta 46

Ashvinau Devate, Praskanva Kanva Rshi

एषा उषा अपूर्व्या व्युच्छति प्रिया दिवः ।
स्तुष वामश्विना बृहत ॥ १ ॥

1. *Eṣo uṣā apūrvyā vyucchati priyā divaḥ.*
Stuṣe vāmaśvinā bṛhat.

This glorious dawn, darling of the sun, shines forth from heaven and proclaims the day. Ashvins, harbingers of this glory, I admire you immensely — infinitely.

या दस्रा सिन्धुमातरा मनातरा रयीणाम ।
धिया देवा वसुविदा ॥ २ ॥

2. *Yā dasrā sindhumātarā manotarā rayīṇām.*
Dhiyā devā vasuvidā.

Ashvins, harbingers of the dawn, wonder-workers are they. Born of the oceans of space, they create the seas of morning mist. Faster than the mind, they bring wealths of the world. With intelligence and inspiration, they reveal the treasures of the Vasus, they are brilliant, generous, divine.

वच्यन्ता वां ककुहासा जूणायामधि विष्टपि ।
यद्वां रथा विभिष्पतात ॥ ३ ॥

4. *Vacyante vāṁ kakuhāso jūrṇāyāmadhi viṣṭapi.*
Yad vāṁ ratho vibhiṣpatāt.

Ashvins, harbingers of light, knowledge and wealth across the Vasus, scientists and technologists, veterans of vision and wisdom celebrate your achievement when your chariot flies like a bird into the ancient sky over the heavens.

हविषा जारा अपां पिपर्ति पपुरिनरा।
पिता कुटस्य चर्षणिः ॥ ४ ॥

4. *Haviṣā jāro apāṁ piparti papurirnarā.*
Pitā kuṭasya carṣaṇiḥ.

Ye men and women of the world, the sun, lover of the dawn, father, protector and illuminator of the tortuous paths and human habitations nourishes and promotes life with the consumption and creation of waters across the heavens over the earth.

आदारा वां मतीनां नासत्या मतवचसा।
पातं सोमस्य धृष्णुया ॥ ५ ॥

5. *Ādāro vāṁ matīnāṁ nāstyā matavacasā.*
Pātaṁ somasya dhṛṣṇuyā.

Ashvins, harbingers of light and destroyers of enemy forces, dedicated to truth and holy speech, defend your people and protect their peace and prosperity with confidence and daring courage.

या नः पीपरदश्विना ज्यातिष्मती तमस्तिरः।
तामस्म रासाथामिषम ॥ ६ ॥

6. *Yā naḥ pīparadaśvinā jyotiṣmatī tamastiraḥ .*
Tāmasme rāsāthāmiṣam.

Ashvins, harbingers of light and inspiration, like the dawn give us that light of heaven which may help us cross over beyond the night and darkness of life and bring us total fulfilment.

आ नो॑ नावा मती॒नां या॒तं पा॒राय॒ गन्त॑वे ।
युञ्जाथा॑मश्विना॒ रथ॑म ॥ ७ ॥

7. *Ā no nāvā matīnāṁ yātaṁ pārāya gantave.*
Yuñjāthāmaśvinā ratham.

Ashvins, harbingers of light, knowledge and power, design and prepare and bring us the chariot for the people to cross over land and sea and sky and reach their destination.

अ॒रित्रं॑ वां दि॒वस्पृ॑थु ती॒थ सिन्धू॑नां॒ रथः॑ ।
धि॒या यु॑युज्र इन्द॑वः ॥ ८ ॥

8. *Aritraṁ vāṁ divaspṛthu tīrthe sindhūnāṁ rathaḥ.*
Dhiyā yuyujra indavaḥ.

Ashvins, scientists and engineers, for crossing of the seas and skies to your destination, let your chariot and propulsion be elaborate and powerful by design and structure using water and fire power and electric and solar energy.

दि॒वस्क॑ण्वास॒ इन्द॑वा॒ वसु॒ सिन्धू॑नां प॒द ।
स्वं व॒विं कु॑ह॒ धित्सथः ॥ ९ ॥

9. *Divaskaṇvāsa indavo vasu sindhūnāṁ pade.*
Svaṁ vavriṁ kuha dhitsathaḥ.

Ashvins, eminent scholars, in the depths of the seas and over the rolling waves, in the rays of light and in the mists of waters, there is wealth and energy. And

where do you place the value of your own intelligence (in the design and structure of the chariot of your own choice)?

अभूदु भा उ अंशव हिरण्यं प्रति सूर्यः ।
व्यख्यज्जिह्वयासितः ॥ १० ॥

10. *Abhūdu bhā u aṁśave hiraṇyaṁ prati sūryaḥ.*
Vyakhyajjihvayāsitaḥ.

The light is for collection in focus. Sunlight so collected is an image of gold. And so collected and focussed, the light, otherwise free, uncontrolled and undirected, burns like a tongue of fire (as power).

अभूदु पारमतव पन्था ऋतस्य साधुया ।
अदर्शि वि स्रुतिर्दिवः ॥ ११ ॥

11. *Abhūdu pārametave panthā ṛtasya sādhuyā.*
Adarśi vi srutirdivaḥ.

The path of the laws of science and nature, as the path of Truth, is for simple and sure travel across the seas of existence to the cherished goal. See the flow of light divine from the doors of heaven.

तत्तदिदश्विनारवा जरिता पति भूषति ।
मद सामस्य पिपताः ॥ १२ ॥

12. *Tattadidaśvinoravo jaritā prati bhūṣati.*
Made somasya pipratoḥ.

Every worshipful seeker of knowledge, wisdom and power explores and supplements the paths of protection and progress in the business of life's joy created by the Ashvins (divinities of nature and humanity who are harbingers of light and inspiration).

वावसाना विवस्वति सामस्य पीत्या गिरा।
मनुष्वच्छंभू आ गतम॥ १३॥

13. *Vāvasānā vivasvati somasya pītyā girā.*
Manuṣvacchaṁbhū ā gatam.

Ashvins, blissful powers of nature and humanity, living and working in the light of the sun, come to us like our own men, bringing with you the love and protection of Soma, lord of happiness and glory, alongwith the voice of the Divine.

युवारुषा अनु श्रियं परिज्मनारुपाचरत।
ऋता वनथा अक्तुभिः॥ १४॥

14. *Yuvoruṣā anu śriyaṁ parijmanorupācarat.*
Ṛtā vanatho aktubhiḥ.

Ashvins, inspiring and protective powers of nature and humanity, ever on the move like the sun and moon, let the dawn of light and joy follow upon your beauty and glory. High-priests of truth and universal law, shine, illuminate and create the joy of life by nights and days.

उभा पिबतमश्विनाभा नः शमं यच्छतम।
अविद्रियाभिरूतिभिः॥ १५॥

15. *Ubhā pibatamaśvinobhā naḥ śarma yacchatam.*
Avidriyābhirūtibhiḥ.

Ashvins, powers of protection and inspiration, both of you drink the delight of life and protect its sanctity, and, with relentless actions and modes of defence, give us the peace and well-being of happy settlement.

Mandala 1/Sukta 47

Ashvinau Devate, Praskanva Kanva Rshi

अयं वां मधुमत्तमः सुतः सोम ऋतावृधा।
तमश्विना पिबतं तिरोअह्न्यं धत्तं रत्नानि दाशुषे ॥ १ ॥

1. *Ayaṁ vāṁ madhumattamaḥ sutaḥ soma ṛtāvṛdhā. Tamaśvinā pibataṁ tiroahnyaṁ dhattaṁ ratnāni dāśuṣe.*

Ashvins, brilliant powers like the sun and moon, promoters of light and truth, science and industry, this is the sweetest soma distilled for you so far till yesterday. Taste it and enjoy it and bring the jewels for the generous man of yajnic charity.

त्रिबन्धुरेण त्रिवृता सुपेशसा रथेना यातमश्विना ।
कण्वासो वां ब्रह्म कृण्वन्त्यध्वरे तेषां सु शृणुतं हवमं ॥ २ ॥

2. *Tribandhureṇa trivṛtā supeśasā rathenā yātama-śvinā. Kaṇvāso vāṁ brahma kṛṇvantya-dhvare teṣāṁ su śṛṇutaṁ havam.*

Ashvins, brilliant scholars of science and technology, come by three-stage, three armoured, beautifully structured chariot. The geniuses study and advance universal knowledge for you in scientific yajna. Listen to their prayers, accept their holy call.

अश्विना मधुमत्तमं पातं सोममृतावृधा।
अथाद्य दस्रा वसु बिभ्रता रथे दाश्वांसमुप गच्छतम ॥ ३ ॥

3. *Aśvinā madhumattamaṁ pātaṁ somamṛtāv-ṛdhā. Athādya dasrā vasu bibhratā rathe dāśvāṁsa-mupa gacchatam.*

Ashvins, powerful like the sun and wind,

extenders of the bounds of natural knowledge, taste and protect the sweetest soma of yajnic joy and prosperity of humanity. And, O destroyers of enemies, come to the generous man of charity, to-day, bearing in your charity the wealth of the world.

त्रिषधस्थ बर्हिषि विश्ववदसा मध्वा यज्ञं मिमिक्षतम ।
कण्वासा वां सुतसोमा अभिद्यवो युवां हवन्त अश्विना ॥ ४ ॥

4. *Triṣadhasthe barhiṣi viśvavedasā madhvā yajñaṁ mimikṣatam. Kaṇvāso vāṁ sutasomā abhidyavo yuvāṁ havante aśvinā.*

Ashvins, masters of universal knowledge and creators of the world's wealth, in the three-stage yajnic house of space—on the earth, across the skies and over the heavens—try to conduct and enrich the yajna with honeyed fragrances. Brilliant sages who have distilled the soma for you call you up to the heavens.

याभिः कण्वमभिष्टिभिः पावतं युवमश्विना ।
ताभिः ष्वस्माँ अवतं शुभस्पती पातं सोममृतावृधा ॥ ५ ॥

5. *Yābhiḥ kaṇvam abhiṣṭibhiḥ prāvataṁ yuvamaśvinā. Tābhiḥ ṣvasmāň avataṁ śubhaspatī pātaṁ somam ṛtāvṛdhā.*

Ashvins, universal harbingers of light and knowledge, defenders of good and promoters of Truth and Law, by the cherished plans and noble desires by which you protect and promote the sagely scholar, protect us too and promote the beauty and glory of the world.

सुदास दस्रा वसु बिभता रथ पृ ा वहतमश्विना ।
रयिं समुदादुत वा दिवस्पयस्म धत्तं पुरुस्पृहम ॥ ६ ॥

6. *Sudāse dasrā vasu bibhratā rathe pṛkṣo vahatamaśvinā. Rayiṁ samudrāduta vā divasparyasme dhattaṁ puruspṛham.*

Ashvins, harbingers of light and prosperity, destroyers of enemies, who ride the well-piloted chariot and bring wealth and abundance for the man of generosity, come bearing universally desired honour and excellence of wealth from the sea and sky and also from the heavens.

य ाॅसत्या परा॒वति॒ यद्वा॒ स्था अधि॑ तु॒वश॑ ।
अता॒ रथे॑न सु॒वृता॑ न॒ आ ग॑तं सा॒कं सूय॑स्य र॒श्मिभि॑: ॥ ७ ॥

7. *Yannāsatyā parāvati yadvā stho adhi turvaśe. Ato rathena suvṛtā na ā gataṁ sākaṁ sūryasya raśmibhiḥ.*

Ashvins, friends of truth and humanity, whether you live and operate far off in a distant place or you rule close by over noble people of dedication, all the same come by the beautiful flying chariot alongwith the rays of the sun.

अ॒वाञ्चा॑ वां॒ सप्त॑या ध्वर॒श्रिया॒ वह॑न्तु सव॒नदुप॑ ।
इषं॑ पृञ्चन्ता॑ सु॒कृत॑ सु॒दान॑व॒ आ ब॒र्हिः सी॑दतं नरा ॥ ८ ॥

8. *Arvāñcā vāṁ saptayo'dhvaraśriyo vahantu savanedupa. Iṣaṁ pṛñcantā sukṛte sudānava ā barhiḥ sīdataṁ narā.*

Ashvins, brilliant creative powers of humanity and nature, may your horses of the speed of the dawn bring you hither close to the beauties and glories of yajna in the sessions. Bearing food, energy and excellence for the generous people of noble yajnic action, come by

the chariot and grace the yajna on earth and in space.

तन॑ नासत्या ग॑तं॒ रथे॑न॒ सूय॑त्वचा। यन॒ शश्व॑दू॒हथु॑र्दा॒शुष॒ वसु॒ मध्व॒: सामं॑स्य पी॒तय॑ ॥ ९ ॥

9. *Tena nāsatyā gataṁ rathena sūryatvacā. Yena śaśvadūhathurdāśuṣe vasu madhvaḥ somasya pītaye.*

Ashvins, ever true and dedicated to the light of truth, come by that very chariot of sunbeams by which you always bear and bring the wealth of life for the man of charity, for the taste and protection of the honeyed soma of yajnic glory.

उ॒क्थभि॑र्॒वागव॑स पुरू॒वसू॑ अ॒कश्च॒ नि ह्व॑यामह ।
शश्व॒त्कण्वा॑नां॒ सद॑सि प्रि॒य हि कं॒ सामं॑ प॒पथु॑रश्विना ॥ १० ॥

10. *Ukthebhirarvāgavase purūvasū arkaiśca ni hvayāmahe. Śaśvat kaṇvānāṁ sadasi priye hi kaṁ somaṁ papathuraśvinā.*

Ashvins, harbingers of light and power like the sun and wind, lords of abundant wealth among the wise, with songs of praise and sacred words of prayer we invoke and invite you to the distinguished house of eminent scholars and leaders, in faith and love, for our protection and advancement here. Come, and then enjoy the comfort and have a taste of somaic ecstasy for ever without satiety.

Mandala 1/Sukta 48

Usha Devata, Praskanva Kanva Rshi

स॒ह वा॒मन॑ न उषा॒ व्यु॒च्छा दु॒हितदिवः ।
स॒ह द्यु॒म्नन॑ बृ॒हता॑ वि॑भावरि रा॒या दं॑वि॒ दास्व॑ती ॥ १ ॥

1. *Saha vāmena na uṣo vyucchā duhitardivaḥ. Saha dyumnena bṛhatā vibhāvari rāyā devi dāsvatī.*

Glorious dawn, daughter of heaven, come with splendour, come with majesty. Lady of light, generous giver, come with infinite wealth, shine forth and inspire us with fresh lease of life and joy.

अश्वावतीर्गोमतीर्विश्वसुविदा भूरिं च्यवन्त वस्तव ।
उदीरय प्रति मा सूनृता उषश्चाद्र राधो मघानाम ॥ २ ॥

2. *Aśvāvatīrgomatīrviśvasuvido bhūri cyavanta vastave. Udīraya prati mā sūnṛtā uṣaścoda rādho maghonām.*

The abundant lights of the dawn, blest with sun-rays and the speed of divine energy, move to the earth to usher in the morning and stir their cows and horses to start their day, as the sunrays illuminate the world. O dawn, bring me the blessed voice of truth. Inspire the munificence of the rich to charity and social creativity.

उवासोषा उच्छाच्च नु देवी जीरा रथानाम ।
ये अस्या आचरणेषु दध्रिरे समुद्रे न श्रवस्यवः ॥ ३ ॥

3. *Uvāsoṣā ucchācca nu devī jīrā rathānām. Ye asyā ācaraṇeṣu dadhrire samudre na śravasyavaḥ.*

As the brilliant dawn arrives and shines in splendour, it sets the wheels of life's chariots in motion. On its arrival the yogis concentrate their minds in meditation as rich merchants send their ships over the sea. (As the sea is vast for the ships, so is the Divine presence vast for the yogi's mind.)

उषा॒ य त॒ प यामं॑षु यु॒ञ्जत॒ मना॑ दा॒नाय॑ सू॒रयः॑ ।
अत्राह॒ तत्क॑ण्व॒ एषा॑ं क॑ण्व॒तमा॒ नाम॑ गृणाति नृ॒णाम ॥ ४ ॥

4. *Uṣo ye te pra yāmeṣu yuñjate mano dānāya sūrayaḥ. Atrāha tat kaṇva eṣāṁ kaṇvatamo nāma gṛṇāti nṛṇām.*

Usha, O lady of divinity, blessed are those brave and brilliant spirits who, during your revelations of the light, concentrate their mind in meditation on the divine presence to surrender it back to mother Prakrti in the state of Kaivalya here itself in this life. And surely here itself in this life, of all these men, that is the wisest sage of the wise sages who chants and realises the sacred Name OM which is the direct sound symbol of the Lord.

आ घा॒ याष॑व सू॒नयु॒षा या॑ति पभुञ्ज॒ती ।
ज॒रय॑न्ती॒ वृज॑नं प॒द्वदी॑यत॒ उत्पा॑तयति प॒क्षिणः॑ ॥ ५ ॥

5. *Ā ghā yoṣeva sūnaryuṣā yāti prabhuñjatī. Jarayantī vṛjanaṁ padvadīyata utpātayati pakṣiṇaḥ.*

Like a beautiful young maiden walks the dawn majestically (across the skies and over the earth), energising, exciting, exhorting, filling the sky with new light and life, calling out the humans and animals to move and the birds to fly away.

वि या सृ॒जति॒ सम॑नं॒ व्य॑र्थिनः॑ प॒दं न व॒त्यादं॑ती ।
वय॒ा नकि॑ष्ट पप्ति॒वांस॑ आसत॒ व्यु॑ष्टा वाजिनीवति ॥ ६ ॥

6. *Vi yā sṛjati samanaṁ vyarthinaḥ padaṁ na vetyodatī. Vayo nakiṣṭe paptivāṁsa āsate vyuṣṭau vājinīvati.*

The silent and brilliant dawn replete with energy stirs up and inaugurates the battles of existence. Refreshing, and sprinkling, as if, the paths of the seekers with holy waters, it guides them to their goals. The birds that fly soar in the splendour of its light.

एषायुक्त परावतः सूयस्यादयनादधि।
शतं रथेभिः सुभगाषा इयं वि यात्यभि मानुषान॥ ७॥

7. *Eṣāyukta parāvataḥ sūryasyodayanādadhi. Śataṁ rathebhiḥ subhagoṣā iyaṁ vi yātyabhi mānuṣān.*

This dawn, clad in wealth and splendour, saddles her horses long before sunrise and, by a hundred chariots, comes and joins the world of humanity and engages them in their activity.

विश्वमस्या नानाम च ।स जगज्ज्यातिष्कृणाति सूनरी।
अप द्वषा मघानी दुहिता दिव उषा उच्छदप स्रिधः॥ ८॥

8. *Viśvamasyā nānāma cakṣase jagaj jyotiṣkṛṇoti sūnarī. Apa dveṣo maghonī duhitā diva uṣā ucchadapa sridhaḥ.*

The whole world bows in homage to this dawn. Noble guide and leader, it brings the light of the world for all so that they may see the glory of the universe. Daughter of light Divine, Queen of wealth and splendour, it lights up and life drives out the darkness of jealousy and throws off the violence of enmity.

उष आ भाहि भानुना चन्दणा दुहितदिवः।
आवहन्ती भूयस्मभ्यं साभगं व्युच्छन्ती दिविष्टिषु॥ ९॥

9. *Uṣa ā bhāhi bhānunā candreṇa duhitardivaḥ. Āvahantī bhūryasmabhyaṁ saubhagaṁ vyucchantī diviṣṭiṣu.*

O Dawn, daughter of the light of heaven, come and shine with the beauty of the moon and splendour of the sun, bearing for us all plenty of good fortune and brilliant success in our sacred programmes.

विश्वस्य॒ हि पाण॑नं॒ जीव॑नं॒ त्व वि यदु॒च्छसि॑ सूनरि।
सा ना॒ रथे॑न बृ॒हता॑ वि॑भावरि श्रु॒धि चि॑त्रामघ॒ हव॑म॥ १०॥

10. *Viśvasya hi prāṇanaṁ jīvanaṁ tve vi yaducchasi sūnari. Sā no rathena bṛhatā vibhāvari śrudhi citrāmaghe havam.*

O Dawn, leading light of humanity, when you shine in splendour, you hold the breath and life of the world in you. The same, lady of light, harbinger of wondrous wealth and good fortune, come by your magnificent chariot and listen to our prayer.

उषा॒ वाज॒ं हि वं॑स्व॒ यश्चि॒त्रा मानु॑ष॒ जन॑।
तना व॑ह सु॒कृता॑ अध्व॒राँ उप॒ य त्वा॑ गृ॒णन्ति॒ वह्न॑यः॥ ११॥

11. *Uṣo vājaṁ hi vaṁsva yaścitro mānuṣe jane. Tenā vaha sukṛto adhvarāँ upa ye tvā gṛṇanti vahnayaḥ.*

O Dawn, Light Divine, accept and enlighten whatever best and noblest food, energy and wealth is in the world of humanity and, by that, lead our fires and performers of yajna, who sing in praise of your glory, close to the sacred acts of love and piety in non-violent yajnas.

विश्वान्द्रवाँ आ वह सामपीतय न्तरि ादुषस्त्वम ।
सास्मासु धा गामदश्वावदुक्थ्यꣳमुषा वाजं सुवीयम ॥ १२ ॥

12. *Viśvān devāň ā vaha somapītaye'ntarikṣāduṣastvam. Sāsmāsu dhā gomadaśvāvadukthyamuṣo vājaṁ suvīryam.*

Light of Divinity, you bring us from the skies all the divine powers and energies of the world to partake of the soma of our yajna and vest in us the best of food, energy and virility of the early morning which may give us admirable wealth of sense and mind, speed and agility, and plenty of cows and horses.

यस्या रुशन्ता अचयः पतिं भदा अदृ ात ।
सा नो रयिं विश्ववारं सुपशसमुषा ददातु सुग्म्यम ॥ १३ ॥

13. *Yasyā ruśanto arcayaḥ pratibhadrā adṛakṣata. Sā no rayiṁ viśvavāraṁ supeśasamuṣā dadātu sugmyam.*

That light of Divinity whose bright and blazing lights of bliss shine for us to see and which dispel the darkness of the night and ignorance, may that dawn of light give us the wealth of life, universal, beautiful and auspicious.

य चिद्धि त्वामृषयः पूव ऊतय जुहूर वस महि ।
सा नः स्तामाँ अभि गृणीहि राधसाषः शुकण शाचिषा ॥ १४ ॥

14. *Ye ciddhi tvāmṛṣayaḥ pūrva ūtaye juhūre'vase mahi. Sā naḥ stomāň abhi gṛṇīhi rādhasoṣaḥ śukreṇa śociṣā.*

Great and Blessed Light of Divinity, whom the saints and seers of ancient and eternal vision and wisdom

invoked and invoke for the sake of protection and advancement, may you, the same lady of light, listen and approve our songs of praise and prayer with gifts of light, action and wealth of success and prosperity.

उषा॒ यद॒द्य भा॒नुना॒ वि द्वारा॑वृणवा॑ दि॒वः ।
प्र नो॑ यच्छताद॒वृ॒कं पृ॒थु च्छ॒र्दिः प्र दे॑वि॒ गोम॑तीरिषः ॥ १५ ॥

15. *Uṣo yadadya bhānunā vi dvārāvṛṇavo divaḥ.*
Pra no yacchatādavṛkaṁ pṛthu cchardiḥ pra devi gomatīriṣaḥ.

Light of Divinity, since you have opened the doors of the light of heaven at the dawn today, bless us now with a spacious home of love and peace free from violence and the gift of food and energy, mind and sense of the Divine, and plenty of land and cows.

सं नो॑ रा॒या बृ॑ह॒ता वि॒श्वप॑शसा मिमि॒क्ष्वा समिळा॑भि॒रा ।
सं द्यु॒म्नेन॑ विश्व॒तुरु॑षा महि॒ सं वाज॑वाजिनीवति ॥ १६ ॥

16. *Saṁ no rāyā bṛhatā viśvapeśasā mimikṣvā samiḷābhirā. Saṁ dyumnena viśvaturoṣo mahi saṁ vājairvājinīvati.*

Light of Divinity, great mistress of the dawn of power and energy, bless us with the wealth of life, great, beautiful and universal, food and energy, dynamic knowledge, action and splendour, and vision of the Divine Word and beauty of the earth.

Mandala 1/Sukta 49

Usha Devata, Praskanva Kanva Rshi

उषा॑ भ॒द्रभि॒रा ग॑हि दि॒वश्चि॑दा॒च॒नादधि॑ ।
वह॑न्त्वरु॒णप्स॑व॒ उप॑ त्वा सो॒मिना॑ गृ॒हम् ॥ १ ॥

1. *Uṣo bhadrebhirā gahi divaścid rocanādadhi. Vahantvaruṇapsava upa tvā somino gṛham.*

O Divine light of the Dawn, come with auspicious living energy from the top of refulgent heaven, and may the red beams of splendour, we pray, carry the creative energy to the yajnic home of the lover of Soma.

सुपशसं सुखं रथं यमध्यस्था उषस्त्वम।
तना सुश्रवसं जनं पावाद्य दुहितदिवः॥ २॥

2. *Supeśasaṁ sukhaṁ rathaṁ yamadhyasthā uṣastvam. Tenā suśravasaṁ janaṁ prāvādya duhitardivaḥ.*

Daughter of Heaven, blessed dawn, by the refulgent beautiful and luxurious comfortable chariot you ride, protect and promote this morning the man dedicated to the Word Divine who loves to eat the holy food of yajna.

वयश्चित्त पतत्रिणा द्विपच्चतुष्पदजुनि।
उषः पारं ऋतूँरनु दिवा अन्तभ्यस्परि॥ ३॥

3. *Vayaścitte patatriṇo dvipaccatuṣpadarjuni. Uṣaḥ prārannṛtuṅranu divo antebhyaspari.*

Blessed Dawn, fiery messenger of light and life, may humans and animals as the birds of flight, we pray, rise and reach unto the bounds of heaven in pursuance of the time and seasons of your arrival.

व्युच्छन्ती हि रश्मिभिर्विश्वमाभासि राचनम।
तां त्वामुषवसूयवो गीभिः कण्वा अहूषत ॥४॥

4. *Vyucchantī hi raśmibhirviśvamābhāsi rocanam.*
Tāṁ tvāmuṣarvasūyavo gīrbhiḥ kaṇvā ahūṣata.

Illuminating and revealing this world of beauty with the rays of light, you shine in glory and divine majesty. Lady of light, daughter of heaven, O Dawn, saints and sages of vision and wisdom devoted to life of the earth and her children celebrate you in songs of adoration and dedication.

Mandala 1/Sukta 50

Surya Devata, Praskanva Kanva Rshi

उदु॒ त्यं जा॒तवे॑दसं दे॒वं व॑हन्ति केत॒वः ।
दृ॒शे विश्वा॑य॒ सूर्य॑म् ॥ १ ॥

1. *Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ.*
Dṛśe viśvāya sūryam.

The rays of the sun (like the banners of a mighty monarch) carry the brilliance of light revealing the omnipresence of the omniscient Lord Supreme of the universe.

अप॒ त्य ता॒यवो॑ यथा॒ न क्षा यन्त्य॒क्तुभिः॑ ।
सूरा॑य वि॒श्वच॑क्षसे ॥ २ ॥

2. *Apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ.*
Sūrāya viśvacakṣase.

And, as thieves of the night steal away at dawn, so do all those stars steal away alongwith the darkness of the night so that the world may see only the sun, lord supreme of the heavens.

अदृ॑श्रमस्य के॒तवा॒ वि र॒श्मया॒ जना॒ँ अनु॑ ।
भ्राज॑न्ता अ॒ग्नयो॑ यथा ॥ ३ ॥

3. *Adṛśramasya ketavo vi raśmayo janāँ̆ anu.*
Bhrājanto agnayo yathā.

O that I could see the banners of the Lord of sunbeams, the rays of the sun, alongwith the other people, blazing like the explosions of fire in heaven.

तरणिर्विश्वदर्शता ज्योतिष्कृदसि सूर्य।
विश्वमा भासि रोचनम॥ ४॥

4. *Taraṇirviśvadarśato jyotiṣkṛdasi sūrya.*
Viśvamā bhāsi rocanam.

O Sun, light of the world, creator of light and Light Itself, it is you alone who light the lights of the universe and reveal the wondrous worlds of beauty and glory. You are the saviour, you are the redeemer, taking us across the seas of existence.

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान।
प्रत्यङ् विश्वं स्वर्दृश॥ ५॥

5. *Pratyaṅdevānāṁ viśaḥ pratyaṅṅudeṣi mānuṣān.*
Pratyaṅ viśvaṁ svardṛśe.

Lord Light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence directly in their heart and soul so that the world may see the light divine directly through their experience.

येनाँ पावक चासा भुरण्यन्तं जनाँ अनु।
त्वं वरुण पश्यसि॥ ६॥

6. *Yenā pāvaka cakṣasā bhuraṇyantaṁ janāँ̆ anu.*
Tvaṁ varuṇa paśyasi.

Lord purifier and sanctifier, with the eye with which you watch the mighty world of dynamic activity and humanity holding everything in equipoise, with the same kind and benign eye watch and bless us.

वि द्यामेषि रजस्पृथ्वहा मिमाना अक्तुभिः ।
पश्यञ्जन्मानि सूर्य ॥ ७ ॥

7. *Vi dyāmeṣi rajaspṛthvahā mimāno aktubhiḥ.*
Paśyañjanmāni sūrya.

O sun, watching the species of various forms and traversing and measuring the wide worlds of existence by days and nights, you move to the regions of light and heaven. So may the Lord of Light Supreme, we pray, watch us, guard us and sustain in measure our life and actions through successive lives and births.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।
शोचिष्केशं विचक्षण ॥ ८ ॥

8. *Sapta tvā harito rathe vahanti deva sūrya.*
Śociṣkeśaṁ vicakṣaṇa.

O sun, self-refulgent lord of blazing flames and universal illumination, seven are the colourful lights of glory which like seven horses draw your chariot of time across the spaces. In the same way, seven are the chhandas, metres, which reveal the light of Divinity in the sacred voice of the Veda.

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः ।
ताभिर्याति स्वयुक्तिभिः ॥ ९ ॥

9. *Ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ.*
Tābhiryāti svayuktibhiḥ.

The sun, bright and illuminant, yokes the seven pure, immaculate, purifying and infallible sunbeams like horses to his chariot of motion, and with these self-yoked powers moves on across the spaces to the regions of light.

So does the Lord of the Universe with His laws and powers of Prakrti move the world like His own chariot of creative manifestation.

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम॥ १०॥

10. *Udvayaṁ tamasaspari jyotiṣpaśyanta uttaram.*
Devaṁ devatrā sūryamaganma jyotiruttamam.

Let us rise beyond the dark seeing the light higher and still higher and reach the sun, the highest light and Lord Supreme of the divinities of the universe.

उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम।
हृद्रोगं मम सूर्य हरिमाणं च नाशय॥ ११॥

11. *Udyannadya mitramaha ārohannuttarāṁ divam.*
Hṛdrogaṁ mama sūrya harimāṇaṁ ca nāśaya.

O sun, greatest friend for the health of life, risen to day and rising higher to the regions of light, destroy my heart's ailment and consumptive disease of the body.

शुकेषु मे हरिमाणं रोपणाकासु दध्मसि।
अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि॥ १२॥

12. *Śukeṣu me harimāṇaṁ ropaṇākāsu dadhmasi.*
Atho hāridraveṣu me harimāṇaṁ ni dadhmasi.

Our consumptive and bilious diseases we

attribute to abuse, fear, infatuation, schizophrenia, infect any severe mental disturbance, and for cure we assign these to green and yellow birds, and green and yellow fluids, soma, sandal, acasia sirissa and turmeric, and close it with cicatrix.

उदगादयमादित्या विश्वेन सहसा सह।
द्विषन्तं मह्यं रन्धयन्मा अहं द्विषत रधम ॥ १३ ॥

13. *Udagādayamādityo viśvena sahasā saha. Dviṣantaṁ mahyaṁ randhayanmo ahaṁ dviṣate radham.*

There arises this sun with all the light and power and glory of the world, scorching and burning off whatever is negative and injurious to me. O Lord of Light and Glory of power, I pray I may never be subjected to the jealous and the destructive forces of life.

Mandala 1/Sukta 51

Indra Devata, Angirasa Savya Rshi

अभि त्यं मषं पुरुहूतमृग्मियमिन्दं गीभिमदता वस्वा अणवम। यस्य द्यावा न विचरन्ति मानुषा भुज मंहिष्ठमभि विपमचत ॥ १ ॥

1. *Abhi tyaṁ meṣaṁ puruhūtam ṛgmiyam indraṁ gīrbhirmadatā vasvo arṇavam. Yasya dyāvo na vicaranti mānuṣā bhuje maṁhiṣṭham abhi vipram arcata.*

Worship Indra, lord of power and glory, destroyer of enemies. Celebrate and exhilarate Him who is generous and virile, universally invoked and

honoured, master of the Rks, wielder of wealth, deep as ocean, greatest of the great, and lord of knowledge and wisdom. People roam around Him, approach and meditate on His presence for a vision and experience of the presence as the rays of the sun do homage to their source and master.

अभीमवन्वन्त्स्वभिष्टिमूतयो न्तरिक्षप्रां तविषीभिरावृतम ।
इन्द्रं दक्षासऋभवो मदच्युतं शतक्रतुं जवनी सूनृतारुहत ॥ २ ॥

2. *Abhīmavanvantsvabhiṣṭimūtayo'ntarikṣaprāṁ taviṣībhirāvṛtam. Indraṁ dakṣāsa ṛbhavo mada-cyutaṁ śatakratuṁ javanī sūnṛtāruhat.*

Powers of protection, expertise and excellence shower love and honour on Indra, lord of power and glory, giver of desire, pervasive and blazing in the skies, clad in his own might and splendour, giver of showers of joy and hero of a hundred noble acts of creation. And may the youthful and inspiring voice of Eternal Truth see him rise to the heights.

त्वं गोत्रमङ्गिरोभ्यो वृणोरपोतात्रेय शतदुरेषु गातुवित ।
ससन चिद्विमदायावहो वस्वाजावदिं वावसानस्य नर्तयन ॥ ३ ॥

3. *Tvaṁ gotramaṅgirobhyo'vṛṇorapotātraye śata-dureṣu gātuvit. Sasena cidvimadāyāvaho vasvā-jāvadriṁ vāvasānasya nartayan.*

Indra, you open up the cloud-showers for the sake of pranic energies. Lord of the earth and master of motion and dominions of the earth, you open up a hundred outlets into wealth for the alleviation of want and threefold suffering of body, mind and soul. You bear wealth and comfort with food and energy for joy of the

people in a state of sobriety. And reeling the dense forces of the overwhelming enemy into confusion, you throw off the adversaries in battle.

त्वमपामपिधानावृणोरपा धारयः पवते दानुमद्वसु । वृत्रं यदिन्द्र शवसावधीरहिमादित्सूर्यं दिव्यारोहया दृशे ॥ ४ ॥

4. *Tvamapāmabhidhānāvṛṇorapā'dhārayaḥ parvate dānumad vasu. Vṛtraṁ yadindra śavasāvadhīrahim ādit sūryaṁ divyārohayo dṛṣe.*

The vapours hold up the wealth of waters in the cloud. Indra, you open up the cloud-hold of waters when you break up the cloud with the thunderbolt. And then you raise up the divine and brilliant sun high up in space for the world to see.

त्वं मायाभिरप मायिनो धमः स्वधाभिरय अधि शुष्मावजुह्वत । त्वं पिपोर्नृमणः पारुजः पुरः प ऋजिश्वानं दस्युहत्येष्वा-विथ ॥ ५ ॥

5. *Tvaṁ māyābhirapa māyino'dhamaḥ svadhābhirye adhi śuptāvajuhvata. Tvaṁ piprornṛmaṇaḥ prārujaḥ puraḥ pra ṛjiśvānaṁ dasyuhatyeṣvāvitha.*

With your intelligence and tactics, blow off the cunning fellows of wicked designs, who cheat the sleeping unwary people and who offer the oblations into their own mouth. Admirable hero, pride of all, break down the forts of the demons, and in the conflicts of good and evil, protect those who follow the paths of rectitude.

त्वं कुत्सं शुष्णहत्येष्वाविथारन्धया तिथिग्वाय शम्बरम । महान्तं चिदबुदं नि क्रमीः पदा सनादव दस्युहत्याय जज्ञिष ॥ ६ ॥

6. *Tvaṁ kutsaṁ śuṣṇahatyeṣvāvithārandhayo'-tithigvāya śambaram. Mahāntaṁ cidarbudaṁ ni kramīḥ padā sanādeva dasyuhatyāya jajñiṣe.*

In the battles against exploiters and destroyers, protect the men and materials of defence. Destroy the demon and the highway man for the safety of travellers. Crush with your feet the great serpentine bubbles of poison. You always rise and stand for the destruction of the wicked enemies.

त्व विश्वा॒ तवि॑षी स॒ध्य॑ग्घि॒ता तव॒ राध॑ः सामपी॒थाय॑ हषत।
तव॒ वज॑श्चिकित बा॒ह्वाहि॒ता वृ॒श्चा शत्रा॒रव॒ विश्वा॑नि॒ वृष्ण्या॑॥ ७॥

7. *Tve viṣvā taviṣī sadhrayagghitā tava rādhaḥ somapīthāya harṣate. Tava vajrāscikite bāhvor-hito vṛścā śatrorava viśvāni vṛṣṇyā.*

In you is concentrated all the force and power together with your love of service. Your wealth, power and success exhilarates the lover of soma-yajna. Your thunderbolt in hand is held for the enlightened. Protect all the powers of generosity, as you destroy all the inimical negativities.

वि जा॑नीह्याया॒न्य च॒ दस्य॑वा ब॒र्हिष्म॑त रन्धया॒ शास॑दव॒तान।
शाकी॑ भव॒ यज॑मानस्य चादि॒ता विश्वत्ता त॑ सध॒मादे॑षु चाकन॥ ८॥

8. *Vi jānīhyāryānye ca dasyavo barhiṣmate ran-dhayā śāsadavratān. Śākī bhava yajamānasya coditā viśvettā te sadhamādeṣu cākana.*

Know the good, know the evil too, eliminate the wicked, for the sake of the man of yajnic action.

Ruling over and controlling the lawless, be a source of strength and inspiration for the yajamana. May all your actions in yajnas and pious homes be for success of the good. This is my prayer and earnest desire.

अनुव्रताय रन्धयन्नापव्रतानाभूभिरिन्द्रः श्नथयन्ननाभुवः।
वृद्धस्य चिद्वर्धतो द्यामिनक्षतः स्तवानो वम्रो वि जघान सन्दिहः॥ ९॥

9. *Anuvratāya randhayannapavratānābhūbhirindraḥ śnathayannanābhuvaḥ. Vṛddhasya cid vardhato dyāminakṣataḥ stavāno vamro vi jaghāna sandihaḥ.*

Subduing the lawless for the law-abiding, fixing the traitors by proper acts of the patriots, appreciating and honouring the seniors, the progressive, and the growing and rising ones to the heights of knowledge and light of heaven, rejecting the scoffers and eliminating the skeptics, Indra, ruler, fighter and saviour marches on.

त आद्यक्त उशना सहसा सहो वि रोदसी मज्मना बाधते शवः।
आ त्वा वातस्य नृमणा मनायुज आ पूर्यमाणमवहन्नभि श्रवः॥ १०॥

10. *Takṣad yat ta uśanā sahasā saho vi rodasī majmanā bādhate śavaḥ. Ā tvā vātasya nṛmaṇo manoyuja ā pūryamāṇam avahannabhi śravaḥ.*

Ushana, power of love and honour, with courage and dignity tempered and sharpened, your valour and grandeur, and your valour and splendour with its speed and sharpness bounds the heaven and earth. Indra, admirable hero of humanity, may the currents of wind

fast as mind elevate you, lord of fulfilment, and amply fulfilled, may they carry your fame to the heavens.

मन्दिष्ट यदुशन काव्य सचाँ इन्दा वङ्कू वङ्कुतराधि तिष्ठति। उगा यियिं निरपः स्रातसासृजद्वि शुष्णस्य दृंहिता एर-यत्पुरः॥ ११॥

11. *Mandiṣṭa yaduśane kāvye sacāň indro vaṅkū vaṅkutarādhi tiṣṭhati. Ugro yayiṁ nirapaḥ srotasāsṛjadvi śuṣṇasya dṛṁhitā airayat puraḥ.*

Indra, most rejoicing and specially delighting in the exciting exhortations of the poets, with his own essential force and versatile perception of the crooked, rules over the crooked and the wicked. And, just as the sun breaks the cloud and drains out the vapours in floods of rain, so does he, bright and blazing with passion, advance upon the strongholds of the social suckers, breaks open their dens and marches ahead with his noble exploits great as the sun's.

आ स्मा रथं वृषपाणषु तिष्ठसि शायातस्य पभृता यषु मन्दस। इन्द यथा सुतसामषु चाकना नवाणं श्लाकमा रोहस दिवि॥ १२॥

12. *Ā smā rathaṁ vṛṣapāṇeṣu tiṣṭhasi śāryātasya prabhṛtā yeṣu mandase. Indra yathā sutasomeṣu cākano'narvāṇaṁ slokam ā rohase divi.*

Indra, in the soma-celebrations of humanity you ride the chariot of glory won by the brave and the intelligent and rejoice in the celebrations. And as you rejoice in the delightful celebrations of blessed achievements, you pilot the celestial car worthy of praise and ascend to the heights of heaven.

अदद॒दा अभ॑ी मह॒त व॑च॒स्यव॑ क्र॒ ीव॑त वृच॒यामि॑न्द सुन्व॒त।
मना॑भवा वृषण॒श्वस्य॑ सुक॒ता॒ विश्वत्ता त॒ सव॑नषु
प॒वाच्या॑॥ १३॥

13. *Adadā arbhāṁ mahate vacasyave kakṣīvate vṛcayāmindra sunvate. Menābhavo vṛṣaṇaśvasya sukrato viśvet tā te savaneṣu provācyā.*

Indra, wondrous lord of science and vision, knowledge and power, you gave just a limited amount of new knowledge of analytical and creative technology in short indicative formulae to the distinguished and dexterous man of discipline keen to listen and create. And that word of yours, generous lord of noble yajnic action, became worthy of proclamation and celebration in world meets for eminent achievements. Generous lord of vision and wisdom, carry on the order of creation.

इन्द्रा॑ अश्रायि सु॒ध्या॑ निर॒ क प॒जषु॒ स्तामा॒ दुया॒ न यूप॑ः।
अ॒श्व॒युग॒व्यू र॑थ॒युव॑सू॒युरिन्द्र॒ इदा॒य॑ः ा॑यति पय॒न्ता ॥ १४॥

14. *Indro aśrāyi sudhyo nireke pajreṣu stomo duryo na yūpaḥ. Aśvayurgavyū rathayurvasūyurindra idrāya kṣayati prayantā.*

Indra, lord of power and governance, who invites and maintains high intellectuals in the study and practical programmes of definite sciences has his reputation among people as sure and prominent as a column at the door or a sacrificial post in the yajna. Progressive and advancing, developing the wealth of cows, lands and intellectuals, horses and other modes of fast communication, chariots and other modes of travel and transport, he augments, manages and rules over all forms of national wealth and takes the country

forward.

इ॒दं नमा॑ वृष॒भाय॑ स्व॒राज॑ स॒त्यशु॑ष्माय त॒वस॑ वाचि। अ॒स्मि॒न्नि॑न्द्र वृ॒जन॒ सव॑वीरा॒ः स्मत्सू॒रिभि॒स्तव॒ शमन्त॑-स्याम॥ १५॥

15. *Idaṁ namo vṛṣabhāya svarāje satyaśuṣmāya tavase'vāci. Asminnindra vṛjane sarvavirāḥ smat sūribhistava śarmantsyāma.*

This salutation in words of homage is offered to Indra, lord virile of generosity, sovereign lord of indestructible power, universal protector, so that, O Lord Adorable, in this world we may live in happy homes, blest with brave children, in the company of high and sagely intellectuals.

Mandala 1/Sukta 52

Indra Devata, Angirasa Savya Rshi

त्यं सु म॒षं म॑हया स्व॒विदं श॒तं यस्य॑ सु॒भ्वः॑ सा॒कमीर॑त। अत्यं॒ न वाजं हव॒नस्यदं॒ रथ॒मन्दं ववृत्या॒मव॑स सुवृ॒क्तिभि॑ः॥ १॥

1. *Tyaṁ su meṣaṁ mahayā svarvidaṁ śataṁ yasya subhvaḥ sākamīrate. Atyaṁ na vājaṁ havanasyadaṁ rathamendraṁ vavṛtyāmavase suvṛktibhiḥ.*

Honour that Indra, lord of glory and virile generosity who takes us high to the skies. Hundreds of noble and creative craftsmen together with their expert performance work on and engineer his glorious chariot which can cover the spatial paths across the skies for the sake of protection and defence. I wish I too could fly by that chariot.

स पर्वताॅ न धरुणेष्वच्युतः सहस्रमूतिस्तविषीषु वावृध। इन्द्राॅ यद वृत्रमवधी दीवृतमुब्ज र्णांसि जहृषाणाॅ अन्धसा॥ २॥

2. *Sa parvato na dharuṇeṣvacyutaḥ sahasramūtistaviṣīṣu vāvṛdhe. Indro yad vṛtramavadhīnnadīvṛtamubjannarṇāṁsi jarhṛṣāṇo andhasā.*

Unshaken like a mountain within the bounds of its own hold, providing a thousand ways of protection and promotion for life, that Indra, sun/wind/ electric charge, waxes in strength and power when it kills Vritra, breaks the demon cloud holding up the streaming waters, when it releases the showers of rain, and rejoices with the food and energy that it creates through the showers. (So is the ruler for the demons and the people.)

स हि द्वरा द्वरिषु वव ऊधनि चन्दबुध्नाॅ मदवृद्धा मनीषिभिः। इन्दं तमह्व स्वपस्यया धिया मंहिष्ठरातिं स हि पपिरन्धसः॥ ३॥

3. *Sa hi dvaro dvariṣu vavra ūdhani candrabudhno madavṛddho manīṣibhiḥ. Indraṁ tamahve svapasyayā dhiyā maṁhiṣṭharātiṁ sa hi paprirandhasaḥ.*

Indra is deep and grave among the serious. In the light of the dawn, he is a cloud of generosity. He is brilliant and blissful as the moon in the firmament. Sober in joy, he is surrounded by sages and intellectuals. With the best of my intelligence and action I invoke and call upon this lord Indra, extremely generous and munificent of food and energy.

आ यं पृणन्ति दिवि सद्मबर्हिषः समुदं न सुभ्वः स्वा अभिष्टयः। तं वृत्रहत्य अनु तस्थुरूतयः शुष्मा इन्दमवाता अहुतप्सवः॥ ४॥

4. *Ā yaṁ pṛṇanti divi sadmabarhiṣaḥ samudraṁ na subhvaḥ svā abhiṣṭayaḥ. Taṃ vṛtrahatye anu tasthurūtayaḥ suṣmā indramavātā ahrutap-savaḥ.*

Indra is in his heaven of light and justice. The high-priests sitting on seats of grass in his house of yajna, his own values, his own well-wishers, his own people assist, complete and promote him, Indra who is the ruler, guide and protector, in the same manner in which the lovely streams and mighty rivers join and fill the sea. In his battles against Vritra, clouds of darkness, hoarders of national wealth and natural resources, his fighting forces of defence, powerful, undisturbed and unopposed, straight and sincere in action stand by him and follow him steadfast in the battle.

अभि स्ववृष्टिं मद अस्य युध्यता रघ्वीरिव पवणे सस्रुरूतयः। इन्द्रा यद्वजी धृषमाणा अन्धसा भिनद वलस्य परिधीँरिव त्रितः॥ ५॥

5. *Abhi svavṛṣṭiṁ made asya yudhyato raghvīriva pravaṇe sasrurūtayaḥ. Indro yadvajrī dhṛṣmāṇo andhasā bhinad valasya paridhīṁriva tritaḥ.*

Like streams rushing down to the sea, the defence forces of this warrior hero, Indra, rush to him to join in his celebration by soma, Indra, wielder of the thunderbolt, daring the enemy, who showers the enemy with a rain of arrows and breaks down the threefold defence lines of the enemy three ways, up, down and cross-wise.

परीँ घृणा चरति तित्विष शवा पा वृत्वी रजसा बुध्नमाशयत। वृत्रस्य यत्पवण दुगृभिश्वना निजघन्थ हन्वारिन्द तन्यतुम॥ ६॥

6. *Parīṁ ghṛṇā carati titviṣe śavo'po vṛtvī rajaso budhnamāśayat. Vṛtrasya yatpravaṇe durgṛbhiśvano nijaghantha hanvorindra tanyatum.*

Vritra, the cloud that holds and confines the vapours of water sleeps in body in the sky. Indra, the sun, strikes the thunderbolt of lightning on the jaws of Vritra, a real formidable adversary for the release of the showers of rain. And then the splendour of Indra spreads around, glory of power blazes.

ह्रदं न हि त्वा न्यृषन्त्यूमया बह्माणीन्द्र तव यानि वर्धना।
त्वष्टा चित्त युज्यं वावृध शवस्तत ऽ वज्रमभिभूत्योजसम ॥ ७ ॥

7. *Hradaṁ na hi tvā nyṛṣantyūrmayo brahmāṇīndra tava yāni vardhanā. Tvaṣṭā cit te yujyaṁ vāvṛdhe savastatakṣa vajramabhibhūtyojasam.*

Indra, lord of power and ruler of the world, just as streams of water reach the sea augmenting it, so do all the wealths of the world and all the songs of divine celebration converge to you, centre as well as circumference of existence, and glorify your sublimity. Tvashta, maker of the forms of existence, designs and creates the thunderbolt of lightning to augment your force of arms to use in battle, and he provides that splendour of valour for you which breaks open the might of Vritra, hoarded wealth of nature, for the joy of humanity.

जघन्वाँ उ हरिभिः संभृतक्रतविन्द्र वृत्रं मनुष गातुय ऽपः।
अयच्छथा बाह्वावज्रमायसमधारया दिव्या सूर्यं दृश ॥ ८ ॥

9. *Jaghanvāṁ u haribhiḥ saṁbhṛtakratavindra vṛtraṁ manuṣe gātuyannapaḥ. Ayacchathā bāhvorvajramāyasamadhārayo divyā sūryaṁ dṛśe.*

Indra, prosperous lord of noble actions, breaker of the clouds with currents of lightning energy to let the streams of rain showers flow on the earth for humanity, take up the thunderbolt of steel in arms and strike, and rise to the heavens so that all may see the sun in all its glory.

बृहत्स्वश्चन्द्रममवद्यदुक्थ्य१ं मकृण्वत भियसा राहणं दिवः।
यन्मानुषपधना इन्द्रमूतय१ः स्वनृषाचा मरुता मदन्नु॥ ९॥

10. *Bṛhat svaścandram amavad yadukthyam akṛṇvata bhiyasā rohaṇaṁ divaḥ. Yanmānuṣapradhanā indram ūtayaḥ svarnṛṣāco maruto'madannanu.*

When humanity, stricken with fear of Vritra and drought, raises great, heavenly, beautiful, enlightened and powerful songs of praise and prayer rising to the heavens in honour of Indra, and when the protective forces of nature such as winds and pranic energy fighting for humanity move into action and bring showers of joy from heaven for humanity on earth, then all these forces and humanity rejoice with thanks and praise to Indra.

द्याश्चिदस्यामवाँ अहः स्वनादयायवीद्भियसा वज इन्द त।
वृत्रस्य यद्बद्बधानस्य रादसी मद सुतस्य शवसाभिनच्छिरः॥ १०॥

10. *Dyauścidasyāmavāṅ aheḥ svanād ayoyavīd bhiyasā vajra indra te. Vṛtrasya yad badbadhānasya rodasī made sutasya śavasābhina-cchiraḥ.*

Indra, lord of power and ruler of the world, when under the inspiration of soma your thunderbolt with terrible force breaks open the peak of Vritra, the cloud overcasting the earth and skies, then with thunder and lightning, the powerful heavens shaking in the operation catalyse and turn the vapours into rain showers.

यदि॑ विन्द पृथि॒वी दश॑भुजि॒रहा॑नि॒ विश्वा॑ त॒तनन्त कृ॒ष्टय॑: ।
अत्राह॑ त मघव॒न्विश्रु॑तं॒ सहा॒ द्यामनु॒ शव॑सा ब॒हणा॑
भुवत ॥ ११ ॥

11. *Yadinnvindra pṛthivī daśabhujirahāni viśvā tatananta kṛṣṭayaḥ. Atrāha te maghavan viśrutaṁ saho dyāmanu śavasā barhaṇā bhuvat.*

Indra, lord of power, wealth and glory, if the earth, which is enjoyable with the ten senses, and all the people were to wax in peace and joy all days and nights by virtue of the light of your knowledge and justice and your power of protection and progress, then your fame and splendour on earth would touch the heights of heaven.

त्वम॒स्य पा॒र रज॑सा॒ व्यो॑मन॒: स्वभू॑त्योजा॒ अव॑स धृषन्मन: ।
च॒कृ॒ष भूमिं पति॒मान॒माज॑सा॒ प: स्व॑: पर्ि॒भूर॒ष्या
दिव॑म ॥ १२ ॥

12. *Tvamasya pāre rajaso vyomanaḥ svabhūtyojā avase dhṛṣanmanaḥ. Cakṛṣe bhūmiṁ pratimānamojaso'paḥ svaḥ paribhūreṣyā divam.*

Lord of omnipotent force, master of your own essential splendour, you are beyond this world of earth and sky. You create the earth, a symbolic measure of your power, for the sake of life and protection. You

pervade the earth, the waters, the regions of bliss and the heavens of light and you are transcendent even beyond.

त्वं भुवः पतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिभूः। विश्वमापा अन्तरिं मंहित्वा सत्यमद्धा नकिरन्यस्त्वावान॥ १३॥

13. *Tvaṁ bhuvaḥ pratimānaṁ pṛthivyā ṛṣvavīrasya bṛhataḥ patirbhūḥ. Viśvamāprā antarikṣaṁ mahitvā satyamaddha nakiranyastvāvān.*

You are the ultimate measure of the earth and the skies. You are the highest lord and master of the wondrous world of heroes. Having pervaded the world, having measured the spaces and transcended, you are the ultimate truth of eternal reality. No one is like you, none in image, symbol or measure, none, nothing.

न यस्य द्यावापृथिवी अनु व्यचा न सिन्धवा रजसा अन्तमानशुः। नात स्ववृष्टिं मदं अस्य युध्यत एका अन्यच्चकृष विश्वमानुषक॥ १४॥

14. *Na yasya dyāvāpṛthivī anu vyaco na sindhavo rajaso antamānaśuḥ. Nota svavṛṣṭiṁ made asya yudhyata eko anyaccakṛṣe viśvamānuśak.*

The heaven and earth approach not His infinite expanse. Nor do the oceans of waters and spaces find the end of His universe of glory. Nor can any one rival the power and passion of the generosity of this warrior against Vritra, the demon of darkness and drought, in matters of the joy of living. Nor has He Himself, sole Lord as He is, created any one else, or any other world, like Himself or like the world He has created.

आच॒ त्रा म॒रुत॒: सस्मि॑ ँ॒ राजा विश्व॑ दु॒वासा॑ अमद॒ ानु॑ त्वा ।
वृ॒त्रस्य॒ यद्धृ॒ष्टिम॑ता॑ व॒धन॒ नि त्वमि॑न्द॒ पत्या॒नं ज॒घन्थ॑ ॥ १५ ॥

15. *Ārcannatra marutaḥ sasminnājau viśve devāso amadannanu tvā. Vṛtrasya yad bhṛṣṭimatā vadhena ni tvamindra pratyānaṁ jaghantha.*

Indra, lord of universal power, when you strike on the jaws of Vritra with the fatal thunderbolt of dazzling force in all the battles against darkness and drought, then the Maruts, high-priests of nature and humanity, sing hymns of praise for you, and all the divinities of nature and humanity rejoice with you.

Mandala 1/Sukta 53

Indra Devata, Angirasa Savya Rshi

न्यू३॒ षु वाच॑ प म॒ह भ॑रामह॒ गिर॒ इन्दा॑य॒ सद॑न वि॒वस्व॑तः ।
नू चि॒द्धि रत्नं सस॒ताम्ि॑वावि॑द॒ ा दु॑ष्टु॒तिद॑ ॑विणा॒दषु॑ शस्यत ॥ १ ॥

1. *Nyū3 ṣu vācaṁ pra mahe bharāmahe gira indrāya sadane vivasvataḥ. Nū ciddhi ratnaṁ sasatām ivāvidan na duṣṭutir draviṇodeṣu śasyate.*

In this great yajnic house of Vivasvan, lord of light, we raise our voice of celebrations in honour of Indra, lord of power and action, for the sake of honour and prosperity. Rarely is the jewel obtained by the lazy loons asleep. And slander finds no favour among the givers of wealth.

दु॒रा अश्व॑स्य दु॒र इ॑न्द॒ गा॑र॑सि दु॒रा यव॑स्य॒ वसु॑न इ॒नस्पति॑: ।
शि॒ ा॒न॒रः प॒दिवा॒ अका॑मकशन॒: सखा॒ सखि॑भ्य॒स्तमि॒दं गृ॑णीमसि ॥ २ ॥

2. *Duro aśvasya dura indra gorasi duro yavasya vasuna inaspatiḥ. Śikṣānaraḥ pradivo akāma-karśanaḥ sakhā sakhibhyastamidaṁ gṛṇīmasi.*

Indra, lord of knowledge, wealth and power, you are the gateway to speed and fast advancement. You are the giver of divine speech and wealth of cows, earth and prosperity of life. You are the treasure house of food and energy. You are the lord giver of wealth and splendour. You are the leading light of education and scholarship. You are the refulgent lord of light. You are the chastiser of the lazy, an inspiration for the ambitious. And you are the friend of friends. Such is Indra whom we praise and celebrate in song.

शचीव इन्द पुरुकृद द्युमत्तम तवदिदमभितश्चकित वसु। अतः संगृभ्याभिभूत आ भर मा त्वायता जरितुः काम-मूनयीः॥ ३॥

3. *Śacīva indra purukṛd dyumattama tavedidam abhitaścekite vasu. Ataḥ saṁgṛbhyābhibhūta ā bhara mā tvāyato jarituḥ kāmamūnayīḥ.*

Indra, lord of power and glory, lord of wisdom, Word, and action, versatile giver of success and victory, most brilliant and omniscient, the wealth all round is yours, you know. Therefore, O lord of victory, take that up and bear it along to bless us. Neglect not the desire and ambition of your celebrant, discount him not.

एभिद्युभिः सुमना एभिरिन्दुभिनिरुन्धाना अमतिं गाभि-रश्विना। इन्देण दस्युं दरयन्त इन्दुभियुतद्वषसः समिषा रभमहि॥ ४॥

4. *Ebhirdyubhiḥ sumanā ebhirindubhirnirun-dhāno amatiṁ gobhiraśvinā. Indreṇa dasyuṁ darayanta indubhiryutadveṣasaḥ samiṣā rabhemahi.*

Indra, lord of power and glory, pleased at heart, with these lights of knowledge and these streams of soma, preventing our want and poverty of wealth and knowledge, bless us with cows and horses, gifts of divine speech, lands and wealth of mind and wisdom, and speedy movement in progress, so that, subduing the evil and wicked enemies, and free from the jealous and hateful, we may enjoy and live happily with plenty of food and energy and joyous drinks of soma in a state of power and prosperity.

समिन्द्र राया समिषा रभमहि सं वाजेभिः पुरुश्चन्द्रैरभिद्युभिः । सं देव्या प्रमत्या वीरशुष्मया गाअग्नयाश्वावत्या रभमहि ॥ ५ ॥

5. *Samindra rāyā samiṣā rabhemahi Saṁ vājebhiḥ puruścandrairabhidyubhiḥ. Saṁ devyā pramatyā vīraśuṣmayā go agrayāśvāvatyā rabhemahi.*

Indra, lord of knowledge and power, honour and prosperity, let us begin well, advance, succeed and celebrate with noble wealth and power, food and energy, knowledge and speed, universal beauty and joy and the light of brilliance. Let us advance and enjoy with divine wisdom, forceful arms of the brave, prime lands and cows and sophisticated intelligence, and all this at the top speed of advancement.

त त्वा मदा अमदन्तानि वृष्ण्या त सामासा वृत्रहत्येषु सत्पत । यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥ ६ ॥

6. *Te tvā madā amadan tāni vṛṣṇyā te somāso vṛtrahatyeṣu satpate. Yat kārave daśa vṛtrāṇyaprati barhiṣmate ni sahasrāṇi barhayaḥ.*

Lord of truth and protector of the people of truth and piety, when in the battles against Vritra, demon of darkness and evil, for the defence of the hero of yajnic action you resolutely overthrow tens of thousands of the forces of darkness, then those joyous and generous fighters and lovers of soma celebrate the victories with you.

युधा युधमुप घदेषि धृष्णुया पुरा पुरं समिदं हंस्याजसा। नम्या यदिन्द्र सख्या परावति निबर्हया नमुचिं नाम मायिनम ॥ ७ ॥

7. *Yudhā yudhamupa ghedeṣi dhṛṣṇuyā purā puraṁ samidaṁ haṁsyojasā. Namyā yadindra sakhyā parāvati nibarhayo namuciṁ nāma māyinam.*

With the courage and arms of a mighty warrior you go forward, engage the enemy and with your valour and splendour destroy the hostile fort yonder. With your friends and disciplined warriors, in the far off country, you uproot the guileful adversary who, otherwise is a constant challenge and terror to humanity.

त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी। त्वं शता वङ्गृदस्याभिनत्पुरो नानुदः परिषूता ऋजिश्वना ॥ ८ ॥

8. *Tvaṁ karañjamuta parṇayaṁ vadhīstejiṣṭhayātithigvasya vartanī. Tvaṁ śatā vaṅgṛdasyābhinat purā'nānudaḥ pariṣūtā ṛjiśvanā.*

By your ardour and brilliance you destroy the man who troubles the pious, who steals others' money and property, and who waylays the travellers and prevents hospitality. By your own strength you rout a

hundred strongholds of the purveyors of poison and exploitation and you protect the good creations and productions of people by disciplined expert masters of management.

त्वम॒ताञ्ज॑न॒राज्ञा॒ द्विदशा॑ ब॒न्धुना॑ सु॒श्रव॑सापज॒ग्मुषः॑। ष॒ष्टिं स॒हस्रा॑ नव॒तिं नव॑ श्रु॒ता नि च॒कण॒ रथ्या॑ दु॒ष्पदा॑वृणक्॥ ९॥

9. *Tvam etāñjanarājño dvirdaśā'bandhunā suśravasopajagmuṣaḥ. Ṣaṣṭiṁ sahasrā navatiṁ nava śruto ni cakreṇa rathyā duṣpadāvṛṇak.*

Indra, mighty sovereign, far and wide is your fame. Twenty are these rulers of the republics in need of help and they too are of noble fame, come here for protection. Sixty thousand ninety-nine are their people. Save them from violence and loss of freedom with the strong chariot wheel of your sovereignty.

त्वमा॑विथ सु॒श्रव॑सं॒ तवा॒तिभि॒स्तव॒ त्राम॑भिरिन्द्र॒ तूव॑याणम। त्वम॑स्म॒ कुत्स॑मतिथि॒ग्वमा॒युं म॒ह राज्ञ॒ यून॑ अरन्धनायः॥ १०॥

10. *Tvam āvitha suśravasaṁ tavotibhistava trāmabhirindra tūrvayāṇam. Tvamasmai kutsam atithigvam āyuṁ mahe rājñe yūne arandhanāyaḥ.*

Indra, lord of power and force of divinity, with your modes of protection and your modes of sustenance you cover and protect the man of noble fame and fast motion and, with your power of fulfilment and prosperity, you grant good health and full age, love of hospitality and the mighty thunderbolt of arms and justice to this great and youthful ruler commanding honour and brilliance.

य उदृचीन्द दवगांपाः सखांयस्त शिवतंमा असांम । त्वां स्तांषाम त्वया सुवीरा दाघींय आयुः पतरं दधानाः ॥ ११ ॥

11. *Ya udṛcīndra devagopāḥ sakhāyaste śivatamā asāma. Tvāṁ stoṣāma tvayā suvīrā drāghīya āyuḥ prataraṁ dadhānāḥ.*

Indra, lord omnipotent of the world, dedicated as we are to the light of the Rks, we are protected by the divinities. All friends of yours, we pray, may we be at perfect peace in holy comfort and sing in praise of your glory. And by your grace, may we be blest with noble children and live a long, full and happy life.

Mandala 1/Sukta 54

Indra Devata, Angirasa Savya Rshi

मा नांऽअस्मिन्मघवन्पृत्स्वंहसि नहि त अन्तः शवसः परीणशं । अक्रन्दया नद्याऽ३ रारुवद्वना कथा न गणीभियसा समारत ॥ १ ॥

1. *Mā no asmin maghavan pṛtsvaṁhasi nahi te antaḥ śavasaḥ parīṇaśe. Akrandayo nadyo3 roruvad vanā kathā na kṣoṇīrbhiyasā samārata.*

Indra, lord of the universe and the wealth and grandeur of life, let us not be boggled in sin and conflicts of the world. You make the rivers roar, streams to flow and the springs to sing in praise. Shake us not with fear. Why shouldn't the earth and her children, then, attain to you?

अचा शकायं शाकिन शचीवत शृण्वन्तमिन्दं महयं गभिष्टुहि । या धृष्णुना शवसा रादसी उभ वृषा वृषत्वा वृषभान्यृञ्जत ॥ २ ॥

2. *Arcā śakrāya śākine śacīvate śṛṇvantamindraṁ mahayannabhi ṣṭuhi. Yo dhṛṣṇunā śavasā rodasī ubhe vṛṣā vṛṣatvā vṛṣabho nyṛñjate.*

Offer homage to Indra, lord of strength, power, knowledge and wisdom. Sing songs of praise glorifying the Lord who, with His mighty strength and power of knowledge and wisdom, creates both heaven and earth and the sky, and with the same strength and generosity showers His blessings on us.

अर्चा दिव बृहत शूष्यं१ वचः स व ।त्रं यस्य धृषता धृषन्मनः। बृहच्छवा असुरा बर्हणा कृतः पुरा हरिभ्यां वृषभा रथा हि षः ॥ ३ ॥

3. *Arcā dive bṛhate śūṣyaṁ vacaḥ svakṣatraṁ yasya dhṛṣato dhṛṣanmanaḥ. Bṛhacchravā asuro barhaṇā kṛtaḥ puro haribhyāṁ vṛṣabho ratho hi ṣaḥ.*

Offer resounding words of strength and creative imagination in honour of Indra, great lord of light and grandeur. Great is the sovereign republic of the lord of awful power, awful in his mind capable of wondrous acts of wisdom. The lord is a good listener and giver of vital energy and fresh life, and subduer of enemies. He rides and rushes forward in a chariot drawn by the winds and sunbeams.

त्वं दिवा बृहतः सानु कापया व त्मना धृषता शम्बरं भिनत। यन्मायिना वन्दिना मन्दिना धृषच्छितां गभस्ति-मशनिं पृतन्यसि ॥ ४ ॥

4. *Tvaṁ divo bṛhataḥ sānu kopayo'va tmanā dhṛṣatā śambaraṁ bhinat. Yanmāyino vrandino mandinā dhṛṣacchitāṁ gabhastimaśaniṁ pṛtanyasi.*

From the great regions of light, feeling passionate and indignant, you strike the top of the cloud and break it with the shattering thunderbolt of sun-beams. Similarly, righteously and conscientiously feeling passionate and indignant, with your formidable actions, subduing the forces of the wicked and guileful powers, you raise an army to fight for light and justice.

नि यद वृणक्षि श्वसनस्य मूधनि शुष्णस्य चिद वन्दिना रारुवद्वना। प्राचीनेन मनसा बृहणावता यददद्या चित्कृणवः कस्त्वा परि॥ ५॥

5. *Ni yadvṛṇakṣi śvasanasya mūrdhani śuṣṇasya cid vrandino roruvad vanā. Prācīnena manasā barhaṇāvatā yadadyā cit kṛṇavaḥ kastvā pari.*

Just as the sun strikes the thunderbolt of sunbeams on top of the cloud which holds the life-giving waters but deprives the earth of rain, so you, striking the thunderbolt on the head of the living rich but hoarding wicked powers of society, with your ancient and advancing powers of knowledge, make them cry even to-day. Since you were earlier, and now you are, the hero of action, who can be superior enough to act against you? No one.

त्वमाविथ नर्यं तुवशं यदुं त्वं तुवीतिं वय्यं शतकता।
त्वं रथमेतशं कृत्व्य धन त्वं पुरो नवतिं दम्भया नव॥ ६॥

6. *Tvamāvitha naryaṁ turvaśaṁ yaduṁ tvaṁ turvītiṁ vayyaṁ śatakrato. Tvaṁ rathametaśaṁ kṛtvye dhane tvaṁ puro navatiṁ dambhayo nava.*

Indra, lord and hero of a hundred noble actions,

you protect the good among humanity, the best of them, the industrious, who destroys the evil and who knows.

Now that the battle is on and almost won for success and prosperity, protect the tempestuous chariot of advance and progress and break down the ninety nine forts of the enemies of humanity.

स घा॒ राजा॒ सत्प॑तिः शूशुव॒ज्जना॑ रा॒तह॑व्यः॒ प॒ति॒ यः शास॒मिन्व॑ति। उ॒क्था वा॒ या अ॑भिगृ॒णाति॒ राध॑सा॒ दानु॑रस्मा॒ उप॑रा पिन्वत दि॒वः॥ ७॥

7. *Sa ghā rājā satpatiḥ śūśuvajjano rātahavyaḥ prati yaḥ śāsaminvati. Ukthā vā yo abhigṛṇāti rādhasā dānurasmā uparā pinvate divaḥ.*

He surely is the king, the man, who protects the good and the true, who knows, enlightens and advances, who liberally offers in yajna and himself commands reverence, who advances every unit of the human order and himself advances in response, who chants the hymns in honour of Divinity, who is rich and liberal in prosperity and bright in law and justice, and a liberal giver over all else. For such a man as this, the higher powers from above shower rains of grace in generosity.

अस॑मं क्ष॒त्रमस॑मा मनी॒षा प सो॑म॒पा अप॑सा सन्तु॒ नेम॑।
य त॑ इन्द्र द॒दुषो॑ व॒धय॑न्ति॒ महि॑ क्ष॒त्रं स्थवि॑रं॒ वृष्ण्यं॑ च॥ ८॥

Asamaṁ kṣatram asamā manīṣā pra somapā apasā santu neme. Ye ta indra daduṣo vardhayanti mahi kṣatraṁ sthaviraṁ vṛṣṇyaṁ ca.

Indra, unique is your order of governance. Your intelligence and imagination is unique. May all the citizens, lovers of soma as they are, prosper by their

karma who, generous and giving, advance your great strength and system, stability and generosity.

तुभ्यदेत बहुला अदिदुग्धाश्चमूषदश्चमसा इन्द्रपानाः ।
व्यश्नुहि तपया काममेषामथा मना वसुदेयाय कृष्व ॥ ९ ॥

9. *Tubhyedete bahulā adridugdhāścamūṣada-ścamasā indrapānāḥ. Vyaśnuhi tarpayā kāma-meṣāmathā mano vasudeyāya kṛsva.*

Indra, lord of power and governance, for your service are these many warrior heroes, overflowing with generosity like the clouds, strong as adamant, formidable in battle and embodiments of national genius fit for service and sacrifice for the honour and glory of the nation. Accept these, grant them the desire and ambition they have, and make up your mind and resolve for the growth of honour, prosperity and generosity.

अपामतिष्ठद्धरुणह्वरं तमा न्तर्वृत्रस्य जठरेषु पर्वतः ।
अभीमिन्दा नद्या वविणा हिता विश्वा अनुष्ठाः प्रवणेषु जिघ्नत ॥ १० ॥

10. *Apām atiṣṭhad dharuṇahvaraṁ tamo'ntarvṛtra-sya jaṭhareṣu parvataḥ. Abhīmindro nadyo vavriṇā hitā viśvā anuṣṭhāḥ pravaṇeṣu jighnate.*

The darkest dark mountainous body of vapours stays enclosed in the depths of Vritra, the dense cloud. Indra, lord of light and lightning energy, releases the waters in the form of all the streams earlier withheld by Vritra and makes them flow in their usual course.

स शर्वृधमधि धा द्युम्नमस्म महि त्रं जनाषाळिन्द्र तव्यम ।
र गा च ना मघानः पाहि सूरीनाय च नः स्वपत्या इष धाः ॥ ११ ॥

11. *Sa śevṛdhamadhi dhā dyumnamasme mahi kṣatraṁ janāṣāḷindra tavyam. Rakṣā ca no maghonaḥ pāhi sūrīn rāye ca naḥ svapatyā iṣe dhāḥ.*

Indra, lord of power and glory, friend and protector of the people, bring us the most felicitous honour, rule over the great republic, protect us, advance us to power and fame, support the wise, let us march to plenty of food and energy, and wealth and prosperity for our noble generations to follow.

Mandala 1/Sukta 55

Indra Devata, Angirasa Savya Rshi

दिवश्चिदस्य वरिमा वि पप्रथ इन्द्रं न महा पृथिवी चन पति। भीमस्तुविष्माञ्चषणिभ्य आतपः शिशीत वज्रं तजसे न वंसगः ॥ १ ॥

1. *Divaścidasya varimā vi papratha indram na mahnā pṛthivī cana prati. Bhīmastuviṣmāñcarṣaṇibhya ātapaḥ śiśīte vajraṁ tejase na vaṁsagaḥ.*

The splendour of this Indra, lord of rule and light, extends to the lights of heaven. The earth too cannot rival his greatness with all its expanse. Lord of strength and power, he is fearsome for the enemies, warm for the good, and hot and blazing for others. He radiates light for the dark and strikes the thunderbolt into the hoarded waters of Vritra and walks around as the leader among people as leader of the flock.

सा अंणवा न नद्यः समुदियः पतिं गृभ्णाति विश्रिता वरीमभिः। इन्दुः सामस्य पीतय वृषायत सुनात्स युध्म आजसा पनस्यत ॥ २ ॥

2. *So arṇavo na nadyaḥ samudriyaḥ prati gṛbhṇāti viśritā varīmabhiḥ. Indraḥ somasya pītaye vṛṣāyate sanāt sa yudhma ojasā panasyate.*

Just as the ocean with its bottomless depths receives and holds the streams of water flowing over the expansive lands and heading towards the sea, and just as the sun, with its expanse of heavens, receives and holds the streams of vapours flowing across the spaces of the skies and then, like the most generous lord of life, showers the rains for the earth to have a drink of the soma of joy, so does the ruler lord of light and power receive and hold the streams of incoming wealth heading to the vast expanse of the treasury, and then like a generous lord of fertility showers the rain of wealth upon the people for them to have a drink of the joy of life. This ocean, this sun, this ruler, mighty warrior and protector rises in strength with his glory since time immemorial.

त्वं तमि॑न्द्र पर्व॑तं॒ न भाज॑स म॒हा नृ॒म्णस्य॒ धम॑णामिरज्यसि।
प वी॒य॑ण द्र॒वताति॑ चकित॒ विश्व॑स्मा उ॒ग्रः कम॑ण पु॒राहि॑तः॥ ३॥

3. *Tvaṁ tamindra parvataṁ na bhojase maho nṛmṇasya dharmaṇāmirajyasi. Pra vīryeṇa devatāti cekite viśvasmā ugraḥ karmaṇe purohitaḥ.*

Just like that cloud of rain, you rule and govern the great wealth and the rules and laws for the enjoyment and well-being of life on earth and shine. Thus mighty and blazing by your own power and splendour, leader in front of all noble action, you are celebrated as a very

god among humanity.

स इद्वने नमस्युभिर्वचस्यते चारु जनेषु प्रब्रुवाण इन्द्रियम।
वृषा छन्दुर्भवति हर्यता वृषा क्षेमेण धेनां मघवा यदिन्वति॥ ४॥

4. *Sa id vane manasyubhirvacasyate cāru janeṣu prabruvāṇa indriyam. Vṛṣā chandurbhavati haryato vṛṣā kṣemeṇa dhenāṁ maghavā yadinvati.*

Celebrated is Indra, far and wide in town and forest and in distant lands, by his admirers in worship and reverence, lord and bold as he is, expressing his knowledge and power among people gracefully. Generous he is, joyous and free, full of blessings for those who are keen to learn and earn the wealth of life. And generous of knowledge, power and protection, glorious all round, he commands the voice of praise and appreciation everywhere.

स इन्महानि समिथानि मज्मना कृणोति युध्म ओजसा जनेभ्यः। अधा चन श्रद्दधति त्विषीमत इन्दाय वज्रं निघनिघ्नत वधम॥ ५॥

5. *Sa inmahāni samithāni majmanā kṛṇoti yudhma ojasā janebhyaḥ. Adhā cana śrad dadhati tviṣīmata indrāya vajram nighanighnate vadham.*

Great warrior as he is, fighting with the brilliance of his knowledge, wealth and power against ignorance, injustice and poverty, he wins great battles for the people. He strikes the thunderbolt against evil, wickedness and hoarding for the glory of the order, and then the people vest full faith in him, lord of splendour

and majesty as he is.

स हि श्रवस्युः सदनानि कृत्रिमा मया वृधान आजसा विनाशयन्। ज्यातींषि कृण्व ाविृकाणि यज्यव व सुकतुः सतवा अपः सृजत ॥ ६ ॥

6. *Sa hi śravasyuḥ sadanāni kṛtrimā kṣmayā vṛdhāna ojasā vināśayan. Jyotīṁṣi kṛṇavannavṛkāṇi yajyave'va sukratuḥ sartavā apaḥ sṛjat.*

He, ruling lord of power, hero of noble actions, keen to hear the Shastras for knowledge and food for the soul, developing projects of growth and progress, growing stronger and stronger by the earth, destroying evil and wickedness with his valour and splendour, creating the lights of art, science, beauty and culture, rendering the homes and highways free from danger and highway men, should set the wheels of humanity in motion and keep the waters flowing abundantly for the yajamana and the yajnic nation.

दानाय मनः सामपाव ास्तु त वाञ्छा हरी वन्दनश्रुदा कृधि। यमिष्ठासः सारथया य इन्द त न त्वा कता आ दभ्नुवन्ति भूर्णयः ॥ ७ ॥

7. *Dānāya manaḥ somapāvannastu te'rvāñcā harī vandanaśrudā kṛdhi. Yamiṣṭhāsaḥ sārathayo ya indra te na tvā ketā ā dabhnuvanti bhūrṇayaḥ.*

Indra, lord creator of soma and lover of the drink of joy, may your heart and mind concentrate on giving. Lord of fame commanding admiration and reverence, direct your dynamic and magnetic forces this way for progress and stability. May your charioteers, leaders and guides of the nation, be experts on the steering wheel

and in the direction of Dharma. Realise your noble and brilliant intentions. May no enemies be able to injure and suppress or terrorize you.

अप्रक्षितं वसु बिभर्षि हस्तयोरषाळ्हं सहस्तन्वि श्रुता दधे।
आवृतासो वतासो न कृतृभिस्तनूषु ते कतव इन्द्र भूरयः ॥ ८ ॥

8. *Aprakṣitaṁ vasu bibharṣi hastayoraṣāḷ-haṁ sahastanvi śruto dadhe. Āvṛtāso'vatāso na kartṛbhistanūṣu te kratava indra bhūrayaḥ.*

Indra, indestructible wealths you hold in your hands, and informidable strength in your body. Lord of fame and good listening ear, innumerable yajnic actions of dedication are internalised by your admirers in their mind and body like precious jewels enveloped in beauty, the same I hold and cherish.

Mandala 1/Sukta 56

Indra Devata, Angirasa Savya Rshi

एष प पूर्वीरव तस्य चमिषा त्या न याषामुदयंस्त भुवणिः।
द ं मह पायत हिर्ण्ययं रथमावृत्या हरियागमृभ्वसम ॥ १ ॥

1. *Eṣa pra pūrvīrava tasya camriṣo'tyo na yoṣāmu-dayaṁsta bhurvaṇiḥ. Dakṣaṁ mahe pāyayate hiraṇyayaṁ rathamāvṛtyā hariyogamṛbhvasam.*

This Indra, lord protector of the land, advances to meet, guide and protect his people just as the smartest young man advances and wins the hand of his lady love. And, holding them as sacred libations in the ladle for offering into the yajna fire, he ascends the excellent, golden chariot prepared by experts and driven by the

fastest fuel power, and advances to protect the glory of the Lord of humanity for them.

तं गूतया॑ नम॒ उि॒षः परी॑णसः समु॒दं न सं॒चर॑ण सनि॒ष्यव॑ः।
पति॒ं द ॑स्य वि॒दथ॑स्य॒ नू सहा॑ गि॒रिं न व॒ना अधि॑ राह॒ तज॑सा॥ २॥

2. *Taṁ gūrtayo nemanniṣaḥ parīṇasaḥ samudraṁ na sañcaraṇe saniṣyavaḥ. Patiṁ dakṣasya vidathasya nū saho giriṁ na venā adhi roha tejasā.*

Just as the streams flow to join the sea in common and waters glide round the mountain, so hosts of admirers, loving and loved and eager to join Indra, lord and protector of the mighty and versatile order of humanity, rise and, with their strength and splendour, augment his power and majesty deep as the ocean and high as a mountain peak.

स तु॒वणि॑म॒हाँ अ॑र्॒णु पांस्य॑ गि॒रभृ॑ष्टि॒न भा॑जत तु॒जा श॑वः।
यन॒ शुष्णं मा॒यिन॑मायसा मद॑ दु॒ध आ॒भूषु॑ रा॒मय॒ा दाम॑नि॥ ३॥

3. *Sa turvaṇirmahāँ areṇu pauṁsye girerbhṛṣṭirna bhrājate tujā śavaḥ. Yena śuṣṇaṁ māyinamā-yaso made dudhra ābhūṣu rāmayanni dāmani.*

He, Indra, blessed and blissful, great, inviolable, shines in his bloom of youth like the peak of a mountain with the force and brilliance of his knowledge and power, by which he, formidable hero of the armour of steel, delights and rules a strong and enlightened nation in a state of joy and self-restraint in all situations of existence.

दवी यदि तविषी त्वावृधातय इन्दं सिषक्त्युषसं न सूयः। या धृष्णुना शवसा बाधत तम इयर्ति रेणुं बृहदरिष्वणिः ॥ ४ ॥

4. *Devī yadi taviṣī tvāvṛdhotaya indraṁ siṣaktyuṣasaṁ na sūryaḥ. Yo dhṛṣṇunā śavasā bādhate tama iyarti reṇuṁ bṛhadarhariṣvaṇiḥ.*

If a generous and brilliant beauty were to come and join Indra, a brilliant young man of culture, education and universal values of Dharma, join him as life partner and inspire him to advance for the safety, security and progress of society, then, just as the sun having joined the wonderful dawn, dispels the world enveloping darkness with his blazing splendour so would Indra dispel the darkness and suffering of humanity with his power and splendour.

वि यत्तिरा धरुणमच्युतं रजा तिष्ठिपा दिव आतासु बर्हणा। स्वर्मी हु यन्मद इन्द्र हर्ष्याहन्वृत्रं निरपामौब्जा अर्णवम ॥ ५ ॥

5. *Vi yat tiro dharuṇamacyutaṁ rajo'tiṣṭhipo diva ātāsu barhaṇā. Svarmīḷhe yanmada indra harṣyāhan vṛtraṁ nirapāmaubjo arṇavam.*

Mighty is Indra, blazing in splendour and rejoicing in the light of heaven. In the vast spaces of the universe, he wields and sustains indestructible life supports such as earths and skies. He catalyses the vapours of water held in the depths of space, breaks the clouds, and in the mood of power, glory and joy makes them shower the rains on the earth, thereby forming the ocean.

त्वं दि॒वा ध॒रुणं धिष॒ आज॑सा पृथि॒व्या इ॑न्द्र॒ सद॑नषु माहि॒नः।
त्वं सु॒तस्य॒ मद॑ अरिणा अ॒पा वि वृ॒त्रस्य॑ स॒मया॑ पा॒ष्या॑-
रुजः॥ ६॥

6. *Tvaṁ divo dharuṇaṁ dhiṣa ojasā pṛthivyā indra sadaneṣu māhinaḥ. Tvaṁ sutasya made ariṇā apo vi vṛtrasya samayā pāṣyārujaḥ.*

Indra, with your splendour of omnipotence you wield the sustaining powers of heaven and earth. You are all great and glorious in the halls and homes of the earth. With your power of catalysis you break the clouds and release the waters by the season, and then in celebrations of soma yajna you bless the devotees with joy.

Mandala 1/Sukta 57

Indra Devata, Angirasa Savya Rshi

प मं॑हि॒ष्ठाय बृ॒हत बृ॒हद॑य स॒त्यशु॑ष्माय त॒वस॑ म॒तिं भ॑र।
अ॒पामि॑व पव॒ण यस्य॑ दु॒धर॑ं॒ राधा॑ वि॒श्वायु॒ शव॑स॒ अपा॑-
वृतम॥ १॥

1. *Pra maṅhiṣṭhāya bṛhate bṛhadraye satyaśuṣmāya tavase matiṁ bhare. Apāmiva pravaṇe yasya durdharaṁ rādho viśvāyu śavase apāvṛtam.*

To the most generous lord of the world, Indra, great, awfully wealthy, truly fragrant blissful, and mighty strong, I offer my homage of faith and celebration whose universal gift of wealth, knowledge and efficiency of karma, released and open to all for strength and enlightenment, flows freely like streams of water rushing down to the sea.

अध॑ त॒ विश्व॒मनु॑ हासदि॒ष्टय॒ आपो॑ नि॒म्नव॒ सव॑ना हवि॒ष्मतः॑ ।
यत्पर्व॑त॒ न स॒मशी॑त हर्य॒त इन्द॑स्य॒ वज्रः॑ श्नथि॒ता हि॒र॒ण्ययः॑ ॥ २ ॥

2. *Adha te viśvamanu hāsadiṣṭaya āpo nimneva savanā haviṣmataḥ. Yatparvate na samaśīta haryata indrasya vajraḥ śnathitā hiraṇyayaḥ.*

Just as the golden glorious thunderbolt of Indra struck at the cloud reaches to the heart of the vapours and the treasure streams of water flow down to the sea, so may the fruits of the holy works of yajnic people and the wealth of the world flow to you like streams of water for your fulfilment and freedom. (The ruler is the nation's centre and chief yajamana of the nation's yajnic activity.)

अ॒स्म भी॒माय॒ नम॑सा॒ सम॑ध्व॒र उषा॒ न शु॑भ्र॒ आ भ॑रा॒ पनी॑यस ।
यस्य॒ धाम॒ श्रव॑स॒ नाम॑न्द्रि॒यं ज्याति॒रका॑रि हरि॒ता॒ नाय॑स ॥ ३ ॥

3. *Asmai bhīmāya namasā samadhvara uṣo na śubhra ā bharā panīyase. Yasya dhāma śravase nāmendriyaṁ jyotirakāri harito nāyase.*

O man of knowledge, come to the auspicious yajna like the glorious dawn bearing gifts of food power and energy for this awful lord of majesty and charity, whose house, famous for gold and chant of the Word, emanates the light and power of science and knowledge as the spaces in the morning reflect the light and glory of the dawn.

इ॒म त इन्द्र॒ त व॒यं पु॑रुष्टुत॒ य त्वा॒रभ्य॒ चरा॑मसि पभूवसा ।
न॒हि त्वद॒न्या गि॑वणा॒ गिर॒ः सघ॑त्क्ष्णी॒रिव॒ पति॑ ना हय॒ तद्वच॑ः ॥ ४ ॥

4. *Ime ta indra te vayaṁ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Nahi tvadanyo girvaṇo giraḥ saghat kṣoṇīriva prati no harya tad vacaḥ.*

These are yours, Indra, We are yours, lord praised and celebrated by all. Beginning with you we go about the business of living, lord of existence and shelter of life. Other than you there is no one else, lord of holy Word, who would listen to our prayer. Hear our prayer as the voice of earth and humanity and respond with grace.

भूरि॑ त इन्द वी॒र्यं॑ तव॑ स्मस्य॒स्य स्तो॒तुम॑घव॒न्काम॒मा पृ॑ण।
अनु॑ ते द्याबृ॒॑हती वी॒र्यं॑ मम इ॒यं च॑ ते पृथि॒वी नेम॒ ओज॑स ॥ ५ ॥

5. *Bhūri ta indra vīryaṁ tava smasyasya stoturmaghavan kāmamā pṛṇa. Anu te dyaurbṛhatī vīryaṁ mama iyaṁ ca te pṛthivī nema ojase.*

Great is your power and splendour, Indra. We are yours, under your law and shelter. Lord of glory, listen to this devotee and grant his prayer. The vast heaven acknowledges and celebrates your power and glory. This earth too does homage to your might and grandeur.

त्वं तमि॑न्द्र पव॑तं म॒हामु॒रुं वज॑ण वजिन्पव॒शश्च॑कतिथ।
अवा॑सृजा॒ निवृ॑ता॒ः सत॒वा अ॒पः स॒त्रा विश्वं॑ दधिष॒ कव॑ल॒ं सहः॑ ॥ ६ ॥

6. *Tvaṁ tamindra parvataṁ mahāmuruṁ vajreṇa vajrinparvaśaścakartitha. Avāsṛjo nivṛtāḥ sartavā apaḥ satrā viśvaṁ dadhiṣe kevalaṁ sahaḥ.*

Indra, lord of the thunderbolt, you break that

mountainous cloud of vast dimensions part by part with the thunderbolt of lightning energy. You release the held up waters for downward flow in the streams. Eternal and absolute lord of omnipotence, you alone wield and sustain the universe and universal energy.

Mandala 1/Sukta 58

Agni Devata, Nodha Gautama Rshi

नू चित्सहोजा अमृता नि तुन्दत होता यद्दूता अभवद्विवस्वतः ।
वि साधिष्ठभिः पथिभी रजो मम आ देवताता हविषा विवासति ॥ १ ॥

1. *Nū cit sahojā amṛto ni tundate hotā yad dūto abhavad vivasvataḥ. Vi sādhiṣṭhebhiḥ pathibhī rajo mama ā devatātā haviṣā vivāsati.*

Agni, surely born of strength and omnipotence, and immortal, never hurts. Giver and receiver of oblations, it is the carrier of yajna and inspirations of the Divine. Coexistent with other powers of nature, it traverses the paths of spaces from earth to heavens. Divine among divinities, when it is fed on holy offerings, it shines itself and shines others with light.

आ स्वमद्म युवमाना अजरस्तृष्वविष्य तसषु तिष्ठति ।
अत्या न पृष्ठं पुषितस्य रोचत दिवा न सानु स्तनयन्नचिकदत ॥ २ ॥

2. *Ā svamadma yuvamāno ajarastṛṣvaviṣyannataseṣu tiṣṭhati. Atyo na pṛṣṭhaṁ pruṣitasya rocate divo na sānu stanaya-nnacikradat.*

Unaging and immortal, instantly consuming its food, it protects the environment and abides in the winds

and the vast skies. Like a courser on the wings, it flies and shines on top when it is sprinkled with ghrta, and as on the peak of heaven, it thunders as lightning.

क्राणा रुद्भिर्वसुभिः पुराहिता हाता निषत्ता रयिषाळमर्त्यः ।
रथा न वि वृञ्जसान आयुषु व्यानुषग्वार्या देव ऋण्वति ॥ ३ ॥

3. *Krāṇā rudrebhirvasubhiḥ purohito hotā niṣatto rayiṣāḷamartyaḥ. Ratho na vikṣvṛñjasāna āyuṣu vyānuṣagvāryā deva ṛṇvati.*

Immortal agent of nature's karma, living and acting with pranic energies and the abodes and supports of life, it is the high priest of cosmic yajna both offering and receiving the oblations in the dynamics of existence, and it is the treasure source of wealth. Beautiful and moving like a chariot, mixing with people, it integrates with life and age and, brilliant and generous, it creates and provides the choicest gifts of life.

वि वातजूता अतसेषु तिष्ठते वृथा जुहूभिः सृण्या तुविष्वणिः । तृषु यदग्ने वनिना वृषायसे कृष्णं ते एम रुशदूर्म अजर ॥ ४ ॥

4. *Vi vātajūto ataseṣu tiṣṭhate vṛthā juhūbhiḥ sṛṇyā tuviṣvaṇiḥ. Tṛṣu yadagne vanino vṛṣāyase kṛṣṇaṁ ta ema ruśadūrme ajara.*

Impelled by Vayu, Agni abides in its natural abodes, in wind and air and in its own flames, moving on loud and bold by its yajnic actions. Agni, unaging and ever young, refulgent with your own light, since you instantly shower the supplicants with favours, may we, we pray, share your love and protection.

तपुजम्भा वन आ वातचोदिता यूथे न साह्वाँ अव वाति वंसगः। अभिवज्रन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते पतत्रिणः॥ ५॥

5. *Tapurjambho vana ā vātacodito yūthe na sāhvāṅ ava vāti vaṁsagaḥ. Abhivrajannakṣitaṁ pājasā rajaḥ sthātuścarathaṁ bhayate patatriṇaḥ.*

Voracious power of the jaws of flame, enveloped in the rays of its own light, inspired by the energy of Vayu, it moves around bold and fearless like a bull in the herd of cows in the forest far and near. It moves across the moving and undecaying world of earth and sky up and down with its force, and the world feels afraid of it whether it stays or flies like a bird.

दधुष्ट्वा भृगवो मानुषेष्वा रयिं न चारुं सुहवं जनेभ्यः। होतारमग्न अतिथिं वरेण्यं मित्रं न शेवं दिव्याय जन्मने॥ ६॥

6. *Dadhuṣṭvā bhṛgavo mānuṣeṣvā rayiṁ na cāruṁ suhavaṁ janebhyaḥ. Hotāramagne athithiṁ vareṇyaṁ mitraṁ na śevaṁ divyāya janmane.*

Agni, eminent scholars of science among humanity hold and install you as precious wealth for the people, Agni, divine yajnic power, welcome as a cherished visitor, worthy of choice, deserving of hospitality like a dear friend, bliss incarnate. They install you so that you kindle, rise and blaze like a divinity of heaven.

होतारं सप्त जुह्वो३ यजिष्ठं यं वाघतो वृणते अध्वरेषु। अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नम॥ ७॥

7. *Hotāraṁ sapta juhvo yajiṣṭhaṁ yaṁ vāghato vṛṇate adhvareṣu. Agniṁ viśveṣāmaratiṁ vasūnāṁ saparyāmi prayasā yāmi ratnam.*

Intelligent men of knowledge and divine speech offer to invoke Agni, as generous yajnic power of seven beautiful tongues of flame, worthiest of adoration in yajna. That same power, a very jewel, giver of all wealths of the world, which they invoke in yajna, I too serve and attain.

अच्छिदा सूना सहसा ना अद्य स्तातृभ्या मित्रमहः शम यच्छ। अग्ने गृणन्तमंहस उरुष्याजा नपात्पूभिरायसीभिः ॥ ८ ॥

8. *Acchidrā sūno sahaso no adya stotṛbhyo mitra-mahaḥ śarma yaccha. Agne gṛnantamaṁhasa uruṣyorjo napāt pūrbhirāyasībhiḥ.*

Agni, child of omnipotence, greatest friend most adorable, give us today, your devotees, perfect peace and comfort of a happy home, energy and power of the world. Save the devotee and admirer from sin and perfect him with the strength of steel and beauties of gold.

भवा वरूथं गृणत विभावा भवा मघवन्मघवद्भ्यः शम। उरुष्याग्ने अंहसा गृणन्तं पातम धियावसुजगम्यात ॥ ९ ॥

9. *Bhavā varūthaṁ gṛṇate vibhāvo bhavā maghavan maghavadbhyaḥ śarma. Uruṣyāgne aṁhaso gṛṇantaṁ prātarmakṣū dhiyāvasurja-gamyāt.*

Agni, lord of light and brilliance you are, be a very home for the admirer. Lord of wealth and honour, be the very light and honour for the men of wealth and power. Save the devotee from sin and crime with protection from within and without. Agni, you are the lord of intelligence, wealth and knowledge, come post-haste in the morning and bless me.

Mandala 1/Sukta 59

Agni-Vaishvanara Devata, Nodha Gautama Rshi

वया इदग्न अग्नयस्त अन्य त्व विश्व अमृता मादयन्त।
वश्वानर नाभिरसि ितीनां स्थूणाव जनाँ उपमिद्य-
यन्थ॥ १॥

1. *Vayā idagne agnayaste anye tve viśve amṛtā mādayante. Vaiśvānara nābhirasi kṣitīnāṁ sthūṇeva janāň upam id yayantha.*

Agni, light and life of the universe, other agnis, lights, fires and vitalities are reflective branches of you only. All the immortals of the world, devas, jivas and lights such as the sun rejoice in you. Vaishvanara, vitality and leading light of the earthly worlds, you are the navel, centre-hold of the earths and the people, and, like the pillar of a house or the hub of the wheel of existence, you hold the people in the law of Dharma and keep them in their orbit.

मूधा दिवा नाभिरग्निः पृथिव्या अथाभवदरती रादस्याः।
तं त्वा दवासा जनयन्त दवं वश्वानर ज्यातिरिदार्याय॥ २॥

2. *Mūrdhā divo nābhiragniḥ pṛthivyā athābhavadaratī rodasyoḥ. Taṁ tvā devāso'janayanta devaṁ vaiśvānara jyotiridāryāya.*

Agni is the top of heaven and the centre hold of the earth, and it is the ruler of the earths, the skies and the heavens all. Vaishvanara, leading light of the universe, such as you are, the brilliancies of nature such as sun and moon reveal your presence and the nobilities of humanity celebrate you as light of the Word and life of the world for the good and the pious.

आ सूय॒ न र॒श्मया॑ ध्रु॒वासा॑ वश्वान॒र द॑धिर॒ ग्ना वसू॑नि ।
या पव॑त॒ष्वाष॑धीष्व॒प्सु या मानु॑ष॒ष्वसि॒ तस्य॒ राजा॑ ॥ ३ ॥

3. *Ā sūrye na raśmayo dhruvāso vaiśvānare dadhire'gnā vasūni. Yā parvateṣvoṣadhīṣvapsu yā mānuṣeṣvasi tasya rājā.*

Just as the sun-rays abide in the sun, so do the stars and planets and the Vasus, abodes of life, abide in Vaishvanara Agni, self-existent power and force of the universe. Lord supreme, whatever wealth and vitality is there in mountains, herbs, waters and humanity, you are the ruler and ordainer of it all.

बृ॒ह॒ती इ॑व सू॒नव॒ रोद॑सी॒ गिरा॒ होता॑ मनु॒ष्या॒३॑ न द॒क्षः ।
स्व॑वत स॒त्यशु॑ष्माय पू॒र्वीर्व॑श्वान॒राय॒ नृत॑माय य॒ह्वीः ॥ ४ ॥

4. *Bṛhatīiva sūnave rodasī giro hotā manuṣyo na dakṣaḥ. Svarvate satyaśuṣmāya pūrvīrvaiśvānarāya nṛtamāya yahvīḥ.*

Just as the wide and expansive heaven and earth honour and serve the sun, source of light and inspiration, so should the hota, the yajaka, like an expert man of yajna, offer great, eternal and divine hymns of praise in honour of Vaishvanara, life universal, self-existent, ever truly powerful and the best friend of humanity.

दि॒वश्चि॑त्त बृह॒ता जा॑तवदो॒ वश्वा॑नर॒ प रि॑रिच महि॒त्वम ।
राजा॑ कृ॒ष्टीना॑मसि॒ मानु॑षीणां यु॒धा दे॒वभ्या॒ वरि॑वश्चकर्थ ॥ ५ ॥

5. *Divaścit te bṛhato jātavedo vaiśvānara pra ririce mahitvaṁ. Rājā kṛṣṭīnāmasi mānuṣīṇāṁ yudhā devebhyo varivaścakartha.*

Vaishvanara, lord omniscient and omnipresent life and leader of the universe, your greatness and majesty exceeds the light and grandeur of the heavens. You are the lord ruler of the classes of humanity, and with your warlike exploits create treasures of wealth for the divinities of nature and humanity.

प नू महित्वं वृषभस्य वाचं यं पूरवो वृत्रहणं सचन्त। वश्वानरा दस्युमग्निर्जघन्वाँ अधूनोत्काष्ठा अव शम्बरं भत॥ ६॥

6. *Pra nū mahitvaṁ vṛṣabhasya vocam yaṁ pūravo vṛtrahaṇaṁ sacante. Vaiśvānaro dasyum agnirja ghanvāṅ adhūnot kāṣṭhā ava śambaraṁ bhet.*

Spontaneously I celebrate the greatness and grandeur of the mighty and generous Vaishvanara Agni, Lord Omnipotent and Omnipresent, whom all people of the world seek and worship. Lord of light, breaker of the cloud, dispeller of darkness and destroyer of the wicked, He shakes the quarters of space and terrifies the demons of evil.

वश्वानरा महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजता विभावा। शातवनेय शतिनीभिरग्निः पुरुणीथ जरत सूनृतावान॥ ७॥

7. *Vaiśvānaro mahimnā viśvakṛṣṭirbharadvājeṣu yajato vibhāvā. Śatavaneye śatinībhiragniḥ puruṇīthe jarate sūnṛtāvān.*

Vaishvanara, lord pervasive and leader of the world of existence, is the lord of world humanity by virtue of His might and grandeur. Among the sources of life sustenance such as earth and showers of rain, He is the light and glory of the man of yajna. Lord of the

reality of existence and the word of truth, in the world of hundredfold splendour, Agni is praised and worshipped in a hundred manners in choric songs by the celebrants.

Mandala 1/Sukta 60

Agni Devata, Gautama Nodha Rshi

वह्निं यशसं विदथस्य केतुं सुप्राव्यं दूतं सद्याअर्थम।
द्विजन्मानं रयिमिव पशस्तं रातिं भरद भृगव मातरिश्वा॥ १॥

1. *Vahniṁ yaśasaṁ vidathasya ketuṁ suprāvyaṁ dūtaṁ sadyo-artham. Dvijanmānaṁ rayimiva praśastaṁ rātiṁ bharad bhṛgave mātariśvā.*

Matarishva, Vayu energy existent in space and operative in wind and electricity, bears Agni, carrier of oblations, mark of fame and honour, honour flag of the yajna of the world, worthy of preservation and advancement, instant mover and messenger, always valuable, twice born of Heaven and Vayu for earth and the skies. Vayu bears it like a real celebrity and beauty and generous giver in life and conducts it to Bhrgu, scientist and technologist, for heat treatment from cooking to tempering of sophisticated materials. (The Bhrgu collects and develops the fire.)

अस्य शासुरुभयासः सचन्त हविष्मन्त उशिजा य च मताः।
दिवश्चित्पूवा न्यसादि हाता पृच्छ्य' विशपतिर्विधुः॥ २॥

2. *Asya śāsurubhayāsaḥ sacante haviṣmanta uśijo ye ca martāḥ. Divaścit pūrvo nyasādi hotā'' pṛcchyo viśpatirvikṣu vedhāḥ.*

Ordinary people and men of means both, who

are ambitious for noble yajnic acts, abide by the law and order of this ruler of truth and justice. Giver as well as receiver of the gifts of yajna, man of discriminate wisdom, protector of the people, intelligent and highly knowledgeable, he takes his place among the people like the sun before the rise of day.

तं नव्यसी हृद आ जायमानमस्मत्सुकीतिमधुजिह्वमश्याः।
यमृत्विजा वृजन मानुषासः पयस्वन्त आयवा जीजनन्त ॥ ३ ॥

3. *Taṁ navyasī hṛda ā jāyamānam asmat sukīrtirmadhujihvamaśyāḥ. Yamṛtvijo vṛjane mānuṣāsaḥ prayasvanta āyavo jījananta.*

To the man of noble honey tongue, whom men of yajnic service, men of means and knowledge, seniors with vision and experience and the people in general raise higher and greater in the battle of life, to such a man rising high and higher, may new and newer appreciation and admiration reach from our heart and soul.

उशिक्पावका वसुमानुषषु वरण्या हातायि वि ।
दमूना गृहपतिदम आँ अग्निभुवदयिपती रयीणाम ॥ ४ ॥

4. *Uśik pāvako vasurmānuṣeṣu vareṇyo hotādhāyi vikṣu. Damūnā gṛhapatirdama āṅ agnirbhuvadrayipatī rayīṇam.*

The man of love and initiative worthy of love, pure and purifying as fire, generous among people, worthy of choice, commanding loyalty, dedicated to yajna and social good, such a person should be given a prominent position among people. Man of peace and

self-control, keeper and protector of the home, creator and protector of wealth, such a person shines as fire on top and commands the nation.

तं त्वा॑ व॒यं पति॑मग्न रयी॒णां प शंसामा म॒ति॒भि॒र्गात॑मासः।
आ॒शुं न वा॑जम्भ॒रं म॒जय॑न्तः पा॒तम॒ ॒ धि॒याव॑सुर्जगम्यात॥ ५॥

5. *Taṁ tvā vayaṁ patimagne rayīṇāṁ pra śaṁsāmo matibhirgotamāsaḥ. Āśuṁ na vājambharaṁ marjayantaḥ prātarmakṣū dhiyāvasurjagamyāt.*

Agni, lord of light and leader, Agni, lord creator and protector of the wealth of nations, instant in action, commanding speed and prosperity, we, men of the Divine Word, with all our mind and intelligence, with all the saints and the wise, cleansing, sanctifying and anointing you as leader, praise and celebrate you, and we pray that the lord of wealth and intelligence may come post-haste and bless us in the early morning.

Mandala 1/Sukta 61

Indra Devata, Gautama Nodha Rshi

अ॒स्मा इदु॒ प त॒वस॑ तु॒राय॒ पया॒ न ह॑र्मि॒ स्तामं॒ माहि॑नाय।
ऋ॒चीष॑मा॒याधि॑गव॒ आह॒मिन्दा॑य॒ ब्रह्मा॑णि रा॒तत॑मा॥ १॥

1. *Asmā idu pra tavase turāya prayo na harmi stomaṁ māhināya. Ṛcīṣamāyādhrigava ohamindrāya brahmāṇi rātatamā.*

In honour of this lord Indra, mighty power, great leader, holy celebrity and commander of the brave, informidable to the enemies, I offer an excellent song of praise in adoration and holiest offerings of the most spontaneous and liberal homage.

अस्मा इदु पयइव प यंसि भरामयाङ्गूषं बाधे सुवृक्ति ।
इन्दाय हृदा मनसा मनीषा पत्नाय पत्य धिया मजयन्त ॥ २ ॥

2. *Asmā idu praya iva pr yaṁsi bharāmyāṅgūṣaṁ bādhe suvṛkti. Indrāya hṛdā manasā manīṣā pratnāya patye dhiyo marjayanta.*

You offer to this Indra, lord of life and power, libations of homage and reverence like gifts of dainty food. So do I bear and offer to him songs of praise well-structured and formulaic modes of defence and protection against the enemies of humanity. Come ye all, cleanse your mind honestly by heart, mind and soul for Indra, ancient and eternal lord of life and light, and serve him.

अस्मा इदु त्यमुपमं स्वर्षां भरामयाङ्गूषमास्येन ।
मंहिष्ठमच्छोक्तिभिमतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥ ३ ॥

3. *Asmā idu tyamupamaṁ svarṣāṁ bharāmyāṅgūṣamāsyena. Maṁhiṣṭham achoktibhir matīnāṁ suvṛktibhiḥ sūriṁ vāvṛdhadhyai.*

For the sake of the advancement of Agni, the ruler, and of the people of knowledge and wisdom, I speak noble and powerfully persuasive words in support of this exemplary, generous, revered and magnanimous hero, a great man of wisdom and piety of conduct.

अस्मा इदु स्तामं सं हिनामि रथं न तष्टेव तत्सिनाय ।
गिरश्च गिवाहस सुवृक्तीन्दाय विश्वमिन्वं मधिराय ॥ ४ ॥

4. *Asmā idu stomaṁ saṁ hinomi rathaṁ na taṣṭeva tatsināya. Giraśca girvāhase suvṛktīndrāya viśvaminvaṁ medhirāya.*

For this Indra, ruling lord of knowledge and power, master promoter of divine speech and veteran of wisdom, I create and float a song of praise of universal and persuasive purport and use words of discriminating wisdom to strengthen his power and control over the land and people just as an engineer creates a strong structure for the chassis of the master's chariot.

अस्मा इदु सप्तिमिव श्रवस्यन्द्रायार्कं जुह्वा३ समञ्ज।
वीरं दानाकंसं वन्दध्यै पुरां गूर्तश्रवसं दमाणम॥ ५॥

5. *Asmā idu saptimiva śravasyendrāyārkaṁ juhvā samañje. Vīraṁ dānaukasaṁ vandadhyai purāṁ gūrtaśravasaṁ darmāṇam.*

As a driver yokes the horse to the master's chariot to drive him on, so, in honour of Indra and in order to celebrate and exalt him, the brave hero as he is, treasure home of charity and destroyer of enemy strongholds, whose fame rings far and wide, I compose a song in my own words and offer it as a libation to him with my own ladle in homage.

अस्मा इदु त्वष्टा त द्वज्रं स्वपस्तमं स्वर्य१ रणाय।
वृत्रस्य चिद्विदद्यन मम तुज गीशानस्तुजता कियधाः॥ ६॥

6. *Asmā idu tvaṣṭā takṣad vajraṁ svapastamaṁ svaryaṁ raṇāya. Vṛtrasya cid vidad yena marma tujannīśānastujatā kiyedhāḥ.*

Let Tvashta, the Maker, design and form for this Indra, ruling Lord of power and defence, the thunderbolt of lightning force blazing for the battle so that he (Indra), striking with this fatal weapon, taking many enemies on, may reach the mortal centrespot of Vritra, the cloud

of darkness and ignorance (and release the showers of rain and prosperity and the light of knowledge).

अस्यदु मातुः सवनेषु सद्या महः पितुं पपिवाञ्चाव गां।
मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरा अदिमस्ता॥ ७॥

7. *Asyedu mātuḥ savaneṣu sadyo mahaḥ pituṁ papivāñcārvannā. Muṣāyad viṣṇuḥ pacataṁ sahīyān vidhyad varāhaṁ tiro adrimastā.*

In the yajnic programmes of this Indra, lord of rule and power who measures everything to size, Vishnu, the great sun pervading everything with its light, drinks up the delicious holy foods prepared and sent up sanctified from the yajna, and then, challenging the mountainous cloud hoarding up the wealth of the same yajnic foods in the form of vapours, breaks up the cloud and throws it down (releasing the showers of rain).

अस्मा इदु ग्राश्चिद्देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परि ष्टः॥ ८॥

8. *Asmā idu gnāścid devapatnīrindrāyārkamahihatya ūvuḥ. Pari dyāvāpṛthivī jabhra urvī nāsya te mahimānaṁ pari ṣṭaḥ.*

For this Indra, blazing as the sun with light and grandeur, holy voices served and preserved by noble sages and scholars composed hymns of praise and offered homage to Indra on the break up of the cloud. Indra holds both the vast heaven and earth, but these two do not comprehend his grandeur and greatness (which exceeds heaven and earth both).

अस्यदव प रिरिच महित्वं दिवस्पृथिव्याः पयन्तरिं ागात।
स्वराळिन्दा दम आ विश्वगूर्तः स्वरिरमत्रा ववक्षे रणाय॥ ९॥

9. *Asyedeva pra ririce mahitvaṁ divaspṛthivyāḥ paryantarikṣāt. Svarāḷindro dama ā viśvagūrtaḥ svariramatro vavakṣe raṇāya.*

Surely the greatness and grandeur of this Indra exceeds the heaven, skies and earth. The self-refulgent hero, universal warrior, brilliant and brave, infinitely strong and bold, resounds in the universe for battle against evil and negation.

अस्यदव शवसा शुषन्तं वि वृश्चद्वजंण वृत्रमिन्दः।
गा न वाणा अवनीरमुञ्चदभि श्रवा दावन सचताः॥ १०॥

10. *Asyedeva śavasā śuṣantaṁ vi vṛścad vajreṇa vṛtramindraḥ. Gā na vrāṇā avanīramuñcadabhi ṣravo dāvane sacetāḥ.*

O lord of power and law, with the strength and rectitude of this Indra, the universal force of Divinity uproots the exploitative forces, just as the sun breaks down the cloud which holds up the rain and scorches the earth. And just as held up cows are released from the stalls, so the ruler releases the streams of life on the earth, enlightened hero as he is, who releases food and justice for the powers of generosity.

अस्यदु त्वषसा रन्त सिन्धवः परि यद्वजंण सीमयच्छत।
इशान नकृद्दाशुषे दशस्यन्तुवीतय गाधं तुवणिः कः॥ ११॥

11. *Asyedu tveṣasā ranta sindhavaḥ pari yadvajreṇa sīmayacchat. Īśānakrd dāśuṣe daśasyan turvītaye gādhaṁ turvaṇiḥ kaḥ.*

By the might and splendour of this Indra, the rivers flow and seas roll at will since he gives the blow (to Vritra and releases the waters below). Ruler, controller, and giver of power and honour, instantly victorious, giving liberally to the generous, he creates firm standing ground for the speedy success of generosity all round.

अस्मा इदु प भरा तूतुजाना वृत्राय वज्रमीशानः कियधाः ।
गान पव वि रदा तिरश्चष्य णींस्यपां चरध्यै ॥ १२ ॥

12. *Asmā idu pra bharā tūtujāno vṛtrāya vajramī-śānaḥ kiyedhāḥ. Gorna parva vi radā tiraśce-ṣyannarṇaṁsyapāṁ caradhyai.*

Indra, ruling lord of manifold power, fast and impetuous, wields the thunderbolt of sunrays for this Vritra, cloud of vapours and darkness, and releasing the waters for the streams to flow on earth, breaks the layers of vapours with the thunderbolt as lightning breaks things into pieces bit by bit.

अस्यदु प ब्रूहि पूव्याणि तुरस्य कर्माणि नव्य उक्थः । युध
यदिष्णान आयुधान्यृघायमाणा निरिणाति शत्रून ॥ १३ ॥

13. *Asyedu pra brūhi pūrvyāṇi turasya karmāṇi navya ukthaiḥ. Yudhe yadiṣṇāna āyudhānyṛ-ghāyamāṇo niriṇāti śatrūn.*

Sing and celebrate the old and new exploits of this fast and powerful Indra in songs of praise, Indra who, passionate and tempestuous, updating and wielding the weapons for battle, strikes and destroys the enemies.

अस्यदु भिया गिरयश्च दृ हा द्यावा च भूमा जनुषस्तुजत ।
उपो वनस्य जागुवान आणिं सद्या भुवद्वीर्याय नाधाः ॥ १४ ॥

14. *Asyedu bhiyā girayaśca dṛḷahā dyāvā ca bhūmā januṣastujete. Upo venasya joguvāna oṇiṁ sadyo bhuvad vīryāya nodhāḥ.*

By the power and holy fear of this omnipotent Indra, the mountains stay firm and fixed, and the heaven and earth and the people shake with awe. The leader, abiding in the protective shade of this intelligent and handsome power and chanting words of praise immediately rises and grows capable of great action.

अस्मा इदु त्यदनु दाय्यषामका यद्ध वृ भूरीशानः ।
पतशं सूय पस्पृधानं सावश्व्य सुष्विमाववदिन्दः ॥ १५ ॥

15. *Asmā idu tyadanu dāyyeṣāmeko yad vavne bhūrerīśānaḥ. Praitaśaṁ sūrye paspṛdhānaṁ sauvaśvye suṣvimāvadindraḥ.*

Indra, sole one lord of himself is the absolute ruler of many. Whatever he wills of these and commands, the same is rendered in reverence and obedience. And Indra himself advances and protects the hero of power and honour who, fighting for victory in the battle of horse, spurs on his steed in the direction of the sun.

एवा त हारियाजना सुवृक्तीन्द्र ब्रह्माणि गातमासा अकन ।
एषु विश्वपशसं धियं धाः पातम ू धियावसुजगम्यात ॥ १६ ॥

16. *Evā te hāriyojanā suvṛktīndra brahmāṇi gotamāso akran. Aiṣu viśvapeśasaṁ dhiyaṁ dhāḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, O Lord of sunbeams, these are the songs divine, purest and serene, offered by the highest souls of faith and vision. Bless these souls with universal brilliance of vision and intelligence, lord omniscient. Lord Omnificent, reveal your presence in our mind instantly with the light of the dawn.

Mandala 1/Sukta 62

Indra Devata, Nodha Gautama Rshi

प मꣳन्महे शवसा॒नाय॑ शू॒षमा॑ङ्गू॒षं गिर्व॑णस अङ्गिर॒स्वत।
सु॒वृ॒क्तिभिः॑ स्तुव॒त ऋ॒ग्मि॒याया॑ र्चा॒मा॒र्कं नर॒ विश्रु॑ताय॥ १॥

1. *Pra manmahe śavasānāya śūṣam āṅgūṣaṁ girvaṇase aṅgirasvat. Suvṛktibhiḥ stuvata ṛgmiyāyā'rcāmārkaṁ nare viśrutāya.*

With selected words of purity and pious deeds we offer songs of adoration to Indra, lord omnipotent, poet of Divine omniscience, universal object of worship, celebrated in the Rgveda, sole guide of humanity and celebrated in story all over the world, and we pray for strength and knowledge as for the very breath of life.

प वा॑ म॒ह महि॒ नमा॑ भरध्वमाङ्गू॒ष्यं शवसा॒नाय॒ साम॑।
यना॑ न॒ः पूव॑ पि॒तर॑ः पद॒ज्ञा अच॑न्ता॒ अङ्गि॑रसा॒ गा अवि॑न्दन॥ २॥

2. *Pra vo mahe mahi namo bharadhvam āṅgūṣyaṁ śavasānāya sāma. Yenā naḥ pūrve pitaraḥ padajñā arcanto aṅgiraso gā avindan.*

All ye men and women of the world, bear and offer to Indra, great lord of strength and power, celebrative songs of adoration and holy offerings in

Samans and hymns of knowledge and enlightenment, by virtue of which our ancient forefathers, who knew the life stages of Dharma, Artha, Kama and Moksha and who were scholars of divine knowledge and worshippers of the Lord, received the gift of holy speech and universal knowledge.

इन्द्रस्याङ्गिरसां चेष्टा विदत्सरमा तनयाय धासिम । बृहस्पतिर्भिनदद्रिं विदद गाः समुस्रियाभिर्वावशन्त नरः ॥ ३ ॥

3. *Indrasyāṅgirasāṁ ceṣṭau vidat saramā tanayāya dhāsim. Bṛhaspatirbhinadadriṁ vidad gāḥ samusriyābhirvāvaśanta naraḥ.*

Just as a mother gives milk to the child, as Brihaspati, the sun, breaks the cloud with its rays and the light reaches the earth, so you, men and women of the world, in the yajna of Indra and the yajnic programmes of the scholars of science and society, shining and advancing like sun-rays, spread the light of knowledge and the joy of life.

स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरणादिं स्वया३नवग्वः । सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरया दशग्वः ॥ ४ ॥

4. *Sa suṣṭubhā sa stubhā sapta vipraiḥ svareṇādriṁ svaryo navagvaiḥ. Saraṇyubhiḥ phaligamindra śakra valaṁ raveṇa darayo daśagvaiḥ.*

Just as the bright sun breaks the powerful clouds with its fresh, all embracing, all expansive, sustaining and sustained but resounding rays of light, similarly Indra, powerful ruler of the world, shining and resounding, with balanced and all-sustaining order, seven orders of the wise, his rolling voice, new and all

expansive radiating powers and burning and roaring weapons, breaks down the thick and powerful clouds of darkness which hoard the system's life and progress.

गृणाना अङ्गिराभिदस्म वि वरुषसा सूर्येण गाभिरन्धः ।
वि भूम्या अपथय इन्द्र सानु दिवा रज उपरमस्तभायः ॥ ५ ॥

5. *Gṛṇāno aṅgirobhirdasma vi varuṣasā sūryeṇa gobhirandhaḥ. Vi bhūmyā aprathaya indra sānu divo raja uparamastabhāyaḥ.*

Indra, lord of wondrous deeds, proclaiming his power and presence by the pranic energies of nature, the dawn, the sun and the sun-rays, dispels the darkness and creates the food for life and growth. He expands the earth and the hills and mountains of the earth and stabilizes the heights of the skies and the heavens.

So should the ruler proclaim his power and presence dispelling the darkness of ignorance, injustice and poverty, create food and prosperity and thereby expand the character, power and potential of the land and stabilize the common wealth of humanity.

तदु पयः ातममस्य कम दस्मस्य चारुतममस्ति दंसः ।
उपह्वर यदुपरा अपिन्वन्मध्वर्णसा नद्यश्चतस्रः ॥ ६ ॥

6. *Tadu paryakṣatamam asya karma dasmasya cārutamam asti daṁsaḥ. Upahvare yaduparā apinvan madhvarṇaso nadyaścatasraḥ.*

The most charming act and the most admirable achievement of this lord Indra of wondrous deeds is that in the business of life on the earth all the streams and rivers and all the four directions of space are full and abundant with delicious waters and flow for all the

people freely.

द्विता वि ववर सनजा सनीळ अयास्यः स्तवमानभिरर्कः ।
भगा न मन परम व्यामन्धारयदादसी सुदंसाः ॥ ७ ॥

7. *Dvitā vi vavre sanajā sanīḷe ayāsyaḥ stavamānebhirarkaiḥ. Bhago na mene parame vyomannadhārayad rodasī sudaṁsāḥ.*

Indra, valiant lord of infinite action, concealed and held and then revealed a duality of creation, two complementarities, both born of the same mother, Prakrti, and both coexistent and cooperative, both held by waves of energy (light and dark), both doing homage to the lord creator. He, Bhaga, lord of existence and master of materials, held the two in space as two co-workers, complementary like the sun holding heaven and earth and the skies in eternal space.

सनाद्दिवं परि भूमा विरूप पुनर्भुवा युवती स्वभिरवः ।
कृष्णभिर्रक्ताषा रुशद्भिर्वपुर्भिरा चरता अन्यान्या ॥ ८ ॥

8. *Sanād divaṁ pari bhūmā virūpe punarbhuvā yuvatī svebhirevaiḥ. Kṛṣṇebhiraktoṣā ruśadbhirvapurbhirā carato anyānyā.*

Since time immemorial, from the same eternal cause, co-existent and cooperative from heaven to earth, the two complementarities of distinctive forms, night and day, both ever young and born again and again, move on and on by their own path together yet separately, the night in the forms of darkness and the day in the forms of light. Both move in and on serving the heaven and earth.

सनेमि सख्यं स्वपस्यमानः सूनुदाधार शवसा सुदंसाः।
आमासु चिद्दधिष पक्वमन्तः पयः कृष्णासु रुशदाहिणीषु॥ ९॥

9. *Sanemi sakhyaṁ svapasyamānaḥ sūnurdādhāra śavasā sudaṁsāḥ. Āmāsu cid dadhiṣe pakvamantaḥ payaḥ kṛṣṇāsu ruśad rohiṇīṣu.*

Lord of the thunderbolt, eternal creator, master of wondrous actions, beatific in performance by his own might holds and maintains equality of company and cooperation between the light and the dark, raw and ripe, just as he holds the same herbal juice in the mature as well as the maturing vegetation and the same white milk in the white, dark and ruddy cows.

सनात्सनीळा अवनीरवाता व्रता रक्षन्त अमृताः सहोभिः।
पुरू सहस्रा जनया न पत्नीर्दुवस्यन्ति स्वसारो अह्रयाणम॥ १०॥

10. *Sanāt sanīḷā avanīravātā vratā rakṣante amṛtāḥ sahobhiḥ. Purū sahasrā janayo na patnīrduvasyanti svasāro ahrayāṇam.*

Since time immemorial, born of the same cause, Prakrti, coexistent and cooperative, thousands of earths immortal in their own nature, undisturbed even by a breath of wind, observe the eternal laws of their existence with their innate powers. And as mothers nourish their child, wives love and serve their husbands, and sisters love and cooperate with their brothers, they do homage to the bold and intrepidable Indra.

सनायुवा नमसा नव्या अकवैसूयवा मतया दस्म ददुः।
पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः॥ ११॥

11. *Sanāyuvo namasā navyo arkairvasūyavo matayo dasma dadruḥ. Patiṁ na patnīruśa-tīruśantaṁ spṛśanti tvā śavasāvanmanīṣāḥ.*

Indra, lord adorable of wondrous action, bright and generous, people of intelligence, faith and meditation, desirous of wealth and food for the body, mind and soul, lovers of yajna, rush to you offering gifts of homage with hymns of praise and prayer as loving wives in passion approach the loving husbands and feel immortalised by the beatific touch of your presence.

सनादेव तव राया गभस्ता न ीयन्त नापं दस्यन्ति दस्म। द्युमाँ असि कतुमाँ इन्द धीरः शि ा शचीवस्तवं नः शचीभिः ॥ १२ ॥

12. *Sanādeva tava rāyo gabhastauna kṣīyante nopa dasyanti dasma. Dyumāň asi kratumāň indra dhīraḥ śikṣā śacīvastava naḥ śacībhiḥ.*

Since eternity, O lord of infinite light and generosity, the wealths in your open hand never decrease, never will they exhaust. You are the lord supreme of light and knowledge. You are the lord of omnipotence. You are the master of the dynamics of existence. You are calm and constant. You are the lord of kindness, favour and grace. Enlighten us with the light of knowledge. Bless us with your favours and grace.

सनायत गातम इन्द नव्यमत ादबह्म हरियाजनाय। सुनीथाय नः शवसान नाधाः पातम ू धियावसुजग-म्यात ॥ १३ ॥

13. *Sanāyate gotama indra navyamatakṣad brahma hariyojanāya. Sunīthāya naḥ śavasāna nodhāḥ prātarmakṣū dhiyāvasurjaga myāt.*

Indra, lord of omnipotence and infinite action, lord omnipresent of infinite motion, since eternity you are ever present just at hand. Nodha, the poet of constant adoration, Gotama, spirit of fastest thought and imagination, creates the latest songs of celebration in honour of you, lord of universal light and humanity, lord giver of infinite freedom and joy. May the lord of eternal wealth and joy, may the spirit of eternal vision and imagination be with us upon the instant with the light of the dawn.

Mandala 1/Sukta 63

Indra Devata, Gautama Nodha Rshi

त्वं महाँ इन्द्र या ह शुष्मद्यावा जज्ञानः पृथिवी अमं धाः।
यद्ध त विश्वा गिरयश्चिदभ्वा भिया दृ ह्रासः किरणा नर्जन ॥ १ ॥

1. *Tvaṁ mahāň indra yo ha śuṣmairdyāvā jajñānaḥ pṛthivī ame dhāḥ. Yaddha te viśvā girayaści-dabhvā bhiyā dṛḷhāsaḥ kiraṇā naijan.*

Indra, lord omnipresent, great you are indeed who, manifest in creation, hold the heaven and earth in your power and law of omnipotence. It is by that eternal power and awe that all the mighty mountains and the impetuous rays of light do not deviate from their fixed course.

आ यद्धरी इन्द्र विवता वरा त वजं जरिता बाह्वाधात।
यनाविहयतकता अमित्रान्पुर इष्णासि पुरुहूत पूर्वीः ॥ २ ॥

2. *Ā yaddharī indra vivratā verā te vajraṁ jaritā bāhvordhāt. Yenāviharyatakrato amitrān pura iṣṇāsi purūhūta pūrvīḥ.*

Indra, lord almighty of immaculate action, universally invoked, when you deploy your forces of movement and advance, observing the rules and discipline of your universal law, your worshippers and admirers too hold in their arms the same thunderbolt of law by which you destroy the many strongholds of the enemies of life and humanity.

त्वं स॒त्य इ॑न्द धृष्णुर॒तान्त्वमृ॑भु ा नय॒स्त्वं षाट । त्वं शुष्णं वृ॒जन॑ पृ ा आ॒णा यून॒ कुत्सा॑य द्यु॒मत॒ सचा॑हन ॥ ३ ॥

3. *Tvaṁ satya indra dhṛṣṇuretān tvamṛbhukṣā naryastvaṁ ṣāṭ. Tvaṁ śuṣṇaṁ vṛjane pṛkṣa āṇau yūne kutsāya dyumate sacāhan.*

Indra, you are ever true, constant destroyer of these negativities of life and nature. You are the protector and promoter of the wise artists and scientists. You are the leader and friend of humanity. You are ever patient and forbearing. In the great battles of unity and fulfilment, you eliminate want and drought for the sake of the young generation, bright and brave wielders of the force of the thunderbolt of plenty and righteousness.

त्वं ह॒ त्यदि॑न्द चादी॒ः सखा॑ वृ॒त्रं यद्व॑जिन्वृषकम ु॒भ्नाः ।
यद्ध॑ शूर वृषमणः परा॒चवि दस्यूँ॒यान॒ावकृ॑ता वृथा॒षाट ॥ ४ ॥

4. *Tvaṁ ha tyadindra codīḥ sakhā vṛtraṁ yad vajrin vṛṣakarmannubhnāḥ. Yaddha śūra vṛṣamaṇaḥ parācairvi dasyūṅryonāvakṛto vṛthāṣāṭ.*

You only, for sure, Indra, are the universal friend, wielder of the thunderbolt, and hero of vast operation who take on the cloud of darkness and want, overthrow the demon of want and darkness and shower the

blessings of plenty and fulfilment and who, O brave one, generous at heart, by nature and instinct nip evil and wickedness in the bud itself.

त्वं ह॒ त्यदि॒न्दारि॑षण्यन्दृ॒ हस्य॑ चि॒न्मता॑नामजु॒ष्टा ।
व्य१॑स्मदा काष्ठा॒ अव॑त वघ॒नव॑ वजिञ्छनथिह्यमित्रा॑न ॥ ५ ॥

5. *Tvaṁ ha tyadindrāriṣaṇyan dṛḷhasya cinmartā-nāmajuṣṭau. Vyasmadā kāṣṭhā arvate varghaneva vajriñchnathihyamitrān.*

Indra, lord of the thunderbolt, you surely are he who is unwilling to injure the strong and firm among humanity and the strong and stable system of the order. Fall like a hammer upon the disagreeables of humanity, fix them, and scatter the unfriendly as the sun scatters the clouds, and open the paths of advancement for progress in all directions.

त्वां ह॒ त्यदि॒न्दार्णसाता॒ स्वर्मी॒ ह॒ नर॑ आ॒जा ह॑वन्त ।
तव॑ स्वधाव इ॒यमा स॑म॒र्य ऊ॒तिवाज॑ष्वत॒साय्या॑ भूत ॥ ६ ॥

6. *Tvāṁ ha tyadindrārṇasātau svarmīḷhe nara ājā havante. Tava svadhāva iyamā samarya utirvā-jeṣvatasāyyā bhūt .*

In the tumult of the battles of the brave for victory and the showers of peace and joy, the leaders of humanity call upon you, Indra, to join the strife and win. Lord of innate wealth and power, may this help and protection of yours be available to us in our joint ventures and our battles for food, knowledge, science and social progress.

त्वं ह॒ त्यदि॑न्द स॒प्त यु॒ध्य॒न्पुरो॑ वजिन्पुरु॒कुत्सा॑य ददः ।
ब॒र्हिन यत्सु॒दास॒ वृथा॒ वर्गं॑हा रा॑ज॒न्वरि॑वः पू॒रव॑ कः ॥ ७ ॥

8. *Tvaṁ ha tyadindra sapta yudhyan puro vajrin purukutsāya dardaḥ. Barhirna yat sudāse vṛthā vargaṅho rājan varivaḥ pūrave kaḥ.*

Indra, lord of the thunderbolt, ruler of the world, fighting seven evils and defending the seven-fold power of the order, you break down the strongholds of sin and crime for the sake of the generous and the many splendoured social order. Uproot the sin and crime like grass and deliver the wealth to the people for the sake of joy and fulfilment and take the order to the heights of the sky. (The sevenfold powers are: the council, councillors, president, army, commander, services and the people.)

त्वं त्यां न इन्द दव चित्रामिषमापा न पीपयः परिज्मन ।
ययाँ शूर पत्यस्मभ्यं यंसि त्मनमूर्जं न विश्वधा रध्य ॥ ८ ॥

8. *Tvaṃ tyāṁ na indra deva citrāmiṣamāpo na pīpayaḥ parijman. Yayā śūra pratyasmabhyaṁ yaṁsitmanamūrjaṁ na viśvadha kṣaradhyai.*

Indra, brilliant lord of generosity, ever present and all protective, brave hero, ruler and holder of the world, like the flow of nature's waters, let that various and wondrous energy, mind and means flow freely for us for the expression and fulfilment of our spiritual self by which you again and again direct and guide the conduct of our soul as well as the psychic flow of our energy.

अकारि त इन्द्र गातमभिब्रह्माण्यात्का नमसा हरिभ्याम ।
सुपशसं वाजमा भरा नः पातम ऊधियावसुजगम्यात ॥ ९ ॥

9. *Akāri ta indra gotamebhir brahmāṇyoktā namasā haribhyām. Supeśasaṁ vājamā bharā naḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, lord of the world, by the most eminent sages of vision and intelligence, like fast motions of light rays for the sun, songs of homage have been presented with heart and soul with offerings of faith and reverence and sung for you.

May the same lord of wealth and intelligence come to us and bless us with wondrous wealth of food, light and energy at the break of dawn.

Mandala 1/Sukta 64

Maruts Devata, Gautama Nodha Rshi

वृष्ण॒ शर्धा॑य सुम॑खाय वे॒धस॒ नार्धः॑ सुवृ॒क्तिं प भ॑रा म॒रुद्भ्यः॑। अ॒पा न धीरा॒ मन॑सा सु॒हस्त्या॒ गिर॒ः समञ्ज॑ वि॒दथे॑ष्वा॒ भुव॑ः॥ १॥

1. *Vṛṣṇe śardhāya sumakhāya vedhase nodhaḥ suvṛktiṁ pra bharā marudbhyaḥ. Apo na dhīro manasā suhastyo giraḥ samañje vidatheṣvā-bhuvaḥ.*

Nodha, poet of vision and wisdom, come and sing a song of celebration in selected words of pure beauty for the generous, mighty and omniscient lord of universal yajna and in honour of the Maruts, divine energies of universal motion. Settled and constant, pure and fluent as waters, dexterous of hand in structure and form, with heart and soul I compose, adorn and chant holy voices revealed in meditation, presenting themselves as celebrants of the Lord.

त जं॑ज्ञिर दि॒व ऋ॒ष्वास॑ उ॒ ण॑ा रु॒दस्य॒ मया॒ असु॑रा अर॒पस॑ः। पा॒व॒कास॒ः शुच॑य॒ः सूर्या॑ इव॒ सत्वा॑ना॒ न द॒प्सिना॑ घा॒र-वं॑पसः॥ २॥

2. *Te jajñire diva ṛṣvāsa ukṣaṇo rudrasya maryā asurā arepasaḥ. Pāvakāsaḥ śucayaḥ sūryā iva satvāno na drapsino ghoravarpasaḥ.*

Those Maruts, waves of winds, children of the light of heaven, reveal the light of knowledge. Friends of humanity, they are the breath of Rudra, cosmic energy of prana, generous, inspiring, pure and unpolluted, pure and purifying, brilliant as sunbeams, replete with vitality, carrying particles of living energy, they are awful and sublime in form.

युवाना रुदा अजरा अभाग्घना ववꣳरुधिगावः पवता इव। दृꣳहा चिद्विश्वा भुवनानि पार्थिवा प च्यावयन्ति दिव्यानि मज्मना ॥ ३ ॥

3. *Yuvāno rudrā ajarā abhogghano vavakṣuradhrigāvaḥ parvatā iva. Dṛḷhā cid viśvā bhuvanāni pārthivā pra cyāvayanti divyāni majmanā.*

Fresh, powerful and ever young, dynamic catalytic energies, unaging, free from suffering and death, they grow and augment. Unseen and irresistible in motion, strong and steady as mountains, with their power and force they move everything on earth and in heaven and all the worlds in existence.

चित्रꣳरञ्जिभिवपुꣳषꣳ व्यञ्जत वꣳसु रुक्माँ अधि यतिर शुभ। अंसꣳष्वषां नि मिमृक्षुꣳरुष्टयः साकं जज्ञिर स्वधया दिवा नरः ॥ ४ ॥

4. *Citrairañjibhirvapuṣe vyañjate vakṣaḥsu rukmāň adhi yetire śubhe. Aṁseṣveṣāṁ ni mimṛkṣurṛṣṭayaḥ sākaṁ jajñire svadhayā divo naraḥ.*

In various colourful shapes they manifest and

define themselves in beautiful forms of nature. They activate the heat and light of vitality in the body system. Their dynamic powers shine in the athletic shoulders of their favourite heroes. Life of heroic people, they arise and shine with their innate light and power from heaven itself.

ईशानकृता धुनयो रिशादसो वातान्विद्युतस्तविषीभिरक्रत।
दुहन्त्यूधर्दिव्यानि धूतयो भूमिं पिन्वन्ति पयसा परिज्रयः ॥ ५ ॥

5. *Īśanakṛto dhunayo riśādaso vātān vidyutastaviṣībhirakrata. Duhantyūdhardivyāni dhūtayo bhūmiṁ pinvanti payasā parijrayaḥ.*

Creators and makers of ruling powers on earth, they are the movers and shakers of things and people. Destroyers of the destroyers, they generate winds and lightning with their blazing splendour. They distil the essence of energy from the celestial sources of nature and, vibrating every particle of matter and energy, they feed the earth with the nectar of vitality while they go round in spaces at their tempestuous speed.

पिन्वन्त्यपा मरुतः सुदानवः पयो घृतवद्विदथेष्वाभुवः।
अत्यं न मिह वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितम ॥ ६ ॥

6. *Pinvantyapo marutaḥ sudānavaḥ payo ghṛta-vad vidatheṣvābhuvaḥ. Atyaṁ na mihe vi nayanti vājinamutsaṁ duhanti stanayantamakṣitam.*

The generous Maruts, waves of cosmic energy, feed the vitality of waters. Instantly present at the yajnas of nature and humanity, as they radiate the ghrta across the spaces, so they feed and augment milk and juices

from spaces. And for the sake of rain, like a horse in the reins, they rule the floating cloud and the lightning thunder and milk the cloud like a perennial spring for life.

महिषासो मायिनश्चित्रभानवो गिरया न स्वतवसो रघुष्यदः ।
मृगाइव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्ध्वम ॥ ७ ॥

7. *Mahiṣāso māyinaścitrabhānavo girayo na svatavaso raghuṣyadaḥ. Mṛgā iva hastinaḥ khādathā vanā yadāruṇīṣu taviṣīrayugdhvaṁ.*

Mighty strong and strengthening, magical stimulators of intelligence and performance, various and versatile in heat and light, innately powerful and firmly rooted as mountains and inherently rich as clouds, the winds are impetuous in motion as the shooting deer and mighty as the elephants which destroy the forests. If you use these brilliant powers of light and winds in your fieriest forces of creation and defence you would destroy the destroyers and protect the beauties of life and nature and enjoy yourselves.

सिंहा इव नानदति पचतसः पिशा इव सुपिशा विश्ववेदसः ।
ापा जिन्वन्तः पृषतीभिऋष्टिभिः समित्सबाधः शवसाहिमन्यवः ॥ ८ ॥

8. *Siṁhā iva nānadati pracetasaḥ piśā iva supiśo viśvavedasaḥ. Kṣapo jinvataḥ pṛṣatībhirṛṣṭibhiḥ samit sabādhaḥ śavasāhimanyavaḥ.*

Like lions, the Maruts roar and proclaim the nature of nature (since, as waves of energy, they are in touch with everything in existence and hence know what

it is). Powerful as they are possessed of minute particles of energy they possess the world and put you in touch with everything if you know them. Keeping everything in its own shape and order, coexistent with the clouds in their action of sun and shower, they vitalise the nights with the showers of their waves like mists.

(If you know the Maruts, you know what they touch and proclaim.)

रादसी आ वदता गणश्रिया नृषाचः शूराः शवसाहिमन्यवः। आ वन्धुरेष्वमतिन दंशता विद्यु त तस्था मरुता रथेषु वः॥ ९॥

9. *Rodasī ā vadatā gaṇaśriyo nṛṣācaḥ śūrāḥ śasāhimanyavaḥ. Ā bandhureṣvamatirna darśatā vidyunna tasthau maruto ratheṣu vaḥ.*

Maruts, scholars, soldiers, leaders of humanity, organised in graceful classes, friends of mankind, brave, breakers of the clouds, with your own power reach over earth and heaven, address them and proclaim of them. And may the Maruts, energies of winds, like lightning, electric energy, in beautiful body form, come and sit in the strong structure of your cars to take you over earth and heaven.

विश्ववेदसा रयिभिः समोकसः संमिश्लासस्तविषीभिरिष्णिनः। अस्तार इषुं दधिर गभस्त्योरनन्तशुष्मा वृषखादया नरः॥ १०॥

10. *Viśvavedaso rayibhiḥ samokasaḥ saṁmiślāsastaviṣībhirvirapśinaḥ. Astāra iṣuṁ dadhire gabhastyoranantaśuṣmā vṛsakhādayo naraḥ.*

Heroic men, mighty powers, cosmic energies,

Maruts, voracious eaters, excellent and exuberant, who know and rule the world live together with all their wealth together, mix together in equal homes with all their light and power of the elements, hold immense strength in their hands, fix the arrow on the bow and shoot. They are the real men, the Maruts.

हिर॒ण्यये॑भिः प॒विभि॑ः पयो॒वृध॒ उज्जि॑घ्नन्त आप॒थ्या॒३॒ न पर्व॑तान। म॒खा अ॒यास॑ः स्व॒सृता॑ ध्रु॒वच्यु॑ता॑ दु॒धक्र॑ता॑ म॒रुता॒ भाज॑दृष्टयः॥ ११॥

11. *Hiraṇyayebhiḥ pavibhiḥ payovṛdha ujjighnanta āpathyo na parvatān. Makhā ayāsaḥ svasṛto dhruvacyuto dudhrakṛto maruto bhrājadṛṣ-ṭayaḥ.*

Maruts, creators and promoters of water, juice and milk, powers of cosmic yajna, advancing, self-driven, shakers of the fixed, makers of the firm, brandishing their burnishing steel, shatter the mountains and scatter the clouds like leaves on the pathways by the golden wheels of their chariots.

घृषुं पाव॒कं व॒निनं॒ विच॑र्षणिं रु॒दस्य॑ सू॒नुं ह॒वसा॑ गृणीमसि। र॒ज॒स्तुरं॒ त॒वस॑ं मारु॒तं ग॒णमृ॑जी॒षिण॒ं वृष॑णं सश्चत श्रि॒य॥ १२॥

12. *Ghṛṣuṁ pāvakaṁ vaninaṁ vicarṣaṇiṁ rudrasya sūnuṁ havasā gṛṇīmasi. Rajasturaṁ tavasaṁ mārutaṁ gaṇamṛjīṣiṇaṁ vṛṣaṇaṁ saścata śriye.*

We invoke, praise and celebrate in song the band of Maruts, nature's powers of grinding and crushing, purifying as fire with refinement, generous, ever active, children of Rudra, i.e., products of cosmic metabolism in the process of joining, disjoining, consuming and

creating. You too love, study and serve the Maruts, most active energy of the universe, fiery and powerful, creative and collective forces which bestow the gifts of life on us. Do so for beauty, prosperity and grace.

प नू स मतः शवसा जनाँ अति तस्था व ऊती मरुता यमावत। अवद्भिर्वाजं भरत धना नृभिरापृच्छ्यं कतुमा ँति पुष्यति ॥ १३ ॥

13. *Pra nū sa martaḥ śavasā janāँ ati tasthau va ūtī maruto yamāvata. Arvadbhirvājaṁ bharate dhanā nṛbhirāpṛcchyaṁ kratumā kṣeti puṣyati.*

O Maruts, surely that person soon surpasses other people with power and merit and settles whom you protect and promote with your favours. He achieves food, energy and success with the fastest means of movement and progress, gets the desired wealth for the asking with the people around, and collects and advances the wealth and beauty of yajnic life.

चकृत्यं मरुतः पृत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन। धनस्पृतमुक्थ्यं विश्वचर्षणिं ताकं पुष्यम तनयं शतं हिमाः ॥ १४ ॥

14. *Carkṛtyaṁ marutaḥ pṛtsu duṣṭaraṁ dyumantaṁ śuṣmaṁ maghavatsu dhattana. Dhanaspṛtamukthyaṁ viśvacarṣaṇiṁ tokaṁ puṣyema tanayaṁ śataṁ himāḥ.*

O Maruts, heroes of the world, bear for us valour and virility of sustained value for work, strength and courage irresistible in battles, and brilliant excellence among people of power and honour. Bless us with a son and a grandson, winner of wealth and victory,

worthy of praise and universally admirable, whom we may nurse, nourish, protect and promote for a hundred years to advance in life.

नू ष्ठिरं मरुता वीरवन्तमृतीषाहं रयिमस्मासु धत्त । सहस्त्रिणं शतिनं शूशुवांसं पातम ॥ धियावसुर्जगम्यात ॥ १५ ॥

15. *Nū ṣṭhiraṁ maruto vīravantamṛtīṣāhaṁ rayimasmāsu dhatta. Sahasriṇaṁ śatinaṁ śūśuvāṁ-saṁ prātarmakṣū dhiyāvasurjagamyāt.*

O Maruts, heroes of humanity fast as winds, bear among us stable wealth comprising most heroic youth who are ever felicitous and victorious, and happiness of a hundred fold and a thousandfold order. May the spirit of pious intelligence and wealth of mind and soul visit and bless us instantly with the light of dawn.

Mandala 1/Sukta 65

Agni Devata, Parashara Shaktya Rshi

पश्वा न तायुं गुहा चतन्तं नमा युजानं नमा वहन्तम ।
सजाषा धीराः पदरनु गम गुप त्वा सीदन्विश्व यजत्राः ॥ १ ॥

1. *Pasvā na tāyuṁ guhā catantaṁ namo yujānaṁ namo vahantam. Sajoṣā dhīrāḥ padairanu gmannupa tvā sīdan viśve yajatrāḥ.*

Tracing and following the foot-prints of the animal, the master finds where the cattle carrier is hiding in the cave. So do all the yajakas, loving together and dedicated, patient and constant in their search, follow you, Agni, by yogaic stages and find you where you are hiding in the cave of the heart, creating and commanding food and energy, bearing and bestowing food and energy

of life, and they sit close around you, preparing and feeding the fire, seeking and finding.

ऋ॒तस्य॑ द्र॒वा अनु॑ व्र॒ता गु॒भुव॒त्परि॑ष्टिद्यान भूम॑। वर्ध॑न्ती॒मापः॑
प॒न्वा सु॒शि॑श्विमृ॒तस्य॒ योना॒ गर्भे॒ सुजा॑तम॥ २॥

2. *Ṛtasya devā anu vratā gurbhuvat pariṣṭirdyaurna bhūma. Vardhantīmāpaḥ panvā suśiśvimṛtasya yona garbhe sujātaṁ.*

Noble yajakas dedicate themselves to the Law of Truth in sacred vows. The search for Agni goes on. They augment the waters, exalt the earth and, with their noble actions, promote the agni born in the vedi at the centre of the womb of nature and the Laws of Divinity. And the earth grows bright and blest as heaven.

पु॒ष्टिर्न र॒ण्वा क्षि॒तिर्न पृ॑थ्वी गि॒रिर्न भुज्म॒ क्षोदो॒ न शं॑भु।
अत्यो॒ नाज्म॒न्त्सर्ग॑पतक्तः सिन्धु॒र्न क्षोद॒: क ई॑ वरात॥ ३॥

3. *Puṣṭirna raṇvā kṣitirna pṛthvī girirna bhujma kṣodo na śaṁbhu. Atyo nājmantsargaprataktaḥ sindhurna kṣodaḥ, ka īṁ varāte.*

Delightful as the glow of health, vast and happy dwelling as earth, generous as a cloud, sanctifying as waters, fast as a flying horse in rapid motion, deep and rolling as the sea, who can stop it, just at hand as it is?

जा॒मिः सिन्धू॑नां॒ भ्रात॑व॒ स्वस्रा॒मिभ्या॒ न राजा॒ वना॑न्यत्ति।
यद्वात॑जूता॒ वना॒ व्यस्था॒दग्निह॑ दाति॒ रोमा॑ पृथि॒व्याः॥ ४॥

4. *Jāmiḥ sindhūnāṁ bhrāteva svasrāmibhyānna rāja vanānyatti. Yad vātajūto vanā vyasthāda-gnirha dāti romā pṛthivyāḥ.*

It is a friend of the seas, dear as a brother of his

sisters. It rules over the wealthy as over its attendants, and devours the forests. Driven by the winds, it abides in the waters, clouds and the sunbeams. And it is only Agni which matures and harvests the grasses and herbs of the earth.

श्वसित्यप्सु हꣳसा न सीदन्क्रत्वा चतिष्ठा विशामुषभुत।
सामा न वधा ऋतप्जातः पशुन शिश्वा विभुदूरभाः॥ ५॥

5. *Śvasityapsu haṁso na sīdan kratvā cetiṣṭho viśā-muṣarbhut. Somo na vedhā ṛtaprajātaḥ paśurna śiśvā vibhurdūrebhāḥ.*

It breathes in the waters, vitalising them, playing with them like a swan. Most intelligent and wide-awake, it awakens the people at dawn with its light and yajnic action. Born of Divine Law and Truth of Nature, it is an inspirer and energiser like soma. Playful as a calf, it is omnipresent, shining far and wide.

Mandala 1/Sukta 66

Agni Devata, Parashara Shaktya Rshi

रयिन चित्रा सूरा न संदृगायुन पाणा नित्या न सूनुः। तक्वा
न भूणिवना सिषक्ति पया न धनुः शुचिर्विभावा॥ १॥

1. *Rayirna citrā sūro na saṁdṛgāyurna prāṇo nityo na sūnuḥ. Takvā na bhūrṇirvanā siṣakti payo na dhenuḥ śucirvibhāvā.*

Wondrous as wealth and beauty, illuminating as the sun, breath of energy as life itself, ever present and essentially constant as a son, restless as a falcon, abiding with the forests and sunbeams, a very mother cow, nourishing and life-giving as milk, it is pure and

blazing, shining and revealing all.

दाधार क्ष्मामाका न रण्वा यवा न पक्वा जता जनानाम।
ऋषिन स्तुभ्वा वि ु पशस्ता वाजी न पीता वया दधाति॥ २॥

2. *Dādhāra kṣemamoko na raṇvo yavo na pakvo jetā janānām. Ṛṣirna stubhva vikṣu praśasto vājī na prīto vayo dadhāti.*

It is the treasure of peace and welfare. Soothing as a home and food as barley, it is the winner of victories for humanity. Worthy of reverence as a seer, it is admired of people. It is worthy of admiration as a war-chariot and bears life, energy and long age for us.

दुराकशाचिः कतुन नित्या जायव यानावरं विश्वस्म। चित्रा यदभाट छवता न वि ु रथा न रुक्मी त्वषः समत्सु॥ ३॥

3. *Durokaśociḥ kraturna nityo jāyeva yonāvaraṁ viśvasmai. Citro yadabhrāṭ chveto na vikṣu ratho na rukmī tveṣaḥ samatsu.*

Lord of awful light for all places, eternal like the yajna of creation, beauty of the home like the wife, for all, wondrous of form and character that shines among people like the very sunlight, it is magnificent as a warrior's chariot, blazing in battles with victory.

सनव सृष्टामं दधात्यस्तुन दिद्युत्त्वषपतीका। यमा ह जाता यमा जनित्वं जारः कनीनां पतिजनीनाम॥ ४॥

4. *Seneva sṛṣṭāmaṁ dadhātyasturna didyut tveṣa-pratīkā. Yamo ha jāto yamo janitvaṁ jāraḥ kanīnāṁ patirjanīnām.*

Like an army sent up to advance in battle, it

wields power and force. Like an electric missile of fire it is blazing and voracious, a symbol of light and fire. It is the guide, controller, and destiny of all that is born, and the guide, controller and destiny of all that is on way to life. It is the paramour of maidens and the protector of wives.

तं वꣳश्चराथा॑ वयं वꣳसत्यास्तं॒ न गावा॒ न ।न्त इद्धम।
सिन्धुन॒ ाद॒ः प नीची॑रना॒ ावन्त॒ गाव॒ः स्व॑१॒दृशी॑क ॥ ५ ॥

5. *Taṁ vaścarāthā vayaṁ vasatyāstaṁ na gāvo nakṣanta iddham. Sindhurna kṣodaḥ pra nīcirai-nonnavanta gāvaḥ svardṛśīke.*

Just as cows return to their stall, just as rays of the sun withdraw to the sun, just as streams and rivers flow down to the sea, so may we all, moving as well as settled people, attain to you, Agni, light of the sun, and the Lord Almighty.

Mandala 1/Sukta 67

Agni Devata, Parashara Shaktya Rshi

वनꣳषु जा॒युमतꣳषु मि॒त्रा वृ॑णी॒त श्रु॒ष्टिं राजवाजु॒यम।
ामा॒ न सा॒धुः कतु॒न भ॒दा भुवꣳत्स्वा॒धीहाता॑ हव्य॒वाट ॥ १ ॥

1. *Vaneṣu jāyurmarteṣu mitro vṛṇīte śruṣṭiṁ rājevā-juryam. Kṣemo na sādhuḥ kraturna bhadro bhuvat svādhīrhotā havyavāṭ.*

Just as a ruler selects a young, unaging and enthusiastic worker, best of the desirable lot and friendliest among people, so does Agni select and bless a devotee for the divine mission of life's yajna. May this Agni, Lord of yajna, Itself the giver and receiver,

carrier of the fragrances across life and the world, immanent in forests and manifest in sunbeams, friendliest power among living beings, good like happiness incarnate, creative and blissful as yajna itself be our sustainer, protector and promoter in life and select us for the sacred mission of Divinity.

हस्त॒ दधा॑ना नृ॒म्णा विश्वा॒न्यम॑ दे॒वान्धा॒द गुहा॑ नि॒षीद॑न ।
वि॒दन्ती॒मत्र॒ नरा॑ धि॒यं॒धा हृ॒दा यत्त॒ष्टान्मन्त्रा॒ँ अशं॑सन ॥ २ ॥

2. *Haste dadhāno nṛmṇā viśvānyame devān dhād guhā niṣīdan. Vidantīmatra naro dhiyaṁdhā hṛdā yat taṣṭān mantrāň aśaṁsan.*

People of faith and dedication, possessed of sacred intelligence who chant and meditate on mantras, divining into the secrets of nature and divinity with their heart and soul, come to know and realise here itself in actuality the presence and attributes of Agni which is immanent in the depth of the soul, reveals Itself, holding the wealths of the world for the devotees, and establishes the dedicated generous brilliancies in knowledge, power and wealth of the world and protects and promotes them in life.

अ॒जा न गां दा॒धार॑ पृथि॒वीं त॒स्तम्भ॒ द्यां मन्त्रे॑भिः स॒त्यैः ।
पि॒या प॒दानि॑ प॒श्वो नि पा॑हि वि॒श्वायु॑रग्न गु॒हा गुहं॑ गाः ॥ ३ ॥

3. *Ajo na kṣāṁ dādhāra pṛthivīṁ tastambha dyāṁ mantrebhiḥ satyaiḥ. Priyā padāni paśvo ni pāhi viśvāyuragne guhā guhaṁ gāḥ.*

The eternal lord of existence, Agni, light and life of the universe, holds the earth as He holds the sky and sustains heaven in space with true mantras of Rtam

(which are identical with His thoughts and laws of nature). Agni, lord and spirit of the universe, deepest in the depth of the soul as you are, protect the steps of the growth of the soul's vision of divinity, guard them against the violence and vulgarity of brute force.

य ईं॑ चि॒कत॒ गुहा॒ भव॑न्त॒मा यः स॒साद॒ धारा॑मृ॒तस्य॑।
वि य चृ॒तन्त्यृ॒ता सप॑न्त॒ आदिद्व॑सू॒नि॒ प व॑वाचास्म॥ ४॥

4. *Ya īṁ ciketa guhā bhavantamā yaḥ sasāda dhārā mṛtasya. Vi ye cṛtantyṛtā sapanta ādidva-sūni pra vavācāsmai.*

One who knows Agni existent in the cave of the heart, takes the shower in the stream of Truth and life flowing from Divinity. Those who tie the knot with the presence, serve It and shine the path of realisation along the steps, to them Agni reveals the secrets of the wealths of life and light of the Spirit.

वि या वी॒रुत्सु॒ रोध॑न्महि॒त्वात प॒जा उ॒त प॒सूष्व॒न्तः।
चित्ति॑र॒पां दम॑ वि॒श्वायु॒ः सद्म॑व॒ धीरा॑ः सं॒माय॑ चक्रुः॥ ५॥

5. *Vi yo vīrutsu rodhanmahitvota prajā uta prasūṣvantaḥ. Cittirapāṁ dame viśvāyuḥ sadmeva dhīrāḥ saṁmāya cakruḥ.*

Agni, that universal spirit and energy of life which manifests in form and measure in the shoots that come forth in the herbs and trees and in the child in the womb of the mother, that superconsciousness, the realised souls experience when they have collected their consciousness as if behind closed doors, when even the motion of their pranas has been stilled.

(The energy of life which is the heat, vitality

and glow of health in life forms, which is universally active, the scientists and yogis realise in a state of total concentration.)

Mandala 1/Sukta 68

Agni Devata, Parashara Shaktya Rshi

श्रीण ण्नुप स्थाद्दिवं भुरण्युः स्थातुश्चरथमक्तून्व्यूर्णात।
परि यदेषामका विश्वेषां भुवद्देवा देवानां महित्वा॥ १॥

1. *Śrīṇannupa sthād divaṁ bhuraṇyuḥ sthātuścarathamaktūn vyūrṇot. Pari yadeṣāmeko viśveṣāṁ bhuvad devo devānāṁ mahitvā.*

The blazing, vibrating, ripening, perfecting power and energy of the Lord, Agni, that sustains and beautifies the world pervades and abides by the moving and non-moving forms of existence and covers as well as brightens and defines the day and night with His presence. He is the sole one lord and light of all the brilliancies of the universe by virtue of His own might.

आदित्त विश्वे क्रतुं जुषन्त शुष्काद्यद्देव जीवा जनिष्ठाः।
भजन्त विश्वे देवत्वं नाम ऋतं सपन्ता अमृतमेवैः॥ २॥

2. *Ādit te viśve, kratuṁ juṣanta śuṣkād yad deva, jīvo janiṣṭhāḥ. Bhajanta viśve devatvaṁ nāma ṛtaṁ sapanto, amṛtamevaiḥ.*

Brilliant lord of existence, most generative support of life-force arising from dry sources of energy, all the brilliancies of the universe join your sacred act of creation. All of them worship your divinity in truth and faith. All of them with all their manners, customs, rituals, in short with every motion of their thought and

body, do homage to your laws of existence and your immortal presence.

ऋ॒तस्य॒ पथा॑ ऋ॒तस्य॑ धी॒तिर्वि॒श्वायु॒र्विश्व॒ अपां॑सि चक्रुः ।
यस्तु॒भ्यं॒ दाशा॒द्या वा॑ त॒ शि ा॒त्तस्म॑ चिकि॒त्वान्॒यिं॑ दयस्व ॥ ३ ॥

3. *Ṛtasya preṣā ṛtasya dhītirviśvāyurviśve apāṁsi cakruḥ. Yastubhyaṁ dāśādyo vā te śikṣāt tasmai cikitvān rayiṁ dayasva.*

Agni, first impulse of creative intelligence, wielder of the laws of Truth and laws of evolution, life of the universe, all the forces of existence do your bidding and perform their action. Lord all percipient and omniscient, whosoever be intelligent and give away charity in homage to you or learn from your eternal Word and universal acts, bless him/her with the wealth of the world.

हाता॒ निष॑त्ता॒ मना॒रप॑त्य॒ स चि॒ वा॑सां॑ पती॑ रयी॒णाम ।
इ॒च्छन्त॒ रता॑ मि॒थस्त॒नूषु॒ सं जा॑नत॒ स्वद ा॒रमू॑राः ॥ ४ ॥

4. *Hotā niṣatto manorapatye sa cinnvāsāṁ patī rayīṇām. Icchanta reto mithastanūṣu saṁ jānata svairdakṣairamūrāḥ.*

Lord of light, high-priest of the cosmic yajna of creation and generation, receiver of oblations and creator and begetter of blessings, immanently seated in humanity, Agni is the lord ruler and controller of these wealths of life, and its yajnic creations. Ye men and women of intelligence and generative science mutually desirous of creative energy and fertility together in your body system, know the science of generative yajna with

your knowledge, education and expertise.

पितुन पुत्राः कतुं जुषन्त श्राषन्य अस्य शासं तुरासः।
वि राय आणाद्वुरः पुरु ाुः पिपश नाकं स्तृभिदमूनाः ॥ ५ ॥

5. *Piturna putrāḥ kratuṁ juṣanta śroṣan ye asya śāsaṁ turāsaḥ. Vi rāya aurṇod duraḥ purukṣuḥ pipeśa nākaṁ stṛbhirdamūnāḥ.*

If men of genius and action were to dedicate themselves to yajna and listen to the divine voice and obey the discipline and command of this divine Agni as children listen to the father and do his behest, then the omnificent Lord of wealth and omnipotence would bless them with showers of wealth and open the beautiful doors of heaven and happiness to them.

Mandala 1/Sukta 69

Agni Devata, Parashara Shaktya Rshi

शुकः शुशुक्वाँ उषा न जारः पपा समीची दिवा न ज्यातिः।
परि पजातः कत्वा बभूथ भुवा दवानां पिता पुत्रः सन ॥ १ ॥

1. *Śukraḥ śuśukvāṅ uṣo na jāraḥ paprā samīcī divo na jyotiḥ. Pari Prajātaḥ kratvā babhūtha bhuvo devānāṁ pitā putraḥ san.*

Bright and blazing, pure and purifying as the sun, lover of the dawn, filling both earth and heaven like the light of the sun, Agni, emerging and rising, shines over all with its light and power, being both generator and generated of the divinities of the earth.

वधा अदृसा अग्निविजान ाधन गानां स्वाद्मा पितूनाम।
जन न शवा आहूयः सन्मध्य निषत्ता रण्वा दुराण ॥ २ ॥

2. *Vedhā adṛpto agnirvijānannūdharna gonāṁ svādmā pitūnām. Jane na śeva āhūryaḥ san madhye niṣatto raṇvo duroṇe.*

Lord of light and intelligence, free from pride and infatuation, knower of right and wrong, light and dark, generous as cow's udders overflowing with milk, Agni ripens and sweetens the food of life. Like a benefactor of humanity, worthy of invocation and invitation, sanctified in the middle of the home, it adds to the delight of the family.

पुत्रा न जाता रण्वा दुराण वाजी न पीता विशा वि तारीत।
विशा यदह्व नृभिः सनीळा अग्निदवत्वा विश्वान्यश्याः ॥ ३ ॥

3. *Putro na jāto raṇvo duroṇe vājī na prīto viśo vi tārīt. Viśo yadahve nṛbhiḥ sanīḷā agnirdevatvā viśvānyaśyāḥ.*

Rising like a darling son, delight of the home, beautiful and joyous as a horse, Agni takes people across the hurdles of life. To whatever creative and productive yajnic programmes people invite and invoke Agni, It joins the people with Its light and divinity of power and blesses them with all the wealths of life.

नकिष्ट एता व्रता मिनन्ति नृभ्या यदभ्यः श्रुष्टिं चकथ।
तत्तु त दंसा यदहन्त्समाननृभियद्युक्ता विव रपांसि ॥ ४ ॥

4. *Nakiṣṭa etā vratā minanti nṛbhyo yadebhyaḥ śruṣṭiṁ cakartha. Tat tu te daṁso yadahantsamānairnṛbhiryad yukto vive rapāṁsi.*

Agni, none of these people violate your laws and discipline since you do good to them, for them. Agni, Lord of light and life, it is your grand act of

generosity that you, joining with people of equality, repair their infirmities and ward off their sins without doing violence to anyone or anything.

उषा न जारा विभावास्रः संज्ञातरूपश्चिकेतदस्म।
त्मना वहन्ता दुरा व्यृण्व रवन्त विश्व स्वर्दृशीक ॥ ५ ॥

5. *Uṣo na jāro vibhāvosraḥ saṁjñātarūpaścike-tadasmai. Tmanā vahanto duro vyṛṇvan navanta viśve svardṛśīke.*

Agni, bright and blazing like the sun, lover of the dawn, is the dispeller of darkness like the first ray of morning light and reveals the beauteous forms of things, opening the doors of yajna, and destroys suffering. Carrying gifts of homage for it with their heart and soul in every noble act of yajna, let all the people know It and bow to it.

Mandala 1/Sukta 70

Agni Devata, Parashara Shaktya Rshi

वनमं पूर्वीर्या मनीषा अग्निः सुशाका विश्वान्यश्याः।
आ दव्यानि वता चिकित्वाना मानुषस्य जनस्य जन्म ॥ १ ॥

1. *Vanema pūrvīraryo manīṣā agniḥ suśoko viśvān-yaśyāḥ. Ā daivyāni vratā cikitvānā mānuṣasya janasya janma.*

We, ancient people, with our heart and soul honour and worship Agni, Lord of universal wealth and power, brilliant and blazing Divinity, who knows, pervades, reaches and controls all the divine laws and rules of the world and the origin, birth and history of all the people and nations.

गभ्रा या अपां गभ्रा वनानां गभश्च स्थातां गभश्चरथाम। अदा चिदस्मा अन्तदुरोण विशां न विश्वा अमृतः स्वाधीः ॥ २ ॥

2. *Garbho yo apāṁ garbho vanānāṁ Garbhaśca sthātāṁ garbhaścarathām. Adrau cidasmā antarduroṇe viśāṁ na viśvo amṛtaḥ svādhīḥ.*

Agni abides at the heart of the waters and the pranic energies of the universe. It is at the heart of forests, sunbeams and all the lovely and beloved beauties of the world. It is at the heart of all that is still and all that moves. It abides in the cloud and in the mountain and it is the centre of the homes of people. Universal, immortal, free and absolute, it is the very life and ruler of everything in nature as it is the life and ruler of all the people for their sake only.

स हि रापावाँ अग्री रयीणां दाशद्या अस्मा अरं सूक्तः। एता चिकित्वा भूमा नि पाहि द्वानां जन्म मर्ताश्च विद्वान ॥ ३ ॥

3. *Sa hi kṣapāvāň agnī rayīṇāṁ dāśadyo asmā araṁ sūktaiḥ. Etā cikitvo bhūmā ni pāhi devānāṁ janma martāňśca vidvān.*

That Agni is the lord of night and day. It is the giver of wealth and power in ample measure for anyone who adores it with hymns of divinity. It is aware of all, knows the manifestations and operations of all the divinities of nature, and it knows all that are mortal. Lord of knowledge, wealth and power, protect and promote all these children of nature and the earth.

वधान्यं पूवीः रापा विरूपाः स्थातुश्च रथमृतपवीतम। अराधि हाता स्वनिषत्तः कृण्वन्विश्वान्यपांसि सत्या ॥ ४ ॥

4. *Vardhānyaṁ pūrvīḥ kṣapo virūpāḥ sthātuśca rathamṛtapravītam. Arādhi hota svarniṣattaḥ kṛṇvan viśvānyapāṁsi satyā.*

The nights and days of various hues and forms since time immemorial serve this Agni born of constant Prakrti inspired and energised by the Divine Laws of Rtam, which is the delight and impeller of all that is still and on the move. Let the man of the yajna of science and research study and advance the knowledge of this Agni abiding in light and the sun, doing all the real actions and operations of the natural world.

गाषु पशस्तिं वनषु धिष भरन्त विश्व बलिं स्वणः ।
वि त्वा नरः पुरुत्रा सपयन्पितुन जिवि वदा भरन्त ॥ ५ ॥

5. *Goṣu praśastiṁ vaneṣu dhiṣe bharanta viśve baliṁ svarṇaḥ. Vi tvā naraḥ purutrā saparyan piturna jivrervi vedo bharanta.*

Agni, lord sustainer of life and the world, you in-vest the cows and forests and the earth and sunbeams with excellence of quality, virtue and wealth. May all powers of nature and humanity bear and bring joy for us. May all people doing homage to you in various ways receive from you and bear and advance knowledge like children receiving patrimony from the parents.

साधुन गृध्नुरस्तव शूरा यातव भीमस्त्वषः समत्सु ॥ ६ ॥

6. *Sādhurna gṛdhnurasteva śūro yāteva bhīmastveṣaḥ samatsu.*

Immensely loving, generous and venerable as a saint, heroic like a brave archer, terrible like the dispenser of punishment, and blazing and brilliant in

the battles of life: such is Agni, light, life and might of the world.

Mandala 1/Sukta 71

Agni Devata, Parashara Shaktya Rshi

उप॒ प्र जि॑न्व॒ ग्वुशतीरुशन्तं॒ पति॒ न नित्यं॑ जन॑यः सनी॑ळाः।
स्वसा॑रः श्याव॒ीम॒रुषी॑मजुष॒ञ्चित्र॑मु॒च्छन्ती॑मु॒षस॑ं न गाव॑ः॥ १॥

1. *Upa pra jinvannuśatīruśantaṁ patiṁ na nityaṁ janayaḥ sanīḷāḥ. Svasāraḥ śyāvīmaruṣīmaju-ṣran citramucchantīmuṣasaṁ na gāvaḥ.*

Like married women in a state of love and desire meeting the loving husband for the joy of living, like cows of the same stall going up and out to welcome and feel the sallow, ruddy, wonderful and brilliant dawn, harbinger of light, for a fresh lease of life, let all the people together in love and faith always worship the wondrous, loving protector, Agni, eternal father, for a fresh lease of life and the joy of living.

वी॒ळु चि॑द दृ॒ हा पि॒तरा॑ न उ॒क्थरदिं॑ रुज॒ ग्ङि॑रसा॒ रव॑ण।
च॒कुदि॒वा बृ॑ह॒ता गा॒तुम॒स्म अह॒ः स्व॑र्विविदुः क॒तुमु॒स्राः॥ २॥

2. *Vīḷu cid dṛḷhā pitaro na ukthairadriṁ rujanna-ṅgiraso raveṇa. Cakrurdivo bṛhato gātumasme ahaḥ svarvividuḥ ketumusrāḥ.*

Our forefathers sustain our strength and constancy. The Angirasas, sustainers of life, the winds, and our fathers with Veda-mantras, break the cloud for us with the voice of thunder. They create the path to the vast heaven and the space and show us the way to rise

to the sun. They know the light of the dawn, the brilliance of the day and the bliss of heaven. They give us the light, the day and the bliss and vest us with an identity of splendour, a banner of recognition and a ruler and the law.

दधं॑ ऋ॒तं ध॒नय॑ꣳ रस्य धी॒तिमादिद॒या दि॑धि॒ष्वा३॑ विभृ॑त्राः। अतृ॑ष्यन्तीर॒पसा॑ य॒न्त्यच्छा॑ द॒वाञ्जन्म॒ पय॑सा व॒ध-र्य॑न्तीः॥ ३॥

3. *Dadhannṛtaṁ dhanayannasya dhītimādidaryo didhiṣvo vibhṛtrāḥ. Atṛṣyantīrapaso yantyacchā devāñjanma prayasā vardhayantīḥ.*

Holding on to Truth and Dharma, wielding the knowledge and power of Agni, lord of light, then possessing wealth as the Vaishyas, giving nourishment and help without thirst or selfishness, doing good acts with generosity of giving food and social service and promoting nobilities, specially children, the people and specially Brahmacharinis move on in life with grace.

मथी॒द्यदीं॒ विभृ॑ता मात॒रिश्वा॑ गृ॒हगृ॑ह श्य॒ता जन्या॒ भूत। आदीं॒ राज्ञ॒ न सही॑यस॒ सचा॒ स ग दू॒त्यं॑१॑ भृग॑वाणा विवाय॥ ४॥

4. *Mathīd yadīṁ vibhṛto mātariśvā gṛhegṛhe śyeto jenyo bhūt. Ādīṁ rājñe na sahīyase sacā sannā dūtyaṁ bhṛgavāṇo vivāya.*

If the wind, bearing the wealth of agni, and others were to churn out and produce fire and electricity which then emerges bright and victorious in every home, then the scholars of science would refine and develop it for the purpose of communication and transport and

use it as ambassador for the grand ruling power and order of the society between one people and another in friendship.

मह यत्पित्र ईं रसं दिव करवं त्सरत्पृशन्यंश्चिकित्वान। सृजदस्ता धृषता दिद्युमस्म स्वायां दवा दुंहितरि त्विषिं धात ॥ ५ ॥

5. *Mahe yat pitra īṁ rasaṁ dive karavatsarat pṛśanyaścikitvān. Sṛjadastā dhṛṣatā didyumasmai svāyāṁ devo duhitari tviṣiṁ dhāt.*

It is the sun, self-refulgent giver of comfort and bliss, reaching all with its rays, knowing all and revealing all, who creates the nectar of life for the great fatherly lord of heaven, Agni, who radiates light like a mighty hero of the bow shooting arrows for the purpose of humanity, and who vests the light and splendour of the morning in its daughter, the dawn, dispelling the darkness. Who can get away from it or steal the light? None.

स्व आ यस्तुभ्यं दम आ विभाति नमा वा दाशादुशता अनु द्यून। वधा अग्र वया अस्य द्विबर्हा यासदाया सरथं यं जुनासि ॥ ६ ॥

6. *Sva ā yastubhyaṁ dama ā vibhāti namo vā dāśāduśato anu dyūn. Vardho agne vayo asya dvibarhā yāsad rāyā sarathaṁ yaṁ junāsi.*

Agni, lord of light and life, who ever lights the fire in the home in the vedi, whoever in fervent love and faith offers food and reverence in yajna every day, you, giver of twofold advancement in knowledge and valour, grant him full age of honour and glory. Who ever you inspire and send up to battle of the chariot,

you bless with the all-round wealth of life.

अग्निं विश्वा अभि पृ ।ः सचन्त समुद्रं न स्रवतः सप्त यह्वीः ।
न जामिभिर्वि चिकित्र वया ना विदा देवषु पमतिं चिकित्वान ॥ ७ ॥

7. *Agniṁ viśvā abhi pṛkṣaḥ sacante samudraṁ na sravataḥ sapta yahvīḥ. Na jāmibhirvi cikite vayo no vidā deveṣu pramatiṁ cikitvān.*

All foods, all that move and ripen go to Agni like the seven restless streams heading to the sea. The web of our life is incomprehensible to those on the move. May the Lord of Omniscience direct our will and intelligence and establish us among the wise and the brilliant sages of vision.

आ यदिषे नृपतिं तज आनट छुचि रता निषिक्तं द्यारभीके ।
अग्निः शर्धमनवद्यं युवानं स्वाध्यं जनयत्सूदयच्च ॥ ८ ॥

8. *Ā yadiṣe nṛpatiṁ teja ānaṭ chuci reto niṣiktaṁ dyaurabhīke. Agniḥ śardhamanavadyaṁ yuvānaṁ svādhyaṁ janayat sūdayacca.*

When pure light and lustre, living and sanctified, come to the ruling soul for the fulfilment of desire and perfection, then Agni creates the strong, praiseworthy, healthy and self-dependent youth, perfects and guides him in the battle of life.

मना न या ध्वनः सद्य एत्यकः सत्रा सूरा वस्व इश ।
राजाना मित्रावरुणा सुपाणी गाषु पियममृतं र ।माणा ॥ ९ ॥

9. *Mano na yo'dhvanaḥ sadya etyekaḥ satrā sūro vasva īṣe. Rājānā mitrāvaruṇā supāṇī goṣu priyamamṛtaṁ rakṣamāṇā.*

The sun that instantly goes on its course in orbit all by itself as at the speed of mind and rules over all the Vasus, and Mitra and Varuna, brilliant powers of universal love and justice of the Divine with hands of generosity, which protect and promote the cherished immortal values of life on earths as milk in the cows: all this is the gift of Agni.

मा नो अग्न सख्या पित्र्याणि प मर्षिष्ठा अभि विदुष्कविः सन। नभा न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तरधीहि॥ १०॥

10. *Mā no agne sakhyā pitryāṇi pra marśiṣṭhā abhi viduṣkaviḥ san. Nabho na rūpaṁ jarimā mināti purā tasyā abhiśasteradhīhi.*

Agni, lord giver and protector of life, let not our ancestral values of love and friendship be destroyed, all-knowing and visionary creator as you are. Old age destroys the health and beauty of life as the cloud covers and hides the sun and sky. Lord protector and preserver, come before the onslaught of that, stop that and help us preserve ourselves.

Mandala 1/Sukta 72

Agni Devata, Parashara Shaktya Rshi

नि काव्या वेधसः शश्वतस्कर्हस्ते दधानो नर्या पुरूणि। अग्निर्भुवद्रयिपती रयीणां सत्रा चक्राणा अमृतानि विश्वा॥ १॥

1. *Ni kāvyā vedhasaḥ śaśvataskarhaste dadhāno naryā purūṇi. Agnirbhuvad rayipatī rayīṇāṁ satrā cakrāṇo amṛtāni viśvā.*

Agni, the man of faith and devotee of Agni, lord of life, light and wealth of existence, holding in hand the many hymns of the poetry of the eternal poet of omniscience, all-time beneficial to humanity, observing the rules of Dharma, and doing all the essential acts of immortal value becomes the highest master of the wealths of life and existence.

अस्म वत्सं परि षन्तं न विन्दन्नि च्छन्तो विश्व अमृता अमूराः ।
श्रमयुवः पदव्या धियंधास्तस्थुः पद परम चावग्नेः ॥ २ ॥

2. *Asme vatsaṁ pari ṣantaṁ na vindannicchanto viśve amṛtā amūrāḥ. Śramayuvaḥ padavyo dhiyaṁdhāstasthuḥ pade parame cārvagneḥ.*

People ordinarily do not attain to our darling Agni, immanent and transcendent lord of existence. But all the immortal souls, men of divine intelligence dedicated to divine love, relentlessly following the paths of Divinity, holding on to piety of faith in reason and passion both, reach and abide in the beatific state of supreme bliss in Agni's direct presence.

तिस्रो यदग्न शरदस्त्वामिच्छुचिं घृतेन शुचयः सपर्यान ।
नामानि चिद्दधिरे यज्ञियान्यसूदयन्त तन्वः सुजाताः ॥ ३ ॥

3. *Tisro yadagne śaradastvāmicchuciṁ ghṛtena śucayaḥ saparyān. Nāmāni cid dadhire yajñiyānyasūdayanta tanvaḥ sujātāḥ.*

Agni, lord of light and cosmic yajna of evolution, those people of pure and dedicated soul who serve you, lord of purity, for three years with oblations of ghrta in yajna would justify their name with fame and yajnic karma and also perfect their physical

existence in perfect bodies reborn in happy and enlightened homes.

आ रादसी बृहती वविदानाः प रुदिया जभिर यज्ञियासः। विदन्मता नमधिता चिकित्वानग्निं पद पर म तस्थिवांसम ॥ ४ ॥

4. *Ā rodasī bṛhatī vevidānāḥ pra rudriyā jabhritre yajñiyāsaḥ. Vidanmarto nemadhitā cikitvānagniṁ pade parame tasthivāṁsam.*

Dedicated yajnic souls, lovers of Rudra pranas and devotees of Rudra, lord of justice and dispensation of karma, know, reach and replenish the vast heaven and earth with the fragrance of yajna. Such a man in mortal body finds the objects of his desire and, rising to divine knowledge, attains to the beatific vision of Agni abiding in the highest state of man's spiritual experience.

सजानाना उप सीद नभिञ्जु पत्नीवन्ता नमस्यं नमस्यन। रिरिक्वांसस्तन्वः कृण्वत स्वाः सखा सख्युर्निमिषि र मणाः ॥ ५ ॥

5. *Sañjānānā upa sīdannibhijñu patnīvanto namasyaṁ namasyan. Ririkvāṁsastanvaḥ kṛṇvata svāḥ sakhā sakhyurnimiṣi rakṣamāṇāḥ.*

Knowing well the science of yajna, let men of yajna with their wives sit on their knees doing homage to the adorable Agni and to others, parents, teachers and seniors. Men of purity, they would be purifying their own bodies, and they would abide as friends protecting each other in yajnic action and protected by yajna every moment of their life.

त्रिः स॒प्त यद गुह्या॑नि॒ त्व इत्प॒दावि॑द॒ न्निहि॑ता य॒ज्ञिया॑सः।
तभी॑ र ा॒न्त अ॒मृतं॑ स॒जोषा॑ः प॒शूꣳश्च॑ स्था॒तॄꣳश्च॒रथं॑ च पाहि॥ ६॥

6. *Triḥ sapta yad guhyāni tve it padāvidannihitā yajñiyāsaḥ. Tebhī rakṣante amṛtaṁ sajoṣāḥ paśuñśca sthātṝñścarathaṁ ca pāhi.*

Agni, lord of life and positive living, those devotees established in you and dedicated to yajna, who know and achieve the thrice-seven deep and secret stages of yajna and abide therein, protect and preserve thereby the immortal wealth of life. Lovers of yajna and the yajnics, protect and promote all movable and immovable wealth of life, humans and animals all.

(According to Swami Dayanand the thrice-seven are: reading, reflection and meditation across the four Vedas, knowledge, practice and industry through Dharma, universal values of life, Artha, economic and social achievement, Kama, love and emotional fulfilment, and Moksha, ultimate freedom. Another way to explain it is to refer to the threefold meaning of yajna: reverence and worship, socialisation and social service, and charity including protection and replenishment of the environment, and then apply those to the seven stages of existence: Bhuh, Bhuvah, Swah, Maha, Janah, Tapah and Satyam. This mystique of yajna is described in detail in the Brahmana works on the Veda and briefly in the Upanishads, Katha and Chhandogya specially.)

वि॒द्वाँ अ॑ग्र॒ व॒युना॑नि ि॒तीनां॒ व्या॑नु॒षक्छु॒रुधा॑ जी॒वस॑ धाः।
अ॒न्त॒वि॒द्वाँ अ॑ध्व॒ना द॑व॒यानाॅनत॑न्दा दू॒ता अ॑भवा हवि॒वाट॥ ७॥

7. *Vidvāň agne vayunāni kṣitīnāṁ vyānuṣak churudho jīvase dhāḥ. Antarvidvāň adhvano devayānānatandro dūto abhavo havirvāṭ.*

Agni, lord omniscient of the sciences and ways of the world, you continuously provide nourishing foods, healing herbs and means of comfort for the life and sustenance of the children of the earth. You know the divine paths of spiritual evolution between earth and heaven. Pray, be the harbinger of holy fragrance of Divinity like a prophet for us without relent or delay.

स्वाध्या दिव आ सप्त यह्वी राया दुरा व्यृतज्ञा अजानन। विदद गव्यं सरमा दृहमूर्वं यना नु कं मानुषी भाजत विट॥ ८॥

8. *Svādhyo diva ā saptayahvī rāyo duro vyṛtajñā ajānan. Vidad gavyaṁ saramā dṛḷhamūrvaṁ yenā nu kaṁ mānuṣī bhojate viṭ.*

Men of noble thought and action, who know the seven streams of light flowing from heaven, who know the paths of Divine truth and spiritual evolution, who know the celestial doors of existential wealth and divine bliss, realise and bring to the earth all good for the cows, for the mind and senses, message of knowledge, strength and constancy, and immunity against suffering, virtues by which the human community enjoys peace, health and comfort in life.

आ य विश्वा स्वपत्यानि तस्थुः कृण्वानासा अमृतत्वाय गातुम। मह्ना महद्भिः पृथिवी वि तस्थ माता पुत्ररदितिर्धायसे वः॥ ९॥

9. *Ā ye viśvā svapatyāni tasthuḥ kṛṇvānāso amṛtatvāya gātum. Mahnā mahadbhiḥ pṛthivī vi tasthe mātā putrairaditirdhāyase veḥ.*

Just as all parents abide by their children, men of noble action abide by the way of knowledge and virtue for the attainment of the nectar of salvation, the earth abides by her children with her great virtues and universal generosity, the mother abides by her children, the vast heaven abides for the support of her creations, and the sun light abides by the birds, so do I abide with life for the sake of good actions in the yajna of life.

अधि श्रियं नि दधुश्चारुमस्मिन्दिवा यद् वी अमृता अकृण्वन। अध क्षरन्ति सिन्धवो न सृष्टाः प नीचीरग्न अरुषीरजानन॥ १०॥

10. *Adhi śriyaṁ ni dadhuścārumasmin divo yadakṣī amṛtā akṛṇvan. Adha kṣaranti sindhavo na sṛṣṭāḥ pra nīcīragne aruṣīrajānan.*

The Immortals, realised souls with the vision of Divinity, create the beauty of knowledge, honour and happiness here on earth itself as if the light of heaven is blessing the world with its benign eyes through the divinity of Agni. Agni, like streams released from the waters of space flowing on the earth and blessing it with joy, the rays of light and flames of fire: all constantly revitalise humanity like the light of the dawn resurrecting life and nature after the cover of darkness.

Mandala 1/Sukta 73

Agni Devata, Parashara Shaktya Rshi

रयिन यः पितृवित्ता वयाधाः सुपर्णीतिश्चिकितुषा न शासुः। स्याननशीरतिथिन पीणाना हातव सद्म विधता वि तारीत॥ १॥

1. *Rayirna yaḥ pitṛvitto vayodhāḥ supraṇītiści-kituṣo na śāsuḥ. Syonaśīratithirn aprīṇāno hoteva sadma vidhato vi tārīt.*

Agni is young and fresh, a philanthropist like a noble heir to the knowledge, power and wealth of ancestors, a controller and disciplinarian with policy like the noble and benevolent policy and orders of the wise, pleasing and blissful like a wise and learned guest enjoying liberal hospitality, and one who helps you cross over the seas of life like a priest conducting the yajna in the house of the yajamana.

द्वा न यः सविता सत्यमन्मा क्रत्वा निपाति वृजनानि विश्वा। पुरुप्रशस्ता अमतिर्न सत्य आत्मेव शेवा दिधिषाय्या भूत ॥ २ ॥

2. *Devo na yaḥ savitā satyamanmā kratvā nipāti vṛjanāni viśvā. Purupraśasto amatirna satya ātmeva śevo didhiṣāyyo bhūt.*

Protector and promoter of truth like the bright sun, he saves from sin and evil and defends and augments all the strength and powers of humanity. Highly praised and revered like light and beauty, he knows the essences of things and traverses the right paths of life. He is kind and helpful like the very soul of the community, and like the conscience of the people he wields, supports and commands the nation in every respect. Such is the ruler.

द्वा न यः पृथिवीं विश्वधायस उपक्षेति हितमित्रो न राजा। पुरःसदः शर्मसदो न वीरो अनवद्या पतिजुष्टेव नारी ॥ ३ ॥

3. *Devo na yaḥ pṛthivīṁ viśvadhāyā upakṣeti hita-mitro na rājā. Puraḥ sadaḥ śarmasado na vīrā anavadyā patijuṣṭeva nārī.*

Holding the world like the brilliant sun, ruling over the heart like a sincere friend, he closely abides by the earth. The people of the state live together in unison like young and brave children of the house living together in a blessed home. The women are pure and worthy of praise like wives dedicated to the husband. Such is the leader.

तं त्वा नरो दम आ नित्यमिद्धमग्ने सचन्त क्षितिषु ध्रुवासु। अधि द्युम्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुर्धरुणो रयीणाम ॥ ४ ॥

4. *Taṁ tvā naro dama ā nityamiddhamagne sacanta kṣitiṣu dhruvāsu. Adhi dyumnaṁ ni dadhur-bhūryasmin bhavā viśvāyurdharuṇo rayīṇām.*

Agni, such as you are, people serve you, lighting you every day in the home in the land of peace and stability and winning ample knowledge and power, wealth and honour. Lord of universal energy, life of the world, be the treasure home and giver of the wealths of existence for all in this life in this world.

वि पृक्षो अग्ने मघवानो अश्युर्वि सूरयो ददतो विश्वमायुः। सनेम वाजं समिथेष्वर्यो भागं देवेषु श्रवसे दधानाः ॥ ५ ॥

5. *Vi pṛkṣo agne maghavāno aśyurvi sūrayo dadato viśvamāyuḥ. Sanema vājaṁ samithe-ṣvaryo bhāgaṁ deveṣu śravase dadhānāḥ.*

Agni, lord of light and life, may the men of

wealth and power be blest with abundance of food and energy. May the brilliant men of knowledge, generous teachers, be blest with long and full age and good health. May the people engaged in economic endeavour win science and success in their battles of the people, playing their part among the brilliancies of the nation for the sake of honour and fame.

ऋ॒तस्य॒ हि ध॒नवा॑ वावशा॒नाः स्मद्दू॒ध्नीः पी॒पय॑न्त॒ द्युभ॑क्ताः ।
प॒रा॒वतः॑ सु॒म॒तिं भि ।माणा॒ वि सिन्ध॑वः स॒मया॑ सस्रु॒रदि॑म ॥ ६ ॥

6. *Ṛtasya hi dhenavo vāvaśānāḥ smadūdhnīḥ pīpayanta dyubhaktāḥ. Parāvataḥ sumatiṁ bhikṣamāṇā vi sindhavaḥ samayā sasruradrim.*

Cows yearning for their calves and overflowing with milk in the udders drink of Agni's law of nature and follow it in love. Rays of light, sharing the splendour of the sun from afar bring favours to the earth by the law of Agni. Rivers flow from the vicinity of the mountains to the far off seas by the law of Agni. Sunbeams break the cloud by the law of Agni. (So should mankind follow nature's law of generous Agni in yajna and shower love and favour on all life and the environment.)

त्व अ॑ग्न सुम॒तिं भि ।माणा दि॒वि श्रवा॑ दधिर य॒ज्ञिया॑सः ।
नक्ता॑ च च॒कुरु॒षसा॒ विरू॑प कृ॒ष्णं च॒ वर्ण॑मरु॒णं च॒ सं धु॑ः ॥ ७ ॥

7. *Tve agne sumatiṁ bhikṣamāṇā divi śravo dadhire yajñiyāsaḥ. Naktā ca cakruruṣasā virūpe kṛṣṇaṁ ca varṇam aruṇaṁ ca saṁ dhuḥ.*

Agni, lord of cosmic yajna, praying for will and intelligence and sharing your immanence of power and splendour, the high-priests of nature sent up their oblations into the vedi of heaven and created the night and the dawn, both different in form as flame and smoke. They filled the dark into the night and the blazing red into the dawn.

Agni, lord of cosmic yajna, praying for pious will and intelligence, the high-priests of human yajna sent up the fragrance of their oblations into heaven and realised the mystery of night and dawn, both different in form like flames and smoke arising from the vedi. They associated the dark with the night and the blazing red with the dawn.

(Note: To understand this mantra further, reference may be made to Rgveda 10, 90, Yajurveda 31 and Atharva-veda 19, 6, and 10, 8, 23.)

यानाय मतान्त्सुषूदा अग्न त स्याम मघवाना वयं च। छायव विश्वं भुवनं सिस यापपिवानादसी अन्तरिं ाम॥ ८॥

8. *Yān rāye martāntsuṣūdo agne te syāma maghavāno vayaṁ ca. Chāyeva viśvaṁ bhuvanaṁ sisakṣyā paprivān rodasī antarikṣam.*

Agni, the mortals whom you inspire and guide for the achievement of wealth, may they all and we all be blest with wealth and honour and the favours of Divinity. Lord omnipresent, pervading the earth, the skies and the heavens, the entire universe abides with you inseparably since you are one with it as body is with the shadow and you shelter them all.

अव॑द्भिरग्न॒ अव॑ता॒ नृभि॑नृ॒न्वी॒रवी॒रान्व॑नुयामा॒ त्वाता॑ः।
इ॒शा॒नास॑ः पितृवि॒त्तस्य॑ रा॒या वि सू॒रय॑ः श॒तहि॑मा ना अश्युः ॥ ९ ॥

9. *Arvadbhiragne arvato nṛbhirnṝn vīrairvīrān vanuyāmā tvotāḥ. Īśanāsaḥ pitṛvittasya rāyo vi sūrayaḥ śatahimā no aśyuḥ.*

Agni, lord of light and wealth of life, we pray, under your shelter and protection, let us continuously have horses with horses, brave men with men, and heroic children with children. Inheritors of the wealth and knowledge of our ancestors, let us be good managers of our heritage and move ahead. And may men of heroic vision and wisdom give us protective guidance for hundreds of years.

एता त॑ अग्न उ॒चथा॑नि वधा॒ जुष्टा॑नि सन्तु मन॑स हृ॒द च॑।
श॒कम॑ रा॒यः सु॒धुरा॒ यम॑ं त॒ धि श्रवा॑ द॒वभ॑क्तं॒ दधा॑नाः ॥ १० ॥

10. *Etā te agna ucathāni vedho juṣṭāni santu manase hṛde ca. Śakema rāyaḥ sudhuro yamaṁ te'dhi śravo devabhaktaṁ dadhānāḥ.*

Agni, lord of light and life, omniscient giver of knowledge and vision, may these holy words of divinity be songs of faith and love for our mind and soul. May we, holding holy foods and blest by words of divine souls, be steady on our path of life and be able to conduct the management of life's wealth in proper yajnic manner.

Mandala 1/Sukta 74

Agni Devata, Gotama Rahugana Rshi

उ॒प॒प॒यन्ता॑ अध्व॒रं मन्त्रं॑ वाचमा॒ग्नय॑ं।
आ॒र अ॒स्म च॑ शृण्व॒त ॥ १ ॥

1. *Upaprayanto adhvaraṁ mantraṁ vocemāg-naye.*
Āre asme ca śṛṇvate.

Moving close to the vedi of the yajna of love and non-violence, let us chant holy words of thought and devotion in praise of Agni, lord of light and yajna who listens to us from far as well as from near.

यः स्नीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु।
अरं दाशुष गयम॥ २॥

2. *Yaḥ snīhitīṣu pūrvyaḥ sañjagmānāsu kṛṣṭiṣu.*
Arakṣad dāśuṣe gayam.

Agni is the eternal lord of yajna who, in gatherings of people meeting for the purpose of fellowship and yajna of love, protects and promotes the wealth of the generous yajamana.

उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि। धनंजया रणेरणे॥ ३॥

3. *Uta bruvantu jantava udagnirvṛtrahājani.*
Dhanañjayo raṇeraṇe.

And let the people praise and celebrate Agni who dispels the clouds of darkness, creates and protects the wealth of the charitable yajamana, and gives us victory in the battles for wealth one after another.

यस्य दूता असि क्षय वषि हव्यानि वीतये।
दस्मत्कृणोष्यध्वरम॥ ४॥

4. *Yasya dūto asi kṣaye veṣi havyāni vītaye.*
Dasmat kṛṇoṣyadhvaram.

Agni, you are the harbinger of light. Wherever you go, you carry holy sacrificial materials into the

house for the joy of the family and conduct and accomplish blissful yajna which dispels want and suffering from the home.

तमित्सुहव्यमङ्गिरः सुदेवं सहसा यहा।
जना आहुः सुबर्हिषम॥ ५॥

5. *Tamit suhavyamaṅgiraḥ sudevaṁ sahaso yaho.*
Janā āhuḥ subarhiṣam.

Agni, Angira, breath of life for the world arising in yajna as the child of omnipotence, you are the same whom people call the lord of brilliance, master of science, waters and of the skies, worthy of being invoked in yajna for the gifts of wonderful wealths.

आ च वहासि ताँ इह देवाँ उप प्रशस्तय।
हव्या सुश्चन्द वीतय॥ ६॥

6. *Ā ca vahāsi tāṁ iha devāṅ upa praśastaye.*
Havyā suścandra vītaye.

Agni, lord of light, beauty and joy, you are the power who bring in here close to us the brilliant and generous divinities worthy of invocation for their celebration and harbingers of holy gifts for the joy of the yajamana.

न यारुपब्दिरश्व्यः शृण्व रथस्य कच्चन।
यदग्न यासि दूत्यम॥ ७॥

7. *Na yorupabdiraśvyaḥ śṛṇṇve rathasya kaccana.*
Yadagne yāsi dūtyam.

Agni, lord of light, power and yajnic communication, when you move on your mission then the

tempestuous roar of your superfast chariot is not even heard.

त्वाता॑ वा॒ज्यह्र॑या॒ भि पूव॑स्मा॒दप॑रः।
प दा॒श्वाँ अ॑ग्न अस्थात॥ ८॥

8. *Tvoto vājyahrayo'bhi pūrvasmādaparaḥ.*
Pra dāśvāň agne asthāt.

Lord of light and power, Agni, protected by you and blest with your speed, the generous and creative yajamana of scientific adventure, superfast, free and bold, shoots from one place and reaches the other.

उ॒त द्यु॒मत्सु॒वीर्यं॑ बृ॒हद॑ग्न विवाससि।
द॒वभ्या॑ दव दा॒शुषे॥ ९॥

9. *Uta dyumat suvīryaṁ bṛhadagne vivāsasi.*
Devebhyo deva dāśuṣe.

Agni, lord of light, wealth and generosity, you are ever keen to shower upon the charitable yajamana and eminent scholars of scientific brilliance abundant gifts of valour, honour and universal excellence.

Mandala 1/Sukta 75

Agni Devata, Gotama Rahugana Rshi

जु॒षस्व॑ स॒पथ॑स्तमं॒ वचो॑ दे॒वप्स॑रस्तमम।
ह॒व्या जु॒ह्वा॑न आ॒सनि॑॥ १॥

1. *Juṣasva saprathastamaṁ vaco devapsarastamam.*
Havyā juhvāna āsani.

Agni, lord of light, knowledge and speech, since you accept sacred words and sacrificial foods into your vedi-like holy mouth, be kind to receive and enjoy the

most liberal and extensive words and most divinely inspired prayerful exhortations of ours and be pleased to bless us.

अथा॑ त अङ्गिरस्तमाग्ने॒ वधस्तम पि॒यम।
वा॒चम॒ बह्मा॑ सा॒न॒सि॥ २॥

2. *Athā te aṅgirastamāgne vedhastama priyam.*
Vocema brahma sānasi.

Agni, lord most knowledgeable, dearest breath of enlightenment, bless us, and then we would speak the eternal victorious words of divinity dear to you.

कस्त॑ जा॒मिजना॑ना॒मग्॒ का दा॒श्वध्वरः।
का ह॒ कस्मि॑ ंसि श्रि॒तः॥ ३॥

3. *Kaste jāmirjanānāmagne ko dāśvadhvaraḥ.*
Ko ha kasminnasi śritaḥ.

Agni, who among people is your brother that knows well? Who is the giver? Who is the yajaka? Who are you? Wherein do you abide.

त्वं जा॒मिजना॑ना॒मग्॒ मि॒त्रा अ॑सि पि॒यः।
सखा॒ सखि॑भ्य॒ इड्यः॥ ४॥

4. *Tvaṁ jāmirjanānāmagne mitro asi priyaḥ.*
Sakhā sakhibhya īḍyaḥ.

Agni, you are the brother and saviour of the people. You are the friend. You are so dear and affectionate a source of fulfilment. You are the friend of friends, adorable for your companions.

यजा॑ ना मि॒त्रावरु॑णा॒ यजा॑ दे॒वाँ ऋ॒तं बृ॒हत।
अग्॒ य॒ि॒ा स्वं दम॑म॥ ५॥

5. *Yajā no mitrāvaruṇā yajā devāň ṛtaṁ bṛhat.*
Agne yakṣi svaṁ damam.

Agni, do yajna for Mitra and Varuna, pranic energy of prana and apana. Do yajna for the divine energies of nature. Do yajna for Rtam, promotion of Eternal Knowledge of divine Law. Do yajna for the sake of your own home and for self-control and self-culture.

Mandala 1/Sukta 76

Agni Devata, Gotama Rahugana Rshi

का त उपतिमनसा वरायभुवदग्न शन्तमा का मनीषा।
का वा यज्ञैः परि दं त आप केन वा ते मनसा दाशम॥ १॥

1. *Kā ta upetirmanaso varāya bhuvadagne śantamā kā manīṣā. Ko vā yajñaiḥ pari dakṣaṁ ta āpa kena vā te manasā dāśema.*

Agni, lord of peace and enlightenment, what is your way to the improvement of mind? What is the most tranquillising exercise of the mind? Who attains to laudable success in the realisation of Divinity by yajnas of study, socialisation and self sacrifice? By what state of mind shall we offer to serve and honour you?

एह्यग्न इह होता नि षीदादब्धः सु पुरएता भवा नः। अवतां
त्वा रोदसी विश्वमिन्व यजा महे सौमनसाय देवान॥ २॥

2. *Ehyagna iha hotā ni ṣīdādabdhaḥ su pura etā bhavā naḥ. Avatāṁ tvā rodasī viśvaminve yajā mahe saumanasāya devān.*

Agni, lord of kindness and benevolence, come to us fearless and bold and lead our yajna as high-priest to take us forward. May the heaven and earth which

sustain the world be with you. Come to the noblest brilliancies of humanity for the sake of peace and joy of the mind and soul.

प सु विश्वाऩ्न रासा ध यंग्न भवा यज्ञानाऩमभिशस्तिपावा।
अथा वहु सामपतिं हरिभ्यामातिथ्यमस्म चकृमा सुदाव्ने॥ ३॥

3. *Pra su viśvān rakṣaso dhakṣyagne bhavā yajñānā mabhiśastipāvā. Athā vaha somapatiṁ haribhyā mātithyamasmai cakṛmā sudāvne.*

Agni, lord of light, power and justice, burn off the evil to extinction. Be the saviour and protector of yajnas of common endeavour from violence. Bring in Indra, lord of energy and the joy of soma. And we shall extend the heartiest welcome and hospitality to him.

पजावताऩ वचसाऩ वह्निरासा चं हुव नि चं सत्सीह दवः।
वषिं हात्रमुत पात्रं यंजत्र बाधि पंयन्तजनितवसूनाम॥ ४॥

4. *Prajāvatā vacasā vahnirāsā ca huve ni ca satsīha devaiḥ. Veṣi hotramuta potraṁ yajatra bodhi prayantarjanitarvasūnām.*

Agni, power of yajna and harbinger of joy and prosperity, creative force of nature in yajna, voracious consumer of input oblations and creator of a thousandfold wealth and energies of life and prana, I invoke you with holy words of social import for the sake of all my people. Come to the yajna with blessings of divine brilliancies and sit on the vedi. Front leader as you are, creator of wealth as you are for the hearth and home of people, spirit of yajna as you are, bring us the holiest sanctifying materials for our life of yajna and enlighten us on the art of advancement and progress.

यथा॒ विप॑स्य॒ मनु॑षा ह॒विर्भि॑र्दे॒वाँ अय॑जः कृ॒विभिः॑ कृ॒विः
सन । ए॒वा हो॑तः सत्यतर॒ त्वम॒द्याग्ने॑ म॒न्द्रया॑ जु॒ह्वा॑ यजस्व ॥ ५ ॥

5. *Yathā viprasya manuṣo havirbhirdevāň ayajaḥ kavibhiḥ kaviḥ san. Evā hotaḥ satyatara tvamadyāgne mandrayā juhvā yajasva.*

Just as a person, being a poet going with the poets, performs yajna in honour of divinities and brilliant persons, with the sacred materials of a noble and intelligent person, similarly, O Agni, noble performer, noble visionary, truer and more sincere than truth and sincerity itself, perform yajna for us in the home today with a beautiful ladle and the divine voice of wisdom.

Mandala 1/Sukta 77

Agni Devata, Gotama Rahugana Rshi

कु॒था दा॑शमा॒ग्नय॒ कास्मै॑ दे॒वजु॑ष्टोच्यत भा॒मिन॒ गीः ।
या मर्त्ये॑ष्वमृ॒त ऋ॒तावा॒ होता॒ यजि॑ष्ठ॒ इत्कृ॒णोति॑ दे॒वान ॥ १ ॥

1. *Kathā dāśemāgnaye kāsmai devajuṣṭocyate bhāmine gīḥ. Yo martyeṣvamṛta ṛtāvā hotā yajiṣṭha it kṛṇoti devān.*

What shall we offer, how shall we offer, what appropriate words worthy of divinities, to this Agni, lord of yajna, light of knowledge, loving, kind and righteous, who, immortal among the mortals, is the master of eternal truth and Law, lord promoter of yajnic projects, most adorable and most sacrificing, creates brilliant and generous celebrities?

या अ॑ध्व॒रेषु॒ शन्त॑म ऋ॒तावा॒ होता॒ तमू॒ नमो॑भिरा कृ॑णुध्वम ।
अ॒ग्नि॒यद्वमता॑य दे॒वान्त्स चा॒ बोधा॑ति॒ मन॑सा यजाति ॥ २ ॥

2. *Yo adhvareṣu śantama ṛtāvā hotā tamū namo-bhirā kṛṇudhvam. Agniryad vermartāya devāntsa cā bodhāti manasā yajāti.*

All ye yajakas, do honour and homage with salutations and oblations in yajna to Agni, harbinger of peace and bliss, ever true in nature, attributes and functioning, most creative and generous performer in yajna, who invokes the divinities for humanity, knows and awakes all to knowledge and self-awareness, and guides and leads the yajakas with his heart and soul.

स हि क॒तुः स मय॒ः स सा॒धुर्मि॒त्रा न भूद्भु॑तस्य र॒थीः ।
तं मर्धा॑षु पथ॒मं द॑व॒यन्ती॒र्विश॒ उप॑ ब्रुवत द॒स्ममारी॑ः ॥ ३ ॥

3. *Sa hi kratuḥ sa maryaḥ sa sādhurmitro na bhūda dbhutasya rathīḥ. Taṁ medheṣu pratha-maṁ devayantīrviśa upa bruvate dasmamārīḥ.*

Agni is the power and performer of yajna. He is human, close to humanity. He is good and saintly. May he abide as our friend, master of the wonderful chariot of existence. Lord of love, beauty and goodness as he is, him only, in the noblest yajnic programmes the loving, pious and knowledgeable people approach for address and redress, first and supreme as he is.

स नो॑ नॄ॒णां नृत॑मा रि॒शादा॑ अ॒ग्निर्गिरा॒ व॑सा वतु धी॒तिम ।
तना॑ च॒ य म॒घवा॑न॒ः शवि॑ष्ठा॒ वाज॑प्रसूता इ॒षय॑न्त॒ मन्म॑ ॥ ४ ॥

4. *Sa no nṛṇāṁ nṛtamo riśādā agnirgiro'vasā vetu dhītim. Tanā ca ye maghavānaḥ śaviṣṭhā vājapra-sūtā iṣayanta manma.*

He who among our people is the most human and gracious, destroyer of violence, is Agni, lord of light,

power and leadership. May he join our voices and the powers of governance with defence, protection and progress and hold it together with the wealth of the nation and those who are men of honour, strongest in courage, endowed with food and energy and have the desire for knowledge and wisdom.

एवाग्निगातमभिऋतावा विप्रभिरस्तोष्ट जातवेदाः । स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वान ॥ ५ ॥

5. *Evāgnir gotamebhir ṛtāvā viprebhirastoṣṭa jātavedāḥ. Sa eṣu dyumnaṁ pīpayat sa vājaṁ sa puṣṭiṁ yāti joṣamā cikitvān.*

And Agni, lord ruler of truth and law, omniscient of things in existence is praised and acclaimed by sincere admirers and men of piety and dedication. And he, among these, providing for food, energy and prosperity and the light of knowledge in abundance, himself growing higher in knowledge, self-satisfaction and all round progress, goes on ever forward.

Mandala 1/Sukta 78

Agni Devata, Gotama Rahugana Rshi

अभि त्वा गातमा गिरा जातवेदा विचर्षण ।
द्युम्नैरभि प्र णोनुमः ॥ १ ॥

1. *Abhi tvā gotamā girā jātavedo vicarṣaṇe.*
Dyumnairabhi pra ṇonumaḥ.

Jataveda, Agni, omniscient lord of universal vision, we, men of knowledge and your admirers, offer homage to you with all our wealth and honour and our noblest songs of praise.

तमु॑ त्वा॒ गात॑मा गि॒रा रा॒यस्का॑मा दुवस्यति।
द्यु॒म्नर्॒भि प॑ णो॒नुमः॥ २॥

2. *Tamu tvā gotamo girā rāyaskāmo duvasyati.*
Dyumnairabhi pra ṇonumaḥ.

The man of knowledge and admiration, desirous of wealth and honour, offers homage and prayer to you, Agni, lord of light and power, with his voice of the heart. We do homage to you with all our wealth and power and with noblest songs of praise.

तमु॑ त्वा वाज॒सात॑ममङ्गिर॒स्वद्ध॑वामहे।
द्यु॒म्नर्॒भि प॑ णो॒नुमः॥ ३॥

3. *Tamu tvā vājasātamam aṅgirasvaddhavāhame.*
Dyumnairabhi pra ṇonumaḥ.

Agni, you who are lord of light, knowledge and power and giver of victory, we invoke like the very breath of life and do homage with all our honour, wealth and virtue.

तमु॑ त्वा वृत्र॒हन्त॑मं॒ या दस्यूँ॒रव॑धूनु॒ष।
द्यु॒म्नर्॒भि प॑ णो॒नुमः॥ ४॥

4. *Tamu tvā vṛtrahantamaṁ yo dasyūँ̃ravadhūnuṣe.*
Dyumnairabhi pra ṇonumaḥ.

Agni, breaker of the cloud and dispeller of darkness, who shake the evil and wicked to destruction, we celebrate you in homage with all the power and valour at our command.

अवा॑चाम॒ रह्॑गणा अ॒ग्नय॒ मधु॑म॒द्वचः॑।
द्यु॒म्नर्॒भि प॑ णो॒नुमः॥ ५॥

5. *Avocāma rahūgaṇā agnaye madhumad vacaḥ. Dyumnairabhi pra ṇonumaḥ.*

We all, free from sin and evil, offer honey-sweet songs of praise and celebration in honour of Agni with all our knowledge and brilliance.

Mandala 1/Sukta 79

Agni Devata, Gotama Rahugana Rshi

हिरण्यकशा रजसा विसार हिधुनिवातइव धजीमान।
शुचिभाजा उषसा नवेदा यशस्वतीरपस्युवा न सत्याः ॥ १ ॥

1. *Hiraṇyakeśo rajaso visāre'hirdhunirvāta iva dhrajīmān. Śucibhrājā uṣaso navedā yaśasvatīrapasyuvo na satyāḥ.*

The sun, lord of golden beams blazing in the expanse of spaces, skies and the earth, shaker of the clouds and tempestuous like the winds, is Agni. The dawns of pure splendour like fairies and angels of truth and honour, shining and rising like flames of yajna fire, revealing like the vibrations of primordial knowledge, these are Agni too.

आ ते सुपर्णा अमिनन्तँ एवैः कृष्णा नावा वृषभा यदीदम।
शिवाभिन स्मयमानाभिरागात्पतन्ति मिहः स्तनयन्त्यभ्रा ॥ २ ॥

2. *Ā te suparṇā aminantaň evaiḥ kṛṣṇo nonāva vṛṣabho yadīdam. Śivābhirna smayamānābhirāgāt patanti mihaḥ stanayantyabhrā.*

Agni, if your golden sunbeams were to expand with their forces across the spaces, and if the sun holding the skies and the earth were to break the cloud pregnant with vapours, the cloud would roar and showers would

fall, coming to the earth as if with smiling blissful breezes of joy.

यदीमृतस्य पयसा पियानो नयन्नृतस्य पथिभी रजिष्ठः।
अयमा मित्रा वरुणः परिज्मा त्वचं पृञ्चन्त्युपरस्य यानाः॥ ३॥

3. *Yadīmṛtasya payasā piyāno nayannṛtasya pathibhī rajiṣṭhaiḥ. Aryamā mitro varuṇaḥ parijmā tvacaṁ pṛñcantyuparasya yonau.*

When the sun drinking and waxing with the vapours of water takes these up by the straightest and speediest paths, then Aryama, the sunlight, Mitra and Varuna, complementary energies of the sun holding the earth and skies together, and Parijman, winds and electric energies in the higher space, create the body of the cloud.

अग्ने वाजस्य गोमत ईशानः सहसो यहो।
अस्मे धेहि जातवदो महि श्रवः॥ ४॥

4. *Agne vājasya gomata īśānaḥ sahaso yaho.*
Asme dhehi jātavedo mahi śravaḥ.

Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life's victories.

स इधाना वसुष्कविरग्निरीळन्या गिरा।
रेवदस्मभ्यं पुवणीक दीदिहि॥ ५॥

5. *Sa idhāno vasuṣkaviragnirīḷenyo girā.*
Revadasmabhyaṁ purvaṇīka dīdihi.

Agni, that brilliant lord of light and knowledge, treasure home of wealth and joy, divine visionary of creation, adorable with holy words, lord of wealth, blazing with flames and flaming with forces, may he ever shine and shine us with knowledge.

ा॒पा रा॑ज ु॒त त्मनाग्॒ वस्ता॑रु॒तोषस॑ः ।
स ति॑ग्मजम्भ र॒ ासा॑ दह॒ पति॑ ॥ ६ ॥

6. *Kṣapo rājannuta tmanāgne vastorutoṣasaḥ.*
Sa tigmajambha rakṣaso daha prati.

Agni, blazing with light and power, creating and ruling over nights, days and the dawns, lord of the mighty order of justice and dispensation, burn up the evil and the wicked.

अवा॑ ना अग्न ऊ॒तिभि॑र्गाय॒त्रस्य॒ पभ॑र्मणि ।
विश्वा॑सु धी॒षु व॑न्द्य ॥ ७ ॥

7. *Avā no agna ūtibhirgāyatrasya prabharmaṇi.*
Viśvāsu dhīṣu vandya.

Lord adorable all over the world in the affairs of enlightenment, protect and advance us with your care and powers of defence and development in the transactions of knowledge and happiness of the people with your heart and soul.

आ ना॑ अग्न र॒यिं भ॑र सत्रा॒साह॒ं वर॑ण्यम ।
विश्वा॑सु पृ॒त्सु दु॒ष्टर॑म ॥ ८ ॥

8. *Ā no agne rayiṁ bhara satrāsāhaṁ vareṇyam.*
Viśvāsu pṛtsu duṣṭaram.

Agni, lord of wealth and power, bless us with cherished wealth and power, formidable and invincible

in all the battles of life, overcoming all and ever.

आ नो अग्न सुचेतुना रयिं विश्वायुपोषसम।
मार्डीकं धेहि जीवसे॥ ९॥

9. *Ā no agne sucetunā rayiṁ viśvāyupoṣasam.*
Mārḍīkaṁ dhehi jīvase.

Agni, lord of life, light and wealth, bring us and bless us with wealth along with knowledge, science and technology that may provide nourishment and health for all, soothing and joyful for happy living.

प पूतास्तिग्मशोचिष वाचो गातमाग्नय।
भरस्व सुम्नयुगिरः॥ १०॥

10. *Pra pūtāstigmaśociṣe vāco gotamāgnaye.*
Bharasva sumnayurgiraḥ.

Most dedicated celebrant in search of peace and well-being of the soul, raise your voice and say holy words and sing pure songs of knowledge, wisdom and prayer in honour of Agni, blazing lord of splendour and vision of omniscience who would purify your mind and soul.

या नो अग्न भिदासत्यन्ति दूर पदीष्ट सः।
अस्माकमिद वृध भव॥ ११॥

11. *Yo no agne'bhidāsatyanti dūre padīṣṭa saḥ.*
Asmākamid vṛdhe bhava.

Agni, lord of light and power, whosoever far or near hate us or enslave us, may he be destroyed. Lord of life and wealth, be kind and gracious for our growth and progress.

Also: Agni, lord of light and wealth, whatever

you give us, or whenever and wherever you oblige us in person, that may be for our good and advancement.

सहस्रा ग विचषणिरग्नी र गांसि सधति।
हाता गृणीत उक्थ्यः ॥ १२ ॥

12. *Sahasrākṣo vicarṣaṇiragnī rakṣāṁsi sedhati.*
Hotā gṛṇīta ukthyaḥ.

Agni, lord of a thousand eyes (such as the sun), lord of universal vision, dispels and destroys the evil, the demons, darkness and suffering and poverty. High-priest of cosmic yajna, he is adorable and reveals the voice of omniscience in the soul.

Mandala 1/Sukta 80

Indra Devata, Gotama Rahugana Rshi

इत्था हि साम इन्मदं ब्रह्मा चकार वधनम । शविष्ठ वज्रि गा-
जसा पृथिव्या निः शशा अहिमच ननु स्वराज्यम ॥ १ ॥

1. *Itthā hi soma inmade brahmā cakāra vardhanam.*
Śaviṣṭha vajrinnojasā pṛthivya niḥśaśā ahimarca-
nnanu svarājyam.

Giving to freedom and self-government an exalted place of honour, Brahma, lord creator, in-vested the joy and excitement of life with animation, growth and independence. And for the same reason, Indra, strongest in courage and valour, wielder of the thunderbolt of freedom and self-government, with your might and main, strike off the serpent of evil, suffering and slavery from the earth for all time.

स त्वामदद वृषा मदः सामः श्यनाभृतः सुतः। यना वृत्रं
निरद्भ्या जघन्थ वज्रि गाजसाच ननु स्वराज्यम ॥ २ ॥

2. *Sa tvāmadad vṛṣā madaḥ somaḥ śyenābhṛtaḥ sutaḥ. Yenā vṛtraṁ niradbhyo jaghantha vajrinno jasārcannanu svarājyam.*

That excitement and enthusiasm arising from the eagle-shaped vedi of yajna and defended and advanced by the army in eagle array, raining from showers of divinity from Brahma, may boost your morale, and thereby, O Indra, lord of the thunderbolt, doing homage to the freedom and self-government of your people with your valour and heroism, you break the cloud of darkness, want and suffering and release the flow of plenty and prosperity.

प्रेह्यभीहि धृष्णुहि न ते वजो नि यंसते। इन्द्र नृम्णं हि ते शवो हनो वृत्रं जया अपो रर्चन्नु स्वराज्यम ॥ ३ ॥

3. *Prehyabhīhi dhṛṣṇuhi na te vajro ni yaṁsate. Indra nṛmṇaṁ hi te śavo hano vṛtraṁ jayā apo'rcannanu svarājyam.*

Indra, lord of power and brilliance, ruler of the land, go forward. Go forward all round. Shake the evil. Irresistible is your thunderbolt of light and power. Your power and force is the wealth of the nation. Destroy the demon of want and drought, release and win the waters, plenty and prosperity and, in homage and reverence advancing the freedom and self-government of humanity, move ahead and higher.

निरिन्द्र भूम्या अधि वृत्रं जघन्थ निर्दिवः। सृजा मरुत्वतीरव जीवधन्या इमा अपो रर्चन्नु स्वराज्यम ॥ ४ ॥

4. *Nirindra bhūmyā adhi vṛtraṁ jaghantha nirdivaḥ. Sṛjā marutvatīrava jīvadhanyā imā apo'rcannanu svarājyam.*

Indra, all-ruling creative power of enlightenment and freedom, eliminate evil, darkness and ignorance from the face of the earth, bring the light of knowledge and vision of spirit from heaven and, reverentially advancing the republic of human freedom and self-governance, create and release these life-giving and energising waters to vitalise the nation of humanity to the speed and vibrancy of the winds.

इन्द्रो वृत्रस्य दार्धतः सानुं वज्रेण हीळितः। अभिक्रम्यावजिघ्नत पः सर्माय चोदय चर्षणिं स्वराज्यम ॥ ५ ॥

5. *Indro vṛtrasya dodhataḥ sānuṁ vajreṇa hīḷitaḥ. Abhikramyāvajighnate'paḥ sarmāya codayannarcannanu svarājyam.*

Indra, lord ruler of might, hero of war, adored and passionate, striking with the thunderbolt on the top of the ferocious cloud of evil fighting against sustenance of life, exhorts his own forces of freedom and, in reverence and homage to the land of freedom and self-governance, breaks the cloud to let the waters of light and life aflow.

अधि सानौ नि जिघ्नत वज्रेण शतपर्वणा। मन्दान इन्द्रो अन्धसः सखिभ्या गातुमिच्छत्यर्चन्ननु स्वराज्यम ॥ ६ ॥

6. *Adhi sānau ni jighnate vajreṇa śataparvaṇā. Mandāna indro andhasaḥ sakhibhyo gāgumicchatyarcannanu svarājyam.*

Indra strikes on the head and shoulders of Vrtra, demon of want and suffering with his thunderbolt of a hundredfold power and, rejoicing and doing honour and reverence to freedom and self-government, wants and

plans to clear the way for the food and joy of his friendly allies and citizens of the nation.

इन्द्र तुभ्यमिदद्रिवा नुत्तं वजिन्वीर्यम। यद्ध त्यं मायिनं मृगं तमु त्वं माययावधीरच ानु स्वराज्यम ॥ ७ ॥

7. *Indra tubhyamidadrivo' nuttaṁ varjin vīryam. Yaddha tyaṁ māyinaṁ mṛgaṁ tamu tvaṁ māyayāvadhīrarcannanu svarājyam.*

To you, Indra, lord of the thunderbolt, mighty ruler of the republic, high as mountain and the cloud, cheers for incomparable excellence of valour since you, doing honour and reverence to the freedom and self-governance of the republic, destroyed that artful roaring demon of a cloud of darkness with your extraordinary power.

वि त वजासो अस्थिर ावतिं नाव्या३ अनु। महत्त इन्द वीर्यं बाह्वास्त बलं हितमच ानु स्वराज्यम ॥ ८ ॥

8. *Vi te vajrāso asthirannavatiṁ nāvyā anu. Mahat ta indra vīryaṁ bāhvoste balaṁ hitamarcannanu svarājyam.*

Indra, your naval forces of the thunderbolt stand by ninety rivers and the sea. Mighty is your power, awful the valour concentrated in your arms, great ruler, dedicated in faith and reverence to freedom and the sovereign republic.

सहस्रं साकमचत परि ष्टाभत विंशतिः। शतनमन्वनान-वुरिन्दाय बह्माद्यतमच ानु स्वराज्यम ॥ ९ ॥

9. *Sahasraṁ sākamarcata pari ṣṭobhata viṁśatiḥ. Śatainamanvano navurindrāyabrahmodyatam arcannanu svarājyam.*

Let all together with unanimity honour Indra, the ruler dedicated in faith and honour to the freedom and sovereignty of the Republic and the law and constitution in force under the rules of Veda, universal knowledge and universal values of humanity. Let a council of twenty assist and support him for work and stability of the government. Let hundreds of commanders obey and admire him for the success and glory of the land and the people.

इन्द्रा वृत्रस्य तविषीं निरहन्त्सहसा सहः । महत्तदस्य पांस्यं वृत्रं जघन्वाँ असृजदचा नु स्वराज्यम ॥ १० ॥

10. *Indro vṛtrasya taviṣīṁ nirahantsahasā sahaḥ. Mahat tadasya pauṁsyaṁ vṛtraṁ jaghanvāṅ asṛjadarcannanu svarājyam.*

Indra, lord mighty as the force of lightning, with his courage and valour breaks down and eliminates the force and power of Vrtra, demon of ignorance, injustice and poverty. Great is that manliness and virility of his. Destroyer of the forces of darkness and slavery, he releases the spirit of freshness and the waters of new life in dedication and reverence to freedom and sovereignty of the grand world order of humanity.

इम चित्तव मन्यव वपत भियसा मही । यदिन्द वजि गजसा वृत्रं मरुत्वाँ अवधीरचा नु स्वराज्यम ॥ ११ ॥

11. *Ime cit tava manyave vepete bhiyasā mahī. Yadindra vajrinnojasā vṛtraṁ marutvāṅ avadhīrarcannanu svarājyam.*

Indra, lord of law and the thunderbolt of strength and power, both these, the great earth and the vast

environment, feel stirred with awe in reverence to your spirit and passion when you, O lord of stormy troops, with your valour and blazing brilliance, attack and destroy Vrtra, demon of darkness and want, to defend and maintain the sanctity and glory of the freedom and sovereignty of the republic.

न वर्पसा न तन्यतन्दं वृत्रा वि बीभयत। अभ्यनं वज आयसः सहस्त्रभृष्टिरायताच ानु स्वराज्यम॥ १२॥

12. *Na vepasā na tanyatendraṁ vṛtro vi bībhayat. Abhyenaṁ vajra āyasaḥ sahasrabhṛṣṭrāyatārca-nnanu svarājyam.*

Neither by thunder nor by lightning can Vrtra, the cloud, terrorize Indra, the sun. Similarly neither by force nor by fear can the forces of evil, injustice and violence shake Indra, the ruler, who is dedicated with faith and reverence to the freedom and self-government of the people and the republic. Instead, the thunderbolt of inviolable steel and a hundred-fold lightning blaze overwhelms this demon of destructive forces from all round.

यद वृत्रं तवं चाशनिं वजण समयाधयः। अहिमिन्द्र जिघांसता दिवि त बद्बध शवा च ानु स्वराज्यम॥ १३॥

13. *Yad vṛtraṁ tava cāśaniṁ vajreṇa samayodha-yaḥ. Ahimindra jighāṁsato divi te badbadhe śavo'rcannanu svarājyaṁ.*

Indra, heroic ruler, dedicated in reverence and faith to the freedom and sovereignty of the republic, when you fight Vrtra, the cloud of evil and violence, shoot the force of lightning with your thunderbolt killing

the demon, then your valour and fame as killer of the serpent of evil reaches heaven and abides there.

अभिष्टन त अदिवा यत्स्था जगच्च रजत। त्वष्टा चित्तव मन्यव इन्द्र वविज्यत भियाच नꣳ स्वराज्यम॥ १४॥

14. *Abhiṣṭane te adrivo yat sthā jagacca rejate. Tvaṣṭā cit tava manyava indra vevijyate bhiyārcannanu svarājyam.*

Indra, lord ruler of the republic, dedicated to the freedom of the people and sovereignty of the state, when in the resounding fame and reverberations of your power, everything non-moving and everybody moving shines with brilliance, and the artists and technologists, Tvashtas of the nation, creators and makers of beautiful things, move with awe in homage to your spirit and passion for freedom and governance, then your dedication to the republic would be complete and wholly fulfilled.

नहि नु यादधीमसीन्द्रं का वीर्या परः । तस्मिꣳ ऋ्ष्णमुत क्रतुं दवा आजांसि सं दधुरच नꣳ स्वराज्यम॥ १५॥

15. *Nahi nu yādadhīmasīndraṁ ko vīryā paraḥ. Tasminnṛmṇamuta kratuṁ devā ojāṁsi saṁ dadhurarcannanu svarājyam.*

Who would not approach Indra? We all approach and admire him. Supreme are his virtues and attributes. Who can surpass? The divinities vest in him all the wealth desired by humanity, noble yajnic action and all the valour, splendour and heroism, dedicated as he is in reverence and faith to freedom and self-government. In him and under his rule all good people

are blest with wealth of knowledge, action, valour and fame.

यामथर्वा मनुष्पिता दध्यङ धियमत्नत। तस्मिन्ब्रह्माणि पूर्वथेन्द्र उक्था समग्मताच्र नु स्वराज्यम॥ १६॥

16. *Yāmatharvā manuṣpitā dadhyaṅ dhiyamatnata. Tasmin brahmāṇi pūrvathendra ukthā Samagmatārcannanu svarājyam.*

That intelligence, knowledge and enlightenment which Atharva, men of love and settled peace, Manu, men of thought and science, Pita, parents and teachers, and men of attainment and acquisition developed and spread across the land in faith and service to the sovereign republic of the peoples' freedom and self-governance, and, like the ancients, vested in Indra, the ruler, the same multiple sciences and songs of celebration, the same intelligence, knowledge and enlightenment, you all, people of the land, acquire and develop in furtherance of the freedom and sovereignty of the republic with faith and reverence.

Mandala 1/Sukta 81

Indra Devata, Gotama Rahugana Rshi

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः। तमिन्महत्स्वाजिषूतमभे हवामहे स वाजेषु प नो विषत॥ १॥

1. *Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ. Taminmahatsvājiṣūtemarbhe havāmahe sa vājeṣu pra no'viṣat.*

Indra, the hero who destroys Vrtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the

achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory.

असि॒ हि वी॑र॒ सन्या॒ सि॒ भूरि॑ परा॒द॒दिः। असि॑ द॒भस्य॑ चिद वृ॒धा यज॑मानाय शि॒क्षसि सुन्व॒त भूरि॑ त॒ वसु॑॥ २॥

2. *Asi hi vīra senyo'si bhūri parādadiḥ. Asi dabhrasya cid vṛdho yajamānāya śikṣasi sunvate bhūri te vasu.*

Indra, you are the valiant hero. You are the warrior taking on many enemies and oppositions at a time. Even the small, you raise to greatness. You lead the creative and generous yajamana to knowledge and power. Hero of the battles of existence, may your wealth, power and honour grow higher and higher.

यदु॒दीर॑त आ॒जया॑ धृ॒ष्णव॑ धीयत॒ धना॑। यु॒ वा म॑द॒च्युता॒ हरी॒ कं ह॒नः॑ कं वसा॑ दधा॒ स्माँ इ॑न्द्र॒ वसा॑ दधः॥ ३॥

3. *Yadudīrata ājayo dhṛṣṇave dhīyate dhanā. Yukṣvā madacyutā harī kaṁ hanaḥ kaṁ vasau dadho'smāँ̆ indra vasau dadhaḥ.*

When battles confront the nation, means and money are raised and prizes won for the brave. Commander of the forces, yoke the forces exuberant and raging for war. Destroy the enemy. Settle the victorious in wealth and peace. Indra, pray settle us in peace and comfort.

कत्वा॑ म॒हाँ अ॑नुष्व॒धं भी॒म आ वा॑वृध॒ शव॑सः। श्रि॒य ऋ॒ष्व उ॑पा॒क॒या॒नि शि॒पी हरि॑वान्दध॒ हस्त॑या॒वज॑मायसम॥ ४॥

4. *Kratvā mahāň anuṣvadhaṁ bhīma ā vāvṛdhe śavaḥ. Śriya ṛṣva upākayorni śiprī harivān dadhe hastayorvajramāyasam.*

Great by knowledge, awful by action, in his own right and by his own might, he grows in power and majesty. Elevated and sublime, blazing brilliant, lord of horses and speed of motion, he wields the golden thunderbolt of power and force in both his hands for the beauty and dignity of life and the republic of humanity.

आ पप्रा पार्थिवं रजो बद्बधे रोचना दिवि। न त्वावाँ इन्द्र कश्चन न जातो न जनिष्यत इति विश्वं ववक्थ॥ ५॥

5. *Ā paprau pārthivaṁ rajo badbadhe rocanā divi. Na tvāvāň indra kaścana na jāto na janiṣyate'ti viśvaṁ vavakṣitha.*

You pervade the earth and all that is earthly. You pervade the sky. You pervade and fix the bright heaven in place. Indra, none like you was ever born, nor shall ever be born. Indeed, you hold, rule, pervade and transcend the entire universe of existence.

या अया मर्तभोजनं परादर्दाति दाशुषे। इन्द्रो अस्मभ्यं शिक्षतु वि भजा भूरिं ते वसु भक्षीय तव राधसः॥ ६॥

6. *Yo aryo martabhojanaṁ parādadāti dāśuṣe. Indro asmabhyaṁ śikṣatu vi bhajā bhūri te vasu bhakṣīya tava rādhasaḥ.*

Indra, lord of the universe, master of life, provides food and sustenance for living beings. He gives wealth and comfort for the generous giver and for us. May the lord take us unto himself and give us knowledge

and instruction. O lord, may we, we pray, share your abundant treasure of wealth and divine happiness. May I enjoy the wealth and knowledge given by the lord.

मदमद॒ हि ना॑ द॒दियू॒था गवा॑मृजु॒क्रतुः॑। सं गृ॑भाय पु॒रू श॒ताभ॑याह॒स्त्या वसु॑ शिशी॒हि रा॒य आ भ॑र॥ ७॥

7. *Mademade hi no dadiryūthā gavāmṛjukratuḥ. Saṁ gṛbhāya purū śatobhayāhastyā vasu śiśīhi rāya ā bhara.*

Indra, lord of wealth, power and generosity, in every joy of life, you are the giver. You are the giver of plenty of cows and abundance of light and sense. Lord of simple, natural and divine action of yajna, may he provide hundreds of kinds of wealth for us and bless us with both of his hands generously. Lord of wealth and glory, bring us the wealth of joy, dignity and glory and let us shine with honour.

मा॒दय॑स्व सु॒त सचा॒ शव॑से शूर॒ राध॑से। वि॒द्मा हि त्वा॑ पुरू॒वसु॒मुप॒ कामा॑न्त्ससृ॒ज्महे था॑ ना॒ वि॒ता भ॑व॥ ८॥

8. *Mādayasva sute sacā śavase śūra rādhase. Vidmā hi tvā purūvasumupa kāmāntsasṛjma-he'thā no'vitā bhava.*

Brave hero, be with us in this holy yajnic programme of the land of freedom and sovereignty for the creation of wealth, power and joy. Join us and let us celebrate together. Lord of abundant wealth, power and joy you are. May we, we pray, know you and be with you at the closest. Be our saviour, our protector, our promoter, so that we may creatively realise all our desires and ambitions.

एत त॑ इन्द जन्तवो॒ विश्वं॑ पुष्यन्ति॒ वार्य॑म। अ॒न्तर्हि ख्या॑ जना॑नाम॒र्यो वेदा॒ अदा॑शुषां॒ तषां॑ ना॒ वद॒ आ भ॑र॥ ९॥

9. *Ete ta indra jantavo viśvaṁ puṣyanti vāryam. Antarhi khyo janānāmaryo vedo adāśuṣāṁ teṣāṁ no veda ā bhara.*

Indra, lord of life and spirit, these living beings, yours all, do homage to you and augment the wealth and glory of the entire world. Lord and master of the people, you know the very heart of them inside out. Bring us the wealth of knowledge and spirit. Restore the wealth and knowledge of those ungenerous miserables who have lost it.

Mandala 1/Sukta 82

Indra Devata, Gotama Rahugana Rshi

उपा॒ षु शृ॑णुही गिरा॒ मघ॑व॒न्मात॑थाइव। य॒दा नः॑ सू॒नृता॑वतः॒ कर॒ आद॒र्थया॑स॒ इद्याजा॒ न्विन्द त॒ हरी॑॥ १॥

1. *Upo ṣu śṛṇuhī giro maghavan mātathā iva. Yadā naḥ sūnṛtāvataḥ kara ādarthayāsa idyojā nvindra te harī.*

Indra, lord of wealth and glory, listen to our prayer at the closest, not like one distant or different. And when we pray bless us with a voice of sweetness and the light of holy truth. Lord of speed and motion, yoke your horses (and come to join the yajna).

अ ा ग॑मी॑मदन्त॒ ह्यव॑ प्रि॒या अ॑धूषत। अस्ता॑षत॒ स्वभा॑नवो॒ विप्रा॒ नवि॑ष्ठया म॒ती याजा॒ न्विन्द त॒ हरी॑॥ २॥

2. *Akṣannamīmadanta hyava priyā adhūṣata. Astoṣata svabhānavo vipra naviṣṭhayā matī yojā nvindra te harī.*

Noble men acquiring holy knowledge, rejoicing, dearest favourite saints and sages brilliant with their innate genius and virtue, ward off the evil and pray to Indra with latest words of wisdom and homage. Indra, yoke your horses (on the wing and come to join the yajna).

सुसंदृशं त्वा वयं मघवन्वन्दिषीमहि। प नूनं पूणवन्धुरः स्तुता याहि वशाँ अनु याजा न्विन्द त हरी ॥ ३ ॥

3. *Susaṁdṛśaṁ tvā vayaṁ maghavan vandiṣīmahi. Pra nūnaṁ pūrṇabandhuraḥ stuto yāhi vaśāň anu yojā nvindra te harī.*

Indra, lord of wealth, power and universal glory, we pray to you, lord of the blissful eye. Lord in perfect covenant with humanity, worshipped and prayed to in sincerity, proceed and overwhelm the enemies of yajna and humanity. Yoke your horses (and come to bless the yajna).

स घा तं वृषणं रथमधि तिष्ठाति गाविदम। यः पात्रं हारियाजनं पूणमिन्द्र चिकतति याजा न्विन्द त हरी ॥ ४ ॥

4. *Sa ghā taṁ vṛṣaṇaṁ rathamadhi tiṣṭhāti govidam. Yaḥ pātraṁ hāriyojanaṁ pūrṇamin-dra ciketati yojā nvindra te harī.*

Indra, only that person who knows the science and technology of that horse-powered chariot which is perfect and fully capable of defence and safety against the enemy, would ride that prize-winning chariot of victory which would lead him to the conquest of territory and prosperity. Indra, yoke your horses (and come to join the yajna of defence and protection).

युक्तस्ते अस्तु दक्षिण उत सव्यः शतक्रता। तेन जायामुप प्रियां मन्दाना याह्यन्धसा याजा न्विन्द्र ते हरी ॥ ५ ॥

5. *Yuktaste astu dakṣiṇa uta savyaḥ śatakrato. Tena jāyāmupa priyāṁ mandāno yāhyandhaso yojā nvindra te harī.*

Indra, hero of a hundred yajnic battles, let your horse power on the right, and your horse power on the left of the chariot be yoked, and, happy at heart, with presents of delicacies, go to meet your darling wife. Lord of love, power and victory, yoke your horses and proceed.

युनज्मि ते ब्रह्मणा केशिना हरी उप प्र याहि दधिषे गभस्त्योः। उत्त्वा सुतासो रभसा अमन्दिषुः पूषण्वान्वज्रिन्त्समु पत्न्यामदः ॥ ६ ॥

6. *Yunajmi te brahmaṇā keśinā harī upa pra yāhi dadhiṣe gabhastyoḥ. Uttvā sutāso rabhasā amandiṣuḥ pūṣaṇvān vajrintsamu patnyāmadaḥ.*

I yoke your horses of beautiful mane to the chariot with holy chant of divine hymns and delicacies for sacred presents and gifts. Hold the reins in your hands and proceed for home. And then, lord of the thunderbolt and leader of heroic warriors, there, enthusiastic and ecstatic friends, well-trained, educated and cultured would join you for delightful company. And then, go and meet your wife and, with her, enjoy yourself with the family.

Mandala 1/Sukta 83

Indra Devata, Gotama Rahugana Rshi

अश्वा॑वति पथ॒मा गोषु॑ गच्छति सुपा॒वीरि॑न्द्र॒ मत्य॒स्त॑वा॒तिभिः॑। तमित्पृ॑णक्षि॒ वसु॑ना॒ भवी॑यसा॒ सिन्धु॒मापो॒ यथा॒भिता॒ विच॑तसः॥ १॥

1. *Aśvāvati prathamo goṣu gacchati suprāvīrindra martyastavotibhiḥ. Tamit pṛṇakṣi vasunā bhavīyasā sindhumāpo yathābhito vicetasaḥ.*

O Indra, lord ruler and protector, in a horse-powered chariot the pioneer goes forward first over lands and oceans in the world, man of zeal and courage as he is, protected by all your means of safety and defence. And him you bless with abundant wealth and fame which come to him as prominent rivers from all round join and flow into the sea.

आपो॒ न दे॒वीरुप॑ यन्ति॒ होत्रि॑यं॒मव॑ः प॑श्यन्ति॒ वित॑तं॒ यथा॒ रज॑ः। पा॒चद॒वास॒ः प ण॑यन्ति दव॒युं ब॑ह्मा॒पिय॑ं जाषयन्त व॒राइ॑व॥ २॥

2. *Āpo na devīrupa yanti hotriyamavaḥ paśyanti vitataṁ yathā rajaḥ. Prācairdevāsaḥ pra ṇayanti devayuṁ brahmapriyaṁ joṣayante varā iva.*

Just as holy waters go to the sea and the vapours concentrate in the cloud, so do holy people go to yajna and to Indra, lord of yajna, and as they see the yajna spread around from the vedi as shelter of life's protection, so they conduct themselves in the tradition of ancient scholars and go forward to the holiest of the holies of existence and, like the best people of knowledge, action and devotion, love the divine lord

and the divine lore as the highest boon of life.

अधि द्वयोरदधा उक्थ्यं१ वचो यतस्रुचा मिथुना या सपर्यतः ।
असंयत्ता व्रत ते क्षेति पुष्यति भद्रा शक्तिर्यजमानाय सुन्वते ॥ ३ ॥

3. *Adhi dvayoradadhā ukthyaṁ vaco yatasrucā mithunā yā saparyataḥ. Asaṁyatto vrate te kṣeti puṣyati bhadrā śaktiryajamānāya sunvate.*

Indra, lord of yajna, just as you accept the offerings held in the ladles raised by the wedded couple, so graciously listen and accept the holy prayers of the two, ancients and moderns, teacher and disciple, husband and wife, parent and child, for the good of both. Even the loose and the wanton, under your care, find shelter and protection and grow. The gracious power of yajna creates and offers everything for the yajamana.

आदङ्गिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या ये सुकृत्यया ।
सर्वे पणः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं नरः ॥ ४ ॥

4. *Ādaṅgirāḥ prathamaṁ dadhire vaya iddhāgnayaḥ śamyā ye sukṛtyayā. Sarvaṁ paṇeḥ samavindanta bhojanam aśvāvantaṁ gomantamā paśuṁ naraḥ.*

And then the scientists of fire and energy, leaders of mankind who light the fires and who first offer the libations into the fire with holy acts of love and peace, win their share of praise and fame with the reward of horses, speed and motion, wealth of cows, sensitivity of mind and senses and the joy of life and celestial vision.

यज्ञरथ्वा पथमः पथस्तत तत्तः सूया वतपा वन आजनि।
आ गा आजदुशना काव्यः सचा यमस्य जातममृतं यजामह॥ ५॥

5. *Yajñairatharvā prathamaḥ prathastate tataḥ sūryo vratapā vena ājani. Ā gā ājaduśanā kāvyaḥ sacā yamasya jatamamṛtaṁ yajāmahe.*

As Atharva, scholar of sustained constancy like energy in stasis, discovers and creates the prime path of motion by yajnic research, the noble solar scientist brilliant as the sun dedicated to his vow rises in knowledge and discovers the path of the earth. Then the poetic sage prophetically inspired sings of the beauty of Venus and satellites born of the sun. And we meditate and pray for immortality of the state of moksha.

बर्हिवा यत्स्वपत्याय वृज्यत का वा श्लोकमाघोषत दिवि।
गावा यत्र वदति कारुरुक्थ्यस्तस्यदिन्दा अभिपित्वेषु रण्यति॥ ६॥

6. *Barhirvā yat svapatyāya vṛjyate'rko vā ślokamāghoṣate divi. Grāvā yatra vadati kārurukthyastasyedindro abhipitveṣu raṇyati.*

Where knowledge and science is collected like holy grass of yajna for the sake of noble posterity, where holy verses illuminating as the sun in heaven are chanted, where the artist carves around the vedi and holy mantras resound as thunder of the clouds, there in the blessed foods and offerings, Indra, lord of yajna, rejoices and speaks.

Mandala 1/Sukta 84

Indra Devata, Gotama Rahugana Rshi

असावि॒ सोम॑ इन्द्र ते॒ शवि॑ष्ठ धृष्ण॒वा ग॑हि ।
आ त्वा॑ पृणक्त्विन्द्रि॒यं रज॒: सूर्या॒ न र॒श्मिभि॑: ॥ १ ॥

1. *Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi.*
Ā tvā pṛṇaktvindriyaṁ rajaḥ sūryo na raśmibhiḥ.

Indra, lord ruler of power, strong and resolute, come, this soma has been distilled for you. May it exhilarate and strengthen your mind as the sun fills and brightens the sky with its rays.

इन्द्र॒मिद्धरी॑ वहतो॒ प॑तिधृष्टशवसम् ।
ऋषी॑णां च स्तु॒तीरुप॑ य॒ज्ञं च॒ मानु॑षाणाम् ॥ २ ॥

2. *Indramiddharī vahato'pratidhṛṣṭaśavasam.*
Ṛṣīṇāṁ ca stutīrupa yajñaṁ ca mānuṣāṇām.

The horses carry Indra, lord of informidable force and resolution of mind, to the Rshis' songs of praise and yajnic programmes of the people.

आ ति॑ष्ठ वृत्रहन्थं यु॒क्ता ते॒ ब्रह्म॑णा॒ हरी॑ ।
अ॒वा॒चीन॑ं सु ते॒ मना॒ ग्रावा॑ कृणोतु व॒ग्नुना॑ ॥ ३ ॥

3. *Ā tiṣṭha vṛtrahan rathaṁ yuktā te brahmaṇā harī.*
Arvācīnaṁ su te mano grāvā kṛṇotu vagnunā.

Indra, lord ruler, breaker of the cloud, releaser of the waters of life, ride your chariot of the latest design and come. The horses are yoked with the right mantra and necessary stuffs. And may the high-priest of knowledge with his words of knowledge exhilarate you at heart.

इ॒ममि॑न्द सु॒तं पि॑ब॒ ज्यष्ठ॒ममर्त्यं॑ मद॑म ।
शु॒कस्य॑ त्वा॒भ्य॑ र॒न्धारा॑ ऋ॒तस्य॒ सादन ॥ ४ ॥

4. *Imamindra sutaṁ piba jyteṣṭham amartyaṁ madam. Śukrasya tvābhyakṣaran dhārā ṛtasya sādane.*

Indra, lord of light and universal rule, drink of the ecstasy of joy distilled, highest and immortal. The streams of pure and brilliant power and glory flow towards you in the house of Truth and Law.

इन्दा॑य नू॒नम॑चता॒क्थानि॑ च बवीतन ।
सु॒ता अ॑मत्सु॒रिन्द॑वो॒ ज्यष्ठं॑ नमस्यता॒ सहः॑ ॥ ५ ॥

5. *Indrāya nūnamarcatokthāni ca bravītana. Sutā amatsurindavo jyeṣṭhaṁ namasyatā sahaḥ.*

All ye children of the earth, in truth and sincerity, do reverence and homage to Indra, ruling lord of light and life. Speak words of thanks and praise in appreciation of his dominion. Let the drops of distilled soma give him delight and ecstasy. Bow to him, lord supreme of courage and power.

न॒कि॒ष्ट्व॒द्र॒थीत॑रा॒ हरी॒ यदि॑न्द्र॒ यच्छ॑स ।
न॒कि॒ष्ट्वानु॑ म॒ज्मना॒ न॒कि॒ः स्वश्व॑ आनश ॥ ६ ॥

6. *Nakiṣṭvad rathītaro harī yadindra yacchase. Nakiṣṭvānu majmanā nakiḥ svaśva ānaśe.*

Indra, while you yoke and drive the horses, powers of the chariot of your dominion, none could be a better master of the chariot. None could equal you in power, courage and force. None as master of horse and chariot could claim even to approach you in power, efficiency and glory.

य एक इद्विदयंत वसु मर्ताय दाशुषे ।
इशानो अपतिष्कुत इन्द्रो अङ्ग ॥ ७ ॥

7. *Ya eka id vidayate vasu martāya dāśuṣe.*
Īśāno apratiṣkuta indro aṅga.

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged.

कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत ।
कदा नः शुश्रवद्गिर इन्द्रो अङ्ग ॥ ८ ॥

8. *Kadā martam arādhasaṁ padā kṣumpamiva sphurat. Kadā naḥ śuśravad gira indro aṅga.*

Dear friend, when would Indra, lord of wealth, power and justice, shake the miserly, uncreative, ungenerous and selfish person like a weed? Who knows? And would he listen to our prayers? Any time!

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति ।
उग्रं तत्पत्यते शव इन्द्रो अङ्ग ॥ ९ ॥

9. *Yaściddhi tvā bahubhya ā sutāvāň āvivāsati.*
Ugraṁ tat patyate śava indro aṅga.

Dear friend, it is Indra, creator of energy, vitality and the joy of soma, who, for the sake of many does special favours to you and makes you shine, and it is he, again, who controls violent force, that which could be anywhere.

स्वादारित्था विषूवता मध्वः पिबन्ति गौर्यः । या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभस वस्वीरनु स्वराज्यम ॥ १० ॥

10. *Svādoritthā viṣūvato madhvaḥ pibanti gauryaḥ. Yā indreṇa sayāvarīrvṛṣṇā madanti śobhase vasvīranu svarājyam.*

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige and joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic in obedience to the demands and discipline of the freedom and self-government of the nation.

ता अस्य पृशनायुवः सामं श्रीणन्ति पृश्नयः। पिया इन्द्रस्य धनवा वजं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम ॥ ११ ॥

11. *Tā asya pṛśanāyuvaḥ somaṁ śrīṇanti pṛśnayaḥ. Priyā indrasya dhenavo vajraṁ hinvanti sāyakaṁ vasvīranu svarājyam.*

Those forces of Indra, the ruler, close together in contact and unison, of varied forms and colours, brilliant as sunrays and generous and productive as cows, who are dearest favourites of the ruler, create the soma of joy and national dignity and hurl the missile of the thunderbolt upon the invader as loyal citizens of the land in accordance with the demands and discipline of freedom and self-government.

ता अस्य नमसा सहः सपर्यन्ति पचेतसः। व्रतान्यस्य सश्चिर पुरूणि पूर्वचित्तय वस्वीरनु स्वराज्यम ॥ १२ ॥

12. *Tā asya namasā sahaḥ saparyanti pracetasaḥ. Vratānyasya saścire purūṇi pūrvacittaye vasvīranu svarājyam.*

Those forces, noble and intelligent, serve and augment the courage and power of this Indra with food, energy and armaments and, as citizens of the land, as a matter of duty to the freedom and discipline of the republic, predictably join many dedicated projects and programmes of his in anticipation of success.

इन्दा॑ दधी॒चा अ॒स्थभि॑र्वृ॒त्राण्यप॑तिष्कुतः ।
ज॒घान॑ नव॒तीर्नव॑ ॥ १३ ॥

13. *Indro dadhīco asthabhirvṛtrāṇyapratiṣkutaḥ.*
Jaghāna navatīrnava.

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninety-nine orders of water and electricity for the sake of humanity and the earth.

इ॒च्छन्नश्व॑स्य॒ यच्छिर॒ः पर्व॑त॒ष्वप॑श्रितम् ।
तद्वि॑दच्छर्य॒णाव॑ति ॥ १४ ॥

14. *Icchannaśvasya yacchiraḥ parvateṣvapaśritam.*
Tad vidaccharyaṇāvati.

Just as the sun reaches and breaks the densest concentrations of vapours in the clouds fast moving in the regions of the sky, so should the ruler know the best part of his fastest forces stationed on the mountains and of the enemy forces lurking around and in the forests if he desires victory.

अत्रा॑ह॒ गोर॑मन्वत॒ नाम॒ त्वष्टु॑रपी॒च्य॑म् ।
इ॒त्था च॒न्द्रम॑सो गृ॒हे ॥ १५ ॥

15. *Atrāha goramanvata nāma tvaṣṭurapīcyam.*
Itthā candramaso gṛhe.

Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.)

का अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवता भामिना दुह्णायून।
आसन्निषून्हृत्स्वसा मयोभून्य एषां भृत्यामृणध्यत्स जीवात॥ १६॥

16. *Ko adya yuṅkte dhuri gā ṛtasya śimīvato bhāmino durhṛṇāyūn. Āsanniṣūn hṛtsvaso mayobhūnya eṣāṁ bhṛtyāmṛṇadhat sa jīvāt.*

Who joins the bullocks to the front yoke of the chariot of Truth to-day as ever? The Lord Ruler of the universe. And he who joins men of noble action, heroes of passion and righteousness, frightful fighters, archers of the bow and arrow who pierce the hearts of contradictions and maintain peace and joy, may he who joins these to truth and promotes these servants of truth to prosperity live long.

क इषत तुज्यत का बिभाय का मंसत सन्तमिन्द्रं का अन्ति। कस्ताकाय क इभायात राय धिं बवत्तन्वइ का जनाय॥ १७॥

17. *Ka īṣate tujyate ko bibhāya ko maṁsate santa-mindraṁ ko anti. Kastokāya ka ibhāyota rāye'dhi bravat tanve ko janāya.*

Who attacks and wins? Who is attacked and overthrown, who is smothered by fear? Who knows

Indra being at the closest? Who speaks for the child? Who for the household? Who for wealth and prosperity? Who for the body? And who for the people? Who speaks for these with authority? The ruler knows.

का अग्निमीट्टे हविषा घृतेन स्रुचा यजाता ऋतुभिर्ध्रुवभिः ।
कस्मै देवा आ वहानाशु होम का मंसत वीतिहोत्रः सुदेवः ॥ १८ ॥

18. *Ko agnimīṭṭe haviṣā ghṛtena srucā yajātā ṛtubhir-dhruvebhiḥ. Kasmai devā ā vahānāśu homa ko maṁsate vītihotraḥ sudevaḥ.*

Who worships Agni with ghrta and holy materials for the progress of life? Who performs yajna with ladles of offerings definitely according to the seasons? For whom do the divinities instantly bear and bring the blessings of holiness? Who, noble and generous yajaka and brilliant scholar, really knows? The lord ruler.

त्वमङ्ग प शंसिषा देवः शविष्ठ मर्त्यम ।
न त्वदन्या मघव न्यस्ति मर्डितेन्द्र ब्रवीमि ते वचः ॥ १९ ॥

19. *Tvamaṅga pra sáṁsiṣo devaḥ śaviṣṭha martyam. Na tvadanyo maghavannasti marḍitenra bravīmi te vacaḥ.*

Anga, dear friend, Indra, dear and saviour, giver of joy, omnipotent lord, self-refulgent and omniscient, reveal the truth for mortal humanity. Lord of universal wealth, none other than you is the giver of peace and bliss. I speak the very word of yours in covenant.

मा ते राधांसि मा त ऊतयो वसो स्मान्कदा चना दभन ।
विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ ॥ २० ॥

20. *Mā te rādhāṁsi mā ta ūtayo vaso'smān kadā canā dabhan. Viśvā ca na upamimīhi mānuṣa vasūni carṣaṇibhya ā.*

Indra, universal shelter of the world, may all your blessings of wealth and modes of protection never forsake us. Loving father of humanity, grant us all the wealth of knowledge and bliss here and hereafter for all the people of the world.

Mandala 1/Sukta 85

Maruts Devata, Gotama Rahugana Rshi

प य शुम्भन्त जनया न सप्तया यामन्नुदस्य सूनवः सुदंससः । रादसी हि मरुतश्चक्रिर वृध मदन्ति वीरा विदथेषु घृष्वयः ॥ १ ॥

1. *Pra ye śumbhante janayo na saptayo yāman rudrasya sūnavaḥ sudaṁsasaḥ. Rodasī hi maruta-ścakrire vṛdhe madanti vīrā vidatheṣu ghṛṣvayaḥ.*

Maruts, the winds, currents of energy, tempestuous warriors of noble action, children of Rudra, lord of justice and dispensation, move on their highways and shine like graceful beauties and coursers of lightning speed. They fill the heaven and earth with their vibrations and actions for the sake of progress and expansion. Heroes of mighty power, they fight and rejoice in yajnic acts of creation and growth of life.

त उ ातासो महिमानमाशत दिवि रुदासो अधि चक्रिर सदः । अचन्ता अर्कं जनयन्त इन्दियमधि श्रिया दधिर पृश्निमातरः ॥ २ ॥

2. *Ta ukṣitāso mahimānamāśata divi rudrāso adhi cakrire sadaḥ. Arcanto arkaṁ janayanta indriyam adhisriyo dadhire pṛśnimātaraḥ.*

Maruts, children of Rudra, lord of might and justice, born of space, showerers of fertility over the earth, they win grandeur for themselves and build their home high over the skies in heaven. Worshipping the sun and creating wealth of mind and material, they shine with grace over the wealth and beauty of the mortal world.

गामा॑तरा॒ यच्छु॒भय॑न्त अ॒ञ्जिभि॑स्त॒नूषु॑ शु॒भा द॑धिरे॒ वि॒रुक्म॑तः। बाध॑न्त॒ विश्व॑मभिमा॒ति॒न॒मप॒ वर्त्मा॑न्यषा॒मनु॑ रीयत घृ॒तम॥ ३॥

3. *Gomātaro yacchubhayante añjibhistanūṣu śubhrā dadhire virukmataḥ. Bādhante viśvam abhimāti-namapa vartmānyeṣāmanu rīyate ghṛtam.*

Maruts, children of the earth, shining with noblest sciences and actions, commanding glowing health and handsomeness, bear light and grace of body and mind. They stall all their opponents in the world, and wherever they go, life's nectar, ghrta and waters flow in abundance and follow in their footsteps.

वि ये भ्राज॑न्त॒ सुम॑खास ऋ॒ष्टिभि॑: पच्या॒वय॑न्ता॒ अच्यु॑ता चि॒दाज॑सा। म॒ना॒जुवा॒ यन्म॑रुता॒ रथ॒ष्वा वृष॑वातास॒: पृष॑ती॒रयु॑ग्ध्वम॥ ४॥

4. *Vi ye bhrājante sumakhāsa ṛṣṭibhiḥ pracyāva-yanto acyutā cidojasā. Manojuvo yanmurato ratheṣvā vṛṣavrātāsaḥ pṛṣatīrayugdhvam.*

They are the heroes, Maruts, who shine with

their own lustre, powers of noble yajnic action and scientific achievement who, moving at the speed of mind, shake even the unshakable with their mighty weapons, using the energy of wind, water and electricity. Ye, rulers and commanders of the forces, powerful tacticians and organisers, deploy the maruts and use the power of versatile wind, water and electricity in your cars and battle chariots.

प यदथ॑षु पृष॑तीरयु॑ग्ध्वं॒ वाज॒ अदि॑ं मरुता र॒ंहय॑न्तः।
उ॒तारु॒षस्य॒ वि ष्य॑न्ति धारा॒श्चम॑॑वादभि॒व्यु॑न्दन्ति॒ भूम॑॥ ५॥

5. *Pra yad ratheṣu pṛṣatīrayugdhvaṁ vāje adriṁ maruto raṅhayantaḥ. Utāruṣasya vi ṣyanti dhārā ścarmevodabhirvyundanti bhūma.*

O Maruts, heroes of the nation, when in the battle of life you apply the versatile winds and water which move the cloud to shower the rains, then the brilliant streams issue forth and cover the earth with water just as the streams of soma flow and soak the filter spread out for distillation.

आ वा॑ वहन्तु सप्त॑या रघु॒ष्यदा॑ रघु॒पत्वा॑न॒ः प जि॑गात बा॒हुभि॑ः।
सीद॒ता ब॒र्हिरु॒रु व॒ः सद॑स्कृ॒तं मा॒दय॑ध्वं मरुता॒ मध्वा॒ अन्ध॑सः॥ ६॥

6. *Ā vo vahantu saptayo raghuṣyado raghupatvānaḥ pra jigāta bāhubhiḥ. Sīdata barhiruru vaḥ sadaskṛtaṁ mādayadhvaṁ maruto madhvo andhasaḥ.*

Maruts, may superfast vehicles transport you here and everywhere. May the flying planes at top speed take you anywhere by the force of their arms. Come,

the chamber is made ready for you. Come and be comfortable in the seats. Enjoy yourselves with honey sweets of food and drink.

तं वधन्त स्वतवसा महित्वना नाकं तस्थुरुरु चक्रिर सदः।
विष्णुयद्धावद वृषणं मदच्युतं वया न सीद न्धि बर्हिषि प्रिय ॥ ७ ॥

7. *Te'vardhanta svatavaso mahitvanā nākaṁ tasthururu cakrire sadaḥ. Viṣṇuryaddhāvad vṛṣaṇaṁ madacyutaṁ vayo na sīdannadhi barhiṣi priye.*

They surely grow and advance by their own strength and high merit, abide in regions of bliss and expand their home whom Vishnu, lord of knowledge and science, protects while they ride a luxurious plane powered by wind and water and, seated in a beautiful and comfortable chamber, they fly like birds.

शूरा इवद्युयुधया न जग्मयः श्रवस्यवा न पृतनासु यतिर।
भयन्त विश्वा भुवना मरुदभ्य राजान इव त्वषसंदृशा नरः ॥ ८ ॥

8. *Śūrā ived yuyudhayo na jagmayaḥ śravasyavo na pṛtanāsu yetire. Bhayante viśvā bhuvanā marudbhyo rājāna iva tveṣasaṁdṛśo naraḥ.*

Like heroes they are warriors. Like warriors they rise and advance. In battles they strike like flying dragons. The entire world quakes with fear of the Maruts. They are leaders of men blazing in majesty like emperors.

त्वष्ट यद्वज्रं सुकृतं हिरण्ययं सहस्त्रभृष्टिं स्वपा अवतयत।
धत्त इन्दा नयपांसि कतव हन्वृत्रं निरपामब्जदणवम ॥ ९ ॥

9. *Tvaṣṭā yad vajraṁ sukṛtaṁ hiraṇyayaṁ sahasrabhṛṣṭiṁ svapā avartayat. Dhatta indro naryapāṁsi kartave'han vṛtraṁ nirapāmaubjadarṇavam.*

Tvashta, the expert maker of weapons, tools and instruments for defence and development, provides the thunderbolt, total infrastructure, well-done, golden and capable of countless possibilities of performance. Indra, mighty ruler, defender and creator, wields that thunderbolt and apparatus for the accomplishment of desired and planned actions in the world of humanity. He strikes Vrtra, the cloud holding waters of fertility, the resources of materials and energy, and thus releases the oceanic flow of wealth. (This is how scientific, technological and economic development of the human nation goes on for the achievement of economic prosperity, political stability and generous happiness and well-being for all. All through, the Maruts are active since they are nature's forces ever at work anywhere and everywhere.)

ऊर्ध्वं नुनुद्र वतं त आजसा दादृहाणं चिद्बिभिदुर्वि पर्वतम।
धमन्ता वाणं मरुतः सुदानवो मद सामस्य रण्यानि चक्रिर॥ १०॥

10. *Ūrdhvaṁ nunudre'vataṁ ta ojasā dādṛhāṇaṁ cid bibhidurvi parvatam. Dhamanto bāṇaṁ marutaḥ sudānavo made somasya raṇyāni cakrire.*

With their lustrous power and valour, up and high they impel the cloud holding the reservoir of water, drive it on and break it to release the flow of energy for earth's fertility. Blowing the conch, they call upon the

nation and, playing the veena and burnishing their weapons, the tempestuous Maruts, commanders of Indra, generous heroes of humanity, perform delightful acts of joy and martial celebration in the midst of life's ecstasy.

जिह्मं नुनुद्रे वतं तया दिशासिञ्चन्नुत्सं गातमाय तृष्णजे। आ गच्छन्तीमवसा चित्रभानवः कामं विप्रस्य तर्पयन्त धामभिः ॥ ११ ॥

11. *Jihmaṁ nunudre'vataṁ tayā diśāsiñcannutsaṁ gotamāya tṛṣṇaje. Ā gacchantīmavasā citrabhānavaḥ kāmaṁ viprasya tarpayanta dhāmabhiḥ.*

Maruts, powers of wondrous light with their might and generosity direct the controlled waters of the cloud by various paths in the desired directions, filling wells, tanks, springs and depressions for the thirsting children of the earth. Thus do the powers of beneficence come to the earth with protection and progress fulfilling the need of noble humanity with their power and potential.

या वः शर्म शशमानाय सन्ति त्रिधातूनि दाशुषे यच्छताधि। अस्मभ्यं तानि मरुतो वि यन्त रयिं नो धत्त वृषणः सुवीरम ॥ १२ ॥

12. *Yā vaḥ śarma śaśamānāya santi tridhātūni dāśuṣe yacchatādhi. Asmabhyaṁ tāni maruto vi yanta rayiṁ no dhatta vṛṣaṇaḥ suvīram.*

O Maruts, dynamic powers of nature and humanity, creative, generous and kind, whatever your gifts of shelter, comfort and protection there be, whatever gifts of balanced health and triple physical,

mental and material wealth there be, bear and bring for the toiling, working, worshipping humanity, specially for the generous man of philanthropy. Powers and showers of divine favours, bear and bring for us those gifts of wealth and brave progeny.

Mandala 1/Sukta 86

Maruts Devata, Gotama Rahugana Rshi

मरुता यस्य हि क्षय पाथा दिवा विमहसः ।
स सुगोपातमा जनः ॥ १ ॥

1. *Maruto yasya hi kṣaye pāthā divo vimahasaḥ.*
Sa sugopātamo janaḥ.

Maruts, dear as the breath of life, bright as the light of heaven, agents of great and adorable action, the person whose house you visit and bless with protection grows to be the most secure and meritorious person.

यज्ञैर्वा यज्ञवाहसा विप्रस्य वा मतीनाम ।
मरुतः शृणुता हवम ॥ २ ॥

2. *Yajñairvā yajñavāhaso viprasya vā matīnām.*
Marutaḥ śṛṇutā havam.

Maruts, carriers and promoters of universal yajna by various acts of yajna in nature and society, listen to the prayer and invocations of the pious and intelligent people and promote their acts of holiness.

उत वा यस्य वाजिनो नु विप्रमतक्षत ।
स गन्ता गोमति व्रज ॥ ३ ॥

3. *Uta vā yasya vājino'nu vipramatakṣata.*
Sa gantā gomati vraje.

Maruts, powers of exceptional speed and intelligence, the man of knowledge whom you shape into a sophisticated scholar of eminence grows to be a pioneer on the path of the stars.

अस्य वीरस्य बर्हिषि सुतः सामा दिविष्टिषु।
उक्थं मदश्च शस्यत ॥ ४ ॥

4. *Asya vīrasya barhiṣi sutaḥ somo diviṣṭiṣu.*
Ukthaṁ madaśca śasyate.

The soma of honour and fame distilled on the holy seats of yajna, the holy chant of praise, and the joy and celebration of the brilliant achievement of this brave young man is exceptional and it is raised all round.

अस्य श्रोषन्त्वा भुवा विश्वा यश्चर्षणीरभि।
सूरं चित्सस्त्रुषीरिषः ॥ ५ ॥

5. *Asya śroṣantvā bhuvo viśvā yaścarṣaṇīrabhi.*
Sūraṁ cit sasruṣīriṣaḥ.

Let all people of the world listen to this brave young man and let their homage reach him as the homage and gratitude of the world reaches the sun for the gift of light and life.

पूर्वीभिर्हि ददाशिम शरद्भिर्मरुता वयम।
अवोभिश्चर्षणीनाम ॥ ६ ॥

6. *Pūrvībhirhi dadāśima śaradbhirmaruto vayam.*
Avobhiścarṣaṇīnām.

Maruts, dynamic powers of brilliance and generosity, old and ancient, just as you have been giving knowledge, power and protection to humanity since the earliest years of life, so may we, we pray, do honour

and homage to you with the faithful gifts of a grateful people.

सुभगः स पयज्यवा मरुता अस्तु मत्यः।
यस्य पयांसि पषथ ॥ ७ ॥

7. *Subhagaḥ sa prayajyavo maruto astu martyaḥ.*
Yasya prayāṁsi parṣatha.

Maruts, adorable yajnic powers, generous and self sacrificing, surely that person is fortunate and prosperous whose delightful oblations you bless and sprinkle with the showers of your favours.

शशमानस्य वा नरः स्वदस्य सत्यशवसः।
विदा कामस्य वनतः ॥ ८ ॥

8. *Śaśamānasya vā naraḥ svedasya satyaśavasaḥ.*
Vidā kāmasya venataḥ.

Maruts, dynamic powers of action and generosity, know and fulfil the plan and desire of the man truly courageous and powerful, knowledgeable, cultured and graceful who honestly lives by the sweat of his brow.

यूयं तत्सत्यशवस आविष्कृत महित्वना।
विध्यता विद्युता रक्षः ॥ ९ ॥

9. *Yūyaṁ tat satyaśavasa āviṣkarta mahitvanā.*
Vidhyatā vidyutā rakṣaḥ.

Maruts, men of real courage and power, with your honour and reputation and technological weapons, let that power and force come into play which would fix and break down the forces of crime and evil from the social scene.

गूहता गुह्यं तमा वि यात विश्वमत्रिणम।
ज्यातिष्कता यदुश्मसि॥ १०॥

10. *Gūhatā guhyaṁ tamo vi yāta viśvamatriṇam.*
Jyotiṣkartā yaduśmasi.

Maruts, powers of courage and justice, uncover and reduce the deep darkness of want and ignorance to nullity, eliminate the voracious hoarders of the world, and create the light that we love and adore.

Mandala 1/Sukta 87

Maruts Devata, Gotama Rahugana Rshi

पत्वा रासः पतवसा विरप्शिना नानता अविथुरा ऋजीषिणः। जुष्टतमासा नृतमासा अञ्जिभिर्व्यानज क चिदुस्राइव स्तृभिः॥ १॥

1. *Pratvakṣasaḥ pratavaso virapśino'nānatā avithurā ṛjīṣiṇaḥ. Juṣṭatamāso nṛtamāso añjibhir vyānajre ke cidusrā iva stṛbhiḥ.*

Maruts, shaping and refining powers of life and nature, active powerfully, mighty exuberant, unbent, unshaken, lovers of truth, knowledge and joy to the last drop of soma, most adorable, foremost leaders of humanity shine as the lights of dawn with their splendour and cover the beauty of life with their blessings of protection.

उपह्वरषु यदचिध्वं यियं वयइव मरुतः कन चित्पथा।
श्चातन्ति काशा उप वा रथष्वा घृतमुक्षता मधुवर्णमर्चत॥ २॥

2. *Upahvareṣu yadacidhvaṁ yayiṁ vaya iva marutaḥ kena cit pathā. Ścotanti kośā upa vo ratheṣvā ghṛtamukṣatā madhuvarṇam arcate.*

O Maruts, tempestuous heroes of the human nation, flying like birds by whatever path you choose, whatever the prize of success and victory you collect on your winding courses, the clouds consecrate you around your chariots, and shower golden honey-ghrta on the admiring faithfuls dedicated to you and your project.

प्रैषामज्मेषु विथुरेव रजत भूमिर्यामेषु यद्ध युञ्जते शुभे।
ते क्रीळया धुनया भाजदृष्टयः स्वयं महित्वं पनयन्त धूतयः॥ ३॥

3. *Praiṣāmajmeṣu vithureva rejate bhūmiryāmeṣu yaddha yuñjate śubhe. Te krīḷayo dhunayo bhrāja-dṛṣṭayaḥ svayaṁ mahitvaṁ panayanta dhūtayaḥ.*

During their mighty operations the earth vibrates like a maiden stricken with awe when the Maruts launch upon their noble courses. And they, sporting, shaking, burnishing their weapons and storming, mount up their own grandeur by themselves.

स हि स्वसृत्पृषदश्वा युवा गणाꣳ या इशानस्तविषीभि-
रावृतः। असि सत्य ऋणयावानद्या स्या धियः पावितार्था
वृषा गणः॥ ४॥

4. *Sa hi svasṛt pṛṣadaśvo yuvā gaṇo'yā īśānasta-viṣībhirāvṛtaḥ. Asi satya ṛṇayāvānedyo'syā dhiyaḥ prāvitāthā vṛṣā gaṇaḥ.*

The same force of Maruts, troop of heroes, young, self-inspired and inspiring their people, equipped with variety of tempestuous horse-power, all ruling with comprehensive intelligence, clothed in the light of essential merit and grandeur, you are realistic and

dedicated to truth, acquitting yourselves of your obligations, worthy of praise, protectors of this intelligence of the nation with promotion and progress, and generous as blessed winds that bring showers of rain.

पितुः पत्नस्य जन्मना वदामसि सामस्य जिह्वा प जिगाति च ।सा । यदीमिन्द्रं शम्यृक्वाण आशतादि ।मानि यज्ञियानि दधिर ॥ ५ ॥

5. *Pituḥ pratnasya janmanā vadāmasi somasya jihvā pra jigāti cakṣasā. Yadīmindraṁ śamyṛkvāṇa āśatādinnāmāni yajñiyāni dadhire.*

We speak of the ancient and eternal Lord by virtue of birth from the same father of creation. By virtue of the joy of being and the sight and light of the sun, the tongue celebrates and advances the language of knowledge. Those researching and activating water and energy study the Rks and realise the knowledge and power, and then define the names, properties and yajnic uses of these in peace for progress.

श्रियस कं भानुभिः सं मिमिक्षि र त रश्मिभिस्त ऋक्वभिः सुखादयः । त वाशीमन्त इष्मिणा अभीरवा विद पियस्य मारुतस्य धाम्नः ॥ ६ ॥

6. *Śriyase kaṁ bhānubhiḥ saṁ mimikṣire te raśmibhista ṛkvabhiḥ sukhādayaḥ. Te vāśimanta iṣmiṇo abhīravo vidre priyasya mārutasya dhāmnaḥ.*

For the sake of the beauty, comfort and culture of life, they mix water with the flames of fire and clouds with the rays of the sun with the advice of the scholars of Rks, and they bring showers of rain. And, blest with

sophisticated instruments and weapons, impetuous of speed and power, free of fear, they know the secrets and sources of the wondrous and dear energies of the Maruts.

Mandala 1/Sukta 88

Maruts Devata, Gotama Rahugana Rshi

आ विद्युन्मद्भिर्मरुतः स्वर्क रथेभिर्याता ऋष्टिमद्भिरश्वपर्णैः ।
आ वर्षिष्ठया न इषा वयो न पप्तता सुमायाः ॥ १ ॥

1. *Ā vidyunmadbhirmarutaḥ svarkai rathebhiryāta ṛṣṭimadbhiraśvaparṇaiḥ. Ā varṣiṣṭhayā na iṣā vayo na paptatā sumāyāḥ.*

Maruts, heroes of the speed of winds, masters of wondrous science and power, go far by brilliant electric chariots fitted with high-powered weapons and equipped with aerial wings and, flying like birds, come to us with food and energy of the best and highest quality.

तं रुणभिर्वरमा पिशङ्गैः शुभे कं यान्ति रथतूभिरश्वैः ।
रुक्मो न चित्रः स्वधितीवान पव्या रथस्य जङ्घनन्त भूम ॥ २ ॥

2. *Te'ruṇebhirvaramā piśaṅgaiḥ śubhe kaṁ yānti rathatūrbhiraśvaiḥ. Rukmo na citraḥ svadhitī-vān pavyā rathasya jaṅghananta bhūma.*

Maruts, heroes of the speed of winds, come to high comfort for the sake of noble work by chariots powered by red flaming and yellow fire power and used for horses on the wing. The troop of heroes, brilliant as well as wonderful, commanding the force of thunder-

bolt, arrives striking and breaking the ground with the felly of the chariot wheel.

श्रिय कं वा अधि तनूषु वाशीर्मेधा वना न कण्वन्त ऊध्वा। युष्मभ्यं कं मरुतः सुजातास्तुविद्युम्नासो धनयन्त अद्रिम॥ ३॥

3. *Śriye kaṁ vo adhi tanūṣu vāśīrmedhā vanā na kṛṇavanta ūrdhvā. Yuṣmabhyaṁ kaṁ marutaḥ sujātāstuvidyumnāso dhanayante adrim.*

For the grace of beauty, freedom and power, and to provide you comfort, they raise the level of intelligence and knowledge of the divine Word of the Veda in your personality just as they raise and develop the trees of the forest. The Maruts, high born, abundant and exuberant in the wealth and knowledge of nature and mind, enrich the cloud and the mountain to bear fruit and provide comfort and joy for you.

अहानि गृध्राः पया व आगुरिमां धियं वाकार्यां च देवीम। ब्रह्म कृण्वन्ता गातमासा अकरूर्ध्वं नुनुद उत्सधिं पिबध्यै॥ ४॥

4. *Ahāni gṛdhrāḥ paryā va āgurimāṁ dhiyaṁ vārkāryāṁ ca devīm. Brahma kṛṇvanto gotamaso arkairūrdhvaṁ nunudra utsadhiṁ pibadhyai.*

Lovers of noble ambition, good days are come for you all round. Scholars of divine knowledge creating food for knowledge and spirit with the chant of holy mantras inspire this brilliant vision and intelligence of yours pure as celestial waters. Just as they uplift the water to provide drink and irrigation to dry area, so they impel our knowledge and intelligence to rise high.

एतत्त्य ा याजनमचति सस्वह यन्मरुता गातमा वः ।
पश्यन हिरण्यचकानयादंष्टान्विधावता वराहून ॥ ५ ॥

5. *Etat tyanna yojanam aceti sasvarha yanmaruto gotamo vaḥ. Paśyan hiraṇyacakrān ayodaṁ-ṣṭrān vidhāvato varāhūn.*

Maruts, heroes of knowledge and action moving at the speed of winds, this order of knowledge, action, science and progress which the scholars of science and Divinity, seeing the chariots of golden wheels and jaws of steel flying around and roaring, describes and teaches like an ideal teacher, awakens you to higher consciousness of knowledge and responsibility.

एषा स्या वा मरुता नुभत्री पतिं ष्टाभति वाघता न वाणी ।
अस्तभयद वृथासामनु स्वधां गभस्त्योः ॥ ६ ॥

6. *Eṣā syā vo maruto'nubhartrī prati ṣṭobhati vāghato na vāṇī. Astobhayad vṛthāsām anu svadhāṁ gabhastyoḥ.*

Maruts, heroes of the winds and leaders of humanity, this voice of celebration is replete with nourishment and confirmation of your honour and valour. It defines your action and achievement and, in consequence, it commits you to your honour and duty as the voice of the high priest commits the yajamana to his duty on purpose, according to the power and potential in his hands.

Mandala 1/Sukta 89

Vishvedeva Deva, Aditi Devata, Gotama Rahugana Rshi

आ नो भद्राः क्रतवो यन्तु विश्वतो दब्धासो अपरीतास उद्भिदः। देवा नो यथा सदमिद वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे॥ १॥

1. *Ā no bhadrāḥ kratavo yantu viśvato'dabdhāso aparītāsa udbhidaḥ. Devā no yathā sadmid vṛdhe asannaprāyuvo rakṣitāro divedive.*

From all sides, may noble thoughts, actions and meritorious people come and bless us, people fearless, indispensable, creative and all round saviours. Long lived they be, these noble ones of divine character, ever progressive and protective for us so that our life and home may grow and advance day by day.

देवानां भद्रा सुमतिरृजूयतां देवानां रातिरभि नो नि वर्तताम। देवानां सख्यमुपसेदिमा वयं देवा न आयुः प्रतिरन्तु जीवसे॥ २॥

2. *Devānāṁ bhadrā sumatirṛjūyatāṁ devānāṁ rātirabhi no ni vartatām. Devānāṁ sakhyamu-pasedimā vayaṁ devā na āyuḥ pra tirantu jīvase.*

May the holy wisdom of the noble people dedicated to truth, simplicity and divinity come and bless us. May the wealth and generosity of the self-realised souls ever shine on us. May we ever be close to the love and friendship of the creative and brilliant people. May all powers of divinity bless us with good health and long age for a noble and full life.

तान्पूव॑या नि॒विदा॑ हूमह॒ व॒यं भगं मि॒त्रमदि॑तिं॒ द ॑मस्रिध॑म।
अ॒य॒मणं॒ वरु॑णं॒ साम॑म॒श्विना॒ सर॑स्वती नः सु॒भगा॒ मय॑स्करत ॥ ३ ॥

3. *Tān pūrvayā nividā hūmahe vayaṁ bhagaṁ mitram aditiṁ dakṣam asridham. Aryamaṇaṁ varuṇaṁ somam aśvinā sarasvatī naḥ subhagā mayaskarat.*

Them, with the ancient and eternal Vedic voice of omniscience, do we invoke and celebrate: we praise and celebrate Bhaga, lord of glory, Mitra, universal friend, Aditi, mother of light, Daksha, lord of skill and expertise, Asridha, lord of love and ahinsa, Aryaman, lord of justice, Varuna, lord of all virtue worthy of choice, Soma, lord of beauty, peace and joy, Ashvins, lords of natural complementarities, and Sarasvati, mother of knowledge and learning and giver of good fortune who may, we pray, do us all the good in life.

त ग्ं॒ वाता॑ मया॒भु वा॑तु भष॒जं तन्मा॒ता पृ॑थि॒वी तत्पि॒ता द्याः। तद गावा॑णः साम॒सुता॑ मया॒भुव॒स्तदश्विना शृणुतं धिष्ण्या यु॒वम ॥ ४ ॥

4. *Tanno vāto mayobhu vātu bheṣajaṁ tanmātā pṛthivī tat pitā dyauḥ. Tad grāvāṇaḥ somasuto mayobhuvastadaśvinā śṛṇutaṁ dhiṣṇyā yuvam.*

May the wind, refreshing and delightful, blow good and bring us that healthful medicinal freshness and joy. May mother earth and father sun give us that fresh lease of life. May the clouds, showers of joy, and the soma press of yajna rain down peace, health and happiness on us. O Ashvins, both nature's powers of

growth, complementarity and enlightenment, innately vested with universal wisdom, listen to our prayer.

तमीशानं॑ जगतस्तस्थुषस्पतिं॑ धियंजि॒न्वमव॑से हूमहे व॒यम।
पूषा नो॒ यथा॒ वद॑सामस॑द वृ॒ध र॑क्षि॒ता पा॒युरद॑ब्धः
स्व॒स्तय॑ ॥ ५ ॥

5. *Tamīśānaṁ jagatastasthuṣaspatiṁ dhiyaṁ jinvamavase hūmahe vayam. Pūṣā no yathā vedasāmasad vṛdhe rakṣitā pāyuradabdhaḥ svastaye.*

For our safety and protection, we invoke and pray to that Lord Ruler of the universe, father and controller of the moving and the non-moving world who inspires and enlightens our mind and sense so that Pusha, lord of health and growth, beyond fear and violence, protector and giver of nourishment be kind and favourable to us for our good and for the growth of our knowledge and competence.

स्व॒स्ति न॒ इन्द्रो॑ वृ॒द्धश्र॑वाः स्व॒स्ति नः॑ पूषा वि॒श्ववे॑दाः।
स्व॒स्ति न॒स्ता या॒ अरि॑ष्टनेमिः स्व॒स्ति नो॒ बृह॒स्पति॑-
दधातु ॥ ६ ॥

6. *Svasti na indro vṛddhaśravāḥ svasti naḥ puṣā viśvavedāḥ. Svasti nastārkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu.*

May Indra, lord of power and majesty, abundant in food, energy and honour, be for our good and bless us with favours. May Pusha, lord of universal growth, be for our good and bless us with progress. May Tarkshya, lord inviolable, worthy of love and friendship, destroyer of suffering, be good for us and bless us with

good fortune. And may Brhaspati, lord of universal knowledge and wisdom be good and bless us with knowledge, wisdom and sweet language.

पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः ।
अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह ॥ ७ ॥

7. *Pṛṣadaśvā marutaḥ pṛśnimātaraḥ śubhaṁyāvāno vidatheṣu jagmayaḥ. Agnijihvā manavaḥ sūracakṣaso viśve no devā avasā gamanniha.*

Maruts, tempestuous heroes of war, of a variety of horses and chariots, children of the earth, lovers of good and beauty, moving to yajnas and marching to battles, having tongues of fire, thoughtful, radiant as the sun, all of them choice nobilities of the world may, we pray, come to us with the gift of protection and progress.

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ ८ ॥

8. *Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhiryajatrāḥ. Sthirairaṅgaistuṣṭuvāṁsastanūbhirvyaśema devahitaṁ yadāyuḥ.*

Noble people of brilliant, generous and divine nature, help us to hear with our ears what is good and beneficial. Noble people dedicated to yajna, may we, by your favour and kindness see with our eyes what is good and elevating. May we, enjoying with firm and strong bodies and body parts, thanking the Lord Divine and praising the things given by Him live a full life fit for and blest by the divinities.

शतमिꣳ शरदा अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम्। पुत्रासा यत्र पितरा भवन्ति मा ना मध्या रीरिषतायुर्गन्तोः॥ ९॥

9. *Śataminnu śarado anti devā yatrā naścakrā jarasaṁ tanūnām. Putrāso yatra pitaro bhavanti mā no madhyā rīriṣatāyurgantoḥ.*

O Devas, powers of nature and divinity, hundred years is the proximity of our life in which are also provided the years of our old age. In that very period, our children will grow to be the fathers of their children. We pray, let not the life line of a person moving on to the hundred year mark be snapped on the way.

अदितिर्द्यारदितिरन्तरिक्षमदितिर्मातासपितासपुत्रः। विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम्॥ १०॥

10. *Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putraḥ. Viśve devā aditiḥ pañca janā aditirjātamaditirjanitvam.*

Heaven, the region of light, the lord of light, is eternal, imperishable. Akasha, i.e., the sky region is eternal. Mother is eternal. The father is eternal. The son is eternal. All the divinities of nature and humanity are eternal. The five orders of society are eternal. All that is born is eternal. All that is being born and will be born is eternal.

Note: Eternal, imperishable, permanent: these terms are to be understood in the context of Vedic philosophy, and not in the context of daily life. Things are eternal in two ways: essentially and existentially. God, i.e., Ishvara/Brahma, jiva/ the soul, and Prakrti,

these are eternal essentially. They are there when the universe is created and they remain after the life of one creation is over at the time of pralaya, annihilation. But the things that come into existence at the time of creation, such as light, sun, sky, air, water, earth, human and other forms of life, human relations such as father, mother, son, daughter, classes of people etc., go out of existence to annihilation at the time of pralaya. And yet, at the time of the next creation, they come into existence again. Thus they come into existence and go out of existence, and this flow of existence-non existence continues for all time, eternally. This flow is eternal. This flow is called Pravaha. These things are eternal in relation to this flow of existence. They are eternal existencially. The three, God, soul and Prakrti (nature) are eternal essentially.

Mandala 1/Sukta 90

Vishvedeva Devata, Gotama Rahugana Rshi

ऋजुनीती ना वरुणा मित्रा नयतु विद्वान।
अयमा दवः सजाषाः॥ १॥

1. *Ṛjunītī no varuṇo mitro nayatu vidvān.*
Aryamā devaiḥ sajoṣāḥ.

May God, Lord Omniscient, Varuna, lord of justice and worthy of our intelligent choice, Mitra, lord of universal friendship, and the man of knowledge, wisdom and divine vision bless us with a natural simple and honest way of living. May Aryama, lord of justice and dispensation, bless us with a straight way of living without pretence. May He, lord of love who loves us and whom we love bless us with the company of noble,

generous and brilliant people in humanity, and may He grant us the benefit of such generous powers of nature.

त हि वस्वा॒ वस॑वानास्त॒ अप॑मूरा॒ मह॑ोभिः ।
व॒ता र॑क्षन्त॒ वि॒श्वहा॑ ॥ २ ॥

2. *Te hi vasvo vasavānāste apramūrā mahobhiḥ.*
Vratā rakṣante viśvāhā.

They are the wealth, they are the values. They shower all with wealth and the values of life. They are intelligent, they know, they are great with great things and grandeur of existence. They guard and maintain the discipline and laws of life for all time.

त अ॒स्मभ्यं॒ शम॑ यंस॒न्नमृता॒ मर्त्य॑भ्यः ।
बाध॑माना॒ अप॒ द्विषः॑ ॥ ३ ॥

3. *Te asmabhyaṁ śarma yaṁsannamṛtā martyebhyaḥ. Bādhamānā apa dviṣaḥ.*

May they, lords of power and intelligence, immortal and free, bring us, for all the mortals, comfort and well-being, keeping off hate and enmity.

वि नः॑ प॒थः सु॑वि॒ताय॑ चि॒यन्त्विन्द्रो॑ म॒रुत॑ः ।
पू॒षा भगो॒ वन्द्यासः ॥ ४ ॥

4. *Vi naḥ pathaḥ suvitāya ciyantvindro marutaḥ.*
Pūṣā bhago vandyāsaḥ.

May Indra, lord of power and majesty, Maruts, vibrant powers of nature and leaders of humanity, Pusha, lord of health and growth, Bhaga, lord of plenty and good fortune, all worthy of adoration, select and prepare for us the right paths of living and confirm us in the good life for comfort and well-being.

उत ना धिया गाअंगाः पूषन्विष्णववंयावः ।
कर्ता नः स्वस्तिमतः ॥ ५ ॥

5. *Uta no dhiyo go agrāḥ pūṣan viṣṇavevayāvaḥ.*
Kartā naḥ svastimataḥ.

Pusha, lord of health and growth, Vishnu, lord omnipresent, and the leading man of enlightenment may, we pray, guide us to the intelligence and imagination which may issue in the right sense of perception, will and action, and may they confirm us in the good life of plenty and well-being.

मधु वाता ऋतायत मधु क्षरन्ति सिन्धवः ।
माध्वीनः सन्त्वोषधीः ॥ ६ ॥

6. *Madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ.*
Mādhvīrnaḥ santvoṣadhīḥ.

Sweet as honey the winds blow for the soul of simplicity and naturalness. The waters rain, rivers flow and the oceans roll sweet as honey. May the herbs too be sweet as honey for us all.

मधु नक्तमुतोषसो मधुमत्पार्थिवं रजः ।
मधु द्यौरस्तु नः पिता ॥ ७ ॥

7. *Madhu naktamutoṣaso madhumat pārthivaṁ rajaḥ. Madhu dyaurastu naḥ pitā.*

May the night be soothing sweet as honey. May the days be energetic sweet as honey. May the dust of earth be fragrant sweet as honey. And may the sun in heaven, our father, shine bright and sweet as honey.

मधुमा ग्ना वनस्पतिर्मधुमाँ अस्तु सूर्यः ।
माध्वीर्गावो भवन्तु नः ॥ ८ ॥

8. *Madhumānno vanaspartirmadhumāň astu sūryaḥ. Mādhvīrgāvo bhavantu naḥ.*

May the trees be full of honey for us. May the sun be full of honey for us. May the cows be abundant in honey sweet milk for us.

शं नो॑ मि॒त्रः शं वरु॑ण॒ः शं नो॑ भवत्वय॒मा।
शं न॒ इन्द्रा॒ बृह॒स्पति॒ः शं नो॒ विष्णु॑रुरुक्र॒मः॥ ९॥

9. *Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ no bhavatvaryamā. Śaṁ na indro bṛhaspatiḥ śaṁ no viṣṇururukramaḥ.*

May Mitra bless us with peace. May Varuna bring us peace. May Aryama lead us to peace. May Indra and Brhaspati shower us with peace. May Vishnu, lord of mighty action, bless us with peace and action.

Mandala 1/Sukta 91

Soma Devata, Gotama Rahugana Rshi

त्वं सो॑म॒ प चि॑किता मनी॒षा त्वं रजि॑ष्ठ॒मनु॑ नेषि॒ पन्था॑म।
तव॒ पणी॑ती॒ पि॒तरो॑ न इन्दा॒ दे॒वेषु॒ रत्न॑मभजन्त॒ धीरा॑ः॥ १॥

1. *Tvaṁ soma pra cikito manīṣā tvaṁ rajiṣṭhamanu neṣi panthām. Tava praṇītī pitaro na indo deveṣu ratnam abhajanta dhīrāḥ.*

Soma, lord of peace, power and joy, you are wide-awake with understanding and alertness of mind. You lead to the simple, natural and truthful path of life and action. By virtue of your guidance and leadership, soothing and gracious as the moon, our wise seniors and forefathers enjoy the very jewels of life among the divinities.

त्वं सो॒म॒ क्रतु॑भिः सु॒क्रतु॑भूस्त्वं द॒क्षैः सु॒दक्ष॑ो विश्ववे॒दाः।
त्वं वृषा॑ वृष॒त्वभि॑र्महि॒त्वा द्यु॒म्नेभि॑र्द्युम्न्य॑भवा नृ॒चक्षा॑ः ॥ २ ॥

2. *Tvaṁ soma kratubhiḥ sukraturbhūstvaṁ dakṣaiḥ sudakṣo viśvavedāḥ. Tvaṁ vṛṣā vṛṣatvebhirmahitvā dyumnebhirdyumnyabhavo nṛcakṣāḥ.*

Soma, lord of peace and joy, with acts of knowledge, vision and wisdom, you are a hero of noble action. With science and expertise, you are the specialist, possessed of universal knowledge. With showers of generosity and noble qualities, you are generous as the cloud. Lord of knowledge and vision of humanity, with your wealth and charities, you are the ideal honoured philanthropist.

राज्ञो॒ नु त॒ वरु॑णस्य व्र॒तानि॑ बृ॒हद्ग॑भी॒रं तव॑ सोम॒ धाम॑।
शु॒चिष्ट्वम॑सि प्रि॒या न मि॒त्रा द॒क्षाय्या॑ अय॒मवा॑सि सोम ॥ ३ ॥

3. *Rājño nu te varuṇasya vratāni bṛhadgabhīraṁ tava soma dhāma. Śuciṣṭvamasi priyo na mitro dakṣāyyo aryamevāsi soma.*

Soma, royal and exceptional are your vows of discipline dedicated to the world ruler Varuna. Grand and deep is your home. Pure and immaculate are you, dear as a bosom friend, Soma, and master of ceremonies as the foremost leader of a yajna.

या त॒ धामा॑नि दि॒वि या पृ॑थि॒व्यां या पर्व॒॑तेष्वोष॑धीष्व॒प्सु।
तेभि॑र्ना॒ विश्वैः॑ सु॒मना॒ अहे॑ळ॒न्राज॑न्त्सोम॒ प्रति॑ ह॒व्या गृ॑भाय ॥ ४ ॥

4. *Yā te dhāmāni divi yā pṛthivyāṁ yā parvateṣvoṣadhīṣvapsu. Tebhirno viśvaiḥ sumanā aheḷan rājantsoma prati havyā gṛbhāya.*

Soma, ruling lord of vitality, life and joy, whatever and wherever your homes in the regions of light, wherever on earth, wherever on the mountains, wherever in the herbs and waters, with all of them, lord good at heart and well-disposed, bless us with the holy materials for yajna and, in return, accept our homage of yajnic oblations.

त्वं सा॑मासि॒ सत्प॑ति॒स्त्वं राजा॒त वृ॑त्र॒हा।
त्वं भ॒द्रा अ॑सि॒ क॒तुः॥ ५॥

5. *Tvaṁ somāsi satpatistvaṁ rājota vṛtrahā.*
Tvaṁ bhadro asi kratuḥ.

Soma, you are the lord and ruler of the ultimate and essential reality of existence. You are the ruler and controller of the negativities of existence and a breaker of the clouds of rain. You are the ultimate good and kind father, lord of yajna, omniscient, giver of knowledge, creator of knowledge and yajna.

त्वं च॑ सोम नो॒ वशा॑ जी॒वातुं॒ न म॑रामहे।
प्रि॒यस्तो॑त्रो॒ व॒न॒स्प॒तिः॥ ६॥

6. *Tvaṁ ca soma no vaśo jīvātuṁ na marāmahe.*
Priyastotro vanaspatiḥ.

Soma, you are the pleasure, beauty and charm of our life for health and age. By virtue of you, we shall not die. You are the darling magic mantra against mortality, the ultimate Tree of Life and freedom.

त्वं सो॑म म॒हे भगं॒ त्वं यू॒न ऋ॑तायत।
द क्षं॑ दधासि जी॒वस॑॥ ७॥

7. *Tvaṁ soma mahe bhagaṁ tvaṁ yūna ṛtāyate.*
Dakṣaṁ dadhāsi jīvase.

For the great and young and the devotee of simplicity, nature and universal law, you bring science and expertise and great wealth of special knowledge for life, well-being and full age.

त्वं नः॑ साम विश्वता॒ र ा॑ राज ाघाय॒तः।
न रि॑ष्य॒त्त्वाव॑त॒: सखा॑॥ ८॥

8. *Tvaṁ naḥ soma viśvato rakṣā rājannaghāyataḥ.*
Na riṣyet tvāvataḥ sakhā.

Soma, ruler of life and nature, you are the all round protector of ours against all sin and evil. No friend and devotee of yours under your divine protection ever suffers. He never perishes.

साम॒ यास्ते॑ मया॒भुव॑ ऊ॒तय॒: सन्ति॑ दा॒शुषे॑।
ताभि॑ना॒ वि॒ता भ॑व॥ ९॥

9. *Soma yāste mayobhuva ūtayaḥ santi dāśuṣe.*
Tābhirno'vitā bhava.

Soma, whatever safeguards, protections and immunities of yours there be, refreshing and rejuvenating for the generous and the charitable, with those be the saviour and protector for us too.

इ॒मं य॒ज्ञमि॒दं वचा॑ जुजुषा॒ण उ॒पाग॑हि।
साम॒ त्वं नो॑ वृ॒ध भ॑व॥ १०॥

10. *Imaṁ yajñamidaṁ vaco jujuṣāṇa upāgahi.*
Soma tvaṁ no vṛdhe bhava.

Soma, accept this yajna, this yajnic homage of divine words, come close and be good and kind for our growth and progress.

सामं गीभिष्ट्वा वयं वधयामा वचाविदः ।
सुमृळीका न आ विश ॥ ११ ॥

11. *Soma gīrbhiṣṭvā vayaṁ vardhayāmo vacovidaḥ.*
Sumṛḷīko na ā viśa.

Soma, lord of health and well-being, we praise, celebrate and extol you in the words we know, which describe your virtues and powers. Harbinger of peace and well-being, come and be with us.

गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः ।
सुमित्रः सोम नो भव ॥ १२ ॥

12. *Gayasphāno amīvahā vasuvit puṣṭivardhanaḥ.*
Sumitraḥ soma no bhava.

Soma, you are the giver and promoter of pranic vitality. You are the destroyer of disease. You are the lord giver of the wealth of good health and growth with nourishment. You are a good friend. Come and be with us.

सामं रारन्धि नो हृदि गावो न यवसेष्वा ।
मर्यइव स्व ओक्ये ॥ १३ ॥

13. *Soma rārandhi no hṛdi gāvo na yavaseṣvā.*
Marya iva sva okye.

Soma, come and abide with pleasure in our heart, and let us be at peace with delight at heart as cows are in the fields of rich barley and humans are at peace in security in their own homes.

यः सोम सख्य तवरारणद्दव मर्त्यः ।
तं दः सचत कविः ॥ १४ ॥

14. *Yaḥ soma sakhye tava rāraṇad deva martyaḥ.*
Taṁ dakṣaḥ sacate kaviḥ.

Soma, lord of health and happiness, lucky is the man who enjoys life in your company with your delightful gifts. The man of efficiency loves to have him for company, and the poet loves to sing of him.

उरुष्या णा अभिशस्तेः साम नि पाह्यंहसः ।
सखा सुशेव एधि नः ॥ १५ ॥

15. *Uruṣyā ṇo abhiśasteḥ soma ni pāhyaṁhasaḥ.*
Sakhā suśeva edhi naḥ.

Soma, lord of health and happiness, guard us against hate, imprecation and depression. Save us from sin and damnation. Come, we pray, and be with us a good friend, philosopher and guide.

आ प्यायस्व समेतु त विश्वतः स म वृष्ण्यम ।
भवा वाजस्य संगथ ॥ १६ ॥

16. *Ā pyāyasva sametu te viśvataḥ soma vṛṣṇyam.*
Bhavā vājasya saṁgathe.

Source and secret of health and life, Soma, lord giver of strength and vitality, grow and help us grow. May growth and progress come to you from all round. Let it come to us from all round. Be at the heart of congregations and in the thick of battles where strength and courage rule the life for victory.

आ प्यायस्व मदिन्तम साम विश्वभिरंशुभिः ।
भवा नः सुश्रवस्तमः सखा वृध ॥ १७ ॥

17. *Ā pyāyasva madintama soma viśvebhiraṁśu-bhiḥ.*
Bhavā naḥ suśravastamaḥ sakhā vṛdhe.

Most ecstatic Soma, grow all round with every filament of growth, with the rays of the sun all round, with every libation in the vedi, and help us grow too. Be a friend of ours, most reputable and prosperous, for all round growth.

सं त॒ पयां॑सि॒ सम्॒ यन्तु॒ वाजा॒॑ः सं वृष्ण्या॑न्यभिमाति॒षाह॑ः।
आ॒प्याय॑माना अ॒मृता॑य॒ साम॒ दि॒वि श्रवां॑स्यु॒त्त॒मानि॑ धिष्व॥ १८॥

18. *Saṁ te payāṁsi samu yantu vājāḥ saṁ vṛṣṇyānyabhimātiṣāhaḥ. Āpyāyamāno amṛtāya soma divi śravāṁsyuttamāni dhiṣva.*

Soma, lord of light, health and energy of life, may all the waters, foods and vitalities of existence, antidotes to the negativities of existence come to you in abundance, and may all those abundant and powerful drinks, foods and energies of yours come to us and augment our vitality to fight out the negative and cancerous forces of life. Lord of life, thus strengthened by nature in the regions of light and blessing us for health and immortality, bear for us the best of foods and energies of life for growth and for victory in the battles of life.

या त॒ धामा॑नि ह॒विषा॒ यज॑न्ति॒ ता त॒ विश्वा॑ परि॒भूर॑स्तु य॒ज्ञम।
ग॒य॒स्फान॑ः प॒तर॑णः सु॒वीरा॑ वी॒रह॒॑ प च॑रा सा॒म॒ दुर्या॑न॥ १९॥

19. *Yā te dhāmāni haviṣā yajanti tā te viśvā paribhūrastu yajñam. Gayasphānaḥ prataraṇaḥ suvīro'vīrahā pra carā soma duryān.*

Soma, lord of life, energy and vitality, all those

places and nature's activities which feed and promote your yajna of evolution may, we pray, bless and benefit us. Lord supreme over all, generous giver of promotion and progress, saviour across the seas of life, commander of the brave and support of the meek, be close to us, our families and our homes.

सामा॑ धे॒नुं सामा॒ अव॑न्तमा॒शुं सामा॑ वी॒रं क॑म॒ण्यं ददाति ।
सा॒द॒न्यं वि॒द॒थ्यं स॒भेयं पितृ॒श्रव॑णं॒ या ददा॑शदस्म ॥ २० ॥

20. *Somo dhenuṁ somo arvantamāśuṁ somo vīraṁ karmaṇyaṁ dadāti. Sādanyaṁ vidathyaṁ sabheyaṁ pitṛśravaṇaṁ yo dadāśadasmai.*

Blessed is the man who gives in faith in homage to Soma, this lord of life, to augment his yajna of evolution at the human level. And Soma gives him the cow, the fast horse, the brave hero for progeny dedicated to the family and the home, yajna and the battles of life, the congregation and the assembly, and the words and wishes of the parents.

अषा॑ ह॑ युत्सु पृत॑नासु॒ पपि॑ं स्व॒षाम॒प्सां वृ॒जन॑स्य गो॒पाम ।
भ॒र॒षु॒जां सु॑ु॒ातिं सु॒श्रव॑सं॒ जय॑न्तं॒ त्वामनु॑ मदेम सोम ॥ २१ ॥

21. *Aṣāḷhaṁ yutsu pṛtanāsu papriṁ svarṣāmapsāṁ vṛjanasya gopām. Bhareṣujāṁ sukṣitiṁ suśravasaṁ jayantaṁ tvāmanu madema soma.*

Soma, lord of joy, ecstasy and generosity in abundance, informidable in battles, protective and promotive in contests, abundant in the shower of waters, preserver of strength, hero of abundance in means of defence, lord of land and shelter, commanding fame and honour, and always victorious, we praise and celebrate

you and enjoy life with you.

त्वमि॒मा आष॑धीः साम॒ विश्वा॒स्त्वम॒पा अ॑जनय॒स्त्वं गाः।
त्वमा त॑तन्था॒वन्त॑रि॒क्षं त्वं ज्योति॑षा॒ वि तमो॑ ववर्थ ॥ २२ ॥

22. *Tvamimā oṣadhīḥ soma viśvāstvamapo ajanayastvaṁ gāḥ. Tvamā tatanthorvantarikṣaṁ tvaṁ jyotiṣā vi tamo vavartha.*

Soma, lord of creation and evolution, you create all these herbs of the world, you create the waters, the mind and senses, the cows, the earths and all else that moves. You create, expand and pervade the skies, and you dispel the dark and cover the spaces with light.

दे॒वेन॑ नो॒ मन॑सा देव सोम रा॒यो भा॒गं स॑हसावन्न॒भि यु॑ध्य।
मा त्वा त॑नदीशि॑ष॒ वीर्य॑स्या॒ भय॑भ्यः प॒ चिकि॑त्सा॒ गवि॑ष्टौ ॥ २३ ॥

23. *Devena no manasā deva soma rāyo bhāgaṁ sahasāvannabhi yudhya. Mā tvā tanadīśiṣe vīryasyobhayebhyaḥ pra cikitsā gaviṣṭau.*

Soma, lord of generosity and invincible force, move and, with brilliance of mind and intelligence, fight against opposition for the creation of our share of wealth. No one would oppose and thwart you. You rule the strength for both body and mind. In the battles of humanity for light, freedom and prosperity, increase your power and influence.

Mandala 1/Sukta 92

Usha and Ashvins Devata, Gotama Rahugana Rshi

ए॒ता उ॒ त्या उ॒षस॑: क॒तुम॑कत॒ पूव॒ अध॒ रज॑सा भा॒नुम॑ञ्जत।
नि॒ष्कृ॒ण्वा॒ना आयु॑धानीव धृ॒ष्णव॒: पति॒ गावा॒ रुरु॑षीयन्ति मा॒तर॑: ॥ १ ॥

1. *Etā u tyā uṣasaḥ ketumakrata pūrve ardhe rajaso bhānumañjate. Niṣkṛṇvānā āyudhānīva dhṛṣṇavaḥ prati gāvo'ruṣīryanti mātaraḥ.*

The lights of the dawn over there in the eastern half of the sky over earth reveal the sun and proclaim the day. Like resolute warriors burnishing their swords, the flames of the dawn, shining scarlet red, move forward with the rising sun bringing a fresh breath of life for humanity, like mother cows.

उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीगा अयुक्त। अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशिश्रयुः ॥ २ ॥

2. *Udapaptannaruṇā bhānavo vṛthā svāyujo aruṣīrgā ayukṣata. Akrannuṣāso vayunāni pūrvathā ruśantaṁ bhānumaruṣīraśiśrayuḥ.*

Up rise the red flames of the dawn, naturally and spontaneously like willing red horses yoked to the chariot. The ruddy lights of the dawn awakening humanity to their daily chores as before proclaim the rise of the brilliant sun in obedience to his command.

अचन्ति नारीरपसा न विष्टिभिः समानेन योजनेना परावतः। इषं वहन्तीः सुकृते सुदानव विश्वदह यजमानाय सुन्वते ॥ ३ ॥

3. *Arcanti nārīrapaso na viṣṭibhiḥ samānena yojanenā parāvataḥ. Iṣaṁ vahantīḥ sukṛte sudānave viśvedaha yajamānāya sunvate.*

The lights of the dawn, like blessed women expert in their noble work, serve and illumine from afar with equal brilliance various regions of the world,

bearing vital food and rejuvenating energy for the pious and generous yajamana dedicated to the creative service of life and nature everywhere every day.

अधि॒ पशां॑सि वपत नृ॒तूरि॒वापा॑णुत॒ व ।॑ उ॒स्रव॒ बज॑हम। ज्याति॒विश्व॑स्म॒ भुव॑नाय कृण्व॒ती गावा॒ न व॒जं व्यु॑॑षा आ॑व॒तम॑ः ॥ ४ ॥

4. *Adhi peśāṁsi vapate nṛtūrivāporṇuta vakṣa usreva varjaham. Jyotirviśvasmai bhuvanāya kṛṇvatī gāvo na vrajaṁ vyuṣā āvartamaḥ.*

Just as a dancer puts on various costumes and characters and just as a cow waxes its udders full of milk for the calf, so does the dawn assume many forms and bares her bosom of light to illuminate the whole world with lights as the flames dispel the darkness from all places reaching there as cows reach their stalls.

पत्य॒ची रुश॑दस्या अदर्शि॒ वि ति॑ष्ठत॒ बाध॑त कृ॒ष्णमभ्व॑म। स्वरु॒॑ न पशा॑ वि॒दथे॑ष्व॒ञ्जञ्चि॒त्रं दि॒वा दु॑॑हि॒ता भा॒नु-म॑श्रत ॥ ५ ॥

5. *Pratyarcī ruśadasyā adarśi vi tiṣṭhate bādhate kṛṣṇamabhvam. Svaruṁ na péso vidatheṣvañjañ citraṁ divo duhitā bhānumaśret.*

The brilliant light of the dawn arises in the east, radiates and expands, it stalls and dispels the deep dark of the night. And just as an artist decorates a yajnic post in great congregations so, adorning the wondrous sun as an ornament of light, this daughter of heaven reveals the glory of the sun.

अता॑रिष्म॒ तम॑सस्पा॒र म॒स्याषा॒ उच्छ॑न्ती॒ वयु॑ना॑ कृणाति। श्रि॒य छन्दा॒ न स्म॑यत वि॒भा॒ती सु॒पती॑का सामन॒सायाजी॑गः ॥ ६ ॥

6. *Atāriṣma tamasaspāramasyoṣā ucchantī vayunā kṛṇoti. Śriye chando na smayate vibhātī supratīkā saumanasāyājīgaḥ.*

At the rise of the dawn, we cross this dark of the night. Rising and radiating, the brilliant dawn awakens us to the bright business of the day. Like the joyous hymns of the Veda for the beauty, prosperity and graces of life, it smiles, shining, consumes the darkness and, itself beautiful of form, it reveals the beauties of the world for our refreshment and rejuvenation.

भास्वती नेत्री सूनृतानां दिवः स्तव दुहिता गातमभिः। प्रजावता नृवता अश्वबुध्यानुषा गाअगाँ उप मासि वाजान ॥ ७ ॥

7. *Bhāsvatī netrī sūnṛtānāṁ divaḥ stave duhitā gotamebhiḥ. Prajāvato nṛvato aśvabudhyānuṣo go-agrāň upa māsi vājān.*

Brilliant and radiating, inspiring the devotees of truth and piety, the Dawn, daughter of light, is celebrated by divine scholars. So do I sing in honour of her. She brings over the foods, energies, inspirations and noble aspirations and battles of action which lead to awakening of family people and leaders of men to speed of advancement, planning for land and cows, human development and family management.

उषस्तमश्यां यशसं सुवीरं दासपवर्गं रयिमश्वबुध्यम। सुदंससा श्रवसा या विभासि वाजप्रसूता सुभग बृहन्तम ॥ ८ ॥

8. *Uṣastamaśyāṁ yaśasaṁ suvīraṁ dāsapravargaṁ rayimaśvabudhyam. Sudaṁsasā śravasā yā vibhāsi vājaprasūtā subhage bṛhantam.*

O Dawn, daughter of sunlight, divine and charming, who shine with the morning splendour of action and glory of fame and generosity, I pray, with your inspiration and initiation, may I be blessed with that great growing and highest wealth of life which is full of honour, maintained by brave heroes and multitude of manpower, and characterized by speed, advancement and achievement.

विश्वानि दुवी भुवनाभिच या पतीची च रुरुविया वि भाति। विश्वं जीवं चरसे बाधयन्ती विश्वस्य वाचमविदन्मनायाः ॥ ९ ॥

9. *Viśvāni devī bhuvanābhicakṣyā pratīcī cakṣururviyā vi bhāti. Viśvaṁ jīvaṁ carase bodhayantī viśvasya vācam avidanmanāyoḥ.*

Dawn, brilliant daughter of light and heaven, eye of the eye, watching all the regions of the world, shines and moves to the west in relation to the earth, awakening all the forms of life to daily activities, speaking as if and inspiring the language of the people of thought and imagination.

पुनः पुनर्जायमाना पुराणी समानं वर्णमभि शुम्भमाना। श्वघ्नीव कृत्नुविज आमिनाना मतस्य दुवी जरयन्त्यायुः ॥ १० ॥

10. *Punaḥ punarjāyamānā purāṇī samānaṁ varṇamabhi śumbhamānā. Śvaghnīva kṛtnurvija āmināna martasya devī jarayantyāyuḥ.*

Old and ancient, born and reborn again and again, ever a new, the Brilliant Dawn, shining in glory with the same refulgence of beauty, an artificer of

eternity consuming time today and tomorrow collects the stakes at play and counts out the age of mortals day by day.

व्यू॒ण्व॒ती दि॒वा अ॒न्ताँ अ॑बा॒ध्यप॒ स्वसा॑रं सनु॒तयु॑यो॒ति।
प॒मि॒न॒ती म॑नु॒ष्या॑ यु॒गानि॒ यो॒षा जा॒रस्य॒ च ।॑सा॒ वि भा॑ति॥ ११॥

11. *Vyūrṇvatī divo antāṅ̆ abodhyapa svasāraṁ sanutaryuyoti. Praminatī manuṣyā yugāni yoṣā jārasya cakṣasā vi bhāti.*

The Dawn wakes up, illuminating and revealing the bounds of heaven and expanse of the sky, and constantly dispels her sister, the dark night. Wearing away and counting out the ages of humanity, she shines by the light of the sun like a maiden blooming and blushing at the sight of her admirer.

प॒शू ा चि॒त्रा सु॒भगा॑ प॒थाना सिन्धु॒न ागा॑द॒ उवि॒या व्य॑श्वत।
अमि॑नती॒ दव्या॑नि व॒तानि॒ सूय॑स्य॒ चति र॒श्मिभि॑र्दृ॒शा॒ना॥ १२॥

12. *Paśūnna citrā subhagā prathānā sindhurna kṣoda urviyā vyaśvait. Aminatī daivyāni vratāni sūryasya ceti raśmibhirdṛśānā.*

Wonderful and glorious, waxing like animals spreading and roaming around out of the stalls, like a river in spate and like swell of the sea, the Dawn radiates and expands over the expanse of the earth. Transgressing no laws of Nature and holy observances of Truth, shining with the rays of the sun, she reveals herself to our eyes.

उष॒स्तच्चि॒त्रमा भ॑रा॒स्मभ्यं॑ वाजिनीवति ।
यन॑ ता॒कं च॒ तन॑यं च॒ धाम॑हे ॥ १३ ॥

13. *Uṣastaccitramā bharāsmabhyaṁ vājinīvati.*
Yena tokaṁ ca tanayaṁ ca dhāmahe.

O Dawn, harbinger of food, energy and rejuvenation of thought, will and action, bear and bring that health and wealth of wondrous and various kinds for us by which we may be able to beget, maintain and advance our children and grand-children and others, friends and assistants in life.

उषा॒ अ॒द्यह गो॑म॒त्यश्वा॑वति विभावरि ।
र॒वद॒स्म व्यु॒च्छ सू॒नृता॑वति ॥ १४ ॥

14. *Uṣo adyeha gomatyaśvāvati vibhāvari.*
Revadasme vyuccha sūnṛtāvati.

O Dawn, lady of light, generous with cows and fertility, horses and fast movement, light and knowledge, truth and piety of life with favours of divinity, bear and bless us here and now in this life with wealth of prosperity and a happy home.

यु॒वा हि वा॑जिनीव॒त्यश्वा॑ँ अ॒द्यारु॒णाँ उ॑षः ।
अथा॑ ना॒ विश्वा॒ सौभ॑गान्या वह ॥ १५ ॥

15. *Yukṣvā hi vājinīvatyaśvāँ adyāruṇāँ uṣaḥ.*
Athā no viśvā saubhagānyā vaha.

O Dawn, lady of radiance and the energy and vibrancy of life, yoke the red rays of sunbeams to your celestial chariot and then bear and bring us all the wealths and good fortunes of the world.

अश्विना वर्तिरस्मदा गामद्दस्रा हिरण्यवत ।
अवागथꣳ समनसा नि यच्छतम ॥ १६ ॥

16. *Aśvinā vartirasmadā gomad dasrā hiraṇyavat.*
Arvāgathaṁ samanasā ni yacchatam.

Generous scientists of fire and waters, Ashvins, expert technologists working together with equal cooperative mind, bring hither before us a chariot sensitive in reception and communication of signals, golden in quality and extremely fast in motion anywhere on earth, over water and in the sky.

यावित्था श्लोकमा दिवा ज्यातिर्जनाय चक्रथुः ।
आ न ऊर्जं वहतमश्विना युवम ॥ १७ ॥

17. *Yāvitthā ślokamā divo jyotirjanāya cakrathuḥ.*
Ā na ūrjaṁ vahatamaśvinā yuvam.

Ashvins, scientist and technologist of fire and water, both of you thus from the sun create the mantra, light and energy and bring it for us and the people for common use.

एह देवा मयोभुवा दस्रा हिरण्यवतनी ।
उषर्बुधा वहन्तु सोमपीतय ॥ १८ ॥

18. *Eha devā mayobhuvā dasrā hiraṇyavartanī.*
Uṣarbudho vahantu somapītaye.

Let the Ashvins, people of divine nature, scientists and technologists, generous experts of fire and water, water and air, creators of comfort and joy, working on the golden sunbeams of the morning dawn, create and bring us energy and vitality for the health, vitality and joy of humanity.

Mandala 1/Sukta 93

Agni-Soma Devata, Gotama Rahugana Rshi

अग्नीषामाविमं सु म शृणुतं वृषणा हवम ।
पतिं सूक्तानि हयतं भवतं दाशुष मयः ॥ १ ॥

1. *Agnīṣomāvimaṁ su me śṛṇutaṁ vṛṣaṇā havam.*
Prati sūktāni haryataṁ bhavataṁ dāśuṣe mayaḥ.

Agni-Soma, power divine both fire and water in one, beauty and brilliance of the Lord's Nature in existence blissful as sun-and-moon, fire and air, exciting and soothing, lord of dynamic knowledge, kind disposition and steady action, generous and abundant, listen to this prayer of mine, respond with love and kindness to these honest words and be gracious to me, this dedicated child and faithful disciple.

अग्नीषामा या अद्य वामिदं वचः सपर्यति ।
तस्म धत्तं सुवीर्यं गवां पाषं स्वश्व्यम ॥ २ ॥

2. *Agnīṣomā yo adya vāmidaṁ vacaḥ saparyati.*
Tasmai dhattaṁ suvīryaṁ gavāṁ poṣaṁ svaśvyam.

Agni-Soma, whoever may listen to this word of yours, and faithfully follow it in spirit and action, bless him with health and nourishment, speed and success in advancement, sensitivity of mind and brain and generous productivity and social dynamism.

अग्नीषामा य आहुतिं या वां दाशाद्धविष्कृतिम ।
स प्रजया सुवीर्यं विश्वमायुर्व्यश्नवत ॥ ३ ॥

3. *Agnīṣomā ya āhutiṁ yo vāṁ dāśāddhaviṣkṛtim.*
Sa prajayā suvīryaṁ viśvamāyurvyaśnavat.

Agni-Soma, fire, air and waters of the firmament, whoever the person offering you oblations in yajna and holy gifts of yajna in charity, may he, we pray, be blest with best of health and energy and a full age of universal prosperity with a happy family and noble friends.

अग्नीषामा॒ चति॒ तद्वी॒र्यं॑ वां॒ यदमु॑ष्णीतमव॒सं प॒णिं गाः ।
अवा॑तिरत॒ं बृस॑यस्य॒ शषा॒ वि॑न्दत॒ं ज्याति॒रक॑ं ब॒हुभ्य॑ः ॥ ४ ॥

4. *Agnīṣomā ceti tad vīryaṁ vāṁ yadamuṣṇītama-vasaṁ paṇiṁ gāḥ. Avātirataṁ bṛsayasya śeṣo'-vindataṁ jyotirekaṁ bahubhyaḥ.*

Agni-Soma, fire and water, your valour and power is revealed and known when you acquire and absorb the protective power of sun-rays, retain a part of the blaze, release the rest of the sun's heat and bring down one uniform light for the many forms of life to survive and grow.

यु॒वम॒तानि॑ दि॒वि रा॑च॒नान्य॒ग्निश्च॑ सोम॒ सक॑तू अधत्तम ।
यु॒वं सिन्धू॑र॒भिश॑स्तरव॒द्यादग्नीषामा॒वमु॑ञ्चतं गृभी॒तान ॥ ५ ॥

5. *Yuvametāni divi rocanānyagniśca soma sakratū adhattam. Yuvaṁ sindhūṅrabhiśasteravadyā-dagnīṣomāvamuñcataṁ gṛbhītān.*

Agni and Soma, you two, electric energy and air of equal power and joint function, hold and sustain these wondrous lights of the stars in heaven. Agni and Soma, you two release the rivers and seas of waters held up above and save them from disagreeable imprecations below.

आन्यं दि॒वा मा॑त॒रिश्वा॑ जभा॒रामथ्ना॑द॒न्यं परि॑ श्य॒ना अद॑ः ।
अग्नीषामा॒ ब्रह्म॑णा वावृधा॒नारुं य॒ज्ञाय॑ चकथुरु ला॒कम ॥ ६ ॥

6. *Ānyaṁ divo mātariśvā jabhārāmathnādanyaṁ pari śyeno adreḥ. Agnīṣomā brahmaṇā vāvṛdhānoruṁ yajñāya cakrathurulokam.*

Agni and Soma growing by the energy and power of Brahman extend and expand the universe wider and wider for the divine yajna of creation. Of these, Matarishva, electric energy that rolls in space, derives from and holds another, i.e., the subtle energy from the sun in heaven. And Agni, moving like a celestial horse at the speed of light, holds the other, that is, the subtle Soma, from the sun and the cloud.

अग्नीषामा हविषः पस्थितस्य वीतं हयतं वृषणा जुषथाम। सुशमाणा स्ववसा हि भूतमथा धत्तं यजमानाय शं याः ॥ ७ ॥

7. *Agnīṣomā haviṣaḥ prasthitasya vītaṁ haryataṁ vṛṣaṇā juṣethām. Suśarmāṇā svavasā hi bhūtamathā dhattaṁ yajamānāya śaṁ yoḥ.*

Agni and Soma, fire and wind, vitalise and impel the holy materials offered into the fire, carry it on and delight in their creative and expansive process. Creators and givers of comfort and joy, protectors of life they are, they bring peace and happiness for the yajamana, catalyse, refine and create new materials for him.

या अग्नीषामा हविषा सपर्याद्देवदीचा मनसा या घृतन । तस्य वतं रं तं पातमंहसा विश जनाय महि शम यच्छतम ॥ ८ ॥

8. *Yo agnīṣomā haviṣā saparyād devadrīcā manasā yo ghṛtena. Tasya vrataṁ rakṣataṁ pātamaṁhaso viśe janāya mahi śarma yacchatam.*

Whoever is dedicated to Agni and Soma, fire and wind, and with an honest mind offers homage to them with ghrta and other holy materials, Agni and Soma protect and support his vows of piety for life, save him from sin, and give the citizens, people high and low all, great and noble peace, comfort and joy.

अग्नीषामा॒ सवेदसा॒ सहू॑ती वनत॒ं गिर॑ः।
सं दे॒व॒त्रा ब॑भूवथुः॥ ९॥

9. *Agnīṣomā savedasā sahūtī vanataṁ giraḥ.*
Saṁ devatrā babhūvathuḥ.

Agni and Soma, invoked and served together, sharing the offerings together in yajna, pray listen and grant our prayers, come and be with the noble and dedicated people at the yajna.

अग्नीषामावे॒नन॑ वा॒ं या वां घृ॒तन॒ दाश॑ति।
तस्म॑ दीदयतं बृ॒हत॥ १०॥

10. *Agnīṣomāvanena vāṁ yo vāṁ ghṛtena dāśati.*
Tasmai dīdayataṁ bṛhat.

Agni and Soma, whoever offers homage to you with this ghrta and water in scientific yajna, bless him with great good fortune and wealth of life.

अग्नीषामावि॒मानि॑ ना यु॒वं ह॒व्या जु॑जोषतम।
आ या॑त॒मुप॑ न॒ः सचा॑॥ ११॥

11. *Agnīṣomāvimāni no yuvaṁ havyā jujoṣatam.*
Ā yātamupa naḥ sacā.

Agni and Soma, fire and wind, both of you accept these holy materials of ours in scientific yajna, come and be our friends and benefactors.

अग्नीषामा पिपृतमवतो न आ प्यायन्तामुस्रिया हव्यसूदः। अस्म बलानि मघवत्सु धत्तं कृणुतं नो अध्वरं श्रुष्टिमन्तम॥ १२॥

12. *Agnīṣomā pipṛtamarvato na ā pyāyantāmusriyā havyasūdaḥ. Asme balāni maghavatsu dhattaṁ kṛṇutaṁ no adhvaraṁ śruṣṭimantam.*

Agni and Soma, yajnic leaders of the nation, feed and empower our horses, modes of travel and transport. Nourish and upbreed our cows for the gift of holy milk and ghrta for our yajnas. Invest our economic and governing powers with strength and generosity and universalise our yajnic endeavours with instant response and rich production for all of us.

Mandala 1/Sukta 94

Agni Devata, Angirasa Kutsa Rshi

इमं स्तोममर्हत जातवेदसे रथमिव सं महेमा मनीषया। भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव॥ १॥

1. *Imaṁ stomamarhate jātavedase rathamiva saṁ mahemā manīṣayā. Bhadrā hi naḥ pramatirasya saṁsadyagne sakhye mā riṣāmā vayaṁ tava.*

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship.

यस्म॒ त्वमा॒यज॑स॒ स सा॑धत्यन॒र्वा क्षे॑ति॒ दध॑ते सु॒वीय॑म् ।
स तू॒ताव॒ नन॑मश्नात्यं॒हति॑रग्ने॒ सख्ये॒ मा रि॑षामा व॒यं तव॑ ॥ २ ॥

2. *Yasmai tvamāyajase sa sādhatyanarvā kṣeti dadhate suvīryam. Sa tūtāva nainamaśnotyaṁhatiragne sakhye mā riṣāmā vayaṁ tava.*

Agni, whoever you bless grows in strength and competence. He lives and moves undisturbed, irresistible, wins power and valour, and rises to greatness and prosperity. Want, anxiety and poverty touch him never. Agni, we pray, we may never suffer want and misery while we enjoy your friendship and company.

शके॑म॒ त्वा स॒मिधं सा॒धया॒ धिय॒स्त्व दे॒वा ह॒विर॑दन्त्याहु॒तम् ।
त्वमा॑दि॒त्याँ आ व॑ह॒ तान ह्यु१॑श॒मस्यग्ने॒ सख्ये॒ मा रि॑षामा व॒यं तव॑ ॥ ३ ॥

3. *Śakema tvā samidhaṁ sādhayā dhiyastve devā haviradantyāhutam. Tvamādityāṅ ā vaha tān hyuśmasyagne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and knowledge, we pray, may we be able to kindle and develop the fire power of yajna. Pray refine our intelligence and bless us with success in our intellectual endeavours. Whatever we offer in yajna, the divinities receive and share. Bring over the scholars of the highest order of brilliance and realise the light of the stars on earth. We love them, honour and cherish them. Agni, we pray, may we never suffer any want or misery in your company.

भरामध्मं कृणवामा हवींषि त चितयन्तः पवणापवणा वयम। जीवातव पतरं साधया धिया ग्न सख्य मा रिषामा वयं तव ॥ ४ ॥

4. *Bharāmedhmaṁ kṛṇavāmā havīṁṣi te citayantaḥ parvaṇā parvaṇā vayam. Jīvātave prataraṁ sādhaya dhiyo'gne sakhye mā riṣāmā vayaṁ tava.*

Lighting the fire, observing and learning step by step, yajna by yajna, the full and fuller preparation, we collect the fuel and create the inputs of yajna for Agni. Agni, lord of light and fire, refine our mind and intelligence to be more subtle and sophisticated for the sake of better and better life. Agni, we pray we may never suffer a set back or loss of success while we are in your company.

विशां गापा अस्य चरन्ति जन्तवो द्विपच्च यदुत चतुष्पदक्तुभिः। चित्रः पकत उषसा महाँ अस्यग्न सख्य मा रिषामा वयं तव ॥ ५ ॥

5. *Viśāṁ gopā asya caranti jantavo dvipacca yaduta catuṣpadaktubhiḥ. Citraḥ praketa uṣaso mahāṅ asyagne sakhye mā riṣāmā vayaṁ tava.*

Agni is people's protector. By the rays of this Agni's light, living creatures, bipeds such as humans, quadrupeds such as cows, and others move around days and nights.

Agni, various and brilliant you are, greater than the dawn and the days. Lord of light and action, may we never suffer misery in your company and friendship.

त्वमध्वर्युरुत होतासि पूर्व्यः पशास्ता पाता जनुषा पुरोहितः ।
विश्वा विद्वाँ आत्विज्या धीर पुष्यस्यग्ने सख्ये मा रिषामा
वयं तव ॥ ६ ॥

6. *Tvamadhvaryuruta hotāsi pūrvyaḥ praśāstā potā januṣā purohitaḥ. Viśvā vidvāň ārtvijyā dhīra puṣyasyagne sakhye mā riṣāmā vayaṁ tava.*

You are the high priest and the yajamana, ancient and eternal, of the yajna of creation. Teacher and ruler, sanctifier, invoked and worshipped since creation and manifestation, omniscient leading priest of creation, lord of universal knowledge, constant and imperishable, you nourish all. Lord, we pray, may we never suffer under your protection.

या विश्वतः सुप्रतीकः सदृङ्ङसि दूरे चित्सन्तळिदिवाति
राचस । रात्र्याश्चिदन्धा अति देव पश्यस्यग्ने सख्ये मा
रिषामा वयं तव ॥ ७ ॥

7. *Yo viśvataḥ supratīkaḥ sadṛṅṅasi dūre cit san taḷidivāti rocase. Rātryāścidandho ati deva paśyasyagne sakhye mā riṣāmā vayaṁ tava.*

Agni, you are the lord who are universally beatific of form and constant of eye. You may be far off, yet you awfully blaze like the explosion of lightning. Even in the darkness of the night you shine and see and reveal things for all. Lord of light and revelation, we pray, may we never suffer ignorance and misery but ever enjoy your company and friendship.

पूर्वा देवा भवतु सुन्वता रथा स्माकं शंसा अभ्यस्तु दूढ्यः ।
तदा जानीतात पुष्यता वचाग्ने सख्ये मा रिषामा वयं
तव ॥ ८ ॥

8. *Pūrvo devā bhavatu sunvato ratho'smākaṁ śaṁso abhyastu dūḍhyaḥ. Tadā jānītota puṣyatā vaco'gne sakhye mā riṣāmā vayaṁ tava.*

Scholars of science and technology, may the chariot of the man of yajnic project be the first and foremost, the same as ours, so admirable, yet difficult for the ill-intentioned even to understand. Therefore, know the word, the secret of it, feed it with more research and knowledge, grow and let us grow too. Agni, lord of light, power and speed, may we never suffer any misery, injury or onslaught from anywhere under your friendship and protection.

वधदुःशंसाँ अप दूढ्या जहि दूर वा य अन्ति वा क चिदत्रिणः। अथा यज्ञाय गृणत सुगं कृध्यग्न सख्य मा रिषामा वयं तव॥ ९॥

9. *Vadhairduḥśaṁsāň apa dūḍhyo jahi dūre vā ye anti vā ke cidatriṇaḥ. Athā yajñāya gṛṇate sugaṁ kṛdhyagne sakhye mā riṣāmā vayaṁ tava.*

With punishments and even with the thunderbolt, strike away, even eliminate, the despicable, evil intentioned and those who are enemies of the society whether they be far away or lurking close by. Clear the path for the dedicated who chant and work in faith for the yajna of development and progress. Agni, lord of light, knowledge and progress, may we never suffer any set back, injury or defeat under your guidance and friendship.

यदयुक्था अरुषा राहिता रथ वातजूता वृषभस्येव ते रवः। आदिन्वसि वनिना धूमकेतुना ग्न सख्य मा रिषामा वयं तव॥ १०॥

10. *Yadayukthā aruṣā rohitā rathe vātajūtā vṛṣabhasyeva te ravaḥ. Ādinvasi vanino dhūmaketunā'gne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and nature's power, when you yoke, employ and ignite the red and fiery power at the speed of wind for your chariot, your roar is like the thunder of clouds. You cover the forest trees with grey smoke and leave it behind like the trail of a shooting star. Agni, lord of knowledge, power and speed, may we never suffer any mishap or injury under your power and friendship.

अध॑ स्व॒नादु॒त बि॑भ्युः पत॒त्रिणा॑ द्र॒प्सा यत्ते॑ यव॒साद॒ व्यस्थिरन्। सु॒गं तत्ते॑ ताव॒कभ्या॒ रथ॒भ्या ग्न॑ सु॒ख्य मा रि॑षामा व॒यं तव॑॥ ११॥

11. *Adha svanāduta bibhyuḥ patatriṇo drapsā yat te yavasādo vyasthiran. Sugaṁ tat te tāvakebhyo rathebhyo'gne sakhye mā riṣāmā vayaṁ tava.*

When on the roar of the chariot the birds fly in fright, when the flames of fire shake the grass and rise to the optimum, then the path is clear for the flight of your chariots. Agni, lord of light, fire and flight, may we never suffer any set-back or mishap under your power, guidance and friendship but fly on and on.

अ॒यं मि॒त्रस्य॒ वरु॑णस्य॒ धाय॑स॒ वया॑तां म॒रुता॑ हळा॒ अद्भु॑तः। मृ॒ळा सु नो॒ भूत्वे॑षां॒ मन॑ः पु॒न॒रग्न॑ सु॒ख्य मा रि॑षामा व॒यं तव॑॥ १२॥

12. *Ayaṁ mitrasya varuṇasya dhāyase'vayātāṁ marutāṁ heḷo adbhutaḥ. Mṛḷā su no bhūtveṣāṁ manaḥ punaragne sakhye mā riṣāmā vayaṁ tava.*

This Agni is the power for the support of Mitra and Varuna, friends and the best people among humanity. It is also the awful terror of the Maruts, forces of defence and justice, against the people of anti-human values. Lord of light, justice and generosity, such as you are, be kind and gracious and a source of peace and joy to the mind of these good and law-abiding people. We pray that we may not suffer any want and misery under your guidance and control as friends.

दे॒वा दे॒वाना॑मसि मि॒त्रा अद्भु॑ता॒ वसु॒र्वसू॑नामसि॒ चारु॑रध्व॒रे।
शर्म॑न्त्स्याम॒ तव॑ स॒पथ॑स्त॒मे ग्ने॑ सख्ये मा रि॑षामा व॒यं तव॑॥ १३॥

13. *Devo devānāmasi mitro adbhuto vasurvasūnāmasi cāruradhvare. Śarmantsyāma tava saprathastame'gne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and peace, you are the divinest of divinities, a friend of friends most wonderful. You are the shelter of shelters for all and the treasure of all treasures. In your vastest and supreme order of yajnic existence, we pray, we may enjoy perfect peace of mind and soul. May we never face any suffering or misery under your rule of friendship, gracious as you are.

तत्ते॑ भ॒द्रं यत्स॒मिद्ध॒ः स्व दमे॒ सामा॑हुता॒ जर॑से मृळ॒यत्त॑मः।
दधा॑सि॒ रत्नं॑ द॒विणं॑ च दा॒शुषे॒ ग्ने॑ सख्ये मा रि॑षामा व॒यं तव॑॥ १४॥

14. *Tat te bhadraṁ yat samiddhaḥ sve dame somāhuto jarase mṛḷayattamaḥ. Dadhāsi ratnaṁ draviṇaṁ ca dāśuṣe'gne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and grace, it is the highest blessing of yours that, self-lighted and self-manifested in your own house, this house of existence of your own creation, worshipped with oblations of soma in yajna, you spontaneously become gracious to bless the admiring devotee and bestow jewels and wealths of the world upon the generous yajamana. Lord of generosity, we pray, we may never suffer any misery of poverty for the body, mind and soul under the control of your grace and friendship.

यस्म॒ त्वं सु॑दविणा॒ ददा॑शा॒ नागा॒स्त्वम॑दित स॒वता॑ता। यं भ॒द्रेण॒ शव॑सा चा॒दया॑सि प॒जाव॑ता॒ राध॑सा॒ त स्या॑म॥ १५॥

15. *Yasmai tvaṁ sudraviṇo dadāśo'nāgāstvamadite sarvatātā. Yaṁ bhadreṇa śavasā codayāsi prajāvatā rādhasā te syāma.*

Agni, lord of divine wealth of existence, power imperishable, whoever the person you bless with purity and sinlessness in all the affairs of life, whoever you inspire with noble courage and valour, he begets good children and a happy family and obtains abundant wealth of the world. Lord of wealth and generosity, we pray, bless us with that same wealth and good fortune.

स त्वम॑ग्न साभग॒त्वस्य॑ वि॒द्वान॒स्माक॒मायुः॑ प ति॑र॒ह दे॑व। त ना॑ मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒ः सिन्धुः॑ पृथि॒वी उ॒त द्याः॥ १६॥

16. *Sa tvamagne saubhagatvasya vidvānasmākamāyuḥ pra tireha deva. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Agni, lord of light and wealth of the world, lord

and giver of all good fortune, honour and glory of life, give us a happy and full life here and let it thrive and prosper. The same may Mitra, prana energy, Varuna, udana energy, Aditi, Mother Nature, the sea, the earth, the heaven and the skies support, strengthen and promote. The same, lord Agni, giver of life, bless and let us cross the seas of existence with grace divine.

Mandala 1/Sukta 95

Agni Devata, Angirasa Kutsa Rshi

द्व विरूप चरतः स्वथ अन्यान्या वत्समुप धापयत। हरिरन्य-
स्यां भवति स्वधावाञ्छुका अन्यस्यां ददृश सुवर्चाः॥ १॥

1. *Dve virūpe caratah svarthe anyānyā vatsamupa dhāpayete. Hariranyasyāṁ bhavati svadhāvāñ-chhukro anyasyāṁ dadṛśe suvarcāḥ.*

Night and day, two different forms of nature, two divisions of time, two different states of Agni, one direct, the other reflected, move on with their priest-like task. Both, co-existent and continuous but separately, like two women, feed and nurse each other's child as their own. In one, the night, the moon grows on with its inherent character of beauty, peace and bliss, while the sun in the other, the day, blazes with light and fire, pure, immaculate, glorious. The sun sleeps at night and the moon sleeps in the day.

दशमं त्वष्टुजनयन्त गभमतन्दासा युवतया विभृत्रम ।
तिग्मानीकं स्वयशसं जनषु विराचमानं परि षीं नयन्ति॥ २॥

2. *Daśemaṁ tvaṣṭurjanayanta garbham atandrāso yuvatayo vibhṛtram. Tigmānīkaṁ svayaśasaṁ janeṣu virocamānaṁ pari ṣīṁ nayanti.*

Ten directions of space, young and unaging, and ever-vigilant, create, produce and manifest this sun, child of Tvashta, Vayu, cosmic energy. It is of versatile action and purpose and sustains the various forms of existence. It is blazing and beautiful, self-refulgent with inherent glory, glowing and showing among the people, and the same directions move it around for the accomplishment of the tasks of creation.

त्रीणि॒ जाना॒ परि॑ भूषन्त्यस्य समु॒द एक॑ं दि॒व्यक॑मप्सु ।
पूर्वा॒मनु॒ प दिश॑ं पार्थि॒वाना॑मृ॒तून्प्र॒शास॒द्वि द॑धावनु॒ष्ठु ॥ ३ ॥

3. *Trīṇi jānā pari bhūṣantyasya samudra ekaṁ divyamekamapsu. Pūrvāmanu pra diśaṁ pārthivānāmṛtūn praśasadvi dadhavanuṣṭhu.*

Three manifestations of this Agni shine in nature, space and time, the womb of the universe: one is in the oceans, another one is in the heavenly region of light, and yet another is in the waters in the middle region. Accordingly, it creates and controls the seasons in relation to the sun and earth and, in relation to the earth and her people, it creates the directions such as east and others.

क इ॒मं वा॑ नि॒ण्यमा चि॑केत व॒त्सा मा॒तृज॑नयत स्व॒धाभि॑ः ।
ब॒ह्वी॑नां गभा॑ अ॒पसा॑मु॒पस्था॑न्म॒हान्क॒विनिश्च॑रति स्व॒धाव॑ान ॥ ४ ॥

4. *Ka imaṁ vo niṇyamā ciketa vatso mātṝrjanayat svadhābhiḥ. Bahvīnāṁ garbho apasāmupasthānmahān kavirniścarati svadhāvān.*

Who among you could know this mysterious nursling of the day and night, the sun born of Agni and

Vayu, cosmic energy, who creates its own mothers, the day and the night? It is the creature of many forces of nature and itself the womb of many, being the measure of physical time and creator of the directions of space. Great, visionary, and innately powerful, it moves on and across the regions of water and air in space.

आविष्ट्यो वर्धते चारुरासु जिह्मानामूर्ध्वः स्वयशा उपस्थे ।
उभे त्वष्टुर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते ॥ ५ ॥

5. *Āviṣṭyo vardhate cārurāsu jihmānāmūrdhvaḥ svayaśā upasthe. Ubhe tvaṣṭurbibhyaturjāyamānāt pratīcī siṁhaṁ prati joṣayete.*

Having entered these directions of space and the objects therein, it grows and expands. Present within the oblique and wavy motions of wind, air and the rays of light, it rises above by its own power. On the rise of the sun, the day and night split up as if out of fear. The same split marks the west. And yet the night and day again nurse the hero of light as a favourite hero.

उभे भद्रे जोषयेते न मेने गावो न वाश्रा उप तस्थुरेवैः ।
स दक्षाणां दक्षपतिर्बभूवाञ्जन्ति यं दक्षिणतो हविर्भिः ॥ ६ ॥

6. *Ubhe bhadre joṣayete na mene gāvo na vāśrā upa tasthurevaiḥ. Sa dakṣāṇāṁ dakṣapatirbabhūvāñjanti yaṁ dakṣiṇato havirbhiḥ.*

Both night and day, noble and loving, nurse and serve the sun, Agni, just as lowing cows stay by the calves with all their love and care. Of those dedicated experts of yajna who serve Agni with oblations, he rises above all who offers the oblations from the south.

उद्यंयमीति सवितेव बाहू उभ सिचा यतत भीम ऋञ्जन।
उच्छुक्रमत्कमजत सिमस्मा नवा मातृभ्या वसना जहाति॥ ७॥

7. *Ud yaṁyamīti saviteva bāhū ubhe sicau yatate bhīma ṛñjan. Ucchukramatkam ajate simasmānnavā mātṛbhyo vasanā jahāti.*

As the sun, this Agni raises its rays upward as two arms continuously and, growing awful and blazing, it joins both the horizons, brightening them both together. All round it radiates its light as if it offers new clothes to its mothers, the day and the night or the heaven and earth which hold the light in their lap.

त्वषं रूपं कृणुत उत्तरं यत्संपृञ्चानः सदन गाभिरद्भिः।
कविबुध्नं परि ममृज्यत धीः सा देवतातता समितिर्बभूव॥ ८॥

8. *Tveṣaṁ rūpaṁ kṛṇuta uttaraṁ yat saṁpṛñcānaḥ sadane gobhiradbhiḥ. Kavirbudhnaṁ pari marmṛjyate dhīḥ sā devatātā samitirbabhūva.*

When Agni, sunlight, assumes a brighter and higher form mixing the rays of light and vapours of water in its own region, then, shining as lord of celestial light and vision, it purifies the sky, elevates intelligence and refines knowledge and science, and that state of intelligence and knowledge is divinely pious and supreme.

उरु त जयः पर्येति बुध्नं विराजमानं महिषस्य धाम।
विश्वेभिरग्न स्वयशोभिरिद्धो दब्धेभिः पायुभिः पाह्यस्मान॥ ९॥

9. *Uru te jrayaḥ paryeti budhnaṁ virocamānaṁ mahiṣasya dhāma. Viśvebhiragne svayaśobhiriddho'dabdhebhiḥ pāyubhiḥ pāhyasmān.*

Agni, mighty as the sun, the vast expanse of your sphere travels and reaches across and over the bright regions of the skies. Bright and blazing with all your own powers and irresistible modes of protection, protect and promote us.

धन्वन्त्स्रोतः कृणुत गातुमूर्मिं शुकरूमिभिरभि नक्षति क्षाम। विश्वा सनानि जठरेषु धत्त न्तनवासु चरति प्रसूषु॥ १०॥

10. *Dhanvantsrotaḥ kṛṇute gātumūrmiṁ śukrairūrmirbhirabhi nakṣati kṣām. Viśvā sanāni jaṭhareṣu dhatte'ntarnavāsu carati prasūṣu.*

Agni as electric power and vital heat of life creates paths over the deserts and in the skies, makes waterways to flow with rippling waves, and with bright rays of light illuminates the earth. It creates all the foods and vitalities for the internal organs of the living body systems and vibrates in all the new and upcoming forms of nature and human generations.

एवा नो अग्न समिधा वृधाना रत्पावक श्रवसे वि भाहि। त गा मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः॥ ११॥

11. *Evā no agne samidhā vṛdhāno revat pāvaka śravase vi bhāhi.Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

These, O Agni, light, life and vitality of the world of existence, pure and purifying, treasure and dispenser of universal wealth, growing by fuel and making us grow, pray shine and illuminate us with nourishments, light and honour. Thus also may Mitra

and Varuna, sun and air and pranic energies, the skies, the sea and the earth, and the light of heaven and the electric energy of Agni may shine and make us shine.

Mandala 1/Sukta 96

Dravinoda Agni Devata, Angirasa Kutsa Rshi

स पत्नथा सहसा जायमानः सद्यः काव्यानि बळधत्त विश्वा ।
आपश्च मित्रं धिषणा च साधन्द्वा अग्निं धारयन्द्रविणा-
दाम ॥ १ ॥

1. *Sa pratnathā sahasā jāyamānaḥ sadyaḥ kāvyāni baḷadhatta viśvā. Āpaśca mitraṁ dhiṣaṇā ca sādhan devā agniṁ dhārayan draviṇodām.*

That is Agni, light and fire of life, instantly rising as ever with power and force for the devotee. He bears the strength, vision and wisdom of the world and helps the dedicated person to realise the values of life with waters, energy, intelligence and friendship in the society. The devas, divinities of nature and humanity dedicate themselves to Him, lord giver of universal wealth, and bear on the fire of yajna from generation to generation.

स पूर्वया निविदा कव्यतायारिमाः पजा अजनयन्मनूनाम ।
विवस्वता च ।सा द्यामपश्च द्वा अग्निं धारयन्द्रविणा-
दाम ॥ २ ॥

2. *Sa pūrvayā nividā kavyatāyorimāḥ prajā ajanayan manūnām. Vivasvatā cakṣasā dyāmapaśca devā agniṁ dhārayan draviṇodām.*

With the ancient and eternal poetry of omniscience and from the eternal cause, He, the lord of light, creates these children of Manus, men of thought

and vision. And with the brilliant light of the sun, he creates the regions of light and waters and others such as the earth. The devas, divinities of nature and the noblest of humanity, hold on to him and bear on the fire of yajna from generation to generation, universal giver as He is.

तमीळत पथमं यज्ञसाधं विश आरीराहुतमृञ्जसानम ।
ऊजः पुत्रं भरतं सृपदानुं दवा अग्निं धारयन्दविणादाम ॥ ३ ॥

3. *Tamīḷata prathamaṁ yajñasādhaṁ viśa ārīrāhutam ṛñjasānam. Ūrjaḥ putraṁ bharataṁ sṛpradānuṁ devā agniṁ dhārayan draviṇodām.*

O grateful and dynamic people, serve and worship Him, Agni, first and highest of existence, invoked and loved with homage through yajna, visualised and realised through vision and discrimination, manifested in energy and products of energy, sustainer of all and inspiring all with knowledge. Devas, divinities of nature and nobilities of humanity, hold on to Him and bear on the fire of yajna from generation to generation, universal giver as He is.

स मातरिश्वा पुरुवारपुष्टिविदद गातुं तनयाय स्वर्वित । विशां
गापा जनिता रोदस्योदवा अग्निं धारयन्दविणादाम ॥ ४ ॥

4. *Sa mātariśvā puruvārapuṣṭirvidad gātuṁ tanayāya svarvit. Viśāṁ gopā janitā rodasyordevā agniṁ dhārayan draviṇodām.*

He, Agni, is Matarishva, universal breath of life replete in the middle regions of space. He is the inexhaustible treasure-home of energy and nourishment. He revealed the Holy Word of the Veda for His child,

the humanity. He is the giver of light and happiness. He is the protector of the people and creator of heaven and earth and the skies. Devas, divinities of nature and humanity, worship Him, universal and generous creator and giver of wealth, and bear on the fire of yajna from generation to generation.

नक्तोषासा वर्णमामम्यान धापयेत शिशुमकं समीची । द्यावा गामा रुक्मा अन्तवि भाति दवा अग्निं धारयन्दविणा-दाम ॥ ५ ॥

5. *Naktoṣāsā varṇamāmemyāne dhāpayete śiśumekaṁ samīcī. Dyāvākṣāmā rukmo antarvibhāti devā agniṁ dhārayan draviṇodām.*

The night and the day both of different light and form like two nursing mothers together feed the same one child. The child, Agni, the sun, pervades and shines in heaven and over earth. The devas serve and worship Agni, giver of universal wealth, and move on bearing the fire of yajna from generation to generation.

राया बुध्नः संगमना वसूनां यज्ञस्य केतुमन्मसाधना वः । अमृतत्वं र माणास एनं दवा अग्निं धारयन्दविणा-दाम ॥ ६ ॥

6. *Rāyo budhnaḥ saṁgamano vasūnāṁ yajñasya keturmanmasādhano veḥ. Amṛtatvaṁ rakṣmāṇāsa enaṁ devā agniṁ dhārayan draviṇodām.*

Agni is the foundation and magic mantra of wealth and power. It is the companion of the Vasus, sustainers of life such as the earth, and our guide to achieve them. It is the flag-post and light-house to the yajnic projects of life, and means to the fulfilment of

cherished desires. The seekers of immortality and protectors of eternal values hold on to this giver of universal wealth and bear on the fire of yajna from generation to generation.

नू च॑ पु॒रा च॒ सद॑नं रयी॒णां जा॒तस्य॑ च॒ जाय॑मानस्य च॒ ॒ाम । स॒तश्च॑ गो॒पां भव॑तश्च॒ भूर॑दे॒वा अ॒ग्निं धा॑रयन्द्रविण॒-दाम ॥ ७ ॥

7. *Nū ca purā ca sadanaṁ rayīṇāṁ jātasya ca jāyamānasya ca kṣām. Sataśca gopāṁ bhavataśca bhūrerdevā agniṁ dhārayan draviṇodām.*

Agni is the new as well as the old and eternal cause and the haven and home of all the material wealth of the created universe already born and what is continuously being born. It is the holder, sustainer and protector of the constant and the mutable forms of the vast creation. The devas, divinities of nature and humanity, hold on to Agni in faith and maintain the fire of yajna from generation to generation, giver of universal wealth as It is.

द्र॒वि॒ण॒दा द॑वि॑णसस्तु॒रस्य॑ द्रविण॒दाः सन॑रस्य॒ प यं॑सत । द्र॒वि॒ण॒दा वी॒रव॑तीमिषं ना द्रविण॒दा रा॑सत दी॒घमायु॑ः ॥ ८ ॥

8. *Draviṇodā draviṇasasturasya draviṇodāḥ sanarasya pra yaṁsat. Draviṇodā vīravatīmi-ṣaṁ no draviṇodā rāsate dīrghamāyuḥ.*

Agni, universal creator and giver of universal and omnipresent wealth, may, we pray, grant us the wealth of knowledge and piety. The creator and giver of social wealth may, we pray, grant us our share of material wealth. The creator and giver of food and

energy may, we pray, grant us the food and energy which gives rise to a community of heroes. The creator and giver of life and health may, we pray, grant us our full share of life and age with health and plenty.

एवा नो अग्न समिधा वृधाना रवत्पावक श्रवस वि भाहि।
त ग मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ ९ ॥

9. *Evā no agne samidhā vṛdhāno revat pāvaka śravase vi bhāhi. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Thus may Agni, lord of wealth, pure and purifying, flaming and growing with fuels and oblations, shine for our honour and fame. And may Mitra, the sun, Varuna, the air and pranic energies, Aditi, the sky, the sea, the earth and the light of heaven, bless us with health, wealth, knowledge and piety.

Mandala 1/Sukta 97

Agni Devata, Angirasa Kutsa Rshi

अप नः शाशुचदघमग्न शुशुग्ध्या रयिम।
अप नः शाशुचदघम ॥ १ ॥

1. *Apa naḥ śośucadaghamagne śuśugdhyā rayim. Apa naḥ śośucadagham.*

Agni, lord of light, power and purity, pray shine on us, burn off our sins and purify us. Shine, purify and sanctify our wealth of body, mind and soul. O lord, burn off our sins and let us shine in purity.

सु त्रिया सुगातुया वसूया च यजामह।
अप नः शाशुचदघम ॥ २ ॥

2. *Sukṣetriyā sugātuyā vasūyā ca yajāmahe.*
Apa naḥ śośucadagham.

With our desire and plans for waving green fields, straight and simple highways for movement, and honest wealth for body, mind and soul and for the power of defence and protection do we approach and honour you, Agni, lord of light and power. Pray burn off our sins and let us shine in purity.

प यद्भन्दिष्ठ एषां पास्माकासश्च सूरयः।
अप नः शाशुचदघम॥ ३॥

3. *Pra yad bhandiṣṭha eṣāṁ prāsmākāsaśca sūrayaḥ. Apa naḥ śośucadagham.*

Lord most shining and excellent, whosoever among these people be the best of our people, let them be the leaders of the assembly and administrators. Agni, lord of light and power, cleanse us of our sins and let us shine.

प यत्ते अग्न सूरया जायेमहि प ते वयम।
अप नः शाशुचदघम॥ ४॥

4. *Pra yat te agne sūrayo jāyemahi pra te vayam.*
Apa naḥ śośucadagham.

Lord of light and power, Agni, as your leading and brilliant brave heroes and devotees are, so may we rise to be. Lord, we pray, save us from our sins and let us shine.

प यदग्नः सहस्वता विश्वता यन्ति भानवः।
अप नः शाशुचदघम॥ ५॥

5. *Pra yadagneḥ sahasvato viśvato yanti bhānavaḥ.*
Apa naḥ śośucadagham.

As the lights of this powerful Agni go up in flames all round and blaze, so may we be, we pray. Lord of light and power, purge us of our sins and let us shine in purity.

त्वं हि विश्वतामुख विश्वतः परिभूरसि।
अप नः शाशुचदघम॥ ६॥

6. *Tvaṁ hi viśvatomukha viśvataḥ paribhūrasi.*
Apa naḥ śośucadagham.

Agni, lord omnipresent of universal face and all-seeing eye, you are the lord supreme over all the worlds. Lord of light and fire, burn off our sins and let us shine pure and powerful.

द्विषो ना विश्वतामुखाति नावव पारय।
अप नः शाशुचदघम॥ ७॥

7. *Dviṣo no viśvatomukhāti nāveva pāraya.*
Apa naḥ śośucadagham.

Agni, light of life, all-watching eye, saving ark over the seas of existence, lead us over and across the whirl-pools of jealousies and enmities of the world and conquer the flood for us. Purge us of our sins and let us shine in purity.

स नः सिन्धुमिव नावयाति पषा स्वस्तय।
अप नः शाशुचदघम॥ ८॥

8. *Sa naḥ sindhumiva nāvayāti parṣā svastaye.*
Apa naḥ śośucadagham.

Just as we cross a river in flood by boat, so for the sake of good life and ultimate joy, may Agni, lord of light and life, help us cross the seas. Lord of light and purity, cleanse us of evil, burn off our sins and help us shine in purity, power and piety.

Mandala 1/Sukta 98

Agni Devata, Angirasa Kutsa Rshi

वश्वानरस्य सुमता स्याम राजा हि कं भुवनानामभिश्रीः ।
इता जाता विश्वमिदं वि चष्ट वश्वानरा यतत सूर्यण ॥ १ ॥

1. *Vaiśvānarasya sumatau syāma rājā hi kaṁ bhuvanānāmabhiśrīḥ. Ito jāto viśvamidaṁ vi caṣṭe vaiśvānaro yatate sūryeṇa.*

May we abide in the pleasure and good will of Vaishvanara Agni, ruler of humanity and indeed the spirit and vitality of all life on earth. The ruling power, for sure, is the order, beauty and grace of the world, the real wealth and life of existence. Born of the original cause, Prakrti, and manifesting here, this Agni shows this world and acts in unison with the sun and prana.

पृष्टा दिवि पृष्टा अग्निः पृथिव्यां पृष्टा विश्वा आषधीरा विवश । वश्वानरः सहसा पृष्टा अग्निः स ना दिवा स रिषः पातु नक्तम ॥ २ ॥

2. *Pṛṣṭo divi pṛṣṭo agniḥ pṛthivyāṁ pṛṣṭo viśvā oṣadhīrā viveśa. Vaiśvānaraḥ sahasā pṛṣṭo agniḥ sa no divā sa riṣaḥ pātu naktam.*

It is sanctified: sanctified as light in heaven, as heat in fire, as energy in earth, as vitality in all the herbs in which it has entered. Vaishvanara Agni, sanctified

and replete with strength, energy and courage, may, we pray, protect us against hate, enmity and negativity day and night, both in the waking and in the sleeping state.

वश्वा॑नर॒ तव॒ तत्स॒त्यम॑स्त्व॒स्मान राया॑ म॒घवा॑नः सचन्ताम।
त ग्ं मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒ः सिन्धु॑ः पृथि॒वी उ॒त द्याः॥ ३॥

3. *Vaiśvānara tava tat satyamastvasmān rāyo maghavānaḥ sacantām. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May that divine nature, energy and vitality of Vaishvanara Agni, ruling and breathing power of life, be right and true for the world. May all the treasures and holders of the wealth of this world be kind and friendly to us. May Mitra, universal friend, Varuna, the best, just and reasonable worthy of choice, Aditi, motherly powers of nature and humanity, the earth, the seas, the cool waters above and the light of heaven bless us with the health and vitality of existence.

Mandala 1/Sukta 99

Agni Jataveda Devata, Maricha Kashyapa Rshi

जा॒तव॑दस सुनवाम॒ सामं॑मरातीय॒ता नि द॑हाति॒ वद॑ः। स न॑ः पष॒दति॑ दु॒गाणि॒ विश्वा॑ ना॒वव॒ सिन्धु॑ं दु॒रि॒तात्य॒ग्नि॑ः॥ १॥

1. *Jātavedase sunavāma somam arātīyato ni dahāti vedaḥ. Sa naḥ parṣadati durgāṇi viśvā nāveva sindhuṁ duritātyagniḥ.*

For the sake of Jatavedas Agni, lord omnipresent and omniscient of creation, we love and respect the abundant things of the world and, in a spirit of thanks

to Him, distil every drop of soma joy from it. Indeed, He burns off the easy wealth of those who are jealous, hateful, ungrateful and wasteful. Just as a boatman helps us cross the river by boat, so does the omnipresent lord help us cross all the evils and the most difficult problems of life.

Mandala 1/Sukta 100

Indra Devata, Varshagirah Rjrashva, Ambarisha, Sahadeva, Bhayamana, Suradhasa Rshi

स या वृषा वृष्ण्यभिः समोका महा दिवः पृथिव्याश्च समाट।
सतीनसत्वा हव्या भरेषु मरुत्वान्न भवत्विन्द ऊती ॥ १ ॥

1. *Sa yo vṛṣā vṛṣṇyebhiḥ samokā maho divaḥ pṛthivyāśca samrāṭ. Satīnasatvā havyo bhareṣu marutvān no bhavatvindra ūtī.*

He, Indra, who is mighty and generous, existing with his showers and powers of generosity, who rules over the great heaven and earth, who collects the clouds of water and commands the force of windy Maruts, tempestuous heroes, and who is ever invoked in the yajnic battles of life, may that Indra, lord of power and glory, be for our protection and promotion in prosperity.

यस्यानाप्तः सूर्यस्येव यामा भरेभरे वृत्रहा शुष्मा अस्ति।
वृषन्तमः सखिभिः स्वभिरवमरुत्वा। भवत्विन्द ऊती ॥ २ ॥

2. *Yasyānāptaḥ sūryasyeva yāmo bharebhare vṛtrahā śuṣmo asti. Vṛṣantamaḥ sakhibhiḥ svebhirevairmarutvān no bhavatvindra ūtī.*

Unapproachable is Indra's speed and power for

the wicked. In battle after battle of life he is the same breaker of the cloud and destroyer of evil. Lord of Maruts, tempestuous heroes, most generous and powerful, may he with his friends and their exploits be for our protection, promotion and prosperity.

दिवा न यस्य रतसा दुघानाः पन्थासा यन्ति शवसापरीताः। तरद द्वेषाः सासहिः पांस्यभिमरुत्वा। भवत्विन्द ऊती॥ ३॥

3. *Divo na yasya retaso dughānāḥ panthāso yanti śavasāparītāḥ. Tarad dveṣāḥ sāsahiḥ pauṁsye-bhirmarutvān no bhavatvindra ūtī.*

The showers of the favours of Indra overflow like the rays of light from heaven. They hurry on apace uninterrupted on their paths with force and overwhelm hate, fear and enmity. May he, lord of courage and valour, commander of tempestuous Maruts, with his irresistible forces be our protector for progress and prosperity.

सा अङ्गिराभिरङ्गिरस्तमा भूद वृषा वृषभिः सखिभिः सखा सन। ऋग्मिभिरृग्मी गातुभिर्ज्यष्ठा मरुत्वा। भवत्विन्द ऊती॥ ४॥

4. *So aṅgirobhiraṅgirastamo bhūd vṛṣā vṛṣabhiḥ sakhibhiḥ sakhā san. Ṛgmibhirṛgmī gātubhir-jyeṣṭho marutvān no bhavatvindra ūtī.*

With inflow of pranic energies, Indra is the life of life, mighty generous with showers of strength and joy, being a friend with friends. With scholars of Rks, he is master of divine knowledge and supreme of movement with those who are ever on the move. Lord

and commander of Maruts, heroes of tempestuous speed and force, may he be our protector for progress and prosperity.

स सूनुभिर्न रुद्रभिरृभ्वा नृषाह्य सासह्वाँ अमित्रान।
सनीळभिः श्रवस्यानि तूर्वन्मरुत्वा ना भवत्विन्द ऊती ॥ ५ ॥

5. *Sa sūnubhirna rudrebhirṛbhvā nṛṣāhye sāsahvāň amitrān. Sanīḷebhiḥ śravasyāni tūrvan marutvān no bhavatvindra ūtī.*

Indra, prudent and wise, commander of the Maruts, challenging his opponents in the battle of the brave with the assistance of Rudras, fierce fighters dear as his children, and overthrowing the shooting bowmen of the enemy with the force of his companions, may he, we pray, be our leader and protector on way to progress.

स मन्युमीः समदनस्य कर्ता स्माकेभिर्नृभिः सूर्यं सनत।
अस्मिन्नहन्त्सत्पतिः पुरुहूता मरुत्वा ना भवत्विन्द ऊती ॥ ६ ॥

6. *Sa manyumīḥ samadanasya kartā'smākebhirnṛ-bhiḥ sūryaṁ sanat. Asminnahantsatpatiḥ puru-hūto marutvān no bhavatvindra ūtī.*

Let Indra, ruler of the world, passionate controller of anger and passion, creator of projects for freedom and joy, bring the light and bliss of heaven on earth. Protector and promoter of truth and the true, invoked and praised by many, may he, commander of the force of tempestuous Maruts, we pray, be our leader and guide and protect us on way to progress with the assistance and cooperation of our people.

तमूतया रणयञ्छूरसाता तं गमस्य ितयः कृण्वत त्राम।
स विश्वस्य करुणस्यश एका मरुत्वा ना भवत्विन्द ऊती ॥ ७ ॥

7. *Tamūtayo raṇayañchūrasātau taṁ kṣemasya kṣitayaḥ kṛṇvata trām. Sa viśvasya karuṇasyeśa eko marutvān no bhavatvindra ūtī.*

Him, the battles of defence inspire for victory of the brave. Him, the people elevate to the status of the protector of peace and prosperity. He, unique among all, rules the projects of love and cooperation among the people. May he, commander of the Maruts, be our leader and protector for peace and progress.

तमप्सन्त शवस उत्सवषु नरा नरमवस तं धनाय । सा अन्ध चित्तमसि ज्यातिंविदन्मरुत्वा ग भवत्विन्द ऊती ॥ ८ ॥

8. *Tamapsanta śavasa utsaveṣu naro naramavase taṁ dhanāya. So andhe cit tamasi jyotirvidan marutvān no bhavatvindra ūtī.*

Him, in battles of greatness and celebrations, the people discover as a man among men for the sake of protection and prosperity. May he, creating light in the midst of utter darkness and commanding the force of Maruts, be our defender and promoter on way to peace and progress.

स सव्यन यमति वाधतश्चित्स दक्षिण संगृभीता कृतानि । स कीरिणा चित्सनिता धनानि मरुत्वा ग भवत्विन्द ऊती ॥ ९ ॥

9. *Sa savyena yamati vrādhataścit sa dakṣiṇe saṁgṛbhītā kṛtāni. Sa kīriṇā cit sanitā dhanāni marutvān no bhavatvindra ūtī.*

With his left hand he overcomes even the strong

oppositions, and with the right he holds and secures the fruits of his success. With his acts of success and assessment, he manages and distributes the wealth of the nation. May he, commander of the Maruts, be our protector for freedom and progress.

स गार्मभिः सनिता स रथेभिर्विद विश्वाभिः कृष्टिभिन्वद्य।
स पांस्येभिरभिभूरश्स्तीमरुत्वा ा भवत्विन्द ऊती ॥ १० ॥

10. *Sa grāmebhiḥ sanitā sa rathebhirvide viśvābhiḥ kṛṣṭibhirnvadya. Sa pauṁsyebhirabhibhūraśastīr-marutvān no bhavatvindra ūtī.*

He shares the wealth of the nation with the farming people in the villages, warriors of the chariot, and all sections of the people without exception, and thus he faces and overcomes all shades of criticism and opposition with the strength of his body, mind and soul and his noble actions for the sake of mutual confidence and understanding for harmony. May he, commander of the Maruts, be our protector for progress and prosperity in unison and freedom.

स जामिभियत्समजाति मीढे ह जामिभिवा पुरुहूत एवः।
अपां तोकस्य तनयस्य जेष मरुत्वा ा भवत्विन्द ऊती ॥ ११ ॥

11. *Sa jāmibhiryat samajāti mīḷhe'jāmibhirvā puruhūta evaiḥ. Apāṁ tokasya tanayasya jeṣe marutvān no bhavatvindra ūtī.*

When invoked and called upon by many, Indra goes to battle with his friends, opponents and the indifferent ones with all his might and main, he fights at his best for victory for the future generations of sons and grandsons of the nation. May Indra, commander of the Maruts, be our leader and defender for our protection

and progress.

स व॑ज्रभृद्दस्यु॒हा भी॒म उ॒ग्रः स॒हस्र॑चेताः श॒तनी॑थ ऋभ्वा॑। च॒मी॒षा न शव॑सा॒ पाञ्च॑जन्या म॒रुत्वा॑ ँ भव॒त्विन्द॑ ऊ॒ती ॥ १२ ॥

12. *Sa vajrabhṛd dasyuhā bhīma ugraḥ sahasra-cetāḥ śatanītha ṛbhvā. Camrīṣo na śavasā pāñcajanyo marutvān no bhavatvindra ūtī.*

Indra is the wielder of the force of the thunderbolt, destroyer of the wicked, fierce, passionate, knowledgeable of a hundred things and problems, versatile with a hundred plans and policies, mighty, concentration of the force of armies as the centre of yajna congregations, manager of all the five communities with his power and intelligence. May be, commander of the Maruts, he our ruler and protector for freedom and progress.

तस्य॒ वज॑ः क॒न्दति॒ स्मत्स्व॒षा दि॒वा न त्वे॒षा र॒वथ॒ः शिमी॑वान। तं स॑चन्त स॒नय॒स्तं धना॑नि म॒रुत्वा॑ ँ भव॒त्विन्द॑ ऊ॒ती ॥ १३ ॥

13. *Tasya vajraḥ krandati smat svarṣā divo na tveṣo ravathaḥ śimīvān. Taṁ sacante sanayastaṁ dhanāni marutvān no bhavatvindra ūtī.*

The thunderbolt of Indra is vocal and effective appropriately: It is a call to action for the warrior, roar of terror for the wicked, soothing shower of rain for the generous, blaze of the sun for the hero, song of the cuckoo for the artist, and whirring of the wheels for the industrious. Varieties of wealth abound in him, streams of generosity flow from him. May Indra, commander

of the Maruts, be our leader and protector on way to progress and prosperity in peace with freedom.

यस्याजस्रं शवसा मानमुक्थं परिभुजदारोदसी विश्वतः सीम।
स पारिषत्क्रतुभिर्मन्दसानो मरुत्वाँ नो भवत्विन्द ऊती ॥ १४ ॥

14. *Yasyājasraṁ śavasā mānamukthaṁ paribhujad rodasī viśvataḥ sīm. Sa pāriṣat kratubhirmandasāno marutvān no bhavatvindra ūtī.*

Whose constant measure and grandeur divine, the heaven and earth with their power and potential share and celebrate all round, may that Indra, we pray, happy with our yajnic performances, take us across the seas of existence. May he, commanding the Maruts, be our protector in life and hereafter.

न यस्य देवा देवता न मर्ता आपश्चन शवसा अन्तमापुः।
स प्रिक्वा त्वक्षसा क्ष्मो दिवश्च मरुत्वाँ नो भवत्विन्द ऊती ॥ १५ ॥

15. *Na yasya devā devatā na martā āpaścana śavaso antamāpuḥ. Sa prarikvā tvakṣasā kṣmo divaśca marutvān no bhavatvindra ūtī.*

The end of whose power and potential, neither divinities, nor the mind and sense and imagination of any one, nor the human mortals, nor even the realised souls reach and comprehend, that Indra pervades and, with his subtle and mysterious omnipotence, transcends heaven and earth. May he, lord of Maruts, be our protector and saviour.

राहिच्छ्यावा सुमदंशुर्ललामीद्यु गा राय ऋजाश्वस्य ।
वृषण्वन्तं बिभ्रती धूषु रथं मन्दा चिकेत नाहुषीषु वि्रु ॥ १६ ॥

16. *Rohicchyāvā sumadaṁśurlalāmīrdyukṣā rāya ṛjrāśvasya. Vṛṣaṇvantaṁ bibhratī dhūrṣu rathaṁ mandrā ciketa nāhuṣīṣu vikṣu.*

Red and dark, bright and beautiful flames, as a banner mark, touching the heaven, carrying the mighty chariot of Indra, master of horse power, shooting straight on wheels for the target of wealth and knowledge, shine glorious for the people on earth, a blessed sight indeed.

एतत्त्यत्त इन्द्र वृष्ण उक्थं वार्षागिरा अभि गृणन्ति राधः।
ऋज्राश्वः पष्टिभिरम्बरीषः सहदेवो भयमानः सुराधाः॥ १७॥

17. *Etat tyat ta indra vṛṣṇa ukthaṁ vārṣāgirā abhi gṛṇanti rādhaḥ. Ṛjrāśvaḥ pṛṣṭibhirambarīṣaḥ sahadevo bhayamānaḥ surādhāḥ.*

Indra, lord of power and prosperity, this is that song of praise which the children of divine voice alongwith friends and companions sing as a gift of love and homage for the lord of eternal prosperity and infinite generosity: they are Rijrashvas, sages of simple thought and honest conduct, Ambarisha, scholar of holy word and knowledge, Sahadeva, who loves to be with lovers of divinity, Bhayamana, who fears the Divine and whom the wicked and the crooked fear, and Suradha, man of honest wealth and versatile genius.

दस्यूञ्छिम्यूँश्च पुरुहूत एवैर्हत्वा पृथिव्यां शर्वा नि बर्हीत।
सनत्क्षत्रं सखिभिः श्वित्न्यभिः सनत्सूर्यं सनदपः सुवर्जः॥ १८॥

18. *Dasyūñchimyūṅśca puruhūta evairhatvā pṛthivyāṁ śarvā ni barhīt. Sanat kṣetraṁ sakhibhiḥ śvitnyebhiḥ sanat sūryaṁ sanadapaḥ suvajraḥ.*

Invoked and prayed by many, Indra, wielder of the defensive and protective thunderbolt, having destroyed the wicked and removed the aggressive, ought to root out the weeds, and, with the cooperation and brilliant actions of his friends and companions, acquire, enrich, distribute and manage the land, strengthen heat, light and health and energy, and manage the water resources.

विश्वाहन्दा अधिवक्ता ना अस्त्वपरिह्वृताः सनुयाम वाजम।
त ना मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः॥ १९॥

19. *Viśvāhendro adhivaktā no astvaparihvṛtāḥ sanuyāma vājam. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Indra, lord of power, justice and knowledge be the supreme speaker and adviser for us. Let us too, simple, straight and honest in thought, action and material support, cooperate with him. And we pray: May Mitra, the sun and human powers of friendship, Varuna, powers of justice worthiest of choice, the sky, the seas, the earth and the heavens bless and promote this union of ours with success.

May this union last for all time!

Mandala 1/Sukta 101

Indra Devata, Angirasa Kutsa Rshi

प मन्दिन पितुमदर्चता वचा यः कृष्णगर्भा निरहन्नृजिश्वना।
अवस्यवा वृषणं वज्रदक्षिणं मरुत्वन्तं सख्याय हवामहे॥ १॥

1. *Pra mandine pitumadarcatā vaco yaḥ kṛṣṇa-garbhā nirahannṛjiśvanā. Avasyavo vṛṣaṇaṁ vajradakṣiṇaṁ marutvantaṁ sakhyāya havāmahe.*

All ye men and women of the earth, offer words of welcome and hospitality to joyous Indra, lord giver of the power of knowledge, who, in a simple natural manner, breaks open the secret treasures of the dark womb of nature and makes the streams of knowledge flow. We, seekers of protection and knowledge, invoke Indra, lord of light and power, rich and generous, expert in the use of the thunderbolt of knowledge against the demon of darkness, and commander of the tempestuous Maruts of social dynamics, and we pray for his love and friendship.

या व्यंसं जाह्रषाणन मन्युना यः शम्बरं या अहन्पिपुमव्रतम।
इन्द्रा यः शुष्णमशुषं न्यावृणङ्मरुत्वन्तं सख्याय हवामहे॥ २॥

2. *Yo vyaṁsaṁ jāhṛṣāṇena manyunā yaḥ śambaraṁ yo ahan piprum avratam. Indro yaḥ śuṣṇamaśuṣaṁ nyāvṛṇaṅ marutvantaṁ sakhyāya havāmahe.*

For friendship and support, we invoke Indra, lord of justice, power and generosity, commander of the Maruts, tempestuous guarding soldiers of humanity, Indra who, with overwhelming passion and righteousness breaks the shoulders of Vrtra, dark demonic cloud of hoarded vapours, and releases the showers of rain, who destroys the selfish Shambara and Pipru, undisciplined demons of social unrighteousness,

and who overthrows the mighty but callous and voracious eater of the nation's wealth who causes a drought and famine of the people's resources for life and progress.

यस्य द्यावापृथिवी पांस्यं महद्यस्य वत वरुणा यस्य सूयः। यस्येन्द्रस्य सिन्धवः सश्चति व्रतं मरुत्वन्तं सख्याय हवामह॥ ३॥

3. *Yasya dyāvāpṛthivī pauṁsyaṁ mahad yasya vrate varuṇo yasya sūryaḥ. Yasyendrasya sindhavaḥ saścati vrataṁ marutvantaṁ sakhyāya havāmahe.*

For love, friendship and support, we invoke and pray to Indra, omnipotent lord of the Maruts who post across the universe and maintain the kingdom. Mighty is the force in his Law of Dharma for nature and humanity. The heaven and the moon in their orbits move as fixed by Law. The seas roll and rivers flow in accordance with the Law. (We pray, help us, lord, to follow the Law and enjoy the divine grace.)

या अश्वानां या गवां गोपतिवशी य आरितः कर्मणिकर्मणि स्थिरः। वीळाश्चिदिन्द्रा या असुन्वता वधा मरुत्वन्तं सख्याय हवामह॥ ४॥

4. *Yo aśvānāṁ yo gavāṁ gopatirvaśī ya āritaḥ karmaṇi karmaṇi sthiraḥ. Vīḷościdindro yo asunvato vadho marutvantaṁ sakhyāya havāmahe.*

For our protection, friendship and support, we invoke and pray to Indra, lord ruler of the universe and humanity. He is the lord of horses. He is the lord of cows and controller of the moving earths and fluctuating mind and senses. Ever conscious and wide-awake, he

is constant and active in every act and every movement that happens in nature and humanity. Mighty powerful is he, friend of the pious, and the very stroke of death for the selfish uncreators and violators of yajna.

या विश्वस्य जगतः पाणतस्पतिया ब्रह्मण पथमा गा अविन्दत। इन्दा या दस्यूँरधराँ अवातिरन मरुत्वन्तं सख्याय हवामह॥ ५॥

5. *Yo viśvasya jagataḥ prāṇataspatiryo brahmaṇe prathamo gā avindat. Indro yo dasyūṅradharāṅ avātiran marutvantaṁ sakhyāya havāmahe.*

Indra is the lord ruler, controller and sustainer of all the moving and breathing universe. He is the first, creator manifestive in expanding space who created the mind and senses and the moving earths for the living creatures. He is the lord of law and justice who throws down the wicked to the darkest caverns. We invoke and pray to Indra, lord of Maruts, for our protection and support as his dear ones and friends.

यः शूरेभिर्हव्या यश्च भीरुभिर्या धावद्भिर्हूयत यश्च जिग्युभिः। इन्द्रं यं विश्वा भुवनाभि संन्दधुमरुत्वन्तं सख्याय हवामह॥ ६॥

6. *Yaḥ śūrebhirhavyo yaśca bhīrubhiryo dhyāvadbhirhūyate yaśca jigyubhiḥ. Indraṁ yaṁ viśvā bhuvanābhi saṁdadhur-marutvantaṁ sakhyāya havāmahe.*

Indra is invoked and worshipped by the brave, and he is called upon by the timid as well as by the fearless, and he is called upon by the victors as well us by those who flee. Him, all people and worlds in

existence hold at the centre of their being. That Indra, lord of Maruts, we invoke for support, sustenance and friendship.

रुदाणामति प्रदिशा विच क्षणा रुद्रभिर्याषा तनुत पृथु जयः।
इन्द्रं मनीषा अभ्यर्चति श्रुतं मरुत्वन्तं सख्याय हवामहे॥ ७॥

7. *Rudrāṇāmeti pradiśā vicakṣaṇo rudrebhiryoṣā tanute pṛthu jrayaḥ. Indraṁ manīṣā abhyarcati śrutaṁ marutvantaṁ sakhyāya havāmahe.*

Lord of intelligence, Indra, acts by the paths of Rudras, that is, Maruts, powers of law and dispensation and the process of formation and reformation. With the Rudras, waves of Maruts' energy, the dawn expands the lights of the day. Intelligence and mind invoke the famous powers of Indra, waves of Maruts, as they act in thought. That Indra, lord of the Maruts' motion and energy in space, we invoke for support as divine friend and benefactor for progress and prosperity.

यद वा मरुत्वः परम सधस्थ यद्वावम वृजन मादयासे।
अत आ याह्यध्वरं ना अच्छा त्वाया हविश्चकृमा सत्यराधः॥ ८॥

8. *Yad vā marutvaḥ parame sadhasthe yad vāvame vṛjane mādayāse. Ata ā yāhyadhvaraṁ no acchā tvāyā haviścakṛmā saytarādhaḥ.*

Indra, lord of Maruts, tempestuous dynamics of divine energy, whether you are in the highest heaven of creation or at the lowest plane of space, there you rejoice and create joy for the play of life. Lord of light and the power of joy, come to our yajna of the will to live, and come well, happy and rejoicing. We are your own, lord

of real wealth of success and giver of bliss. We are ready with holy and fragrant yajnic havi.

त्वायन्द्र सामं सुषुमा सुद ा त्वाया हविश्चकृमा बह्मवाहः। अधा नियुत्वः सगणा मरुद्भिरस्मिन यज्ञ बर्हिषि मादयस्व॥ ९॥

9. *Tvāyendra somaṁ suṣumā sudakṣa tvāyā haviścakṛmā brahmavāhaḥ. Adhā niyutvaḥ saganṇo marudbhirasmin yajñe barhiṣi mādayasva.*

Gracious lord of versatile power, Indra, with you let us distil the soma of life's joy and knowledge. Divine harbinger of universal wealth, let us create the means and materials of yajnic living with you. And then, lord of all-competence, allies and equipment, come with the Maruts, lightning carriers of fragrance, join, enjoy, and bless us on the holy seats of grass in the yajna.

मादयस्व हरिभिय त इन्द्र वि ष्यस्व शिप्र वि सृजस्व धनं। आ त्वा सुशिप्र हरया वहन्तूशन हव्यानि प्रति ना जुषस्व॥ १०॥

10. *Mādayasva haribhirye ta indra vi ṣyasva śipre vi sṛjasva dhene. Ā tvā suśipra harayo vahantūśan havyāni prati no juṣasva.*

Indra, lord of light, power and joy, come by the lights of the dawn, they are yours. Find the heaven and earth of freedom and open the flood-gates of song and joy. Lord of noble helmet, let your horses of the speed of lightning transport you hither. Come to us and, in a mood of love and ecstasy, celebrate and bless our gifts of action and homage in our yajna of life.

म॒रुत्स्तो॑त्रस्य वृ॒जन॑स्य गो॒पा व॒यमि॑न्द्रे॑ण सनुयाम॒ वाज॑म।
त गो॑ मि॒त्रा वरु॑णा मामहन्ता॒मदि॑तिः सिन्धुः पृथि॒वी उ॒त द्याः॥ ११॥

11. *Marutstotrasya vṛjanasya gopā vayamindreṇa sanuyāma vājam. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

We are watchmen of the land of freedom and joy. We are singers of the song of Maruts in honour of Indra. May we, we pray, achieve success in our mission by the grace of Indra. May Mitra, universal friend, Varuna, our choice lord of justice and dispensation, the sun and moon, congregations of the learned, the rolling seas and flowing rivers, mother earth and generous skies, and the bright heavens help us in that yajnic mission.

Mandala 1/Sukta 102

Indra Devata, Angirasa Kutsa Rshi

इ॒मां त॒ धिय॑ं प भ॑र म॒हा म॒हीम॒स्य स्तो॒त्र धि॒षणा॒ यत्त॑ आन॒ज। तमु॑त्स॒व च॑ पस॒व च॑ सासह॒मिन्दं॒ द॒वास॒ः शव॑सामद॒ ानु॑॥ १॥

1. *Imāṁ te dhiyaṁ pra bhare maho mahīmasya stotre dhiṣaṇā yat ta ānaje. Tamutsave ca prasave ca sāsahimindraṁ devāsaḥ śavasāma-dannanu.*

I hold on to this great and adorable knowledge and wisdom of yours, Indra, which, loud and bold, is revealed in this divine song of yours in praise. That mighty lord Indra of valour and courage, the noblest leaders and teachers of humanity celebrate with all their might and wisdom in all yajnic projects for the expansion and elevation of human life and culture. In

consequence, they too enjoy themselves and feel blest.

अस्य श्रवा नद्यः सप्त बिभ्रति द्यावा गामा पृथिवी दशतं वपुः। अस्म सूर्याचन्द्रमसाभिचक्षे श्रद्धे कमिन्द चरतो वितर्तुरम ॥ २ ॥

2. *Asya śravo nadyaḥ sapta bibhrati dyāvākṣāmā pṛthivī darśataṁ vapuḥ. Asme sūryācandramasābhicakṣe śraddhe kamindra carato vitarturam.*

The power and fame of this Indra, the seven rivers hold in their flow and reveal. Heaven and earth and the skies manifest his majestic form. The sun and the moon shine and move so that we may realise his glory, have faith, feel the joy of life and finally cross through the ocean of existence.

तं स्मा रथं मघवन पाव सातय जत्रं यं त अनुमदाम संगम। आजा न इन्द्र मनसा पुरुष्टुत त्वायद्भ्य मघवञ्छम यच्छ नः ॥ ३ ॥

3. *Taṁ smā rathaṁ maghavan prāva sātaye jaitraṁ yaṁ te anumadāma saṁgame. Ājā na indra manasā puruṣṭuta tvāyadbhyo maghavañ-charma yaccha naḥ.*

Maghavan, lord of power, wealth and victory, reveal and bring up that wondrous and victorious chariot of yours for our victory and success in battle which we celebrate in the contests of heroes. Invoked, praised and worshipped with our mind and soul for the battles of life, Indra, give us, who are your admirers, our part of wealth and comfort.

व॒यं ज॑यम॒ त्वया॑ यु॒जा वृत॑म॒स्माक॒मंश॒मुद॑वा॒ भर॑भर।
अ॒स्मभ्य॑मिन्द्र॒ वरि॑वः सु॒गं कृ॑धि॒ प श॒त्रूणां मघव॒न वृष्ण्या॑
रुज ॥ ४ ॥

4. *Vayaṁ jayema tvayā yujā vṛtamasmākamaṁśa-mudavā bharebhare. Asmabhyamindra varivaḥ sugaṁ kṛdhi pra śatrūṇāṁ maghavan vṛṣṇyā ruja.*

Indra, let us win the prizes of life with your help. In every battle and in every contest, keep our selected part and our deserved prize safe. Indra, lord of wealth and power, let the treasures of life be reachable and make the way to them straight and simple. Lord of power and force, break down the storms of enemy power for us.

नाना॒ हि त्वा॒ हव॑माना॒ जना॑ इ॒म धना॑नां धत॒रव॑सा विप॒न्यव॑: ।
अ॒स्माक॑ं स्मा॒ रथ॒मा ति॑ष्ठ सा॒तय॒ जत्रं॑ हीन्द्र॒ निभृ॑तं
मन॒स्तव॑ ॥ ५ ॥

5. *Nānā hi tvā havamānā janā ime dhanānāṁ dhartaravasā vipanyavaḥ. Asmākaṁ smā rathamā tiṣtha sātaye jaitraṁ hīndra nibhṛtaṁ manastava.*

Indra, lord controller and treasurer of the wealth of the nation, many people are there, your admirers and worshippers, who invoke you and call upon you with means of security and protection. Be seated in our chariot which is unbreakable and victorious and in which your mind would be cool, collected and at peace, and come to assign our share of rights and duties and to dispense our part of endeavour and prize.

गा॒जिता॑ बा॒हू अमि॑तकतुः सि॒मः कम॑न्कमच्छ॒तमू॑तिः
खजंक॒रः । अ॒क॒ल्प इ॒न्द्रः पति॒मान॒माज॒साथा॒ जना॒ वि ह्व॑यन्त
सिषा॒सव॑: ॥ ६ ॥

6. *Gojitā bāhū amitakratuḥ simaḥ karman karmañ-chatamūtiḥ khajaṅkaraḥ. Akalpa indraḥ pratimānamojasāthā janā vi hvayante siṣāsavaḥ.*

Strong armed victor of lands, immensely intelligent, tactical fighter and winner, protector and defender in a hundred ways in every battle, heroic warrior, strongest of the strong, match for the matchless with his might and power, such is Indra, lord ruler of the world. Him, the men of admiration invoke for company and protection.

उत्त शतान्मघव न्नुच्च भूयस उत्सहस्रादिरिच कृष्टिषु श्रवः। अमात्रं त्वा धिषणा तित्विष मह्यधा वृत्राणि जिघ्नस पुरन्दर ॥ ७ ॥

7. *Ut te śatānmaghavannucca bhūyasa ut sahasrād ririce kṛṣṭiṣu śravaḥ. Amātraṁ tvā dhiṣaṇā titviṣe mahyadhā vṛtrāṇi jighnase purandara.*

Indra, lord of might and power, more than hundred, more than most, more than thousand exceeds your fame and power among the people. Great is your intelligence and action and noble is your voice which makes you shine immensely more than brilliant. And then you break the clouds of rain for the showers and rout the strongholds of the hoarders.

त्रिविष्टिधातु पतिमानमाजसस्तिस्त्रा भूमीनृपत त्रीणि राचना। अतीदं विश्वं भुवनं ववक्षिथाशत्रुरिन्द जनुषा सनादसि ॥ ८ ॥

8. *Triviṣṭidhātu pratimānamojasastisro bhūmīrnṛ-pate trīṇi rocanā. Atīdaṁ viśvaṁ bhuvanaṁ vavakṣithāśatrurindra januṣā sanādasi.*

Indra, Nrpati, lord of the people and ruler of the

world, in you, threefold is the existence of elements such as earth, water, fire, air and space, of the order of matter, motion and mind (sattva, rajas and tamas). You are the measure of omnipotence. Three are the regions of space, heaven, sky and earth. Three are the orders of heat and light, vaishvanara fire in earth, taijasa electric energy in the sky and Aditya light in heaven. O lord, Indra, you transcend this entire universe, and by nature since eternity you are without an enemy, contrariety and contradiction.

त्वां द्रवषु पथमं हवामह त्वं बभूथ पृतनासु सासहिः।
समं नः कारुमुपमन्युमुद्भिदमिन्दः कृणातु पसव रथं
पुरः॥ ९॥

9. *Tvāṁ deveṣu prathamaṁ havāmahe tvaṁ babhūtha pṛtanāsu sāsahiḥ. Semaṁ naḥ kārumupamanyum udbhidam indraḥ kṛṇotu prasave rathaṁ puraḥ.*

Indra, lord ruler of the universe, first and highest among devas, divinities of nature and humanity, greater than your own attributes, we invoke you, pray to you, and worship you. In the battles of the elements and conflicts of humanity, you are the unmoved victor. Lord Indra as you are, in our yajna of life for progress and prosperity, we pray, advance our chariot made of earthly materials to the front and raise our technologist maker and respected worker close at hand among us to high status.

त्वं जिगथ न धना रुराधिथाभ्वाजा मघवन्महत्सु च।
त्वामुगमवस सं शिशीमस्यथा न इन्द हवनषु चादय॥ १०॥

10. *Tvaṁ jigetha na dhanā rurodhithārbheṣvājā maghavan mahatsu ca. Tvām ugram avase saṁ śiśīmasyathā na indra havaneṣu codaya.*

Indra, lord ruler of the wealth and power of the world, you win the battles great and small, and stall not the growth of wealth. In all the battles great and small, we invoke you, lord of power and passion, for protection and advancement, deplete the enemies and glorify you. Then, lord, inspire us in our yajnic programmes for joint progress and universal prosperity.

विश्वाहन्दा अधिवक्ता ना अस्त्वपरिह्वृताः सनुयाम वाजम। त ा मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ ११ ॥

11. *Viśvāhendro adhivaktā no astvaparihvṛtāḥ sanuyāma vājam. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Indra, lord of light and power, universal destroyer, creator and preserver, be our teacher and supreme speaker for all time. And may we, obedient and protected, straight and simple, offer him homage, support and perfect service. We pray, may Mitra and Varuna, sun and shower, Aditi, saints and skies, Sindhu, rolling seas and rippling rivers, the earth and heaven protect and promote this holy programme of ours.

Mandala 1/Sukta 103

Indra Devata, Angirasa Kutsa Rshi

तत्त इन्दियं परमं परा चरधारयन्त कवयः पुरदम ।
ामदमन्यद्दिव्य१न्यदस्य समी पृच्यत समनव कतुः ॥ १ ॥

1. *Tat ta indriyaṁ paramaṁ parācairadhārayanta kavayaḥ puredam. Kṣamedamanyad divyanyadasya samī pṛcyate samaneva ketuḥ.*

That glory of yours, lord, which is supreme and eternal, which is essential, subtle and mysterious, and this which is actual and existential, the poets of vision and imagination realise by its manifestations. Of this glory of Indra, this which is on earth is one and distinct, and the other which is in heaven is distinct and another. The two mingle in form and mature as one just as two parties meet in the assembly, each with its identity, and become one community.

स धारयत्पृथिवीं पपथच्च वजेण हत्वा निरपः ससज ।
अह राहिमभिनदाहिणं व्यहन्व्यंसं मघवा शचीभिः ॥ २ ॥

2. *Sa dhārayat pṛthivīṁ paprathacca vajreṇa hatvā nirapaḥ sasarja. Ahannahim abhinad rauhiṇaṁ vyahan vyaṁsaṁ maghavā śacībhiḥ.*

Indra, lord of light and power, like the sun, with his actions, i.e., waves of gravitation, holds the earth and manifests its vast expanse. Striking the electric thunderbolt of his energy, he constantly creates the waters of space. He breaks the cloud formed in the Rohini constellation, striking over its shoulders and releases the showers of rain on earth.

स जातूभर्मा श्रद्दधान ओजः पुरो विभिन्द ाचरद्वि दासीः ।
विद्वान्वजिन्दस्यव हतिमस्या र्यं सहा वधया द्युम्नमिन्द ॥ ३ ॥

3. *Sa jātūbharmā śraddadhāna ojaḥ puro vibhindannacarad vi dāsīḥ. Vidvān vajrin dasyave hetimasya''ryaṁ saho vardhayā dyumnamindra.*

Indra, lord of knowledge and wielder of the thunderbolt, sustainer of all that is born, faithful and valorous, routing the strongholds of evil, roams around. Heroic Indra, having struck the thunderbolt on the wicked, develops wealth and valour for the noble ones.

तदू॒चुष॒ मानु॑ष॒मा युगा॑नि॒ की॒तन्यं॑ म॒घवा॒ नाम॒ बिभ॑त ।
उ॒प॒प्र॒यन्द॑स्यु॒हत्या॑य व॒ज्री यद्ध॑ सू॒नुः श्रव॑स॒ नाम॑ दधे ॥ ४ ॥

4. *Tadūcuṣe mānuṣemā yugāni kīrtenyaṁ maghavā nāma bibhrat. Upaprayan dasyuhat-yāya vajrī yaddha sūnuḥ śravase nāma dadhe.*

Surely that honour and fame for actions, the lord of power and wealth, Indra, maintains for the admirers for ages of human memory, which he, wielder of the thunderbolt, of omnipotence, achieves in action for the sake of wealth and fame while he advances for the destruction of the evil and the wicked.

तदस्य॒दं पश्यता॒ भूरि॑ पु॒ष्टं श्रदिन्द्र॑स्य धत्तन वी॒र्या॑य ।
स गा अ॑विन्द॒त्सा अ॑विन्द॒दश्वा॒न्त्स आष॑धी॒ः सा अ॒पः स वना॑नि ॥ ५ ॥

5. *Tadasyedaṁ paśyatā bhuri puṣṭaṁ śradindrasya dhattana vīryāya. Sa gā avindat so avindadaśvān tsa oṣadhīḥ so apaḥ sa vanāni.*

Watch the mighty action, this great achievement of this lord Indra and take it on with conviction for the attainment of honour, fame and valour. He develops lands and cows. He acquires horses and develops modes of transport and communication. He develops herbs and trees, creates waters and develops water resources, and he creates all kinds of wealth and expands the forests.

भूरिकर्मणे वृषभाय वृष्णे सत्यशुष्माय सुनवाम सोमम।
य आदृत्या परिपन्थीव शूरा यज्वना विभजन्नेति वेदः ॥ ६ ॥

6. *Bhūrikarmaṇe vṛṣabhāya vṛṣṇe satyaśuṣmāya sunavāma somam. Ya ādṛtyā paripanthīva śūro'-yajvano vibhajanneti vedaḥ.*

We create wealth and distil the soma-joy of life for Indra, lord of abundant action, brave, generous and truly brilliant. Heroic and fearless, he respects the wise and, like a detective, uncovers the black money of the hoarders, shares it with the community and moves on.

तदिन्द्र प्रवे वीर्यं चकर्थ यत्ससन्तं वज्रेणाबोधयो हिम।
अनु त्वा पत्नीर्हृषितं वयश्च विश्वे देवासो अमदन्ननु त्वा ॥ ७ ॥

7. *Tadindra preva vīryaṁ cakartha yat sasantaṁ vajreṇābodhayo'him. Anu tvā patnīrhṛṣitaṁ vayaśca viśve devāso amadannanu tvā.*

Indra, joyous hero, you show your prowess then when you take on the sleeping cloud with the thunderbolt. And then the house-wives, the wise seniors, and all the noble pious people rejoice with you.

शुष्णं पिप्रुं कुयवं वृत्रमिन्द्र यदावधीर्वि पुरः शम्बरस्य।
त नो मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ८ ॥

8. *Śuṣṇaṁ pipruṁ kuyavaṁ vṛtramindra yadāva-dhīrvi puraḥ śambarasya. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra, when you break down Vrtra, the mighty cloud which can raise green fields of barley and create

prosperity for the farmers, and when you shatter the deep caverns of Shambara, the dark cloud pregnant with vapour as if destroying the formidable forts of an enemy, then Mitra, the sun, Varuna, the oceans, Aditi, the sky, the rivers, the earth and heaven rise and inspire us with reverence and faith.

Mandala 1/Sukta 104

Indra Devata, Angirasa Kutsa Rshi

यानिꣳष्ट इन्द नि॒षदꣳ॑ अकारि॒ तमा नि षी॑द स्वा॒ना नावा॑। वि॒मुच्या॒ वया॑ व॒सायाश्वा॑न्दा॒षा वस्ता॒ वही॑यसः पपि॒त्व॥ १॥

1. *Yoniṣṭa indra niṣade akāri tamā ni ṣīda svāno nārvā. Vimucyā vayo'vasāyāśvān doṣā vastorvahīyasaḥ prapitve.*

Indra, this seat of high office is prepared and reserved for you. Come, take it, rejoicing as a victorious knight of horse. Come post-haste to join for refreshments and holy food, leaving behind the birds, horses and the celestial carriers of the night and day.

आ त्य नर॒ इन्दꣳ॑मू॒तय॑ गृ॒णू चि॒त्तान्त्स॒द्या अध्व॑ना जगम्यात। द्र॒वासा॑ म॒न्युं दास॑स्य शचम्न॒न्त न॒ आ व॑ न्त्सुवि॒ताय॒ वर्ण॑म॥ २॥

2. *O tye nara indramūtaye gurnū cit tān tsadyo adhvano jagamyāt. Devāso manyuṁ dāsasya ścamnan te na ā vakṣan tsuvitāya varṇam.*

Those people who approach Indra for protection and pray for advancement, he leads, all of them, by the right path at once and always. May the devas, noblest

powers of nature and humanity, allaying the passion and fear of the demon of opposition, open the path of progress and bless us with inspiration and guidance for onward movement and protection.

अव॒ त्मना॑ भरत॒ केत॑वदा॒ अव॒ त्मना॑ भरत॒ फेन॑मुदन। ॣीरण॑ स्नात॒ः कुय॑वस्य॒ याष॑ह॒त त स्या॑तां पव॒ण शिफा॑याः ॥ ३ ॥

3. *Ava tmanā bharate ketavedā ava tmanā bharate phenamudan. Kṣīreṇa snātaḥ kuyavasya yoṣe hate te syātāṁ pravaṇe śiphāyāḥ.*

The clever financier carries away the wealth of others for his heart's desire. He syphons away the nation's wealth down to the scum with a passion and wallows in the milky waters of his bath. But bathed and anointed with milk, like the rival mistresses of a swindler both dying of violent jealousy, he would drown in the whirlpool of the flood of his own creation.

यु॒याप॒ नाभि॒रुप॑रस्या॒याः प पूर्वा॑भिस्तिरत॒ राष्ट्रि॒ः शूर॑ः।
अ॒ञ्ज॒सी कु॑लि॒शी वी॒रप॑त्नी॒ पया॑ हिन्वा॒ना उ॒दभि॑भरन्त ॥ ४ ॥

4. *Yuyopa nābhiruparasyāyoḥ pra pūrvābhistirate rāṣṭi śūraḥ. Añjasī kuliśī vīrapatnī payo hinvānā udabhirbharante.*

The life-string of the people's energy, like the centre of the waters of the cloud, is implicit and hidden. And just as the sun breaks open the energy of the cloud with its rays and shines, so does Indra, the ruler, with the people themselves, release that energy and shines as a hero. And then, just as the straight and rapid, brilliant rivers fed by the heroic Indra, collecting streams of water, full to over flowing, move on, so the people,

dynamic and brilliant, protected and guided by the heroic ruler, grow to their full capacity and, creating and collecting wealth and power, move on their way.

पति॒ यत्स्या नीथाद॑र्शि॒ दस्य्रा॑राका॒ नाच्छा॒ सद॑नं जान॒ती गा॑त। अध॑ स्मा ना मघवञ्चकृतादिन्मा ना॑ म॒घव॑न् निष्ष॒पी परा॑ दाः॥ ५॥

5. *Prati yat syā nīthādarśi dasyoroko nācchā sadanaṁ jānatī gāt. Adha smā no maghavañcarkṛtādinmā no magheva niṣṣapī parā dāḥ.*

Seen is the path, the people know: like the one to the house of the robber and that which leads to the house of the good in full knowledge. Indra, lord of wealth and power, take us not away from the path of good action, throw us not away like the wealth of a wastour.

स त्वं न॑ इन्द्र॒ सूर्य॒ सा अ॒प्स्व॑नागा॒स्त्व आ भ॑ज जीवशं॒से। मान्तरां॒ भुज॒मा रीं॑रिषा न॒ः श्रद्धि॑तं त महत इ॑न्द्रि॒याय॑॥ ६॥

6. *Sa tvaṁ na indra sūrye so apsvanāgāstva ā bhaja jīvaśaṁse. Māntarāṁ bhujamā rīriṣo naḥ śraddhitaṁ te mahata indriyāya.*

Indra, lord ruler of light and power, give us the brilliance of the sun. Give us the coolness and plenty of waters. Establish us firmly in sinlessness for a full life of joy. Pray do not hurt our people, they are worthy of protection. We are dedicated in faith to you for the sake of wealth and prosperity.

अधा॑ मन्य॒ श्रत्त॑ अस्मा अधायि॒ वृषा॑ चादस्व महत॒ धना॑य। मा न॒ा अकृ॑त पुरुहूत॒ याना॒विन्द्र॒ ाुध्यं॒द्भ्य॒ वय॑ आसु॒तिं दा॑ः॥ ७॥

7. *Adhā manye śrat te asmā adhāyi vṛṣā codasva mahate dhanāya. Mā no akṛte puruhūta yonā-vindra kṣudhyadbhyo vaya āsutiṁ dāḥ.*

And I believe in you. We have reposed full faith in you for this life of joy. Great lord of strength and generosity, inspire us to achieve great wealth and honour. Honoured and invoked by many, O lord, do not deliver us, our life and descendants, unto an ignoble state of existence. Indra, provide ample food and soma drink for the hungry and thirsty.

मा नो॑ वधीरिन्द्र॒ मा परा॑ दा॒ मा नः॑ प्रि॒या भाज॑नानि॒ प मो॑षीः। आ॒ण्डा मा नो॑ मघवञ्छक्र॒ निभ॒न्मा न॒ः पात्रा॑ भेत्स॒हजा॑नुषाणि॥ ८॥

8. *Mā no vadhīrindra mā parā dā mā naḥ priyā bhojanāni pra moṣīḥ. Āṇḍā mā no maghavañ-chakra nirbhenmā naḥ pātrā bhet sahajānuṣāṇi.*

Indra, destroy us not, deliver us not unto aliens. Deprive us not of our cherished dreams and desires. Lord of great action and power, wealth and honour, destroy not the future in the womb. Neglect not those who deserve, let them not be lost in oblivion. Alienate not our brethren, descendents and traditions.

अ॒वाङ॒हि सोम॑कामं॒ त्वाहु॒र॒यं सु॒तस्तस्य॑ पिबा॒ मदा॑य।
उ॒रु॒व्यचा॑ ज॒ठर॒ आ वृ॑षस्व पि॒तेव॑ नः शृणुहि हू॒यमा॑नः॥ ९॥

9. *Arvāṅehi somakāmaṁ tvāhurayaṁ sutastasya pibā madāya. Uruvyacā jaṭhara ā vṛṣasva piteva naḥ śṛṇuhi hūyamānaḥ.*

Indra, come right here and now. They say you love soma. Distilled is the soma of life's joy, drink of it

to your fill for the bliss of life. Lord of great honour and universal reverence, invoked by all with love in faith, listen to our prayers as a father and shower the rains of bliss.

Mandala 1/Sukta 105

Vishvedeva Devata, Trita Aptya or Angirasa Kutsa Rshi

चन्द्रमा अप्स्वॅन्तरा सुपर्ण धावत दिवि। न व हिरण्य-
नमयः पदं विन्दन्ति विद्युत वित्तं म अस्य रोदसी ॥ १ ॥

1. *Candramā apsvantarā suparṇo dhāvate divi. Na vo hiraṇyanemayaḥ padaṁ vindanti vidyuto vittaṁ me asya rodasī.*

The moon glides in the middle regions of Antariksha in the midst of waters and pranic energies. So does the sun of wondrous rays run fast in the heaven of light. But the golden-rimmed flashes of lightning reveal themselves not to your state of consciousness. May the heaven and earth know the secret of this mystery and reveal it to men, the ruler and the people.

अथमिद्वा उ अथिन आ जाया युवत पतिम। तुञ्जात वृष्ण्यं
पयः परिदाय रसं दुह वित्तं म अस्य रोदसी ॥ २ ॥

2. *Arthamid vā u arthina ā jāyā yuvate patim. Tuñjāte vṛṣṇyaṁ payaḥ paridāya rasaṁ duhe vittaṁ me asya rodasī.*

Those who love things of value get the thing they cherish just as a wife fascinates her husband she loves. They vitalise the fluent waters of life, distil the soma of ecstasy and giving themselves up to the spirit of life, taste the nectar of existence. O heaven and earth, know the secret of this mystery of love and life and

reveal it for me.

म षु दे॑वा अ॒दः स्व१॑रव॑ पादि दि॒वस्परि॑। मा स॒म्यस्य॑ शं॒भुव॒: शून॑ भूम॒ कदा॑ च॒न वि॒त्तं म॑ अ॒स्य र॒॑दसी॥ ३॥

3. *Mo ṣu devā adaḥ svarava pādi divaspari. Mā somyasya śaṁbhuvaḥ śūne bhūma kadā cana vittaṁ me asya rodasī.*

O divinities of life and nature, may that ecstasy and bliss of our life never fall below the top of heaven. May we never suffer frustration in vacuum of the peace and joy of the soma of existence. Heaven and earth, know the secret and mystery of living in the state of bliss and reveal it to me for all, the ruler as well as the ruled.

य॒ज्ञं पृ॒॑च्छाम्य॒वमं स तद दू॒त वि व॒॑चति। क्व॑ ऋ॒तं पू॒र्व्यं ग॒तं कस्तद्बि॑भर्ति नू॒तन वि॒त्तं म॑ अ॒स्य र॒॑दसी॥ ४॥

4. *Yajñaṁ pṛcchāmyavamaṁ sa tad dūto vi vocati. Kva ṛtaṁ pūrvyaṁ gataṁ kastad bibharti nūtano vittaṁ me asya rodasī.*

Lord of knowledge, you are the harbinger of truth and the message of Divinity. I ask you of that supreme yajna of life's protection and promotion which sustains existence. Where is that eternal water and law of life hidden or gone? Who at the present time observes that same ancient and eternal yajna and law of life, and how? May the heaven and earth know and reveal the truth for us.

अ॒मी य दे॑वा॒: स्थन॑ त्रिष्वा र॒॑चन दि॒वः। कद्व ऋ॒तं कदनृ॑तं क्व॑ प॒त्रा व॒ आहु॑ति॒वित्तं म॑ अ॒स्य र॒॑दसी॥ ५॥

5. *Amī ye devāḥ sthana triṣvā rocane divaḥ. Kad va ṛtaṁ kadanṛtaṁ kva pratnā va āhutirvittaṁ me asya rodasī.*

O lords of knowledge, who or what are those divine powers of existence abiding in the light of heaven by their name, identity and state of being in the three regions of the universe? Where is the law of cosmic dynamics of evolution? What is truth and what is untruth? What is eternal and constant? What is existential and mutable? What was the first mutation of Prakrti in the cosmic yajna? What is going to be the last and closing oblation in the cosmic vedi? May the heaven and earth know and reveal it for us.

कद्व ऋतस्य धर्णसि कद्वरुणस्य च ।णम। कदयम्णा महस्पथाति कामम दूढ्या वित्तं म अस्य रादसी ॥ ६ ॥

6. *Kad va ṛtasya dharṇasi kad varuṇasya cakṣaṇam. Kadaryamṇo mahaspathāti krāmema dhūḍhyo vittaṁ me asya rodasī.*

O divinities of existence, what and where is the ultimate cause of the original life and law, what is that omnipotence? What and where is that omniscient all-seeing eye that watches the created forms and their karmic movement? What and where is that awful path of the great sun by which we may comprehend and cross the challenges of existence? May the heaven and earth know of this and reveal the knowledge to me.

अहं सा अस्मि यः पुरा सुत वदामि कानि चित। तं मा व्यन्त्याध्याꣳ३ वृका न तृष्णजं मृगं वित्तं म अस्य रादसी ॥ ७ ॥

7. *Ahaṁ so asmi yaḥ purā sute vadāmi kāni cit. Taṁ mā vyantyādhyo vṛko na tṛṣṇajaṁ mṛgaṁ vittaṁ me asya rodasī.*

I am the same who chant some songs of Vedic adoration at the dawn of the cosmic yajna of the Divine. And yet the loves and cares of existence overwhelm me as a wolf pounces upon a deer thirsting for life and existence. What is this mystery? May the heaven and earth know and reveal it to me!

सं मा॑ तपन्त्य॒भित॑ः स॒पत्नी॑रिव॒ पर्शवः। मूषा॒ न शि॒श्ना व्य॑दन्ति मा॒ध्य॑ः स्ता॒तारं त शतक्रता वि॒त्तं म॑ अ॒स्य रो॑दसी॥ ८॥

8. *Saṁ mā tapantyabhitaḥ sapatnīriva parśavaḥ. Mūṣo na śiśnā vyadanti mādhyaḥ stotāraṁ te śatakrato vittaṁ me asya rodasī.*

The knives and sickles of life all round cut into my vitals as rival mistresses consume the lover's heart and soul. Just as mice eat up the warp and woof of cloth in the making, so do the cares of life eat away the original wealth of me who am, in reality, your admirer and worshipper, O Lord of a hundred yajnas of the universe. What is this mystery? Let heaven and earth reveal it to me.

अ॒मी य स॒प्त र॒श्मय॒स्तत्रा॑ म॒ नाभि॒रात॑ता। त्रि॒तस्तद्वे॑दा॒प्त्य॑ः स जा॑मि॒त्वाय॑ रभति वि॒त्तं म॑ अ॒स्य रो॑दसी॥ ९॥

9. *Amī ye sapta raśmayastatrā me nābhirātatā. Tritastad vedāptyaḥ sa jāmitvāya rebhati vittaṁ me asya rodasī.*

As far as the rainbow lights of the universe

radiate, as far as the five elements, Ahankara, mind-matter complex and Mahan, first mutation of Prakrti expand, as far as the five pranas, mind and intellect energise life, that far exists the sphere of my life's centre-hold. The self-realised soul who knows the time past, present and future upon the instant knows that and proclaims for the realisation of universal brotherhood of souls. May the heaven and earth know and reveal the secret of this universal brotherhood for me.

अमी य पञ्च॒ ाण॒ मध्य॑ तस्थुम॒ह दि॒वः । द॒व॒त्रा नु प॒वाच्यं सधीची॒ना नि वा॑वृतुवि॒त्तं म॑ अ॒स्य र॑दसी ॥ १० ॥

10. *Amī ye pañcokṣaṇo madhye tasthurmaho divaḥ. Devatrā nu pravācyaṁ sadhrīcīnā ni vāvṛturvittaṁ me asya rodasī.*

There they are, five generous founts of energy, water and joy which abide in the great heavens, they being fire, wind, vapours of water, electricity and the sun. They are simultaneous, coexistent and worthy of being researched, analysed and explained by and to the noblest of generous scholars. May the heaven and earth know this mystery of nature and reveal it to me.

सुप॒र्णा एत॒ आ॑सत॒ मध्य॑ आ॒रोध॑न दि॒वः । त स॑धन्ति प॒था वृ॒कं त॑र॒न्तं य॒ह्वतीॅ॒रा॒पो वि॒त्तं म॑ अ॒स्य रा॑दसी ॥ ११ ॥

11. *Suparṇā eta āsate madhya ārodhane divaḥ. Te sedhanti patho vṛkaṁ tarantaṁ yahvarīrapo vittaṁ me asya rodasī.*

The waves of solar energy abide in the midst of the sun's gravity. They being most potent regulate the paths and velocities of electricity and the formation and

movement of waters. May the heaven and earth know this mystery and reveal it to me.

नव्यं॒ तदु॒क्थ्यं॑ हि॒तं दवा॑सः सुपवाच॒नम। ऋ॒तम॑र्षन्ति सिन्ध॑वः स॒त्यं ता॑ताऩ॒ सूया॑ वि॒त्तं म॑ अ॒स्य रा॑दसी॥ १२॥

12. *Navyaṁ tadukthyaṁ hitaṁ devāsaḥ supravācanam. Ṛtamarṣanti sindhavaḥ satyaṁ tātāna sūryo vittaṁ me asya rodasī.*

O men of knowledge and generosity, this new, laudable, sacred, useful and secret principle of nature's truth and law of physical evolution is worthy of study, discussion and development. The rivers flow and the sea rolls the waters while the sun creates and expands the vapours and again sucks up the vapours. This mysterious cycle may the heaven and earth know and reveal to us.

अग्न॒ तव॒ त्यदु॒क्थ्यं॑ द॒वष्व॒स्त्याप्य॑म। स नः॑ स॒त्ता म॑नु॒ष्वदा द॒वान्यं॑ा॑ वि॒दुष्ट॑र॒ वि॒त्तं म॑ अ॒स्य र॑दसी॥ १३॥

13. *Agne tava tyadukthyaṁ deveṣvastyāpyam. Sa naḥ satto manuṣvadā devān yakṣi viduṣṭaro vittaṁ me asya rodasī.*

Agni, scholar of heat and vitality, that laudable knowledge of yours is worthy of confirmation with reference to the presence of vitality in various forms of nature. Scholar of eminence, come as a participant in yajna, study those forms of nature, cooperate with other scholars, and may the heaven and earth know the mysteries of nature and reveal the same to you and me.

स॒त्त ह ता॑ मनु॒ष्वदा द॒वाँ अच्छा॑ वि॒दुष्ट॑रः। अ॒ग्निर्ह॒व्या सु॑षूदति द॒वा द॒वषु॒ मधि॑रा वि॒त्तं म॑ अ॒स्य रा॑दसी॥ १४॥

14. *Satto hotā manuṣvadā devāň acchā viduṣṭaraḥ. Agnirhavyā suṣūdati devo deveṣu medhiro vittaṁ me asya rodasī.*

Scholar of eminence, researcher in the yajna of science, come as a participant in yajna. Specialist of natural sciences, adorable you are among scholars. Agni is the vital power that creates, matures and gives the materials for the yajna of humanity. May the heaven and earth know the mysteries of vital fire and reveal the same to you and me.

ब्रह्मा॑ कृणाति॒ वरु॑णा गातु॒विदं॒ तमी॑महे। व्यू॑र्णाति॒ हृ॒दा म॒तिं नव्या॑ जायतामृ॒तं वि॒त्तं मे॑ अ॒स्य रो॑दसी ॥ १५ ॥

15. *Brahmā kṛṇoti varuṇo gātuvidaṁ tamīmahe. Vyūrṇoti hṛdā matiṁ navyo jāyatāmṛtaṁ vittaṁ me asya rodasī.*

Brahma, lord supreme, creates, Varuna, lord of love and justice, reveals the knowledge and shapes the man of knowledge who knows the ways of nature and the ways of the world. We pray to the lord supreme, we request the man of knowledge. He removes the veil of ignorance with his heart of love and refines our intelligence. We pray may new and newer facts of nature and divine law arise. May heaven and earth know and reveal the knowledge to us.

अ॒सा यः पन्था॑ आदि॒त्या दि॒वि प॒वाच्यं॑ कृ॒तः। न स दे॑वा अति॒क्रम॒ तं म॑तासा॒ न प॑श्यथ वि॒त्तं मे॑ अ॒स्य रो॑दसी ॥ १६ ॥

16. *Asau yaḥ panthā ādityo divi pravācyaṁ kṛtaḥ. Na sa devā atikrame taṁ martāso na paśyatha vittaṁ me asya rodasī.*

That is the path which is blazing glorious as the sun in heaven, eternal and imperishable, created in the light of eternal knowledge, Veda, to be meditated on, spoken of and followed. Not even the greatest in nature or humanity can exceed or violate it. O mortal men and women, you do not see it. I pray, may the heaven and earth know and reveal it to you and me.

त्रितः कूप वंहिता दवान्हवत ऊतयं। तच्छुश्राव बृहस्पतिः कृण्व ंहूरणादुरु वित्तं मं अस्य रांदसी ॥ १७ ॥

17. *Tritaḥ kūpe'vahito devān havata ūtaye. Tacchuśrāva bṛhaspatiḥ kṛṇvannaṁhūraṇāduru vittaṁ me asya rodasī.*

Trita, the soul in possession of simultaneous vision of past, present and future time, having achieved efficiency in knowledge, action and prayer, withdrawn into the cave of the heart, or, even the soul fallen into disarray in all the three ways and deep in the well of desperation, calls upon the Lord for succour, protection and spiritual elevation. The Lord, Brhaspati, lord of the universe and universal voice, listens and creates a wide path of freedom from sin, despondency and limitations. May the heaven and earth know that path and reveal the words of prayer to me.

अरुणा मां सकृद वृकंः पथा यन्तं ददश हि। उज्जिहीत निचाय्या तष्टेव पृष्ट्यामयी वित्तं मं अस्य रांदसी ॥ १८ ॥

18. *Aruṇo mā sakṛd vṛkaḥ pathā yantaṁ dadarśa hi. Ujjihīte nicāyyā taṣṭeva pṛṣṭyāmayī vittaṁ me asya rodasī.*

The Lord of golden majesty, creator and

measurer of the months of time, giver of vision and bliss like the moon, watches the wayfarer going on the path of life created for humanity. And the person so observed, even a hunchback suffering the worst pains, is reshaped into form and, thanking the Lord, leaps and bounds on way to freedom in a state of perfect health. May the heaven and earth know that path and reveal the vision divine for me.

एनाङ्गूषणा वयमिन्द्रवन्ता भि ष्याम वृजन सववीराः। त ता मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ १९ ॥

19. *Enāṅgūṣeṇa vayamindravanto'bhi ṣyāma vṛjane sarvavīrāḥ. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Inspired by this song of divinity sung by the sage of eternal vision, let us all, children of Indra, be all ways great and strong and move forward by leaps and bounds. And may Mitra, the sun, Varuna, the moon, Aditi, the sky, the river and the sea, the earth and heaven strengthen our resolve and advance us on way to freedom and bliss.

Mandala 1/Sukta 106

Vishvedeva Devata, Angirasa Kutsa Rshi

इन्दं मित्रं वरुणमग्निमूतय मारुतं शधा अदितिं हवामह। रथं न दुगाद्वसवः सुदानवा विश्वस्मा ना अंहसा निष्पिपतन ॥ १ ॥

1. *Indraṁ mitraṁ varuṇamagnimūtaye mārutaṁ śardho aditiṁ havāmahe. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

For energy, power and protection, we invoke Indra, lord of power and natural energy, Mitra, pranic energy and universal friend, Varuna, noble scholar and power of will, Agni, fire, solar energy and lord of knowledge, troop and force of Maruts, power of the winds, Aditi, children of the earth, powers of nature and knowledge of the original cause of the physical world. May the Vasus, sustainers of life, generous and giving, save us from all sin and evil of the world and take us forward as a chariot over the difficult paths of earth, sea and sky.

त आदित्या आ गता सवतातय भूत देवा वृत्रतूयषु शंभुवः ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मा ो अंहसो निष्पिपर्तन ॥ २ ॥

2. *Ta ādityā ā gatā sarvatātaye bhūta devā vṛtratūryeṣu śaṁbhuvaḥ. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

Let the Adityas, lights of the world, come for our total protection and prosperity. Come all the nobilities of nature and humanity to fight with us in all the battles against demons of darkness for creation and production, and may they be good for our peace and joy. May the Vasus, generous and giving, save us from all sin and evil of the world and take us forward as a chariot over the difficult paths of earth, sea and sky.

अवन्तु नः पितरः सुपवाचना उत देवी देवपुत्र ऋतावृधा ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मा ो अंहसो निष्पिपर्तन ॥ ३ ॥

3. *Avantu naḥ pitaraḥ supravācanā uta devī devaputre ṛtāvṛdhā. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

May the wise and adorable ancients and seniors protect us, may the divine earth and heaven, and the daughters of divine nature help us and advance the rule of truth and law. And may the generous Vasus, we pray, save us from all sin and evil and lead us as a chariot over the difficult paths of earth, sea and sky.

नराशंसं वाजिनं वाजयन्निह क्षयद्वीरं पूषणं सुम्नरीमहि।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मा नो अंहसो निष्पिपर्तन ॥ ४ ॥

4. *Narāśaṁsaṁ vājinaṁ vājayanniha kṣayadvīraṁ pūṣaṇaṁ sumnairīmahe. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

With sincere mind and soul, we invoke the universally praised hero of knowledge and power, ideal of the brave, lord of protection and progress, heroic Pushan, fighting here for development of food, energy and social advancement. And we pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot across the difficult paths of earth, sea and sky.

बृहस्पते सदमिन्नः सुगं कृधि शं योरत्र मनुर्हितं तदीमहि।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मा नो अंहसो निष्पिपर्तन ॥ ५ ॥

5. *Bṛhaspate sadaminnaḥ sugaṁ kṛdhi śaṁ yoryat te manurhitaṁ tadīmahe. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

Brhaspati, lord of the wide wide world, lord of

universal knowledge, we pray, make our path of movement easy for all time. We pray for peace and all round protection against suffering, all that is good for mankind. And, we pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot over the difficult paths of earth, sea and sky.

इन्द्रं कुत्सा वृत्रहणं शचीपतिं काट निबा ह ऋषिरह्वदूतये।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मा ो अंहसो निष्पिपर्तन ॥ ६ ॥

6. *Indraṁ kutso vṛtrahaṇaṁ śacīpatiṁ kāṭe nibāḷha ṛṣirahvadūtaye. Rathaṁnadurgādvasavaḥsudānavo viśvasmānno aṁhaso niṣpipartana.*

Rshi, divine seer, Kutsa, master of knowledge and power, creator of peace and joy, in his programmes of peace and progress, invokes for help, inspiration and protection Indra, lord of universal action, speech and knowledge and divine destroyer of evil and darkness. We pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot over the difficult paths of earth, sea and sky.

देवना देव्यदितिर्नि पातु देवस्त्राता त्रायतामप युच्छन।
त मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ ७ ॥

7. *Devairno devyaditirni pātu devastrātā trāya tām aprayucchan. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Aditi, eternal knowledge with the gift of noble virtues protect us. May the scholar and generous seer, saviour from ignorance, in all sincerity protect us

without relent. And may Mitra, the sun, Varuna, the moon, Aditi, the sky, the sea and rivers, earth and heaven support and bless us in our progress onward.

Mandala 1/Sukta 107

Vishvedeva Devata, Angirasa Kutsa Rshi

यज्ञा दवानां पत्यति सुम्नमादित्यासा भवता मृळयन्तः। आ वा वाचीं सुमतिववृत्यादंहाश्चिद्या वरिवावित्तरासत ॥ १ ॥

1. *Yajño devānāṁ pratyeti sumnamādityāso bhavatā mṛḷayantaḥ. Ā vo'rvācī sumatirvav-ṛtyad aṁhościdyā varivovittarāsat.*

Yajna brings peace, prosperity and happiness to the noble people. O scholars of science and divinity, be harbingers of peace and joy by yajnic creations and inventions. May your latest intellectual endeavour go on successfully so that it may save us from anxiety and fear, bring us wealth, and win honour and reverence for the wise.

उप ना दवा अवसा गमन्त्वङ्गिरसां सामभिः स्तूयमानाः। इन्द इन्द्रियमरुता मरुद्भिरादित्यना अदितिः शम यंसत ॥ २ ॥

2. *Upa no devā avasā gamantvaṅgirasāṁ sāmabhiḥ stūyamānāḥ. Indra indriyairmaruto marudbhirādityairno aditiḥ śarma yaṁsat.*

Invoked, honoured and aroused with the soma songs of the Angirasa scholars of pranic energies, let the divinities come with protection to bless: may Indra come with wealth and powers, Maruts with energy of winds, and Aditi with the seasonal gifts of sunlight and

solar energy. May they, we pray, come close to us and bless us with peace, comfort and joy.

त ऽ इन्द्रस्तद्वरुणस्तदग्निस्तदर्यमा तत्सवि॒ता चना॑ धात। त मि॒त्रा वरु॑णा मामहन्ता॒मदि॑तिः सिन्धुः पृथि॒वी उ॒त द्याः ॥ ३ ॥

3. *Tanna indrastad varuṇastadagnistadaryamā tat savitā cano dhāt. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

That food for life and wealth of the world may the divinities bring us: Indra, that power and wealth with energy and rain, Varuna, that peace and prosperity with water, Agni, that knowledge, light and fire for living, Aryama, that force and speed of the winds, and Savita, that light and life with solar energy distilled from nature. May the divinities bring us that food for life, that strength, enlightenment, justice, dignity and grace. And may Mitra, Varuna, Aditi, the seas and rivers, earth and heaven raise us to the heights of grandeur.

Mandala 1/Sukta 108

Indragni Devata, Angirasa Kutsa Rshi

य इ॑न्दाग्नी चि॒त्रत॑मा॒ रथा॑ वाम॒भि विश्वा॑नि॒ भुव॑नानि॒ चष्टे। तना या॑तं स॒रथं त॒स्थिवां॑सा॒था॒ साम॑स्य पिबतं सु॒तस्य॑ ॥ १ ॥

1. *Ya indrāgnī citratamo ratho vāmabhi viśvāni bhuvanāni caṣṭe. Tenā yātaṁ sarathaṁ tasthivāṁsāthā somasya pibataṁ sutasya.*

Indra and Agni, powers of air and fire, wonderful is the chariot which goes round and shows for you all the places and planets of the world. Come riding therein

and bring us all that is there in the chariot and enjoy the beauty and pleasure of the Lord's creation.

यावदि॒दं भुव॑नं॒ विश्व॒मस्त्यु॑रु॒व्यचा॑ व॒रि॒मता॑ गभी॒रम ।
तावाँ॑ अ॒यं पात॑व॒ सामा॑ अ॒स्त्वर॑मिन्दाग्नी॒ मन॑स युव॒भ्या॑म ॥ २ ॥

2. *Yāvadidaṁ bhuvanaṁ viśvamstyuruvyacā varimatā gabhīram. Tāvāṅ ayaṁ pātave somo astvaramindrāgnī manase yuvabhyām.*

Indra and Agni, lords of the chariot, as far deep and majestic as this world is with its wide expanse and gravity, that far may be the beauty and pleasure of the soma for you to drink to your heart's desire.

च॒काथ॒ हि स॒ध्य१॑ङ् नाम॑ भ॒दं स॑धीची॒ना वृ॑त्रहणा उ॒त स्थः । ताविन्दाग्नी स॒ध्य॑ञ्चा नि॒षद्या॒ वृष्ण॒: सामस्य वृष॒णा वृ॑षथाम ॥ ३ ॥

3. *Cakrāthe hi sadhryaṅnāma bhadraṁ sadhrīcīnā vṛtrahaṇā uta sthaḥ. Tāvindrāgnī sadhryañcā niṣadyā vṛṣṇaḥ somasya vṛṣaṇā vṛṣethām.*

Indra and Agni, together you are, together you exist, together you do good and together you break the cloud for rain. Therefore, acting together as ever, bring generous showers of the abundant soma joy of the Lord's creation.

समि॑द्धष्व॒ग्निष्वा॑नजा॒ना य॒तस्रु॑चा ब॒हिरु॑ तिस्तिरा॒णा ।
ती॒व्रः साम॒: परि॑षिक्तभिर्॒वागन्दा॑ग्नी सामन॒साय॑ यातम ॥ ४ ॥

4. *Samiddheṣvagniṣvānajānā yatasrucā barhiru tastirāṇā. Tīvraiḥ somaiḥ pariṣiktebhirarvāgendrāgnī saumanasāya yātam.*

The flames of yajna fire are blazing, the ladles are full and raised, the holy seats are spread and occupied in anticipation of Indra and Agni for whom the yajna is organised. And now Indra and Agni, we pray, come and join us with brilliant soma showers for the sake of joy.

यानीन्दाग्नी चक्रथुर्वीर्याणि यानि रूपाण्युत वृष्ण्यानि।
या वां पत्नानि सख्या शिवानि तभिः सामस्य पिबतं सुतस्य॥ ५॥

5. *Yānīndrāgnī cakrathurvīryāṇi yāni rūpāṇyuta vṛṣṇyāni. Yā vāṁ pratnāni sakhyā śivāni tebhiḥ somasya pibataṁ sutasya.*

Indra and Agni, whatever great success you have inspired and achieved, whatever forms of abundant generosity you have assumed, whatever ancient and auspicious actions you have performed as friends of humanity, with all these drink of the soma distilled in celebration of your power and glory.

यदब्रवं पथमं वां वृणानाꣳ यं सामा असुरना विहव्यः।
तां सत्यां श्रद्धामभ्या हि यातमथा सामस्य पिबतं सुतस्य॥ ६॥

6. *Yadabravaṁ prathamaṁ vāṁ vṛṇāno'yaṁ somo asurairno vihavyaḥ. Tāṁ satyāṁ śraddhā-mabhyā hi yātamathā somasya pibataṁ sutasya.*

What I spoke of you first, opting to invoke you in the yajna of science and creation, was true and faithful. And the soma distilled in yajna is worth invoking even by the asuras, those who live merely at the physical level. Come in response to that true and faithful voice of ours and drink of this soma of the joy

distilled.

यदिन्दाग्नी मदथः स्व दुराण यद ब्रह्मणि राजनि वा यजत्रा।
अतः परि वृषणावा हि यातमथा सामस्य पिबतं सुतस्य॥ ७॥

7. *Yadindrāgnī madathaḥ sve duroṇe yad brahmaṇi rājani vā yajatrā. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, adorable powers of yajna, as you celebrate your power and achievement in your own house and enjoy, or celebrate among the learned and the divines, or the rulers of the nation, the same way, O generous and abundant powers, holy and heroic, come and drink of the soma of your own creation with us.

यदिन्दाग्नी यदुषु तुर्वशेषु यद द्रुह्युष्वनुषु पूरुषु स्थः।
अतः परि वृषणावा हि यातमथा सामस्य पिबतं सुतस्य॥ ८॥

8. *Yadindrāgnī yaduṣu turvaśeṣu yad druhyuṣvanuṣu pūruṣu sthaḥ. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, generous and abundant, holy and heroic, whether you are among the industrious or the victorious, or the malicious, or followers or leaders, from there come and drink of the soma distilled.

यदिन्दाग्नी अवमस्यां पृथिव्यां मध्यमस्यां परमस्यामुत स्थः।
अतः परि वृषणावा हि यातमथा सामस्य पिबतं सुतस्य॥ ९॥

9. *Yadindrāgnī avamasyāṁ pṛthivyāṁ madhyamsyāṁ paramasyāmuta sthaḥ. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, whether you abide in the lower region of the earth, or in the middle region of the sky, or in the highest region of heaven, from there, powers generous and heroic, come and then drink of the soma of joy distilled from the life of existence.

यदि॑न्दाग्नी पर॒मस्यां पृथि॒व्यां म॑ध्य॒मस्या॑मव॒मस्या॑मुत स्थः। अत॒: परि॑ वृषणा॒वा हि या॒तमथा॒ साम॑स्य पिबतं सु॒तस्य॑॥ १०॥

10. *Yadindrāgnī paramasyāṁ pṛthivyāṁ madhyamasyāmavamasyāmuta sthaḥ. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, whether you are in the highest regions of the heaven of light, or in the middle region of the skies of wind and lightning, or in the lowest region of the earth, from there come, powers generous and heroic, and then drink of the soma joy of life distilled.

यदि॑न्दाग्नी दि॒विष्ठ यत्पृथि॒व्यां यत्पव॑॑त॒ष्व ष॑धीष्व॒प्सु। अत॒: परि॑ वृषणा॒वा हि या॒तमथा॒ स म॑स्य पिबतं सु॒तस्य॑॥ ११॥

11. *Yadindrāgnī diviṣṭho yat pṛthivyāṁ yat parvateṣvoṣadhīṣvapsu. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, as you stay in the region of heaven, on the earth, in the mountains and the clouds, in the herbs and in the waters, from there come, powers generous and life-giving, and then drink of the soma of life distilled.

यदि॑न्दाग्नी उदि॑ता॒ सूय॑॑स्य॒ मध्य॑ दि॒वः स्व॒धया॑ मा॒दय॑थ। अत॒: परि॑ वृषणा॒वा हि या॒तमथा॒ साम॑॑स्य पिबतं सु॒तस्य॑॥ १२॥

12. *Yadindrāgnī uditā sūryasya madhye divaḥ svadhayā mādayethe. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, generated of the sun in the midst of heaven, inspire and enlighten with their essential power of energy and food for life. From there, powers generous and brilliant, come and then delight with a drink of soma distilled for you and all.

एवन्दाग्नी पपिवांसा सुतस्य विश्वास्मभ्यं सं जयतं धनानि।
त ा मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः॥ १३॥

13. *Evendrāgnī papivāṁsā sutasya viśvāsmabhyaṁ saṁ jayataṁ dhanāni. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra and Agni, treasure sources of knowledge, wealth and victory, having drunk of the soma distilled from life and nature may, we pray, win for us all the wealth of the world. May Mitra, Varuna, Aditi, rivers and the seas, earth and heaven bliss this wish and prayer and raise us to the dignity and prosperity of life.

Mandala 1/Sukta 109

Indragani Devata, Angirasa Kutsa Rshi

वि ह्यख्यं मनसा वस्य इच्छन्निन्दाग्नी ज्ञास उत वा सजातान।
नान्या युवत्पमतिरस्ति मह्यं स वां धियं वाजयन्तीमतक्षम॥ १॥

1. *Vi hyakhyaṁ manasā vasya icchannindrāgnī jñāsa uta vā sajātān. Nānyā yuvat pramatirasti mahyaṁ sa vāṁ dhiyaṁ vajayantīm atakṣam.*

O Indra and Agni, wishing with heart and soul for better life and wealth I speak to those who know and to my contemporary brethren: Other than you two, none is my protector, none preceptor, none my subject. Thus I improve and refine the worshipful and divine knowledge and understanding about fire and electricity.

अश्रवं हि भूरिदावत्तरा वां विजामातुरुत वा घा स्यालात।
अथा सामस्य प्रयती युवभ्यामिन्दाग्नी स्तामं जनयामि नव्यम॥ २॥

2. *Aśravaṁ hi bhūridāvattarā vāṁ vijāmāturuta vā ghā syālāt. Athā somasya prayatī yuvabhyām-indrāgnī stomaṁ janayāmi navyam.*

I hear that you are much more rich and munificent in gifts than a son-in-law or a brother-in-law. Hence an offering of soma for you both, a cherished gift of study, whereby I create and present the latest treatise on the energy of fire and electricity.

मा च्छेद्म रश्मीँरिति नाधमानाः पितॄणां शक्तीरनुयच्छमानाः।
इन्द्राग्निभ्यां कं वृषणा मदन्ति ता ह्यद्री धिषणाया उपस्थे॥ ३॥

3. *Mā cchedma raśmīñriti nādhamānāḥ pitṝṇāṁ śaktīranuyacchamānāḥ. Indrāgnibhyāṁ kaṁ vṛṣaṇo madanti tā hyadrī dhiṣaṇāyā upasthe.*

"Let us not snap the life-line, keep the light flowing", praying thus for progress and prosperity, pursuing the tradition of their forefathers' energy, imbiding the nourishments of the seasons and directing themselves by Indra and Agni, heat and energy of nature's divinity, the virile and generous children of

humanity live and celebrate life in the magnetic field of intelligence along the perpetual line of piety and continuity.

युवाभ्यां द्वी धिषणा मदायन्दाग्नी साममुशती सुनाति।
तावश्विना भदहस्ता सुपाणी आ धावतं मधुना पृङ्क्तमप्सु॥ ४॥

4. *Yuvābhyāṁ devī dhiṣaṇā madāyendrāgnī soma-muśatī sunoti. Tāvaśvinā bhadrahastā supāṇī ā dhāvataṁ madhunā pṛṅktamapsu.*

Indra and Agni, fire and power, with you and for you and for the pleasure and dignity of living does divine intelligence, inspired with love and passion for life, create beauty and power alongwith joy. Come generous handed Ashvins, complementary currents of nature's energy, with honey sweets and join the two, fire and power, with waters in the sky.

युवामिन्दाग्नी वसुना विभाग तवस्तमा शुश्रव वृत्रहत्य।
तावासद्या बर्हिषि यज्ञ अस्मिन्प चर्षणी मादयथां सुतस्य॥ ५॥

5. *Yuvāmindrāgnī vasuno vibhāge tavastamā śuśrava vṛtrahatye. Tāvāsadyā barhiṣi yajñe asmin pra carṣaṇī mādayethāṁ sutasya.*

Indra and Agni, lords of energy and fire power, you two I hear are the fastest and strongest in the battle against the clouds of darkness and want and in the creation and distribution of wealth and joy. Come benefactors, both of you, grace the seats of this yajna of science and technology and enjoy the honey-sweets of creation.

प च॑ष्ट॒णिभ्य॑: पृतना॒हव॑षु प पृ॑थि॒व्या रि॑रिचाथ दि॒वश्च॑।
प सिन्धु॑भ्य॒: प गि॒रिभ्या॑ महि॒त्वा पन्दा॑ग्नी॒ विश्वा॒ भुव॒ना-
त्य॒न्या ॥ ६ ॥

6. *Pra carṣaṇibhyaḥ pṛtanāhaveṣu pra pṛthivyā riricāthe divaśca. Pra sindhubhyaḥ pra giribhyo mahitvā prendrāgnī viśvā bhuvanātyanyā.*

Indra and Agni, universal fire, light and electric energy, by your own power and grandeur, in the battles of existence and evolution, you exceed humanity, earth, heaven, seas, mountains and all other regions of the universe.

आ भ॑रतं॒ शि ॑तं वजबाहू अ॒स्माँ इ॑न्दाग्नी अवतं॒ शची॑भिः।
इ॒म नु त र॒श्मय॒: सूय॑स्य॒ यभि॑: सपि॒त्वं पि॒तरा॑ न॒ आस॑न ॥ ७ ॥

7. *Ā bharataṁ śikṣataṁ vajrabāhū asmāँ indrāgnī avataṁ śacībhiḥ. Ime nu te raśmayaḥ sūryasya yebhiḥ sapitvaṁ pitaro na āsan.*

Indra and Agni, of strong arms as adamant, come, sustain us, teach us and protect us with your knowledge and actions. And these and those far off are your rays of the sun, both knowledge and nourishment, by which our forefathers blest us with science, knowledge and sustenance.

पुर॑ंदरा॒ शि ॑तं वजहस्ता॒स्माँ इ॑न्दाग्नी अवतं॒ भर॑षु।
त ॑ मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒: सिन्धु॑: पृथि॒वी उ॒त
द्या: ॥ ८ ॥

8. *Puraṁdarā śikṣataṁ vajrahastāsmāँ indrāgnī avataṁ bhareṣu. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra and Agni, strong of arms as adamant, breakers of the strongholds of darkness and poverty, we pray, protect us, and advance us in the battles of success in life. And may Mitra, Varuna, Aditi, seas and rivers, earth and heaven support this prayer of ours and raise us to the heights of achievement.

Mandala 1/Sukta 110

Rbhus Devata, Angirasa Kutsa Rshi

ततं म अपस्तदु तायत पुनः स्वादिष्ठा धीतिरुचथाय शस्यत।
अयं समुद इह विश्वदव्यः स्वाहाकृतस्य समु तृप्णुत ऋभवः॥ १॥

1. *Tataṁ me apastadu tāyate punaḥ svādiṣṭhā dhītirucathāya śasyate. Ayaṁ samudra iha viśvadevyaḥ svāhākṛtasya samu tṛpṇuta ṛbhavaḥ.*

Wide is my knowledge and action and it continues growing wider and higher. Sweet is my word and wisdom worthy of approval and appreciation in discourse and communication. Deep as the ocean is this world of knowledge, wisdom and dharmic action, divine and adorable, distilled from the voice of Divinity. Come, devotees of knowledge and wisdom and leaders of noble action, and drink of it to your heart's content.

आभागयं प यदिच्छन्त एतनापाकाः पाञ्चा मम क चिदापयः। साधन्वनासश्चरितस्य भूमनागच्छत सवितुर्दाशुषो गृहम॥ २॥

2. *Ābhogayaṁ pra yadicchanta aitenāpākāḥ prāñco mama ke cidāpayaḥ. Saudhanvanā-saścaritasya bhūmanāgacchata saviturdāśuṣo gṛham.*

Saints and sages, living on alms and uncooked vegetables and fruits, men of ancient knowledge and wisdom, realised souls for me, if you wish to taste the joy and ecstasy of life, then, like heroes of the mighty bow, with all your wealth of noble action, come to the house of generous Savita, light and life of the universe.

तत्सवि॒ता वा॑ मृत॒त्वमासु॑व॒दगा॑ह्यं॑ यच्छ॒वय॑न्त॒ एत॑न।
त्यं चि॑च्च॒मस॑मसु॒रस्य॒ भ ा॑ण॒मक॒ं सन्तमकृणुता॒ चतु॑व-
यम॥ ३॥

3. *Tat savitā vo'mṛtatvamāsuvadagohyaṁ yacchravayanta aitana. Tyaṁ ciccamasamasurasya bhakṣaṇamekaṁ santamakṛṇutā caturvayam.*

O Saints and sages, when singing in praise of Divinity you reach the house of Savita, lord of light which can never be concealed, then He creates the nectar of bliss for you. And that one measure of holy food, which is held in the sacrificial ladle as water is held in the cloud or soul in the body, He increases fourfold for the living and breathing souls in existence.

वि॒ष्टी शमी॑ तरणि॒त्वन॑ वा॒घता॒ मता॑सु॒ः सन्ता॑ अमृत॒त्व-
मा॑नशुः। सा॒ध॒न्व॒ना ऋ॒भव॒ः सूर॑च ासः संवत्स॒र सम॑पृच्यन्त
धी॒तिभि॑ः॥ ४॥

4. *Viṣṭvī śamī taraṇitvena vāghato martāsaḥ santo amṛtatvamānaśuḥ. Saudhanvanā ṛbhavaḥ śūracakṣasaḥ saṁvatsare samapṛcyanta dhītibhiḥ.*

People of noble speech and action doing acts of piety with zeal attain freedom from death to immortality of bliss though they are still in the mortal state. Heroes

of the mighty bow, commanding wisdom and dexterity, having universal vision as light of the sun attain perfection by virtue of good actions just in one year.

त्रमिव॒ वि म॑मु॒स्तज॑नन्ँ॒ एक॑ं पात्र॑मृभवा॒ जह॑मानम ।
उप॑स्तुता उप॒मं नाध॑माना॒ अम॑र्त्येषु॒ श्रव॑ इ॒च्छमा॑नाः ॥ ५ ॥

5. *Kṣetramiva vi mamustejanenaṁ ekaṁ pātramṛbhavo jehamānam. Upastutā upamaṁ nādhamānā amartyeṣu śrava icchamānāḥ.*

The Rbhus, heroes of knowledge, wisdom and expertise of action, approached and solicited for exceptional work, desiring and winning honour and reputation among immortals, with their genius and brilliance measure and cross like a field any body of knowledge effective for one kind of achievement.

आ म॑नी॒षाम॒न्तरि॑क्षस्य नृ॒भ्य॑ः स्रु॒चव॑ घृ॒तं जु॑हवाम वि॒द्मना॑ ।
त॒र॒णि॒त्वा य पि॒तुर॑स्य सश्चिर ऋ॒भवा॒ वाज॑मरुहन्दि॒वा रज॑ः ॥ ६ ॥

6. *Ā manīṣāmantarikṣasya nṛbhyaḥ sruceva ghṛtaṁ juhavāma vidmanā. Taraṇitvā ye piturasya saścira ṛbhavo vājamaruhan divo rajaḥ.*

For the sake of humanity we dedicate our mind and intelligence and offer it like ghrta in a sacrificial ladle to the Rbhus, inhabitants of the sky, who share its food and energy with their zeal and, with their force and power rise to the regions of heaven.

ऋ॒भु॒न इ॒न्द्र॒ः शव॑सा॒ नवी॑यानृभुवाज॑भि॒वसु॑भि॒वसु॑द॒दिः ।
यु॒ष्माक॑ं दवा॒ अव॒साह॑नि पि॒य३॒ भि ति॑ष्ठम पृत्सु॒तीरसु॑न्व॒ताम ॥ ७ ॥

7. *Ṛbhurna indraḥ śavasā navīyānṛbhurvājebhir-vasurbhirvasurdadiḥ. Yuṣmākaṁ devā avasāhani priye'bhi tiṣṭhema pṛtsutīrasunvatām.*

Rbhu, man of science and wonders is Indra for us, always new and fresh with discoveries and inventions. He is ever new and fresh with creation of food and energy and giver of new wealth and power. O spirits and dwellers of the sky, may we with your power and protection in our dearest days win over the force and armies of ungenerous and selfish people.

निश्चर्मण ऋभवो गामपिंशत सं वत्सनासृजता मातरं पुनः ।
सौधन्वनासः स्वपस्यया नरो जिवी युवाना पितराकृणोतन ॥ ८ ॥

8. *Niścarmaṇa ṛbhavo gāmapiṁśata saṁ vatsenā-sṛjatā mātaraṁ punaḥ. Saudhanvanāsaḥ svapa-syayā naro jivrī yuvānā pitarākṛṇotana.*

O Rbhus, wondrous scholars of life-science and rejuvenation, rejuvenate and strengthen the skinny cow and recreate her as the mother cow with her calf. Heroes of the mighty bow, leaders of men, with your knowledge and action vitalise the worn out seniors and restore them to their youth.

वाजभिनो वाजसातावविड्ढ्यृभुमाँ इन्द चित्रमा दर्षि राधः ।
त ग्ं मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ ९ ॥

9. *Vājebhirno vājasātāvaviḍḍhyaṛbhūmāň indra citramā darṣi rādhaḥ. Tanno mitro varuṇo māma-hantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra, lord of power and force, empowered with

the Rbhus, wondrous force of knowledge and power of science, move into the battle of life for us and win us wealth as well as honour. And, we pray, may Mitra, Varuna, Aditi, rivers and the sea, earth and heaven bless and advance this united effort of knowledge, power and the people.

Mandala 1/Sukta 111

Rbhus Devata, Angirasa Kutsa Rshi

त ानथं सुवृतं विद्मनापसस्त ान्हरी इन्द्वाहा वृषण्वसू। त ीन्पितृभ्यामृभवा युवद्वयस्त ीन्वत्साय मातरं सचाभुवम॥ १॥

1. *Takṣan rathaṁ suvṛtaṁ vidmanāpasastakṣan harī indravāhā vṛṣṇvasū. Takṣan pitṛbhyām ṛbhavo yuvad vayastakṣan vatsāya mātaraṁ sacābhuvam.*

Let the Rbhus, with their knowledge and action in the field of science and technology, manufacture a sophisticated multistage chariot for the ride of Indra, lord of wealth and honour and generous giver of showers of prosperity. Let them also creates the horse power for that chariot to carry Indra and the wealth of riches. Let them create new youthful vigour for the ageing parents and seniors and the mother cow for the calf to provide protection for it.

आ ना यज्ञाय त ात ऋभुमद्वयः कत्व द ाय सुपजावतीमिषम। यथा ायाम सववीरया विशा त ः शधाय धासथा स्विन्द्रियम॥ २॥

2. *Ā no yajñāya takṣata ṛbhumadvayaḥ kratve dakṣāya suprajāvatīmiṣam. Yathā kṣayāma sarvavīrayā viśā tannaḥ śardhāya dhāsathā svindriyam.*

O Rbhus, create that youthful and vibrant health and age for our yajna of social order with science and technology which shapes the Rbhus for further advancement, create food and energy for a nation of the brave worthy of noble acts and expertise, and build up that science and wealth for our strength by which we may abide as a heroic nation in peace, security and prosperity.

आ त॑ त सा॒तिम॒स्मभ्य॑मृभवः सा॒तिं रथा॑य सा॒तिमव॑त नरः ।
सा॒तिं ना॒ जत्रीं॑ सं म॑हत वि॒श्वहा॑ जा॒मिमजा॑मिं॒ पृत॑नासु स॒ ण्मि॑म ॥ ३ ॥

3. *Ā takṣata sātim asmabhyam ṛbhavaḥ sātiṁ rathāya sātim arvate naraḥ. Sātiṁ no jaitrīṁ saṁ maheta viśvahā jāmim ajāmiṁ pṛtanāsu sakṣaṇim.*

O Rbhus, leaders of science and commanders of the forces, create and refine the wealth of the nation for us. Create speed and power for the chariot, and strength and speed for movement and transport. Create and heighten our capacity for victory and advancement over the challenging enemy known or unknown, equal or unequal, in the battles of life.

ऋ॒भु ण॒मिन्द्र॒मा हु॑व ऊ॒तय॑ ऋ॒भून्वाजा॑न्म॒रुत॒: सामपीतय ।
उ॒भा मि॒त्रावरु॑णा नू॒नम॒श्विना॒ त ना॑ हिन्वन्तु सा॒तय॑ धि॒य जि॒ष ॥ ४ ॥

4. *Ṛbhukṣaṇamindramā huva ūtaya ṛbhūn vājān marutaḥ somapītaye. Ubhā mitrāvaruṇā nūnamaśvinā te no hinvantu sātaye dhiye jiṣe.*

I invoke Indra, lord of glory and master friend of the Rbhus, for protection and progress. I invoke the Rbhus, experts of the art of living and creator of the beauty of life. I invoke these pioneers of intelligence, Vajas, leaders of knowledge and power, and the Maruts, spirits and forces of tempestuous movement forward. I call upon them all for protection, promotion and enjoyment of the beauty, wealth and excitement of life. May Mitra, spirit of love and friendship, Varuna, light of excellence, and surely both the Ashvins, complementary currents of divine energy, inspire and exhilarate us for wealth and dignity, intelligence and passion for victory in the struggle for progress in spiritual evolution.

ऋ॒भुभ॑रा॒य॒ सं शि॑शातु सा॒तिं स॑मय॒जिद्वाजा॑ अ॒स्माँ अ॑विष्टु।
त ग्ं मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒ः सिन्धु॑ः पृथि॒वी उ॒त द्याः ॥ ५ ॥

5. *Ṛbhurbharāya saṁ śiśātu sātiṁ samaryajidvājo asmāṅ aviṣṭu. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May the Rbhus grant us wealth and victory for total fulfilment. May the victor, Vaja, inspire us with courage and valour. And may Mitra, Varuna, Aditi, the seas and the rivers, earth and heaven bless this resolve and prayer of ours with success.

Mandala 1/Sukta 112

Dyavaprthivi, Agni, Ashvins Devata, Angirasa Kutsa Rshi

इळ॒ द्यावा॑पृथि॒वी पू॒वचि॑त्तय॒ ग्निं घ॒र्मं सु॒रुचं॒ यामं॑ि॒ष्टय॑। या॒भि॒भर॑ं का॒रमंशा॑य॒ जिन्व॑थ॒स्ताभि॑रू॒ षु ऊ॒तिभि॑रश्वि॒ना ग॑तम ॥ १ ॥

1. *Īḷe dyāvāpṛthivī pūrvacittaye'gniṁ gharmaṁ surucaṁ yāmanniṣṭaye. Yābhirbhare kāramaṁśāya jinvathastābhirū ṣu ūtibhiraśvinā gatam.*

In continuation of the earlier yajnas of prayer and production, and moving on further on the same path of desired creation and comfort, I invoke at the outset heaven and earth and Agni, brilliant fire. O Ashvins, complementary currents of nature's energy and teachers and scholars, come forth with those very means of protection and advancement by which you inspire and lead the efficient worker and researcher to play his part in the programmes of progress.

युवादा॒नाय॑ सु॒भरा॑ असश्चता॒ रथमा त॑स्थुवच॒सं न मन्त॑व। या॒भि॒धिया॒ व॑थ॒ः कम॑ं॑ि॒ष्टय॒ ताभि॑रू॒ षु ऊ॒तिभि॑रश्वि॒ना ग॑तम ॥ २ ॥

2. *Yuvordānāya subharā asaścato rathamā tasthur-vacasaṁ na mantave. Yābhirdhi-yo'vathaḥ karmanniṣṭaye tābhirū ṣu utibhiraś-vinā gatam.*

Ashvins, teachers and scholars, complementary harbingers of natural wealth, just as creators and producers of food and energy, avoiding idlers and wastours, come to the man of knowledge for advice, so they come to your chariot to sit in for the gift of desired achievement in action. Come forth with those means of

safety and success by which you protect and promote intellectuals and researchers for progress.

युवं तासां दिव्यस्य प्रशासने विशां क्षयथो अमृतस्य मज्मना। याभिर्धेनुमस्वं पिन्वथा नरा ताभिरू षु ऊतिभिरश्विना गतम ॥ ३ ॥

3. *Yuvaṁ tāsāṁ divyasya praśāsane viśāṁ kṣayatho amṛtasya majmanā. Yābhirdhenuma-svaṁ pinvatho narā tābhirū ṣu ūtibhiraśvinā gatam.*

O Ashvins, teachers, scholars and leaders of the nation, harbingers of health and vitality from the sap of nature, who reside in the midst of the socio-economic and educational system of the people and rule and teach by the power of celestial soma and by the grace of the pure and eternal lord of immortality, come and bless us with those means of vitality, safety and protection by which you revitalize the enervated holy speech and education like rejuvenation of the barren cow.

याभिः परिज्मा तनयस्य मज्मना द्विमाता तूषु तरणिर्विभूषति। याभिस्त्रिमन्तुरभवद्विचक्षणस्ताभिरू षु ऊतिभिरश्विना गतम ॥ ४ ॥

4. *Yābhiḥ parijmā tanayasya majmanā dvimātā tūrṣu taraṇirvibhūṣati. Yābhistrimanturabhavad vicakṣaṇastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, complementary forces of natural evolution, teacher and scholar, human forces of social evolution, come with power and grace with those means and powers of protection and progress by which the all-round moving Vayu, wind energy, source of fire and water, blows and shines among the fast moving forces

of nature with the light and grandeur of its extension, the fire, and by which the teacher and scholar shines in society by the merit of his disciple and power of his creative work, and by which the man of knowledge, action and prayer rises to the universal vision of existence.

याभी॑ र॒भं नि॒वृ॑तं सि॒तम॒द्भ्य उद्व॑न्द॒॑नमर॑यतं॒ स्व॑दृ॒श। याभि॒: कण्व॑ं॒ प सि॒षास॑न्त॒मावं॑तं॒ ताभि॑रू॒ षु ऊ॒तिभि॑रश्वि॒ना ग॑तम ॥ ५ ॥

5. *Yābhī rebhaṁ nivṛtaṁ sitamadbhya ud vandanamairayataṁ svardṛśe. Yābhiḥ kaṇvaṁ pra siṣāsantamāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, catalytic powers of nature's divinity, analytic scholars of nature, educational and developmental powers of society, come up to us with grace with all those powers and protections by which you support and advance the scholar wholly and exclusively dedicated to worshipful study of nature in the field of water and liquids and see him emerging from the waters for a sight of divinity through success. Come with those protections by which you support the scholar of eminence in his analytical studies of the elements until he comes out successful.

याभि॒रन्त॑कं॒ जस॑मान॒मार॑ण भु॒ज्युं याभि॑रव्य॒थिभि॑र्जि-जि॒न्वथु॑:। याभि॑: क॒कन्धुं॑ व॒य्यं॑ च॒ जिन्व॑थ॒स्ताभि॑रू॒ षु ऊ॒तिभि॑रश्वि॒ना ग॑तम ॥ ६ ॥

6. *Yābhirantakaṁ jasamānamāraṇe bhujyuṁ yābhiravyathibhirjijinvathuḥ. Yābhiḥ karkandhuṁ vayyaṁ ca jinvathastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scholars of science and medicine, come with all that knowledge, protection and promotions and safety measures by which you develop pain killers, antibiotics, tonics and anesthetics in the battle of life and by which you save, sustain and develop the fetus after conception. Come with all these with grace.

याभिः शुचन्तिं धनसां सुषंसदं तप्तं घममाम्यावन्तमत्रय। याभिः पृश्निगुं पुरुकुत्समावतं ताभिरू षु ऊतिभिरश्विना गतम ॥ ७ ॥

7. *Yābhiḥ śucantim dhanasāṁ suṣaṁsadaṁ taptaṁ gharmam omyāvantam atraye. Yābhiḥ pṛśniguṁ purukutsamāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scholars, teachers and social planners, come with grace with all those modes and means by which you protect and promote the pure hearted creator and distributor of wealth, the noble parliamentarian, brilliant enthusiast, protective warrior, the astronaut and the versatile scholar for the establishment of a social order free from physical, psychological and spiritual ailments.

याभिः शचीभिवृषणा परावृजं पान्धं श्राणं च सु एतवे कृथः। याभिवर्तिकां गसिताममुञ्चतं ताभिरू षु ऊतिभि-रश्विना गतम ॥ ८ ॥

8. *Yābhiḥ śacībhirvṛṣaṇā parāvṛjaṁ prāndhaṁ śroṇaṁ cakṣasa etave kṛthaḥ. Yābhirvartikāṁ grasitām amuñcataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, powers of nature and humanity, generous and virile, come with grace with all those noble acts of protection and mercy by which you restore the rejected, the blind and the deaf back to their natural health and efficiency to see clearly and walk with confidence, and by which you release the poor bird caught in the falcon's beak.

याभिः सिन्धुं मधुमन्तमसश्चतं वसिष्ठं याभिरजरावजिन्वतम। याभिः कुत्सं श्रुतर्यं नयमावतं ताभिरू षु ऊतिभिरश्विना गतम॥ ९॥

9. *Yābhiḥ sindhuṁ madhumantamasaścataṁ vasiṣṭhaṁ yābhirajarāvajinvatam. Yābhiḥ kutsaṁ śrutaryaṁ naryamāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scholars of science and leaders of the world, young and unaging, come with all those acts of power and protection by which you cross the sea and make the honey-sweets of rivers to flow, promote the pious scholar of Divinity and arm the warrior with thunder, train the man of information and create the leader of leaders. Come with all those and come with grace.

याभिर्विश्पलां धनसामथर्व्यं सहस्त्रमी ह आजावजिन्वतम। याभिवशमश्व्यं पणिमावतं ताभिरू षु ऊतिभिरश्विना गतम॥ १०॥

10. *Yābhirviśpalāṁ dhanasāmatharvyaṁ sahasramīḷha ājāvajinvatam. Yābhirvaśamaśvyaṁ preṇimāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, ruler and commander of the army,

come with all those acts and powers by which you refresh and promote the defence forces which protect the people, create wealth and remain steady and unshaken in the war of a thousand battles, and by which you raise and maintain an impressive cavalry and armoured corps which is inspired and committed to the nation. Ashvins, come and come with grace.

याभिः सुदानू आशिजाय वणिज दीघश्रवस मधु काशा अ ारत। क गीवन्तं स्तातारं याभिरावतं ताभिरू षु ऊतिभिरश्विना गतम ॥ ११ ॥

11. *Yābhiḥ sudānū auśijāya vaṇije dīrghaśravase madhu kośo akṣarat. Kakṣīvantaṁ stotāraṁ yābhirāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, generous and highly creative scholars and leaders of humanity, come with all those acts and policies by which you open the treasure secrets of the wealth of nature and humanity and let flow the streams of water and honey for the children of the learned, the man of commerce and industry, and the masters of knowledge and wide wealth, and by which you protect and promote the devotees of the nation and national prestige who command the loyalty of their supporters. Come soon and come with grace.

याभी र सां ादसादगः पिपिन्वथुरनश्वं याभी रथमावतं जिष। याभिस्त्रिशाक उस्रिया उदाजत ताभिरू षु ऊतिभिरश्विना गतम ॥ १२ ॥

12. *Yābhī rasāṁ kṣodasodgaḥ pipinvathuranaśvaṁ yābhī ratham āvataṁ jiṣe. Yābhistriśoka usriyā udājata tābhirū ṣu ūtibhiraśvinā gatam.*

By feats of irrigation engineering you augment the stream of water with over-flowing rush of floods of water. By feats of automotive engineering you protect and propel the horse-less chariot onward for victory. By electrical engineering, the leader, feeling the want of education, justice and economic well-being throws up the currents of electric energy for development. With all these wonders of science and technology, O Ashvins, scientists and leaders, come with grace and protection for development and progress.

याभि॒: सूर्यं॑ परिया॒थः प॑रा॒वति॑ मन्धा॒तार॑ं क्षैत्रप॒त्येष्वाव॑तम।
याभि॒र्विप्रं॑ प भ॒रद्वा॑ज॒माव॑तं॒ ताभि॑रू॒ षु ऊ॒तिभि॑रश्वि॒ना ग॑तम ॥ १३ ॥

13. *Yābhiḥ sūryaṁ pariyāthaḥ parāvati mandhātāraṁ kṣaitrapatyeṣvāvatam. Yābhirvipraṁ pra bharadvājam āvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

With the communication by which you go round the sphere of the sun in far off orbit, by which you reach and protect the pious man of thought and action over the dominions, by which you protect and promote the scholar of science and the creator and harbinger of food, energy and speed, with all these gifts of protection and progress, O Ashvins, leaders of science and development, come with grace and bless us.

याभि॑म॒हामति॑थिग्वं क॑शाजुवं॒ दिवा॑दासं शम्बर॒हत्य॒ आव॑तम। याभि॑: पू॒भिद्य॑ त्रसद॑स्यु॒माव॑तं॒ ताभि॑रू॒ षु ऊ॒तिभि॑रश्वि॒ना ग॑तम ॥ १४ ॥

14. *Yābhirmahām atithigvaṁ kaśojuvaṁ divodāsaṁ śambarahatya āvatam. Yābhiḥ pūrbhidye trasadasyum āvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, promoters and leaders of humanity, come with those protections and generosities by which in the most challenging battle of life you protect the great man of liberality, the manager of water resources and the promoter of sunlight and the light of Dharma, and by which you defend and advance the terror-warrior against the strongholds of the evil and the wicked in the struggle of life for light and knowledge.

याभिर्वमं विपिपानमुपस्तुतं कलिं याभिर्वित्तजानिं दुवस्यथः। याभिर्व्यश्वमुत पृथिमावतं ताभिरू षु ऊतिभिरश्विना गतम ॥ १५ ॥

15. *Yābhirvamraṁ vipipānam upastutaṁ kaliṁ yābhirvittajāniṁ duvasyathaḥ. Yābhirvyaśvamuta pṛthim āvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scientists and technologists, come soon and with grace, with those preventives, protectives, curatives and restoratives by which you treat sickness and dehydration, create tonic drinks, protect approved preparations and specialists, and prepare sedatives and pacifiers, by which you protect and honour marriage partners, and by which you launch and protect technological vehicles and genius scholars.

याभिर्नरा शयवे याभिरत्रये याभिः पुरा मनवे गातुमीषथुः। याभिः शारीराजतं स्यूमरश्मय ताभिरू षु ऊतिभिरश्विना गतम ॥ १६ ॥

16. *Yābhirnarā śayave yābhiratraye yābhiḥ purā manave gātumīṣathuḥ. Yābhiḥ śārīrājataṁ syūmaraśmaye tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders of humanity, come and bring us those protections and preparations by which you provide peace and security for the common man sleeping in comfort, assure freedom from weakness of body, mind and soul for the man of virtue, elevate the rule of the benevolent ruler to the sunlight of love and justice over the vast earth and wide paths of movement, and shoot arrows of defence for the rule of light, love and justice.

याभिः पठर्वा जठरस्य मज्मनाग्निनादीदच्चित इद्धा अज्म ा। याभिः शर्यातमवथा महाधन ताभिरू षु ऊतिभिरश्विना गतम ॥ १७ ॥

17. *Yābhiḥ paṭharvā jaṭharasya majmanāgnirnā-dīdeccita idvo ajmannā. Yābhiḥ śaryātamavatho mahādhane tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders and protectors of the people, come with the support and protections by which the ruler protects and promotes the teachers and the disciples. Come with the passion and power by which the warrior, inspired like fire lit up and blazing with the holy fuel in the vedi, rages and blazes with valour and rectitude in battle. Come with the defences by which you protect the warrior facing a shower of arrows in the mighty battle for justice and development.

याभिरङ्गिरा मनसा निरण्यथा गं गच्छथा विवर गा-अंणसः। याभिमनुं शूरमिषा समावतं ताभिरू षु ऊतिभि-रश्विना गतम ॥ १८ ॥

18. *Yābhiraṅgiro manasā niraṇyatho'graṁ gacchatho vivare goarṇasaḥ. Yābhirmanuṁ śūramiṣā samāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders and commanders, come with the support by which you satiate the man of knowledge with peace and joy at heart. Come with the power and speed by which you fly over the paths of stars. Come with the plenty and generosity by which you strengthen the warrior for humanity with food, energy, movement and refreshment. With all these means of support and protection, come and bless us in peace and security.

याभिः पत्नीर्विमदाय न्यूहथुरा घ वा याभिररुणीरशिातम। याभिः सुदास ऊहथुः सुदेव्यं ताभिरू षु ऊतिभिरश्विना गतम ॥ १९ ॥

19. *Yābhiḥ patnīrvimadāya nyūhathurā gha vā yābhiraruṇīraśikṣatam. Yābhiḥ sudāsa ūhathuḥ sudevyaṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, generous powers of nature and humanity, teachers and celibates, come with the love and protection by which you bring generous and noble life-partners for young men. Come with the love and knowledge by which you teach bright girls and prepare them for life. Come with that bright and divine knowledge by which you enrich the man of charity and generosity. Come and bless us with all these modes of support and protection.

याभिः शन्तातीे भवथा ददाशुषे भुज्युं याभिरवथा याभिरध्रिगुम। आम्यावतीं सुभरामृतस्तुभं ताभिरू षु ऊतिभिरश्विना गतम ॥ २० ॥

20. *Yābhiḥ śantātī bhavatho dadāśuṣe bhujyuṁ yābhiravatho yābhiradhrigum. Omyāvatīṁ subharāmṛtastubhaṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, harbingers of comfort and joy, come with those gifts of support and protection by which you bless the generous man with peace and comfort, by which you protect the man of prosperity and the man of power and honour. Come with that knowledge which bears and brings the wealth of peace and joy and the wealth of truth and right.

याभिः कृशानुमसन दुवस्यथा जव याभियूना अवन्त-मावतम। मधु पियं भरथा यत्सरडभ्यस्ताभिरू षु ऊति-भिरश्विना गतम ॥ २१ ॥

21. *Yābhiḥ kṛśānumasane duvasyatho jave yābhir-yūno arvantamāvatam. Madhu priyaṁ bhara-tho yat saraḍbhyastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, come with those protections by which you protect the archer in battle, by which you protect the young rider and the horse in the race, by which you bear and bring the favourite honey for the bees. Come with all these and bless us.

याभिनरं गाषुयुधं नृषाह्य त्रस्य साता तनयस्य जिन्वथः। याभी रथाँ अवथा याभिरवतस्ताभिरू षु ऊतिभिरश्विना गतम ॥ २२ ॥

22. *Yābhirnaraṁ goṣuyudhaṁ nṛṣāhye kṣetrasya sātā tanayasya jinvathaḥ. Yābhī rathāň avatho yābhirarvatastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, come with those powers and protections by which in the battles of men you exhort the leader bravely fighting for the land and her cows, by which in the battle of the field you protect the children of the nation, and by which you defend the warriors of the chariot. Come with all these protections and bless us.

याभिः कुत्समाजुनेयं शतक्रतू प तुर्वीतिं प च दभीति-मावतम। याभिर्ध्वसन्तिं पुरुषन्तिमावतं ताभिरू षु ऊतिभिरश्विना गतम॥ २३॥

23. *Yābhiḥ kutsmārjuneyaṁ śatakratū pra turvītiṁ pra ca dabhītim āvatam. Yābhirdhvasantiṁ puruṣantim āvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, heroes of a hundred acts of war and defence, come with those powers and protections by which you protect the lightning missile, by which you protect the tempestuous warrior terrorizing the enemy, by which you defend and advance the leader who takes on and destroys many hosts of the enemy. Come with these protections and advance us on way to progress.

अप्नस्वतीमश्विना वाचमस्म कृतं नो दस्रा वृषणा मनीषाम। अद्यूत्य वसु नि ह्वय वां वृध च ना भवतं वाजसाता॥ २४॥

24. *Apnasvatīm aśvinā vācamasme kṛtaṁ no dasrā vṛṣaṇā manīṣām. Adyūtye'vase ni hvaye vāṁ vṛdhe ca no bhavataṁ vājasātau.*

Ashvins, complementary divinities of nature and powers of humanity, generous harbingers of showers

of strength and prosperity, give us the holy voice which is creative and effective. Give us the intelligence and wisdom for reflection, imagination and planning. I invoke you for protection and advancement in the sure, clear and honest business of life for light and progress. We take no chances, nor gamble with life, be kind and gracious, lords, be favourable to grant us growth and prosperity in food, energy, success and advancement.

द्युभि॑र्‌क्तुभिः परि॑ पातम॒स्मानरि॑ष्टभिरश्विना॒ साभ॑गभिः ।
त ग्‍ मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒ः सिन्धु॑ः पृथि॒वी उ॒त द्याः ॥ २५ ॥

25. *Dyubhiraktubhiḥ pari pātam asmānariṣṭebhir-aśvinā saubhagebhiḥ. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Ashvins, protect and promote us, we pray, by days and by nights with steady and unobstructed progress, with wealth, grace and good fortune. And may Mitra and Varuna, the sun and shower, Aditi, mother nature, Sindhu, the sea and the rivers, Prithivi, mother earth and Dyau, the light of heaven and currents of spatial energies help, advance and bless this prayer and programme of ours.

Mandala 1/Sukta 113

Usha Devata, Angirasa Kutsa Rshi

इ॒दं श्रेष्ठं॒ ज्याति॑षां॒ ज्याति॒रागा॑च्चि॒त्रः प्र॑के॒ता अ॑जनिष्ट॒ विभ्वा॑ ।
यथा॒ प्रसू॑ता सवि॒तुः स॒वायँ॑ एवा रात्र्यु॒षस॒ यानि॑मारक ॥ १ ॥

1. *Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotirāgāccitraḥ praketo ajaniṣṭa vibhvā . Yathā prasūtā savituḥ savāyaň Evā rātryuṣase yonimāraik.*

Here comes this dawn, light of lights, supreme, wonderful, bright and enlightening, rising and expanding. Just as the night comes over for regeneration of the sun, so does it uncover the womb of darkness for the coming of dawn.

रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः ।
समानबन्धू अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥ २ ॥

2. *Ruśadvatsā ruśatī śvetyāgādāraigu kṛṣṇā sadanānyasyāḥ. Samānabandhū amṛte anūcī dyāvā varṇaṁ carata āmināne.*

The bright dawn comes shining with light, bearing the bright sun new born. The dark night leaves its regions open for the light. Both, like sisters of the same one brother, immortal, assume their own form of light, one bright, the other covered and both come in succession, each retiring and succeeding the other.

समाना अध्वा स्वस्रोरनन्तस्तमन्यान्या चरता देवशिष्टे ।
न मेथते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥ ३ ॥

3. *Samāno adhvā svasroranantastamanyānyā carato devaśiṣṭe. Na methate na tasthatuḥ sumeke naktoṣāsā samanasā virūpe.*

One and the same is the path of the two sisters, which is space, endless and infinite, existentially speaking, which they follow one after the other as ordained by the Divine. They neither overlap, nor encroach, nor clash, nor stand still for a moment. Fixed and firm, each on its own, and of harmonious nature are they, although the night and the dawn are of different forms which are apparently contradictory as light and darkness.

भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः।
प्राप्या जगद्व्युं ना राया अख्यदुषा अजीगर्भुवनानि विश्वा॥ ४॥

4. *Bhāsvatī netrī sūnṛtānāmaceti citrā vi duro na āvaḥ. Prārpyā jagadvyu no rāyo akhyaduṣā ajīgarbhuvanāni viśvā.*

Brilliant shines the dawn, leading inspiration and revelation of divinity for spirits of piety. Wonderful and splendid, it opens the doors of intelligence and consciousness. Taking the world over, it reveals the wealth of nature and envelops the worlds of existence in beauty and splendour.

जिह्मश्यै चरितवे मघान्याभोगय इष्टये राय उ त्वम।
दभं पश्यद्भ्य उर्विया विचक्ष उषा अजीगर्भुवनानि विश्वा॥ ५॥

5. *Jihmaśye caritave maghonyābhogaya iṣṭaye rāya u tvam. Dabhraṁ paśyadbhya urviyā vicakṣa uṣā ajīgarbhuvanāni viśvā.*

O dawn, lady light of wealth and beauty, inspiring, vast and bright, for the lazy loon oversleeping or the squint eyed one, for moving around, for enjoyment of living, for the attainment of desire and yajna, for the achievement of wealth, for the weak-eyed one, and for the revelation of things on earth, you shine and wake up the worlds of existence into light, beauty and activity, revealing even the tiny things.

त्राय त्वं श्रवस त्वं महीया इष्टय त्वमर्थमिव त्वमित्य।
विसदृशा जीवितामिप्रचेता उषा अजीगर्भुवनानि विश्वा॥ ६॥

6. *Kṣatrāya tvaṁ śravase tvaṁ mahīyā iṣṭaye tvam artham iva tvamityai. Visadṛśā jīvitābhipra-cakṣa uṣā ajīgarbhuvanāni viśvā.*

O dawn, for governance and administration of the social order, for food, energy and national prestige, for honour and grandeur, for reaching the desired goal in life, and for the attainment of the various and versatile ways of life, you shine, wake up and envelop the worlds of existence in light and beauty.

एषा दिवा दुहिता पत्यदर्शि व्युच्छन्ती युवतिः शुक्रवासाः ।
विश्वस्यशानना पार्थिवस्य वस्व उषा अद्यह सुभग व्युच्छ ॥ ७ ॥

7. *Eṣā divo duhitā pratyadarśi vyucchantī yuvatiḥ śukravāsāḥ. Viśvasyeśānā pārthivasya vasva uṣo adyeha subhage vyuccha.*

Dawn, this daughter of heavenly light, appears on the horizon, shining bright, a maiden clothed in light, over-whelming the entire beauty and wealth of the world. O dawn, lady of noble good fortune, come here for us and shine.

परायतीनामन्वेति पाथ आयतीनां प्रथमा शश्वतीनाम ।
व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं चन बोधयन्ती ॥ ८ ॥

8. *Parāyatīnāmanveti pātha āyatīnāṁ prathamā śaśvatīnām. Vyucchantī jīvamudīrayantyuṣā mṛtaṁ kaṁ cana bodhayantī.*

The dawn follows the path of those that have gone before since eternity. It is the first pioneer of those that would follow for eternity. Shining bright, waking up, inspiring, exciting, even reviving life asleep as dead,

it comes on and shines on.

उषा॒ यद॒ग्निं स॒मिधं॑ च॒कर्थ॒ वि यदाव॒श्च ा॑सा॒ सूय॑स्य ।
यन्मानु॑षान्य॒ यमा॑णाँ अजी॒ग॒स्तद्दे॒वषु॑ चकृष भ॒द्रमप्नः॑ ॥ ९ ॥

9. *Uṣo yadagniṁ samidhe cakartha vi yadāvaścakṣasā sūryasya. Yanmānuṣān yakṣyamāṇāň ajīgastad deveṣu cakṛṣe bhadramapnaḥ.*

O dawn, what you do for lighting of the fire of yajna early morning, what you do to reveal the beauty of the world with the light of the sun, what you do to awake and inspire the devotees of yajna, all that you do is noble action for the divinities of nature and humanity among the divinities.

कि॒या॒त्या यत्स॒मया॒ भवा॑ति॒ या व्यू॒षुयाश्च॑ नू॒नं व्यु॒च्छान ।
अनु॒ पूवा॑ः कृपत वावशा॒ना प॒दीध्या॑ना॒ जाष॑म॒न्याभि॑-
रति ॥ १० ॥

10. *Kiyātyā yat samayā bhavāti yā vyūṣuryāśca nūnaṁ vyucchān. Anu pūrvāḥ kṛpate vāvaśānā pradīdhyānā joṣamanyābhireti.*

How long did the dawns last which came and shone earlier? How long would they shine and last which, lovely and brilliant as the earlier ones, remind us of the past ones and brighten up the present around? The dawn would last for ever thus in company with the preceding and the following.

इ॒युष्ट य पूव॑तरामपश्यन्व्यु॒च्छन्ती॑मु॒षस॑ं मर्त्या॑सः । अ॒स्माभि॑रू॒
नु प॑ति॒च या॑भूदा त य॑न्ति॒ य अ॑प॒रीषु॒ पश्या॑न ॥ ११ ॥

11. *Īyuṣṭe ye pūrvatarāmapaśyan vyucchantīmuṣasaṁ martyāsaḥ. Asmābhirū nu praticakṣyābhūdo te yanti ye aparīṣu paśyān.*

The mortals who saw the bright and blazing dawn saw the light and passed away. By us too the lovely and shining dawn has been seen for the light. And those too who would see the light of life in the dawns that would follow, would go but with the light of life. (Life and light thus go together continuously in succession in the continuum that existence is.)

यावयद द्वेषा ऋतपा ऋतजाः सुम्नावरी सूनृता ईरयन्ती।
सुमङ्गलीबिभ्रती देववीतिमिहाद्याषः श्रेष्ठतमा व्युच्छ॥ १२॥

12. *Yāvayad dveṣā ṛtapā ṛtejāḥ sumnāvarī sūnṛtā īrayantī. Sumaṅgalīrbibhratī devavītimihādyoṣaḥ śreṣṭhatamā vyuccha.*

O Dawn, warding off the jealous, guardian of divine truth and yajna, born of divine truth and cosmic yajna, harbinger of peace and comfort, high-priestess of truth, inspiring and exciting, messenger of felicity, bearing joy and prosperity fit for divinity, arise and come, best and highest of lights, shine, inspire and bless us all with freshness.

शश्वत्पुराषा व्युवास देव्यथा अद्यदं व्यावा मघानी। अथा
व्युच्छादुत्तरां अनु द्यूनजरामृता चरति स्वधाभिः॥ १३॥

13. *Śaśvat puroṣā vyuvāsa devyatho adyedaṁ vyāvo maghonī. Atho vyucchāduttarāṁ anu dyūnajarāmṛtā carati svadhābhiḥ.*

The bright dawn, ancient and eternal, shines since eternity. Bright and generous mistress of wealth, lights up this world this day and then brightens up the days following till eternity. Unaging and immortal, the dawn moves on and on with its own divine powers and

gifts of generosity.

व्यृ॑ञ्जिभिर्दि॒व आता॑स्वद्या॒दप॑ कृ॒ष्णां नि॒णिजं॑ दे॒व्या॑वः।
प॒बा॒धय॑न्त्यरु॒णभि॒रश्व॒राषा॑ या॑ति सु॒युजा॒ रथ॑न ॥ १४॥

14. *Vyañjibhirdiva ātāsvadyaudapa kṛṣṇāṁ nirṇijaṁ devyāvaḥ. Prabodhayantyaruṇe-bhiraśvairoṣā yāti suyujā rathena.*

With her soothing celebrities, shining from heaven across the quarters of space, the bright dawn dispels the darkness of night and adorns and reveals the beauty of the world. Waking up the sleeping humanity she comes in the early morning by the celestial car of luxurious light drawn by the glorious sunbeams of fiery speed and splendour.

आ॒वह॑न्ती॒ पाष्या॒ वार्या॑णि चि॒त्रं के॒तुं कृ॑णुत॒ चकि॑ताना।
इ॒युषी॑णामुप॒मा शश्व॑तीनां॒ विभाती॒नां प॑थ॒माषा व्य॑श्वत ॥ १५॥

15. *Āvahantī poṣyā vāryāṇi citraṁ ketuṁ kṛṇute cekitānā. Īyuṣīṇāmupamā śaśvatīnāṁ vibhātīnāṁ prathamoṣā vyaśvait.*

Bearing and bringing choice nourishments for body, mind and soul, waking those who sleep, lighting the dark, the dawn creates wonderful brilliance. Following upon the heels of the by-gones, first shining of the succeeding lights, measure of the eternal recurrent lights of the dawn, she goes on by her chariot of light drawn not by horses but by sunbeams.

उदी॑र्ध्वं जी॒वा असु॒न आगा॒दप॒ पागा॒त्तम॒ आ ज्याति॑रति।
आर॒क्पन्था॑ं यात॒व॒ सूया॒यागा॑न्म॒ यत्र॑ पति॒रन्त॒ आय॑ुः ॥ १६॥

16. *Udīrdhvaṁ jīvo asurna āgādapa prāgāt tama ā jyotireti. Āraik panthāṁ yātave sūryāyāganma yatra pratiranta āyuḥ.*

Awake ye all who sleep, arise ye all who wake, life has come, and the energy of life-prana flows for all. Darkness is gone. Light has come, having cleared the path for the sun to rise and move. Let us reach there, enjoy life and elevate life and ourselves.

स्यूम॑ना वा॒च उदि॑यर्ति॒ वह्नि॒: स्तवा॑ना र्॒भ उ॒षसा॑ विभा॒तीः ।
अ॒द्या तदु॑च्छ गृणत॒ मघा॒न्य॒स्म आयु॒नि दि॑दीहि प्र॒जाव॑त ॥ १७ ॥

17. *Syūmanā vāca udiyarti vahniḥ stavāno rebha uṣaso vibhātīḥ. Adyā taduccha gṛṇate maghonyasme āyurni didīhi prajāvat.*

The admirer, poet of fiery imagination, sings inspiring songs in praise of brilliant dawn. O Dawn, lady of light and harbinger of wealth, shine for the worshipper and give him the light. And give us the health and age blest with progeny.

या गाम॑तीरु॒षस॒: सव॑वीरा व्यु॒च्छन्ति॑ दा॒शुष॒ मर्त्या॑य ।
वा॒यारि॑व सू॒नृता॑नामुद॒र्क ता अ॑श्व॒दा अ॑श्नवत्साम॒-
सुत्वा॑ ॥ १८ ॥

18. *Yā gomatīruṣasaḥ sarvavīrā vyucchanti dāśuṣe martyāya. Vāyoriva sūnṛtānāmudarke tā aśvadā aśnavat somasutvā.*

Bright are the dawns, rich in sunbeams and wealth of cows, creators and inspirers of all the brave on earth. Generous are they for the man who gives and sacrifices, giver of horses fast as sunbeams. And when men of truth and law meditate on them, then, flying as

the wind, they come and bless the man who performs the soma-yajna of creative joy for life.

मा॒ता दे॒वाना॒मदि॑ते॒रनी॑कं य॒ज्ञस्य॑ के॒तुर्बृ॑ह॒ती वि भा॑हि।
प्र॒शस्ति॑कृद ब्रह्म॑ण ना॒ व्यु॑च्छा ना॒ जन॑ं जनय विश्व-
वार ॥ १९ ॥

19. *Mātā devānām aditeranīkaṁ yajñasya keturbṛhatī vi bhāhi. Praśastikṛd brahmaṇe no vyucchā no jane janaya viśvavāre.*

Creative power of Divinity, image of Eternity, fire of the cosmic yajna of creation and evolution, shine brilliant over the vast spaces. Light adorable, shine and let us shine for the service of Divinity. Universal giver of bliss, elevate us to the heights where we belong.

यच्चि॒त्रमप्न॑ उ॒षसा॒ वह॑न्तीजा॒नाय॑ शशमा॒नाय॑ भ॒द्रम। त ग॑ा
मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒ः सिन्धु॑ः पृथि॒वी उ॒त
द्याः ॥ २० ॥

20. *Yaccitramapna uṣaso vahantījānāya śaśamānāya bhadram. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Whatever creation and wonderful inspiration the dawns, lady lights of divinity, bear and bring for the zealous yajaka, may Mitra, universal friend of life, Varuna, lord of eternal peace and justice, Aditi, mother nature, the rivers and the sea, the earth, the sky and the light of heaven expand and elevate for humanity.

Mandala 1/Sukta 114

Rudra Devata, Angirasa Kutsa Rshi

इमा रुदाय तवस कपदिन यद्वीराय प भरामह मतीः। यथा शमसद द्विपद चतुष्पद विश्वं पुष्टं गाम अस्मि ना-तुरम ॥ १ ॥

1. *Imā rudrāya tavase kapardine kṣayadvīrāya pra bharāmahe matīḥ. Yathā śamasad dvipade catuṣpade viśvaṁ puṣṭaṁ grāme asminnanā-turam.*

We offer these songs of prayer and adoration to Rudra, omnipotent lord of mercy and justice, father and protector of the brave, for the sake of the brahmachari student of the Rudra order so that all may be peace and joy among the humans and animals and all life on earth and the environment be healthy and happy in this settlement, this world and the universe.

मृळा नो रुदात ना मयस्कृधि यद्वीराय नमसा विधम त। यच्छं च याश्च मनुराय ज पिता तदश्याम तव रुद पणीतिषु ॥ २ ॥

2. *Mṛḷā no rudrota no mayaskṛdhi kṣayadvīrāya namasā vidhema te. Yaccha ca yośca manu-rāyeje pitā tadaśyāma tava rudra praṇītiṣu.*

Rudra, be kind to us, be good and give us peace, comfort and good health. We do homage to you, leader and protector of the brave, with oblations and salutations. The peace and freedom which Manu, father guardian of humanity, procured and secured for us, may we, we pray, attain under your kind guidance and discipline.

अश्याम॑ त सुम॒तिं द॑वय॒ज्यया॑ ॒यद्वी॒रस्य॒ तव॑ रुद मीढवः।
सु॒म्ना॒यद्वि॒शा अ॒स्माक॒मा च॒रारि॑ष्टवीरा जुहवाम त ह॒विः॥ ३॥

3. *Aśyāma te sumatiṁ devayajyayā kṣayadvīrasya tava rudra mīḍhvaḥ.Sumnāyannid viśo asmākamā carāriṣṭavīrā juhavāma te haviḥ.*

Rudra, good and generous, protector of the brave, may we attain the favour of your wisdom and advice by worship and homage to you. With our heroes of the nation unhurt and protected, we offer gifts of oblations and homage to you. Come, we pray, be kind and gracious to our people.

त्व॒षं व॒यं रु॒दं य॑ज्ञ॒साधं॑ व॒ङ्कुं क॒विमव॑स॒ नि ह्व॑यामह।
आर॒ अ॒स्मद्दैव्यं॒ हळा॑ अस्यतु सु॒मति॒मिद्व॒यम॒स्या वृ॑णीमह॥ ४॥

4. *Tveṣaṁ vayaṁ rudraṁ yajñasādhaṁ vaṅkuṁ kavimavase ni hvayāmahe. Āre asmad daivyaṁ heḷo asyatu sumatimid vayamasyā vṛṇīmahe.*

For our protection and guidance we invoke Rudra, blazing brilliant, destroyer of enemies, giver of success in the yajnic projects of life, lord of instant motion and action, and seer of universal vision. May He ward off all furies of nature from us. We choose and pray for His vision and wisdom for our conduct in life.

दि॒वो व॑रा॒हम॑रु॒षं क॑प॒र्दिनं॑ त्व॒षं रू॒पं नम॑सा॒ नि ह्व॑यामह।
हस्त॒ बिभ्र॑द्भष॒जा वार्या॑णि॒ शम्॒ वम॑ च्छ॒दिर॒स्मभ्यं॑ यंसत॥ ५॥

5. *Divo varāhamaruṣaṁ kapardinaṁ tveṣaṁ rūpaṁ namasā ni hvayāmahe. Haste bibhrad bheṣajā vāryāṇi śarma varma cchardirasmabhyaṁ yaṁsat.*

With offerings of food and salutations we invoke Rudra from the regions of light, generous as a cloud, brilliant, master controller of the gambler's dice and blazing magnificent of form. May he come bearing in hand the choicest herbs for medicine and bless us with gifts of a peaceful happy home, protective armour, and preventive and deterrent arms and armaments.

इदं पित्र मरुतामुच्यत वचः स्वादाः स्वादीया रुदाय वधनम। रास्वा च ना अमृत मत भाजनं त्मन ताकाय तनयाय मृळ ॥ ६ ॥

6. *Idaṁ pitre marutāmucyate vacaḥ svādoḥ svādīyo rudrāya vardhanam. Rāsvā ca no amṛta martabhojanaṁ tmane tokāya tanayāya mṛḷa.*

This exhilarating song of homage, holiest of holies, is offered in honour of Rudra, father and protector of the Maruts, heroes of the nation. Lord of immortality, give us the best nourishing food for the mortals, sweetest of sweets, for our body, mind and soul, for our children and for our youth. Lord, be kind and gracious to bless us.

मा नो महान्तमुत मा नो अर्भकं मा न उ न्तमुत मा न उ तम। मा नो वधीः पितरं मात मातरं मा नः प्रियास्तन्वो रुद रीरिषः ॥ ७ ॥

7. *Mā no mahāntamuta mā no arbhakaṁ mā na ukṣantamuta mā na ukṣitam. Mā no vadhīḥ pitaraṁ mota mātaraṁ mā naḥ priyāstanvo rudra rīriṣaḥ.*

Rudra, lord of mercy and justice, frustrate not our great men, saints and scholars, and our seniors. Strike not our children. Slay-not our youth. Kill not the

fetus in the womb. Kill not our father, nor our mother. Hurt not our lovely bodies, nor hurt our beloved wives.

मा नस्ताक तनय मा न आया मा ना गाषु मा ना अश्वषु रीरिषः । वीरान्मा नो रुद भामिता वधीर्हविष्मन्तः सदमित्त्वा हवामह ॥ ८ ॥

8. *Mā nastoke tanaye mā na āyau mā no goṣu mā no aśveṣu rīriṣaḥ. Vīrān mā no rudra bhāmito vadhīrhaviṣmantaḥ sadamit tvā havāmahe.*

Rudra, lord eternal of mercy and justice, strike not our baby, nor our child. Snap not our life short. Kill not our cows, nor horses. If ever you feel angry for our trespasses, forgive, we pray, strike not our brave. With our hands raised in prayer with holy offerings, we always invoke you and pray for kindness and grace.

उप त स्तामान्पशुपा इवाकरं रास्वा पितमरुतां सुम्नमस्म । भद्रा हि ते सुमतिर्मृळयत्तमाथा वयमव इत्ते वृणीमह ॥ ९ ॥

9. *Upa te stomān paśupā ivākaraṁ rāsva pitarmarutāṁ sumnamasme. Bhadrā hi te sumatirmṛḷayattamāthā vayamava it te vṛṇīmahe.*

I bring these songs of praise in homage to you, father and protector of the brave Maruts, heroes of nature and humanity, just as a shepherd brings milk and curds to offer to his master. Lord, we pray, give us peace and joy. Blissful is the vision of Divinity, most beatific. Therefore we choose to pray for your protection and guidance, only that and none else's.

आर त गाघ्नमुत पूरुषघ्नं क्षयद्वीर सुम्नमस्म त अस्तु । मृळा च ना अधि च ब्रूहि देवाधा च नः शर्म यच्छ द्विबर्हाः ॥ १० ॥

10. *Āre te goghnamuta pūruṣaghnaṁ kṣayadvīra sumnamasme te astu. Mṛḷā ca no adhi ca brūhi devādhā ca naḥ śarma yaccha dvibarhāḥ.*

Lord protector and shelter of the brave, let the butcher of cows and murderer of men be off by your protection and grace. May the peace and joy of your blessings be for us. Be kind and gracious to us. Speak to us in the heart from above. Lord of the world of here and after, give us peace and joy on earth, and the ultimate freedom after.

अवाचाम नमा अस्मा अवस्यवः शृणातु ना हवं रुदा मरुत्वान। त ना मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः॥ ११॥

11. *Avocāma namo asmā avasyavaḥ śṛṇotu no havaṁ rudro marutvān.Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Seekers of protection and bliss, let us sing in praise of the Lord. May Rudra, omniscient lord omnipotent, listen to our call and prayer. And may Mitra, Varuna, Aditi, the sea and rivers, the earth and heaven raise and sublimate our word of salutation and prayer to the divine presence. (The word is Namaste.)

Mandala 1/Sukta 115

Surya Devata, Angirasa Kutsa Rshi

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः। आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च॥ १॥

1. *Citraṁ devānām udgād anīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Āprā dyāvāpṛthivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.*

Lo! there rises the sun, wonderful image of Divinity, the very eye of Mitra, heaven, the soothing cool of Varuna, the waters, and the beauty of the moon. It pervades and fills the heaven and earth and the middle regions of the sky. It is indeed the very soul of the moving and the unmoving world.

सूया॑ दे॒वीमु॒षस॑ं रा॒च्यमा॑नां॒ मया॒ न या॑मा॒मभ्ये॑ति प॒श्चात ।
यत्रा॒ नरा॑ दे॒वय॑न्ता॒ युगा॑नि॒ वित॑न्वत॒ प्रति॑ भ॒द्राय॑ भ॒द्रम ॥ २ ॥

2. *Sūryo devīmuṣasaṁ rocamānāṁ maryo na yoṣām abhyeti paścāt. Yatrā naro devayanto yugāni vitanvate prati bhadrāya bhadram.*

The sun follows the brilliant and beautiful dawn just like a youthful lover who pursues his beloved. And therein, with reference to that, the leading astronomers of the stars extend their noble vision for the calculation of ages for the good of humanity.

भ॒द्रा अश्वा॑ हरि॒तः सूय॑स्य चि॒त्रा एत॑ग्वा अनु॒माद्या॑सः ।
न॒म॒स्यन्ता॑ दि॒व आ पृ॒ष्ठम॑स्थुः परि॒ द्यावा॑पृथि॒वी यन्ति॑ स॒द्यः ॥ ३ ॥

3. *Bhadrā aśvā haritaḥ sūryasya citrā etagvā anumādyāsaḥ. Namasyanto diva ā pṛṣṭhamasthuḥ pari dyāvāpṛthivī yanti sadyaḥ.*

The blissful rays of the sun, reddish, various and wondrous, exhilarating, invigorating overspread the expanse of heaven and constantly go over the regions

of space across the sky and the earth.

तत्सूय॑स्य दव॒त्वं तन्म॑हि॒त्वं म॒ध्या क॒ताव॑ित॒तं॒ सं ज॑भार।
य॒ददय॑ुक्त ह॒रित॑: स॒धस्था॒दादात्री॒ वास॑स्तनुत सि॒मस्म॑॥ ४॥

4. *Tat sūryasya devatvaṁ tanmahitvaṁ madhyā kartorvitataṁ saṁ jabhāra. Yadedayukta haritaḥ sadhasthādādātrī vāsastanute simasmai.*

That Lord of the universe, Omnipotent Light of creation, is the Sun, Savita, who holds and sustains the light and grandeur of the sun pervading in the world of action. And it is He who withdraws and folds up the same divinity and grandeur of the sun. And when the Lord withdraws the light of the sun, then the Night of Pralaya absorbs everything of existence into her fold of darkness. (This is the story of the eternal round of evolution and involution of the universe.)

When the sun, in the daily round of day-light and darkness at night, collects the rays of light from down below then the night spreads her cover of darkness over all. (This is the story of the daily round of the day-night cycle.)

तन्मि॒त्रस्य॒ वरु॑णस्याभि॒च॒ _१ सूया॑ रू॒पं कृ॑णुत॒ द्यारु॒पस्थ॑।
अ॒न॒न्त॒म॒न्यदुश॑दस्य॒ पाज॑: कृ॒ष्णम॒न्यद्ध॒रित॒: सं भ॑रन्ति॥ ५॥

5. *Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṇute dyorupasthe. Anantamanyad ruśadasya pājaḥ kṛṣṇamanyaddharitaḥ saṁ bharanti.*

The Eternal Lord, in order that Mitra and Varuna, day and night, be seen, creates light and shade and form. And so, the sun, which is light incarnate, in the close space of heaven, shows the forms of things. Endless,

different and blazing is its power of one sort, while the shade of darkness is another, which the rays of the sun bear in the quarters of space.

अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात।
त ना मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ ६ ॥

6. *Adyā devā uditā sūryasya niraṅhasaḥ pipṛtā niravadyāt. Tanno mitro varuṇo māmahantām-aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

O powers divine and vitalities of nature born of the rising sun, pure and immaculate, save us to-day from whatever is sinful and despicable. And may the day and night, the wide space, the rivers and the sea, the earth and the heavens of light, we pray, bless us to rise in our hopes and endeavours.

Mandala 1/Sukta 116

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

नासत्याभ्यां बर्हिरिव प वृञ्ज स्तामाँ इयम्यभियेव वातः।
यावभगाय विमदाय जायां सनाजुवा न्यूहतू रथेन ॥ १ ॥

1. *Nāsatyābhyāṁ barhiriva pra vṛñje stomāṅ iyarmyabhriyeva vātaḥ. Yāvarbhagāya vimadāya jāyāṁ senājuvā nyūhatū rathena.*

Just as the priest selects and plucks sacred grass and spreads it over and around the vedi in celebration, and just as the winds move the vapour laden cloud across the sky, so do I select words of appreciation for the Ashvins, scientist and technologist, sincere and true, compose them into songs of praise and air them over

the skies, for the Ashvins, who fly troops of the army by a carrier plane over the mountains like friends flying a damsel for the youthful sober lover.

वीळुपत्मभिराशुहेमभिवा दवानां वा जूतिभिः शाशदाना।
तदासभा नासत्या सहस्त्रमाजा यमस्य पधनं जिगाय ॥ २ ॥

2. *Vīḷupatmabhirāśuhemabhirvā devānāṁ vā jūtibhiḥ śāśadānā. Tad rāsabho nāsatyā sahasramājā yamasya pradhane jigāya.*

Ashvins, ever sincere and true, flying by the wings of powerful birds, fast at the speed of clouds, by the tempests of wind and fire splitting the currents of winds, eminent scholars and aeronauts, the power applied, controlled and directed in your chariot would win victories in a thousand battles of wealth against the deadly enemy.

तुग्रा ह भुज्युमश्विनादमघ रयिं न कश्चिन्ममृवाँ अवाहाः।
तमूहथुनाभिरात्मन्वतीभिरन्तरिापुद्भिरपादकाभिः ॥ ३ ॥

3. *Tugro ha bhujyum aśvinodameghe rayiṁ na kaścin-mamṛvāň avāhāḥ. Tam ūhathur-nau-bhir-ātmanvatībhir-antarikṣaprudbhir-apoda-kābhiḥ.*

Ashvins, commanders forceful as wind and lightning, if a great ruler and governor launches a fighter and pioneer beneficiary of the nation on the bottomless sea but then abandons hope like a dying man giving up his wealth of a life-time, you rescue him by self-driven, waterproof, flying boats.

तिस्रः ापस्त्रिरहातिवजद्भिनासत्या भुज्युमूहथुः पतङ्गैः।
समुदस्य धन्व ादस्य पार त्रिभी रथैः शतपद्भिः षळश्वैः ॥ ४ ॥

4. *Tisraḥ kṣapas-trir-ahātivrajadbhir-nāsatyā bhujyum-ūhathuḥ pataṅgaiḥ. Samudrasya dhanvannārdrasya pāre tribhī rathaī śatapadbhiḥ ṣaḷaśvaiḥ.*

Ashvins, undeviating from truth and reality, you carry the ruler beneficiary across the unfathomable ocean and over the desert three-nights and three days non-stop by three flying chariots fitted with hundred wheels and six engines.

अनारम्भणे तदवीरयथामनास्थान अगभ्णे समुद। यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम ॥ ५ ॥

5. *Anārambhaṇe tad-avīrayethām-anāsthāne agrabhaṇe samudre. Yad-aśvinā ūhathur bhujyum-astaṁ śatāritrāṁ nāvam-ātasthivāṁsam.*

Ashvins, scholars dedicated to truth and humanity, in the ocean of space where there is no beginning and no end, where there is no foothold and nothing to hold with hand, you carry the man of earthly enjoyment riding the carrier-boat worked with a hundred propellers to his haven of rest where there is no want, no pain, nothing beyond desire. That is great, heroic!

यमश्विना ददथुः श्वतमश्वमघाश्वाय शश्वदित्स्वस्ति। तद्वां दात्रं महि कीतन्यं भूत्पद्वा वाजी सदमिद्धव्या अयः ॥ ६ ॥

6. *Yamaśvinā dadathuḥ śvetamaśvamaghāśvāya śaśvadit svasti. Tad vāṁ dātraṁ mahi kīrtenyaṁ bhūt paidvo vājī sadamiddhavyo aryaḥ.*

Ashvins, experts of velocity and motion, the

brilliant white solar car which you provide for the adventurous traveller is all-time auspicious. That gift of yours is great, admirable all over the earth. The super-fast car is of undiminishing value and adorable in the economic world of business and industry.

युवं नरा स्तुवत पज्रियाय कक्षीवत अरदतं पुरंन्धिम।
कारा तराच्छफादश्वस्य वृष्णः शतं कुम्भाँ असिञ्चतं सुरायाः ॥ ७ ॥

7. *Yuvaṁ narā stuvate pajriyāya kakṣīvate aradataṁ puraṁdhim. Kārotarāc-chaphād-aśvasya vṛṣṇaḥ śataṁ kumbhāṅ asiñcataṁ surāyāḥ.*

Ashvins, leading teacher and scholar of herbal science, you reward the faithful disciple of pious discipline ever ready in harness with exceptional knowledge and insight into the science and technology of restorative nectar by which you can fill a hundred jars of drink from one horse-hoof measure of virile essence distilled through the filter.

हिमनाग्निं घ्रंसमवारयथां पितुमतीमूर्जमस्मा अधत्तम।
ऋबीस अत्रिमश्विनावनीतमुन्निन्यथुः सवगणं स्वस्ति ॥ ८ ॥

8. *Himenāgniṁ ghraṁsam-avārayethāṁ pitumatīm-ūrjam-asmā adhattam. Ṛbīse atrim- aśvināvanī-tam-unninyathuḥ sarvagaṇaṁ svasti.*

Ashvins, scholars of heat and energy, fight out fire and heat with ice and cool, and bear edible energy concentrate for us. Pull out the man fallen into the earth's womb of fire and despondency and free him and his community from physical, mental and spiritual suffering for their common good.

परा॑वतं ना॑सत्यानुदथामु॒च्चाबु॑ध्नं चकथु॒र्जिह्म॑बा॑रम ।
र॒ ाप॒ा न पा॒यना॑य रा॒य स॒हस्रा॑य॒ तृष्य॑त॒ गात॑मस्य ॥ ९ ॥

9. *Parāvataṁ nāsatyā nudethām-uccābudhnaṁ cakrathurjihmavāram. Kṣarannāpo na pāyanāya rāye sahasrāya tṛṣyate gotamasya.*

Ashvins, high-priests of nature and truth, lite up the waters from the bottom at the lowest level, raise it to a higher level by oblique channels, and let the streams flow for drink for a thousand people, and for the scholar and the administrator, to quench their thirst and for the production of wealth.

जु॒जु॒रुषा॑ नासत्या॒त व॒विं पामु॑ञ्चतं दा॒पिमि॑व॒ च्यवा॑नात।
पाति॑रतं जहि॒तस्यायु॑दस्रादित्पति॑मकृणुतं क॒नीना॑म ॥ १० ॥

10. *Jujuruṣo nāsatyota vavriṁ prāmuñcataṁ drāpimiva cyavānāt. Prātirataṁ jahitasyāyurdasrādit patimakṛṇutaṁ kanīnām.*

Ashvins, recuperative powers of nature, masters of medicine and psychiatrists, you free the ageing man from wrinkled skin, remove fear complex from the escapist running away from life, give a new lease of life to the depressed heading to suicide, and mature adolescent girls to grow and match with the right husband in marriage.

तद्वां नरा॒ शंस्यं॒ राध्यं चाभिष्टि॒म ा॑सत्या॒ वरू॑थम ।
यद्विद्वां॑सा॑ नि॒धिमि॒वापगू॒ ह॒मुद्दꣳश॒तादू॒पथु॒वन्द॑नाय ॥ ११ ॥

11. *Tad vāṁ narā śaṁsyaṁ rādhyaṁ cābhiṣṭimannāsatyā varūtham. Yad vidvāṁsā nidhimivāpagūḷhamud darśatādūpathurvandanāya.*

Ashvins, leading lights of humanity dedicated to truth and reality, the protective and promotive work you do is appreciable, adorable and blissfully desirable. Leaders of knowledge and secrets of nature, it is so far hidden from view like an underground treasure. Let it come forth so that all may see and admire and do you the honour you deserve.

तद्वां नरा सनय दंस उगमाविष्कृणामि तन्यतुन वृष्टिम।
दध्यङह यन्मध्वाथवणा वामश्वस्य शीष्णा प यदीमु-
वाच॥ १२॥

12. *Tad vāṁ narā sanaye daṁsa ugramāviṣkṛṇomi tanyaturna vṛṣṭim. Dadhyaṅ ha yanmadhvātharvaṇo vā maśvasya śīrṣṇā pra yadīmuvāca.*

Ashvins, leaders of men in knowledge and action, that marvellous work of yours in the interest of social good, I explain and proclaim in detail like thunder and lightning raining showers from the cloud, work and knowledge sweet as honey which the man of love and reverence, Dadhyang, child and disciple of the sober sage of non-violence, Atharvan, taught you from his mind inspired with wisdom and passion for superfast action in the form of a full treatise on the subject.

अजाहवी ागसत्या करा वां मह यामन्पुरुभुजा पुरन्धिः।
श्रुतं तच्छासुरिव वधिमत्या हिरण्यहस्तमश्विनावद-
त्तम॥ १३॥

13. *Ajohavīnnāsatyā karā vāṁ mahe yāman purubhujā purandhiḥ. Śrutaṁ tacchāsuriva vadhrimatyā hiraṇyahastam-aśvināvadattam.*

Ashvins, lovers of truth and reality, munificent

powers of action and knowledge, liberal givers of joy and prosperity for all, let the woman of noble intelligence invite you for the sake of abundant peace and prosperity, listen to her invocation as a commandment of the world Ruler, and give the fortunate woman that superior knowledge which showers the joys of life with golden hands of generosity.

आ॒स्न वृ॒कस्य॒ वर्ति॑काम॒भीके॑ यु॒वं नरा नासत्यामुमुक्तम।
उ॒ता क॒विं पु॑रुभुजा यु॒वं ह॒ कृप॑माणमकृणुतं वि॒च र्ति॑॥ १४॥

14. *Āsno vṛkasya vartikāmabhīke yuvaṁ narā nāsatyā mumuktam. Uto kaviṁ purubhujā yuvaṁ ha kṛpamāṇam-akṛṇutaṁ vicakṣe.*

Ashvins, defenders of truth, light and justice, leaders of humanity and creators of peace and prosperity for all, in the human search for progress and enlightenment, you save the poor bird from the devourer's mouth, and give the poet a compassionate heart for a comprehensive vision of life.

च॒रित्रं॒ हि वरि॒वाच्छे॑दि प॒र्णमा॒जा ख॒लस्य॒ परि॑तक्म्यायाम।
स॒द्या जङ्घा॒मायसीं॑ वि॒श्पला॑य॒ धनं॑ हि॒त सत॑वे॒ प्रत्य॑धत्तम॥ १५॥

15. *Caritraṁ hi verivācchedi parṇamājā khelasya paritakmyāyām. Sadyo jaṅghāmāyasīṁ viśpalāyai dhane hite sartave pratyadhattam.*

Ashvins, when the battle is raging for the defence and sustenance of the people but the issue is wavering in the night of uncertainty, you instantly take to the armour of steel for advance, strike and break down the enemy's force as you cut off the wing of a bird.

श॒तं म॒षान्वृक्य॑ च॒ रादा॒नमृ॒जाश्वं॒ तं पि॒तान्धं च॑कार। तस्मा॑ अ॒ ी ना॑सत्या वि॒च ॒ आधत्तं दस्रा भिषजावन॒वन॥ १६॥

16. *Śataṁ meṣān vṛkye cakṣadānam-ṛjrāśvaṁ taṁ pitāndhaṁ cakāra. Tasmā akṣī nāsatyā vicakṣa Ādhattaṁ dasrā bhiṣajāvanarvan.*

If a person were to sacrifice a hundred generous and creative contenders, meshas, for the pleasure of a wolfish thief and his wife, even though such a person were otherwise very intelligent and dynamic, the fatherly ruler should throw him into the darkness of prison. And yet, O Ashvins, lovers of ultimate truth, dispellers of untruth and darkness, generous showers of bliss, bring the eyes for the waking blind so that he could see what is real and true and good and be released from the dungeon of ignorance. (It is better to make the blind see than keep them in the prison. It is better to redeem the criminal and the sinner than throw him in the prison.)

आ वां॑ रथं दुहि॒ता सूय॑स्य॒ काष्म॑वातिष्ठदव॑ता॒ जय॑न्ती। विश्व॑ दे॒वा अन्व॑मन्यन्त हृ॒द्भिः सम्यु॑ श्रि॒या ना॑सत्या सचथ॥ १७॥

17. *Ā vāṁ rathaṁ duhitā sūryasya kārṣmevātiṣṭhadarvatā jayantī. Viśve devā anvamanyanta hṛdbhiḥ samu śriyā nāsatyā sacethe.*

Ashvins, lovers and defenders of truth in the battle of life and health of the world, let the dawn, daughter of the sun, arise and ride your chariot drawn by horses of light and win the battle. Let all the divinities of the world heartily applaud the beauty and power, and may you shine with the beauty and glory of the rise and

may you win the victory.

यदया॑तं दि॒वो॑दासाय व॒र्तिभ॒रद्वा॑जायाश्विना॒ हय॑न्ता।
र॒यिं सु॒ क्षत्रं॑ स्व॑पत्य॒मायु॑: सु॒वीर्य॑ं नासत्या॒ वह॑न्ता। आ
ज॒ह्नावीं॑ सम॑नसाप॒ वाज॒स्त्रिरह्ना॑ भा॒गं दध॑तीमयातम ॥ १९ ॥

19. *Rayiṁ sukṣatraṁ svapatyam-āyuḥ suvīryaṁ nāsatyā vahantā. Ā jahnāvīṁ samanasopa vājaistrirahno bhāgaṁ dadhatīm-ayātam.*

Ashvins, protectors of truth and leaders of equal and agreeable mind, come with food, energy and powerful forces, bearing wealth, good social order, noble progeny, good health and age, courage and valour, and free flowing streams of water for the people performing their daily duties full three times of the day.

परि॑विष्टं जाहु॒षं वि॒श्वत॑: सीं सु॒गभि॒रन॑क्तमूहथू॒ रजा॑भिः।
वि॒भि॒न्दुना॑ नासत्या॒ रथे॑न॒ वि पर्व॑ताँ॒ अज॑रयू अयातम ॥ २० ॥

20. *Pariviṣṭaṁ jāhuṣaṁ viśvataḥ sīṁ sugebhirnakta-mūhathū rajobhiḥ. Vibhindunā nāsatyā rathena vi parvatāṅ ajarayū ayātam.*

Ashvins, defenders and saviours of truth and right, young and unaging, when the commander or a section of the army or the ruler is besieged on all sides, launch, and attack by an invincible killer chariot, rescue the besieged force by easy but misty paths and take over the caverns and mountains by night.

एकस्या वस्तावतं रणाय वशमश्विना सनयं सहस्रा।
निरहतं दुच्छुना इन्द्रवन्ता पृथुश्रवसा वृषणावरातीः ॥ २१ ॥

21. *Ekasyā vastor-āvataṁ raṇāya vaśam-aśvinā sanaye sahasrā. Nirahataṁ ducchunā indravantā pṛthuśravaso vṛṣaṇāvarātīḥ.*

Ashvins, brilliant as sun and moon, forceful as lightning and thunder, generous as showers of rain, leaders of the land and commanders of the army, protect and promote the freedom of the land for a hundred gifts and acquisitions of peace and happiness. Protect and develop the army for battle for the sake of freedom and advancement. And in a single day rout the destructive force of the frustrative enemy even if it be of commanding fame in the world.

शरस्य चिदार्चत्कस्यावतादा नीचादुच्चा चक्रथुः पातवे वाः।
शयवे चिन्नासत्या शचीभिर्जसुरये स्तर्यं पिप्यथुर्गाम ॥ २२ ॥

22. *Śarasya cidārcatkasyāvatādā nīcāduccā cakrathuḥ pātave vāḥ. Śayave cinnāsatyā śacībhir-jasuraye staryaṁ pipyathur-gām.*

Ashvins, lovers and defenders of truth and the facts of life, with your noble actions of science and husbandry, you raise the water from the lowest level as that of a well or lake to the higher level for the drink of

the violent as well as of the worshipper, and you develop the dry cow to fertility for the drooping, depressed and the exhausted humanity.

अव॒स्य॒त स्तु॒व॒त कृ॒ष्णि॒याय॑ ऋजू॒य॒त ना॑सत्या॒ शची॑भिः ।
प॒शुं न न॒ष्टमि॑व॒ दर्श॑नाय विष्णा॒प्वं॑ ददथु॒र्विश्व॑काय ॥ २३ ॥

23. *Avasyate stuvate kṛṣṇiyāya ṛjūyate nāsatyā śacī-bhiḥ. Paśuṁ na naṣṭamiva darśanāya viṣṇāpvaṁ dadathurviśvakāya.*

Ashvins, lovers of truth and humanity, with your noble words and acts of wisdom give that sagely vision and knowledge to the protective, worshipful, attractive, simple and sympathetic visionary with which the sages are blest in a state of samadhi communion with the divine. Give it like a lovely pet or a valuable treasure lost but then found and then restored to the master.

दश॒ रात्री॒रशि॑वना॒ नव॑ द्यू॒नव॑नद्धं श्न॒थि॒त॒म॒प्स्व१॑न्तः ।
वि॒पु॒तं र॒भमु॒दनि॒ प्रव॑क्तमु॒न्नि॑न्यथुः सा॒ममि॑व स्रु॒वेण॑ ॥ २४ ॥

24. *Daśa rātrīr-aśivenā nava dyūn-avanaddhaṁ śnathitam-apsvantaḥ. Viprutaṁ rebham-udani pravṛktam-unninyathuḥ somamiva sruveṇa.*

Ashvins, lovers and defenders of truth and right, just as a boat is tied and transfixed under water for ten nights and nine days by an envious person, or it is held up, or drifts over water, but then is upraised and brought on the track by a noble ferry man, so if an admirer of truth and right and devotee of divinity feels supressed by adverse forces, feels depressed or distempered or drifts from the right track, then, O Ashvins, give him a hand and raise him like a soma libation raised in the

ladle ready for offering into the fire of yajna.

प व्वां दंसांस्यश्विनाववाचमस्य पतिः स्यां सुगवः सुवीरः ।
उत पश्यं ाश्नुवन्दीघमायुरस्तंमिवज्जरिमाणं जगम्याम ॥ २५ ॥

25. *Pra vāṁ daṁsāṁsyaśvināvavocamasya patiḥ syāṁ sugavaḥ suvīraḥ. Uta paśyann aśnuvan dīrgham-āyurastam-ivejjarimāṇaṁ jagamyām.*

Ashvins, noble divinities of truth and right action, generous givers of good health and purpose of life for a full age, I pray I may sing in praise of your great actions with gratitude and, blest with cows, noble speech and abundant land, in the company of brave children, seeing the world and the light of divinity, enjoying long and full age, and giving up this ageing body I should retire, set like the sun and go home.

Mandala 1/Sukta 117

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

मध्वः सोमस्याश्विना मदाय पत्ना हाता विवासत वाम ।
बर्हिष्मती रातिविश्रिता गीरिषा यातं नासत्याप वाजः ॥ १ ॥

1. *Madhvaḥ somasyāśvinā madāya pratno hotā vivāsate vām. Barhiṣmatī rātirviśritā gīriṣā yātaṁ nāsatyopa vājaiḥ.*

Ashvins, lovers and defenders of truth, givers of health and joy, the veteran yajaka, high-priest of knowledge, invokes you for the honey sweets of soma's joy for the health and ecstasy of living. Brilliant and blissful is your gift of peace and prosperity, celebrated is your voice and wisdom. Come with your gifts of food and energy and the vibrant ways of living and

advancement at the fastest.

या वा॑मश्विना॒ मन॑सा॒ जवी॑या॒नथः॒ स्वश्वा॒ विश॑ आ॒जिगा॑ति।
यन॒ गच्छ॑थः सु॒कृता॑ दु॒राणं॑ तन॑ नरा व॒र्तिर॒स्मभ्यं॑ यातम॥ २॥

2. *Yo vām-aśvinā manaso javīyān rathaḥ svaśvo viśa ājigāti. Yena gacchathaḥ sukṛto duroṇaṁ tena narā vartir-asmabhyaṁ yātam.*

Ashvins, leaders of the people, faster than thought is your chariot which reaches the people with you. Wondrously made it is, drawn by horses fast as sun beams and lightning, by which you go home to the man of noble deeds. Riding that same chariot come home for us too (and bless us with light and speed).

ऋषिं नरा॒वंह॑सः पाञ्च॑जन्यमृ॒बीसा॒दत्रिं॑ मुञ्चथा ग॒णन॑।
मि॒नन्ता॒ दस्या॒रशि॑वस्य मा॒या अ॑नुपू॒र्वं वृ॑षणा चा॒द-
र्य॑न्ता॥ ३॥

3. *Ṛṣiṁ narāvaṁhasaḥ pāñcajanyam-ṛbīsād-atriṁ muñcatho gaṇena. Minantā dasyor-aśivasya māyā anupūrvaṁ vṛṣaṇā codayantā.*

Ashvins, leaders of humanity, generous and inspiring as ever before with universal knowledge and human values, destroyers of the envious demonics and their crooked powers, you save Atri, visionary scholar free from the three bonds of physical, mental and spiritual ailments, self-realised soul with mastery over all the five pranic energies and dedicated to all the five classes of universal humanity without discrimination, and you deliver him along with his band of teachers and scholars from the evil of prison in utter darkness, against the light of reason, knowledge and rectitude,

into which, such men of light and freedom are thrown by the envious and wicked blood suckers of society.

अश्वं॑ न गू॒ हमश्विना दुरव्र॒ऋषिं नरा वृषणा र॒भम॒प्सु।
सं तं रि॑णीथा॒ विपु॑तं॒ दंसा॑भि॒न वां॑ जूयन्ति पू॒व्या कृ॒तानि॑॥ ४॥

4. *Aśvaṁ na gūḷham-aśvinā durevair-ṛṣiṁ narā vṛṣaṇā rebhamapsu. Saṁ taṁ riṇītho viprutaṁ daṁsobhirna vāṁ jūryanti pūrvyā kṛtāni.*

Rebha, eminent scholar of knowledge and wisdom, dynamic and productive proclaimer of the secrets of science, is obscured among the lesser stars and kept back, by manipulators of evil design, straying around lost like a horse in the jungle. Ashvins, brave and generous heroes and leaders of humanity and guides of knowledge, redeem that seer of light with your noble actions, he would otherwise be lost and gone. All your actions, old and ancient as well as new, never fade away nor die out.

सु॒षु॒प्वांस॑ं न नि॒र्ऋ॑तरु॒पस्थ॒ सूर्यं॑ न दं॑स्रा॒ तम॑सि क्षि॒यन्त॑म।
शु॒भ रु॒क्मं न दं॑श॒तं नि॒खा॑त॒मुदू॑पथुरश्विना॒ वन्द॑नाय ॥ ५॥

5. *Suṣupvāṁsaṁ na nir-ṛterupasthe sūryaṁ na dasrā tamasi kṣiyantam. Śubhe rukmaṁ na darśataṁ nikhātmudūpathuraśvinā vandanāya.*

Ashvins, heroic and generous powers of action, destroyers of want and suffering, like the soul's awareness covered in deep sleep, like the dormant seed enfolded in the soil, like the sun resting as if in the night cover of darkness, like the lovely shining fold buried in the folds of the earth, the face of beauty and truth is hidden. Awaken the awareness of life divine, generate

the life of the seed, let the sun arise, bring out the hidden gold of the earth, and sow the seeds of life, energy and light so that all may see, honour and admire the grandeur of existence.

तद्वां नरा शंस्यं पज्रियणा कक्षीवता नासत्या परिज्मन।
शफादश्वस्य वाजिना जनाय शतं कुम्भाँ असिञ्चतं मधूनाम॥ ६॥

6. *Tad vāṁ narā śaṁsyaṁ pajriyeṇa kakṣīvatā nāsatyā parijman. Śaphadaśvasya vājino janāya śataṁ kumbhāँ asiñcataṁ madhūnām.*

Ashvins, dedicated to truth and nature, leaders of scientists and pharmacists, that work of yours is of universal value and worthy of praise by eminent scholars by which you manufacture a horse-hoof measure of herbal essence and from that prepare a hundred potfuls of honey sweet restorative tonics for the ailing people.

युवं नरा स्तुवत कृष्णियाय विष्णाप्वं ददथुर्विश्वकाय।
घोषाय चित्पितृषदे दुराण पतिं जूर्यन्त्या अश्विनाव-
दत्तम॥ ७॥

7. *Yuvaṁ narā stuvate kṛṣṇiyāya viṣṇāpvaṁ dadathurviśvakāya. Ghoṣāyai cit pitṛṣade duroṇe patiṁ jūryantyā aśvināvadattam.*

Ashvins, generous givers and leaders of men, for the man of truth true to his word, kind ruler, planning development of agriculture, dedicated to parental seniors, provide the expert of farming on the land, and for the herdswoman growing old provide a caretaker.

युवं श्यावाय रुशतीमदत्तं महः राणस्याश्विना कण्वाय।
पवाच्यं तद वृषणा कृतं वां य राषदाय श्रवा अध्य-
धत्तम ॥ ८ ॥

8. *Yuvaṁ śyāvāya ruśatīm-adattaṁ mahaḥ kṣoṇa-syāśvinā kaṇvāya. Pravācyaṁ tad vṛṣaṇā kṛtaṁ vāṁ yannārṣadāya śravo adhyadhattam.*

Ashvins, brave and generous harbingers of fulfilment for the lover of learning, give brilliance of knowledge for the learned teacher and his resident pupil, give great strength of will and purpose, and for the successor of the man presiding over people and pupils, give communicable knowledge, strength of action, right reputation and the will to listen above all.

पुरू वर्पांस्यश्विना दधाना नि पदव ऊहथुराशुमश्वम ।
सहस्रसां वाजिनमपतीतमहिहनं श्रवस्यं तरुत्रम ॥ ९ ॥

9. *Purū varpāṁsyaśvinā dadhānā ni pedava ūhathur-āśumaśvam. Sahasrasāṁ vājinamapra-tītam-ahihanaṁ śravasyaṁ tarutram.*

Ashvins, harbingers of many things for good and comfortable life, assuming various forms of workers and designers, you give to the traveller and transporter the instant motive power such as electricity, fast, serving a thousand purposes, invisible, present in earth and consumable fuels, breaker of the cloud and capable of crossing the seas.

एतानि वां श्रवस्या सुदानू ब्रह्माङ्गूषं सदनं रादस्याः।
यद्वां पजासा अश्विना हवन्त यातमिषा च विदुष च
वाजम ॥ १० ॥

10. *Etāni vāṁ śravasyā sudānū brahmāṅgūṣaṁ sadanaṁ rodasyoḥ. Yad vāṁ pajrāso aśvinā havante yātamiṣā ca viduṣe ca vājam.*

Ashvins, generous divinities of nature and humanity, these are your reputable acts of charity. This is the song of praise for you. The infinite and omniscient lord, Brahma, is the home and sustenance of heaven and earth, whom you and your friends and admirers invoke and worship. Move on, powers of life and light divine, with your will and gifts of food for life and soul and with the vision divine for the man and seeker of knowledge.

सूनामानंनाश्विना गृणाना वाजं विपाय भुरणा रदन्ता।
अगस्त्य ब्रह्मणा वावृधाना सं विश्पलां नासत्यारिणीतम॥ ११॥

11. *Sūnormānenāśvinā gṛṇānā vājaṁ viprāya bhuraṇā radantā. Agastye brahmaṇā vāvṛdhānā saṁ viśpalāṁ nāsatyāriṇītam.*

Ashvins, lovers and defenders of truth and rectitude, generous harbingers of comfort, prosperity and happiness, sung and celebrated by the honour and reverence of the admirer and the lover of soma like a son, opening the channels of food, energy and knowledge for the pious and intelligent people, rising by the light of omniscience in knowledge and acts of charity in the service of Divinity, release the flow of vision, will and right policy for the advancement of humanity on the path of progress.

कुह यान्ता सुष्टुतिं काव्यस्य दिवा नपाता वृषणा शयुत्रा।
हिरण्यस्यव कलशं निखातमुदूपथुदशम अश्विनाहन॥ १२॥

12. *Kuha yāntā suṣṭutiṁ kāvyasya divo napātā vṛṣaṇā śayutrā. Hiraṇyasyeva kalaśaṁ nikhātam-udūpathurdaśame aśvināhan.*

Ashvins, children of light, generous and brave, guardians of sleeping humanity, moving on the paths of divinity, where do you find celebration in poetry and discover the golden vessel of spiritual treasure buried under the folds of earthly existence, on the tenth day of yajnic performance, and then sow the seeds of piety? (The answer is: among the lovers of knowledge, children of divinity).

युवं च्यवानमश्विना जरन्तं पुनर्युवानं चक्रथुः शचीभिः ।
युवा रथं दुहिता सूर्यस्य सह श्रिया नासत्यावृणीत ॥ १३ ॥

13. *Yuvaṁ cyavānamaśvinā jarantaṁ punaryu-vānaṁ cakrathuḥ śacībhiḥ. Yuvo rathaṁ duhitā sūryasya saha śriyā nāsatyāvṛṇīta.*

Ashvins, lovers of truth and masters of the currents of natural energy, by your noble and creative acts you rejuvenate Chyavana, man of dynamic living and prayerful culture but ageing and declining in energy, and you return him to his youth again, and the Dawn, daughter of the sun chooses you and rides your chariot in your company in all her beauty and grandeur.

युवं तुग्राय पूर्व्यभिरेवैः पुनर्मन्यावभवतं युवाना ।
युवं भुज्युमर्णसो निः समुद्राद्भिरूहथुरृज्रेभिरश्वैः ॥ १४ ॥

14. *Yuvaṁ tugrāya pūrvyebhirevaiḥ punarman-yāvabhavataṁ yuvānā. Yuvaṁ bhujyumarṇaso niḥ samudrād vibhirūhathurṛjrebhiraśvaiḥ.*

Ashvins, masters of the secrets of nature, youth

and age, for the sake of vitality and energy and by the acts and achievements of the ancients, you grow young and come to know each other again, and you carry the man of joy and tonics of rejuvenation from and beyond the bottomless ocean of water and air by transports flying like birds straight and unobstructed.

अजाॅहवीदश्विना ताग्या वां पा हः समुदमव्यथिजगन्वान।
निष्टमूहथुः सुयुजा रथेन मनाॅजवसा वृषणा स्वस्ति ॥ १५ ॥

15. *Ajohavīdaśvinā taugryo vāṁ proḷhaḥ samudram-avyathir-jaganvān. Niṣṭamūhathuḥ suyujā rathena manojavasā vṛṣaṇā svasti.*

Ashvins, generous and brave experts of energy, power and motion, let the powerful force assigned to the sea on the move call on you and you would transport it without trouble by the chariot meticulously driven at the speed of thought for the good of all.

अजाॅहवीदश्विना वतिका वामास्ना यत्सीममुञ्चतं वृकस्य।
वि जयुषा ययथुः सान्वदजातं विष्वाचा अहतं विषणा ॥ १६ ॥

16. *Ajohavīdaśvinā vartikā vāmāsno yat sīmamuñ-cataṁ vṛkasya. Vi jayuṣā yayathuḥ sānvadrerjā-taṁ viṣvāco ahataṁ viṣeṇa.*

Ashvins, heroes of tempestuous speed and movement, let the army, stuck up, besieged, and helpless as a poor bird, call upon you for help any time which you rescue from the wolfish mouth of the enemy. Mount up to the peak of the mountain by your victory chariot and destroy the advancing army of the enemy with your reinforcements.

शतं मषान्वृक्यं मामहानं तमः पणीतमश्विना पित्रा।
आ धी ऋजाश्वं अश्विनावधत्तं ज्यातिरन्धाय चकथु-
विच ॥ १७ ॥

17. *Śataṁ meṣān vṛkye māmahānaṁ tamaḥ praṇī-
tamaśivena pitrā. Ākṣī ṛjrāśve aśvināvadhattaṁ
jyotirandhāya cakrathurvicakṣe.*

Ashvins, creators of light and givers of eyes, remove the social butcher who throws a hundred helpless persons like sheep to the she-wolf, correct the unkind father and the unreasonable judge who assigns the innocent youth to the dungeon, bring eyes for the injured of the swift army of horse, in short, create and bring light for the blind who may then see the light of truth.

शुनमन्धाय भरमह्वयत्सा वृकीरश्विना वृषणा नरति।
जारः कनीनइव च दान ऋजाश्वः शतमकं च मषान ॥ १८ ॥

18. *Śunamandhāya bharamahvayat sā vṛkīraśvinā
vṛṣaṇā nareti. Jāraḥ kanīna iva cakṣadāna
ṛjrāśvaḥ śatamekaṁ ca meṣān.*

Ashvins, generous harbingers of the showers of comfort and joy, leading lights of humanity, bring peace, comfort and ample light of the eye for the poor blind as if the she-wolf herself were to call up and save the hundred and one innocent sheep, or an old wise man of experience, or the youthful spirit of hope, or the very pupil of the eye, or the light-giver for the eye of the fast horse rider were to bring comfort, safety and light for the needy.

म॒ही वा॑मू॒तिर॑श्विना मया॒भूरु॒त स्रा॒मं धि॒ष्ण्या॒ सं रि॑णीथः ।
अथा॑ यु॒वामिद॑ह्वय॒त्पुरं॑धि॒रा ग॑च्छ॒तं सी॑ं वृषणा॒ववा॑भिः ॥ १९ ॥

19. *Mahī vāmūtiraśvinā mayobhūruta srāmaṁ dhiṣṇyā saṁ riṇīthaḥ. Athā yuvāmidahvayat puraṁdhir-āgacchataṁ sīṁ vṛṣaṇāvavobhiḥ.*

Ashvins, heroes wise and brave, great, soothing and inspiring is your presence and protection. Shatter the injustice, release the lame and the disabled to freedom. And then the very spirit of wisdom and the nation would call upon you: come like the breath of fresh air with favours and fulfilment and be here for life.

अध॑नुं दस्रा स्त॒र्यं॑१ विष॑क्ता॒मपि॑न्वतं श॒यव॑ अश्विना॒ गाम ।
यु॒वं श॒चीभि॑विम॒दाय॑ जा॒यां न्यू॑हथुः पुरुमि॒त्रस्य॒ योषा॑म ॥ २० ॥

20. *Adhenuṁ dasrā staryaṁ viṣaktām-apinvataṁ śayave aśvinā gām. Yuvaṁ śacībhir-vimadāya jāyāṁ nyūhathuḥ purumitrasya yoṣām.*

Ashvins, generous and brave fighters against suffering, destroyers of want and pain, nourish and revitalize the dry and barren cow, give nourishment to the weak and sleeping man, and, with your noble and generous actions, a wife for the happy and youthful man, the young and beautiful daughter of the friend of many.

यव॒ं वृक॑णाश्विना॒ वप॒न्तषं॑ दु॒हन्ता॒ मनु॑षाय दस्रा ।
अ॒भि दस्यु॑ं बक॒ुरणा॒ धम॑न्ता॒रु ज्योति॑श्चकथु॒रार्या॑य ॥ २१ ॥

21. *Yavaṁ vṛkeṇāśvinā vapanteṣaṁ duhantā-manuṣāya dasrā. Abhi dasyuṁ bakureṇā dhamantoru jyotiścakrathur-āryāya.*

Ashvins, brave heroes and destroyers of evil, want and suffering, sowing barley with the plough and uprooting the weeds, creating and drawing energy from nature and food, warding and blowing off the evil and wicked by warning and punishment all round, expanding and radiating the light of knowledge and justice for the good and progressive people, you build a grand social order of freedom and happiness.

आथर्वणायाश्विना दधीच श्व्यं शिरः पत्यरयतम ।
स वां मधु प वोचदृतायन्त्वाष्टं यद्दस्त्रावपिकक्ष्यं वाम ॥ २२ ॥

22. *Ātharavaṇāyāśvina dadhīce'śvyaṁ śiraḥ pratyairayatam. Sa vāṁ madhu pra vocadṛtāyan tvāṣṭraṁ yad dasrāvapikakṣyaṁ vām.*

For the child of the man of faith beyond doubt and question, for the admirer of men of knowledge and rectitude, you create the best and most dynamic brain and inspire him. Ashvins, generous and creative, the inspired man, in search of the honey sweets of life and nourishment, speaks of the science of yajna and of the science of anatomy and the structure of the forms of life, for you and all.

सदा कवी सुमतिमा चके वां विश्वा धिया अश्विना पावतं मे । अस्म रयिं नासत्या बृहन्तमपत्यसाचं श्रुत्यं रराथाम ॥ २३ ॥

23. *Sadā kavī sumatimā cake vāṁ viśvā dhiyo aśvinā prāvataṁ me. Asme rayiṁ nāsatyā bṛhantamapatyasācaṁ śrutyaṁ rarāthām.*

Ashvins, poetic visionaries of creation, high-priests of truth and reality, harbingers of cosmic

intelligence and energy, I pray to you, always bless me with universal vision and understanding and protect it from doubt. Give us the wealth which is reputable and honourable, blest with family and children, and which is ever growing higher and higher.

हिरण्यहस्तमश्विना रराणा पुत्रं नरा वधिमत्या अदत्तम।
त्रिधा ह श्यावमश्विना विकस्तमुज्जीवसे एरयतं सुदानू॥ २४॥

24. *Hiraṇyahastamaśvinā rarāṇā putraṁ narā vadhrimatyā adattam. Tridhā ha śyāvamaśvinā vikastamujjīvasa airayataṁ sudānū.*

Ashvins, harbingers of life, leading lights of humanity, kind and compassionate, rejuvenate the wedded couple and bless the intelligent woman with a golden-handed son. Three ways broken is the man of knowledge, otherwise blooming and brilliant, bring him back to life and let him rise to full stature again to higher life.

एतानि वामश्विना वीर्याणि प्र पूर्व्याण्यायवो वाचन। ब्रह्म
कृण्वन्तो वृषणा युवभ्यां सुवीरासो विदथमा वदेम॥ २५॥

25. *Etāni vāmaśvinā vīryāṇi pra pūrvyāṇyāyavo'-vocan. Brahma kṛṇvanto vṛṣaṇā yuvabhyāṁ suvī-rāso vidathamā vadema.*

Ashvins, brave and generous heroes of noble action, these are the great actions you have ever done and still do and which people celebrate in song. We pray that, blest with friends and brave children, singing songs of celebration for you, creating food and energy for life and living for yajna, we may live, and praise and propagate the yajnic way of creative life (as yours).

Mandala 1/Sukta 118

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

आ वां॒ रथा॑ अश्विना श्ये॒नप॑त्वा सुमृळी॒कः स्ववाँ॑ यात्व॒वाङ् । या मर्त्य॑स्य॒ मन॑सा॒ जवी॑यान्त्रिव॒न्धु॒रा वृ॑षणा॒ वात॑रंहाः ॥ १ ॥

1. *Ā vāṁ ratho aśvinā śyenapatvā sumṛḷīkaḥ svavāṅ yātvarvāṅ. Yo martyasya manaso javīyān tribandhuro vṛṣaṇā vātaraṁhāḥ.*

Ashvins, masters of nature's energy and natural resources, let your chariot flying as the eagle, luxuriously comfortable, automotive, come here, chariot faster than the mind of man, three staged and tempestuous in power as the wind.

त्रि॒व॒न्धु॒रण॑ त्रि॒वृता॒ रथे॑न त्रिच॒क्रण॑ सु॒वृता॑ यात॒मर्वा॑क् ।
पिन्व॑तं॒ गा जिन्व॑त॒मर्व॑ता॒ ना व॒धय॑तमश्विना वी॒रम॒स्मे ॥ २ ॥

2. *Tribandhureṇa trivṛtā rathena tricakreṇa suvṛtā yātamarvāk. Pinvantaṁ gā jinvatamarvato no vardhayatamaśvinā vīramasme.*

Ashvins, masters of engineering, let the three-staged, triple—structured, three wheeled, thrice sophisticated chariot come here. Enrich the land, rejuvenate the people and the social order, develop transport and communication, and let the brave of the land flourish.

प्र॒वद्या॑मना सु॒वृता॒ रथे॑न॒ दस्रा॑वि॒मं शृ॑णुतं॒ श्लोक॒मद्रेः॑ ।
किम॒ङ्ग वां॒ पत्य॑र्वतिं॒ गमि॑ष्ठा॒हुवि॑षा॒सा अश्विना पु॒राजाः ॥ ३ ॥

3. *Pravadyāmanā suvṛtā rathena dasrāvimaṁ śṛṇatuṁ ślokamadreḥ. Kimaṅga vāṁ pratyavartiṁ gamiṣṭhāhurviprāso aśvinā purājāḥ.*

Ashvins, harbingers of life and joy, destroyers of anti-life forces, travelling by the fastest sophisticated chariot from the heights of heaven, down the clouds over the mountain slopes across the valleys, listen to this rumble of the cloud and mountain echo: Ashvins, darling friends, going to fight out want and suffering at your fastest, didn't the first-born wisest of the sages exhort you to move this way? And that is the rumble of the cloud, that is the voice of thunder, that is the mountain echo. That is our prayer.

आ वां श्यनासा अश्विना वहन्तु रथे युक्तास आशवः पतङ्गाः। य असुरा दिव्यासा न गृधा अभि पया नासत्या वहन्ति ॥ ४ ॥

4. *Ā vāṁ śyenāso aśvinā vahantu rathe yuktāsa āśavaḥ pataṅgāḥ. Ye apturo divyāso na gṛdhrā Abhi prayo nāsatyā vahanti.*

Ashvins, powers of nature's divinity and humanity, high-priests of truth and life's joy, may the eagle-like motive powers fast as sunbeams yoked to your chariot drive you hither, which, shining as light, flying over water and vapour in the sky, carry you to your desired destination like a feathered arrow flying to its target.

आ वां रथं युवतिस्तिष्ठदत्र जुष्टी नरा दुहिता सूर्यस्य ।
परि वामश्वा वपुषः पतङ्गा वया वहन्त्वरुषा अभीके ॥ ५ ॥

5. *Ā vāṁ rathaṁ yuvatistiṣṭhadatra juṣṭī narā duhitā sūryasya. Pari vāmaśva vapuṣaḥ pataṅgā vayo vahantvaruṣā abhīke.*

Ashvins, leading lights of humanity, may the

lovely maiden, loving daughter of the sun, ride your chariot with you, may the horses, fiery of body, radiating like sunbeams and flying like birds take you to the battlefield from anywhere and everywhere.

उद्वन्दनमरतं दंसनाभिरुदभं दस्रा वृषणा शचीभिः ।
निष्टाग्र्यं पारयथः समुदात पुनश्च्यवानं चकथुयुवानम ॥ ६ ॥

6. *Ud vandanamairataṁ daṁsanābhirudrebhaṁ dasrā vṛṣaṇā śacībhiḥ. Niṣṭaugryaṁ pārayathaḥ samudrāt punaścyavānaṁ cakrathuryuvānam.*

Ashvins, generous as rain showers of new life, brave destroyers of evil, with your noble thoughts, words and acts, raise the venerable from adversity, rescue the worshipful from falling to violence, help the brave warrior cross over the sea and redeem the passionate youth from decrepitude to regain his youth.

युवमत्रय वनीताय तप्तमूर्जमामानमश्विनावधत्तम ।
युवं कण्वायापिरिप्ताय च ुः पत्यधत्तं सुष्टुतिं जुजुषाणा ॥ ७ ॥

7. *Yuvamatraye'vanītāya taptamūrjamomānama-śvināvaddhattam. Yuvaṁ kaṇvāyāpiriptāya ca-kṣuḥ pratyadhattaṁ suṣṭutiṁ jujuṣāṇā.*

Ashvins, powers of intelligence and light of knowledge, loved and admired of all, bear and bring seasoned, protective and promotive energy and power of action to the man free from physical, mental and spiritual want for the removal of darkness and ignorance. Bring the vision and wisdom of the world with appreciation and exhortation for the veteran of wisdom for the collection and expansion of knowledge and enlightenment.

युवं धनुं शयवं नाधितायापिन्वतमश्विना पूव्याय। अमुञ्चतं वतिकामंहसा निः पति जङ्घां विश्पलाया अधत्तम ॥ ८ ॥

8. *Yuvaṁ dhenuṁ śayave nādhitāyāpinvata-maśvinā pūrvyāya. Amuñcataṁ vartikāmaṁ-haso niḥ prati jaṅghāṁ viśpalāyā adhattam.*

Ashvins, for the man of hereditary power and prosperity sleeping in ignorance and indifference, bring up the rousing call of divine speech. Rescue and save the poor, victimised people from sin and violence of injustice and give them a strong, protective and promotive social and political policy for development.

युवं श्वतं पदव इन्दजूतमहिहनमश्विनादत्तमश्वम ।
जाहूत्रमया अभिभूतिमुगं सहस्त्रसां वृषणं वीडवङ्गम ॥ ९ ॥

9. *Yuvaṁ śvetaṁ pedava indrajūtamahihanama-śvinādattamaśvam. Johūtramaryo abhibhūti-mugraṁ sahasrasāṁ vṛṣaṇaṁ vīḍvaṅgam.*

Ashvins, for the traveller you give a brilliant, electrically powered, cloud breaking, heavily reinforced, excellent, victorious, tempestuous, multipurpose, highly productive and firmly structured mode of transport.

ता वां नरा स्ववस सुजाता हवामह अश्विना नाधमानाः।
आ न उप वसुमता रथन गिरा जुषाणा सुविताय यातम ॥ १० ॥

10. *Tā vāṁ narā svavase sujātā havāmahe aśvinā nādhamānāḥ. Ā na upa vasumatā rathena giro juṣāṇā suvitāya yātam.*

Ashvins, powers of nature's energy, leading lights of humanity, born of divinity and risen in blessed

knowledge and noble actions, we invoke you, invite you and call upon you for our protection and advancement in the hour of need at the height of power and prosperity. Listen to our prayer, come riding your chariot of universal wealth and stand by us for our freedom and prosperity.

आ श्यनस्य जवसा नूतनना स्म यातं नासत्या सजाषाः। हव हि वामश्विना रातहव्यः शश्वत्तमाया उषसा व्युष्टा ॥ ११ ॥

11. *Ā śyenasya javasā nūtanenāsme yātaṁ nāsatyā sajoṣāḥ. Have hi vāmaśvinā rātahavyaḥ śaśvattamāyā uṣaso vyuṣṭau.*

Ashvins, highpriests of truth and reality, springs and harbingers of nature's eternal power and energy, come by the speed and force of the eagle new and ever new with constant love. With offering in hand when the dawn is breaking bright, I invoke you both to come and bless.

Mandala 1/Sukta 119

Asvins Devata, Kakshivan Dairghatamasa Aushija Rshi

आ वां रथं पुरुमायं मनाजुवं जीराश्वं यज्ञियं जीवसे हुव। सहस्रकेतुं वनिनं शतद्वसुं श्रुष्टीवानं वरिवोधामभि प्रयः ॥ १ ॥

1. *Ā vāṁ rathaṁ purumāyaṁ manojuvaṁ jīrāśvaṁ yajñiyaṁ jīvase huve. Sahasraketuṁ vaninaṁ śatadvasuṁ śruṣṭīvānaṁ varivodhāmabhi prayaḥ.*

Ashvins, leading lights of nature and humanity, for the sake of a long life and full living and for the

desired aim of life, I invoke you and admire your chariot wonderfully made, quick as mind, drawn by swift horses, a vehicle for yajnic action, distinguished by a thousand flags, beautiful and luxurious, giver of a hundred kinds of wealth, superfast and a very home and treasure of divine bliss. (I love it for a heavenly ride for this existential journey.)

ऊ॒ध्वा धी॒तिः पत्य॑स्य॒ पया॑म॒न्यधा॑यि॒ शस्म॒न्त्समय॑न्त॒ आ दिशः॑। स्वदा॑मि घ॒र्मं पति॑ यन्त्यू॒तय॒ आ वा॑मू॒जानी॒ रथ॑मश्वि-नारुहत ॥ २ ॥

2. *Ūrdhvā dhītiḥ pratyasya prayāmanyadhāyi śasmantsamayanta ā diśaḥ. Svadāmi gharmaṁ prati yantyūtaya ā vāmūrjānī rathamaśvināruhat.*

Ashvins, leading lights of humanity, generous and brave, when your chariot moves forward, our mind and thought rises in admiration. The quarters of space are made small and the noblest people come together. I taste the sweets and beauties of the warmth of yajnic life. Accordingly protections and paths of progress open and expand. May heavenly light, wisdom and energy ride your chariot and rise on earth.

सं यन्मि॒थः प॑स्पृधा॒नासा॒ अग्म॑त शु॒भ म॒खा अमि॑ता जा॒यवा॒ रण॑। यु॒वार॑ह॑ पव॒ण च॑कित॒ रथा॒ यद॑श्विना॒ वह॑थः सू॒रिमा वर॑म ॥ ३ ॥

3. *Saṁ yanmithaḥ paspṛdhānāso agmata śubhe makhā amitā jāyavo raṇe. Yuvoraha pravaṇe cekite ratho yadaśvinā vahathaḥ sūrimā varam.*

Ashvins, brave and generous heroes of the

chariot and tempestuous speed, when countless, great sacrificing, and victorious heroes excelling one another come together in the splendid battle for justice and progress, then surely your chariot in which you carry the noblest hero of valour and wisdom shines with distinction in its onward march.

युवं भुज्युं भुरमाणं विभिर्गतं स्वयुक्तिभिर्निवहन्ता पितृभ्य आ । यासिष्टं वर्तिर्वृषणा विजन्यं दिवोदासाय महि चेति वामवः ॥ ४ ॥

4. *Yuvaṁ bhujyuṁ bhuramāṇaṁ vibhirgataṁ svayuktibhirnivahantā pitṛbhya ā. Yāsiṣṭaṁ vartirvṛṣaṇā vijenyaṁ divodāsāya mahi ceti vāmavaḥ.*

Ashvins, brave and generous heroes, with your own powers and plans and with your chariots flying like birds, take a powerful force to the protector and defender of the nation gone to a state of isolation, rescue him and carry him home to the parental seniors and sustainers of the people. Your support and protection for the giver of light and knowledge, who is a servant of heaven, is great and well-known.

युवोरश्विना वपुष युवायुजं रथं वाणी यमतुरस्य शध्यम । आ वां पतित्वं सख्याय जग्मुषी याषावृणीत जन्या युवां पती ॥ ५ ॥

5. *Yuvoraśvinā vapuṣe yuvāyujaṁ rathaṁ vāṇī yematurasya śardhyam. Ā vāṁ patitvaṁ sakhyāya jagmuṣī yoṣāvṛṇīta jenyā yuvāṁ patī.*

Ashvins, brave, generous and friendly heroes, to raise your dignity and grandeur, your voice controls

and directs your own chariot and its power and force. And as the bright and beaming maiden of the morning, the dawn, victorious over the dark, desirous of your friendship and protection, opts to join you on the chariot as her lords, so does the bright and beaming nation select you as guardians and defenders of the land.

युवं रभं परिषूतरुरुष्यथा हिमेन घर्मं परितप्तमत्रये ।
युवं शयारवसं पिप्यथुर्गविप दीघणा वन्दनस्तार्यायुषा ॥ ६ ॥

6. *Yuvaṁ rebhaṁ pariṣūteruruṣyatho himena gharmaṁ paritaptamatraye. Yuvaṁ śayoravasaṁ pipyathurgavi pra dīrgheṇa vandanastāryāyuṣā.*

You rescue the man of faith and prayer from all round oppression and relieve the thrice free man from blazing heat with the cool of snow. For the man in sleep you provide rest and security on earth and you help the man worthy of reverence to live a long and full life.

युवं वन्दनं निऋतं जरण्ययारथं न दस्रा करणा समिन्वथः । त्रादा विपं जनथा विपन्ययापवामत्र विधते दंसना भुवत ॥ ७ ॥

7. *Yuvaṁ vandanaṁ nṛtaṁ jaraṇyayā rathaṁ na dasrā karaṇā saminvathaḥ. Kṣetrādā vipraṁ janatho vipanyayā pra vāmatra vidhate daṁsanā bhuvat.*

Ashvins, heroes of noble action, destroyers of suffering, with knowledge and admiration you reinvigorate the noble reverend scholar stricken with age and adversity as you would repair and recondition a chariot with your knowledge and expertise. With

appreciation and praise regenerate and elevate the veteran of knowledge from his place of birth. Let your marvellous power and action be dedicated to the lord of humanity.

अग॑च्छतं॒ कृप॑माणं परा॒वति॑ पि॒तुः स्वस्य॒ त्यज॑सा॒ निबा॑धितम। स्व॑वतीरि॒त ऊ॒तीयु॒वारह॑ चि॒त्रा अ॒भीके॑ अभव॒न्नभि॑ष्टयः॥ ८॥

8. *Agacchataṁ kṛpamāṇaṁ parāvati pituḥ svasya tyajasā nibādhitam. Svarvatīrita ūtīryuvoraha citrā abhīke abhavannabhiṣṭayaḥ.*

You go far to the person afflicted by separation and alienation from his or her own parents and praying for succour. Surely blessed and brilliant are your protections, wonderful and cherished, and instant and close at hand.

उ॒त स्या वां॑ मधु॒म॒न्म॑क्षि॒कार॑पन्मद॒ साम॑स्याशि॒जा हु॑वन्यति। यु॒वं द॑धी॒चा मन॒ आ वि॑वास॒थो था॒ शिर॑ः पति॑ वा॒मश्व्यं॑ वदत॥ ९॥

9. *Uta syā vāṁ madhuman-makṣikārapanmade somasyauśijo huvanyati. Yuvaṁ dadhīco mana ā vivāsatho'thā śiraḥ prati vāmaśvyaṁ vadat.*

Ashvins, that bee, seeker of honey, in a mood of ecstasy, hums in praise of you her song of search and celebration. So does Aushija, child of light and grace, invoke and celebrate you in the ecstasy of soma. Come both, enlighten and inspire the mind of Dadhicha, the sagely seeker of knowledge and Dharma, and then, at the head of the seers he would proclaim the Word of cherished wisdom and enlightenment.

युवं पदव पुरुवारमश्विना स्पृधां श्वतं तरुतारं दुवस्यथः ।
शयरभिद्युं पृतनासु दुष्टरं चकृत्यमिन्दमिव चषणी-
सहम ॥ १० ॥

10. *Yuvaṁ pedave puruvāramaśvinā spṛdhāṁ śvetaṁ tarutāraṁ duvasyathaḥ. Śaryairabhi-dyuṁ pṛtanāsu duṣṭaraṁ carkṛtyam-indramiva caṛṣaṇīsaham.*

Ashvins, masters of nature's energy, develop and provide a brilliant mode of transport, communication and defence superfast as light, the choice of many, carrier of warriors across to victory, blazing with catalytic beams like arrows, invincible in wars, constantly active and unfailing as the thunderbolt of lightning, by which the people can challenge any enemy whatsoever anywhere.

Mandala 1/Sukta 120

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

का राधद्धात्राश्विना वां का वां जाष उभयाः ।
कथा विधात्यपचेताः ॥ १ ॥

1. *Kā rādhaddhotrāśvinā vāṁ ko vāṁ joṣa ubhayoḥ. Kathā vidhātyapracetāḥ.*

What call, Ashvins, leaders and commanders, would rouse you to action and victory? Who could, if he were ignorant and unintelligent, lead you to victory and win your pleasure, and how? (None of the ignorant and unintelligent.)

विद्वांसाविद्दुरः पृच्छदविद्वानित्थापरा अचेताः ।
नू चिु मत अकाः ॥ २ ॥

2. *Vidvāṁsāvid duraḥ pṛcchedavidvānitthāparo acetāḥ. Nū cinnū marte akrau.*

Let the ignorant man and the imperceptive unintelligent person ask the Ashvins, men of intelligence and wisdom, the way forward for progress. Similarly another, the intelligent and the learned person too in his own way should ask the way forward for further advancement. In any case, let them ask the way out and onward for the sake of the man who would otherwise stand still doing nothing, in the state of doubt and inaction.

ता विद्वांसा हवामह वां ता नो विद्वांसा मन्म वाचतमद्य।
पाचद्दयमाना युवाकुः ॥ ३ ॥

3. *Tā vidvāṁsā havāmahe vāṁ tā no vidvāṁsā manma vocetamadya. Prārcad dayamāno yuvākuḥ.*

The same, Ashvins, harbingers of light and knowledge, we invoke. Both, we pray, universal teachers and benefactors, reveal to us the knowledge wanted and loved at heart today here and now. Invoking, yearning to join you and the knowledge earnestly desired, praying for sympathy and grace, may this humanity look up to you for guidance on the way forward.

वि पृच्छामि पाक्याꣳ न दवान्वषटकृतस्यादभुतस्य दस्रा।
पातं च सह्यसा युवं च रभ्यसा नः ॥ ४ ॥

4. *Vi pṛcchāmi pākyā na devān vaṣaṭkṛtasyādbhutasya dasrā. Pātaṁ ca sahyaso yuvaṁ ca rabhyaso naḥ.*

Ashvins, generous givers, and destroyers of

want and ignorance, I ask you questions about the mysterious knowledge of analysis, integration and formulaic structure and formation of things in creation and science, brilliant veterans, dynamic and tolerant as well as enduring as you are, both scholars and teachers. May we offer you homage and reverence, and may you, we pray, guide and protect us.

प या घाष् भृगंवाण् न शाभ् ययां वाचा यजंति पजि्रया वांम। पषयुन विद्वान ॥ ५ ॥

5. *Pra yā ghoṣe bhṛgavāṇe na śobhe yayā vācā yajati pajriyo vām. Praiṣayurna vidvān.*

Ashvins, harbingers of light and knowledge, that voice which rings like the resounding proclamation of the brilliant visionary, by which the scholar does homage and reverence to you, the same voice and word, we pray, may the teacher speak to us like a scholar in search of food, energy and light for all of us.

श्रुतं गांयत्रं तकवानस्याहं चिद्धि रिरभांश्विना वाम।
आ ी शुंभस्पती दन ॥ ६ ॥

6. *Śrutaṁ gāyatraṁ takavānasyāhaṁ ciddhi rirebhāśvinā vām. Ākṣī śubhaspatī dan.*

Ashvins, eyes divine and harbingers of supernal bliss, I have heard your song of omniscience and redemption and, truly by your kindness and grace, I sing in ecstasy.

युवं ह्यास्तं महा रन युवं वा यारतंतंसतम।
ता नां वसू सुगापा स्यांतं पातं ना वृकांदघायाः ॥ ७ ॥

7. *Yuvaṁ hyāstaṁ maho ran yuvaṁ vā yanniratataṁsatam. Tā no vasū sugopā syātaṁ pātaṁ no vṛkādaghāyoḥ.*

Ashvins, harbingers of wealth and universal shelter of all, you abide by us and bring the gift of abundance, and you bless with beauty and grace whosoever you choose. We pray, be our saviours and protectors, save us from the sinful hungry wolf.

मा कस्मै धातमभ्यमित्रिणे ना माकुत्रा ना गृहभ्या धनवा गुः। स्तनाभुजा अशिश्वीः ॥ ८ ॥

8. *Mā kasmai dhātamabhyamitriṇe no mākutrā no gṛhebhyo dhenavo guḥ. Stanābhujo aśiśvīḥ.*

Ashvins, hold us in protection but not for the man who is friendless and nobody's friend. Let our cows be fertile, rich in milk and blest with calves. Let them not go off from our homes anywhere, let them not be barren, never without calves.

दुहीयन्मित्रधितय युवाकु राय च ना मिमीतं वाजवत्य ।
इष च ना मिमीतं धनुमत्य ॥ ९ ॥

9. *Duhīyan mitradhitaye yuvāku rāye ca no mimītaṁ vājavatyai. Iṣe ca no mimītaṁ dhenumatyai.*

Ashvins, let people dedicated to you take advantage of your generosity for the growth and prosperity of friends. Inspire us and let us grow to plenty of wealth with horses, speed and progress and have lot of food and energy with plenty of cows.

अश्विनारसनं रथमनश्वं वाजिनीवताः।
तनाहं भूरि चाकन ॥ १० ॥

10. *Aśvinorasanaṁ rathamanaśvaṁ vājinīvatoḥ.*
Tenāhaṁ bhūri cākana.

I pray: let me achieve and ride the horseless automotive chariot of the Ashvins, lords of knowledge, wealth and speed, so that I may advance and amply shine.

अयं समह मा तनूह्यात जनाँ अनु।
सामपयं सुखा रथः॥ ११॥

11. *Ayaṁ samaha mā tanūhyāte janāň anu.*
Somapeyaṁ sukho rathaḥ.

Great and glorious is this chariot, comfortable and luxurious, by which the Ashvins, noble, generous and exceptional men of knowledge and power are transported to places of light and delight in the interest of the people. May this chariot help us too to rise in wealth and knowledge.

अध स्वप्नस्य निविद भुञ्जतश्च रवतः।
उभा ता बस्रि नश्यतः॥ १२॥

12. *Adha svapnasya nirvide'bhuñjataśca revataḥ.*
Ubhā tā basri naśyataḥ.

Let me get away from the dreaming slothful and the uncharitable rich because both of them soon come to their logical end (since they neglect the vibrancy and generosity of the Ashvins).

Mandala 1/Sukta 121

Vishvedeva and Indra Devata, Kakshivan Dairghatamasa Aushija Rshi

कदि॒त्था नृँः पात्रं दवय॒तां श्रव॒द गिरा॒ अङ्गि॑रसां तुर॒ण्यन।
प यदान॒डविश॒ आ ह॒म्यस्या॒रु कं॑सत अध्व॒र यज॑त्रः ॥ १ ॥

1. *Kadittha nṝñ pātraṁ devayatāṁ śravad giro aṅgirasāṁ turaṇyan. Pra yadānaḍviśa ā harmyasyoru kraṁsate adhvare yajatraḥ.*

O man, when would you be like Indra, a protector, ruler, saviour and friend of the people? When, in order to help and protect the people, you would hear the voices of the lovers of light and knowledge who are keen to rise to divinity, when running to join the people you would reach their homes over the wide earth, and when you would raise your voice and inspire them in their yajnic task of love, cooperation and creation as the performer of yajna yourself.

स्तम्भी॑द्ध द्यां स ध॒रुणं पुषायद्भु॒वाजा॑य॒ द्रवि॑ण॒ं नरा॒ गाः।
अनु॑ स्व॒जां म॑हि॒षश्च॑ ा॒त वां॑ मना॒मश्व॑स्य॒ परि॑ मा॒तर॒ं
गाः ॥ २ ॥

2. *Stambhīddha dyāṁ sa dharuṇaṁ pruṣāyadṛbhurvājāya draviṇaṁ naro goḥ. Anu svajāṁ mahiṣaścakṣata vrāṁ menāmaśvasya pari mātaraṁ goḥ.*

Just as Indra, the sun, self-refulgent lord of light and sustainer of the earth, wields the heaven and showers the wealth and waters of life for the creation of food and energy, so should the ruler, luminant with the light of knowledge and justice and sustainer of the world

system of the earth and environment, uphold Dharma, justice and rectitude and create the wealth and waters of stability and progress with nourishment and energy for the maintenance of the social order. And just as the mighty sun lights and watches its own creation, the dawn, beauteous glory of the solar system and nurse of mother earth, so should the ruler light up and watch the word of knowledge and the light of justice created by the social order itself which, in turn, would be the beauty of the system and sustenance of the order.

न ऽब्द्धवमरुणीः पूर्व्यं राट तुरा विशामङ्गिरसामनु द्यून।
त ऽद्वज्रं नियुतं तस्तम्भद द्यां चतुष्पद नर्याय द्विपाद॥ ३॥

3. *Nakṣaddhavamaruṇīḥ pūrvyaṁ rāṭ turo viśām-aṅgirasām-anu dyūn. Takṣad vajraṁ niyutaṁ tastambhad dyāṁ catuṣpade naryāya dvipāde.*

Like the sun illuminating the brilliant dawn every day, let the ruler follow, illuminate and extend the brilliant ethics and policies of eternal value and shine, inspiring the best and dearest people, day by day. Let him have the armaments deployed, serviced and sharpened and, as the sun holds the regions of heaven, let him maintain the light of justice for the quadrupeds, bipeds and humans and all that concerns the humans.

अस्य मदे स्वर्यं दा ऋतायापीवृतमुस्रियाणामनीकम।
यद्ध प्रसगे त्रिककुम्निवतदप दुहो मानुषस्य दुरो वः॥ ४॥

4. *Asya made svaryaṁ dā ṛtāyāpīvṛtam-usriyāṇām-anīkam. Yaddha prasarge trikakum-nivarta-dapa druho mānuṣasya duro vaḥ.*

Just as the sun, in the excitement of the morning,

releases the flood-light of its brilliant rays held up at night for the yajna fire of the day, and, pervading three quarters of space (leaving off the nether hemisphere of the earth), returns and stands firm in the battle of light, and breaks through the gates of the dark enemy forts, so should the ruler, for the joy and prosperity of the social order, release his resounding force of light and power held in reserve for the occasion to extend the yajna of justice and rectitude and, raising the resources of eloquent and brilliant teachers, preachers and scientists, should break down the strongholds of opposition in the battle for the development of cows for the white revolution.

तुभ्यं पया यत्पितरावनीतां राधः सुरतस्तुरणं भुरण्यू। शुचि यत्ते रक्ण आयजन्त सबदुघायाः पय उस्रियायाः ॥ ५ ॥

5. *Tubhyaṁ payo yat pitarāvanītāṁ rādhaḥ suretasturaṇe bhuraṇyū. Śuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.*

O man, when for your sake yajnic people offer oblations of pure milk and ghrta of the all-blessing cow as the wealth of their choice, then for you, O living and vibrant humanity, the brilliant heaven and earth, both generous givers of health and nourishment like mother and father, bring you showers of rain full of virility, fertility and all round success and fulfilment.

अध प जज्ञे तरणिर्ममत्तु प रोच्यस्या उषसा न सूरः।
इन्दुर्यभिराष्ट स्वदुहव्यः स्रुवेण सिञ्चञ्जरणाभि धाम ॥ ६ ॥

6. *Adha pra jajñe taraṇirmamattu pra rocyasyā uṣaso na sūraḥ. Induryebhirāṣṭa sveduhavyaiḥ sruveṇa siñcañjaraṇābhi dhāma.*

Let Indra, the noble soul, self-redeemer from suffering, arise, rejoice and shine like the rising sun close upon the heels of the dawn. Blest with grace like the beauty of the moon, sprinkling the vedi with ladlefuls of holy offerings and singing songs in praise of Divinity by which you attain to the city celestial, let the soul rise, rejoice and shine.

स्विध्मा यद वनधितिरपस्यात्सूरा अध्वर परि राधना गाः ।
यद्ध प्रभासि कृत्व्याँ अनु द्यूननविश पश्विष तुराय ॥ ७ ॥

7. *Svidhmā yad vanadhitirapasyāt sūro adhvare pari rodhanā goḥ. Yaddha prabhāsi kṛtvyāň anu dyūnanarviśe paśviṣe turāya.*

Noble soul, brave and shining, whatever famous you have done, whatever preservation of forests or cow protection you have achieved, you shine thereby. Now whatever further you wish to do for the sake of transport, animal husbandary or superfast travel try to do for the value of love, non-violence and yajna day in and day out.

अष्टा महा दिव आदा हरी इह द्युम्नासाहमभि योधान उत्सम ।
हरिं यत्ते मन्दिनं दुन्वृध गारभसमदिभिवाताप्यम ॥ ८ ॥

8. *Aṣṭā maho diva ādo harī iha dyumnāsāhamabhi yodhāna utsam. Hariṁ yat te mandinaṁ dukṣan vṛdhe gorabhasam-adribhir-vātāpyam.*

Indra, O ruler, the rays of the sun pervading the great heaven, reaching here on earth, churn and absorb the delicious, vitalising fragrances of yajna, soma strengthened with cows milk and reinforced by the earth's energy, and then, swelled up by the wind and fighting with the clouds rain down showers of wealth

for your growth and advancement.

(So does the yajnic ruler and the pious creative soul absorb the yajnic production of the earth and society and returns the same through hundred and thousandfold production and creation adding thereby to the wealth and beauty of life.)

त्वमा॑यसं पति॑ वतया॒ गादि॒वा अश्मा॑नमुप॑नीत॒मृभ्वा॑।
कुत्सा॑य॒ यत्र॑ पुरुहूत व॒न्वञ्छुष्णा॑मन॒न्तः प॑रि॒यासि॑ व॒धः॥ ९॥

9. *Tvamāyasaṁ prati vartayo gordivo aśmānam-upanītam-ṛbhvā. Kutsāya yatra puruhūta vanvāñ-chuṣṇam-anantaiḥ pariyāsi vadhaiḥ.*

Indra, lord of light, power and justice, you go round earth and heaven, wielding the thunderbolt made from steel and stone and tempered with heat and electricity procured and refined by Rbhu, master of metals, speed and range. Invoked and invited by all for the defence of the sagely man of wisdom, you go about with the fatal weapon striking countless blows upon the wicked and destructive demons. Lord of light and force, having used the weapon and achieved the aim, be gracious and call it back.

पुरा यत्सू॒र॒स्तम॑सा॒ अपी॑त॒स्तम॑दिवः फलि॒गं ह॒तिम॑स्य।
शुष्णा॑स्य चि॒त्परि॑हितं॒ यदाजा॑ दि॒वस्परि॒ सुग॑थितं॒ तदादः॥ १०॥

10. *Purā yat sūras-tamaso apītes-tamadrivaḥ phali-gaṁ hetimasya. Śuṣṇasya cit parihitaṁ yadojo divaspari sugrathitaṁ tadādaḥ.*

Indra, brilliant sun, brave ruler of the world, lord of mountains and the clouds, as earlier, before the

elimination of darkness, you struck the thunderbolt and broke the cloud of darkness, so now strike the same thunderbolt, destroy the power and darkness of the demon that covers the world unto the borders of heaven, and restore the light that is blissful and enduring across the heavens and the farthest quarters of space.

अनु॑ त्वा म॒ही पाज॑सी अच॒क द्यावा॒ ाामा॑ मदतामिन्द्र॒ कम॑न।
त्वं वृ॒त्रमा॒शया॑नं सि॒रासु॑ म॒हा वज॑ण सिष्वपा व॒राहु॑म॥ ११॥

11. *Anu tvā mahī pājasī acakre dyāvākṣāmā mada-tām-indra karman. Tvaṁ vṛtramāśayā-naṁ sirāsu maho vajreṇa siṣvapo varāhuṁ.*

Indra, may the great, protective and irresistible heaven and earth rejoice with your exploits. With your mighty thunderbolt of sun-rays you break the inert cloud of darkness in showers and make it flow in streams of water as it has been hoarding vapour and then flowing, earlier.

त्वमि॑न्द्र॒ नया॒ याँ अवा॒ नृन्तिष्ठा॒ वात॑स्य सु॒युजा॒ वहि॑ष्ठान।
यं त॑ का॒व्य उ॒शना॑ म॒न्दिनं॒ दाद वृ॑त्र॒हणं॒ पार्यं॑ तत॒ ा वज॑म॥ १२॥

12. *Tvamindra naryo yāň avo nṝn tiṣṭhā vātasya suyujo vahiṣṭhān. Yaṁ te kāvya uśanā mandi-naṁ dād vṛtrahaṇaṁ pāryaṁ tatakṣa vajram.*

Indra, first of men, guide and leader of the social order, manage, protect and abide by those men who, like children of the wind, are cooperative carriers of the burdens of the state, and protect and abide by that impassioned lover of Dharma, son of the wise and poetic creator, who creates, sharpens and gives to you the

thunderbolt, that invincible weapon of defence and law, which helps you destroy the enemies of light and leads you to the delight of victory.

त्वं सूरो हरिता रामयो नॄन्भरच्चक्रमतशो नायमिन्द ।
पास्य पारं नवतिं नाव्यानामपि कर्तमवर्तयो यज्यून ॥ १३ ॥

13. *Tvaṁ sūro harito rāmayo nṝn bharaccakrametaśo nāyamindra. Prāsya pāraṁ navatim nāvyānāmapi kartamavartayo'yajyūn.*

Indra, bright and brave like the lord of sunbeams, keep the creative yajnic people happy, wielding and moving the wheel of the nation like the moving chariot of the sun. And take the uncreative and non-yajnics, across the ninety navigable streams and engage them in labour jobs like digging of wells and canals.

त्वं नो अस्या इन्द दुहणायाः पाहि वज्रिवो दुरितादभीके ।
प नो वाजान्रथ्यो अश्वबुध्यानिष यन्धि श्रवसे सूनृताय ॥ १४ ॥

14. *Tvaṁ no asyā indra durhaṇāyāḥ pāhi vajrivo duritādabhīke. Pra no vājān rathyo aśvabuddhyāniṣe yandhi śravase sūnṛtāyai.*

Indra, lord of light, justice and glory, wielder of the thunderbolt and mover of the chariot wheels of the nation, we pray to you, protect us from this difficult army of evil and this sin in our battle of life and, for the sake of will and resolution, food and energy, honour and reputation, truth and justice, bless us with dynamic experts of motive power and velocity across the earth and the quarters of space.

मा सा त॑ अ॒स्मत्सु॒म॒तिवि द॑सद्वाज॑पमह॒ः समिषा॑ वरन्त।
आ नो॑ भज मघव॒न्गाष्व॒या मं॑हि॒ष्ठास्त सध॒मादः॑ स्याम॥ १५॥

15. *Mā sā te asmat sumatirvi dasad vājapramahaḥ samiṣo varanta. Ā no bhaja maghavan goṣvaryo maṅhiṣṭhāste sadhamādaḥ syāma.*

Lord of energy and glory, admired by leading men among the great, lord of wealth and life's lustre, may this wisdom and understanding of ours, by divine grace, never wear away and fade out from us. May all people have the best choice of will, food and energy for life. Lord of noble humanity, bless us with advancement with wealth of cows, land and the Word of knowledge. Lord of grandeur, may we ever enjoy the ecstasy of your love.

Mandala 1/Sukta 122

Vishvedeva Devata, Kaksivan Dairghatamasa Aushija Rshi

प व॒ः पान्तं रघुमन्य॒वा न्धा॑ य॒ज्ञं रु॒दाय॑ मी॒ हुष॑ भरध्वम।
दि॒वा अ॑स्ता॒ष्यसु॑रस्य वी॒ररि॑षुध्यव॑ म॒रुता॒ रादस्याः॥ १॥

1. *Pra vaḥ pāntaṁ raghumanyavo'ndho yajñaṁ rudrāya mīḷhuṣe bharadhvam. Divo astoṣyasurasya vīrairiṣudhyeva maruto rodasyoḥ.*

All ye men of high spirit, vibrant as the winds of earth and skies, along with the brave, ever ready like the archers of the bow and arrow, bear and offer nourishing holy food and yajna in honour of Rudra, generous lord of life and joy. Offer the light of knowledge to the ignorant suffering in the dark. And with you all I offer homage to the lord of heaven and

earth and the skies.

पत्नीव पूर्वहूतिं वावृधध्या उषासानक्ता पुरुधा विदाने।
स्तरीनात्कं व्युतं वसानो सूर्यस्य श्रिया सुदृशी हिरण्यैः ॥ २ ॥

2. *Patnīva pūrvahūtiṁ vāvṛdhadhyā uṣāsānaktā purudhā vidāne. Starīrnātkaṁ vyutaṁ vasānā sūryasya śriyā sudṛśī hiraṇyaiḥ.*

Let the dawn and dusk, light of day and peace of night, clothed in beauty of the sun, beatific with the rays of light, dressed like a lady of fulfilment in apparel of golden hue, bearing rich gifts of life and wealth, come in response to our invitation to yajna with a shower of light for our growth and enrichment.

ममत्तु नः परिज्मा वसर्हा ममत्तु वाता अपां वृषण्वान।
शिशीतमिन्द्रापवता युवं नस्त ग्ना विश्वं वरिवस्यन्तु देवाः ॥ ३ ॥

3. *Mamattu naḥ parijmā vasarhā mamattu vāto apāṁ vṛṣaṇvān. Śiśītam-indrāparvatā yuvaṁ nastanno viśve varivasyantu devāḥ.*

May the light of the sun and heat of fire, all radiating, all consuming and creating, give us joy. May the winds, harbingers of rain showers, give us joy. May Indra, cosmic energy, and the clouds, both, sharpen our intellect, and may He, the Lord Almighty, and all the generous divinities of nature and humanity bless us with the wealth and joy of life.

उत त्या मे यशसा श्वतनाय व्यन्ता पान्ता शिजा हुवध्यै।
प वा नपातमपां कृणुध्वं प मातरा रास्पिनस्यायाः ॥ ४ ॥

4. *Uta tyā me yaśasā śvetanāyai vyantā pāntauśijo huvadhyai. Pra vo napātamapāṁ kṛṇudhvaṁ pra mātarā rāspinasyāyoḥ.*

For honour and glory with reputable action, I, child of noble ambition, invoke the two, fire and wind, one the product, the other, the giver of waters, both universal and protective as well as promotive of life and humanity. And I call upon you all: create and promote the child of waters, the fire energy, and the mother of waters, the winds.

आ वां रुवण्युमौशिजा हुवध्यै घाषवै शंसमजुनस्य नंशे।
प वः पूष्ण दावने आँ अच्छा वाचय वसुतातिमग्नेः ॥ ५ ॥

5. *Ā vo ruvaṇyumauśijo huvadhyai ghoṣeva śaṁsamarjunasya naṁśe. Pra vaḥ pūṣṇe dāvana āṁ acchā voceya vasutātimagneḥ.*

Listen ye all, scholars of science and technology, I, son and disciple of the man of knowledge and noble ambition, call upon you and, like a voice from above, proclaim the admirable word of the gifts of the heat and light of Agni in resounding tones: its form and structure, analysis and break up, its creative re-structure for life-support and the gifts for the protection and promotion of life.

श्रुतं म मित्रावरुणा हवमात श्रुतं सदन विश्वतः सीम।
श्रातु नः श्रातुरातिः सुश्रातुः सु त्रा सिन्धुरद्भिः ॥ ६ ॥

6. *Śrutaṁ me mitrāvaruṇā havemota śrutaṁ sadane viśvataḥ sīm. Śrotu naḥ śroturātiḥ suśrotuḥ sukṣetrā sindhuradbhiḥ.*

Listen ye Mitra-Varuna, friends, and all men of

the chosen few, listen well to this invocation and exhortation, listen ye members of the yajnic assembly all round to this gift of wealth and well-being in the words of one who himself listened well to the voice Divine, and listen like the river receiving the waters of rain from above for the onward gift of life and growth to the fields and the farmers and so on for us.

स्तुष सा वां वरुण मित्र रातिगवां शता पृ ायामषु पज।
श्रुतरथ पियरथ दधानाः सद्यः पुष्टिं निरुन्धानासा अग्मन ॥ ७ ॥

7. *Stuṣe sā vāṁ varuṇa mitra rātirgavāṁ śatā pṛkṣa-yāmeṣu pajre. Śrutarathe priyarathe dadhānāḥ sadyaḥ puṣṭiṁ nirundhānāso agman.*

Mitra and Varuna, lord of light and lord of water, friends and chosen comrades, I worship you, I honour you, for the gifts of your power and generosity. The gifts of your benevolence and hundred voices of the Divine and a hundred cows of milky nourishment in the battles of speed and progress are showered on those who ride and advance in stout chariots of the Divine Word and chariots of love and beauty, always and instantly bearing gifts of nourishment and growth, ruling out all negativities and nonsense.

अस्य स्तुष महिमघस्य राधः सचा सनम नहुषः सुवीराः।
जना यः पजभ्या वाजिनीवानश्वावता रथिना मह्यं सूरिः ॥ ८ ॥

8. *Asya stuṣe mahimaghasya rādhaḥ sacā sanema nahuṣaḥ suvīrāḥ. Jano yaḥ pajrebhyo vājinīvā-naśvāvato rathino mahyaṁ sūriḥ.*

I honour and admire the wealth and generosity of this man of power and prosperity, and pray, we join the noble man in a spirit of friendship, blest as we are with noble and brave progeny and friends. I wish the heroic man of knowledge and the chariot, possessed of fast conveyances, power and speed, and horses and horse-power were to share the secret for me.

जना॒ या मि॑त्रावरुणावभि॒धुग॒पा न वां सुना॑त्य॒ णया॒धुक ।
स्व॒यं स य मं॒ हृद॑य॒ नि ध॑त्त॒ आप॒ यदी॒ हात्रा॑भिर्ऋ॒तावा॑ ॥ ९ ॥

9. *Jano yo mitrāvaruṇāvabhidhrugapo na vāṁ sunotyakṣṇayādhruk. Svayaṁ sa yakṣmaṁ hṛdaye ni dhatta āpa yadīṁ hotrābhirṛtāvā.*

Mitra and Varuna, lords of friendship and liquid generosity, whoever hates you, whoever opposes you in crooked ways, whoever does not support you and life with nourishment and energy, such a man would himself wear the canker in his heart. But the man of truth and generosity supporting life all round with love, charity and sacrifice would be blest with peace and joy.

स वा॑धं॒ता॒ नहु॑षा॒ दंसु॑जूतः॒ शध॑स्तरा॒ न॒रां गू॒तश्र॑वाः ।
विसृ॑ष्टरातियाति॒ बा॒ ह॒सृत्वा॒ विश्वा॑सु पृ॒त्सु सद॒-
मिच्छूर॑: ॥ १० ॥

10. *Sa vrāghato nahuṣo daṁsujūtaḥ śardhastaro narāṁ gūrtaśravāḥ. Visṛṣṭarātir-yāti bāḷhasṛtvā viśvāsu pṛtsu sadamicchūraḥ.*

The man of love and generosity, the real man, inspired by the brave, of exceptional strength, of universal reputation among men of power and honour, giving in charity liberally, heroic in performance, always

moves forward over the opponents fast in all the battles of life.

अध॒ ग्मन्ता॒ नहु॑षा॒ हवं॑ सू॒रः श्रा॒ता॑ राजाना अ॒मृत॑स्य मन्दाः ।
न॒भा॒जुवा॒ यन्नि॑ र॒वस्य॑ राध॒ः पशं॑स्तय महि॒ना रथ॑वत ॥ ११ ॥

11. *Adha gmantā nahuṣo havaṁ sureḥ śrotā rājāno amṛtasya mandrāḥ. Nabhojuvo yanniravasya rādhaḥ praśastaye mahinā rathavate.*

O Divinities of nature, generous powers of humanity, brilliant and joyous, flying across the skies with your own power and grandeur, listen to the prayer and invitation of the charitable man, brave and immortal of fame and honour, leave the wealth of the uncharitable and unprotective unprotected and let it pass on to the man of love and charity for noble causes.

एतं शर्धं॑ धाम॒ यस्य॑ सू॒रित्यंवाच॒न दश॑तयस्य॒ नंश॑ ।
द्यु॒म्नानि॒ येषु॑ व॒सुता॑ती रा॒रन्विश्व॑ सन्वन्तु पभृ॒थेषु॒ वाज॑म ॥ १२ ॥

12. *Etaṁ śardhaṁ dhāma yasya sūrerityavocan daśatayasya naṁśe. Dyumnāni yeṣu vasutātī rāran viśve sanvantu prabhṛtheṣu vājam.*

O Lord, let me attain to the house of the man of tenfold knowledge of the Veda, Vedangas and yajnic liberality of which the wise and pious may say: This is the great house of the brave and generous man of fame wherein may all the wealths of the world abound and in whose rich oblations may all the divinities of nature and humanity rejoice and partake of the fragrant nourishment.

मन्दामह दशतयस्य धासद्वियत्पञ्च बिभता यन्त्य ा।
किमिष्टाश्व इष्टरश्मिर त इशानास स्तरुष ऋञ्जत
नृन ॥ १३ ॥

13. *Mandāmahe daśatayasya dhāserdviryat pañca bibhrato yantyannā. Kimiṣṭāśva iṣṭaraśmireta īśānāsastaruṣa ṛñjate nṝn.*

We praise and celebrate the generous man of tenfold food and knowledge since people come and go receiving nourishment for body and mind from his house. And such a man blest with desired power and speed in life, well in control of his desired reins of power and prosperity, generous as the flood of the ocean, and such men as he, of power and discipline worthy of governance, bring the grace of culture and beauty to the people's life.

हिरण्यकर्ण मणिगीवमणस्त ा विश्व वरिवस्यन्तु दवाः।
अया गिरः स द्य आ जग्मुषीरास्त्राश्चाकन्तूभयष्वस्म ॥ १४ ॥

14. *Hiraṇyakarṇaṁ maṇigrīvamarṇastanno viśve varivasyantu devāḥ. Aryo giraḥ sadya ā jagmuṣīrosrāścākantūbhayeṣvasme.*

May all the powers of nature and nobilities of humanity bless the man of oceanic generosity wearing gold and diamond in the neck and ear, and may they wide open the paths of progress for him and for us. And may the generous producer of wealth always try to create the knowledge of living languages of communication and the wealth of cows for himself and for us all.

चत्वारा मा मशशारस्य शिश्वस्त्रया राज्ञ आयवसस्य जिष्णाः। रथा वां मित्रावरुणा दीघाप्साः स्यूमगभस्तिः सूरा नाद्यात ॥ १५ ॥

15. *Catvāro mā maśarśārasya śiśvastrayo rājña āyavasasya jiṣṇoḥ. Ratho vāṁ mitrāvaruṇā dīrghāpsāḥ syūmagabhastiḥ sūro nādyaut.*

The four classes and the four orders of society and the three councils of the ruling order, destroyer of evil, prosperous and victorious may, I pray, protect and advance me. Mitra and Varuna, friendly ruling powers of our highest choice, may your chariot, far-reaching, bright and beaming like the rising sun, shine on and brighten us up in life.

Mandala 1/Sukta 123

Usha Devata, Kakshivan Dairghatamasa Aushija Rshi

पृथू रथा दꣳणाया अयाज्यनं दवासाꣳ अमृताꣳसा अस्थुः। कृष्णादुदꣳस्थाद्‌या ३ विहाꣳयाश्चिकꣳित्सन्ती मानुꣳषाय क्ष्याय ॥ १ ॥

1. *Pṛthū ratho dakṣiṇāyā ayojyainaṁ devāso amṛtāso asthuḥ. Kṛṣṇādudasthādaryā vihāyāścikitsantī mānuṣāya kṣayāya.*

The great and wide chariot of the glorious dawn is ready, which the divine immortal powers of nature would ride. The great noble maiden is arisen from the dark, radiating health and freedom from disease for human settlements.

पूर्वा विश्वस्माद भुवनादबाधि जयन्ती वाजं बृहती सनुत्री। उच्चा व्यख्यद्युवतिः पुनर्भूराषा अगन्प्रथमा पूर्वहूता ॥ २ ॥

2. *Pūrvā viśvasmād bhuvanādabodhi jayantī vājaṁ bṛhatī sanutrī. Uccā vyakhyad yuvatiḥ punarbhūroṣā agan prathamā pūrvahūtau.*

The great and generous dawn wakes up before the world, winning, collecting, and carrying health, wealth and beauty. Ever young, rising again and again, watching us from far and above, she arrives in response to our earliest invocation.

यद॒द्य भा॒गं वि॒भजा॑सि॒ नृभ्य॒ उषा॑ दवि मत्य॒त्रा सु॑जात।
द॒वा ना॒ अत्र॑ सवि॒ता दमू॑ना॒ अना॑गसा वाचति॒ सूर्या॑य ॥ ३ ॥

3. *Yadadya bhāgaṁ vibhajāsi nṛbhya uṣo devi martyatrā sujāte. Devo no atra savitā damūnā anāgaso vocati sūryāya.*

O Dawn, high-born of heaven, inspirer of humanity, whatever share of your generous gifts you bring here to-day for men, let the divine Savita, best of men among friends, brilliant giver of life, say of us to the sun: These are sinless people.

(Swami Dayanand gives an applied interpretation of this mantra: Usha is the bride beautiful as the dawn, Savita is the groom, Surya is God, and the 'sinless' are members of the family. This interpretation prevails through the whole Sukta.)

गृ॒हंगृ॑हमह॒ना या॒त्यच्छा॑ दि॒वदि॑व॒ अधि॒ नामा॒ दधा॑ना।
सिषा॑सन्ती द्यात॒ना शश्व॒दागा॒दग॑मग॒मिद्भ॑जत॒ वसू॑नाम ॥ ४ ॥

4. *Gṛhaṁgṛhamahanā yātyacchā divedive adhi nāmā dadhānā. Siṣāsantī dyotanā śaśvadāgā-dagramagramid bhajate vasūnām.*

The light of the dawn radiates from home to home gracefully day by day clothed in the beauty and glory of her own name, inspiring and beatifying, shining bright, new as ever every day. She goes on and on from

place to place, sharing the joy of life.

भगस्य स्वसा वरुणस्य जामिरुषः सूनृत पथमा जरस्व।
पश्चा स दध्या या अघस्य धाता जयम तं दक्षिणया रथन ॥ ५ ॥

5. *Bhagasya svasā varuṇasya jāmiruṣaḥ sūnṛte prathamā jarasva. Paścā sa dadhyā yo aghasya dhātā jayema taṁ dakṣiṇayā rathena.*

Sister of glory, daughter of the highest light, O Dawn, lady of truth, first shine and brighten and be praised, and then hold him who is the supporter of sin and then we shall catch him with the gift of your light and win by the chariot.

उदीरतां सूनृता उत्पुरन्धीरुदग्नयः शुशुचानासो अस्थुः।
स्पार्हा वसूनि तमसापगूळ्हाविष्कृण्वन्त्युषसो विभातीः ॥ ६ ॥

6. *Udīratāṁ sūnṛtā ut purandhīrudagnayaḥ śuśucānāso asthuḥ. Spārhā vasūni tamasāpagūḷhā-viṣkṛṇvantyuṣaso vibhātīḥ.*

Let the ladies of high truth and generous munificence sing songs of Divinity. Let the fires of yajna shining and blazing stay and go on burning. The brilliant dawns light up and reveal the cherished wealths of life hidden in the dark.

अपान्यदत्यभ्येन्यदेति विषुरूप अहनी सं चरत ।
परिक्षितास्तमा अन्या गुहाकरद्यौदुषाः शाशुचता रथन ॥ ७ ॥

7. *Apānyadetyabhyanyadeti viṣurūpe ahanī saṁ carete. Parikṣitostamo anyā guhākaradyaudu-ṣāḥ śośucatā rathena.*

One goes away at dusk, the other comes over in the morning, thus the lights of the day-night cycle both different of form move together and coexist. Of these two cyclic coexistents of the world, the dark covers and hides things in the cave, the other, the dawn of light, reveals them in their true form with the beauty of its chariot.

सदृशीर् द्य सदृशीरिदु श्वा दीर्घं सचन्त वरुणस्य धामं ।
अनवद्यास्त्रिंशतं याजनान्यकेका कतुं परि यन्ति सद्यः ॥ ८ ॥

8. *Sadṛśīradya sadṛśīridu śvo dīrghaṁ sacante varuṇasya dhāma. Anavadyāstriṁśataṁ yojanān-yekaikā kratuṁ pari yanti sadyaḥ.*

They are the same today as they will be tomorrow, and in the same manner together, both brave and beautiful, they go round in the region of the sun, each traversing thirty stages of its travel time ever and on in the yajnic cycle of their circulation. (Each stage of time is of twenty-four minutes.)

जानत्यह्नः पथमस्य नामं शुका कृष्णादजनिष्ट श्वितीची ।
ऋतस्य याषा न मिनाति धामाहरहर्निष्कृतमाचरन्ती ॥ ९ ॥

9. *Jānatyahnaḥ prathamasya nāma śukrā kṛṣṇādajaniṣṭa śvitīcī. Ṛtasya yoṣā na mināti dhāmāharaharniṣkṛtamācarantī.*

She knows and reveals the first, morning, part of the day and its holiness. Pure and brilliant is she, risen from the darkness of night. Young and maidenly, following her daily chores fixed by nature day by day and hour by hour, she never relents in her observance of the Law of the Divine.

कन्येव तन्वाऽ३ शाशदानाँ एषि देवि देवमियं ꣳमाणम।
संस्मयमाना युवतिः पुरस्तादाविव ꣳसि कृणुषे विभाती ॥ १० ॥

10. *Kanyeva tanvā śāśadānāň eṣi devi devamiyakṣamāṇam. Saṁsayamānā yuvatiḥ purastādāvirvakṣāṁsi kṛṇuṣe vibhātī.*

Sweet and soothing beauteous, unique in form and figure of body as a virgin, O brilliant Dawn, you rise to meet the effulgent lord you love and desire, and then, charming bright in the splendour of youth, O maiden, smiling amorous, you stand before him and bare your bosom for love and adoration.

सुसंकाशा मातृमृष्टेव याषाविस्तन्वं कृणुषे दृश कम।
भद्रा त्वमुषो वितरं व्युच्छ न तत्ते अन्या उषसो नशन्त ॥ ११ ॥

11. *Susaṅkāśā mātṛmṛṣṭeva yoṣāvistanvaṁ kṛṇuṣe dṛśe kam. Bhadrā tvamuṣo vitaraṁ vyuccha na tat te anyā uṣaso naśanta.*

Glorious and comely in appearance, a bride as if anointed by the Mother, O youthful Dawn, you reveal the light of your beauty and majesty for the world's love and adoration. Shine and radiate, O maiden, in all your glory, and may the sublimity of this glory never fade but ever abide as now in future manifestations also.

अश्वावतीर्गोमतीर्विश्ववारा यतमाना रश्मिभिः सूर्यस्य।
परा च यन्ति पुनरा च यन्ति भद्रा नाम वहमाना उषासः ॥ १२ ॥

12. *Aśvāvatīrgomatīrviśvavārā yatamānā raśma-bhiḥ sūryasya. Parā ca yanti punarā ca yanti bhadrā nāma vahamānā uṣāsaḥ.*

Riding the rays of the sun, commanding the beauties of the earth, inspiring the chants of the holy Word, dispelling the darkness without and within by the vision of sunlight, arousing universal love and adoration, bearing the name and spirit of Divinity, the blissful lights of the Dawn go round, ascending far above, descending again for the world, and in the end transcending the world of existence to nameless Eternity.

ऋ॒तस्य॑ र॒श्मिम॑नु॒यच्छ॑माना भ॒द्रं भ॑द्रं॒ क्रतु॑म॒स्मासु॑ धहि। उषा॑ ना अ॒द्य सु॒हवा॒ व्यु॑च्छा॒स्मासु॒ राया॑ म॒घव॑त्सु च स्युः ॥ १३ ॥

13. *Ṛtasya raśmimanuyacchamānā bhadraṁbhadraṁ kratumasāsu dhehi. Uṣo no adya suhavā vyucchāsmāsu rāyo maghavatsu ca syuḥ.*

O Dawn, going round by the light of Eternity in pursuit of the Law Divine, bring us the bliss of goodness, give us the vision of truth and beauty and the will to yajnic action. Listen to our invocation and prayer, shine and bring us the light. May the wealths of the world abide in us. May the wealths of existence abound in those who adore the wealth of Eternity.

Mandala 1/Sukta 124

Usha Devata, Kakshivan Dairghatamasa Aushija Rshi

उ॒षा उ॒च्छन्ती॑ समिधा॒न अ॒ग्ना उ॒द्यन्त्सूर्य॑ उ॒विया॒ ज्योति॑रश्रत। द॒वा॒ ना॒ अत्रं॑ सवि॒ता न्व॑र्थं॒ पासा॑वीद द्वि॒पत्प चतु॑ष्प॒दित्य ॥ १ ॥

1. *Uṣā ucchantī samidhāne agnā udyantsūrya urviyā jyotiraśret. Devo no atra savitā nvarthaṁ prāsāvīd dvipat pra catuṣpadityai.*

The dawn is breaking, the fire is burning, the sun is rising, and light is radiating over heaven and earth. May Savita, lord giver of light and life, inspire the humans and animals to move to activity and create new wealth and new meaning and purpose in life.

अमिनती दव्यानि वतानि पमिनती मनुष्या युगानि।
इयुषीणामुपमा शश्वतीनामायतीनां पथमाषा व्यद्यात ॥ २ ॥

2. *Aminatī daivyāni vratāni praminatī manuṣyā yugāni. Īyuṣīṇāmupamā śaśvatīnāmāyatīnāṁ prathamoṣā vyadyaut.*

Not violating the laws of Divinity, counting out the ages of humanity, shines the dawn, last picture of the dawns gone by, first of the dawns coming, an instance of the original and eternal Dawn recurring every morning.

एषा दिवा दुहिता पत्यदशि ज्यातिवसाना समना पुरस्तात।
ऋतस्य पन्थामन्वेति साधु पजानतीव न दिशा मिनाति ॥ ३ ॥

3. *Eṣā divo duhitā pratyadarśi jyotirvasānā samanā purastāt. Ṛtasya panthāmanveti sādhu prajānatīva na diśo mināti.*

Yonder shines this daughter of heaven clothed in light, rejoicing at heart, following the path of nature's law well like a lady of omniscience measuring as if but not overstepping the bounds of space.

उपा॑ अदर्शि शुन्ध्युवा॒ न व॒क्षो॒ नो॒धा इ॑वा॒विर॑कृत प्रि॒याणि॑ ।
अ॒द्मस॒न्न स॑स॒ता बो॒धय॑न्ती शश्वत्त॒मागा॒त्पुन॑र्युषी॒णाम् ॥ ४ ॥

4. *Upo adarśi śundhyuvo na vakṣo nodhā ivāvira-kṛta priyāṇi. Admasanna sasato bodhayantī śaśvattamāgāt punareyuṣīṇām.*

The Dawn, she appears to stand so close like the treasure chest of purest sunbeams, open, radiating and revealing the dearest things like the latest versatile scholar, giving the wake-up call to the sleeping partners living and eating together. It appears as if, of all the dawns coming and rising, she is the most real and original of the Eternal that has come this morning.

पूर्व॒ अर्ध॒ रज॑सो अ॒प्त्यस्य॒ गवां॑ जनि॒त्र्यकृत॒ प्र के॒तुम ।
व्यु॑ प॒थ वि॒तर॑ं वरी॒य॒ आभा पृ॒णन्ती॑ पि॒त्रारु॒पस्था॑ ॥ ५ ॥

5. *Pūrve ardhe rajaso aptyasya gavāṁ janitryakṛta pra ketum. Vyu prathe vitaraṁ varīya obhā pṛ-ṇantī pitrorupasthā.*

Radiating the rays of light in the eastern half of the sky, the dawn has unfurled her banner of morning glory. And sitting as if in the lap of her parents, the heaven and the earth, she expands the noblest light of bliss showering on both.

ए॒वद्॒षा पु॑रु॒तमा॑ दृ॒श॒ कं॑ नाजा॑मिं॒ न परि॑ वृणक्ति॒ जा॒मिम । अ॒र॒पसा॑ त॒न्वा॒३॑ शाश॑दाना॒ नाभा॒दीष॑त॒ न म॒हा वि॑भा॒ती ॥ ६ ॥

6. *Evedeṣā purutamā dṛśe kaṁ nājāmiṁ na pari vṛṇakti jāmim. Arepasā tanvā śāśadānā nārbhā-dīṣate na maho vibhātī.*

And this dawn most comely to the sight and blissful to the heart, neither precludes her own nor excludes the aliens. Similarly, shining unique and exceptional by her immaculate body of light, she neither ignores the small nor neglects the great, but shines bright and smiles equally on all, giving them the feel of bliss.

अभातव पुंस एति पतीची गतारुगिव सनय धनानाम।
जायव पत्य उशती सुवासा उषा हस्रव नि रिणीत अप्सः ॥ ७ ॥

7. *Abhrāteva puṁsa eti pratīcī gartārugiva sanaye dhanānām. Jāyeva patya uśatī suvāsā uṣā hasreva ni riṇīte apsaḥ.*

Just as a brotherless woman returns to her man, just as a man reduced to aversity goes to the court to rejoin his money, just as a wife in all her finery, loving and passionate, opens her secret charms to her husband, so does the dawn in all her splendour reveal her beauty and majesty to the world everywhere.

स्वसा स्वस्र ज्यायस्य यानिमारगपत्यस्याः पति च यव।
व्युच्छन्ती रश्मिभिः सूयस्याञ्ज्यङ्क समनगाइव वाः ॥ ८ ॥

8. *Svasā svasre jyāyasyai yonimāraigapaityasyāḥ praticakṣyeva. Vyucchantī raśmibhiḥ sūryasyāñjyaṅkte samanagā iva vrāḥ.*

Just as a sister surrenders her place for her elder sister and having seen her vacates it for her and goes away, so does the dawn, with the rays of the sun, move her soothing brilliance from one place to another, of her own choice.

आसां पूर्वासामहसु स्वसॄणामपरा पूर्वामभ्येति पश्चात ।
ताः पत्नव ाव्यसीनूनमस्म रवदुच्छन्तु सुदिना उषासः ॥ ९ ॥

9. *Āsāṁ pūrvāsāmahasu svasṝṇāmaparā pūrvā-mabhyeti paścāt. Tāḥ pratnavannavyasīrnūna-masme revaducchantu sudinā uṣāsaḥ.*

Of all these sister dawns of the past age, the latter, the elder, follows after the former, the younger, in cyclic succession day after day. May all these dawns, each new one like the former, bring us happy days bearing the wealth of the world and illuminate our days with the light of the world.

प बाधयाषः पृणता मघान्यबुध्यमानाः पणयः ससन्तु ।
रवदुच्छ मघवद्भ्या मघानि रवत्स्तात्र सूनृत जारयन्ती ॥ १० ॥

10. *Pra bodhayoṣaḥ pṛṇato maghonyabudhyamā-nāḥ paṇayaḥ sasantu. Revaduccha maghava-dbhyo maghoni revat stotre sūnṛte jārayantī.*

O Dawn, abundant in light and wealth, wake up the generous and giving. The miserly and the ignorant lost in daily chores would sleep, wake up these too. Lady of light and wealth, let the wealth of the generous shine in charity. Mistress of Truth and Law, rousing and praising the singer of songs divinely blest with wealth, enlighten him, bless him.

अवयमश्वद्युवतिः पुरस्ताद्युङ्क्ष गवामरुणानामनीकम ।
वि नूनमुच्छादसति प कतुगृहंगृहमुप तिष्ठात अग्निः ॥ ११ ॥

11. *Aveyamaśvaid yuvatiḥ purastād yuṅkte gavāma-ruṇānāmanīkam. Vi nūnamucchādasati pra ketur-gṛhaṁ gṛhamupa tiṣṭhāte agniḥ.*

This Dawn, young maiden, rises yonder in front from the east, yokes her team of crimson sun-rays and, fully self-assured, emerges, her banner blazing in the dark. And as she rises, yajna fire kindles in every home, giving the heat and light of life all round.

उत्त॒ वय॑श्चिद्वस॒तर॑पप्त॒ार॑श्च॒ य पि॑तृ॒भाजा॒ व्यु॑ष्टा।
अ॒मा स॒त व॑हसि॒ भूरि॑ वा॒ममुषा॑ दवि दा॒शुष॒ मर्त्या॑य॥ १२॥

12. *Ut te vayaścid vasaterapaptan naraśca ye pitu-bhājo vyuṣṭau. Amā sate vahasi bhūri vāmamuṣo devi dāśuṣe martyāya.*

O Dawn, as you rise and shine, birds fly up from their nests and men move out in pursuit of food and sustenance for life. Brilliant lady of piety and sanctity, for the man of generosity and for the inmate of the home you strive to bear the holiest labours of love and joy.

अस्ता॑ढ्वं स्ताम्या॒ ब्रह्म॑णा॒ म वी॑वृधध्वमुश॒तीरु॑षासः।
यु॒ष्माक॑ं दवी॒रव॑सा सनम सहस्त्रि॒णं च॒ श॒तिनं च॒ वाज॑म॥ १३॥

13. *Astoḍhvaṁ stomyā brahmaṇā me'vīvṛdhadhva-muśatīruṣāsaḥ. Yuṣmākaṁ devīravasā sanema sahasriṇaṁ ca śatinaṁ ca vājam.*

O Dawns, loving and inspiring, adorable lights of Divinity, with the holy voice of Vedic adoration, pray for me and help me grow in life and piety, and you grow too in brilliance and sanctity. May we all by your favour, prayer and grace achieve food for life, energy, progress and prosperity a hundredfold, thousandfold and more.

Mandala 1/Sukta 125

Dampati Devata, Kakshivan Dairghatamasa Aushija Rshi

पाता रत्नं पातरित्वा दधाति तं चिकित्वान्पतिगृह्या नि धत्त।
तनं पजां वधयमान आयू रायस्पाषण सचत सुवीरः॥ १॥

1. *Prātā ratnaṁ prātaritvā dadhāti taṁ cikitvān pratigṛhyā ni dhatte. Tena prajāṁ vardhayamāna āyū rayaspoṣeṇa sacate suvīraḥ.*

The morning bears and brings the jewels of wealth for us. That wealth, the man of knowledge and wisdom, rising early, receives, and having received keeps safe. And by that, this brave man, growing and advancing in health and age and progeny, lives well with wealth, nourishment and comfort.

सुगुरसत्सुहिरण्यः स्वश्वा बृहदस्म वय इन्दा दधाति।
यस्त्वायन्तं वसुना पातरित्वा मु ीजयव पदिमुत्सि-
नाति॥ २॥

2. *Sugurasat suhiraṇyaḥ svaśvo bṛhadasmai vaya indro dadhāti. Yastvāyantaṁ vasunā prātaritvo mukṣījayeva padimutsināti.*

He is blest with good cows, good gold and good horses, and Indra, lord of life and power, brings him liberal gifts of food and energy for body, mind and soul for a long life time, who, rising early, binds you, the needy and deserving man, in a bond of thanks with a gift of ample means and money, like a calf bound with a rope to the post, while you come to him for help and assistance.

आयमद्य सुकृतं पातरिच्छ्राष्टः पुत्रं वसुमता रथेन।
अंशाः सुतं पायय मत्सरस्य क्षयद्वीरं वर्धय सूनृताभिः ॥ ३ ॥

3. *Āyamadya sukṛtaṁ prātaricchanniṣṭeḥ putraṁ vasumatā rathena. Aṁśoḥ sutaṁ pāyaya matsarasya kṣayadvīraṁ vardhaya sūnṛtābhiḥ.*

Generous Indra, lord giver of every gift of life, nourishment, training and honour, by the most precious chariot I have come today early morning for the reason of an honest desire, wishing to have a son growing to be capable of noble yajnic deeds. I pray, nourish and promote the son born of the most delightful essence of my life, and with holy words of truth, wisdom and Law develop the young man to be a centre and shelter of the brave.

उप क्षरन्ति सिन्धवो मयोभुव ईजानं च यक्ष्यमाणं च धेनवः।
पृणन्तं च पपुरिं च श्रवस्यवो घृतस्य धारा उप यन्ति विश्वतः ॥ ४ ॥

4. *Upa kṣaranti sindhavo mayobhuva ījānaṁ ca yakṣyamāṇaṁ ca dhenavaḥ. Pṛṇantaṁ ca papuriṁ ca śravasyavo ghṛtasya dhārā upa yanti viśvataḥ.*

Streams of joy, peace and prosperity flow from all round to the man performing the yajna of social charity and divine dedication now and in the future. Cows for love of food and care stand round the man feeding and satisfying the needy. And streams of water, milk and ghrta flow to the charitable man incessantly from all round.

नाकस्य पृष्ठ अधि तिष्ठति श्रिता यः पृणाति स ह द्यवषु गच्छति। तस्मा आपो घृतमर्षन्ति सिन्धवस्तस्मा इयं दक्षिणा पिन्वत सदा॥ ५॥

5. *Nākasya pṛṣṭhe adhi tiṣṭhati śrito yaḥ pṛṇāti sa ha deveṣu gacchati. Tasmā āpo ghṛtamarṣanti sindhavastasmā iyaṁ dakṣiṇā pinvate sadā.*

The man dedicated to knowledge abides in inviolable peace and joy. The man who feeds and maintains children and scholars moves with the noblest men of knowledge and divinity. For him the waters, rivers and the seas create showers of ghrta, and this earth with her generosity always creates the joy of fulfilment.

दक्षिणावतामिदिमानि चित्रा दक्षिणावतां दिवि सूर्यासः। दक्षिणावन्ता अमृतं भजन्त दक्षिणावन्तः प तिरन्त आयुः॥ ६॥

6. *Dakṣiṇāvatāmidimāni citrā dakṣiṇāvatāṁ divi sūryāsaḥ. Dakṣiṇāvanto amṛtaṁ bhajante dakṣiṇāvantaḥ pra tiranta āyuḥ.*

For the men of charity and yajna are these wonders of the world. For the men of honour, service and sacrifice shine the stars in heaven and abide. The men of knowledge, education and charity enjoy immortality beyond death, in life and after. And the men of courage, protection, fearlessness and charity cross the seas of suffering and slavery in their life of full age.

मा पृणन्ता दुरितमन आरन्मा जारिषुः सूरयः सुवतासः। अन्यस्तषां परिधिरस्तु कश्चिदपृणन्तमभि सं यन्तु शाकाः॥ ७॥

7. *Mā pṛṇanto duritamena āran mā jāriṣuḥ sūrayaḥ suvratāsaḥ. Anyasteṣāṁ paridhirastu kaścida-pṛṇantamabhi saṁ yantu śokāḥ.*

May the generous never come to sin and suffering. May the brilliant people of holy vows never suffer the disabilities of old age. May the orbit of their Karma be something different from evil and pain, since sorrow and suffering is the lot of the ungenerous and selfish.

Mandala 1/Sukta 126

Vidvan Devata, Kakshivan Dairghatamasa Aushija (1-5), Svanaya Bhavayavya (6), and Romasha Brahma-vadini (7), Rshis

अमंन्दान्त्स्तामान्प भंर मनीषा सिन्धावधि ि ायता भाव्यस्यं। या मं सहस्त्रममिमीत सवानतूता राजा श्रवं इच्छमानः ॥ १ ॥

1. *Amandāntstomān pra bhare manīṣā sindhā-vadhi kṣiyato bhāvyasya. Yo me sahasramami-mīta savānatūrto rājā śrava icchamānaḥ.*

With honest mind and a clear conscience, I offer enthusiastic tributes of praise and approbation for the deserving ruler who, dedicated to honour and fame, has performed a thousand yajnic acts of generosity for me and the people on the river side without violence and opposition.

शतं राज्ञा नाधंमानस्य निष्काञ्छतमश्वान्पयंतान्त्सद्य आदंम। शतं कु गीवाँ असुंरस्य गानां दिवि श्रवा जरमा तंतान ॥ २ ॥

2. *Śataṁ rājño nādhamānasya niṣkāñ chatama-śvān prayatāntsadya ādam. Śataṁ kakṣīvāñ asurasya gonāṁ divi śravo'jaramā tatāna.*

I always accept and approve of the ruler's ways of charity, a man glorious, generous as the cloud and a protector of the pranic energies of life, and I admire his gifts of a hundred golds, hundred horses fast and well-trained, and a hundred cows and pieces of land. Rightly the man who knows the various ways of knowledge and charity extends his immortal fame to the heights of heaven.

उप॑ मा श्या॒वाः स्व॒नय॑न द॒त्ता व॒धूम॑न्ता॒ दश॒ रथा॑सा अस्थुः। ष॒ष्टिः स॒हस्र॒मनु॒ गव्य॒मागा॒त्सन॑त्क॒ क्षीवाँ॑ अभिपि॒त्व अह्ना॑म ॥ ३ ॥

3. *Upa mā śyāvāḥ svanayena dattā vadhūmanto daśa rathāso asthuḥ. Ṣaṣṭiḥ sahasramanu gavyamāgāt sanat kakṣīvāñ abhipitve ahnām.*

Let there be around me ten chariots bright as sunbeams drawn by bright mares, assigned by the commander. And may the man of knowledge be blest with the wealth of sixty thousand cows and receive welcome and hospitality for days and nights on his social rounds.

च॒त्वारि॑ंशद्दशर॑थस्य॒ शोणा॑ः स॒हस्र॑स्याग्र॒ श्रणिं॑ नयन्ति। म॒द॒च्युतः॑ कृश॒नाव॑ता॒ अत्या॑न्क॒ क्षीव॑न्त॒ उद॑मृ ान्त प॒जाः ॥ ४ ॥

4. *Catvāriṁśad daśarathasya śoṇāḥ sahasrayāgre śreṇiṁ nayanti. Madacyutaḥ kṛśanāvato atyān-kakṣīvanta udamṛkṣanta pajrāḥ.*

Forty fiery horses of the commander of ten chariots march in formation in advance of a thousand. Golden decorated are they, camouflaged, a pioneer force, they challenge and break through the defences, clear the routes for the advance, and the forces move forward in multiformation.

पूर्वामनु प्रयतिमा ददे वस्त्रीन युक्ताँ अष्टावरिधायसा गाः ।
सुबन्धवो ये विश्याइव वा अनस्वन्तः श्रव एषन्त पजाः ॥ ५ ॥

5. *Pūrvāmanu prayatimā dade vastrīn yuktāň aṣṭāvaridhāyaso gāḥ. Subandhavo ye viśyā iva vrā anasvantaḥ śrava aiṣanta parjrāḥ.*

Noble brethren, I accept and promote the tradition laid down earlier, and I accept and apply the three tier system of education, defence and economic organisation and the eightfold policy of defence, justice and administration, development, production and distribution, health and nourishment symbolized by the generous and fertile cows. I exhort you all who, strong and bold, united together like the inmates of a home, as one body, equipped with chariots, march forward for the sake of honour and glory.

आगधिता परिगधिता या कशीकेव जङ्घहे ।
ददाति मह्यं यादुरी याशूनां भोज्या शता ॥ ६ ॥

6. *Āgadhitā parigadhitā yā kaśīkeva jaṅgahe. Dadāti mahyaṁ yādurī yāśūnāṁ bhojyā śatā.*

The most valuable policy of the state worthy of acceptance which is approved and followed and which is an inspirer of the people of action and advancement

in important matters of the nation, like a goad, spurs me on to action and helps me get the sweetest delicacies of life, hundreds of them.

उपोप म परा मृश मा म दभाणि मन्यथाः ।
सवाहमस्मि रामशा गन्धारीणामिवाविका ॥ ७ ॥

7. *Upopa me parā mṛśa mā me dabhrāṇi manyathāḥ. Sarvāhamasmi romaśā gandhārīṇāmivāvikā.*

Come close and closer to me and consult with me. Do not think that the little nameless things I say, advise and do are insignificant. One of the vigilant guards among the protective supporters of the nation, I am all over warm and protective like a golden fleece in winter cold.

Mandala 1/Sukta 127

Agni Devata, Paruchhepa Daivodasi Rshi

अग्निं हातारं मन्य दास्वन्तं वसुं सूनुं सहसा जातवदसं विपं न जातवदसम । य ऊध्वया स्वध्वरा दवा दवाच्या कृपा । घृतस्य विभाष्टिमनु वष्टि शाचिषा जुह्वानस्य सपिषः ॥ १ ॥

1. *Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya ūrdhvayā svadhvaro devā devācyā kṛpā. Ghṛtasya vibhrāṣṭimanu vaṣṭi śociṣā'' juhvānasya sarpiṣaḥ.*

I worship, serve and meditate on Agni, lord of light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action like the sun, omniscient lord of all that is born in existence, master

of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire and light the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.'

यजिष्ठं त्वा यजमाना हुवम ज्यिष्ठमङ्गिरसां विप मन्म-भिर्विप्रेभिः शुक्र मन्मभिः। परिज्मानमिव द्यां होतारं चषणीनाम । शोचिष्केशं वृषणं यमिमा विशः पावन्तु जूतय विशः ॥ २ ॥

2. *Yajiṣṭhaṁ tvā yajamānā huvema jyeṣṭhamaṅgirasāṁ vipra manmabhirviprebhiḥ śukra manmabhiḥ. Parijmānamiva dyāṁ hotāraṁ carṣaṇīnām. Śociṣkeśaṁ vṛṣaṇaṁ yamimā viśaḥ prāvantu jūtaye viśaḥ.*

Agni, lord most worshipful, we the performers of this yajnic assembly, with all our heart and mind, together with all the saints and scholars with their earnest desire, invoke and invite you, wisest and senior-most of the scholar visionaries of Divinity, pure and immaculate, brilliant as the sun with your reach into the light of heaven, high-priest of humanity, lord of light knowledge, generous as rain showers, whom all these people accept, respect and approach with their desire and prayer for protection and self-fulfilment.

स हि पुरू चिदाजसा विरुक्मता दीद्यानो भवति दुहन्तरः पर्शुन दुहन्तरः। वीळु चिद्यस्य समृता श्रुवद्वनेव यत्स्थिरम। निष्षहमाणा यमत नायत धन्वासहा नायत ॥ ३ ॥

3. *Sa hi purū citodajasā virukmatā dīdyāno bhavati druhantaraḥ paraśurna druhantaraḥ. Vīḷu cid yasya samṛtau śruvad vaneva yat sthiram. Niṣṣahamāṇo yamate nāyate dhanvāsahā nāyate.*

He surely rises to shine very brilliantly with his own splendid valour and honour who, like the axe which cuts down the trees, mows down the enemies, in whose presence even the strong and firm like the dense forest burst asunder into pieces, and who, commanding brave warriors, dominates and directs the enemies and, like a mighty wielder of the bow and arrow, never wavers but advances in battle against the enemy forces.

दृ॒ हा चि॑दस्मा॒ अनु॑ दुयथा॑ वि॒द तजि॑ष्ठाभिर॒रणि॑भिर्दाष्ट्य-
र्वस॒ ग्नय॑ दा॒ष्ट्यव॑स। प यः पुरू॑णि॒ गाह॑त॒ त ॒द्वनं॑व शा॒चिषा॑।
स्थि॒रा चि॒द ग्रा नि रि॑णा॒त्याज॑सा॒ नि स्थि॒राणि॑ चि॒दाज॑सा ॥ ४ ॥

4. *Dṛlhā cidasmā anu duryathā vide tejiṣṭhābhira-raṇibhir-dāṣṭyavase'gnaye dāṣṭyavase. Pra yaḥ purūṇi gāhate takṣad vaneva śociṣā. Sthirā cidannā ni riṇātyojasā ni sthirāṇi cidojasā.*

Just as the strong man of prosperity and spirit of service offers homage to the man of knowledge and wisdom, so does he offer oblations in yajna to Agni for the sake of protection and advancement. And Agni too, arising from the fiery potential of arani wood, gives protection and advancement to the yajaka. Just as fire overtakes many thick forests and reduces them to ash with its flames, so does the commanding yajaka reduce even strong enemies to naught, and just as the light of the sun ripens the grain with its energy, so does the yajaka ripen and strengthen the prosperity of the earth

and humanity.

तमस्य पृ ामुपरासु धीमहि नक्तं यः सुदर्शतरा दिवातरादपायुष दिवातरात। आदस्यायुगभणवद्वीळु शम न सूनव । भक्तमभक्तमवा व्यन्ता अजरा अग्नया व्यन्ता अजराः ॥ ५ ॥

5. *Tamasya pṛkṣam-uparāsu dhīmahi naktaṁ yaḥ sudarśataro divātarād-aprāyuṣe divātarāt. Ādasyāyur-grabhaṇavad vīḷu śarma na sūnave. Bhaktamabhaktamavo vyanto ajarā agnayo vyanto ajarāḥ.*

Let us meditate on and do homage to that assiduous and uncompromising Agni, leading light of the world, in all directions, who shines brighter and stronger at night than in the day and, holding holy offerings in hand, let us honour and worship him. Just as a father provides a strong and happy home for the child so do the unaging leading lights of yajna and humanity bring us solace and protection with the gracious judgement of the dedicated and the undedicated. And thus, let us too, unageing and bright like the fire, live long and happy.

स हि शधा न मारुतं तुविष्वणिरप्नस्वतीषूवरासिष्टनिरातनासिष्टनिः। आददुव्यान्यादियज्ञस्य कतुरहणा। अध स्मास्य हषता हृषीवता विश्व जुषन्त पन्थां नरः शुभ न पन्थाम ॥ ६ ॥

6. *Sa hi śardho na mārutaṁ tuviṣvaṇir-apnasvatīṣūrvarāsviṣṭanir-ārtanāsviṣṭaniḥ. Ādaddhavyānyādadir-yajñasya keturarhaṇā. Adha smāsya harṣato hṛṣīvato viśve juṣanta panthāṁ naraḥ śubhe na panthām.*

That Agni, daring and roaring as the wind, is admirably fearsome in raging battles, as he is worthy of honour and homage in yajnas in lands fertile as well as deserts and among families blest with lovely children. He receives offerings with love, readily consumes and uses the same for creative purposes. Indeed he is the triumphal banner of yajnas, most worthy of honour and worship. And of course all the people, joyous and emanating joy all round, follow in his footsteps, follow him on the path shown by him for the pursuit of goodness, beauty and joy of life.

द्विता यदीँ कीस्तासा अभिद्यवा नमस्यन्त उपवाचन्त भृगवा मथ्नन्ता दाशा भृगवः। अग्निरीश वसूनां शुचिया धणिरषाम। पियाँ अपिधीँव निषीष्ट मधिर् आ वनिषीष्ट मधिरः॥ ७॥

7. *Dvitā yadīṁ kīstāso abhidyavo namasyanta upavocanta bhṛgavo mathnanto dāśā bhṛga-vaḥ. Agnirīśe vasūnāṁ śuciryo dharṇireṣām. Priyāň apidhīňrvaniṣīṣṭa medhira ā vaniṣīṣṭa medhiraḥ.*

When the Bhrgus, dedicated seekers and worshippers, generous members of the community, brilliant scholars, faithfully take on Agni for study and meditation, two ways in theory and practice, vision and pursuit, speak of it in detail analysing and realising it, then Agni, pure and immaculate power, wise and intelligent, that rules the wealth of the world and is the very foundation of these, blesses the darling dedicated servants with beauty, wealth and success.

विश्वांसां त्वा विशां पतिं हवामह सर्वांसां समानं दम्पतिं भुज सत्यगिर्वाहसं भुज। अतिथिं मानुषाणां पितुन यस्यासया। अमी च विश्व अमृतास आ वयो हव्या देवेष्वा वयः॥ ८॥

8. *Viśvāsāṁ tvā viśāṁ patiṁ havāmahe sarvāsāṁ samānaṁ dampatiṁ bhuje satyagirvāhasaṁ bhuje. Athithiṁ mānuṣāṇāṁ piturna yasyāsayā. Amī ca viśve amṛtāsa ā vayo havyā deveṣvā vayaḥ.*

We invoke, invite and do homage to you, Agni, lord protector of all the people of the world, for the light of life. We invoke and do homage to the lord protector of the home and family equally for all the people, for the joy of family life. We do homage to the lord of the voice of omniscience for the joy of knowledge. We do homage to the lord as the guest of honour and fire of yajna for all the people, in whose presence, as in the presence of the father, all these seekers of freedom and immortality hope for the food of life, and in whose honour they offer food and oblations to the brilliant and generous divinities of nature and humanity.

त्वमग्ने सहसा सहन्तमः शुष्मिन्तमो जायस देवतातय रयिन देवतातय। शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः। अध स्मा ते परि चरन्त्यजर श्रुष्टीवानो नाजर॥ ९॥

9. *Tvamagne sahasā sahantamaḥ śuṣmintamo jāyase devatātaye rayirna devatātaye. Śuṣmintamo hi te mado dyumnintama uta kratuḥ. Adha smā te pari carantyajara śruṣṭīvāno nājara.*

Agni, lord of light, knowledge and power, by courage most courageous of the brave and victorious, you rise most brilliant and fiery for the advancement of the noblest powers of nature and humanity, just as wealth is most effective for the service of the divines. Most brilliant is your light of joy, most abundant in the service of yajna. Lord of light immortal, servants of yajna most obedient and willing, serve you just as they would serve the Immortal Lord of life.

प वो॑ म॒ह सह॑सा॒ सह॑स्वत उष॒बुधं॑ पशु॒ष नाग्न॑य॒ स्तामा॑ बभूत्व॒ग्नय॑े। पति॒ यदी॑ं ह॒विष्मा॒न विश्वा॑सु॒ गासु॒ जागु॑व। अग॑ र॒भा न ज॑रत ऋषू॒णां जूणि॒हात॑ ऋषू॒णाम ॥ १० ॥

10. *Pra vo mahe sahasā sahasvata uṣarbudhe paśuṣe nāgnaye stomo babhūtvagnaye. Prati yadīṁ haviṣmān viśvāsu kṣāsu joguve. Agre rebho na jarata ṛṣūṇāṁ jūrṇirhota ṛṣūṇām.*

May your song of praise in honour of Agni, victorious by virtue of great valour, light of the morning such as the dawn, be as it should be for the lord giver of life's wealth. Just so it is that the yajnic faithful offers oblations to the eternal teacher of revelation anywhere in all lands, and how an admirer ever offers praise to the eminent among scholars, or an aged yajaka offers to the senior physician.

स ना॒ नदि॑ष्ठं ददृ॒शान॒ आ भ॒राग्न॑ द॒वभि॒ः सच॑नाः सु॒च॒तुना॑ म॒हा रा॒यः सु॑च॒तुना॑। महि॑ शविष्ठ नस्कृधि स॒म्च्च । भुज॑ अ॒स्य। महि॑ स्ता॒तृभ्या॑ मघवन्त्सु॒वीर्य॑ मथी॑रु॒गा न शव॑सा॥ ११ ॥

11. *Sa no nediṣṭhaṁ dadṛśāna ā bharāgne devebhiḥ sacanāḥ sucetunā maho rāyaḥ sucetunā. Mahi śaviṣṭha naskṛdhi saṁcakṣe bhuje asyai. Mahi stotṛbhyo maghavan tsuvīryaṁ mathīrugro na śavasā.*

O Lord, Agni, watching, guiding and guarding us at the closest, with all the brilliant powers of nature and humanity, bear and bring us, most kindly and graciously, great, valuable and lasting wealths of the world. Mightiest Lord, make us great for the experience and enjoyment of this earth. Lord of wealth, power and grandeur, bring us, admirers and worshippers, great valour and honour, and as a fierce disciplinarian churn us to the essence of magnanimity and majesty of life that existence is in reality.

Mandala 1/Sukta 128

Agni Devata, Paruchhepa Daivodasi Rshi

अयं जायत मनुषा धरीमणि होता यजिष्ठ उशिजामनु व्रतमग्निः स्वमनु व्रतम। विश्वश्रुष्टिः सखीयत रयिरिव श्रवस्यत। अदब्धा होता नि षददिळस्पद परिवीत इळस्पद॥ १॥

1. *Ayaṁ jāyata manuṣo dharīmaṇi hotā yajiṣṭha uśijāmanu vratamagniḥ svamanu vratam. Viśvaśruṣṭiḥ sakhīyate rayiriva śravasyate. Adabdho hotā ni ṣadadiḷaspade parivīta iḷaspade.*

This man, this Agni, this Brahmachari, yajaka, most worshipful, arises and shines in his Dharma and behaviour in pursuit of his own discipline and in conformity with the laws and customs of the lovers of

life and noble ambition. Agreeable and complaisant with the world, he loves to be friends with all as wealth is friendly with the man who loves and cares to value it. Inspiring the dauntless yajamana, soaked in knowledge and surrounded by the learned, he sits on the vedi of yajna in the world of action and abides in the knowledge and vision of Divinity.

तं यज्ञसाधमपि वातयामस्यृतस्य पथा नमसा हविष्मता देवताता हविष्मता। स न ऊर्जामुपाभृत्यया कृपा न जूयति। यं मातरिश्वा मनव परावता देवं भाः परावतः॥ २॥

2. *Taṁ yajñasādhamapi vātayāmasyṛtasya pathā namasā haviṣmatā devatātā haviṣmatā. Sa na ūrjāmupābhṛtyayā kṛpā na jūryati. Yaṁ mātariśvā manave parāvato devaṁ bhāḥ parāvataḥ.*

That Agni, divine treasure of the wealth of life and giver of success in yajnic endeavours, we, bearing holy offerings in divine service, kindle and fan to light and blaze, and serve along the path of Truth and natural Law with offers of food and reverence. And that lord of light and energy never tires of this divine grace, never fades out of this divine light and splendour, since this divine blaze and splendour, the wind and solar energy carries for humanity from a far distance, from the farthest imaginable distance.

एवेन सद्यः पर्येति पार्थिवं मुहुर्गी रेता वृषभः कनिक्रदद्दधद्रेतः कनिक्रदत्। शतं च गोणा अभिवर्वा वनेषु तुवणिः। सदा दधान उपरेषु सानुष्वग्निः परेषु सानुषु॥ ३॥

3. *Evena sadyaḥ paryeti pārthivaṁ muhurgī reto vṛṣabhaḥ kanikradad dadhad retaḥ kanikradat. Śataṁ cakṣāṇo akṣabhirdevo vaneṣu turvaṇiḥ. Sado dadhāna upareṣu sānuṣvagniḥ pareṣu sānuṣu.*

Agni, lord of light, constantly goes by his path, pervading all that is in the world, celebrated in the voices of the divines, life of life, generous shower of vitality, roaring, wielding life and still roaring. The lord of brilliance, breaking and building in waves of energy, watching and illuminating the worlds with a hundred lights, holding, wielding and supporting the homes of life in the clouds, over the peaks, in the farthest regions of space on top, he goes on and on in the orbit along the circumference.

स सुकतुः पुराहिता दमेदम अग्नियज्ञस्याध्वरस्य चतति कत्वा यज्ञस्य चतति। कत्वा वधा इषूयत विश्वा जातानि पस्पश। यता घृतश्रीरतिथिरजायत वह्निर्वधा अजायत ॥ ४ ॥

4. *Sa sukratuḥ purohito damedame'gniryajñasyādhvarasya cetati kratvā yajñasya cetati. Kratvā vedhā iṣūyate viśvā jātāni paspaśe. Yato ghṛtaśrīratithirajāyata vahnirvedhā ajāyata.*

That Agni, lord of light, knowledge and fire, first agent of cosmic yajna, foremost and leader, inspires and lights the yajna, fragrant acts of creative love and non-violence, advances yajna by yajnic acts, issues forth like penetrative intelligence by the waves of yajnic energy and inspires all things in existence, and from the vedi arises with the glory, light of libations like a guest of honour at its own will, carrier, catalyser, penetrative, intelligent, illuminative for all.

कत्वा यदस्य तविषीषु पृञ्चत ग्रवणा मरुतां न भाज्यधिराय न भाज्या। स हि ष्मा दानमिन्वति वसूनां च मज्मना। स नस्त्रासत दुरितादभिह्रुतः शंसादघादभिह्रुतः ॥ ५ ॥

5. *Kratā yadasya taviṣīṣu pṛñcate'gneraveṇa marutāṁ na bhojyeṣirāya na bhojyā. Sa hi ṣmā dānaminvati vasūnāṁ ca majmanā. Sa nastrāsate duritādabhihrutaḥ śaṁsādaghāda-bhihrutaḥ.*

When a person joins the blazing flames and forces of this Agni with his gift of oblations and energy by the yajna of creative and defensive action, as you would enhance the energy of a vigorous man with refreshments or you augment the force of the winds, then Agni receives the gift and, with his force and power, blesses the givers, and he warns us of the crooked ways of the world, protects us against scandals of the envious, saves us from evil and redeems us from sin and fall off from Divinity.

विश्वा॒ विहा॑या अर॒तिवसु॑दधु॒ हस्त॒ दक्षि॑ण॒ तर॑णि॒न शिश्र॑थच्छव॒स्यया॒ न शिश्र॑थत। विश्व॑स्मा॒ इदि॑षुध्य॒त दे॑व॒त्रा ह॒व्यमाहि॑ष। विश्व॑स्मा॒ इत्सु॒कृ॒त॒ वार॑मृण्वत्य॒ग्निद्वारा॒ व्यृ॑ण्वति॥ ६॥

6. *Viśvo vihāyā aratirvasurdadhe haste dakṣiṇe taraṇirna śriśrathacchravasyayā na śiśrathat. Viśvasmā idiṣudhyate devatrā havyamohiṣe. Viśvasmā it sukṛte vāramṛṇvatyagnirdvārā vyṛṇvati.*

Agni, universal lord of wealth, honour and grandeur, like a saviour and redeemer, holds the wealth of the world in his right hand for the man of endeavour for his honour and fame, and the gift never slackens, yes, it never slackens. Lord of brilliance and generosity, you bear and bring all the sacrificial riches for the man of martial action and prayer. For the man of yajnic action,

you give all the choice gifts of the world, give them through open doors.

स मानुष वृजन शन्तमा हिताऽग्नियज्ञषु जन्या न विश्पतिः
पिय यज्ञषु विश्पतिः। स हव्या मानुषाणामिळा कृतानि
पत्यत। स नस्त्रासत वरुणस्य धूतमहा दवस्य धूतः ॥ ७॥

7. *Sa mānuṣe vṛjane śaṁtamo hito 'gniryajñeṣu jenyo na viśpatiḥ priyo yajñeṣu viśpatiḥ. Sa havyā mānuṣāṇāmiḷā kṛtāni patyate. Sa nastrāste varuṇasya dhūrtermaho devasya dhūrteḥ.*

That Agni, in the saving paths of human life, is most blissful, giver of fulfilment, and in yajnas he is like a victorious ruler and guardian of the people, yes, dear in yajnic projects and a saviour and protector of the world. He creates for humanity the materials for yajnic consumption and brings us the holiest words and actions of bliss. He guards us against the violence of nature and saves us from the ravages of misfortune.

अग्निं हातारमीळत वसुधितिं पियं चतिष्ठमरतिं न्यरिर
हव्यवाहं न्यरिर। विश्वायुं विश्ववदसं हातारं यजतं कविम।
दवासा रण्वमवस वसूयवा गीभी रण्वं वसूयवः ॥ ८॥

8. *Agniṁ hotāramīḷate vasudhitiṁ priyaṁ cetiṣṭhamaratiṁ nyerire havyavāhaṁ nyerire. Viśvāyuṁ viśvavedasaṁ hotāraṁ yajataṁ kavim. Devāso raṇvamavase vasūyavo gīrbhī raṇvaṁ vasūyavaḥ.*

The devas, creative men of brilliance inspired with generosity, who search for light, knowledge and wealth of the world for the sake of power, protection and advancement, worship Agni, lord of light and omnipotent. They honour and admire Agni, leading

scholar of light and energy. They study, raise and develop fire and energy, brilliant source of light and power, productive source of wealth, inspirer of intelligence to create wealth, dearest friend and generous power, energiser, arouser and mover of mind and soul, and generous giver of comfort, joy and bliss. They worship, honour and develop Agni, creator, harbinger and giver of holy materials for wealth, yes, they do worship, honour and raise Agni, lord, scholar and power, which is life of the world, omniscient and omnipresent with every atom of the world, great unifier and integrator, creative power of cosmic yajna at every stage, poetic creator of beauty, a source of delight and happiness. That power of truth, beauty and joy, the seekers of light, wealth, power and divine joy celebrate in holy words for the sake of protection, guidance and advancement.

Mandala 1/Sukta 129

Indra Devata, Paruchhepa Daivodasi Rshi

यं त्वं रथमिन्द्र मधसातय पाका सन्तमिषिर पणयसि पानवद्य नयसि । सद्यश्चित्तमभिष्टय करा वशश्च वाजिनम । सास्माकमनवद्य तूतुजान वधसामिमां वाचं न वधसाम ॥ १ ॥

1. *Yaṁ tvaṁ rathamindra medhasātaye'pākā santamiṣira praṇayasi prānavadya nayasi sadyaś-cittamabhiṣṭaye karo vásaśca vājinam. Sāsmākam-anavadya tūtujāna vedhasāmimāṁ vācaṁ na vedhasām.*

Indra, lord of light and knowledge, power beyond reproach, inspirer of life and people, whatever chariot you move for the purpose of yajna, that being

faultless and immaculate, you move it fast forward and, favourable as you are to the yajaka, you instantly lead it and the master to success, to the desired object. Lord sung and celebrated, faster than light in motion and inspiration, faithful admirers we are all, elevate this song of ours to the height of the word of the wise and visionaries and graciously accept it as our homage of holiness.

स श्रुधि यः स्मा पृतनासु कासु चिद्ह्वाय्य इन्द्र भरहूतय नृभिरसि पतूतय नृभिः। यः शूरैः स्वॄः सनिता या विप्रवाजं तरुता। तमीशानास इरधन्त वाजिनं पृक्षमत्यं न वाजिनम॥ २॥

2. *Sa śrudhiḥ yaḥ smā pṛtanāsu kāsu cid dakṣāyya indra bharahūtaye nṛbhirasi pratūrtaye nṛbhiḥ. Yaḥ śuraiḥ svaḥ sanitā yo viprairvājaṁ tarutā. Tamīśānāsa iradhanta vājinaṁ pṛkṣamatyaṁ na vājinam.*

May Indra, lord of wealth and power, listen to our voice of prayer and suggestion, Indra who is an expert hero in the projects of social fulfilment in cooperation with the socially motivated people and an instant fighter in battles of defence and development with men of martial nature, who meditates on the heavenly light of the spirit and with the brave, intelligent and wise men is the creator and distributor of food and energy among people, and with whom the strong and powerful leaders love to work exactly as successful people love to take to a strong and fast horse to reach their destination, fast as he is and versatile in everything.

दस्मा हि ष्मा वृषणं पिन्वसि त्वचं कं चिद्यावीररुं शूर मर्त्यं परिवृणक्षि मर्त्यम। इन्द्रात तुभ्यं तद्दिव तद रुद्राय स्वयशस। मित्राय वाचं वरुणाय सप्रथः सुमृळीकाय सप्रथः ॥ ३ ॥

3. *Dasmo hi ṣmā vṛṣaṇaṁ pinvasi tvacaṁ kaṁ cid yāvīrararuṁ śūra martyaṁ parivṛṇakṣi martyam. Indrota tubhyaṁ tad dive tad rudrāya svayaśase. Mitrāya vocaṁ varuṇāya saprathaḥ sumṛḷīkāya saprathaḥ.*

Indra, lord of power and wealth, justice and generosity, brave hero of wondrous deeds, you shower the generous and protective man with support and plenty, you strike off the destructive saboteur and root out the corrupt man. Great you are, broad of mind and deep in spirit. I say these profuse words of praise for you, Indra, ruler and leader, light of the nation, dispenser of justice, commanding honour and fame, friend of all, universal choice of hearts, inspirer of peace and bliss, great mind and spirit indeed!

अस्माकं व इन्दमुश्मसीष्टय सखायं विश्वायुं पासहं युजं वाजषु पासहं युजम। अस्माकं बह्मातय वा पृत्सुषु कासु चित। नहि त्वा शत्रुः स्तरत स्तृणाषि यं विश्वं शत्रुं स्तृणाषि यम ॥ ४ ॥

4. *Asmākaṁ va indramuśmasīṣṭaye sakhāyaṁ viśvāyuṁ prāsahaṁ yujaṁ vājeṣu prāsahaṁ yujam. Asmākaṁ brahmotaye'vā pṛtsuṣu kāsu cit. Nahi tvā śatruḥ starate stṛṇoṣi yaṁ viśvaṁ śatruṁ stṛṇoṣi yam.*

For your good and ours, we love and celebrate

Indra, friend, the very life breath of the world, patient and courageous, cooperative comrade, daring and victorious in battles, dedicated and meditative on life and Divinity. For our protection, O lord, protect and preserve our knowledge and Veda in all the battles. No enemy can overwhelm you. Whatever adversary you defeat, whatever world you win and cover with justice and protection, no enemy anywhere can overcome you.

नि षू नमातिमतिं कयस्य चित्तजिष्ठाभिर्रणिभिनातिभिरुग्राभिरुग्रातिभिः। नषि ण यथा पुरा नना शूर मन्यस। विश्वानि पूरारप पषि वह्निरासा वह्निना अच्छ ॥ ५ ॥

5. *Ni ṣū namātimatiṁ kayasya cit tejiṣṭhābhir-araṇibhir-notibhir-ugrābhirugrotibhiḥ. Neṣi ṇo yathā purā'nenāḥ śura manyase. Viśvāni pūrorapa parṣi vahnirāsā vahnirno accha.*

In all grace, bow down before the exceptional wisdom of the learned. And bring down the haughty pride of the notorious enemy, O fierce lord of raging power and rectitude, with your burning and brilliant methods and actions of defence and protection blazing like the radiant flames of the fire of arani wood. You know us all, O brave, heroic and sinless, lead us forward as before, wash off all sin and evil from the life of humanity. Bearer of the burdens of existence, harbinger of all that is good, like fire, burn off our evil and let us shine close to your presence.

प तद्वोचयं भव्यायन्दवे हव्या न य इषवान्मन्म रजति र ाहा मन्म रजति। स्वयं सा अस्मदा निदा वधरजत दुमतिम। अव स्त्रवदघशंसा वतरमव ुदमिव स्त्रवत ॥ ६ ॥

6. *Pra tad voceyaṁ bhavyāyendave havyo na ya iṣavān manma rejati rakṣohā manma rejati Svayaṁ so asmadā nido vadhairajeta durmatim. Ava sravedaghaśaṁso'vataramava kṣudramiva sravet.*

I would speak words of appreciation and sing that song of praise for one who is worthy of reverence, brilliant, and like a divinity worthy of invocation, strong, dynamic and favourable, inspires like soma and shines like the moon, who shines at heart and destroys evil, who by himself, with blows, wards off the evil-tongued and the malicious, and who makes the evil go down the gutter and even lower just like worms of dirt.

वनम तद्धात्रया चितन्त्या वनम रयिं रयिवः सुवीर्यं रण्वं सन्तं सुवीयम। दुमन्मानं सुमन्तुभिरमिषा पृचीमहि। आ सत्याभिरिन्दं द्युम्नहूतिभियजत्रं द्युम्नहूतिभिः ॥ ७ ॥

7. *Vanema taddhotrayā citantyā vanema rayiṁ rayivaḥ suvīryaṁ raṇvaṁ santaṁ suvīryam. Durmanmānaṁ sumantubhir-emiṣā pṛcīmahi. Ā satyābhir-indraṁ dyumnahūtibhir-yajatraṁ dyumnahūtibhiḥ.*

Let us invoke Indra with most enthusiastic homage, pray and win his favour. O lord of wealth, let us win wealth, win noble strength, noble strength of body and mind abiding with holy joy of the spirit. Let us, with honest thoughts and earnest desire associate and be one with Indra who brooks no nonsense and negativity of mind and spirit. Let us offer prayers and homage to Indra, holiest of the holy, with truth of mind and spirit and the richest offerings, the richest that we have.

पपा॑ वा अ॒स्म स्वय॑शाभिरू॒ती प॑रिव॒ग इन्दा॑ दुमती॒नां दरी॑मन्दुमती॒नाम। स्व॒यं सा रि॑ष॒यध्य॒ या न॑ उप॒ष अ॒त्रः। ह॒तम॑स॒ ा व॑ ाति ि॒ासा जू॒णिन व॑ ाति॥ ८॥

8. *Prapā vo asme svayaśobhirūtī parivarga indro durmatīnāṁ darīman durmatīnām. Svayaṁ sā riṣayadhyai yā na upeṣe atraiḥ. Hatemasanna vakṣati kṣiptā jūrṇirna vakṣati.*

Indra, lord of power and glory, by his own power and honour, is all for your protection and ours, and he is all out for the total destruction of the men of evil mind and intention. And may that force which is sent by our enemies for our destruction never reach us, but be routed on way as if destroyed of itself even if it is inspired and moved at the fastest speed. (It must be prevented and destroyed on the way itself by defence missiles).

त्वं न॑ इन्द रा॒या परी॑णसा या॒हि प॒थाँ अ॑न॒हसा॑ पु॒रा या॑ह्यर॒ ासा। सच॑स्व नः परा॒क आ सच॑स्वास्तमी॒क आ। पा॒हि ना॑ दू॒रादा॒रादभि॑ष्टि॒भिः सदा॑ पाह्यभिष्टि॒भिः॥ ९॥

9. *Tvaṁ na indra rāyā parīṇasā yāhi pathāṅ anehasā puro yāhyarakṣasā. Sacasva naḥ parāka ā sacasvāstamīka ā. Pāhi no dūrād-ārādabhiṣṭibhiḥ sadā pāhyabhiṣṭibhiḥ.*

Indra, lord of power, honour and glory, go forward, and come to us with abundant wealth by the paths of non-violence, no-wickedness and no-sin. Be with us and for us as a friend at the closest and at the farthest places. Protect and promote us from afar with all that is desired, give us fulfilment at the closest with

love at heart, always be a friend and saviour with total protection and fulfilment.

त्वं न इन्द राया तरूषसागं चित्त्वा महिमा सदवस महे
मित्रं नावस। आजिष्ठ त्रातरविता रथं कं चिदमत्य ।
अन्यमस्मदिरिषः कं चिददिवा रिरिहन्तं चिददिवः ॥ १० ॥

10. *Tvaṁ na indra rāyā tarūṣasograṁ cit tvā mahimā sakṣadavase mahe mitraṁ nāvase. Ojiṣṭha trātar-avitā rathaṁ kaṁ cidamartya. Anyamasmad ririṣeḥ kaṁ cidadrivo ririkṣantaṁ citadrivaḥ.*

Indra, lord of power and glory, come with great and victorious wealth, honour and grace, Mighty and lustrous, may grandeur and dignity abide with you for protection like a friend as a mark of greatness. Lord most lustrous, saviour, protector, immortal by fame and honour, ride the chariot of glory. Lord of the clouds and mountains of the earth, if you are angry, even violent sometime, strike something other than our soul, whatsoever is violent and destructive, O lord of the clouds and mountains of the earth.

पाहि न इन्द सुष्टुत स्रिधा वयाता सदमिद्दुमतीनां दवः
सन दुमतीनाम। हन्ता पापस्य रसस्त्राता विपस्य मावतः।
अधा हि त्वा जनिता जीजनद्वसा र गहणं त्वा जीजन-
द्वसा ॥ ११ ॥

11. *Pāhi na indra suṣṭuta sridho'vayātā sadamid durmatīnāṁ devaḥ san durmatīnām. Hantā pāpasya rakṣasastrātā viprasya māvataḥ. Adhā hi tvā janitā jījanad vaso rakṣohaṇaṁ tvā jījanad vaso.*

Indra, sung and celebrated for honour and

graciousness, protect us from error, blunder and loss of faith. Always averting the envious and malicious, being brilliant and lustrous, you take the evil-minded down to the pit. Destroyer of the sinful and demonic killers, saviour of the pious and noble scholars and people like me, haven and home of the needy, may the lord creator of life rejuvenate you ever. Destroyer of sin and cruelty, shelter of the good, may the lord bless you ever with new life, energy and knowledge.

Mandala 1/Sukta 130

Indra Devata, Paruchhepa Daivodasi Rshi

एन्द॑ याह्युप॑ नः परा॒वता॒ नायमच्छा॑ वि॒दथा॑नीव॒ सत्प॑ति॒रस्तं॒ राज॑व॒ सत्प॑तिः । हवा॑महे त्वा व॒यं पय॑स्वन्तः सु॒त सचा॑ । पु॒त्रासा॒ न पि॒तर॑ं वाज॑सातय॒ मंहि॑ष्ठं वाज॑सातय ॥ १ ॥

1. *Endra yāhyupa naḥ parāvato nāyamacchā vidathānīva satpatirastaṁ rājeva satpatiḥ. Havāmahe tvā vayaṁ prayasvantaḥ sute sacā. Putrāso na pitaraṁ vājasātaye maṁhiṣṭhaṁ vājasātaye.*

Indra, lord of wealth and power, ruler of the world, come graciously from afar to us like this Agni who comes to the yajnic battles of life. Protector and promoter of truth and rectitude, friend and protector of the truthful and righteous, come to our home like the ruler. Joining you faithfully in this yajna of life, dedicated to holy action and endeavour, we invoke and invite you to join us. As children call upon the father to help them to food, sustenance and protection in their course of life and growth, so do we call upon you for safety and protection, great lord of power and prosperity,

for victory in our battle of life.

पिबा॒ सोम॑मिन्द्र सुवा॒नमद्रि॑भिः॒ कोश॑ेन सि॒क्तम॑वत॑ं न वंस॑गस्तातृषा॒णा न वंस॑गः। मदा॑य हर्य॒ताय॑ त॒ तुवि॑ष्टमाय॒ धाय॑से । आ त्वा॑ यच्छन्तु हरि॒ता॒ न सूर्य॒महा॒ विश्व॑व॒ सूर्य॑म॥ २॥

2. *Pibā somamindra suvānamadribhiḥ kośena siktamavataṁ na vaṁsagastātṛṣāṇo na vaṁsagaḥ. Madāya haryatāya te tuviṣṭamāya dhāyase. Ā tvā yacchantu harito na sūryamahā viśveva sūryam.*

Just as a thirsty bull drinks the water of a pool augmented by the showers of a cloud, so you Indra, friend and fond of company, drink this soma prepared from herbs crushed with grinders and seasoned by the shower of the clouds for your delight, lord versatile and vibrant, sustainer of life, worthy of love and homage, and just as the rays of light and all the days bring up the sun for the world, so may they bring you to our vedi of yajna.

अवि॑न्दद्दि॒वा निहि॑तं॒ गुहा॑ नि॒धिं वन॑ गर्भ॑ं परि॑वीत॒मश्म॑न्यन॒न्त अ॒न्तरश्म॑नि। व॒जं व॒जी गवा॑मिव॒ सिषा॑स॒ ङ्गि॑रस्तमः। अपा॑वृणा॒दिष॒ इन्द्रः॒ परी॑वृता॒ द्वार॒ इष॒ः परी॑वृताः॥ ३॥

3. *Avindad divo nihitaṁ guhā nidhiṁ verna garbhaṁ parivītamaśmanyanante antaraśmani. Vajraṁ vajrī gavāmiva siṣāsannaṅgirastamaḥ. Apāvṛṇodiṣa indraḥ parīvṛtā dvāra iṣaḥ parīvṛtāḥ.*

Indra, wielder of the thunderbolt of cosmic energy, most brilliant of the cosmic brilliancies, creates from the light of omniscience and divine omnipotence

the wealth of existence hidden in the heart of mystery and opens out the materials and energies of cosmic evolution covered in the folds of sleep. He opens the closed doors of the wealth of existence as you deliver a foetus from the womb or an embryo from the egg or dig out a diamond from the heart of a stone lying in the depth of a mighty mountain or as the sun breaks open the waters of rain held in the cloud in the vast sky or as a cowherd opens the gates of a cow stall, wielding his staff to control their movements. Thus does Indra open the doors of the wealth of existence and control the order of evolution with his force of law.

दादृहाणा वज्रमिन्द्रा गभस्त्योः क्ष्मेव तिग्ममसनाय सं श्यदहिहत्याय सं श्यत। संविव्यान आजसा शवोभिरिन्द्र मज्मना । तष्टेव वृक्षं वनिना नि वृश्चसि परश्वव नि वृश्चसि॥ ४॥

4. *Dādṛhāṇo vajramindro gabhastyoḥ kṣadmeva tigmamasanāya saṁ śyadahihatyāya saṁ śyat. Saṁvivyāna ojasā śavobhirindra majmanā. Taṣṭeva vṛkṣaṁ vanino ni vṛścasi paraśveva ni vṛścasi.*

Indra, firmly holding the thunder-bolt in hand, like a forceful jet of water or like a flood of penetrating rays of light to shoot, breaks the cloud and releases the waters of life. Similarly, one with your lustre and valour, like a wood cutter and carver, you fell the strongholds of evil like the trees of a forest, yes, uproot the wicked, striking the blows as with the axe.

त्वं वृथा नद्य इन्द्र सतव च्छा समुद्रमसृजा रथाँइव वाजयता रथाँइव। इत ऊतीरयुञ्जत समानमथमि तम। धनूरिव मनव विश्वदाहसा जनाय विश्वदाहसः॥ ५॥

5. *Tvaṁ vṛthā nadya indra sartave'cchā samudramasṛjo rathāँ iva vājayato rathāँ iva. Ita ūtīrayuñjata samānamarthamakṣitam. Dhenūriva manave viśvadohaso janāya viśvadohasaḥ.*

Indra, you release the rivers at will to flow naturally well to the sea, they are like chariots loaded with food and energy, yes, replete with immense energy like chariots ever on the move. Thus, flow with this flow, you join the rivers with unrestricted wealth and modes of protection for all equally. And these rivers are like cows yielding all kinds of food and energy for the man of intelligence and for all people, for all, whole world indeed.

इमां त वाचं वसूयन्त आयवो रथं न धीरः स्वपा अतक्षिषुः सुम्नाय त्वामतक्षिषुः। शुम्भन्तो जन्यं यथा वाजेषु विप्र वाजिनम। अत्यमिव शवसे सातये धना विश्वा धनानि सातये ॥ ६ ॥

6. *Imāṁ te vācaṁ vasūyanta āyavo rathaṁ na dhīraḥ svapā atakṣiṣuḥ sumnāya tvāmatakṣiṣuḥ. Śumbhanto jenyaṁ yathā vājeṣu vipra vājinam. Atyamiva śavase sātaye dhanā viśvā dhanāni sātaye.*

Indra, vipra, lord of knowledge, this song of honour and celebration, for you, men of knowledge, patience, and noble action seeking wealth and power, have formed in the mind, as they have created the chariot for the sake of comfort and well-being, just like men of knowledge, culture and grace would love to have a fast horse in life's battle flying to victory for the achievement of universal strength and power of wealth for

everybody's share and everybody's enjoyment.

भिनत्पुरो नवतिमिन्द पूरव दिवोदासाय महि दाशुषे नृता वजेण दाशुषे नृता। अतिथिग्वाय शम्बरं गिररुगा अवाभरत। महा धनानि दयमान आजसा विश्वा धनान्याजसा ॥ ७॥

7. *Bhinat puro navatimindra pūrave divodāsāya mahi dāśuṣe nṛto vajreṇa dāśuṣe nṛto. Atithigvāya śambaraṁ girerugro avābharat. Maho dhanāni dayamāna ojasā viśvā dhanānyojasā.*

Indra, lord of the world, dancing with the joy of victory, you break down ninety strongholds of want and injustice for the sake of the people and for the great hospitable and philanthropist with your thunder-bolt of strength, power and energy. Lord of light and lustre, as the sun, you bring the cloud down in showers to the top of the mountain for the host, favourite of the visitors. Lord of sympathy and generosity, with your power and brilliance, you create great wealths of life, yes, and with your genius and philanthropy, bring up wealths of the world for universal benefit.

इन्द्रः समत्सु यजमानमार्यं पावद्विश्वेषु शतमूतिराजिषु स्वर्मीळ्हेषाजिषु। मनव शासदव्रतान्त्वचं कृष्णामरन्धयत। द ा विश्वं ततृषाणमाषति न्यशसानमाषति ॥ ८॥

8. *Indraḥ samatsu yajamānamāryaṁ prāvad viśveṣu śatamūtirājiṣu svarmīḷheṣvājiṣu. Manave śasadavratān tvacaṁ kṛṣṇāmarandhayat. Dakṣanna viśvaṁ tatṛṣāṇamoṣati nyarśasāna-moṣati.*

Indra, ruler of the world, master of a hundred modes and means of protection and promotion, should

protect and advance the noble and creative yajamana in all the projects of public good, in all the programmes of heavenly light for the man of thought and pious intention and action. Let him correct and control the forces of indiscipline and lawlessness, overthrow the earth's cover of darkness, and like the generous benefactor enlighten all the seekers thirsting for light and knowledge and cauterise all the festering wounds of humanity.

सूरश्चक्रं प वृहज्जात आजसा पपित्व वाचमरुणा मुषाय-
तीशान आ मुषायति। उशना यत्परावता जग ूतय कव।
सुम्नानि विश्वा मनुषव तुवणिरहा विश्वव तुवणिः॥ ९॥

9. *Sūraścakraṁ pra bṛhajjāta ojasā prapitve vāca-*
maruṇo muṣāyatīśāna ā muṣāyati. Uśanā yat
parāvato'jagannūtaye kave. Sumnāni viśvā
manuṣeva turvaṇirahā viśveva turvaṇiḥ.

Indra, the sun, lord of crimson glory, rising from the vast spaces lights up the mighty wheel of the world, ravishes the imagination with its refulgence and inspires human speech to silence in adoration, and, ruling the world specially at the advance of the day and more in the northern solstice, it inspires as well as silences the speech with awe. O Poet divine, inspired with light, love and brilliance, come here on the earth from afar like a man divine, fast and faster, generous, all days every hour, and bring us the wealth and joys of the world for the protection and advancement of humanity.

स ना नव्यभिवृषकम ुक्थः पुरां दतः पायुभिः पाहि शग्मः।
दिवादासभिरिन्द् स्तवाना वावृधीथा अहाभिरिव द्याः॥ १०॥

10. *Sa no navyebhir-vṛṣakarmannukthaiḥ purāṁ*
dartaḥ pāyubhiḥ pāhi śagmaiḥ. Divodāsebhir-
indra stavāno vāvṛdhīthā ahobhiriva dyauḥ.

Indra, lord of light, might and power, ruler of the world, hero of generous and universal action, breaker of enemy strongholds, protect and promote us with the latest pious, admirable and blissful modes, means and actions of defence and development. Sung and celebrated by poets of enlightenment, you too rise and advance as the sun ascends high and higher day by day in heaven.

Mandala 1/Sukta 131

Indra Devata, Paruchhepa Daivodasi Rshi

इन्दा॑य॒ हि द्यारस॑ुरा॒ अन॑म्न॒तन्दा॑य म॒ही पृ॑थि॒वी वरी॑मभिद्यु॒म्न-
सा॑ता॒ वरी॑मभिः । इन्द्रं॒ विश्व॑ स॒जाष॑सा द्र॒वासा॑ दधिर पु॒रः ।
इन्दा॑य॒ विश्वा॒ सव॑नानि॒ मानु॑षा रा॒तानि॑ सन्तु॒ मानु॑षा ॥ १ ॥

1. *Indrāya hi dyaurasuro anamnatendrāya mahī pṛthivī varīmabhir-dyumnasātā varīmabhiḥ. Indraṁ viśve sajoṣaso devāso dadhire puraḥ. Indrāya viśvā savanāni mānuṣā rātāni santu mānuṣā.*

The heavenly light of the sun and the cloud with all pranic energy do homage to Indra only. The mighty Prakrti and the earth, their best characteristic powers and virtues, do homage to Indra. All the divinities of nature and brilliancies of humanity together with unqualified love and faith do homage primarily to Indra as the Lord Supreme. May all the human work and wealth and the highest yajnic sessions be surrendered as gifts of homage to Indra, Lord Supreme of the universe.

विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः पृथक स्वः सनिष्यवः पृथक। तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि। इन्दं न यज्ञश्चितयन्त आयवः स्तामभिरिन्द्-मायवः॥ २॥

2. *Viśveṣu hi tvā savaneṣu tuñjate samānamekaṁ vṛṣamaṇyavaḥ pṛthak svaḥ saniṣyavaḥ pṛthak. Taṁ tvā nāvaṁ na parṣaṇiṁ śūṣasya dhuri dhīmahi. Indraṁ na yajñaiścitayanta āyavaḥ stomebhir-indram-āyavaḥ.*

In all their yajnic projects of creation and development and in their acts of piety, all the liberal minded people and all seekers of heavenly bliss serve you and abide by you, sole one universal lord of existence, individually as well as together. To the same one lord we too belong, and we too love, meditate on and serve you, lord, with faith as the very centre of cosmic energy and as the saviour ship for crossing over the ocean of existence. All the people born and living on earth in their mortal existence and all the stars and planets in their songs and dance of adoration serve and worship the Lord as Indra, light of the world like the sun.

वि त्वा ततस्र मिथुना अवस्यवा व्रजस्य साता गव्यस्य निःसृजः स न्त इन्द निःसृजः। यद गव्यन्ता द्वा जना स्व१यन्ता समूहसि। आविष्करिक्रद वृषणं सचाभुवं वज्रमिन्द सचाभुवम॥ ३॥

3. *Vi tvā tatasre mithunā avasyavo vrajasya sātā gavyasya niḥsṛjaḥ sakṣanta indra niḥsṛjaḥ. Yad gavyantā dvā janā svaryantā samūhasi. Āviṣkari-krad vṛṣaṇaṁ sacābhuvaṁ vajramindra sacābhuvam.*

Indra, lord of might and prosperity, wedded couples, keen for protection and advancement united with you and going out in pursuit of their efforts to promote the wealth of cows, development of land and related knowledge, extend your glory and eliminate their want and suffering, since you inspire and exhort both men and women going out and achieving the light and joy of life when you open out and wield for action the thunderbolt of justice and protection, so generous, promotive and friendly to you and the people.

विदुष्ट अस्य वीर्यस्य पूरवः पुरा यदिन्द्र शारदीर्वातिरः
सासह्वाना अवातिरः। शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पत।
महीममुष्णाः पृथिवीमिमा अपा मन्दसान इमा अपः ॥ ४ ॥

4. *Viduṣṭe asya vīryasya pūravaḥ puro yadindra śāradīravātiraḥ sāsahāno avātiraḥ. Śāsastamindra martyamayajyuṁ śavasaspate. Mahīmamuṣṇāḥ pṛthivīmimā apo mandasāna imā apaḥ.*

Indra, lord of power and management, the people would know and realise your usual power and valour when you, bold and challenging, would overcome the autumnal and wintry problems of life and society, reclaim the habitations, control the rivers, and restore total civic normalcy after rains, when, O lord of law and power, you tame the man who is selfish, possessive, uncreative, uncooperative and unyajnic, and when, happy at heart and creating the pleasure and joy of life, you release the great earth, release these waters and relieve these creative and cooperative people.

आदित्त अस्य वीर्यस्य चकिरन्मदेषु वृष गृशिजा यदाविथ
सखीयता यदाविथ। चकथ कारमभ्यः पृतनासु पर्वन्तव।
त अन्यामन्यां नद्यं सनिष्णत श्रवस्यन्तः सनिष्णत ॥ ५ ॥

5. *Ādit te asya vīryasya carkiran madeṣu vṛṣannuśijo yadāvitha sakhīyato yadāvitha. Cakartha kāramebhyaḥ pṛtanāsu pravantave. Te anyāmanyāṁ nadyaṁ saniṣṇata śravasyantaḥ saniṣṇata.*

Indra, lord of generosity, people loving and dedicated to you in their moods of joy praise and celebrate this valour and justice of yours since you protect and promote them, yes, promote and advance them, so friendly to you and to all as they are. You work wonders for them in their battles of life and production for proper distribution and participation while they, desiring their share of food and wealth, rightfully hope to gain one thing after another of the flow of national wealth.

उता ना अस्या उषसा जुषत ह्यर्कस्य बाधि हविषा हवीमभिः स्वषाता हवीमभिः। यदिन्द्र हन्तवे मृधा वृषा वज्रिञ्चिकेतसि। आ म अस्य वधसा नवीयसा मन्म श्रुधि नवीयसः ॥ ६ ॥

6. *Uto no asyā uṣaso juṣeta hyarkasya bodhi haviṣo havīmabhiḥ svarṣātā havīmabhiḥ. Yadindra hantave mṛdho vṛṣā vajriñciketasi. Ā me asya vedhaso navīyaso manma śrudhi navīyasaḥ.*

Indra, lord of light, now listen and accept this joyous celebration of ours of the light of the dawn, know this prayer and, O shower of light and joy, accept our invocation and holy offerings since, O wielder of the thunderbolt, lord of generosity, you keep awake for us for the elimination of violence. Listen to this newest prayer of mine made in full knowledge in worship, listen and accept this latest thought and petition.

त्वं तमिन्द वावृधाना अस्मयुरमित्रयन्तं तुविजात मर्त्यं वज्रेण शूर मर्त्यम। जहि या नो अघायति शृणुष्व सुश्रवस्तमः। रिष्टं न याम्न्पभूतु दुमतिविश्वापभूतु दुमतिः ॥ ७ ॥

7. *Tvaṁ tamindra vāvṛdhāno asmayur-amitrayantaṁ tuvijāta martyaṁ vajreṇa śūra martyam. Jahi yo no aghāyati śṛṇuṣva suśravastamaḥ. Riṣṭaṁ na yāmannapa bhūtu durmatir-viśvāpa bhūtu durmatiḥ.*

Indra, lord of power and glory, ever exalting, friend of ours, universally famous, mighty bold, eliminate with the thunderbolt every man who entertains hate and enmity toward us and does sinful acts against us. Listen lord, since you are the closest listener. Let the man of evil intention be off from our way like one broken by evil. Let all evil intentions and evil designers be off and away from us.

Mandala 1/Sukta 132

Indra Devata, Paruchhepa Daivodasi Rshi

त्वया वयं मघवन्पूर्व्य धन इन्दत्वाताः सासह्याम पृतन्यता वनुयाम वनुष्यतः। नदिष्ठ अस्मि ह्न्यधि वाचा नु सुन्वत। अस्मिन्यज्ञ वि चयमा भरं कृतं वाजयन्ता भरं कृतम ॥ १ ॥

1. *Tvayā vayaṁ maghavan pūrvye dhana indra tvotāḥ. Sāsahyāma pṛtanyato vanuyāma vanuṣyataḥ. Nediṣṭhe asminnahanyadhi vocā nu sunvate. Asmin yajñe vi cayemā bhare kṛtaṁ vājayanto bhare kṛtam.*

Indra, ruling lord of wealth and power, we pray, guided and protected by you and your power and

potential, let us face the men in the very first encounter, love, tolerate or fight who wish to love, contest or fight, and let us win the encounter. On this day right now at the closest, speak to one and all of those who are conducting the yajna of the business of corporate living. In this yajna of full measure, while we are up and doing and winning all round, let us choose the best meritorious line of action and let us choose you as our guide, leader and protector.

स्व॒ज॒ष भर॑ आ॒प॒स्य॒ व॒क्म॒न्यु॒ष॒बु॒धः स्व॒स्मि॒ ञ्ज॑सि का॒ण॒स्य॒ स्व॒स्मि॒ ञ्ज॑सि। अह॒ न्दा॒ यथा॑ वि॒द शी॒ष्णाशी॑ष्णाप॒वाच्यः। अ॒स्म॒त्रा त॑ स॒ध्य॑क सन्तु रा॒तया॑ भ॒दा भ॒दस्य॑ रा॒तयः॥ २॥

2. *Svarjeṣe bhara āprasya vakmanyuṣarbudhaḥ svasminnañjasi krāṇasya svasminnañjasi. Ahannindro yathā vide śīrṣṇāśīrṣṇopavācyaḥ. Asmatrā te sadhryak santu rātayo bhadrā bhadrasya rātayaḥ.*

In the yajnic battle for the winning of light and joy, in the chant of the Apri hymns for divine favour, in the holy performance of the person rising at dawn, in the instant action of the man of love and grace, Indra destroys the obstacles in the way of action and achievement for the man who knows the favours of the lord, and for these the lord is adorable for every one and for the best among us. Just as Indra is favourable thus, so we pray to the lord: With us and for us as you always are, may all your gifts be for our good. May your gracious favours be good to the noble humanity.

तत्तु पय॑: प्र॒त्नथा॑ त शुशुक्व॒नं यस्मि॑न्य॒ज्ञ वार॒मकृ॑ण्वत॒ र्यमृ॑तस्य॒ वार॑सि॒ र्यम। वि तद्वो॑च॒रध्द्वि॒ता न्त॑: प॑श्यन्ति र॒श्मिभि॑:। स घा॑ विद॒ अन्विन्दो॑ गॅवषणा बन्धु॒ाद्ध्या॑ गॅवषणः ॥ ३ ॥

3. *Tat tu prayaḥ pratnathā te śúśukvanaṁ yasmin yajñe vāramakṛṇvata kṣayamṛtasya vārasi kṣayam. Vi tad voceradha dvitā'ntaḥ paśyanti raśmibhiḥ. Sa ghā vide anvindro gaveṣaṇo bandhukṣidbhyo gaveṣaṇaḥ.*

Indra, that Word of yours, that gracious gift, as ever, is brilliant. You are the ocean of Rta, eternal light and law of the truth of existence, the very home from where it flows like a river, like the radiation of sunlight. Pray speak of that same Word, reveal it in the yajna where they have created the choicest altar for your presence. Surely the same light the dedicated yajnics see within by the divine rays within and without. And I too would know of it then and realise. Truly Indra is the giver of knowledge, the Word, the cows and earthly wealth. He is the giver of these for the lovers and friends of our brethren. (The seeker of these too is Indra among humanity.)

नू इ॒त्था त॑ पू॒वथा॑ च प्र॒वाच्यं॑ यदङ्गि॑रा॒भ्या वृ॑णा॒रप॑ व॒जमिन्द्र॒ शि॒ा॒ाप॑ व॒जम। एभ्य॑: समा॒न्या दि॒शा स्मभ्यं॑ जषि॒ यात्सि॑ च। सु॒न्वद्ध्या॑ रन्धया॒ कं चि॑दव॒तं ह्॒णा॒यन्तं॑ चिदव॒तम ॥ ४ ॥

4. *Na itthā te pūrvathā ca pravācyaṁ yadaṅgirobhyo'vṛṇorapa vrajamindra sikṣṇnapa vrajam. Aibhyaḥ samānyā diśā'smabhyaṁ jeṣi yotsi ca. Sunvadbhyo randhayā kaṁ cidavrataṁ hṛṇāyantaṁ cidavratam.*

Indra, surely the word which you thus reveal as before for the scholars dear as the breath of life, and the way you open the doors of knowledge and treasures of the world, teaching us the wisdom of eternity is worth admiration and celebration. You fight for us and win the victories in the same constant way for these and for us who distil the essence of things. Heat up and season those indisciplined and lawless people who are funny, angry, violent or thievish, yes, subject them to the crucibles of law and education and cleanse them to purity from culturelessness.

सं यज्जनान कर्तुभिः शूर इक्षयद्धने हित तरुषन्त श्रवस्यवः प यं न्त श्रवस्यवः। तस्मा आयुः प्रजावदिद बाधे अचन्त्याजसा। इन्द्रं आक्यं दिधिषन्त धीतया देवाँ अच्छा न धीतयः ॥ ५ ॥

5. *Saṁ yajjanān kratubhiḥ śūra īkṣayaddhane hite taruṣanta śravasyavaḥ pra yakṣanta śravasyavaḥ. Tasmā āyuḥ prajāvadid bādhe arcantyojasā. Indra okyaṁ didhiṣanta dhītayo devāň acchā na dhītayaḥ.*

When Indra, brave and fearless lord of power and glory, by virtue of his wisdom and noble actions, closely surveys the forces of the people at the call of battle, the people, keen for honour, in love with fame, overcome all opposition, worship him and serve him with all their valour and lustre in the hour of crisis. They augment his life and morale as the hero of a mighty nation. Firm of mind and full of confidence, they repose complete faith in him as in the divinities and find their haven and home in him.

युवं तमिन्दापवता पुरायुधा या नः पृतन्यादप तन्तमिद्धतं वजणि तन्तमिद्धतम । दूर चत्ताय छन्त्सद गहनं यदिनत । अस्माकं शत्रून परि शूर विश्वता दमा दषीष्ट विश्वतः ॥ ६ ॥

6. *Yuvaṁ tamindrāparvatā puroyudhā yo naḥ pṛtanyādapa taṁtamiddhataṁ vajreṇa taṁtamiddhatam. Dūre cattāyacchantsad gahanaṁ yadinakṣat. Asmākaṁ śatrūn pari śūra viśvato darmā darṣīṣṭa viśvataḥ.*

You both, Indra and the forces, like lightning and the mountain, fighting in the forefront, destroy with the thunderbolt everyone whosoever come to attack and fight us, see that they are destroyed first to the last, whosoever it be, even running far away for cover or even if one has gone deep into the bunker. O lord of valour and lustre, router of the deadly forces, destroy our enemies all round, crush them everywhere.

Mandala 1/Sukta 133

Indra Devata, Paruchhepa Daivodasi Rshi

उभ पुनामि रादसी ऋतन दुहा दहामि सं महीरनिन्दाः । अभिव्लग्य यत्र हता अमित्रा वलस्थानं परि तृ हा अशरन ॥ १ ॥

1. *Ubhe punāmi rodasī ṛtena druho dahāmi saṁ mahīranindrāḥ. Abhivlagya yatra hatā amitrā vailasthānaṁ pari tṛḷhā aśeran.*

I purify the earth and heavens both by the light of truth and the fire and fragrance of yajna, creative and cooperative action. I subject the elements of hate and chaos to the heat and power of law and discipline

and burn off the anti-Indra forces on earth to naught. And having thus seized and crushed the unfriendly elements wherever they happen to be active, and confirmed that they are dead and gone, I let them lie asleep in their grave.

अभिव्लग्या चिददिवः शीषा यातुमतीनाम ।
छिन्धि वटूरिणा पदा महावटूरिणा पदा ॥ २ ॥

2. *Abhivlagyā cidadrivaḥ śīrṣā yātumatīnām.*
Chindhi vaṭūriṇā padā mahāvaṭūriṇā padā.

Indra, lord of yajna, power and law, firm as rock and generous as cloud, having caught the lawless and the violent by the head of the evil-minded, crush them under the wide wide foot, crush them by the rising forces of the youth.

अवासां मघवञ्जहि शधा यातुमतीनाम ।
वलस्थानक अमक महावलस्थ अमक ॥ ३ ॥

3. *Avāsāṁ maghavañjahi śardho yātumatīnām.*
Vailasthānake armake mahāvailasthe armake.

Indra, maghavan, lord of world power and wealth, break down and destroy the force of the evil-minded and throw them out deep into the vault of darkness, into the hideous world of sin and death.

यासां तिस्रः पञ्चाशता भिव्लङ्गैरपावपः ।
तत्सु ते मनायति तकत्सु ते मनायति ॥ ४ ॥

4. *Yāsāṁ tisraḥ pañcāśato'bhivlaṅgairapāvapaḥ.*
Tat su te manāyati takat su te manāyati.

Indra, now that you have routed the three times

fifty forces of those agents of hate and violence by your tactics of seizure and attack, that act excites holy admiration and celebration, hearty admiration and reverence.

पिशङ्गभृष्टिमम्भृणं पिशाचिमिन्द्र सं मृण ।
सर्वं र ा नि बर्हय ॥ ५ ॥

5. *Piśaṅgabhṛṣṭimambhṛṇaṁ piśācimindra saṁ mṛṇa. Sarvaṁ rakṣo ni barhaya.*

Indra, destroy the fierce ogres of the lance of red blood and root out the demons all over.

अवमह इन्द दादृहि श्रुधी नः शुशाच हि द्याः ा न भीषाँ अदिवा घृणा ा भीषाँ अदिवः । शुष्मिन्तमा हि शुष्मिभिर्वधरुगभिरीयस । अपूरुषघ्ना अपतीत शूर सत्वभिस्त्रिसप्तः शूर सत्वभिः ॥ ६ ॥

6. *Avarmaha indra dādṛhi śrudhī naḥ śuśoca hi dyauḥ kṣā na bhīṣāṅ adrivo ghṛṇānna bhīṣāṅ adrivaḥ. Śuṣmintamo hi śuṣmibhirvadhairugrebhirīyase. Apūruṣaghno apratīta śura satvabhistrisaptaiḥ śura satvabhiḥ.*

Indra, lord of earth and heaven, bring down that fierce demon and break him to pieces. Listen to our prayer. Purify and let the earth shine like heaven with tremendous light, lord of clouds and mountains, let the earth shine with the rule of law as by the blaze of light, lord of earth and heaven. Lord of highest power, you move on wielding the most powerful and lustrous weapons of law and punishment. Gracious and non-violent with noble humanity, quiet, unseen and brave, you move with thrice seven heroic purities of existence,

O noblest lord, with the purest and holiest verities of life.

वनाति हि सुन्वन् त्यं परीणसः सुन्वाना हि ष्मा यजत्यव द्विषो देवानामव द्विषः। सुन्वान इत्सिषासति सहस्रा वाज्यवृतः। सुन्वानायन्दो ददात्याभुवं रयिं ददात्याभुवम ॥ ७ ॥

7. *Vanoti hi sunvan kṣayaṁ parīṇasaḥ sunvāno hi ṣmā. Yajatyava dviṣo devānāmava dviṣaḥ. Sunvāna it siṣāsati sahasrā vājyavṛtaḥ. Sunvānāyendro dadātyābhuvaṁ rayiṁ dadātyābhuvam.*

The yajamana who performs yajna and distils the soma prays for a home and gets one. Organising the yajna and the distillation of the soma of joy and prosperity, he drives away many envious enemies by yajna, drives the enemies of noble people away. The organiser of yajna, fast, intelligent and wise, open, free and fearless wants to create a hundred things, and Indra, lord of creation, power and generosity creates and gives blissful wealth for the yajnic people, yes, the lord blesses with the gift of wealth, peace and joy.

Mandala 1/Sukta 134

Vayu Devata, Paruchhepa Daivodasi Rshi

आ त्वा जुवो रारहाणा अभि प्रया वायो वहन्त्विह पूर्वपीतय सोमस्य पूर्वपीतय। ऊध्वा त अनु सूनृता मनस्तिष्ठतु जानती। नियुत्वता रथना याहि दावने वायो मखस्य दावने ॥ १ ॥

1. *Ā tvā juvo rārahāṇā abhi prayo vāyo vahantviha pūrvapītaye somasya pūrvapītaye. Ūrdhvā te anu sūnṛtā manastiṣṭhatu jānatī. Niyutvatā rathenā yāhi dāvane vāyo makhasya dāvane.*

Vayu, spirit of yajnic vitality, may the fast currents of cosmic energy with love and caress escort and bring you here for a drink up of soma first of all, drink of fragrance as ever before, and your consort, upward current on the circuitous wave, recognising you as her partner and offering herself as an oblation, join you in the cycle of yajnic transmission of fragrance. Come, yoke the horses to the chariot and fly with your gifts for the generous yajamana.

मन्दन्तु त्वा मन्दिना वायविन्दवो स्मत्काणासः सुकृता अभिद्यवो गाभिः काणा अभिद्यवः। यद्ध काणा इरध्यै द ईं सचन्त ऊतयः। सधीचीना नियुतो दावने धिय उप ब्रुवत ईं धियः॥ २॥

2. *Madantu tvā mandino vāyavindavo'smat krāṇāsaḥ sukṛtā abhidyavo gobhiḥ krāṇā abhidyavaḥ. Yaddha krāṇā iradhyai dakṣaṁ sacanta ūtayaḥ. Sadhrīcīnā niyuto dāvane dhiya upa bruvata īṁ dhiyaḥ.*

And O Vayu, cyclic energy of nature divine, may the exhilarating vapours of our yajna, well-created and activated by our libations into the fire, brilliant as light, radiating with the waves of the earth energy and rising with the rays of the sun join and vitalise you. The dynamic people exerting for advancement achieve divine protection and success. Only the intelligent ones working together in unison with yajna and divine energy receive and reveal the power and wisdom for the generous yajamana.

वायुयुङ्क्ष राहिता वायुररुणा वायू रथे अजिरा धुरि वा हवे वहिष्ठा धुरि वा हवे। प बाधया पुरन्धिं जार आ ससतीमिव। प च या रादसी वासयाषसः श्रवस वासयाषसः॥ ३॥

3. *Vāyuryuṅkte rohitā vāyurarūṇā vāyū rathe ajirā dhuri voḷhave vahiṣṭhā dhuri voḷhave. Pra bodhayā purandhiṁ jāra ā sasatīmiva. Pra cakṣaya rodasī vāsayoṣasaḥ śravase vāsayoṣasaḥ.*

Vayu yokes the red and the orange red of nature's powers such as fire and light, and it inspires the dawn and the sun. It uses all the dynamic sources of energy and power such as air and wind, fire and sunlight, the mind and senses, and the flow of water, all strongest and most impetuous for transport and communication. It awakens them and yokes them to the chariot of cosmic movement. O Vayu, come and wake up and energise life like a lover who wakes up and impassions a sleeping beauty. Light up the heaven and earth, light up the dawns. Light up the dawn of new life and let it rise to the top of glory.

तुभ्यमुषासः शुचयः परावति भद्रा वस्त्रा तन्वत दंसु रश्मिषु चित्रा नव्येषु रश्मिषु। तुभ्यं धनुः सबर्दुघा विश्वा वसूनि दाहत। अजनया मरुता वक्षणाभ्य दिव आ वक्षणाभ्यः॥ ४॥

4. *Tubhyam-uṣāsaḥ śucayaḥ parāvati bhadrā vastrā tanvate daṁsu raśmiṣu citrā navyeṣu raśmiṣu. Tubhyaṁ dhenuḥ sabardughā viśvā vasūni dohate. Ajanayo maruto vakṣaṇābhyo diva ā vakṣaṇābhyaḥ.*

For you, O Vayu, Divine Energy, the purest and brightest blissful lights of the dawn in far off spaces wondrously weave the designs of world beauty in sunlight, in the newest colourful rays of light. For you the all generous cow produces all the milky wealths of

food and energy, the divine voice of universal potency brings all the wealths of world knowledge. For you do the winds unborn drink up the vapours from the flowing streams of water and yajna fragrances, and then from heaven shower the rain of water, energy and bliss for the world.

तुभ्यं शुकासः शुचयस्तुरण्यवो मदेषूगा इषणन्त भुवण्यपामिषन्त भुवणिं। त्वां त्सारी दसमानो भगमीट्ट तक्ववीयं। त्वं विश्वस्माद्भुवनात्पासि धर्मणा सुर्यात्पासि धर्मणा॥ ५॥

5. *Tubhyaṁ śukrāsaḥ śucayasturaṇyavo madeṣūgrā iṣaṇanta bhurvaṇyapāmiṣanta bhurvaṇi. Tvāṁ tsārī dasamāno bhagamīṭṭe takvavīye. Tvaṁ viśvasmād bhuvanāt pāsi dharmaṇā'suryāt pāsi dharmaṇā.*

The brilliant, pure and radiant, fast and zealous, and the blazing geniuses in the ecstasy of meditation, in the rapid flow of their karmas have desire only for you, have love but only for you in the intensity of their karma and devotion. The man of strength and generosity going by safest high ways worships you, lord giver of wealth and power of the world. You alone, by Dharma save from all the evils of the world, you alone help us cross through the world through Dharma.

त्वं नो वायवषामपूर्व्यः सामानां पथमः पीतिमर्हसि। सुतानां पीतिमर्हसि। उता विहुत्मतीनां विशां ववर्जुषीणाम। विश्वा इत्ते धनवा दुह्र आशिरं घृतं दुह्रत आशिरम॥ ६॥

6. *Tvaṁ no vāyaveṣāmapūrvyaḥ somānāṁ prathamaḥ pītimarhasi sutānāṁ pītimarhasi. Uto vihutmatīnāṁ viśāṁ vavarjuṣīṇām. Viśvā it te dhenavo duhra āśiraṁ ghṛtaṁ duhrata āśiram.*

O Vayu, first, unprecedented and eternal lord, you alone deserve to drink of these soma essences distilled by us, you alone deserve to receive the offer of our acts of worship. You alone are the object of worship by purified intelligences and dedicated souls of the people. All dynamics of the world, lights of the suns, earths of the universe, divinities of nature and geniuses of humanity offer the milk of worship, they offer the ghrta of milky soma in the divine fire for you, only for you.

Mandala 1/Sukta 135

Vayu Devata, Paruchhepa Daivodasi Rshi

स्तीर्णं बर्हिरुप नो याहि वीतयं सहस्त्रेण नियुता नियुत्वत
शतिनीभिनियुत्वत । तुभ्यं हि पूर्वपीतय दवा दवायं यमिर ।
प तं सुतासा मधुमन्ता अस्थिरन्मदाय कत्वं अस्थिरन ॥ १ ॥

1. *Stīrṇaṁ barhirupa no yāhi vītaye sahasreṇa niyutā niyutvate śatinībhir-niyutvate. Tubhyaṁ hi pūrvapītaye devā devāya yemire. Pra te sutāso madhumanto asthiran madāya kratve asthiran.*

Vayu, the assembly hall is ready, the holy seat is laid, come fast, come close, come for certain by the chariot drawn by a thousand horses, for rest and drink of soma reserved for the hero of a hundred forces. The devas, saints and sages brilliant all, have prepared and reserved the soma for you first by virtue of your divinity. May the honey drinks of distilled soma be sure and stable, reserved for your delight in the joint yajna of corporate action.

तुभ्यायं सामः परिपूता अदिभिः स्पार्हा वसानः परि काशमषति शुका वसाना अषति। तवायं भाग आयुषु सामा दवषु हूयत। वह वाया नियुता याह्यस्मयुजुषाणा याह्यस्मयुः ॥ २ ॥

2. *Tubhyāyaṁ somaḥ paripūto adribhiḥ spārhā vasānaḥ pari kośamarṣati śukrā vasāno arṣati. Tavāyaṁ bhāga āyuṣu somo deveṣu hūyate. Vaha vāyo niyuto yāhyasmayurjuṣāṇo yāhyasmayuḥ.*

For you does this soma distilled and purified with soma-stones and filters, seasoned by clouds, coveted and brilliant, over flows the jar. Pure, brilliant and exciting, it flows and overflows. This soma share of yours, delightful and exciting, is loved and honoured among the youth and learned divines. For this you are invoked and invited. Go, with love, your chariot driven by the team of horses impetuous as the winds, come for us and take your share of the beauty and ecstasy of life.

आ ना नियुद्भिः शतिनीभिरध्वरं सहस्त्रिणीभिरुप याहि वीतय वाया हव्यानि वीतय। तवायं भाग ऋत्वियः सरश्मिः सूय सचा। अध्वयुभिभरमाणा अयंसत वाया शुका अयंसत ॥ ३ ॥

3. *Ā no niyudbhiḥ śatinībhiradhvaraṁ sahasriṇībhir-upa yāhi vītaye vāyo havyāni vītaye. Tavāyaṁ bhāga ṛtviyaḥ saraśmiḥ sūrye sacā. Adhvaryubhir-bharamāṇā ayaṁsata vāyo śukrā ayaṁsata.*

O Vayu, lord of power, force and tempestuous speed, come to our yajnic project of love and non-violence for protection and participation to enjoy our

offerings and hospitality. Come by your chariot drawn by hundreds and thousands of horses. Here is your share of holy offerings in accordance with the time and season, reinforced with the energy of light radiating from the sun. It is prepared by our high-priests of yajna, stored and reserved by them and to be offered by them to you, O Vayu, an offering holiest pure and paradisal!

आ वां रथो नियुत्वान्वदवसे भि पयांसि सुधितानि वीतये वायो हव्यानि वीतये। पिबतं मध्वो अन्धसः पूर्वपेयं हि वां हितम। वायवा चन्दणा राधसा गतमिन्द्श्च राधसा गतम॥ ४॥

4. *Ā vāṁ ratho niyutvān vakṣadavase'bhi prayāṁsi sudhitāni vītaye vāyo havyāni vītaye. Pibataṁ madhvo andhasaḥ pūrvapeyaṁ hi vāṁ hitam. Vāyavā candreṇa rādhasā gatamindra-śca rādhasā gatam.*

O Vayu, may the chariot equipped with horses fast as winds bring both of you, Vayu and Indra, like ruler and commander, for our protection and for our choicest offerings prepared in faith with love, yes for your gracious acceptance of our gifts. Come and drink of the honey sweets of soma reserved as special drink for you first and exclusively. Vayu, come with the golden gift of wealth and power, and may Indra also come with the wealth of universal value and success.

आ वां धिया ववृत्युरध्वराँ उपममिन्दुं ममृजन्त वाजिनं-माशुमत्यं न वाजिनंम। तषां पिबतमस्मयू आ ना गन्त-मिहात्या। इन्द्वायू सुतानामदिभियुवं मदाय वाजदा युवम॥ ५॥

5. *Ā vāṁ dhiyo vavṛtyuradhvarāṅ upemamindumṁ marmṛjanta vājinamāśumatyaṁ na vājinam. Teṣāṁ pibatamasmayū ā no gantamihotyā. Indravāyū sutānāmadribhiryuvaṁ madāya vājadā yuvam.*

O Indra and Vayu, ruler and commander of the world, lords of intelligence and power, come close, and may your intelligence and power strengthen and vitalise our yajnic actions and inspire men of knowledge and wisdom, and may they refine and reinforce this soma and this wealth and honour and this dynamism of ours as a groom refines and refreshes a fleet and impetuous horse. May they come for our protection and advancement and drink of these soma juices prepared with stones and seasoned with the vapours of clouds for the gift of joy and excitement. O Indra and Vayu, givers of joy and strength and speed, come both for the joy of life for you and for ourselves.

इम वां सामा अप्स्वा सुता इहाध्वर्युभिर्भराणा अयंसत वायो शुका अयंसत। एत वामभ्यसृ ात तिरः पवित्रमाशवः। युवायवा ति रामाण्यव्यया सामासा अत्यव्यया॥ ६॥

6. *Ime vāṁ somā apsvā sutā ihādhvaryubhirbharamāṇā ayaṁsata vāyo śukrā ayaṁsata. Ete vāmabhyasṛkṣata tiraḥ pavitramāśavaḥ. Yuvāyavo'ti romāṇyavyavā somāso atyavyayā.*

Vayu, these soma juices extracted and distilled here in yajnas, perfected by the priests, pure and exciting, may reach you, must reach you both, Vayu and Indra. These, flowing to you both in cross currents as if eager for you are created for you and flow to you.

These are of imperishable strength and vitality and have been filtered through woollen filters of permanent value. The inspiration is even more than permanent, beyond imperishment.

अति॑ वाया सस॒ता या॑हि॒ शश्व॑ता॒ यत्र॒ गाव॒ा वद॑ंति॒ तत्र॑ गच्छतं गृ॒हमिन्द्र॑श्च गच्छतम । वि सू॒नृ॒ता द॒दृ॒शे॒ रीय॑त घृ॒तमा पू॒णया॑ नि॒युता॑ याथा अध्व॒रमिन्द्र॑श्च याथा अध्व॒रम ॥ ७ ॥

7. *Ati vāyo sasato yāhi śaśvato yatra grāvā vadati tatra gacchataṁ gṛhamindraśca gacchatam. Vi sūnṛtā dadṛśe rīyate ghṛtamā pūrṇayā niyutā yātho adhvaramindraśca yātho adhvaram.*

O Vayu, power of speed and knowledge, pass by the idle and the sleeping. Both of you, Indra and Vayu, go to the lovers of permanent values and knowledge, there to the house where the voice of soma chant is heard, where truth and universal law of the universe is celebrated in yajna, and where ghrta flows into the yajna fire. Go to the yajna both of you, to the house of yajna by the chariot drawn by a team of horses in full and perfect form.

अत्राह॒ तद्व॑हथ॒ मध्व॒ आहु॑तिं॒ यमश्व॒त्थमु॑प॒तिष्ठ॑न्त जा॒यव॒ा स्म त सं॑न्तु जा॒यव॑ः । सा॒कं गाव॒ः सुव॑ंत॒ पच्य॑ंत॒ यव॒ा न तं वाय॒ उप॑ दस्यन्ति ध॒नव॒ा नाप॑ दस्यन्ति ध॒नव॑ः ॥ ८ ॥

8. *Atrāha tad vahethe madhva āhutiṁ yamaśv-attham-upatiṣṭhanta jāyavo'sme te santu jāyavaḥ. Sākaṁ gāvaḥ suvate pacyate yavo na te vāya upa dasyanti dhenavo nāpa dasyanti dhenavaḥ.*

O noble Vayu and Indra, breath and powers of omniscience and omnipotence, scholar and commander,

bring us here that holy fragrance of knowledge and power to our social yajna by which the rising youth aspiring for victory, sitting round you like nestlings in the sacred peepal tree, may benefit and reach the goal of their ambition. Our cows, our lands, our voices bear fruit. Our grains ripen, our individual and collective endeavours mature and prosper. O Vayu, your gifts of creation never decrease, your words never go waste, nor are they ever stolen away.

इम य त सु वायो बाह्वोजसो न्तर्नदी ते पतयन्त्युक्षणो महि वाधन्त उक्षणः। धन्वञ्चिद ये अनाशवो जीराश्चिदगिराकसः। सूर्यस्येव रश्मयो दुर्नियन्तवो हस्तयोर्दुर्नियन्तवः॥ ९॥

9. *Ime ye tu su vāyo bāhvojaso'ntarnadī te patayantyukṣaṇo mahi vrādhanta ukṣaṇaḥ. Dhanvañcid ye anāśavo jīrāścidagiraukasaḥ. Sūryasyeva raśmayo durniyantavo hastayordur-niyantavaḥ.*

These warriors of yours, strong of arm and virile they are. Generous and creative, they sanctify the earth. They fly in space between earth and heaven, and, themselves rising in glory, they add to the glory of earth and heaven. Rising to the stars like the winds they are steady and self-restrained. Impetuous as they are like the winds, their rest and home is beyond words. Untamable they are like the sunbeams, and awful to handle by the hands.

Mandala 1/Sukta 136

Mitra-Varuna Devata, Paruchhepa Daivodasi Rshi

प सु ज्यष्ठं निचिराभ्यां बृह ामा हव्यं मतिं भरता मृळयद्भ्यां स्वादिष्ठं मृळयद्भ्याम। ता समाजा घृतासुती यज्ञयज्ञ उपस्तुता। अथनाः ात्रं न कुतश्चनाधृष दवत्वं नू चिदाधृष॥ १॥

1. *Pra su jyeṣṭhaṁ nicirābhyāṁ bṛhannamo havyaṁ matiṁ bharatā mṛḷayadbhyāṁ svādiṣṭhaṁ mṛḷayadbhyām. Tā samrājā ghṛtāsutī yajñeyajña upastutā. Athainoḥ kṣatraṁ na kutaścanādhṛṣe devatvaṁ nū cidādhṛṣe.*

Take the best and amplest food, and songs and tributes of adoration, holy and most delicious, and offer to the eternal, beneficent and gracious lords Mitra and Varuna, universal friend and adored love of everybody's choice. Brilliant are they, regaled, revered and worshipped in yajna after yajna of social and sacred programmes with ghrta which they love and consume with delight. Their rule and power of order none can challenge, their brilliance and divinity none can resist.

अदशि गातुरुरव वरीयसी पन्था ऋतस्य समयंस्त रश्मिभिश च ुभगस्य रश्मिभिः। द्यु ं मित्रस्य सादनमयम्णा वरुणस्य च । अथा दधात बृहदुक्थ्यं वय उपस्तुत्यं बृहद वयः॥ २॥

2. *Adarśi gātururave varīyasī panthā ṛtasya samayaṁsta raśmibhiścakṣurbhagasya raśmibhiḥ. Dyukṣaṁ mitrasya sādanamaryamṇo varuṇasya ca. Athā dadhāte bṛhadukthyaṁ vaya upastutyaṁ bṛhad vayaḥ.*

The great earth is lit for a wide range of activities for the day. The path of Rtam, divine truth of Law and yajna is revealed by the rays of the sun, bright as the rays themselves, as the eye of the lord of world's wealth has opened with the sun. The heavenly seats of Mitra, Aryama and Varuna, lords of love, justice and freedom, are bright on high. The divinities of nature bear and bring for humanity admirable food, health and long age. The noblest of humanity bear and offer holy offerings to the divinities of yajna with faith and holy chants of Vedic hymns.

ज्यातिष्मतीमदितिं धारयत्क्षितिं स्वर्वतीमा सचत दिवदिव जागृवांसा दिवदिव। ज्यातिष्मत त्रमाशात आदित्या दानुनस्पती। मित्रस्तयावरुणा यातयज्जना यमा यातयज्जनः ॥ ३ ॥

3. *Jyotiṣmatīmaditiṁ dhārayatkṣitiṁ svarvatīmā sacete divedive jāgṛvāṁsā divedive. Jyotiṣmat kṣatramāśāte ādityā dānunaspatī. mitrastayorvaruṇo yātayajjano'ryamā yātayajjanaḥ.*

Mitra and Varuna, centripetal and centrifugal powers of cosmic energy, which are the Adityas, children of Aditi, infinite and inviolable power of the omnipotent Lord, sustain the beautiful and paradisal indivisible earth joined with the self-luminant heaven day by day constantly. Ever wakeful are they, day in and day out, without a wink of sleep. They are supporters and protectors of the generous and motivated people and they pervade, unite and maintain the grand order of the earth and the world. Aryama, cosmic dynamics, ordains and harmonises the powers of the two, Mitra and Varuna, inspires the human creation and impels the entire

universe of the Lord's creation.

अयं मित्राय वरुणाय शन्तमः सामा भूत्ववपानेष्वाभगा दवा दवष्वाभगः। तं दवासा जुषरत विश्व अद्य सजाषसः। तथा राजाना करथा यदीमह ऋतावाना यदीमह ॥ ४ ॥

4. *Ayaṁ mitrāya varuṇāya śaṁtamaḥ somo bhūtva-vapāneṣvābhago devo deveṣvābhagaḥ. Taṁ devāso juṣerata viśve adya sajoṣasaḥ. Tathā rājānā karatho yadīmaha ṛtāvānā yadīmahe.*

May this Soma, holy peace and brilliant justice of the social order, be most joyous and blissful for Mitra and Varuna, friendly and the best intelligent powers be harbinger of honour and good fortune among saints and sages and in the daily business and yajnic programmes of national activity. May all the noble powers today, observing the common universal Dharma, serve the same peace and justice. May the ruling powers, observing the universal law, accept and do what we ask for, what we, observing the universal law, suggest they ought to do.

या मित्राय वरुणायाविधज्जना नवाणं तं परि पाता अंहसा दाश्वांसं मतमंहसः। तमयमाभि रक्षत्यृजूयन्तमनु वतम। उक्थय एनाः परिभूषति वतं स्तामराभूषति वतम ॥ ५ ॥

5. *Yo mitrāya varuṇāyāvidhajjano'narvāṇaṁ taṁ pari pāto aṁhaso dāśvāṁsaṁ martamaṁhasaḥ. Tamaryamābhi rakṣatyṛjūyantamanu vratam. Ukthairya enoḥ paribhūṣati vrataṁ stomairā-bhūṣati vratam.*

The man who serves Mitra, lord protector and friend of all, and Varuna, lord supreme of love and

justice, is generous, free from jealousy and irresistible. The lords save him from sin and protect him against evil and wickedness. Aryama, lord of universal law, gives him all round protection and promotion who is simple and honest in character and behaviour and submits to the divine law and discipline in word and deed, who honours the discipline of Mitra and Varuna with sincere words of thanks and praise and, in obedience to their law, abides by them in creative acts of yajna in regular seasonal performances.

नमो॑ दि॒व बृ॑ह॒त राद॑सीभ्यां मि॒त्राय॑ वाच॒ं वरु॑णाय मी॒ हुष॑ सुमृळी॒काय॑ मी॒ हुष॑। इन्द्र॑मग्निमुप॑ स्तुहि द्यु॒ माय॒मणं॒ भग॑म। ज्याग्जीव॑न्तः प॒जया॑ सचमहि॒ साम॑स्या॒ती स॑चमहि ॥ ६ ॥

6. *Namo dive bṛhate rodasībhyāṁ mitrāya vocaṁ varuṇaya mīḷhuṣe sumṛḷīkāya mīḷhuṣe. Indramagnimupa stuhi dyukṣamaryamaṇaṁ bhagam. Jyogjīvantaḥ prajayā sacemahi somasyotī sacemahi.*

We offer words of praise and homage in honour of the great heaven of light, the earth and the skies, Mitra, lord of universal friendship, Varuna, lord supreme of love and choice, generous, blissful and virile. O man, sing in praise of Indra, lord of power, Agni, lord of light and leadership, the lord of heavenly light, Aryama, lord of the stars, and Bhaga, lord of wealth and honour. O Lord, living long, we pray, may we be blest with good family and friends, may we enjoy the protection of Soma, lord of peace, light and joy of the world.

ऊ॒ती द॒वानां॑ व॒यमिन्द॑वन्ता मंसी॒महि॒ स्वय॑शसा म॒रुद्भिः॑। अ॒ग्निमि॒त्रा वरु॑ण॒ः शम॑ यंस॒न तद॑श्याम म॒घवा॑ना व॒यं च॑ ॥ ७ ॥

7. *Ūtī devānāṁ vayamindravanto maṁsīmahi svayaśaso marudbhiḥ. Agnirmitro varuṇaḥ śarma yaṁsan tadaśyāma maghavāno vayaṁ ca.*

Blest with wealth and power, enjoying fame and glory, now our own, with youth vibrant as the winds, we set our heart and mind on the protection of divinities and the best great powers of humanity. We pray may Agni, lord of light and energy, Mitra, the sun, and Varuna, the moon, grant us peace, comfort and joy of a happy home, and we resolve that, having that bounty and munificence of the divinities, we endeavour to do our Karma and achieve the same.

Mandala 1/Sukta 137

Mitra-Varuna Devata, Paruchhepa Daivodasi Rshi

सुषुमा यातमद्रिभिर्गाश्रीता मत्सरा इमे सोमासो मत्सरा इमे। आ राजाना दिविस्पृशा स्मत्रा गन्तमुप नः। इमे वां मित्रावरुणा गवाशिरः सोमाः शुक्रा गवाशिरः॥ १॥

1. *Suṣumā yātamadribhirgośrītā matsarā ime somāso matsarā ime. Ā rājānā divispṛśā 'smatrā gantamupa naḥ. Ime vāṁ mitrāvaruṇā gavāśiraḥ somāḥ śukrā gavāśiraḥ.*

O Mitra and Varuna, dear as the very breath of life and motion of our blood, friends of our darling choice, dazzling with splendour and soothing with beauty as the sun and the moon, touching the very heights of heaven in your character and action, come both, come close to us all and join us. You are ours, our saviours and protectors. We distill these soma drinks of life for you. They are refined with soma-stones and

replete with the showers of the clouds, mixed with cows milk and ripened with sun-rays. Exciting are these, ecstatic with sensuous joy and sobering with spiritual peace and enlightenment. These soma gifts of life, lustrous and delicious essences of the foods of the earth and light of the sun are for you, Mitra and Varuna, darlings of our love and admiration in faith, constant companions as day and night.

इ॒म आ या॑तमिन्दवः॒ सामा॑सा॒ दध्या॑शिरः सु॒तासा॒ दध्या॑शिरः। उ॒त वा॑मु॒षसा॑ बु॒धि सा॒कं सूर्य॑स्य र॒श्मिभिः॑। सु॒ता मि॒त्राय॒ वरु॑णाय पी॒तय॒ चारु॑रृ॒ताय॑ पी॒तये॑॥ २॥

2. *Ima ā yātamindavaḥ somāso dadhyāśiraḥ sutāso dadhyāsiraḥ. Uta vāmuṣaso budhi sākaṁ sūryasya raśmibhiḥ. Suto mitrāya varuṇāya pītaye cārurṛtāya pītaye.*

O Mitra and Varuna, bright friend as the day and highest lord of wisdom, broad as the sky and deep as the night, come, these nectar drops of soma mixed with curds, distilled at the break of dawn and matured with life-giving rays of the sun, are for you both, yes, distilled for the drink of Mitra and Varuna, matured for a soothing, inspiring and enlightening drink of the truth and essence of law of the world of existence for both our friends and wise teachers, ideals of our love and cherished choice and for the dearest lover of truth.

तां वां॑ ध॒नुं न वा॑स॒रीम॒ꣳशुं दु॑ह॒न्त्यद्रि॑भिः॒ सामं दुहन्त्यद्रिभिः। अ॒स्मत्रा ग॑न्त॒मुप॑ ना॒ वाञ्चा॒ सामपीतय। अ॒यं वां॑ मित्रावरुणा॒ नृभिः॑ सु॒तः साम॒ आ पी॒तय॑ सु॒तः॥ ३॥

3. *Tāṁ vāṁ dhenuṁ na vāsarīmaṁśuṁ duhantyadribhiḥ somaṁ duhantyadribhiḥ. Asmatrā gantamupa no'rvāñcā somapītaye. Ayaṁ vāṁ mitrāvaruṇā nṛbhiḥ sutaḥ soma ā pītaye sutaḥ.*

O Mitra and Varuna, best of friends and highest order of the wise, our people extract and distil the soma drink for you from delicate shoots of soma plant crushed with soma stones and seasoned with showers, yes, they extract this soma as they milk a fertile generous cow. Saviours and protectors of us all, come here close to us upfront for a drink of soma and for protection of the soma joy of the people. Listen both of you graciously, Mitra and Varuna, these somas are distilled by all our people for you, for your drink, delightful drink of soma distilled for you.

Mandala 1/Sukta 138

Pusa Devata, Paruchepa Daivodasi Rshi

पर॑ पू॒ष्णस्तु॑विजा॒तस्य॑ शस्यत म॒हित्व॑मस्य॒ त॒वसा॒ न त॑न्दत
स्तो॒त्र॑मस्य॒ न त॑न्दत। अर्चा॑मि सुम्न॒य ॒हमन्त्यू॒तिं मया॒भुव॑म।
विश्व॑स्य॒ या मन॑ आयुयु॒व म॒खा दे॒व आ॑युयु॒व म॒खः॥ १॥

1. *Prapra pūṣṇastuvijātasya śasyate mahitvamasya tavaso na tandate stotramasya na tandate. Arcāmi sumnayannahamantyūtiṁ mayobhuvaṁ. Viśvasya yo mana āyuyuve makho deva āyuyuve makhaḥ.*

The greatness and grandeur of this Pusha, lord of living power, protection and promotion, renowned among the strongest, resounds all round. None can violate his prowess, none can destroy his knowledge and fame. Dedicated to peace and well-being, I adore

him, the very image of strength and protection, embodiment of peace and joy. Lord of social cohesion and holy union in yajna, he unites the minds of all humanity. Brilliant and generous, yajna itself, he joins everything together in existence as one integrated organismic whole.

प हि त्वा॑ पूष ाजि॒रं न याम॑नि॒ स्ताम॑भिः कृ॒ण्व ऋ॒णवा॒ यथा॒ मृध॒ उष्टा॒ न पीप॑रा॒ मृध॑: । हु॒व यत्त्वा॑ मया॒भुवं॑ द॒वं स॒ख्याय॒ मर्त्य॑: । अ॒स्माक॑माङ्गू॒षान द्यु॒म्निन॑स्कृधि॒ वाज॑षु द्यु॒म्निन॑स्कृधि ॥ २ ॥

2. *Pra hi tvā pūṣannajiraṁ na yāmani stomebhiḥ kṛṇva ṛṇavo yathā mṛdha uṣṭro na pīparo mṛdhaḥ. Huve yat tvā mayobhuvaṁ devaṁ sakhyāya martyaḥ. Asmākamāṅgūṣān dyumninaskṛdhi vājeṣu dyumninaskṛdhi.*

Pusha, lord of nourishment, health and protection, I celebrate you with songs of praise as a fast and intelligent traveller on the path of life. Just as warriors go to battle and win, just as camels cross the desert, so do you help us get over the battles of life. As I am mortal, I invoke you and pray, lord of peace, indeed an embodiment of peace and joy, brilliant and generous, for help and friendship on the journey. Inspire our prayers and wise men with power and spiritual strength in the serious business of life, give us the wealth of victory in the battles of life.

यस्य॑ त पूषन्त्स॒ख्य वि॑प॒न्यव॒: कत्वा॑ चि॒त्सन्ता॑ व॑सा बुभुजि॒र इति॒ कत्वा॑ बुभुजि॒र । तामनु॑ त्वा॒ नवी॑यसीं नि॒युतं॑ रा॒य इ॑महे । अ॒हळमान उरुशंस॒ सरी॑ भव॒ वाज॑वाज॒ सरी॑ भव ॥ ३ ॥

3. *Yasya te pūṣantsakhye vipanyavaḥ kratvā cit santo'vasā bubhujrira iti kratvā bubhujrire. Tāmanu tvā navīyasīṁ niyutaṁ rāya īmahe. Aheḷamāna uruśaṁsa sarī bhava vājevāje sarī bhava.*

Pusha, lord giver of health and joy, by virtue of your friendship, being strong of intelligence yajnic performance and self-protection, people enjoy a good self-image and self-esteem. And as thus they esteem themselves by their performance and enjoy life, we pray to you for the latest and countless forms of the wealth of life. Lord of health and joy, kind and favourable, universally adored, accept us as good friends and soldiers and be with us in every battle of life.

अस्या ऊ षु ण उप सातयं भुवा हंळमाना रिवाँ अंजाश्व श्रवस्यतामंजाश्व। आ षु त्वा ववृतीमहि स्तामंभिदस्म साधुभिः। नहि त्वा पूष णातिमन्यं आघृणे न तं सख्यमंपह्नुव॥ ४॥

4. *Asyā ū ṣu ṇa upa sātaye bhuvo'heḷamāno rarivāň ajāśva śravasyatāmajāśva. O ṣu tvā vavṛtīmahi stomebhirdasma sādhubhiḥ. Nahi tvā pūṣannatimanya āghṛṇe na te sakhyamapahnuve.*

Pusha, lord of nature and fastest motion, lord of goats and horses, we pray, be close with us for the gift of this wealth and intelligence, be kind and generous, richest of the masters of food, wealth and power. With our best and holiest songs of praise and prayer, O lord of riches and generosity, destroyer of suffering, we pray, we may always abide by you. Lord of light and showers of nourishment, we never offend your majesty, we never neglect or disregard your friendship. We are with you,

pray be with us.

Mandala 1/Sukta 139

Vishvedeva, Mitra-Varuna, Ashvins, Indra, Agni, Maruts, Indragni, Brhaspati, Vishvedeva Devata, Paruchhep Daivodasi Rshi

अस्तु श्रा॒षट पु॒रा अ॒ग्निं धि॒या द॑धृ आ नु तच्छधा॑ दि॒व्यं वृ॑णीमह इन्दवा॒यू वृ॑णीमह। यद्ध॑ का॒णा वि॒वस्व॑ति॒ नाभा॑ स॒न्दायि॒ नव्य॑सी। अध॒ प सू न॒ उप॑ यन्तु धी॒तया॑ द॒वाँ अच्छा॒ न धी॒तयः॑ ॥ १ ॥

1. *Astu śrauṣaṭ puro agniṁ dhiyā dadha ā nu tacchardho divyaṁ vṛṇīmaha indravāyū vṛṇīmahe. Yaddha krāṇā vivasvati nābhā saṁdāyi navyasī. Adha pra sū na upa yantu dhītayo devāň acchā na dhītayaḥ.*

May my voice be heard! I have realised the energy and power of Agni, light and fire, in full with my intellect and understanding. Then we opt for the divine force and power of nature and move on to the study and application of the power of wind and electricity which, active at the centre of the sun, give us the newest and latest form of energy and power. May all our intellectual efforts and intelligential vision reach the forces of nature and analyse and discover their energy and powers. Let us reach there well with all our intellect and imagination and let our efforts benefit the noblest humanity.

यद्ध॒ त्यन्मि॑त्रावरुणावृ॒तादध्यादि॒दाथ॒ अनृ॑तं॒ स्वर्न॑ मन्यु॒ना द ।इ॒स्य॒ स्वर्न॑ मन्यु॒ना। युवा॑रि॒त्थाधि॒ सद्म॒स्वप॑श्याम हिर॒ण्य-यं॑म। धी॒भिश्च॒न मन॑सा॒ स्वभि॑र॒ गभि॒ः सामं॑स्य॒ स्वभि॑र॒ गभि॑ः ॥ २ ॥

2. *Yaddha tyanmitrāvaruṇāvṛtādadhyādadāthe anṛtaṁ svena manyunā dakṣasya svena manyunā. Yuvoritthādhi sadmasvapaśyāma hiraṇyayam. Dhībhiścana manasā svebhirakṣabhiḥ somasya svebhirakṣabhiḥ.*

O Mitra and Varuna, whatever you win and achieve by virtue of your love of goodness and dedication to Truth over untruth with your own valour and passion and with the expert's own action and passion, we see over and above everything, the same way, shining like gold everywhere in your own homes, and we pray we too may win and achieve the same lustre of truth over untruth by virtue of our understanding, thought and vision and the imagination of Soma, lord lover of peace and beauty.

युवां स्तामभिदवयन्ता अश्विना श्रावयन्तइव श्लोकमायवा युवां हव्याभ्याꣳ यवः। युवाविश्वा अधि श्रियः पृꣳच विश्ववदसा। पुषायन्तं वां पवया हिरण्ययꣳ रथं दस्रा हिरण्ययꣳ॥ ३॥

3. *Yuvāṁ stomebhir-devayanto aśvina''śrāvayanta iva ślokamāyavo yuvāṁ havyābhyāyavaḥ. Yuvorviśvā adhi śriyaḥ pṛkṣaśca viśvavedasā. Pruṣāyante vāṁ pavayo hiraṇyaye rathe dasrā hiraṇyaye.*

Ashvins, lords and harbingers of light and the light of wealth and knowledge, mortal men loving and dedicated to you, celebrating your divinity with words of praise and singing songs to you in your honour, do homage to you with holy offerings. Lords of universal knowledge, yours are the wealth and beauty and all

resources of the world you rule over. Generous lords and protectors, graceful in your chariot, the golden wheels of the chariot shower and sanctify you with the golden beams of radiance.

अचेति दस्रा व्युनाकमृण्वथा युञ्जत वां रथयुजा दिविष्टिष्वध्वस्माना दिविष्टिषु। अधि वां स्थाम वन्धुर रथे दस्रा हिरण्यये। पथेव यन्तावनुशासता रजा ञ्जसा शासता रजः ॥ ४॥

4. *Aceti dasrā vyunākamṛṇvatho yuñjate vāṁ rathayujo diviṣṭiṣvadhvasmāno diviṣṭiṣu. Adhi vāṁ sthāma vandhure rathe dasrā hiraṇyaye. Patheva yantāvanuśāsatā rajo'ñjasā śāsatā rajaḥ.*

Ashvins, lords of grace and destroyers of suffering, you travel by the paradisal paths of joy, it is universally known, Users of the chariot flying by paths of the skies on high join you, they fly in the sky without losing height. Generous lords of light, let us also join you on your golden and stoutly structured chariot. Going on high as on highways of the earth, you are rulers of the skies, you rule the skies with your strength and speed of motion.

शचीभिनः शचीवसू दिवा नक्तं दशस्यतम। मा वां रातिरुप दसत्कदा चनास्मदातिः कदा चन ॥ ५॥

5. *Śacībhirnaḥ śacīvasū divā naktaṁ daśasyatam. Mā vāṁ rātirupa dasat kadā canāsmad rātiḥ kadā cana.*

Ashvins, lords of noble action and givers of wealth by noble action, for the noble actions of ours, bless us with the gifts of wealth day and night. We pray,

may your generosity never wear away from us. May our charity too never forsake us.

वृषा॑ि॒न्द वृष॒पाणा॑स॒ इन्द॑व इ॒म सु॒ता अदि॑षुतास उ॒द्भि-
द॒स्तुभ्यं॑ सु॒तास॑ उ॒द्भिद॑: । त त्वा॑ मन्दन्तु दा॒वन॑ म॒ह चि॒त्राय॒
राध॑स । गी॒भिर्गि॑र्वाहः॒ स्तव॑मान॒ आ ग॑हि सुमृळी॒का न॒ आ
ग॑हि ॥ ६ ॥

6. *Vṛṣannindra vṛṣapāṇāsa indava ime sutā adriṣutāsa udbhidastubhyaṁ sutāsa udbhidaḥ. Te tvā mandantu dāvane mahe citrāya rādhase. Gīrbhirgirvāhaḥ stavamāna ā gahi sumṛḷīko na ā gahi.*

Indra, lord of power and honour, virile and generous, these sparkling draughts of soma worthy of the mighty generous and heroic, extracted with soma stones, distilled from the vapours of the clouds, bubbling and exciting they are, are distilled for you. May they be delightful to you, generous giver, great, wonderful, and thriving lord of accomplishment and success. Lord adorable in the holiest words, celebrated in song, giver of bliss, come, come to us and bless!

आ षू णा॑ अग्न शृणुहि॒ त्वमी॑ळि॒ता द॒वभ्या॑ बवसि य॒ज्ञिय॑भ्या॒
राज॑भ्या य॒ज्ञिय॑भ्यः । यद्ध॒ त्यामङ्गि॑राभ्या ध॒नुं द॑वा॒ अद॑त्तन ।
वि तां दु॑ह्र अय॒मा क॒तरी॒ सचा॑ एष तां व॑द म॒ सचा॑ ॥ ७ ॥

7. *O ṣū ṇo agne śruṇuhi tvamīḷito Devebhyo bravasi yajñiyebhyo rājabhyo yajñiyebhyaḥ. Yaddha tyāmaṅgirobhyo dhenuṁ devā adattana. Vi tāṁ duhre aryamā kartarī sacāṅ eṣa tāṁ veda me sacā.*

Agni, lord of light, knowledge and leadership, lord adorable and adored, listen graciously to our word: you speak to the brilliant and revered men of knowledge

and yajna, you speak to the illustrious men of governance and administration. Say this: O Devas, divine powers, whatever word of knowledge and life's vitality you impart to the scholars of energy and the science of life, that very knowledge the specialist of mind, will and emotion, Aryama, has distilled for his co-worker, the man of action, and the same this friend and colleague of mine, the judge, knows for practical application.

मा षु वो॑ अ॒स्मद॒भि तानि॒ पौंस्या॒ सना॑ भूवन द्यु॒म्नानि॒ मात जा॑रिषुर॒स्मत्पु॒रात जा॑रिषुः। यद व॑श्चि॒त्रं यु॒गयु॑ग॒ नव्यं॒ घोषा॒दम॑त्यम। अ॒स्मासु॒ तन्म॑रुता॒ यच्च॑ दु॒ष्टरं॑ दिधृता॒ यच्च॑ दु॒ष्टर॑म ॥ ८ ॥

8. *Mo ṣu vo asmadabhi tāni pauṁsyā sanā bhūvan dyumnāni mota jāsiṣurasmat purota jāriṣuḥ. Yad vaścitraṁ yugeyuge navyaṁ ghoṣādamar-tyam. Asmāsu tanmaruto yacca duṣṭaraṁ didhṛtā yacca duṣṭaram.*

O Maruts, brave heroes of earth and space vibrant as waves of energy, may your ancient and eternal powers and potentials and ours, and our honour and fame never wear away outmoded, and never forsake us. Whatever is yours, wondrous and excellent, ancient and yet ever new from age to age, what is imperishable from the eternal Voice and your proclamations, fix that within us deep in the mind, so it is difficult to surpass, unchallengeable.

द॒ध्यङ ह॑ म॒ जनु॑षं पू॒र्वा अङ्गि॑राः पि॒यम॑ध्रः कण्वा॒ अत्रि॑मनु॒-विदु॒स्त म॒ पूर्व॒ मनु॑विदुः। तषां द॒वष्वा॑यतिर॒स्माकं॒ तषु॒ नाभ॑यः। तषां प॒दन॒ मह्या न॑म गि॒रन्दा॒ग्नी आ न॑म गि॒रा ॥ ९ ॥

9. *Dadhyaṅ ha me januṣaṁ pūrvo aṅgirāḥ priyamedhaḥ kaṇvo atrirmanurviduste me pūrve manurviduḥ. Teṣāṁ deveṣvāyatirasmākaṁ teṣu nābhayaḥ. Teṣāṁ padena mahyā name girendrāgnī ā name girā.*

Dadhyang, the ideal man of virtue who approaches men of knowledge and wisdom with reverence, Angira, the scholar of life-energy and science, Priyamedha, the visionary who loves intellectual advancement, Kanva, the high-priest of intelligence, Atri, the saint who has conquered threefold pain and suffering, Manu, the philosopher of thought and contemplation, all these perfect souls, realised souls of wisdom all, know my rebirth into the state of knowledge and refinement, yes, they know. Our reach is unto the centre of their holy presence, the centre hold of our identity is there. In their tradition, at every step, with every word I speak of exalted speech, I adore Indra and Agni, lord of honour and power, lord of light and knowledge, I bow in thought, word and deed.

होता॑ य॒ ाद व॒ निना॑ वन्त॒ वार्य॑ बृह॒स्पति॑यजति व॒न उ॒ ाभिः॒ पुरु॒वार॑भिरु॒ ाभिः॑ । ज॒गृ॒भ्मा दू॒रआ॑दिशं॒ श्लाक॒मद्र॒धं॒ त्मना॑ । अधा॑रयदर॒रिन्दा॑नि सु॒कतुः॑ पु॒रू सद्मा॑नि सु॒कतुः॑ ॥ १० ॥

10. *Hotā yakṣad vanino vanta vāryaṁ bṛhaspatiryajati vena ukṣabhiḥ puruvārebhirukṣabhiḥ. Jagṛbhmā dūra ādiśaṁ ślokamadreradha tmanā. Adhārayadararindāni sukratuḥ purū sadmāni sukratuḥ.*

Let the performer of yajna offer oblations in honour of the divinities of nature and humanity. Let the

brilliant man of knowledge honour and serve the virtuous man worthy of choice. Let Brhaspati, scholar of knowledge and master of the speech of knowledge, loving and kind, associate with generous and virtuous people and, with all these noble sacrificing people, engage in yajna, socially creative work. Let us all, with equal mind and soul, hear and internalise what words of truth are spoken even far away as we enjoy the sound of soma stones and the soothing showers of clouds. Let the man of holy intelligence and action enjoy the showers of peace, prosperity and joy, and may the man of noble yajna enjoy many many homes and havens of his choice.

य दे॑वासा दि॒व्यका॑दश॒ स्थ पृ॑थि॒व्यामध्यका॑दश॒ स्थ।
अ॒प्सु॒षि॑ता॑ महि॒नका॑दश॒ स्थ त दे॑वासा य॒ज्ञमि॒मं जु॒ष-
ध्वम॥ ११॥

11. *Ye devāso divyekādaśa stha pṛthivyāmadhye-kādaśa stha. Apsukṣito mahinaikādaśa stha te devāso yajñamimaṁ juṣadhvam.*

O divinities, brilliant and generous powers of the Divine, existing and active by your great power and potential, ten pranic life energies and the individual soul, abiding in the heavenly regions of light, and the same eleven existing on the earth, and the same eleven abiding in the waters and the skies, may all these universal powers come and join this yajna of our life, and help us to extend it wide and high.

Mandala 1/Sukta 140

Agni Devata, Dirghatama Auchathya Rshi

व॒दि॒षदं॑ पि॒यधा॑माय सु॒द्युतं॑ धा॒सिमि॑व॒ प भ॑रा॒ यानि॑म॒ग्नय॑ । वस्त्रे॑णव वासया॒ मन्म॑ना॒ शुचिं॑ ज्या॒तीर॑थं शु॒क्रव॑र्णं तमा॒हन॑म ॥ १ ॥

1. *Vediṣade priyadhāmāya sudyute Dhāsimiva pra bharā yonimagnaye. Vastreṇeva vāsayā manmanā śuciṁ jyotīrathaṁ śukravarṇaṁ tamohanam.*

As you bring holy food for the holy fire burning bright in the vedi, lovely seat of its choice, so for Agni, with a sincere mind and soul, prepare a happy home and a brilliant chariot of light, pure, blazing white dispelling darkness, and cover it safe as with a cloth, beautifully and fragrantly.

अ॒भि द्वि॒जन्मा॑ त्रि॒वृद॑मृज्यत संवत्स॒र वा॑वृध जग्धमी॒ पुनः॑ । अ॒न्यस्या॒सा जि॒ह्वया॒ जन्या॒ वृषा॒ न्य१॑न्यन॑ व॒निना॑ मृष्ट वार॒णः ॥ २ ॥

2. *Abhi dvijanmā trivṛdannamṛjyate saṁvatsare vāvṛdhe jagdhamī punaḥ. Anyasyāsā jihvayā jenyo vṛṣā nyanyena vanino mṛṣṭa vāraṇaḥ.*

To the twice born scholar threefold food of jnana (knowledge), karma (action) and Upasana (prayer and meditation) is brought and gifted which, received in the session and assimilated, grows manifold in the session. By the mouth and tongue (speech) of another, the teacher, and with the mouth and tongue of others (his colleagues), through discussion, the strong and victorious scholar warding off difficulties and

challenges in the company of others refines and shines all those who love and admire him.

कृष्णप्रुता ववृिज अस्य सकि्षता उभा तरत अभि मातरा शिशुम। प्राचाजिह्वं ध्वसयन्तं तृषुच्युतमा साच्यं कुपयं वधनं पितुः ॥ ३ ॥

3. *Kṛṣṇaprutau vevije asya sakṣitā ubhā tarete abhi mātarā śiśum. Prācājihvaṁ dhvasayantaṁ tṛṣu-cyutamā sācyaṁ kupayaṁ vardhanaṁ pituḥ.*

Both the mothers of this Agni, i.e., the mother and the guru-mother of the scholar at school, both equal in ambition, rising to the clouds in hope, vibrate in ecstasy like the two arani woods which produce the fire, and look forward to the success of their child speaking boldly, destroying the darkness of ignorance and acquiring knowledge, being reborn fast, worthy of the company, joy and honour of his father, but carefully to be guarded at every critical step.

मुमु वाइ मनव मानवस्यत रघुदुवः कृष्णसीतास ऊ जुवः। असमना अजिरासो रघुष्यदा वातजूता उप युज्यन्त आशवः ॥ ४ ॥

4. *Mumukṣvo manave mānavasyate raghudruvaḥ kṛṣṇasītāsa ū juvaḥ. Asamanā ajirāso raghuṣyado vātajūtā upa yujyanta āśavaḥ.*

All lovers of liberation, dynamic pioneers, explorers of the unknown paths of the world, smartest, diverse minded, fast and wind-inspired, shooting to the goal at the speed of light join on the yajna vedi with the man of thought for the man of self-esteem and honour.

आदस्य ते ध्वसयन्ता वृथेरत कृष्णमभ्वं महि वपः करिकतः। यत्सीं महीमवनिं पाभि ममृशदभिश्वसन्त्स्तनयति नानदत ॥ ५ ॥

5. *Ādasya te dhvasayanto vṛtherate kṛṣṇamabhvaṁ mahi varpaḥ karikrataḥ.Yat sīṁ mahīmavaniṁ prābhi marmṛśadabhiśvasan tstanayanneti nānadat.*

When this Agni, mighty hero of light and power, goes forward blowing, roaring, thundering and striking, covering and vitalising this great earth all round, then those warriors of his, men of action, advance at will destroying the monstrous ways of darkness and creating mighty forms of life and social structure.

भूषन न या धिं बभूषु नम्नत वृषव पत्नीर्भ्यति रारुवत। आजायमानस्तन्वश्च शुम्भत भीमा न शृङ्गा दविधाव दुगृभिः ॥ ६ ॥

6. *Bhūṣan na yo'dhi babhrūṣu namnate vṛṣeva patnīrabhyeti roruvat. Ojāyamānastanvaśca śumbhate bhīmo na śṛṅgā davidhāva durgṛ-bhiḥ.*

Graceful among the old sages, he excels, doing reverence and homage bowing down. Like a virile husband going to meet his wife, he moves and speaks loud and bold among creative women dedicated to pious and holy yajna. Like a man of light and power, he appears in brilliant form. Like an awful lion difficult to overcome, he goes about majestically commanding all with his knowledge and power at the peak.

स संस्तिरा विष्टिरः सं गृभायति जान व जानतीनित्य आ शय। पुनवधन्त अपि यन्ति दव्यमन्यद वपः पित्राः कृण्वत सचा ॥ ७ ॥

7. *Sa saṁstiro viṣṭiraḥ saṁ gṛbhāyati jānanneva jānatīrnitya ā śaye. Punarvardhante api yanti devyamanyad varpaḥ pitroḥ kṛṇvate sacā.*

Covering or expanding, Agni, the brilliant scholar, covers and seizes things and subjects well, intensively as well as extensively, and vitalizes them. Knowing well, he always associates with those who are knowledgeable, and they, in association with him, growing higher and higher, assume a divine from and thus create a personality different from the personality of their birth.

तमगुर्वः कृशिनीः सं हि रेभिर ऊध्वास्तस्थुममुषीः पायव पुनः। तासां जरां पमुञ्च ातिं नानददसुं परं जनयञ्जीवमस्तृतम॥ ८॥

8. *Tamagruvaḥ keśinīḥ saṁ hi rebhira ūrdhvāstasthur-mamruṣīḥ prāyave punaḥ. Tāsāṁ jarāṁ pramuñcanneti nānadadasuṁ paraṁ janayañjīvamastṛtam.*

The leading lights speak of Agni like flames of fire and sing of him, and if they ever go down weak and enervated, they look up to him for fresh life, and Agni, releasing them from their weakness and enervation and recreating a high order of fresh vitality and new life, helps them stay up on high as before and goes forward roaring and crackling as ever.

अधीवासं परि मातू रिह हं तुविगभिः सत्वभियाति वि जयः। वया दधत पद्वत ररिहत सदानु श्यनी सचत वतनीरह॥ ९॥

9. *Adhīvāsaṁ pari mātū rihannaha tuvigrebhiḥ satvabhiryāti vi jrayaḥ. Vayo dadhat padvate rerihat sadā'nu śyenī sacate vartanīraha.*

Touching and playing with the upper green garments of mother earth, going fast with resounding living beings, bearing foods and health and vitality for the moving multitudes on earth, always following the paths it came by, Agni goes on leaving behind a reddish white trail of its visit.

अस्माकमग्न मघवत्सु दीदिह्यध श्वसीवान वृषभा दमूनाः ।
अवास्या शिशुमतीरदीदेवमेव युत्सु परिजभुराणः ॥ १० ॥

10. *Asmākam-agne maghavatsu dīdihyadha śvasīvān vṛṣabho damūnāḥ. Avāsyā śiśumatī-radīder-varmeva yutsu parijarbhurāṇaḥ.*

Agni, shine among our great and powerful people, and then, breathing, panting, blowing and bellowing like a bull, overflowing with energy, commanding and restraining, dear to the families but blazing in the battles, protect women, children and the homes like an armour, throw out the enemy and shine and brighten up life all around.

इदमग्न सुधितं दुधितादधि प्रियादु चिन्मन्मनः पया अस्तु त । यत्ते शुकं तन्वा३ रोचते शुचि तनास्मभ्यं वनस रत्नमा त्वम ॥ ११ ॥

11. *Idamagne sudhitaṁ durdhitādadhi priyādu cinmanmanaḥ preyo astu te. Yat te śukraṁ tanvo rocate śuci tenāsmabhyaṁ vanase ratnamā tvam.*

Agni, may this mind and song of ours composed with love and dedicated in faith be dearer to you than

the dearest song composed with the greatest effort for you, and may the splendour of your person which blazes pure and sacred be auspicious for us by which you bring us precious jewels of life.

रथा॑य॒ नाव॑मुत॒ ना॑ गृ॒हाय॒ नित्या॑रित्रां प॒द्वती॑ रास्यग्न । अ॒स्माक॑ं वी॒राँ उ॒त ना॑ म॒घाना॒ जनाँ॑श्च॒ या पा॒रया॒मच्छम॒ या च॑ ॥ १२ ॥

12. *Rathāya nāvamuta no gṛhāya nityāritrāṁ padvatīṁ rāsyagne. Asmākaṁ vīrāṅ uta no maghono janāṅśca yā pārayāccharma yā ca.*

Agni, lord of light, fire and knowledge, for our chariot-car and for our home, give us the power fitted with life-time mechanism for propulsion, steering and measuring the depth of water, a transport which may take our brave heroes, leaders of power and men of wealth, and the people across the rivers and seas and which may provide for peace, protection and a comfortable house.

अ॒भी ना॑ अग्न उ॒क्थमिज्जु॑गुया॒ द्यावा॒ ग्मा॒ सिन्ध॑वश्च॒ स्वगू॑ताः । गव्यं॒ यव्यं॒ यन्ता॑ दी॒घा हषं॒ वर॑मरु॒ण्या॑ वरन्त ॥ १३ ॥

Abhī no agna ukthamijjuguryā dyāvākṣāmā sindhavaśca svagūrtāḥ. Gavyaṁ yavyaṁ yanto dīrghāheṣaṁ varamaruṇyo varanta.

Agni, lord of light and knowledge, accept our song and raise our sacred action so that the heaven and earth, the rivers and seas and the dawns, all self-moved, may be favourable to us and give us our choice wealth of cows and plenty of milk, lot of food grains and the best of jewels for long long days to come for a full and vibrant life.

Mandala 1/Sukta 141

Agni Devata, Dirghatama Auchathya Rshi

बळित्था तद वपुष धायि दशतं दवस्य भगः सहसा यता जनि। यदीमुप ह्वरते साधत मतिऋतस्य धना अनयन्त सस्रुतः॥ १॥

1. *Baḷitthā tad vapuṣe dhāyi darśataṁ devasya bhargaḥ sahaso yato jani. Yadīmupa hvarate sādhate matirṛtasya dhenā anayanta sasrutaḥ.*

Truly thus, by the grace of Divinity, is radiated and received the wonderful splendour of Agni's glory, and therein lies the seed, the birth, the very life of the strength and victory of our soul's existence: therefrom is the light radiated and received for the beauty of our embodied soul so that even if our mind ever deviates from truth, the voices of Law and Truth of Eternity ever resounding, ever flowing with currents of nature's light, call us back to the right path and, thus beatified, our mind achieves the success we want.

पृक्षो वपुः पितुमान नित्य आ शय द्वितीयमा सप्तशिवासु मातृषु। तृतीयमस्य वृषभस्य दोहस दशप्रमतिं जनयन्त योषणः॥ २॥

2. *Pṛkṣo vapuḥ pitumān nitya ā śaye dvitīyamā saptaśivāsu mātṛṣu. Tṛtīyamasya vṛṣabhasya dohase daśapramatiṁ janayanta yoṣaṇaḥ.*

The eternal Agni, which nourishes and matures the body of life with food, lives in the physical body (as vital heat and abides with the earth). The second form of it abides in the seven motherly forms of nature (which are the seven lokas bhuh, bhuvah, svah, maha, janah,

tapah and satyam), which empowers seven grades of natural energy, and matures the seven grades of natural life. The third form of this generous divinity which matures and distils the essences of natural life abides in the sun. And the form which energises ten intelligential faculties (five senses of hearing, touch, sigh, taste and smell, mana or mind, buddhi or intellect, chitta or memory and imagination, ahankara or sense of identity consciousness, and the soul, the dynamic spirit), young mothers with love bring into the living world.

नियदीं बुध्नान्महिषस्य वर्पस इशानासः शवसा क्रन्त सूरयः। यदीमनु प्रदिवो मध्व आधव गुहा सन्तं मातरिश्वा मथायति॥ ३॥

3. *Niryadīṁ budhnānmahiṣasya varpasa īśānāsaḥ śavasā kranta sūrayaḥ. Yadīmanu pradivo madhva ādhave guhā santaṁ mātariśvā mathāyati.*

Brilliant scholars of commanding eminence from the middle regions of the light of the great sun collect the vitality and convert it into ripening waves for the maturity of grain. Similarly the vision of the yogis collects the spiritual vitality of the honey sweets of heavenly light unto itself in communion and the pranic energy churns the latent spirit in the depths of the soul to join it with the heavenly light.

प यत्पितुः परमा नीयत पया पृ ुधा वीरुधा दंसु राहति। उभा यदस्य जनुषं यदिन्वत आदिद्यविष्ठा अभवद घृणा शुचिः॥ ४॥

Pra yat pituḥ paramānnīyate paryā pṛkṣudho vīrudho daṁsu rohati. Ubhā yadasya januṣaṁ yadinvata ādid yaviṣṭho abhavad ghṛṇā śuciḥ.

The food and nourishment which is collected, received and assimilated from the highest light of heaven and the middle regions wonderfully rises and grows into the hungry herbs and trees and vegetation. And when both nourish the yajamana and his progeny, the person grows most youthful, kind and compassionate, and brilliant and pure.

आदिन्मातॄराविंशद्यास्वा शुचिरहिंस्यमान उर्विया वि वावृधे। अनु यत्पूर्वा अरुहत्सनाजुवा नि नव्यसीष्ववरासु धावते ॥ ५ ॥

5. *Ādinmātṝrāviśad yāsvā śucirahiṁsyamāna urviyā vi vāvṛdhe. Anu yat pūrvā aruhat sanājuvo ni navyasīṣvavarāsu dhāvate.*

In the course of evolution, Agni, the vitality of life, which enters the mother forms of nature, now grows, pure, brilliant and unhurt, with the soil of its germination and generation, and then, the one which grew on the earlier one with the earlier forms of life, self-impulsive with the eternal will to live, now lives, vibrates and runs in the latest and most delicate mother forms.

आदिद्धोतारं वृणत दिविष्टिषु भगमिव पपृचानास ऋञ्जत। देवान्यत्क्रत्वा मज्मना पुरुष्टुता मर्तं शंसं विश्वधा वति धायसे ॥ ६ ॥

6. *Ādiddhotāraṁ vṛnate diviṣṭiṣu bhagamiva papṛcānāsa ṛñjate. Devān yat kratvā majmanā puruṣṭuto martaṁ śaṁsaṁ viśvadhā veti dhāyase.*

Yajnic lovers, admirers and worshippers of Agni, light and life of the world, choose, invoke and

invite this lord of life and yajnic evolution of nature and humanity in their cherished holy projects and offer hospitality and gifts of oblations to it as to the lord of world wealth and power. And then this lord, worshipped and favourable by pious acts and power joins the noble humanity in many many ways to the devas, divine and generous powers of the universe, for sustenance and progress under the divine eye.

वि यदस्थाद्यजता वातचोदिता ह्वारा न वक्वा जरणा अनाकृतः। तस्य पत्मन्द्रुषदः कृष्णजंहसः शुचिजन्मना रज आ व्यध्वनः ॥ ७ ॥

7. *Vi yadasthād yajato vātacodito hvāro na vakvā jaraṇā anākṛtaḥ. Tasya patman dakṣuṣaḥ kṛṣna-jaṅhasaḥ śucijanmano raja ā vyadhvanaḥ.*

When Agni, light and fire of life, conducting the yajna of existence, inspired and impelled by winds, blazing eloquent like a poet singing in praise of his patron undisturbed, rises to a state of stability and omnipresence, then the path of this blazing power going over areas of darkness, pure and immaculate by birth shining everywhere across the wide ways of space is worthy of praise and following by all humanity.

रथा न यातः शिक्वभिः कृता द्यामङ्गेभिररुषभिरीयत । आदस्य ते कृष्णासो दधृ सूरयः शूरस्येव त्वषथादीषत वयः ॥ ८ ॥

8. *Ratho na yātaḥ śikvabhiḥ kṛto dyām-aṅgebhir-aruṣebhirīyate. Ādasya te kṛṣṇāso dakṣi sūrayaḥ śurasyeva tveṣathādīṣate vayaḥ.*

As a chariot created by scientists and driven by

expert drivers flies across the sky with the brilliant parts of the machine, so does Agni rise across space with its blazing flames of fire. Lord of life and light, enlighten the ignorant, light the paths of darkness, and strengthen your warriors because, otherwise, at the blaze of fiery violence like the terror of a demonic hero, life flies away.

त्वया॒ ह्य॑ग्ने॒ वरु॑णो धृ॒तव्र॑ता मि॒त्रः शा॑शद॒ अर्य॒मा सु॒दान॑वः। यत्सी॒मनु॑ क्रतु॒ना वि॒श्वथा॑ वि॒भुर॒रा न॒मिः प॑रि॒भूर॑जायथाः॥ ९॥

9. *Tvayā hyagne varuṇo dhṛtavrato mitraḥ śāśadre aryamā sudānavaḥ. Yat sīmanu kratunā viśvathā vibhurarānna nemiḥ paribhūrajāyathāḥ.*

Agni, lord of light, life and power, it is by you that Varuna, the sea as the sky holds on to its law, Mitra, the sun, dispels the darkness, and Aryama, the abundant and dynamic nature and the philanthropic humanity are creative and generous. For the reason of your nature and divine action, you are universal, omnipresent, and omnipotent over all and you manifest as immanent and concurrent just like the rim of a wheel holding the spokes together running and working together.

त्वम॑ग्ने शशमा॒नाय॑ सुन्व॒त रत्नं॑ यविष्ठ द॒वता॑तिमिन्वसि। तं त्वा॒ नु नव्यं॑ सहसा युवन्व॒यं भग॑ं न का॒र म॑हिरत्न धीमहि॥ १०॥

10. *Tvamagne śaśamānāya sunvate ratnaṁ yaviṣṭha devatātiminvasi. Taṁ tvā nu navyaṁ sahaso yuvan vayaṁ bhagaṁ na kāre mahiratna dhīmahi.*

Agni, ever young beyond age, for the creative man of active piety and worship, you bring the universal

wealth of Divinity in meditation. Lord of power and youth, wealth and value of the universe, eternal and ever new, such as you are, in every act of our life we worship you as the lord and master of the power and glory of the universe.

अस्म रयिं न स्वर्थं दमूनसं भगं द ं न पपृचासि धणसिम ।
रश्मींरिव या यमति जन्मनी उभ दवानां शंसमृत आ च सुकतुः ॥ ११ ॥

11. *Asme rayiṁ na svarthaṁ damūnasaṁ bhagaṁ dakṣaṁ na paprcāsi dharṇasim. Raśmīṅriva yo yamati janmanī ubhe devānāṁ śaṁsamṛta ā ca sukratuḥ.*

Bountifully you create and augment for us the wealth of life good enough for success and value with honour and discipline of mind and character. Give us the expert as well as the man of wealth and power to stabilize and maintain the balance of power and discipline, law and freedom, individual and society. Lord controller of both our life here and hereafter like the rays of light, you who hold the reins of our thought and action like the reins of a chariot, lord and master of all noble acts of yajna, pray come and accept the homage of worship of the dedicated people.

उत नः सुद्यात्मा जीराश्वा हाता मन्दः शृणवच्चन्दरथः ।
स ना नष ाषतमरमूरा ग्निवामं सुवितं वस्या अच्छ ॥ १२ ॥

12. *Uta naḥ sudyotmā jīrāśvo hotā mandraḥ śṛṇavaccandrarathaḥ. Sa no neṣanneṣatamairamūro'gnirvāmaṁ suvitaṁ vasyo accha.*

And Agni, lord of divine light, faster than light

and omnipresent, generous giver and performer of universal yajna, blissful master of the golden chariot of existence may, we pray, listen to our song of celebration. May the lord omnipotent, inviolable, ever loving and lovable, lead us well to the good life and good fortune by the most virtuous thoughts and actions of faith and piety.

अस्ताव्यग्निः शिमीवद्भिरर्कैः सामाज्याय पतरं दधानः।
अमी च य मघवाना वयं च मिहं न सूरा अति निष्टतन्युः॥ १३॥

13. *Astāvyagniḥ śimīvadbhirarkaiḥ sāmrājyāya prataraṁ dadhānaḥ. Amī ca ye maghavāno vayaṁ ca mihaṁ na sūro ati niṣṭatanyuḥ.*

Thus is Agni, wielding power and splendour for world governance, praised with songs of success and thankfulness. And thus the yajakas and we, celebrants all blest with wealth and power by the Lord's grace, raise our songs of adoration to the skies loud and bold as thunder of the clouds under power of the sun.

Mandala 1/Sukta 142

Agni and others Devata, Dirghatama Auchathya Rshi

समिद्धा अग्न आ वह देवाँ अद्य यतस्रुचे ।
तन्तुं तनुष्व पूर्व्यं सुतसोमाय दाशुषे ॥ १॥

1. *Samiddho agna ā vaha devāň adya yatasruce. Tantuṁ tanuṣva pūrvyaṁ sutasomāya dāśuṣe.*

Agni, light of life and life of the universe, the fire is burning. Bring the devas here and now, let the sages come and let nature bless the yajamana who has

raised the ladle to offer the oblation. Expand and continue the ancient line of yajnic action and progeny for the generous yajamana who has distilled the soma for the sages and for you.

घृतव॑न्तमुप॑ मासि॒ मधु॑मन्तं तनूनपात ।
य॒ज्ञं विप॑स्य॒ माव॑तः शशमा॒नस्य॑ दा॒शुषः ॥ २ ॥

2. *Ghṛtavantamupa māsi madhumantaṁ tanūnapāt.*
Yajñaṁ viprasya māvataḥ śaśamānasya dāśuṣaḥ.

Agni, light and spirit of yajna, protector and preserver of the body, you are the measure of yajna and with your presence bless the ghrta-sprinkled honey-sweet fragrant yajna of the adoring generous sagely yajamana faithful like me.

शुचिः॑ पाव॒का अद्भु॑ता॒ मध्वा॑ य॒ज्ञं मि॑मिक्षति ।
नरा॒शंस॒स्त्रिरा दि॒वा दे॒वो दे॒वेषु॑ य॒ज्ञिय॑ः ॥ ३ ॥

3. *Śuciḥ pāvako adbhuto madhvā yajñaṁ mimikṣati.*
Narāśaṁsastrirā divo devo deveṣu yajñiyaḥ.

Agni, pure and purifier, wonderful of nature, character and action, is keen to sprinkle yajna thrice with honey-sweets of fragrance from the light of heaven. Adorable is he among men, brilliant and generous among the nobilities of humanity, worthy of company and honour at yajnas.

इ॒ळि॒ता अ॑ग्न॒ आ व॒हन्दं चि॒त्रमि॒ह प्रि॒यम ।
इ॒यं हि त्वा॑ म॒तिरमाच्छा॑ सु॒जिह्व॑ व॒च्यत॑ ॥ ४ ॥

4. *Īḷito agna ā vahendraṁ citramiha priyam.*
Iyaṁ hi tvā matirmamācchā sujihva vacyate.

Agni, leading light of life and the world, praised

and prayed at yajna, bring us here and now Indra, wondrous, versatile and dear lord of honour and power, and bless us with wealth and prosperity. Lord of blissful voice and word, thus does my mind and understanding speak well of you and to you in adoration and prayer.

स्तृ॒णा॒नासो॑ य॒तस्रु॑चा ब॒र्हिर्य॒ज्ञ स्वध्व॒र ।
वृ॒ञ्ज॒ द॒वव्य॑चस्तम॒मिन्दा॑य॒ शर्म॑ स॒पथः ॥ ५ ॥

5. *Stṛṇānāso yatasruco barhiryajñe svadhvare.*
Vṛñje devavyacastamam-indrāya śarma sapra-thaḥ.

The organisers of great yajnas of love and non-violence collect the holy grass, spread it on the vedi and hold the ladle in hand for the oblation in yajna in honour of Indra for the sake of power, wealth and knowledge. And they build the largest home for the scholars of divinity and, through yajna, divest themselves of misery and poverty.

वि श्र॑यन्तामृता॒वृधः॑ प॒र्य द॒वभ्या॑ म॒हीः ।
पा॒व॒कासः॑ पुरुस्पृहो॒ द्वारा॑ द॒वीर॑स॒श्चतः॑ ॥ ६ ॥

6. *Vi śrayantām-ṛtāvṛdhaḥ prayai devebhyo mahīḥ.*
Pāvakāsaḥ puruspṛho dvāro devīrasaścataḥ.

In order to rise to the brilliance of the sages and towards the heights of divinity, take recourse to the veteran pioneers of Truth, pure purifiers of the spirit, and the great and distinctive voices of the sages universally loved and wanted, and join their paths of action like entering the doors of Divinity.

आ भ॑न्दमा॒न उपा॑क॒ नक्ता॒षासा॑ सु॒पेश॑सा ।
य॒ह्वी ऋ॒तस्य॑ मा॒तरा॒ सीद॑तां ब॒र्हिरा सु॒मत ॥ ७ ॥

7. *Ā bhandamāne upāke naktoṣāsā supeśasā.*
Yahvī ṛtasya mātarā sīdatāṁ barhirā sumat.

Bright and blissful cyclic sisters, night and day, both beautiful, moving majestic, mothers of love and faith in Truth Divine may, we pray, come and grace our great house rejoicing, and bless our yajna with dignity and devotion.

मन्दजिह्वा जुगुवणी हातारा दव्या कवी ।
यज्ञं नो यतामिमं सिधमद्य दिविस्पृशम ॥ ८ ॥

8. *Mandrajihvā jugurvaṇī hotārā daivyā kavī.*
yajñaṁ no yakṣatāmimaṁ sidhramadya divispṛśam.

May the divine poets and visionaries, holy yajakas, soft and sweet of sacred speech and eloquence, come and join us today in this auspicious yajna of ours, the fragrance of which, with their chant, rises to the heavens.

शुचिर्देवेष्वर्पिता होत्रा मरुत्सु भारती ।
इळा सरस्वती मही बर्हिः सीदन्तु यज्ञियाः ॥ ९ ॥

9. *Śucirdeveṣvarpitā hotrā marutsu bhāratī.*
Iḷā sarasvatī mahī barhiḥ sīdantu yajñiyāḥ.

Bright and pure, delivered and entrusted to the divine visionaries and dynamic Maruts, vibrations of universal mind and brilliant teachers, holy media of communication between the divine and human, Bharati, mother speech of the nation for sustenance, Ila, divine articulation of Omniscience, Sarasvati, everflowing Word of the Veda, and Mahi, mother spirit of the earth, all these, we pray, may grace our house of yajna for

honour and adoration and for mutual discourse.

त ꣳस्तुरीप꣡मदभ्꣡तं पु꣡रु वारं पु꣡रु त्मना꣡ ।
त्वष्टा꣡ पाषा꣡य꣡ वि ष्य꣡तु रा꣡य नाभा꣡ ना अस्म꣡युः ॥ १० ॥

10. *Tannasturīpamadbhutaṁ puru vāraṁ puru tmanā. Tvaṣṭā poṣāya vi ṣyatu rāye nābhā no asmayuḥ.*

That wealth of life, knowledge, power and honour, ever flowing, all protective and self-preserving, which is the universal choice and conscientious love of all, may Tvashta, creator of life forms and human institutions, the very centre-hold of our life and society, lord our own, create for our sustenance, prosperity and progress.

अ꣡व꣡सृ꣡ज ꣡उप꣡ त्मना꣡ द꣡वान्यॉ꣡ ा वनस्पत ।
अ꣡ग्निर्ह꣡व्या सु꣡षूदति द꣡वा द꣡वषु꣡ मधि꣡रः ॥ ११ ॥

11. *Avasṛjannupa tmanā devān yakṣi vanaspate. Agnirhavyā suṣūdati devo deveṣu medhiraḥ.*

Vanaspati, lord of light and sunbeams, with your heart and soul you join the devas, seekers of light and knowledge of divinity, giving them the enlightenment they love and desire, just as Agni, brilliant light and life of the universe, refulgent among the lights of nature and humanity, receives and refines the materials consumed and recreated in the yajnic evolution of nature and humanity.

पू꣡ष꣡ण्वत꣡ म꣡रुत्व꣡त꣡ वि꣡श्वद꣡वाय वा꣡यव꣡ ।
स्वाहा꣡ गाय꣡त्रव꣡पस ह꣡व्यमिन्दा꣡य कतन ॥ १२ ॥

12. *Pūṣaṇvate marutvate viśvadevāya vāyave. Svāhā gāyatravepase havyamindrāya kartana.*

Homage of honour and adoration to the lord of nourishment, sustenance and advancement of life, to the lord of energy and movement onward, to the lord of the universe and ideal of humanity, and to Vayu, lord of the breath of life and spirit adorable. Do homage with offer of food and service to the saviour lord beatific of blessed form and to Indra, lord of honour, power and knowledge.

स्वाहाकृतान्या गह्युप हव्यानि वीतये ।
इन्दा गहि श्रुधी हवं त्वां हवन्त अध्वर ॥ १३ ॥

13. *Svāhākṛtānyā gahyupa havyāni vītaye.*
Indrā gahi śrudhī havaṁ tvāṁ havante adhvare.

Indra, lord of light and life, knowledge, power and honour, come close to our yajna and receive our homage of worship and prayer, gifts and service in yajna for the sake of protection and well-being. Come lord, listen to the prayers and presentations made in faith. All the devotees invoke, invite and honour you in the yajna of love and non-violence and in their conduct and behaviour.

Mandala 1/Sukta 143

Agni Devata, Dirghatama Auchathya Rshi

प तव्यसीं नव्यसीं धीतिमग्नय वाचा मतिं सहसः सूनव भर। अपां नपाद य वसुभिः सह पिया हाता पृथिव्यां न्यसीददृत्वियः ॥ १ ॥

1. *Pra tavyasīṁ navyasīṁ dhītimagnaye vāco matiṁ sahasaḥ sūnave bhare. Apāṁ napād yo vasubhiḥ saha priyo hotā pṛthivyāṁ nyasīdadṛtviyaḥ.*

I bear and offer the highest, latest, joyously celebrative and most sacred worshipful homage in words of adoration to Agni, created of might, who is the grand child of waters of the skies, dearest favourite with the Vasu order of scholars, receiver and performer in yajna corresponding to the seasons and abiding with the earth.

स जायमानः पर॒म व्यो॑मन्या॒विर॒ग्निर॑भवन्मात॒रिश्व॑न । अ॒स्य क॒त्वा॑ समिधा॒नस्य॑ म॒ज्मना॒ प द्यावा॑ शा॒चिः पृ॑थि॒वी अ॑राचयत ॥ २ ॥

2. *Sa jāyamānaḥ parame vyomanyāviragnira-bhavanmātariśvane. Asya kratvā samidhānasya majmanā pra dyāvā śociḥ pṛthivī arocayat.*

That refulgent Agni born of the highest cosmic space manifested itself in energy currents in the middle region of space in the skies. It is by the action and force of this blazing power that the heaven is lit bright and the earth shines on in beauty.

अ॒स्य त्वि॒षा अ॒जरा॑ अ॒स्य भा॒नव॑ः सु॒सं॒दृश॑ः सुप॒तीक॑स्य सु॒द्यु॑तः । भात्व॑ क्षा॒ अत्य॒क्तुन सिन्ध॑वा॒ ग्र रं॑जन्त॒ असं॑सन्ता अ॒जरा॑ः ॥ ३ ॥

3. *Asya tveṣā ajarā asya bhānavaḥ susaṁdṛśaḥ supratīkasya sudyutaḥ. Bhātvakṣaso atyakturna sindhavo'gne rejante asasanto ajarāḥ.*

The beams and brilliance of this holy light, clear and discerning of sight, beautiful of form and blazing with awe, are unaging, beyond decay. The waves of this mighty power of light flowing like rivers in flood are ever youthful, ever wakeful, they ever shine and dispel darkness as the dawn dispels the night.

यमरि॑रे भृग॑वो वि॒श्ववे॑दसं॒ नाभा॑ पृथि॒व्या भुव॑नस्य म॒ज्मना॑ ।
अ॒ग्निं तं गी॒भिर्हि॑नुहि स्व आ द॑म॒ य एका॒ वस्वा॒ वरु॑णा॒ न
राज॑ति ॥ ४ ॥

4. *Yamerire bhṛgavo viśvavedasaṁ nābhā pṛthivyā bhuvanasya majmanā. Agniṁ taṁ gīrbhirhinuhi sva ā dame ya eko vasvo varuṇo na rājati.*

That Agni whom the Bhrgus, men of vision and knowledge, invoke and realise on the floor of the earth, in the centre of the world and in the depth of their consciousness with the power of their knowledge, spirit and prana, that omniscient Agni, light of the world, with your words of prayer, invoke and realise in your own heart and home, yes, Him who alone by Himself is lord of the wealth of the universe and shines over all as Varuna, supreme ruler.

न या वरा॑य म॒रुता॑मिव स्व॒नः सन॑व सृ॒ष्टा दि॒व्या यथा॒शनिः॑ ।
अ॒ग्निर्जम्भै॑स्तिगि॒तैर॑त्ति॒ भव॑ति या॒धा न शत्रू॒न्त्स वना॒
न्यृ॑ञ्जत ॥ ५ ॥

5. *Na yo varāya marutāmiva svanaḥ seneva sṛṣṭā divyā yathāśaniḥ. Agnir-jambhais-tigitairatti bharvati yodho na śatrūntsa vanā nyṛñjate.*

Agni is a mighty power which, like the roar of winds, like an awful force launched upon the enemy, is irresistible just like the thunderbolt of lightning in the sky. With its dreadful jaws, or crushing weapons, sharp and destructive, it eats up and destroys as a mighty warrior destroys the enemies, or as the conflagration burns up and reduces the forests to ash.

कुवि ग्॑ अग्निरुचथस्य वीरसद्वसुष्कुविद्वसुभिः कामंमावरत। चादः कुवित्तुतुज्यात्सातय धियः शुचिपतीकं तमया धिया गृण ॥ ६ ॥

6. *Kuvinno agnirucathasya vīrasad vasuṣkuvid vasubhiḥ kāmamāvarat. Codaḥ kuvit tutujyāt sātaye dhiyaḥ śucipratīkaṁ tamayā dhiyā gṛṇe.*

May Agni, lord of light and power, expand and heighten our song of praise and celebration. May the brilliant power, great and beneficent, accord, approve and accomplish our desire and ambition with comforts and well-being in life. Great inspirer is Agni. May the power sharpen and activate our mind and intellect to create new things with acquisition of success and victories. With the same mind and intellect we praise and celebrate the grandeur of Agni, mighty, versatile, brilliant, blazing and pure of form and action.

घृतपतीकं व ऋतस्य धूषदमग्निं मित्रं न समिधान ऋञ्जत। इन्धाना अका विदथेषु दीद्यच्छुकवर्णामुदु ना यंसत धियम ॥ ७ ॥

7. *Ghṛtapratīkaṁ va ṛtasya dhūrṣadamagniṁ mitraṁ na samidhāna ṛñjate. Indhāno akro vidatheṣu dīdyacchukravarṇāmudu no yaṁsate dhiyam.*

The scholar of brilliance and intelligence researches and develops agni for you, agni, a power rising with flames of ghrta, firmly active like a friend of light and truth, sitting and working for humanity against the forces of falsehood, darkness and lawlessness. Blazing unresisted, it shines in the yajnic projects of development, and inspires and sharpens our

pure and transparent intelligence.

अप॑युच्छ॒ ाप॑युच्छद्भिरग्न शि॒वभि॑नः पा॒युभि॑: पाहि श॒ग्मः। अद॑ब्धभि॒रद॑ृपितभिरि॒ष्ट निं॑मिषद्भि॒: परि॑ पाहि ना॒ जाः॥ ८॥

8. *Aprayucchann aprayucchadbhir agne śivebhir-naḥ pāyubhiḥ pāhi śagmaiḥ. Adabdhebhir-adṛpitebhir-iṣṭe'nimiṣadbhiḥ pari pāhi no jāḥ.*

Agni, holy power, brilliant and blazing, ever wakeful, active and working relentlessly, protect us with good, protective and preservative, and blissful modes of life, by noble, protective and blissful people. Power dear, creator and giver of joy and comfort, protect, promote and advance us all round by sober, irresistible and intrepidable modes and people ever watchful and working without a wink of sleep.

Mandala 1/Sukta 144

Agni Devata, Dirghatama Auchathya Rshi

एति॒ प हाता॑ व॒तमस्य मा॒यया॒ध्वां॑ दधा॑नः शुचि॑पशस॒ं धिय॑म। अ॒भि स्रुच॑: कमत दक्षि॒णाावृता॒ या अ॑स्य॒ धाम॑ पथ॒मं ह॒ निंस॑त॥ १॥

1. *Eti pra hotā vratamasya māyayordhvāṁ dadhā-naḥ śucipeśasaṁ dhiyam. Abhi srucaḥ kramate dakṣiṇāvṛto yā asya dhāma prathamaṁ ha niṁ-sate.*

The yajaka who holds his clear and brilliant intelligence high with his will and power goes by the law and discipline of this Agni, light of the Divine power of the world. He moves forward to hold the sacred ladles

dedicated to the service of yajna-fire and right circumambulation of the vedi, ladles which first and directly reach and take the yajamana to the sacred abode of Agni, light Divine.

अभीमृतस्य दोहना अनूषत यानाँ दवस्य सदने परीवृताः।
अपामुपस्थे विभृता यदावसदधं स्वधा अधयद्या-
भिरीयते॥ २॥

2. *Abhīmṛtasya dohanā anūṣata yonau devasya sadane parīvṛtāḥ. Apāmupasthe vibhṛto yadāva-sadadha svadhā adhayad yābhirīyate.*

Waves of fragrance, streams of nectar, dynamics of Truth and divine Law, returning, abiding, enveloped in light, going round Agni in the seat and home of the lord, the sun, do sing in adoration of the Divine. They nestle in the womb of the divine mother of waters, creativity of cosmic energy there held by the mother, and then the streams of nectar are distilled and rain down again in showers for the life of the earth and her children, joining, again with agni, electric energy.

युयूषतः सवयसा तदिद्वपुः समानमर्थं वितरित्रता मिथः।
आदीं भगा न हव्यः समस्मदा वा हुन रश्मीन्त्समयंस्त सारथिः॥ ३॥

3. *Yuyūṣataḥ savayasā tadid vapuḥ samānamartham vitaritratā mithaḥ. Ādīṁ bhago na havyaḥ sama-smadā voḷhurna raśmīn tsamayaṁsta sārathiḥ.*

When two persons of equal age and equal mind wishing to cross over a common problem and achieve a common end, join together in body for mutual love and support, they accept, hold on and support each other as

beauty and majesty and accept a tribute of love as fire accepts an oblation of yajna from us, or as a charioteer accepts and holds the reins of the horses.

यमी॑ द्वा सव॑यसा सप॒यत॑ः समा॒न याना॑ मिथु॒ना समा॑कसा।
दिवा॒ न नक्तं॑ पलि॒ता युवा॑जनि पु॒रू चर॑ र॒जरा॒ मानु॑षा यु॒गा॥ ४॥

4. *Yamīṁ dvā savayasā saparyataḥ samāne yonā mithunā samokasā. Divā na naktaṁ palito yuvājani purū carannajaro mānuṣā yugā.*

When two persons of equal age, the wedded couple, living together, the two as one in the same one body, in the same one house, serve and worship the same Agni in love day and night, then the same old eternal Agni, ever vibrating in the human soul as the will to live and generate, unaging, for ages and ages, is reborn as new and young as ever in the human form.

तमी॑ हिन्वन्ति धी॒तया॒ दश॒ विशा॑ द्र॒वं मता॑स ऊ॒तय॑ हवामह।
धना॒रधि॑ प॒वत॒ आ स ऋ॑ण्वत्यभि॒वज॑द्भिर्व॒युना॒ नवा॑धित॥ ५॥

5. *Tamīṁ hinvanti dhītayo daśa vriśo devaṁ martāsa ūtaye havāmahe. Dhanoradhi pravata ā sa ṛṇvatyabhivrajadbhirvayunā navādhita.*

All the human potentials such as thoughts, ideas, reflection, wisdom, will and understanding, intention, devotion, prayer and meditation, all ten senses of perception and volition, the five main pranic energies and five sub-pranas, though separate, yet jointly, invoke, enlight and serve the same one Agni as the ten fingers, though separate, yet jointly, nurse the same one baby with love and care. We all mortals serve, adore and

worship the same eternal light of life, Agni. It moves ever so fast and hits its targets as an arrow shot from the bow, and ever new born and growing, young and youthful, it receives new knowledge from the sages on the move. Homage to the Lord for protection, promotion, peace and well-being!

त्वं ह्य॑ग्न दि॒व्यस्य॒ राज॑सि॒ त्वं पार्थि॑वस्य पशु॒पाइ॑व॒ त्मना॑।
एनी॑ त एत बृ॑ह॒ती अ॑भि॒श्रिया॑ हिर॒ण्ययी॒ वक्व॑री ब॒र्हिरा॑शात॥ ६॥

6. *Tvaṁ hyagne divyasya rājasi tvaṁ pārthivasya paśupā iva tmanā. Enī ta ete bṛhatī abhiśriyā hiraṇyayī vakvarī barhirāśāte.*

Agni, light supreme and power, you light and rule the heavens. You enliven and rule the earth and the earthly like a master shepherd with love and care. And both of them, heaven and earth, move on, mighty, grand and graceful, golden rich and beautiful, rotating and revolving in their orbits, rushing on and participating in the cosmic yajna.

अग्न॑ जु॒षस्व॒ पति॑ हय॒ तद्व॒चा॒ मन्द॒ स्वधा॑व॒ ऋत॑जात॒ सुक्र॑ता।
या वि॒श्वत॑: प॒त्यङ्ङ॑सि॑ दश॒ता र॒ण्वः संदृ॑ष्ट॒ पितु॒माँइ॑व॒ नार्यः॥ ७॥

7. *Agne juṣasva prati harya tad vaco mandra svadhāva ṛtajāta sukrato. Yo viśvataḥ pratyaṅṅasi darśato raṇvaḥ saṁdṛṣṭau pitumāṅ̆ iva kṣayaḥ.*

Agni, be pleased, listen to our words of praise and prayer and respond, charming lord of light possessed of innate power, born of cosmic energy for the law and truth of existence, master of yajnic action, universally

kind and favourable as you are, celestial beautiful to the sight, joyous and brilliant of word, and a haven of peace and comfort like a generous man of hospitality for all.

Mandala 1/Sukta 145

Agni Devata, Dirghatama Auchathya Rshi

तं पृच्छता स जगामा स वेद स चिकित्वाँ इयत सा न्वीयत।
तस्मिन्त्सन्ति पशिषस्तस्मिंष्टयः स वाजस्य शवसः शुष्मिणस्पतिः॥ १॥

1. *Taṁ pṛcchatā sa jagāmā sa veda sa cikitvāṅ īyate sā nvīyate. Tasmin tsanti praśiṣastasminn-iṣṭayaḥ sa vājasya śavasaḥ śuṣmiṇaspatiḥ.*

Agni is the lord of light, knowledge and power: of him they ask the questions, he goes all round, he knows, he has the wisdom and awareness and the knowledge of sciences, he reaches, yes, reaches anywhere he wants. In him lies the power of governance and law, in him lies the potential for all you want, and he is the master, ruler and commander of energy, strength and valour, and of the fiery forces of his dominion.

तमित्पृच्छन्ति न सिमा वि पृच्छति स्वनेव धीरा मनसा यदगभीत। न मृष्यत पथमं नापरं वचा स्य कत्वा सचत अपदृपितः॥ २॥

2. *Tamit pṛcchanti na simo vi pṛcchati sveneva dhīro manasā yadagrabhīt. Na mṛṣyate prathamaṁ nāparaṁ vaco'sya kratvā sacate apradṛpitaḥ.*

Agni is the lord of knowledge and self-realisation: of him the learned ask the questions where

they miss the light, not all, everybody doesn't ask him. Lord of peace and stability of mind as he is, whatever he realises or understands with his own mind is not subject to doubt either before or later. Everybody goes by the words and holy actions of this power of undaunted spirit and undisturbed mind free from arrogance.

तमिद्गच्छन्ति जुह्वस्तमर्वतीर्विश्वान्यकः शृणवद्वचांसि म।
पुरुप्रषस्तुरियज्ञसाधना च्छिदातिः शिशुरादत्त सं रभः॥ ३॥

3. *Tamid gachanti juhvastamarvatīrviśvānyekaḥ śṛṇavad vacāṁsi me. Purupraiṣastaturiryajña-sādhano'cchidrotiḥ śiśurādatta saṁ rabhaḥ.*

Just as ladles of ghrta reach agni, fire of yajna, so do youth of noble speech and blessed intelligence reach Agni, lord of brilliance and exalted soul, bearing questions and homage. May the lord, sole master of knowledge, unique and unparallelled, listen to my prayers and questions too, lord inspirer of many, instant saviour of the seekers, master of yajnic accomplishments, giver of faultless protection, dispeller of doubts and darkness, all-great and loving, gracefully receiving and acknowledging questions as well as the homage of yajna.

उपस्थायं चरति यत्समारत सद्या जातस्तत्सार युज्येभिः।
अभि श्वान्तं मृशत नान्द्य मुद यदीं गच्छन्त्युशतीरपिष्ठितम॥ ४॥

4. *Upasthāyaṁ carati yat samārata sadyo jāta-statsāra yujyebhiḥ. Abhi śvāntaṁ mṛśate nāndye mude yadīṁ gacchantyuśatīrapiṣṭhitam.*

When the devotee approaches this brilliant Agni with holy offerings, it instantly responds, rises, grows and expands with its flames. When the maidens with love and faith approach it, it provides soothing touches of caress and reflection for their peace and joy in a state of tranquillity.

स ईं॑ मृ॒गा अप्या॑ वन॒गुरु॑प॑ त्व॒च्यु॑प॒मस्या॑ नि धा॑यि ।
व्य॑बवीद्वयु॒ना॒ मत्य॑भ्या॒ ग्नि॒वि॒द्वाँ ऋ॒॑त॒चि॒द्धि स॒त्यः ॥ ५ ॥

5. *Sa īṁ mṛgo apyo vanargurupa tvacyupamasyāṁ ni dhāyi. Vyabravīd vayunā martyebhyo'gnirvidvāṅ ṛtaciddhi satyaḥ.*

That Agni which is ever on the move like a deer, worthy of research and attainment, abiding in the waters, in the forests, in the sunbeams, in the woods, in the skin, and in the dark of the eye, which is a metaphor of omnipresence and universal eloquence of its presence for humanity, and similarly for the brilliant scholar dedicated to Agni, abiding for all everywhere, collecting the dynamic flow of knowledge and speaking of it to humanity — that is true, that is abiding: Agni, knowledge, scholarship, the flow, dynamics of existence, and living.

Mandala 1/Sukta 146

Agni Devata, Dirghatama Auchathya Rshi

त्रि॒मू॒धानं॑ स॒प्त॒र॑श्मिं गृणीष॒ नू॑नम॒ग्निं पि॒त्रा॒रु॒पस्थे॑ । नि॒ष॒त्त॒-
म॑स्य॒ चर॑ता ध्रु॒वस्य॒ विश्वा॑ दि॒वा रो॑च॒नाप॑प्रि॒वांस॑म ॥ १ ॥

1. *Trimūrdhānaṁ saptaraśmiṁ gṛṇīṣe'nūnamagniṁ pitrorupasthe. Niṣattamasya carato dhruvasya viśvā divo rocanāpaprivāṁsam.*

Invoke and celebrate Agni, three-headed, seven-rayed, perfect, nestled in the lap of its parents, which pervades and fills the lights of this moving but stable heavenly solar system of the universe.

(Agni is the life-energy of light and heat, born of akasha and vayu, cosmic space and cosmic energy; it abides on top of the three regions, earth, middle region of the skies, and the high and heavenly regions of the sun. It also abides in the three modes of nature, Prakrti: sattva, rajas and tamas. It is an integration, or call it the seed, of the seven rays of light-spectrum, and it energises all the moving but stable solar systems of the universe.

Agni also is the vital spirit of the articulation of cosmic awareness in language form in the Veda, which is learnt from the opening word of the Rgveda. It abides on top of the three tenses and three persons of the verbs of the linguistic structure and in the seven vibhaktis, case endings, and sung in the seven metrical forms and seven notes of music.

Agni thus is the divine attribute of the spirit at the individual as well as the cosmic level, and energises, inspires and illuminates the physical, mental and spiritual worlds in the spheres of matter, motion and mind.)

उ ग्ं॒ मह्ँ॒ अ॒भि व॑व क्ष॒ एन॒ अज॑रस्तस्थाव॒ितऊ॑तिर्ऋ॒ष्वः।
उ॒व्याः प॒दा नि द॑धाति॒ साना॑ रि॒हन्त्यू॒धा॑ अरु॒षासा॑ अस्य॥ २॥

2. *Ukṣā mahāň abhi vavakṣa eme ajarastasthā-vitaūtirṛṣvaḥ. Urvyāḥ pado ni dadhāti sānau rihantyūdho aruṣāso asya.*

The mighty sun, far greater than the earth and other planets, generously radiating floods of light and waves of gravitational energy, holds the earth and skies. Ever young and awfully moving, it is stable, providing protection and stability to its family. On top, it maintains its degree and distance from the earth while its light rays touch and drink up the reservoirs of water.

समानं वत्समभि संचरन्ती विष्वग्धनू वि चरतः सुमके।
अनपवृज्याँ अध्वन मिमान विश्वान्कताँ अधि महा दधान॥ ३॥

3. *Samānaṁ vatsamabhi saṁcarantī viṣvagdhenū vi carataḥ sumeke. Anapavṛjyāň adhvano mimāne viśvān ketāň adhi maho dadhāne.*

Two cows, the earth and the sun, beautiful and co-existent, tending the same calf, the day-night cycle, equally well, traversing their orbits without deviating, go round and round, sustaining and revealing the great banners of the identity of various objects in space.

धीरासः पदं कवया नयन्ति नाना हृदा रक्षमाणा अजुयम।
सिषासन्तः पयःपश्यन्त सिन्धुमाविरभ्या अभवत्सूया नॄन॥ ४॥

4. *Dhīrāsaḥ padaṁ kavayo nayanti nānā hṛdā rakṣamāṇā ajuryam. Siṣāsantaḥ paryapaśyanta sindhumāvirebhyo abhavat sūryo nṝn.*

Poets and scholars, wise and meditative, protecting and guiding people with their heart in many ways, lead them to positions of undecaying value. Keen to share the joy and generosity of life wide as the sea, they look round and the sun reveals itself to them.

दिदृक्ष्ण्यः परि काष्ठासु जन्य इळन्या मह्या अर्भाय जीवसे।
पुरुत्रा यदर्भवत्सूरहभ्या गर्भभ्या मघवा विश्वदर्शतः ॥ ५ ॥

5. *Didṛkṣeṇyaḥ pari kāṣṭhāsu jenya īḷenyo maho arbhāya jīvase. Purutrā yadabhavat sūrahai-bhyo garbhebhyo maghavā viśvadarśataḥ.*

Agni, power of light and knowledge in life, so brilliant as to be admirable by the brilliant victorious all round in all directions, worthy of praise and reverence, life-giving to the small as well as to the great, abundantly creative and promotive to all these people and projects in the making, is the lord of wealth and power and universally admired and honourable.

Mandala 1/Sukta 147

Agni Devata, Dirghatama Auchathya Rshi

कथा त अग्न शुचयन्त आयादर्दाशुवाजेभिराशुषाणाः ।
उभ यत्ताक तनय दधाना ऋतस्य सामन्रणयन्त देवाः ॥ १ ॥

1. *Kathā te agne śucayanta āyordadāśurvājebhirā-śuṣāṇāḥ. Ubhe yat toke tanaye dadhānā ṛtasya sāman raṇayanta devāḥ.*

Agni, lord of light and life, how do your flames of fire, and brilliant scholars, blazing and purifying, givers of life with food, energy and knowledge to both children and grand children, and bearing food both for body and mind, rejoice and participate in the songs of Veda and the yajna of Truth, Law and divine knowledge?

बाधा म अस्य वचसा यविष्ठ मंहिष्ठस्य प्रभृतस्य स्वधावः ।
पीपति त्वा अनु त्वा गृणाति वन्दारुस्त तन्वं वन्द अग्न ॥ २ ॥

2. *Bodhā me asya vacaso yaviṣṭha maṅhiṣṭhasya prabhṛtasya svadhāvaḥ. Pīyati tvo anu tvo gṛṇāti vandāruste tanvaṁ vande agne.*

Agni, lord of light, master of your own power of knowledge, youngest of the lights, listen to me, I pray, and know my word, highest and most powerful of mine ever borne: One drinks at the fount of your knowledge, and the other repeats your words according as you have directed. I am your admirer and worshipper. I bow to your body, mind and soul.

य पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन।
रर ता न्तसुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः॥ ३॥

3. *Ye pāyavo māmateyaṁ te agne paśyanto andhaṁ duritādarakṣan. Rarakṣa tāntsukṛto viśvavedā dipsanta id ripavo nāha debhuḥ.*

Agni, lord of light, power and knowledge, the flames of your fire, brilliant teachers and warriors, are the guardians of humanity, seers and visionaries of the present and future generations, who guard the blind and the ignorant against evil and crime. O lord and master of world knowledge, protect all those who do good work so that even the deadly enemies of society may not be able to terrorize anyone.

या नो अग्ने अररिवाँ अघायुररातीवा मर्चयति द्वयेन।
मन्त्रो गुरुः पुनरस्तु सो अस्मा अनु मृक्षीष्ट तन्वं दुरुक्तैः॥ ४॥

4. *Yo no agne ararivāṅ aghāyurarātīvā marcayati dvayena. Mantro guruḥ punarastu so asmā anu mṛkṣīṣṭa tanvaṁ duruktaiḥ.*

Agni, whoever be envious, sinful and non-giving and try to mislead us with evil words and double dealing in action, may the Agni mantra be our right guide and save us, and may the evil speaker and doer stew himself in his own juice and destroy himself with those very evil words.

उत वा यः सहस्य पविद्वान मता मर्तं मचर्यति द्वयन। अतः पाहि स्तवमान स्तुवन्तमग्न माकिना दुरिताय धायीः ॥ ५ ॥

5. *Uta vā yaḥ sahasya pravidvān marto martaṁ marcayati dvayena. Ataḥ pāhi stavamāna stuvantamagne mākirno duritāya dhāyīḥ.*

O Agni, eminent power of knowledge, child of courage and valour celebrated by many, whoever be the man of advanced knowledge who enthralls men by way of right teaching and preaching, protect and promote him who praises you and teaches us. Let us never be seized by any evil or sinful person.

Mandala 1/Sukta 148

Agni Devata, Dirghatama Auchathya Rshi

मथीद्यदीं विष्टा मातरिश्वा हातारं विश्वाप्सुं विश्वदव्यम। नि यं दधुर्मनुष्यासु विक्षु स्वर्ण चित्रं वपुष विभावम ॥ १ ॥

1. *Mathīd yadīṁ viṣṭo mātariśvā hotāraṁ viśvāpsuṁ viśvadevyam. Ni yaṁ dadhurman-uṣyāsu vikṣu svarṇa citraṁ vapuṣe vibhāvam.*

Let us study and develop this Agni, light and fire energy, which Matarishva, wind and electric energy, pervading the skies energises, and which the scholars adopt in human communities like the wonderful sun for enhancement of the beauty of form and health of

body — Agni which exists in all forms of the universe, which gives the universe its cosmic form and which receives, consumes and recreates everything that is offered to it since it is the catalytic agent of the cosmic yajna.

ददानमिन्न ददभन्त मन्माग्निवरूथं मम तस्य चाकन।
जुषन्त विश्वान्यस्य कर्मोपस्तुतिं भरमाणस्य कारोः॥ २॥

2. *Dadānaminna dadabhanta manmāgnir-varūthaṁ mama tasya cākan. Juṣanta viśvān-yasya karmo-pastutiṁ bharamāṇasya kāroḥ.*

Enemies cannot injure or violate Agni, fire power and the learned scientist, because it is the giver and it loves and desires the supreme good of me and everybody. All people love and esteem the celebration of the scientific and artistic versatility of this power and benefit from all the arts and crafts of the artist of this generous source of energy and beauty.

नित्यं चिन्नु यं सदन जगृभ पशस्तिभिदधिर यज्ञियासः।
प सू नयन्त गृभयन्त इष्टावश्वासो न रथ्या रारहाणाः॥ ३॥

3. *Nitye cinnu yaṁ sadane jagṛbhre praśastibhir-dadhire yajñiyāsaḥ. Pra sū nayanta gṛbhayanta iṣṭāvaśvāso na rathyo rārahāṇāḥ.*

Let the high-priests of yajna (in the field of science and meditation) take up Agni, fire energy, in the laboratory, workshop, the eternal space and the cave of the mind, develop it with laudable means for advancement, and harness it for desired purposes, going forward as by chariot drawn by trained horses.

पुरूणि॑ द॒स्मा नि रि॑णाति॒ जम्भ॒रादा॑चत॒ वन॒ आ वि॒भावा॑। आद॑स्य॒ वाता॒ अनु॑ वाति शो॒चिरस्तु॒न शर्या॑मस॒नामनु॒ द्यून॥ ४॥

4. *Purūṇi dasmo ni riṇāti jambhairād rocate vana ā vibhāvā. Ādasya vāto anu vāti śocirasturna śaryāmasanāmanu dyūn.*

Agni, mighty power of light and fire, catalyses, destroys and creates many and, blazing in the light rays, shines in majesty. And then shining and blazing like a shooting star of the eternal archer, it releases stormy currents of energy every day, every minute, every moment.

न यं रि॒पवो॒ न रि॑ष॒ण्यवो॒ गभ॒ सन्तं रष॒णा र॒षय॑न्ति। अ॒न्धा अ॑प॒श्या न द॑भ॒ न॒भि॒ख्या नित्या॑स ई॑ प॒तारा॑ अर॒ न॥ ५॥

5. *Na yaṁ ripavo na riṣaṇyavo garbhe santaṁ reṣaṇā reṣayanti. Andhā apaśyā na dabhann-abhikhyā nityāsa īṁ pretāro arakṣan.*

Existing as it is in the womb of Eternity, no enemies, no designers of evil, no destroyers, no attacks, can damage it. The blind and the ignorant hurt it not, they cannot suppress it. Those who know, those who love, value and cooperate, permanently protect and promote it.

Mandala 1/Sukta 149

Agni Devata, Dirghatama Auchathya Rshi

म॒हः स रा॒य एष॑त॒ पति॒दन्न॒स्य॒ वसु॑नः प॒द आ ।
उप॒ ध्रज॑न्त॒मद्र॑या॒ वि॒धन्न॑ित ॥ १॥

1. *Mahaḥ sa rāya eṣate patirdannina inasya vasunaḥ pada ā. Upa dhrajantamadrayo vidhannit.*

Agni! Mighty is he, lord and protector of wealth. Ruler of rulers, abundant and gracious giver of wealth, he comes to us to give us of his gifts. And when he comes near, mountains quake in fear and clouds shower in rain with reverence.

स या वृषा नरां न रादस्याः श्रवाभिरस्ति जीवपीतसगः।
प यः ससाणः शिश्रीत यानाा ॥ २ ॥

2. *Sa yo vṛṣā narāṁ na rodasyoḥ śravobhirasti jīvapītasargaḥ. Pra yaḥ sasrāṇaḥ śiśrīta yonau.*

Abundant and generous is he like the clouds of rain, who, in the midst of heaven and earth as amidst humanity, has drunk deep of the joy of creation, and, dynamically pervading the universe with his majesty, who abides at the centre of the form and identity of existence.

आ यः पुरं नामिणीमदीददत्यः कविनभन्याइ नावा ।
सूरा न रुरुक्वाञ्छतात्मा ॥ ३ ॥

3. *Ā yaḥ puraṁ nārmiṇīmadīdedatyaḥ kavirnabhanyo nārvā. Sūro na rurukvāñchatātmā.*

Agni, who has illuminated the celestial city of this imperishable soul, who is fast as the winds of space and faster than sunbeams, is the visionary creator of the worlds of eternity, blazing as the very soul of a thousand suns.

अभि द्विजन्मा त्री राचनानि विश्वा रजांसि शुशुचाना अस्थात। हाता यजिष्ठा अपां सधस्थे ॥ ४ ॥

4. *Abhi dvijanmā trī rocanāni viśvā rajāṁsi śuśucāno asthāt. Hotā yajiṣṭho apāṁ sadhasthe.*

Twice born and born of two, akasha and vayu, manifesting in universal nature and in every distinct form of nature, illuminating three lights, fire of the earth, lightning of the skies and lights of heaven, vitalising all the worlds of the universe, Agni abides all round everywhere. Worthiest universal yajaka, holding the worlds unto itself, it abides coexistent with the universal liquid energy of the cosmos.

अयं स हाता या द्विजन्मा विश्वा दधे वार्याणि श्रवस्या।
मता या अस्म सुतुका ददाश ॥ ५ ॥

5. *Ayaṁ sa hotā yo dvijanmā viśvā dadhe vāryāṇi śravasya. Marto yo asmai sutuko dadāśa.*

Such is this Agni, creative lord of cosmic yajna, wielder of the worlds, born of two and twice born, who holds the choicest foods, energies and honours of the universe. And the man who, self-sacrificing, twice born of natural mother and mother Sarasvati, blest with the richest gifts of food, energy and honour, with a noble family gives in homage and surrender to this Agni, he is the real man.

Mandala 1/Sukta 150

Agni Devata, Dirghatama Auchathya Rshi

पुरु त्वा दाश्वान्वाच रिरग्ध तव स्विदा।
तादस्यव शरण आ महस्य ॥ १ ॥

1. *Puru tvā dāśvān voce 'riragne tava svidā. Todasyeva śaraṇa ā mahasya.*

Faithful and dedicated, giving in homage, I sing profusely in honour and celebration of you, and come

in to you for shelter and protection, Agni, lord of light as the sun, great and glorious.

व्यनिनस्य धनिनः प्रहोष चिदररुषः।
कदा चन प्रजिगतो अदेवयोः॥ २॥

2. *Vyaninasya dhaninaḥ prahoṣe cidararuṣaḥ.*
Kadā cana prajigato adevayoḥ.

And I would not care to join the company of the admirer of the rich not dedicated to the divinities and to the lord of light, Agni, even though he be otherwise non-violent.

स चन्द्रो विप्र मर्त्यो महो वाधन्तमो दिवि।
प्रपित्त्वे अग्न वनुषः स्याम॥ ३॥

3. *Sa candro vipra martyo maho vrādhantamo divi.*
Prapet te agne vanuṣaḥ syāma.

O lord of light and generosity, Agni, surely that mortal is blest and brilliant like the moon in the heavens, great and greater, ever rising most high, who is worshipful and gives in charity with thanks and divine admiration. May we, we pray, be dedicated to you, singing songs of devotion in admiration of the Divine.

Mandala 1/Sukta 151

Mitra-Varuna Devata, Dirghatama Auchathya Rshi

मित्रं न यं शिम्या गासु गव्यवः स्वाध्यो विदथे अप्सु जीजनन। अरेजतां रोदसी पाजसा गिरा प्रति प्रियं यजतं जनुषामवः॥ १॥

1. *Mitraṁ na yaṁ śimyā goṣu gavyavaḥ svādhyo vidathe apsu jījanan. Arejetāṁ rodasī pājasā girā*
Prati priyaṁ yajataṁ januṣāmavaḥ.

Agni is dear as a friend and adorable (since it is the vigour and vitality of life in the human personality, in the animal world and in the earth and the environment). Let the people dedicated to the welfare and protection of humanity, who love the wealth of cows and milk products, who want to preserve the earth and the environment, and who value the vitality of their sense and mind, light and develop Agni, as a dear adorable friend, with noble acts in yajna and corporate action to inspire vitality in the cows, in the pranic energies, in the mind and senses, and in the earth and environment. And then the heaven and earth would vibrate with life and joy by virtue of their holy voice and the power of their songs of adoration. (Let the voice resound on earth and songs rise to heaven).

यद्ध॒ त्यद्वां पुरुमी॒ हस्य॑ सा॒मिन॒: प मि॒त्रासा॒ न द॑धि॒र स्वा॒भुव॑:। अध॒ कतुं॑ विदतं गा॒तुमच॑त॒ उ॒त श्रु॒तं वृष॑णा प॒स्त्या॑वत:॥ २॥

2. *Yaddha tyad vāṁ purumīḷhasya sominaḥ pra mitrāso na dadhire svābhuvaḥ. Adha kratuṁ vidataṁ gātumarcata Uta śrutaṁ vṛṣaṇā pastyā-vataḥ.*

O Mitra and Varuna, generous heaven and earth and the skies, listen to the voice of adoration which people of intelligence and innate virtue bear and offer as friends to you. Know the yajnic act of the blessed yajamana of prosperity holding rich libations of soma for the holy fire. Clear the path of progress for the worshipper and listen to the songs of the master of a happy home.

आ वां भूषन्नितया जन्म रादस्याः पवाच्यं वृषणा द ाँस मह। यदीमृताय भरथा यदवर्त प हात्रया शिम्या वीथा अध्वरम ॥ ३ ॥

3. *Ā vāṁ bhūṣan kṣitayo janma rodasyoḥ pravācyaṁ vṛṣaṇā dakṣase mahe. Yadīmṛtāya bharatho yadarvate pra hotrayā śimyā vītho adhvaram.*

Generous Mitra and Varuna, sun and cosmic waters, fire and sun, people living on earth admire your celebrated rise from heaven through the skies for the sake of spiritual greatness of honour and smartness of perfect performance, since on their invocation with holy action you reach their yajna of love and holiness of non-violence and bear all round fruits of yajna for the man of science and speed and for the man of truth and cosmic Law.

प सा क्षितिरसुर या महि प्रिय ऋतावानावृतमा घाषथा बृहत। युवं दिवा बृहता द ाँमाभुवं गां न धुर्युप युञ्जाथ अपः ॥ ४ ॥

4. *Pra sā kṣitirasura yā mahi priya Ṛtāvānāvṛtamā ghoṣatho bṛhat. Yuvaṁ divo bṛhato dakṣamā-bhuvaṁ gāṁ na dhuryupa yuñjāthe apaḥ.*

O Mitra and Varuna, lords of the universal truth of being and action, wielders of the pranic energies dear as life, to the great earth which is so dear to you and to the people, proclaim the great and universal truth of life: Bring from the vast heaven of light, both of you, the mighty strength of being and the conviction of will and action, yoke the two like the driving force of a chariot, (like the ruler and the people of the world state), and join the march of life.

म॒ही अत्र॑ मह्ि॒ना वार॑मृण्वथा र्ण॒व॒स्तुज॒ आ सद्म॑न्धे॒नव॑: ।
स्वर॑न्ति॒ ता उ॑प॒रता॑ति॒ सूय॒मा नि॒मुच॑ उ॒षस॑स्तक्व॒वीरि॑व ॥ ५ ॥

5. *Mahī atra mahinā vāramṛṇvatho'reṇavastuja ā sadman dhenavaḥ. Svaranti tā uparatāti sūryamā Nimruca uṣasastakvavīriva.*

Mitra and Varuna, you come like sun and shower to the great earth here and bring choice gifts. Pure cows unsullied by dust, fertile and generous they are, come home lowing for their calves like the dawns returning with homage to the sun in the vault of heaven, or like the birds on the flight back to the nest.

आ वा॑मृ॒ताय॑ क्र॒शिनी॑रनूषत॒ मित्र॒ यत्र॒ वरु॑ण गा॒तुमच॑थः ।
अव॒ त्मना॑ सृ॒जत॑ं पिन्व॒तं॑ धिया॑ यु॒वं विप॑स्य॒ मन्म॑नामि-
रज्यथः ॥ ६ ॥

6. *Ā vāmṛtāya keśinīranūṣata mitra yatra varuṇa gātumarcathaḥ. Ava tmanā ṣrjataṁ pinvataṁ dhiyo yuvaṁ viprasya manmanāmirajyathaḥ.*

Mitra and Varuna, powers of love and justice of society, where the lights of knowledge and the flames of yajnic fire in action serve and augment you for the advancement of truth and rule of law, there your powers of love and friendship and your power of justice serve, protect and enrich the earth and the character and conduct of her children. O light and shower of life, love and justice, with your heart and soul, create, protect and strengthen the native intelligence and refine and raise the knowledge and wisdom of the noble saints and scholars.

या वां यज्ञः शंशमाना हु दाशति कविहाता यजति मन्मसाधनः। उपाहु तं गच्छथा वीथा अध्वरमच्छा गिरः सुमतिं गन्तमस्मयू॥ ७॥

7. *Yo vāṁ yajñaiḥ śaśamāno ha dāśati kavirhotā yajati manmasādhanaḥ. Upāha taṁ gacchatho vītho adhvaramacchā giraḥ sumatiṁ gantamasmayū.*

Mitra and Varuna, teachers, masters and eminent scholars inspired with love friendship and justice, whoever does honour and reverence to you and gives in charity and homage to divinity by yajnas, good reading, prayer, and noble company, whoever attends on you with reverence for service, the worshipful man who has mastered his subject or the poet of vision and imagination or the generous yajaka, or the man of knowledge for whom science and honest industry alone is the key to success, you go to him, I pray, meet him at his yajna of love, reverence and non-violence, and bless him with holy words, noble wisdom and discrimination.

युवां यज्ञः पथमा गाभिरञ्जत ऋतावाना मनसा न पयुक्तिषु। भरन्ति वां मन्मना संयता गिरा दृप्यता मनसा रवदाशाथ॥ ८॥

8. *Yuvāṁ yajñaiḥ prathamā gobhirañjata ṛtāvānā manaso na prayuktiṣu. Bharanti vāṁ manmanā saṁyatā giro'dṛpyatā manasā revadāśāthe.*

Mitra and Varuna, first and foremost lords of truth and rectitude, whoever approach you with respect and honour you with yajnas and noble words as the first choice of their heart and soul, and offer you tributes of

love and reverence with controlled words of honesty and sincerity, you bless them with the wealth of knowledge and honour with a mind and spirit free from the pride of learning.

र॒वद्व॒यां दधाथ र॒वदा॑शाथ॒ नरा॑ मा॒याभि॒॑रित॑ऊ॒ति माहि॑नम ।
न वां॒ द्यावा॑ ह॑भि॒नात सिन्ध॑वा॒ न दे॑व॒त्वं प॒णया॒ नान॑-
शु॒म॒घम ॥ ९ ॥

9. *Revadvayo dadhāthe revadāśāthe narā māyā-bhirita ūti māhinam. Na vāṁ dyāvo'habhirnota sindhavo na devatvaṁ paṇayo nānaśur-magham.*

Mitra and Varuna, eternal lord of love and spirit of justice and rectitude, you bear and bring the wealth of health and age of the natural world. Immanent spirits of divinity in the world, leaders of humanity, with your innate powers of protection here on earth, you bring us immense wealth and honour of life. The lights of the day to-day or tomorrow reach not the immensity of that grandeur. The rolling seas swell not to the heights of that immensity. The human voices fail to touch the fringe of that power and that glory.

Mandala 1/Sukta 152

Mitra-Varuna Devata, Dirghatama Auchathya Rshi

यु॒वं वस्त्रा॑णि पीव॒सा व॑साथ यु॒वार॑च्छिद्रा॒ मन्त॑वा ह॒ सर्गाः॑ ।
अवा॑तिर॒तमनृ॑ता॒नि॒ विश्व॑ ऋ॒तने॑ मित्रावरुणा सचथ ॥ १ ॥

1. *Yuvaṁ vastrāṇi pīvasā vasāthe yuvoracchidrā mantavo ha sargāḥ. Avātiratamanṛtāni viśva ṛtena mitrāvaruṇā sacethe.*

Mitra and Varuna, like day and night, with your

expansion over the world you reveal and cover the forms of things in existence and your revelations of the things are faultless. You rule out and overcome illusions and unrealities since you associate with what is real and true.

एतच्चन त्वा वि चिकितदषां सत्या मन्त्रः कविशस्त ऋघावान। त्रिरश्रिं हन्ति चतुरश्रिरुगा देवनिदा ह पथमा अजूयन ॥ २ ॥

2. *Etaccana tvo vi ciketadeṣāṁ satyo mantraḥ kaviśasta ṛghāvān. Triraśriṁ hanti caturaśrirugro devanido ha prathamā ajūryan.*

This much, may be, one of these wise ones may know, one who knows the truth, thinks aright, and is recognised and praised by scholars of distinction as a man of vision and discrimination. The brilliant scholar of the four Vedas masters the three dimensions of knowledge: pure knowledge of Rks, applied knowledge of Yajus, and the meditative knowledge of sweet Samans, and, being the prime force and power of wisdom ever true, never out of date, defeats those who deny and dishonour the divinities of existence and eminence of knowledge.

अपादेति पथमा पद्वतीनां कस्तद्वां मित्रावरुणा चिकेत।
गभा भारं भरत्या चिदस्य ऋतं पिपत्यनृतं नि तारीत ॥ ३ ॥

3. *Apādeti prathamā padvatīnāṁ kastad vāṁ mitrāvaruṇā ciketa. Garbho bhāraṁ bharatyā cidasya ṛtaṁ pipartyanṛtaṁ ni tārīt.*

Just as the dawn arises and radiates over the earth before moving humanity rises and goes out on business, so does the Original Knowledge of Revelation

radiate whole before it is analysed into distinctive branches. Which of your scholars, O Mitra and Varuna, powers of vision and wisdom, knows that? Probably the man-treasure of knowledge bears the burden of it, maintains it and feeds it with detailed application and overcomes illusion and confusion.

प्रयन्तमित्परि जारं कनीनां पश्यामसि नापनिपद्यमानम।
अनवपृग्णा वितता वसानं प्रियं मित्रस्य वरुणस्य धाम॥ ४॥

4. *Prayantamit pari jāraṁ kanīnāṁ paśyāmasi nopanipadyamānam. Anavapṛgṇā vitatā vasānaṁ priyaṁ mitrasya varuṇasya dhāma.*

Just as we see the sun, lover of the maidenly dawns, gather up the lights and moving on, never resting, so do we see the scholar, treasure-home of knowledge, lover of rising generations, moving on in his pursuit of knowledge, never resting and rusting, but expanding far and wide the light of knowledge, wherein lies the favourite love of Lord Supreme, lord of light as well as of the bottomless deep of annihilation.

अनश्वा जाता अनभीशुरवा कनिक्रदत्पतयदूर्ध्वसानुः।
अचित्तं ब्रह्म जुजुषुर्युवानः प्र मित्र धाम वरुण गृणन्तः॥ ५॥

5. *Anaśvo jāto anabhīśurarvā kanikradat patayad-ūrdhvasānuḥ. Acittaṁ brahma jujuṣuryuvānaḥ pra mitre dhāma varuṇe gṛṇantaḥ.*

The sun is arisen, up on the heights of heaven, rushing on, roaring, no horse, no reins. Bright young generations pay homage, singing hymns of Infinity, admiring the treasure love of the Lord for the sake of Mitra and Varuna, love, light and justice of existence.

आ धेनवो मामतेयमवन्तीर्ब्रह्मप्रियं पीपयन्त्सस्मिन्नूधन् ।
पित्वो भिक्षेत वयुनानि विद्वानासाविवासन्नदितिमुरुष्येत ॥ ६ ॥

6. *Ā dhenavo māmateyamavantīrbrahmapriyaṁ pīpayantsasminnūdhan. Pitvo bhikṣeta vayunāni vidvānāsāvivāsannaditimuruṣyet.*

Just as cows feed their calves on milk from their udders, just as protective mothers breast-feed their darling child of love and promote him in his favourite studies of Divinity, so should the scholar of the ways and laws of the world ask for food and maintenance and, serving and shining, advance the study and knowledge of nature and eternity.

आ वां मित्रावरुणा हव्यजुष्टिं नमसा देवावसा ववृत्याम ।
अस्माकं ब्रह्म पृतनासु सह्या अस्माकं वृष्टिर्दिव्या सुपारा ॥ ७ ॥

7. *Ā vāṁ mitrāvaruṇā havyajuṣṭiṁ namasā devāvasā vavṛtyām. Asmākaṁ brahma pṛtanāsu sahyā asmākaṁ vṛṣṭirdivyā supārā.*

O Mitra and Varuna, brilliant and generous lords of love and justice, I pray, I may, with your protection, choose to worship you with the homage of love, dedication and sacrifice. Bless our songs of adoration among our people with wealth and honour of success and may our projects of action be holy and powerful, taking us across the high seas of life. Let our showers be showers of divinity and redemption.

Mandala 1/Sukta 153

Mitra-Varuna Devata, Dirghatama Auchathya Rshi

यजामहे वां महः सजाषा हव्यभिर्मित्रावरुणा नमोभिः ।
घृतघृतस्नू अध यद्वामस्म अध्वयवो न धीतिभिर्भरन्ति ॥ १ ॥

1. *Yajāmahe vāṁ mahaḥ sajoṣā havyebhirmitrāvaruṇā namobhiḥ. Ghṛtairghṛtasnū adha yad vāmasme adhvaryavo na dhītibhirbharanti.*

Mitra and Varuna, great, loving, rejoicing, friends of humanity, lords of love and justice, resplendent with flames of ghrta, we love, honour and worship you with salutations, service and oblations of high grades of ghrta, and the devotees, dedicated and worshipful, bring holy offerings with sincere prayers like high-priests of yajna for you and for us.

पस्तुतिर्वां धाम न प्रयुक्तिरयामि मित्रावरुणा सुवृक्तिः । अनक्ति यद्वां विदथेषु होता सुम्नं वां सूरिर्वृषणाविय न ॥ २ ॥

2. *Prastutirvām dhāma na prayuktirayāmi mitrāvaruṇā suvṛktiḥ. Anakti yad vāṁ vidatheṣu hotā sumnaṁ vāṁ sūrirvṛṣaṇāviyakṣan.*

Mitra, lord of love, and Varuna, lord of justice, I come to you as to my home and haven of peace, comfort and grace, having abandoned the storms of disturbance and temptation. My concentration is complete and my song of praise is divine. Lords of generosity, brave is the yajaka, come to join you in congregations of prayer and action, doing honour and homage to you, waiting for grace and comfort of well-being.

पीपाय धेनुरदितिरृताय जनाय मित्रावरुणा हविर्द । हिनोति यद्वां विदथे सपर्यन्त्स रातहव्या मानुषो न होता ॥ ३ ॥

3. *Pīpāya dhenuraditirṛtāya janāya mitrāvaruṇā havirde. Hinoti yad vāṁ vidathe saparyantsa rātahavyo mānuṣo na hotā.*

Mitra and Varuna, whoever the yajaka giving oblations in the yajna of love and charity to you like a noble human being, who invokes you and prays for help in his tasks of life, thanking you and serving you in gratitude, Mother Nature like a generous cow gives infinite blessings to that man of truth and sacrifice.

उत वां वि ु मद्यास्वन्धा गाव आपश्च पीपयन्त देवीः ।
उता नो अस्य पूर्व्यः पतिदन्वीतं पातं पयस उस्रियायाः ॥ ४ ॥

4. *Uta vāṁ vikṣu madyāsvandho gāva āpaśca pīpayanta devīḥ. Uto no asya pūrvyaḥ patirdan vītaṁ pātaṁ payasa usriyāyāḥ.*

Mitra and Varuna, friends, teachers and leaders of humanity, may the cows and the holy voices, consecrated holy waters and food and the juice of soma among the happy people surfeit you with delight. And may the ancient master of our yajna of education, governance and production giving us the fruits of holiness sustain the yajna, and may you too continue to enjoy the fruits of that yajna and drink the milk of the cow as well as the lights of dawn.

Mandala 1/Sukta 154

Vishnu Devata, Dirghatama Auchathya Rshi

विष्णोनु कं वीर्याणि प वोचं यः पार्थिवानि विममे रजांसि ।
या अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥ १ ॥

1. *Viṣṇornu kaṁ vīryāṇi pra vocaṁ yaḥ pārthivāni vimame rajāṁsi. Yo askabhāyaduttaraṁ sadhasthaṁ vicakramāṇastredhorugāyaḥ.*

Let me well recite the grand acts of Vishnu, lord

immanent, all pervasive, of the universe, who creates all worlds of the universe, who sustains the high regions of light in upper space and, having created, maintains it three ways, i.e., as a system, as part of the cosmic system, and in relation to the other systems, the lord who is sung and celebrated everywhere.

प तद्विष्णुः स्तवत वीर्येण मृगा न भीमः कुचरा गिरिष्ठाः ।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥ २ ॥

2. *Pra tad viṣṇuḥ stavate vīryeṇa mṛgo na bhīmaḥ kucaro giriṣṭhāḥ. Yasoyruṣu triṣu vikramaṇeṣvadhikṣiyanti bhuvanāni viśvā.*

That Vishnu who is sung and celebrated by virtue of his might, is the lord who pervades the universe everywhere just as the awful lion, lord of the mountain cave, majestically moves around over the tortuous paths of the forest. In the vast three-fold acts of his mighty creation, i.e., the acts of projection, sustenance and withdrawal, reside the entire worlds of existence.

प विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित्पदेभिः ॥ ३ ॥

3. *Pra viṣṇave śūṣametu manma girikṣita urugāyāya vṛṣṇe. Ya idaṁ dīrghaṁ prayataṁ sadhastha meko vimame tribhirit padebhiḥ.*

May this powerful song of celebration reach Vishnu, celebrated lord, great and generous, who holds in balance the heights of the universe of space and time and creates it just in three steps of sattva, rajas and tamas, i.e., mind, motion and matter, or the three regions of earth, sky and the heaven of light.

यस्य त्री पूर्णा मधुना पदान्य क्षीयमाणा स्वधया मदन्ति।
य उ त्रिधातु पृथिवीमुत द्यामको दाधार भुवनानि विश्वा॥ ४॥

4. *Yasya trī pūrṇā madhunā padānyakṣīyamāṇā svadhayā madanti. Ya u tridhātu pṛthivīmuta dyāmeko dādhāra bhuvanāni viśvā.*

The threefold worlds of his, earth, heaven and the middle regions, full and perfect in their own ways and character, honey sweet and undecaying, rejoice in the lord's presence with their inmates by their innate power of sustenance. He, the sole lord, by himself, holds the entire worlds of existence including heaven and earth created of the three modes of Prakrti, sattva, rajas and tamas.

तदस्य प्रियमभि पाथो अश्यां नरो यत्र देवयवो मदन्ति।
उरुक्रमस्य स हि बन्धुरित्था विष्णोः पद परम मध्व उत्सः॥ ५॥

5. *Tadasya priyamabhi pātho aśyāṁ naro yatra devayavo madanti. Urukramasya sa hi bandhuritthā viṣṇoḥ pade parame madhva utsaḥ.*

May I rise to and follow that cherished path of lord Vishnu and reach that state of being wherein the noble people dedicated to Divinity live and rejoice in bliss. This lord of divine power and action is friend of the industrious men of relentless action, and there in his supreme presence flows the stream of divine love and bliss.

ता वां वास्तून्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः।
अत्राह तदुरुगायस्य वृष्णः परमं पदमव भाति भूरि ॥ ६॥

6. *Tā vāṁ vāstūnyuśmasi gamadhyai yatra gāvo bhūriśṛṅgā ayāsaḥ. Atrāha tadurugāyasya vṛṣṇaḥ paramaṁ padamava bhāti bhūri.*

Men of dedication, yogis, teachers and preachers, scholars and scientists, wedded couples, for your rest and abiding residence where you should go and rest, we want those places where the sharp and penetrative rays of the divine sun should reach for enlightenment. Here only is the place, and we want your abode here, where the supreme abode of the generous and the omnipotent Vishnu shines with abundant light and bliss.

Mandala 1/Sukta 155

Vishnu Devata, Dirghatama Auchathya Rshi

प व॒ः पान्त॒मन्ध॑सा धियाय॒त म॒ह शूरा॑य॒ विष्णा॑व चाचत।
या सानु॑नि॒ पव॑ताना॒मदा॑भ्या म॒हस्त॒स्थतु॒रव॑तेव सा॒धुना॑॥ १॥

1. *Pra vaḥ pāntamandhaso dhiyāyate mahe śūrāya viṣṇave cārcata. Yā sānuni parvatān-āmadābhyā mahastasthaturarvateva sādhunā.*

Of your delicious food and soma drink, offer in homage to the great and mighty Vishnu, lord of intelligence, and to Indra, bold and mighty lord of energy and power. Both stand on top of mountains and clouds and on top of heaven, firm and inviolable high, as the mountaineer stands firm on top of a mountain peak by the best and strongest equipment.

(According to Swami Dayanand, the mantra may be applied to the teachers and scholars of a nation who reach on top of learning and knowledge by arduous

efforts of mountainous degree and do their work freely and courageously.)

त्वष॒मित्था स॒मर॑णं॒ शिमी॑वता॒रिन्दा॑विष्णू सु॒त॒पा वा॑मु॒रुष्यति। या मर्त्या॑य पतिधी॒यमा॑न॒मित्कृ॒शाना॒रस्तु॑रस॒ना॑मु॒रु॒ष्यथः॥ २॥

2. *Tveṣamitthā samaraṇaṁ śimīvatorindrāviṣṇū sutapā vāmuruṣyati. Yā martyāya pratidhīyamānam-it kṛśānor-astu-rasanām-uruṣyathaḥ.*

Indra, lord of power such as lightning, and Vishnu, lord of light such as the sun, extend and expand the range and potential of the mighty shooting archer's missile-fitted defence of humanity. And thus does the man of yajna, protecting, promoting and drinking the soma-joy of the nation, extend and expand the blaze of the battle of the mighty defender of the nation and thus does he glorify you both, Indra and Vishnu.

ता ई॑ वधन्ति मह्यस्य॒ पांस्यं॑ नि मा॒तरा॑ नयति॒ रत॑स भुज। दधा॑ति पु॒त्रा वर॑ं॒ परं॑ पि॒तुना॑मं तृ॒तीय॒मधि॑ राच॒न दि॒वः॥ ३॥

3. *Tā īṁ vardhanti mahyasya pauṁsyaṁ ni mātarā nayati retase bhuje. Dadhāti putro'varaṁ paraṁ piturnāma tṛtīyamadhi rocane divaḥ.*

Those oblations of yajna food and distilled soma augment the great creative power of this Vishnu, spirit of the universe, for procreative virility and divine enjoyment of the world of existence. He vests it in the mother powers of nature, i.e., heaven and earth. Then the off-spring bears the name of the father, the one that is the ultimate, as the child of Divinity, and the other that is the worldly name of his family. The third the

Lord bears over and above the light of heaven.

तत्तदिदस्य पांस्यं गृणीमसीनस्य त्रातुरवृकस्य मीळुषः।
यः पार्थिवानि त्रिभिरिद्विगामभिरुरु क्रमिष्टोरुगायाय जीवसे ॥ ४ ॥

4. *Tattadidasya pauṁsyaṁ gṛṇīmasīnasya trāturavṛkasya mīḷhuṣaḥ. Yaḥ pārthivāni tribhirid vigāmabhiruru kramiṣṭorugāyāya jīvase.*

That procreative virility of this lord Vishnu at every step of it, we celebrate in songs of joy, that creativity of the lord saviour and protector, generous and not rapacious who takes away nothing for himself, creator supreme and lord of cosmic fertility, who completes the creation of the natural universe in three steps of sattva, rajas and tamas — thought, energy and matter — for the delightful life of the soul, and then transcends the work of his own creation.

द्व इदस्य क्रमणे स्वर्दृशाभिख्याय मर्त्याभुरण्यति।
तृतीयमस्य नकिरा दधर्षति वयश्चन पतयन्तः पतत्रिणः ॥ ५ ॥

5. *Dve idasya kramaṇe svardṛśo'bhikhyāya martyo bhuraṇyati. Tṛtīyamasya nakirā dadharṣati vayaścana patayantaḥ patatriṇaḥ.*

To know the grandeur of the lord seer of light and bliss across two steps of his creation, earth and the heavens of light, the human soul stirs in mind and intelligence. The third step no one can, or ought to, violate, overcome or ignore, not even people of the highest imagination, like birds of the strongest wings, can do so.

चतुभिः साकं नवतिं च नामभिश्चक्रं न वृत्तं व्यतीँरवीविपत। बृहच्छरीरा विमिमान ऋक्वभिर्युवाकुमारः पत्यत्याहवम ॥ ६ ॥

6. *Caturbhiḥ sākaṁ navatiṁ ca nāmabhiścakraṁ na vṛttaṁ vayatīṅravīvipat. Bṛhacchrīro vimimāna ṛkvabhiryuvākumāraḥ pratyetyāha-vam.*

Inspiring, moving, measuring four and ninety names of the passage of chronological time, circulating in the cosmic circle of eternal time, rotating, revolving, eternally recurring, the mighty cosmic bodied Vishnu, ever young, never a teenager, moves the universe, himself unmoved and unmoving, and transcendent, and he listens and attends to our invocations of yajna with the Rkvi hymns of praise and celebration.

Mandala 1/Sukta 156

Vishnu Devata, Dirghatama Auchathya Rshi

भवा मित्रा न शव्या घृतासुतिर्विभूतद्युम्न एवया उ सपथाः। अधा त विष्णा विदुषा चिदध्यः स्तामा यज्ञश्च राध्या हविष्मता ॥ १ ॥

1. *Bhavā mitro na śevyo ghṛtāsutirvibhūtadyumna evayā u saprathāḥ. Adhā te viṣṇo viduṣā cidardhyaḥ stomo yajñaśca rādhyo haviṣmatā.*

O Vishnu, lord of universal knowledge, be like a friend, giver of peace and comfort, generator of the waters of life, lord of the wealth and honour of the world, instant mover and controller of protections, vast and expanding in influence and inspiration, and being so, worshipped by the wise and eminent scholars, served by the generous devotees of yajna, let the song of

celebration and the fragrance of yajna in your honour rise to the skies. (The mantra is applicable to the teacher also).

यः पूव्याय॑ व॒धस॒ नवी॑यस सुमज्जा॑नय॒ विष्णा॑व॒ ददा॑शति।
या जा॒तम॑स्य मह॒ता महि॒ बव॒त्सदु॒ श्रवा॑भि॒युज्यं चिद॒भ्यसत॥ २॥

2. *Yaḥ pūrvyāya vedhase navīyase sumajjānaye viṣṇave dadāśati. Yo jātamasya mahato mahi bravat sedu śravobhiryujyaṁ cidabhyasat.*

One who lovingly and generously does homage to Vishnu, ancient and yet most modern lord of knowledge, one who creates and imparts new knowledge for the devotees of knowledge, one who speaks and communicates this great new message of the great lord of universal knowledge, and one who practices this applicable and useful knowledge with thanks and grateful offerings in yajna for charity and social service, he is the real man.

तमु॑ स्तातारः पू॒र्व्यं यथा॑ वि॒द ऋ॒तस्य॒ गर्भ॑ं॑ ज॒नुषा॑ पिपतन।
आस्य॑ जा॒नन्ता॒ नाम॑ चिद्विवक्तन म॒हस्त॑ विष्णा॒ सुम॒तिं भ॑जामह॥ ३॥

3. *Tamu stotāraḥ pūrvyaṁ yathā vida ṛtasya garbhaṁ januṣā pipartana. Āsya jānanto nāma cid vivaktana mahaste viṣṇo sumatiṁ bhajāmahe.*

Admirers and worshippers of the ancient and eternal lord of knowledge, Vishnu, as much as you know the lord and his knowledge, please augment and advance that body of knowledge with your own growth and contribution, a process as hard as rebirth though it is.

And knowing the lord and his knowledge, speak of the knowledge to the seekers in full confidence. O Vishnu, lord eternal and master of universal knowledge, all hail to you! We offer homage and worship to you in honour of your knowledge and wisdom.

तमस्य॒ राजा॒ वरु॑णस्तम॒श्विना॒ क्रतुं॑ सचन्त॒ मारु॑तस्य॒ व॒धसः॑। दा॒धार॒ द॑मु॒त्त॒मम॑हर्विदं व्र॒जं च॒ विष्णुः॑ सखि॒वाँ अपा॑णुत ॥ ४ ॥

4. *Tamasya rājā varuṇastamaśvinā kratuṁ sacanta mārutasya vedhasaḥ. Dādhāra dakṣamuttama-maharvidaṁ vrajaṁ ca viṣṇuḥ sakhivāṅ aporṇute.*

Brilliant Varuna, lord of light and favourite choice of all, and the Ashvins, harbingers of the dawn of new knowledge, in unison, join that noble and yajnic act of the knowledge and revelation of Vishnu, lord of universal knowledge and instant controller of the Maruts, tempestuous heroes of action, for furtherance and application. Vishnu, commanding the force of his friends, wields the highest knowledge and expertise of action and opens the paths of action brilliant as day for humanity to follow and advance.

आ या वि॒वाय॑ स॒चथा॑य॒ दव्य॒ इन्दा॑य॒ विष्णुः॑ सु॒कृत॑ सु॒कृत्त॑रः। व॒धा अ॑जिन्वत्रिषध॒स्थ आय॑मृ॒तस्य॑ भा॒ग यज॑मान॒माभ॑जत ॥ ५ ॥

5. *Ā yo vivāya sacathāya daivya indrāya viṣṇuḥ sukṛte sukṛttaraḥ. Vedhā ajinvat triṣadhastha āryamṛtasya bhāge yajamānamābhajat.*

Vishnu, generous and divine lord of knowledge, friend of all, brilliant hero of action, better and ever

more blissful doer, established in the threefold virtue of knowledge, action and worship, goes forward to join Indra, lord ruler of the world, who does good to all, and, in the direction of truth and rectitude, protects and promotes men of virtue, culture and creativity, and with all help blesses the yajamana in the performance of his acts of love and non-violence for peace and progress.

Mandala 1/Sukta 157

Ashvins Devata, Dirghatama Auchathya Rshi

अबा॑ध्य॒ग्निर्ज्म उदे॑ति॒ सूया॒ व्यु॑ षाश्च॒न्दा म॒ह्या॑वा अ॒चिषा॑।
आयु॑ गा॒ताम॒श्विना॒ यात॑व॒ रथं॑ पासा॑वीद्व॒वः स॑वि॒ता
जग॒त्पृथ॑क ॥ १ ॥

1. *Abodhyagnirjma udeti sūryo vyuṣāśścandrā mahyāvo arciṣā. Āyukṣātāmaśvinā yātave rathaṁ prāsāvīd devaḥ savitā jagat pṛthak.*

The fire of Agni awakes and stirs the world with life afresh. The sun is on the rise over the earth. The great and golden dawn wrapt in beauty waxes on the horizon with the splendour of her glory. The Ashvins, harbingers of new light and knowledge, harness their chariot for the daily round. And the generous lord of light and life, Savita, in his own gracious way, showers and sanctifies the moving world with sunlight and new inspiration for action.

यद्यु॒ञ्जाथ॒ वृष॑णमश्विना॒ रथं॑ घृ॒तन॑ ना॒ मधु॑ना ॒त्रमु॑ तम।
अ॒स्माक॑ं ब्रह्म॒ पृत॑नासु जिन्वतं व॒यं धना॒ शूर॑साता
भजमहि॥ २ ॥

2. *Yad yuñjāthe vṛṣaṇamaśvinā rathaṁ ghṛtena no madhunā kṣatramukṣatam. Asmākaṁ brahma pṛtanāsu jinvataṁ vayaṁ dhanā śūrasātā bhajemahi.*

Ashvins, harbingers of new light and life, chariot leaders of the world, you harness and ride your chariot of might and victory and sprinkle and inspire the Kshatra order of our defence and governance with exciting spirit of life and honey sweets of power and prosperity. In our struggle for the joy of life, inspire and strengthen our Brahma system of research and education with new knowledge and self-confidence. We pray, may we achieve the prize of success and victory in our battles of the brave.

अवाङ् त्रिचक्रा मधुवाहना रथा जीराश्वा अश्विनायातु सुष्टुतः। त्रिबन्धुरा मघवा विश्वसाभगः शं न आ व दद् द्विपद चतुष्पद ॥ ३ ॥

3. *Arvāṅ tricakro madhuvāhano ratho jīrāśvo aśvinoryātu suṣṭutaḥ. Tribandhuro maghavā viśvasaubhagaḥ śaṁ na ā vakṣad dvipade catuṣpade.*

Here, may the three engined, three staged, honey carrier, superfast chariot of the Ashvins come, the chariot all-acclaimed, mighty, laden with wealth and splendours of the world, and may that chariot, we pray, bring us peace, prosperity and well-being for our humans and for our animal world.

आ न ऊर्जं वहतमश्विना युवं मधुमत्या नः कशया मिमि ातम। पायुस्तारिष्टं नी रपांसि मृ ातं सधतं द्वषा भवतं सचाभुवा ॥ ४ ॥

4. *Ā na ūrjaṁ vahatamaśvinā yuvaṁ madhumatyā naḥ kaśayā mimikṣatam. Prāyustāriṣṭaṁ nī rapāṁsi mṛkṣataṁ sedhataṁ devṣo bhavataṁ sacābhuvā.*

Ashvins, leaders of light, come, bring us food and energy, accelerate the nation's march with the spur of ambition and action. Take the health and age of the people over and across the heights. Rub off and wash away the sins. Ward off hate and enmity. Be our friends and helpers in every field.

युवं ह गर्भं जगतीषु धत्था युवं विश्वषु भुवनष्वन्तः ।
युवमग्निं च वृषणावपश्च वनस्पतीँरश्विनावरयथाम ॥ ५ ॥

5. *Yuvaṁ ha garbhaṁ jagatīṣu dhattho yuvaṁ viśveṣu bhuvaneśvantaḥ. Yuvamagniṁ ca vṛṣaṇāvapaśca vanaspatīṁraśvināvairayethāṁ.*

Ashvins, leaders of humanity, harbingers of light and life, generous and brave, life of nature astir, you vest the moving spheres with living potentials for growth, you enrich all the living worlds of the universe with light and life. Come both of you, help and support, excite the fire, agitate the waters and inspire the herbs and trees of the nation with life anew, elevate, gear up and bring showers of fire and waters of action and ambition.

युवं ह स्था भिषजा भषजभिरथा ह स्था रथ्या राथ्यभिः ।
अथा ह त्रमधि धत्थ उगा या वां हविष्मान्मनसा ददाश ॥ ६ ॥

6. *Yuvaṁ ha stho bhiṣajā bheṣajebhiratho ha stho rathyā rāthyebhiḥ.Atho ha kṣatramadhi dhattha ugrā yo vāṁ haviṣmān manasā dadāśa.*

Ashvins, harbingers of light and life, teachers, scholars and healers of the nation of humanity, be the physicians for us all with curatives, tonics and sanatives, be leaders and drivers with superfast chariots and energies. Lords of blazing power, keep the social order of defence bright and high for the ruler who, with all his wealth and powers of yajnic action, offers you homage sincerely with his heart and soul.

Mandala 1/Sukta 158

Ashvins Devata, Dirghatama Auchathya Rshi

वसू॑ रु॒दा पु॑रु॒मन्तू॑ वृधन्ता॑ दश॒स्यतं॑ ना वृषणाव॒भिष्टा॑।
दस्रा॑ ह॒ यद॑क्ण॑ आच॒थ्या वां॑ प॒ यत्स॒स्राथ॒ अक॑वा-
भिरू॒ती ॥ १ ॥

1. *Vasū rudrā purumantū vṛdhantā daśasyataṁ no vṛṣaṇāvabhiṣṭau. Dasrā ha yad rekṇa aucathyo vāṁ pra yat sasrāthe akavābhirūtī.*

Ashvins, generous lords of light and power, loved and wanted, shelter and support of all, scourge of evil and enmity, universally respected, ever on the rise, give us, we pray, what we love and desire for our success, since the admirable wealth that is yours you bring us for sure with abundant protection, promotion and welfare for all, brave saviours as you are from want and suffering.

का वां दाशत्सुम॒तय॑ चिद॒स्य वसू॒ यद्ध॒थ नम॑सा प॒द गाः।
जि॒गृ॒तम॒स्म र॒वती॒ः पुर॑न्धीः काम॒पर्ण॑व॒ मन॑सा च॒र॑न्ता ॥ २ ॥

2. *Ko vāṁ dāśat sumataye cidasyai vasū yad dhethe namasā pade goḥ. Jigṛtamasme revatīḥ purandhīḥ kāmapreṇeva manasā carantā.*

Ashvins, lords of light and leadership, shelter, support and protection for all, ever on the move with a mind keen to fulfil the desire and ambition of all, who hold and rule the human habitations in villages, towns and rich cities with food and power on the face of the earth and relentlessly keep awake, vigilant for us all and for our protection. Who can give, and what, in appreciation and return for this love and generosity of your mind and consideration for us — what except thanks and gratitude in homage?

युक्ता ह॒ यद्वां॒ ताग्यायं॑ पुरुवि मध्य॒ अर्णसा॒ धायि॑ प॒जः ।
उप॑ वा॒मवः॑ शर॒णं ग॑मेयं॒ शूरा॒ नाज्म॑ प॒तय॑द्भिरेवैः ॥ ३ ॥

3. *Yukto ha yad vāṁ taugryāya perurvi madhye arṇaso dhāyi pajraḥ. Upa vāmavaḥ śaraṇaṁ gameyaṁ śūro nājma patayadbhirevaiḥ.*

Ashvins, harbingers of light, power and protection, that stout, protective and irresistible chariot of yours propelled by flying oars stationed in the midst of the sea in full harness is ready for the valiant warrior to take us across the waters. May I, a powerful navigator in the battle of the sea, come and join the force under your protective cover?

उप॑स्तुतिराचॅथ्यमुरुष्य॒न्मा मामि॒म प॑त॒त्रिणी॒ वि दु॑ग्धाम ।
मा मामधा॒ दश॑तयश्चि॒ता धा॒क प यद्वां॒ ब॒द्धस्त्मनि॒ खाद॑ति॒ क्षाम ॥ ४ ॥

4. *Upastutiraucathyamuruṣyenmā māmime patatriṇī vi dugdhām. Mā māmedho daśatayaścito dhāk pra yad vāṁ baddhastmani khādati kṣām.*

Ashvins, lords of light, power and holiness, may

my celebrative invocation and prayer protect my self-confidence. May the day and night cycle never drain me out. May your tenfold fire, concentrated and blazing, never burn me off, which otherwise bound up in the soul as the fire of grief and despair eats up the very flesh of the body.

न मा॑ गर॒न्नद्या॑ मा॒तृत॑मा दा॒सा यदी॑ं सुस॑मुब्धम॒वाधु॑ः । शिरा॒ यद॑स्य त्र॒तना॒ वि॒त ा॑त्स्व॒यं दा॒स उरा॒ अंसा॒वपि॑ ग्ध ॥ ५ ॥

5. *Na mā garan nadyo mātṛtamā dāsā yadīṁ susamubdhamavādhuḥ. Śiro yadasya traitano vitakṣat svayaṁ dāsa uro aṁsāvapi gdha.*

Let the streams be most motherly and kind saviours to me, simple, natural and unhurtful person as I am. Let not the streams swallow me even if savages were to throw me down into the water. If a thrice torturous person were to try to cut the head of such a person, then may the evil intentioned person cut his own torso and his own shoulders.

दी॒घत॑मा मामत॒या जु॑जु॒वान द॑श॒म यु॒ग ।
अ॒पामर्थं॑ य॒तीनां ब्र॒ह्मा भ॑वति॒ सार॑थिः ॥ ६ ॥

6. *Dīrghatamā māmateyo jujurvān daśame yuge. Apāmarthaṁ yatīnāṁ brahmā bhavati sārathiḥ.*

The person lost in darkness of the deep, having fallen a victim to blind attachment, grows old and decrepit in ten years. The one dedicated to sages in pursuit of divine knowledge, yajnic action and meditative prayer becomes a Brahma, scholar of the Veda, and a master of the chariot of life.

Mandala 1/Sukta 159

Dyava-Prthivi Devata, Dirghatama Auchathya Rshi

प द्यावा यज्ञः पृथिवी ऋताावृधा मही स्तुष विदथेषु पचतसा ।
दवभिय दवपुत्र सुदंससत्था धिया वार्याणि प्रभूषतः ॥ १ ॥

1. *Pra dyāvā yajñaiḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidatheṣu pracetasā. Devebhirye devaputre sudaṁsasetthā dhiyā vāryāṇi prabhūṣataḥ.*

I study, serve and admire the earthly sphere and the solar system, both great, born of the particles of matter and energy in the course of natural evolution, both suggestive of new and newer knowledge through our yajnas of scientific programmes. Both of them, creations of the Divine, highly generous and productive, in cooperation with other natural elements, powers and spheres, working by the immanent will and intelligence of nature, produce and adorn manifold things of beauty and value.

उत मन्य पितुर दुहा मना मातुमहि स्वतवस्तद्धवीमभिः ।
सुरतसा पितरा भूम चकतुरुरु प्रजाया अमृतं वरीमभिः ॥ २ ॥

2. *Uta manye pituradruho mano māturmahi svata-vastaddhavīmabhiḥ. Suretasā pitarā bhūma cakratururu prajāyā amṛtaṁ varīm-abhiḥ.*

And with holy invocations in yajna, I study, investigate and meditate on the great and innate power and intelligence of my father and mother the sun and the earth, both free from hate and full of love for all. Both father and mother of the world, overflowing with life and virility, create and augment the great and universal nectar wealth of humanity with their expansive

and abundant generosity.

त सूनवः स्वपसः सुदंससा मही जज्ञुमातरा पूर्वचित्तय । स्थातुश्च सत्यं जगतश्च धर्मणि पुत्रस्य पाथः पदमद्वयाविनः ॥ ३ ॥

3. *Te sūnavaḥ svapasaḥ sudaṁsaso mahī jajñur-mātarā pūrvacittaye. Sthātuśca satyaṁ jatagaśca dharmaṇi putrasya pāthaḥ padam-advayāvinaḥ.*

They are the children, sons and daughters in reality, heroic, noble and graceful of action, who for the first, essential and absolute knowledge of prime importance, collect the knowledge of the great parents of the world of existence: Ishwar and Prakrti, sun and earth, and father and mother of this human birth of ours. O Parents, protect and bless the true and firm establishment of the child, free from duplicity and double dealing, in the Dharma of the static and dynamic world.

त मायिना ममिर सुपचेतसा जामी सयानी मिथुना समोकसा। नव्यंनव्यं तन्तुमा तन्वत दिवि समुद अन्तः कवयः सुदीतयः ॥ ४ ॥

4. *Te māyino mamire supracetaso jāmī sayonī mithunā samokasā. Navyaṁ-navyaṁ tantumā tanvate divi samudre antaḥ kavayaḥ sudītayaḥ.*

Those are poets and scientists of brilliance and vision possessed of wondrous power and intelligence, of equal knowledge and interest, loving together and working together as a family team like brother and sister, who study and measure the depths and interior of the oceans of earth and the heavens of light, create the warp

and woof of ever expanding new knowledge and find new paths over the seas and in the skies and space.

तदाधा॑ अ॒द्य स॑वि॒तुव॑रे॒ण्यं व॒यं दे॒वस्य॑ पस॒व म॑नामह।
अ॒स्मभ्यं द्यावापृथिवी सुच॒तुना॑ र॒यिं ध॑त्तं॒ वसु॑मन्तं श॒त-
ग्विन॑म ॥ ५ ॥

5. *Tad rādho adya saviturvareṇyaṁ vayaṁ devasya prasave manāmahe. Asmabhyaṁ dyāvāpṛthivī sucetunā rayiṁ dhattaṁ vasuma-ntaṁ śatag-vinam.*

That gift of knowledge worthy of love and choice in the creation of self-refulgent Lord Savita's cosmic yajna, we value and admire. May the heaven and earth, universal father and mother, blest with immanent will of Nature, bear, bring and reveal that body of knowledge which is rich in wealth and power and provides a hundred forms of prosperity with cows, fertile lands and the word of knowledge and divinity.

Mandala 1/Sukta 160

Dyava-Prthivi Devata, Dirghatama Auchathya Rshi

त हि द्यावा॑पृथि॒वी वि॒श्वश॑म्भुव ऋ॒तावं॑री॒ रज॑सा
धार॒यत्क॑वी। सु॒जन्म॑नी॒ धि॒षणे॑ अ॒न्तरी॑यत दे॒वी दे॒वी धर्म॑णा
सूर्य॒: शुचि॑: ॥ १ ॥

1. *Te hi dyāvāpṛthivī viśvaśaṁbhuva ṛtāvarī rajaso dhārayatkavī. Sujanmanī dhiṣaṇe antarīyate devo devī dharmaṇā sūryaḥ śuciḥ.*

The two, heaven and earth, givers of universal peace and comfort, abiding by the laws of universal Truth, holding their spheres, vested with immanent will

and intelligence, nobly born of mother nature, stout and forbearing, are brilliant and of divine quality. The sun, pure and effulgent, goes on by the laws of its own existence between heaven and earth.

उरुव्यचसा महिनी असश्चता पिता माता च भुवनानि रक्षतः। सुधृष्टमे वपुष्ये न रोदसी पिता यत्सीमभि रूपैरवासयत॥ २॥

2. *Uruvyacasā mahinī asaścatā pitā mātā ca bhuvanāni rakṣataḥ. Sudhṛṣṭame vapuṣye na rodasī pitā yat sīmabhi rūpairavāsayat.*

The two, of mighty expanse, great and grand, each separate with its own distinct identity, the sun as father and the earth as mother, protect and sustain the worlds and people around. Very strong and forbearing, the heaven and earth are like two wondrous icons of Beauty itself, which the father sun has fully vested with form and colour.

स वह्निः पुत्रः पित्राः पवित्रवान पुनाति धीरो भुवनानि मायया। धेनुं च पृश्निं वृषभं सुरेतसं विश्वाहा शुक्रं पयो अस्य दुक्षत॥ ३॥

3. *Sa vahniḥ putraḥ pitroḥ pavitravān punāti dhīro bhuvanāni māyayā. Dhenuṁ ca pṛśniṁ vṛṣabhaṁ suretasaṁ viśvāhā śukraṁ payo asya dukṣata.*

That universal vital fire, carrier of light and life and yajna, child of its causal parents, Lord Supreme and Nature and then akasha and vayu, i.e., space and energy, universal agent of holy action, constant and resolute, purifies and sanctifies with its wonderful powers, it energises, fertilises and purifies the cow, the

earth and the holy Word, enlightens the sun and skies, gives vitality to the virile bull and pranic energy and sustaining power to the life-giving sun, and it emanates purity and vitality to the seed of life in existence day and night. Men and women all, serve it and draw the milk of life energy from the holy, universal and constant energy of fire through the creative act of yajna.

अयं दवानामपसामपस्तमा या जजान रादसी विश्वशंभुवा। वि या मम रजसी सुक्रतूयया जरभिः स्कम्भनभिः समानृच ॥ ४ ॥

4. *Ayaṁ devānāmapasāmapastamo yo jajāna rodasī viśvaśaṁbhuvā. Vi yo mame rajasī sukratūyayā' jarebhiḥ skambhanebhiḥ samānṛce.*

Of all the lights of divinity and of all the acts of divinities, the Lord Supreme is the prime efficient cause of the acts of creation. Lord of bliss for the whole universe in existence, He creates the heaven and earth. With His divine omnipotence, He pervades and transcends the spaces and, with His imperishable powers of sustenance, stabilises the suns and the stars and the worlds that move. Homage in prayer and celebration to the Lord!

त नो गृणान महिनी महि श्रवः त्रं द्यावापृथिवी धासथा बृहत। यनाभि कृष्टीस्ततनाम विश्वहा पनाय्यमाजा अस्म समिन्वतम ॥ ५ ॥

5. *Te no gṛṇāne mahinī mahi śravaḥ kṣatraṁ dyāvāpṛthivī dhāsatho bṛhat. Yenābhi kṛṣṭīstatanāma viśvahā panāyyamojo asme saminvatam.*

May they, the great heaven and earth, thus sung

and celebrated, bear and bring us abundant food and energy and create a grand social order for us, and may they infuse in us every day an admirable sense of honour and valour so that we may build a great nation of humanity across the globe.

Mandala 1/Sukta 161

Rbhus Devata, Dirghatama Auchathya Rshi

किमु श्रेष्ठः किं यविष्ठ न आजगन्किमीयत दूत्यं१ कद्यदूचिम। न निन्दिम चमसं या महाकुला ग्नं भातदुण इद्भूतिमूदिम ॥ १ ॥

1. *Kimu śreṣṭhaḥ kiṁ yaviṣṭho na ājagan kimīyate dūtyaṁ kad yadūcima. Na nindima camasaṁ yo mahākulo'gne bhrātardruṇa id bhūtim-ūdima.*

What best, what youngest or latest comes to us, or what message comes to us and from where, when do we speak of such things? Agni, brother dear, the high born who takes to the ladle of yajna or to the cloud, we never malign. Who ever is fast and dynamic, we praise. We speak of good fortune and of well-being only.

एकं चमसं चतुरः कृणातन तद्वो देवा अब्रुवन्तद्व आगमम। सौधन्वना यद्यवा करिष्यथ साकं देवयज्ञियासो भविष्यथ ॥ २ ॥

2. *Ekaṁ camasaṁ caturaḥ kṛṇotana tad vo devā abruvan tad va āgamam. Saudhanvanā yadyevā kariṣyatha sākaṁ devairyajñiyāso bhaviṣyatha.*

Create four ladles worth of yajnic materials out of one put in. Let the nobles speak to you of this. Create four clouds out of one, the scholars would speak to you.

And to that end I too would come to you. Men of the mighty bow, if you would but do this, then with the light of divinities and with the nobilities, you would be the real men of yajna.

अग्निं दूतं पति यदब्रवीतनाश्वः कत्वा रथं उतह कत्वः।
धनुः कत्वा युवशा कत्वा द्वा तानि भातरनु वः कृत्व्यमसि ॥ ३ ॥

3. *Agniṁ dūtaṁ prati yadabravītanāśvaḥ kartvo ratha uteha kartvaḥ. Dhenuḥ kartvā yuvaśā kartvā dvā tāni bhrātaranu vaḥ kṛtvyemasi.*

Agni, scholar, scientist, technologist, if you were to say about agni, the harbinger of fire and electric power: the horse power has to be developed, the chariot has to be designed and developed here and now, and the language has to be found and developed, and youth has to be developed and rejuvenated, and the horse and the cow have to be groomed and developed, then dear brother, we would follow you in action for both fire and electric power.

चकृवांसं ऋभवस्तदपृच्छत क्वदभूद्यः स्य दूता न आजगन।
यदावाख्यच्चमसाञ्चतुरः कृतानादित्त्वष्टा ग्नास्वन्तन्यानज ॥ ४ ॥

4. *Cakṛvāṁsa ṛbhavastadapṛcchata kvedabhūd yaḥ sya dūto na ājagan. Yadāvākhyaccamasāñcaturaḥ kṛtānādit tvaśṭā gnāsvantar-nyānaje.*

O Rbhus, eminent scientists, technologists and engineers of the top-most intellectual order of vision and dynamic action, if that messenger of knowledge, light and fire energy were to come to us, ask him where

the origin of that power is, and who the messenger is, since when Tvashta, analyst and maker of fine things, analysed one form of composite matter or compound such as the cloud or a ladleful of sacrificial input of the furnace-vedi into its four chemical components like earth, water, heat and vayu, wind energy of electric potential, then only was agni energy able to move things over and into the moving spheres such as earth.

हनामनाँ इति त्वष्टा यदब्रवीच्चमसं य देवपानमनिन्दिषुः। अन्या नामानि कृण्वत सुत सचाँ अन्यरनान कन्याइ नामभिः स्परत ॥ ५ ॥

5. *Hanāmaināň iti tvaṣṭā yadabravīccamasaṁ ye devapānam-anindiṣuḥ. Anyā nāmāni kṛṇvate sute sacāň anyairenān kanyā nāmabhiḥ sparat.*

If Tvashta, master analyst and expert maker, were to say: "Let us reject these,' about those who mock at the ladleful of yajnic input or the cloud, analysed, synthesised and restructured, then let us reject the undue criticism. And when the soma has been distilled, that is, when the result has been obtained from the scientific yajna, let us describe the achievement by other names, and let the delighted beneficiary too call the new product by other favourite names, the soma is worthy of the gods to drink.

इन्द्रा हरी युयुज अश्विना रथं बृहस्पतिर्विश्वरूपामुपाजत। ऋभुविभ्वा वाजा दवाँ अगच्छत स्वपसा यज्ञियं भागमतन ॥ ६ ॥

6. *Indro harī yuyuje aśvinā rathaṁ bṛhaspatirviśvarūpāmupājata. Ṛbhurvibhvā vājo devāň agacchata svapaso yajñiyaṁ bhāgamaitana.*

Let Indra, master of energy, power and sunlight, use the knowledge of fire, electricity, radiation and gravitation. Let the Ashvins, masters of the chariot, prepare the car. Let Brhaspati, expert of the earth's variety of objects and scientific language, create the formulae of analysis and structure. Let Rbhu, expert of the science of universal energy, with Vibhu, brilliant man of light and fire, and Vaja, expert of speed and control, all noble powers of great action, reach the divine sources of nature's wealth and energy and enjoy their share of the gifts of corporate programmes of yajnic creation.

निश्चमर्णा गामरिणीत धीतिभिया जरन्ता युवशा ताकृणातन। साधन्वना अश्वादश्वमत त युक्त्वा रथमुप दवाँ अयातन ॥ ७ ॥

7. *Niścarmaṇo gāmariṇīta dhītibhiryā jarantā yuvaśā tākṛṇotana. Saudhanvanā aśvādaśvamatakṣata yuktvā rathamupa devāň ayātana.*

With dexterous use of your ideas, repair and enrich the surface of the earth like nourishing the holy cow emaciated to the skin, and rejuvenate those who are breaking down under the weight of aging and consumptive diseases. O warriors of the bow, create new vehicles of wondrous velocity from materials of magnetic energy and radiation. And then yoke your motive power to the chariot and reach the wealth of nature's divinity.

इदमुदकं पिबतत्यबवीतनदं वा घा पिबता मुञ्जनजनम। साधन्वना यदि त राव हयथ तृतीय घा सवन मादयाध्व ॥ ८ ॥

8. *Idamudakaṁ pibatetyabravītanedaṁ vā ghā pibatā muñjanejanam. Saudhanvanā yadi tanneva haryatha tṛtīye ghā savane mādayādhvai.*

Master experts of pharmacy and distillation of medicinal drinks, to the patients and admirers say: Taste and drink this tonic, or drink this one which has been purified and reinforced with munja grass, and if you choose to drink neither, then take this one prepared in the third distillation for purity and power and be happy.

आपा॒ भूयि॑ष्ठा इत्यका॑ अबवीद॒ग्निर्भूयि॑ष्ठ इत्य॒न्या अ॑बवीत। व॒ध॒र्यन्ती॑ं ब॒हुभ्य॒ः पका॑ अबवीदृ॒ता वद॑न्तश्चम॒सा॑ँ अपिं॒शत॥ ९॥

9. *Āpo bhūyiṣṭhā ityeko abravīdagnirbhūyiṣṭha ityanyo abravīt. Vadharyantīṁ bahubhyaḥ praiko abravīdṛtā vadantaścamasāँ apiṁśata.*

One of the experts says: waters are the best and most efficacious. Another says: fire is the best and most efficacious. Out of all, one speaks of earth as the most powerful for life and against anti-life. Thus do you all speak of the existent elements of truth and reality and distinguish between one source of power and another for yourself and develop the same.

श्रा॒णामका॑ उद॒कं गामवा॑जति मां॒समका॑ः पिंशति सू॒नया॒-भृ॑तम। आ नि॒मुच॒ः शकृ॒दका॒ अपा॑भर॒त्किं स्वि॑त्पु॒त्र्भ्य॑ः पि॒तरा॒ उपा॑वतुः॥ १०॥

10. *Śroṇāmeka udakaṁ gāmavājati māṁsamekaḥ piṁśati sūnayābhṛtam. Ā nimrucaḥ śakṛdeko apābharat kiṁ svit putrebhyaḥ pitārā upāvatuḥ.*

One takes water to the disabled cow, the other

dresses the wound suffered from accidental hurt, yet another looks after the shed and removes the dirt the whole day till sunset. What would the parents expect of children to approve, more than this?

उद्वत्स्वस्मा अकृणातना तृणं निवत्स्वपः स्वपस्यया नरः ।
अगोह्यस्य यदसस्तना गृह तदद्यदमृभवा नानु गच्छथ ॥ ११ ॥

11. *Udvatsvasmā akṛṇotanā tṛṇaṁ nivatsvapaḥ svapasyayā naraḥ. Agohyasya yadasastanā gṛhe tadadyedamṛbhavo nānu gacchatha.*

All ye men and women, with all your desire and good action on higher ground, grow fodder for cows and other animals, and produce and store water in lower places. Do not destroy anything in the open home of even a carefree person and always follow wise and intelligent persons of noble and expert performance.

संमील्य यद्भुवना पयसपत क्व स्वित्तात्या पितरा व आसतुः । अशपत यः करस्नं व आदद यः पाबवीत्या तस्मा अबवीत ॥ १२ ॥

12. *Saṁmīlya yad bhuvanā paryasarpata kva svit tātyā pitarā va āsatuḥ. Aśapata yaḥ karasnaṁ va ādade yaḥ Prābravīt pro tasmā abravītana.*

Rbhus, experts of tempestuous action, join together with concentrated action, go round the worlds and know them, and take care where your progenitors then abide. Accost and face whoever holds up your hand, and thank and appreciate whoever approves your action with praise.

सुषुप्वांस ऋभवस्तदपृच्छतागाह्य क इदं ना अबूबुधत। श्वानं बस्ता बाधयितारमबवीत्संवत्सर इदमद्या व्यख्यत॥ १३॥

13. *Suṣupvāṁsa ṛbhavastadapṛcchatāgohya ka idaṁ no abūbudhat. Śvānaṁ basto bodhayitāramabravīt saṁvatsara idamadyā vyakhyata.*

Sleeping Rbhus, like potential scholars and rays of the sun, ask that supreme lord of light such as sun who it is who wakes them up into light and life. He, the lord of light from whom nothing is hidden says: it is vayu, waves of divine energy, which wakes them up into life and light. The lord of light is the shelter home of all. It is now a year (cycle) when you awaken us and tell us of that to-day.

(It is life waking up to self-consciousness at the dawn of creation after a 'long year' of sleep in Divinity during the long night of annihilation.)

दिवा यान्ति मरुता भूम्याग्निरयं वाता अन्तरिक्षेण याति। अद्भिर्याति वरुणः समुद्रयुष्माँ इच्छन्तः शवसा नपातः॥ १४॥

14. *Divā yānti maruto bhūmya'gnirayaṁ vāto antarikṣeṇa yāti. Adbhiryāti varuṇaḥ samudrairyuṣmāṅ icchantaḥ śavaso napātaḥ.*

Maruts, waves of universal energy of the winds, go with the light of the sun. The fire energy goes with the earth. Vata, the currents of wind go with the middle region of the sky. Varuna, water energy, goes with the vapours and the seas. You, indefatigable seekers of knowledge, go with the Rbhus, imperishable children

of might and omnipotence.

Mandala 1/Sukta 162

Mitra, Ashva and others Devata, Dirghatama Auchathya Rshi

(Ashva, the horse, here is a metaphor of the Nation)

मा नो मित्रा वरुणा अयमायुरिन्द ऋभु ा मरुतः परि ख्यन।
यद्वाजिनो दवजातस्य सप्तेः पव यामो विदथे वीर्याणि ॥ १ ॥

1. *Mā no mitro varuṇo aryamāyurindra ṛbhukṣā marutaḥ pari khyan. Yad vājino devajātasya sapteḥ pravakṣyāmo vidathe vīryāṇi.*

May Mitra, the friend, Varuna, lord supreme worthy of universal choice and homage, Aryama, lord of justice, Ayu, man of knowledge, Indra, lord of power and honour, Rbhuksha, man of intelligence and wisdom, and Maruts, dynamic men of creative action, never ignore us since we too admire and celebrate powerful acts of the mighty pioneer leader of war born of noble qualities, i.e., acts performed in our yajnic battle of life.

यन्निणिजा रक्णसा पावृतस्य रातिं गृभीतां मुखता नयन्ति। सुपाङजा मम्यद्विश्वरूप इन्दापूष्णाः पियमप्येति पाथः ॥ २ ॥

2. *Yannirṇijā rekṇasā prāvṛtasya rātiṁ gṛbhītāṁ mukhato nayanti. Suprāṅjo memyad viśvarūpa indrāpūṣṇoḥ priyamapyeti pāthaḥ.*

We are those who advance to the front the man of honour and generosity, leader blest with wealth and power earned by pure and sinless means, possessing universal virtues, capable of versatile roles, going

forward leading and roaring, who achieves the cherished gifts of the dignity and prosperity of Indra and Pushan, lord of power and glory and the lord of light and plenty.

एष च्छागः पुरा अश्वेन वाजिना पूष्णा भागा नीयत विश्वदेव्यः। अभिपियं यत्पुराळाशमर्वता त्वष्टेदेनं साश्रवसाय जिन्वति॥ ३॥

3. *Eṣa cchāgaḥ puro aśvena vājinā pūṣṇo bhāgo nīyate viśvadevyaḥ. Abhipriyaṁ yat puroḷāśamarvatā tvaṣṭedenaṁ sauśravasāya jinvati.*

This undaunted horse blest with all noble quality, gift of nature's generosity, is taken along with the fast war horse by the driver in advance for the training of the warrior's favourite so that the expert cavalry trainer may prepare the loved grooming for the steed for his victory.

यद्धविष्यमृतुशा देवयानं त्रिमानुषाः पयश्व नयन्ति। अत्रा पूष्णः पथमा भाग एति यज्ञं देवभ्यः पतिवेदयन्नजः॥ ४॥

4. *Yaddhaviṣyamṛtuśo devayānaṁ trirmānuṣāḥ paryaśvaṁ nayanti. Atrā pūṣṇaḥ prathamo bhāga eti yajñaṁ devebhyaḥ prativedayannajaḥ.*

When men take this horse out and around for grooming thrice according to the seasons, then this horse, prime gift of nature's generosity, fit for the noblest heroes to ride to the yajna of the battle of rectitude, leading pioneer, goes forward first proclaiming its act of advance in the battle for the noble warriors to hear, here in the world.

हाताध्वर्युरावया अग्निमिन्धा गावगाभ उत शंस्ता सुविपः। तनं यज्ञन स्वरंकृतन स्विष्टन व ाणा आ पृणध्वम॥ ५॥

5. *Hotādhvaryurāvayā agnimindho grāvagrābha uta śaṁstā suvipraḥ. Tena yajñena svaraṁkṛtena sviṣṭena vakṣaṇā ā pṛṇadhvam.*

The man of yajna, the high-priest of love and non-violence, the faithful giver of oblations, the lighter of the holy fire, the grinder of soma, the singer of the hymns, and the noble scholar Brahmana, all ye yajakas in unison, light up the fire, and with that yajna gracefully completed with love, faith and expertise, fill the streams of life and the land with waters and prosperity.

यूप॒व्र॒स्का उ॒त य यू॑पवा॒हाश्च॒षाल॑ं य अ॑श्वयू॒पाय॒ त ।॑ति।
य चाव॑त॒ पच॑नं स॒म्भर॑न्त्यु॒ता तषा॑म॒भिगू॑र्तिन इन्वतु ॥ ६ ॥

6. *Yūpavraskā uta ye yūpavāhāścaṣālaṁ ye aśvayūpāya takṣati. Ye cārvate pacanaṁ saṁbharantyuto teṣāmabhigūrtirna invatu.*

Those who cut the tree for the yajna flag post, those who transport the post to the yajnic arena, he who shapes the flag bearing part of the post, those who bear and bring in the holy food for the consecrated horse, symbol of the nation and its order of governance, and among all these the master of ceremonies and the coordination and cooperation of all these may, we wish and pray, oblige us with success.

उप॒ पागा॑त्सु॒मन्म॑ धायि॒ मन्म॑ दे॒वाना॒माशा॒ उप॑ वी॒तपृ॑ष्ठः। अन्व॑नं॒ विपा॒ ऋष॑या मदन्ति दे॒वानां॑ पु॒ष्ट च॑कृमा सु॒बन्धु॑म ॥ ७ ॥

7. *Upa prāgāt sumanme'dhāyi manma devānā-māśā upa vītapṛṣṭhaḥ. Anvenaṁ viprā ṛṣayo madanti devānāṁ puṣṭe cakṛmā subandhum.*

Let the horse, symbol of the nation of humanity and the order of governance, come forward for us. Let it uphold the thoughts and values of the nation. Strong of back and body, let it fulfil the hopes and dreams of me and all the nobilities of humanity. In consequence, the scholars and the visionaries would enjoy themselves and celebrate its grandeur. Let us do our best in service for this noble order of brotherhood for the development and advancement of the noble people.

यद्वाजिना दाम सन्दानमर्वता या शीर्षण्या रशना रज्जुरस्य। यद्वा घास्य प्रभृतमास्ये तृणं सर्वा ता ते अपि देवेष्वस्तु॥ ८॥

8. *Yad vājino dāma saṁdānamarvato yā śīrṣaṇyā raśanā rajjurasya. Yad vā ghāsya prabhṛtamāsye tṛṇaṁ sarvā tā te api deveṣvastu.*

The law that controls the onward movement of this dynamic social order, symbolised by the foot-band of the mighty and tempestuous horse, is the law of self-restraint and Dharma. The reins and bridle which control it over the head and shoulders symbolise thought, wisdom and self-guidance. And the grass which is held in the mouth symbolises the nourishment and health of the nation. May all these be of holy nature and character fit for the divinities among humanity, and let all these be dedicated to the divinities that support life.

यदश्वस्य क्रविष्मि राकाश यद्वा स्वर स्वधिति रिप्तमस्ति। यद्धस्तयोः शमितुर्यन्नखेषु सर्वा ता ते अपि देवेष्वस्तु॥ ९॥

9. *Yadaśvasya kraviṣo makṣikāśa yad vā svarau svadhitau riptamasti. Yaddhastayoḥ śamiturya-nnakheṣu sarvā tā te api deveṣvastu.*

Whatever the fly eats of the sweat or ointment of the horse of rhythmic motion, i.e., the nation on the march, or whatever smears the voice or sword of the nation, and whatever soils the hands and nails of the performers of national yajna, all these things should be under control of the brilliant and generous leaders of the nation for you, i.e., the people and the nation.

यदूवध्यमुदरस्यापवाति य आमस्य क्रविषो गन्धो अस्ति।
सुकृता तच्छमितारः कृणवन्तूत मधं शृतपाकं पचन्तु॥ १०॥

10. *Yadūvadhyam-udarasyāpavāti ya āmasya kraviṣo gandho asti. Sukṛtā tacchamitāraḥ kṛṇvantūta medhaṁ śṛtapākaṁ pacantu.*

Whatever the gaseous exudations or wastes from consumption in the national economy, whatever discharges from the bio-economic circulation of raw materials towards the output of finished products, all these wastes and by-products should be positively recycled by the expert managers of the economy who must also season whatever is ripe and ready for further refinement and sophistication.

यत्त गात्रादग्निना पच्यमानादभि शूलं निहतस्यावधावति।
मा तद्भूम्यामा श्रिषन्मा तृणषु दवभ्यस्तदुशद्भ्य' रातमस्तु॥ ११॥

11. *Yat te gātrād-agninā pacyamānād-abhi śūlaṁ nihatasyāvadhāvati. Mā tad bhūmyāmā śriṣanmā tṛṇeṣu devebhyas-taduśadbhyo rātamastu.*

O nation on the march on the highway of progress, if from your personality-body subjected to the fire of discipline and self sacrifice, a cry of pain escape

your lips or a tear flow down from the eye, let it not soil the holy ground of the motherland, nor let it be lost in the straw, but let it be a precious gift for the ambitious creators and leaders of vision to turn it into a clarion call or a beautiful pearl of divine grace.

य वाजिनं परिपश्यन्ति पक्वं य इमाहुः सुरभिनिहरति। य चावता मांसभिक्ष आमुपासत उता तषामभिगूर्तिन इन्वतु॥ १२॥

12. *Ye vājinaṁ paripaśyanti pakvaṁ ya īmāhuḥ surabhir-nirhareti. Ye cārvato māṁsabhikṣām-upāsata uto teṣāmabhigūrtirna invatu.*

Those who watch the nation's food and prosperity grow to ripeness and perfection, and those who say: Ah yes! it is fragrant, harvest it, take it, export it too! and those who contribute their share to the nation's prosperity and also wait for their share of the food and fragrance of yajna, and in addition, their coordination, cooperation and common voice of exhortation may, we pray, be for the good and growth of us all.

य ीणं मांस्पचन्या उखाया या पात्राणि यूष्ण आसचनानि। ऊष्मण्यापिधाना चरूणामङ्काः सूनाः परि भूषन्त्यश्वम॥ १३॥

13. *Yannīkṣaṇaṁ māṁspacanyā ukhāyā yā pātrāṇi yūṣṇa āsecanāni. Ūṣmaṇyāpidhāna carūṇāmaṅkāḥ sūnāḥ pari bhūṣantyaśvam.*

Watchful stirring of the nation's cauldron of prosperity on fire and careful preservation and enrichment of the earth's fertility which gives fruits and

other foods, all containers and reservoirs of juice and waters for irrigation, methods of heat and steam control, formations of clouds, known, controlled and created, and beauty spots and tourist resorts, these are marks of a nation's march on top of beauty and culture.

निक्रमणं निषदनं विवर्तनं यच्च पडबीशमर्वतः । यच्च पपा यच्च घासिं जघास सर्वा ता त अपि देवेष्वस्तु ॥ १४ ॥

14. *Nikramaṇaṁ niṣadanaṁ vivartanaṁ yacca paḍbīśamarvataḥ. Yacca papau yacca ghāsiṁ jaghāsa sarvā tā te api deveṣvastu.*

The horse's forward march, the nation launching on action on the highway, its halting and settling for rest on the way, the U-turn and circulation in progression, the fetter control of law and the centre-hold of values for stability, what it drinks for pleasure and excitement and what it eats for nourishment: all these should be under control of the men of vision and brilliance for you all.

मा त्वाग्निर्ध्वनयीद धूमगन्धिर्मोखा भ्राजन्त्यभि विक्त जघ्रिः । इष्टं वीतमभिगूर्तं वषट्कृतं तं देवासः प्रति गृभ्णन्त्यश्वम ॥ १५ ॥

15. *Mā tvāgnirdhvanayīd dhūmagandhirmokhā bhrājantyabhi vikta jaghriḥ. Iṣṭaṁ vītamabhigūrtaṁ vaṣaṭkṛtaṁ taṁ devāsaḥ prati gṛbhṇantyaśvam.*

Let not the fire interfused with smoke and smell obliterate your vision, let it not extinguish your enthusiasm for life. Nor let the aromatic pan on blazing fire tip over and spill out the food. (Let the nation be

ripened in the cauldron of hard discipline and yajnic action placed on the right degree of heat free of smoke and blaze both). The dynamic nation which is loved, happy and peaceful, active, and sanctified by yajna, is, like a trained horse, loved, accepted and owned by the most brilliant powers of the world.

यदश्वा॑य॒ वास॑ उपस्तृ॒णन्त्यधी॒वास॑ं॒ या हिर॑ण्यान्यस्म।
स॒न्दान॒मव॑न्तं॒ पडबी॑शं॒ पि॒या दे॒वेष्वा या॑मयन्ति॥ १६॥

16. *Yadaśvāya vāsa upastṛṇantyadhīvāsaṁ yā hiraṇyanyasmai. Saṁdānamarvantaṁ paḍbīśaṁ priyā deveṣvā yāmayanti.*

Those who provide the decorative cover for the horse, i.e., the yajnic personality of the human nation on the march, and provide the over-cover as the air cover of fire for defence and onward march, and those who create the golden beauties for it, and the control of law, and the velocity of electric energy, and the brakes of equal power: all these people, cherished powers and beauties of the nation, raise the humans to the light of divinity.

यत्ते॑ सा॒द महि॑सा॒ शूकृ॑तस्य॒ पार्ष्ण्या॑ वा॒ कश॑या वा तु॒तोद॑।
स्रु॒चेव॒ ता ह॒विषा॑ अध्व॒रेषु॒ सर्वा॒ ता ते॒ ब्रह्म॑णा सूदयामि॥ १७॥

17. *Yat te sāde mahasā śūkṛtasya pārṣṇyā vā kaśayā vā tutoda. Sruceva tā haviṣo adhvareṣu sarvā tā te brahmaṇā sūdayāmi.*

On your being exhausted by excessive urging on, or by hurt with the spur or the whip, I relieve you of the hurt and exhaustion and refresh you in the yajnas of

love and non-violence by the fragrance of oblations offered with the ladle and chant of hymns. (The nation, after strain in a crisis, needs rest and repair.)

चतुस्त्रिंशद्वाजिना देवबन्धोर्वङ्कीरश्वस्य स्वधितिः समेति।
अच्छिद्रा गात्रा वयुना कृणोत परुष्परुरनुघुष्या वि शंस्त ॥ १८ ॥

18. *Catustriṁśad vājino devabandhor-vaṅkrīr-aśvasya svadhitiḥ sameti. Acchidrā gātrā vayunā kṛṇota paruṣparur-anughuṣyā vi śasta.*

The innate energy of fire, electric, magnetic and of other forms, fastest form of energy co-existent with the forms and powers of nature such as earth, moves in waves in thirtyfour ways. Activate it part by part, proclaim the nature and character of each and realise the definite quality of its efficacy and application to parts of the material body with safety.

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथर्तुः।
या ते गात्राणामृतुथा कृणामि ताता पिण्डानां प जुहाम्यग्नौ ॥ १९ ॥

19. *Ekastvaṣṭuraśvasyā viśastā dvā yantārā bhavatastatha ṛtuḥ. Yā te gātrāṇāmṛtuthā kṛṇomi tātā piṇḍānāṁ pra juhomyagnau.*

Of the dynamic energy of agni, two are the carrier currents, of which one is the active, positive agent that activates the connected objects. And I apply the power to the material forms of objects according to the needs of the seasons, and having done so I send it back into agni, thereby completing the yajnic circuit.

मा त्वा॑ तपत्प्रिय आत्मापियन्तं॒ मा स्वधि॑तिस्तन्व॑१ आ ति॑ष्ठिपत्त। मा ते॑ गृ॒ध्नुर॑विश॒स्ताति॒हाय॑ छि॒दा गात्रा॑ण्य॒सिना॒ मिथू॑ कः॥ २०॥

20. *Mā tvā tapat priya atmāpiyantaṁ mā svadhiti-stanva ā tiṣṭhipat te. Mā te gṛdhnur aviśastāti-hāya chidrā gātrāṇyasinā mithū kaḥ.*

Spirit and genius of the nation, while you are on your path of progress to divinity, may your soul never cause any sense of self-guilt, nor must your own power and pride nor external force strain or terrorize your mind and body. Nor must any greedy or malicious power or person, unmindful of the hurt and cruelty, wound or mutilate your body.

न वा उ॑ ए॒तन्मि॑यस॒ न रि॑ष्यसि दे॒वाँ इद॑षि प॒थिभि॑: सु॒गेभि॑:। हरी॑ त॒ युञ्जा॒ पृष॑ती अभूता॒मुपा॑स्थाद्वा॒जी धु॒रि रास॑भस्य॥ २१॥

21. *Na vā u etan mriyase na riṣyasi devāṅ ideṣi pathibhiḥ sugebhiḥ. Harī te yuñjā pṛṣatī abhūtā-mupāsthād vājī dhuri rāsabhasya.*

Spirit of humanity, genius of the nation, soul of the individual, this you are, and such as you are, you shall not die, nor be hurt, nor hurt anyone, since you move in the direction of divinity by paths which are straight and sure. Two are the horses yoked to your resounding chariot: love of the Lord that attracts you, and Grace that holds you in stability. And the horse that is yoked to the centre-pole is faster than light and instant as the mind.

सुगव्यं ना वाजी स्वश्व्यं पुंसः पुत्राँ उत विश्वापुषं रयिम।
अनागास्त्वं ना अदितिः कृणातु त्रं ना अश्वा वनतां हविष्मान॥ २२॥

22. *Sugavyaṁ no vājī svaśvyaṁ puṁsaḥ putrāṅ uta viśvāpuṣaṁ rayim. Anāgāstvaṁ no aditiḥ kṛṇotu kṣatraṁ no aśvo vanatāṁ haviṣmān.*

May this lightning power of agni, this nation, this great order of governance give us rich wealth of cows, fertility of land and generosity of spirit. May it give us strong and powerful horses, speed of transportation and the spirit to go ahead, manliness and brave warriors, noble children and honest wealth for universal nourishment. May the imperishable Mother Nature inspire us to create holiness free from sinfulness of thought, word and deed, and may omnipotent Agni, lord of universal wealth, help us build a mighty social order of governance.

Mandala 1/Sukta 163

Ashva (Agni) Devata, Dirghatama Auchathya Rshi

यदक्रन्दः पथमं जायमान उद्यन्त्समुदादुत वा पुरीषात।
श्येनस्य प ा हरिणस्य बाहू उपस्तुत्यं महि जातं त अवन॥ १॥

1. *Yadakrandaḥ prathamaṁ jāyamāna udyantsamudrāduta vā purīṣāt. Śyenasya pakṣā hariṇasya bāhū upastutyaṁ mahi jātaṁ te arvan.*

Arvan, divine racer, Agni, universal energy, first born of Lord Omnipotent, rising from the oceans of space, the sky and the sea, who roared with force at your very birth, your wings are like the wings of the

celestial eagle that brings the showers of soma and the warmth of fire, and your arms are like the arms of the sun, the thunderbolt. Surely great is your birth from nature, worthy of admiration and homage.

यमन॑ द॒त्तं त्रि॒त एॅनमायु॒नगिन्द॑ एणं पथ॒मा अध्यॅतिष्ठत ।
ग॒न्ध॒र्वो अॅस्य रश॒नाम॑गृभ्ण॒त्सूरा॒दश्वं॑ वसव॒ो निरॅतष्ट ॥ २ ॥

2. *Yamena dattaṁ trita enamāyunagindra eṇaṁ prathamo adhyatiṣṭhat. Gandharvo asya raśanā-magṛbhṇāt sūrādaśvaṁ vasavo niratasṭa.*

This energy is the gift of the universal controller Yama, a product of Vayu, the first elemental form of energy born of akasha, ether, in the process of primal evolution guided by the eternal law-giver, the creator. Let Trita, master of the three modes of nature, sattva, rajas and tamas, i.e., thought, energy and matter, plan the use of it in various ways. Let Indra, the electrical expert, use it as power first. Let Gandharva, specialist of earth sciences, hold the control of it in gravitational, magnetic and heat forms. And let the Vasus, graduate researchers of life sciences, extract this energy from the light of the sun.

असि॒ य॒मा अस्यां॑दि॒त्या अॅव॒ ारसि॑ त्रि॒ता गुह्॑न व॒तन॑ । असि॒
साम॑न स॒मया॒ विपृॅक्त आ॒हुस्त॒ त्रीणि॑ दि॒वि बन्ध॑नानि ॥ ३ ॥

3. *Asi yamo asyādityo arvannasi trito guhyena vratena. Asi somena samayā vipṛkta āhuste trīṇi divi bandhanāni.*

Cosmic energy, Yama you are the mover, the condition and control of all dynamics. You are the light and the sun. You are the energy in use. You are Trita,

vitality, strength and power by virtue of your unseen and mysterious character. You are integrated with the life and joy of existence and yet you are distinct and exclusive. It is said that you are bonded with the regions of light in three ways.

त्रीणि॑ त आहु॒र्दि॒वि बन्ध॑नानि॒ त्रीण्य॒प्सु त्रीण्य॒न्तः स॑मु॒द्र।
उ॒तव॑ म॒ वरु॑णश्छन्त्स्यव॒न यत्रा॑ त आ॒हुः प॑र॒मं ज॒नित्र॑म ॥ ४ ॥

4. *Trīṇi ta āhurdivi bandhanāni trīṇyapsu trīṇyantaḥ samudre. Uteva me varuṇaśchantsyarvan yatrā ta āhuḥ paramaṁ janitram.*

Three are your forms, they say, in the field of light, they are causal, subtle and gross. Three are in the sphere of the waters, and three are in the region of the skies in the winds, the same three. Just as you have three formal definitions so do I too, the causal body, the subtle body and the gross body. Tell me, mysterious power, where do they say your ultimate origin is. Mine too is there itself.

इ॒मा त॑ वाजि ाव॒माज॑नानी॒मा श॒फानां सनि॒तुनि॒धाना॑। अत्रा॑ त भ॒दा र॑श॒ना अ॑पश्यमृ॒तस्य॒ या अ॑भिर ा॑न्ति गा॒पाः ॥ ५ ॥

5. *Imā te vājinnavamārjanānīmā śaphānāṁ sanitur-nidhānā. Atrā te bhadrā raśanā apaśyamṛtasya yā abhirakṣanti gopāḥ.*

O Vajin, tempestuous power-input of the yajna of existence, these are the stages of your refinement, contentive concentrations of the applicable values of energy which are positive gifts of wealth and well-being for humanity. I wish and pray I may see those positive lines of natural and scientific developments of yours

which observe, preserve and advance the process of life's yajnic evolution.

आत्मानं त मनसारादजानामवो दिवा पतयन्तं पतङ्गम ।
शिरो अपश्यं पथिभिः सुगभिररेणुभिजहमानं पतत्रि ॥ ६ ॥

6. *Ātmānaṁ te manasārādajānāmavo divā patayantam pataṅgam. Śiro apaśyaṁ pathibhiḥ sugebhir-areṇubhir-jehamānaṁ patatri.*

Agni, O flying horse, with pleasure of my heart and soul and with the thrill of my knowledge, I see from afar and know your body flying up towards heaven and down like a bird. O flying bird of our creation, I see your head striving and soaring higher and higher by paths all straight and clear and wholly free from dust.

अत्रा त रूपमुत्तममपश्यं जिगीषमाणमिष आ पद गाः ।
यदा त मता अनु भागमानळादिद गसिष्ठ आषधीरजीगः ॥ ७ ॥

7. *Atrā te rūpam-uttamam-apaśyaṁ jigīṣamāṇamiṣa ā pade goḥ. Yadā te marto anu bhogamānaḷādid grasiṣṭha oṣadhīrajīgaḥ.*

Agni, O vital fire and creativity of life, I have seen that higher form, spirit and character of yours which is eager to conquer, consume and create the food and energy on the floor of the earth since, when the mortal humanity blest with food and enjoyment, and as a result of your holy ambition, eats their fill, then, O consumer and creator, you beget the herbs and juices for rectification of the human faults and weaknesses.

अनु त्वा रथा अनु मया अव रानु गावा नु भगः कनीनाम ।
अनु वातासस्तव सख्यमीयुरनु दवा ममिर वीर्यं त ॥ ८ ॥

8. *Anu tvā ratho anu maryo arvannanu gāvo'nu bhagaḥ kanīnām. Anu vrātāsastava sakhyamīyūranu devā mamire vīryaṁ te.*

Agni, Arvan, energy and power of lightning motion, the chariot, the car and the flying birds of human creation depend on you and follow your laws. The mortal humanity admires and follows you. The cows and the maidens and their matrimony and joy depend on you. The wealth and honour of admirers depends on you. Devotees of sacred vows and yoga practices court your love and friendship. And divine personalities of nature and humanity both are keen to realise your energy, virility and creativity.

हिर॑ण्यशृङ्गा॒ या॑ अस्य॒ पादा॒ मना॑जवा॒ अव॑र॒ इन्द॑ आसीत।
द॒वा इद॑स्य हवि॒रद्य॑माय॒न्या अव॑न्तं पथ॒मा अ॒ध्य-
ति॑ष्ठत ॥ ९ ॥

9. *Hiraṇyaśṛṅgo'yo asya pādā manojavā avara indra āsīt. Devā idasya haviradyamāyan yo arvantaṁ prathamo adhyatiṣṭhat.*

Golden headed and lustrous is this agni, energy and power of nature, with the wheels of metals of desired gravity for motion and speed. The noblest divinities love to win and enjoy the cherished gifts of this agni. Indra, constant, ancient and yet the latest lord of the speed of mind is the exceptional master who first of all rides and controls this dynamic energy of nature's motive power.

इ॒मान्ता॑स॒ः सिलि॑कमध्यमास॒ः सं शूर॑णासा दि॒व्यासा॒
अत्या॑ः। ह॒ंसाइ॑व श्रेणि॒शा य॑तन्त॒ यदा॑ि॑षुदि॒व्यमज्म॒-
मश्वा॑ः ॥ १० ॥

10. *Īrmāntāsaḥ silikamadhyamāsaḥ saṁ śūraṇāso divyāso atyāḥ. Haṁsā iva śreṇiśo yatante yadākṣiṣurdivyamajmamaśvāḥ.*

Arvan, universal energy in motion, sleek and sophisticated, vibrating with power, steadily accelerating, celestial birds of flight, like rows of cranes in formation, join, march and fly and rise over the heavenly paths of skies and space. Agni, lord of light and knowledge, Indra, lord of energy and power, such are the horses of your creation, these are your birds of power.

तव॒ शरी॑रं पतयि॒ष्ण्व॑व॒न तव॑ चि॒त्तं वात॑-इव॒ ध्रजी॑मान।
तव॒ शृङ्गा॑णि॒ विष्ठि॑ता पुरु॒त्रार॑ण्येषु॒ जर्भु॑राणा चरन्ति ॥ ११ ॥

11. *Tava śarīraṁ patayiṣṇvarvan tava cittaṁ vāta iva dhrajīmān. Tava śṛṅgāṇi viṣṭhitā purutrāraṇyeṣu jarbhurāṇā caranti.*

O Arvan, tempestuous energy of the universe, your body is ever eager and agitating to fly. Your mind is restless, adventurous and vibrating as the waves of winds. Your ambitions are high soaring, various, pioneering and ever on the move. Inspiring the minds of men, bright and blazing in the forests overtaken, your thoughts, ambitions and operations spread around and cover the worlds across the spaces.

उप॒ पाग॒च्छस॑नं वा॒ज्यर्वा॑ दे॒वदी॑चा॒ मन॑सा॒ दीध्या॑नः। अ॒जः
पु॒रा नी॑यत॒ नाभि॑र॒स्यानु॑ प॒श्चात्क्र॒वया॑ यन्ति र॒भाः ॥ १२ ॥

12. *Upa prāgācchasanaṁ vājyarvā devadrīcā manasā dīdhyānaḥ. Ajaḥ puro nīyate nābirasyānu paścāt kavayo yanti rebhāḥ.*

Agni, warlike courser, impetuous on the wing goes forward. It goes by all, in advance of all, moving the worlds on the march, inspiring, enlightening, elevating the divinities, thinking, meditating, shining by the light of its own intelligence. Unborn eternal is the source and centre of its power by which it is ignited, geared and steered on the way, and when it moves, poets follow singing and celebrating the beauty of existence, the glory of Divinity in action.

उप॒ पागा॑त्पर॒मं यत्स॒धस्थ॒मवाँ॒ अच्छा॑ पि॒तरं मा॒तरं च। अ॒द्या दे॒वाञ्जु॒ष्ट॒तमा॒ हि ग॒म्या अथा शा॑स्ते दा॒शुष॒ वार्या॑णि ॥ १३ ॥

13. *Upa prāgāt paramaṁ yat sadhastham-arvāň acchā pitaraṁ mātaraṁ ca. Adyā devāñ-juṣṭatamo hi gamyā athā śāste dāśuṣe vāryāṇi.*

The same horse, Agni, mighty carrier of the universe, reaches the highest heaven and home of existence, and there joins the ultimate original and eternal mother, Prakrti, and father creator, the Lord Almighty. O mighty harbinger of life and joy, loved and blest and most admired, go and reach the divinities to-day upon this instant and bring the cherished gifts of life for the admirer and the generous giver performer of yajna.

Mandala 1/Sukta 164

Devata: Vishvedeva, Vak and Apah, Shaka-Dhuma and Soma, Keshins, Vak and Surya, Samvatsara, Sarasvati, Sadhyas, Surya, Parjanya or Agnis, Sarasvan or Surya. Dirghatama Auchathya Rshi

अ॒स्य वा॒मस्य॑ पलि॒तस्य॒ हातु॒स्तस्य॒ भाता॑ मध्य॒मा अ॒स्त्यश्नः॑। तृ॒तीया॒ भाता॑ घृ॒तपृ॑ष्ठा अ॒स्यात्रा॑पश्यं वि॒श्पति॑ꣳ स॒प्त-पु॑त्रम ॥ १ ॥

1. *Asya vāmasya palitasya hotustasya bhrātā madhyamo astyaśnaḥ. Tṛtīyo bhrātā ghṛtapṛṣṭho asyātrāpaśyaṁ viśpatiṁ saptaputram.*

Of this splendid and hoary yajaka, Sun, giver of light and energy and receiver of the waters and essences of the earth and the skies, the second, younger and middling brother is vayu, wind and electricity abiding in the middle region of the skies, the energy being voracious and present everywhere. The third and youngest brother is Agni, fire, which is sprinkled with water and ghrta in yajna. It is the sustainer of living beings and it is blest with seven children, i.e., seven rays of light in the spectrum. I wish I could know this ancient, brilliant and sustaining power and friend of life.

सप्त युञ्जन्ति रथमेकचक्रमेका अश्वा वहति सप्तनामा।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ॥ २ ॥

2. *Sapta yuñjanti ratham-ekacakram-eko aśvo vahati saptanāmā. Trinābhi cakram-ajaram-anarvaṁ yatremā viśvā bhuvanādhi tasthuḥ.*

Seven enjoin the one-wheel chariot, drawn by one horse of seven names. The wheel, the wheel of time, unaging and automotive, has three sub-wheels with three naves and rims, and in the orbit of this time and space abide all the worlds of the universe.

इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः। सप्त
स्वसारो अभि सं नवन्ते यत्र गवां निहिता सप्त नाम ॥ ३ ॥

3. *Imaṁ rathamadhi ye sapta tasthuḥ saptacakraṁ sapta vahantyaśvāḥ. Sapta svasāro abhi saṁ navante yatra gavāṁ nihitā sapta nāma.*

Seven are those who ride this chariot, seven motive powers (horses or rays of light) which draw this chariot of seven wheels, wheel within wheel. They are seven sisters who exult, roar and thunder together in reverence and worship of the father where in are hidden in depth seven names of the rays of light, the seven spheres and seven notes of language. (This is a highly mystical, symbolic, and at the same time scientific mantra. To understand the meaning and implication at different levels of correspondence we need knowledge of astronomy, cosmology, physics and astrophysics, language and grammar, music and mechanics. And still the meaning would remain open ended.)

का ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति।
भूम्या असुरसृगात्मा क्व स्वित्का विद्वांसमुप गात्प्रष्टु-
मेतत॥ ४॥

4. *Ko dadarśa prathamaṁ jāyamānm-asthana-vantaṁ yadanasthā bibharti. Bhūmyā asurasṛ-gātmā kva svit ko vidvāṁsam-upa gāt praṣṭum-etat.*

Who saw the first material form of the universe of flesh and bone being born, which the immaterial of no flesh and bone bears? What and where was the breath and blood and soul of the earth and cosmos? Who would reach the visionary of knowledge to ask all this of the first and last question about the mystery?

पाकः पृच्छामि मनसाविजानन देवानामेना निहिता पदानि।
वत्स बष्कय धिं सप्त तन्तून्वि तत्निर कवय आततान॥ ५॥

5. *Pākaḥ pṛcchāmi manasā-vijānan devānām-enā nihitā padāni. Vatse vaṣkaye'dhi sapta tantūn vi tatnire kavaya otavā u.*

Novice, ignorant but searching for knowledge and passing through the crucibles of heat and light of discipline, I ask with sincere mind and soul about these seven divine stages of the evolution of nature and life concealed in mystery, the seven-fold warp and woof of which visionary poets have traced and described in detail for the children of light to see and know and realise.

अचिकित्वाञ्चिकितुषश्चिदत्र कवीन्पृच्छामि विद्मन न विद्वान। वि यस्तस्तम्भ षळिमा रजांस्यजस्य रूप किमपि स्विदेकम ॥ ६ ॥

6. *Acikitvāñ cikituṣaścidatra kavīn pṛcchāmi vidmane na vidvān. Vi yastastambha ṣaḷimā rajāmsyajasya rūpe kimapi svidekam.*

Not knowing what I would know here as a man of knowledge should know, I ask of the men of knowledge and poets of divine vision what that single principle of power could be in the form and nature of the one unborn and eternal Supreme which holds these six higher and lower spheres and atmospheres of the universe.

इह ब्रवीतु य ईमङ्ग वदास्य वामस्य निहितं पदं वः। शीष्णः क्षीरं दुह्रत गावो अस्य वविं वसाना उदकं पदापुः ॥ ७ ॥

7. *Iha bravītu ya īmaṅga vedāsya vāmasya nihitaṁ padaṁ veḥ. Śīrṣṇaḥ kṣīraṁ duhrate gāvo asya vavriṁ vasānā udakaṁ padāpuḥ.*

Dear friend, here may speak to me he who well

knows the power and presence of this glorious bird ever on the wing and omnipresent, which is concealed in mystery. The holy rays of it from above yield showers of milk and water for life, and, covered in brilliant beauty they drink up the waters as they come and touch the earth with their feet.

मा॒ता पि॒तर॑मृ॒त आ ब॑भाज धी॒त्यग्र॒ मन॑सा॒ सं हि ज॒ग्म। सा बी॑भ॒त्सुगर्भ॑रसा॒ निवि॑द्धा॒ नम॑स्वन्त॒ इदु॑पवा॒कमी॑युः ॥ ८ ॥

8. *Mātā pitaramṛta ā babhāja dhītyagre manasā saṁ hi jagme. Sā bībhatsur-garbharasā nividdhā namasvanta id-upavākam-īyuḥ.*

The proud and amorous mother seeks the company of father for the waters of life and joins him with love and her innate power of motherhood. Then she receives the rain showers of life and the children of nature receive the food for the body and Word for the mind with reverence and worship.

यु॒क्ता मा॒तासी॑द धु॒रि द॑क्षि॒णाया॒ अति॑ष्ठद गर्भो॑ वृजनी॒ष्व॒न्तः। अमी॑मद व॒त्सा अनु॒ गाम॑पश्यद विश्वरू॒प्यं त्रि॒षु याज॑नेषु ॥ ९ ॥

9. *Yuktā mātāsīd dhuri dakṣiṇāyā atiṣṭhad garbho vṛjanīṣvantaḥ. Amīmeda vatso anu gāmapaśyad viśvarūpyaṁ triṣu yojaneṣu.*

The mother, earth, is joined to the sun and held in orbit in circumambulation of the sun on its own axis. The productive power and the seed of life stays in the clouds within its atmosphere along with it in its motion in the three orbits, i.e., on its own axis, round the sun and in the galaxy, and when it matures it roars and

showers, looking at mother earth of various colour and form like a calf looking at the mother cow.

तिस्रा मातॄस्त्रीन्पितॄन्बिभ्रदेक ऊर्ध्वस्तस्थौ नमवा ग्लापयन्ति। मन्त्रयन्त दिवो अमुष्य पृष्ठे विश्वविदं वाचमविश्वमिन्वाम ॥ १० ॥

10. *Tisro mātṝstrīn pitṝn bibhradeka ūrdhvastasthau nemava glāpayanti. Mantrayante divo amuṣya pṛṣṭhe viśvavidaṁ vācamaviśvaminvām.*

The one Supreme lord of the universe who abides over all sustains the three mothers, earth, sky and the heavens of light, and He sustains the three fathers, Agni, Vayu and Aditya, fire, wind and sun. These three couples tire Him not, they smear Him not. On the heights of the heaven of that lord Prajapati, they meditate on this voice of omniscience and recreate and replenish the life sustaining energy and the creative vitality and fertility of motherhood.

द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य। आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥ ११ ॥

11. *Dvādaśāraṁ nahi tajjarāya varvarti cakraṁ pari dyāmṛtasya. Ā putrā agne mithunāso atra sapta śatāni viṁśatiśca tasthuḥ.*

The twelve-spoked wheel of time in existence that goes round and round the cosmic sun never ages. O Agni, light of humanity, the seven hundred and twenty-children of nature, i.e., the three hundred and sixty day-night pairs or seven hundred and twenty forms of material composition remain till the end of

chronological time.

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः पर अधः पुरीषिणम। अथम अन्य उपर विच णं सप्तचक्र षळर आहुरर्पितम॥ १२॥

12. *Pañcapādaṁ pitaraṁ dvādaśākṛtiṁ diva āhuḥ pare ardhe purīṣiṇam. Atheme anya upare vicakṣaṇaṁ saptacakre ṣaḷara āhurarpitam.*

Father time, they say, has five stages from the initial moment onward and twelve divisions in the round of the year of time extending over existence in the farther half of the universe beyond the region of light. These others speak of this other half visible this side above, below the sun, which has six spokes of the seasons in the yearly round and moves in seven rounds of wheels, wheel within wheel of time.

(This concept of time space requires deep research into the nature and passage of time including the technique of measurement and calculation with reference to the visible world and the world beyond on the other side of the sun. Parardha, the other half, for example, is equal to 50 years of Brahma, his one day being equal to the age of the current world of existence. It is a mind boggling concept in ordinary terms of calculation.)

पञ्चार चक परिवर्तमान तस्मि ा तस्थुभुवनानि विश्वा। तस्य ना ास्तप्यत भूरिभारः सनादव न शीयत सनाभिः॥ १३॥

13. *Pañcāre cakre parivartamāne tasminnā tasthurbhuvanāni viśvā. Tasya nākṣastapyate bhūribhāraḥ sanādeva na śīryate sanābhiḥ.*

Five are the spokes in the wheel of time-cum-prakrti, the temporal existence of physical world.

(These are the five elements of prakrti, akasha, vayu, agni, apah and prthivi, and their internal changes). This wheel of prakrti in time is ever on the move. In that wheel of time and physical change abide all the worlds of the universe. The axis of that carries the immense weight of existence but it never gets heated. With its centre-hold on this axis it has been going on since eternity and it will go on till eternity, but it never wears away. It is never destroyed. (The axis of the physio-temporal wheel is the constant substratum, original Prakrti, and the centre-hold is the Lord Supreme.)

सनेमि चक्रमजरं॑ वि वावृत उत्ताना॒यां॑ दश॑ युक्ता वहन्ति।
सूय॑स्य च ॒ रज॑सत्यावृ॑तं॑ तस्मि॒न्नापि॑ता॒ भुव॑नानि॒ विश्वा॑॥ १४॥

14. *Sanemi cakramajaraṁ vi vāvṛta uttānāyāṁ dáśa yuktā vahanti. Sūryasya cakṣū rajasaityāvṛtaṁ tasminnārpitā bhuvanāni viśvā.*

Existent with its centre and circumference, the unaging wheel, the chariot, of the universe of physio-temporal nature goes on and on, round and round. In the expansive Prakrti, ten motive powers move it on (those ten being the pranic energies). The light of the sun suffused with rajas, energy of universal dynamics, goes on with the worlds. Indeed, all the worlds of existence abide in that light and energy.

सा॒कं॒जानां॑ स॒प्तथ॑माहुरक॒जं॑ षळिद्या॒मा ऋष॑या दव॒जा इति॑।
तषा॑मि॒ष्टानि॒ विहि॑तानि धाम॒शः स्था॒त्र रं॑जन्त॒ विकृ॑तानि रूप॒शः॥ १५॥

15. *Sākañjānāṁ saptathamāhurekajaṁ ṣaḷid yamā ṛṣayo devajā iti. Teṣāmiṣṭāni vihitāni dhāmaśaḥ sthātre rejante vikṛtāni rūpaśaḥ.*

The seven simultaneously born of one-unborn, they call a septet, that is, seven-in-one or one-in-seven. Six of them are yamas, twin movers. They are rshis, mixers, born of devas, light and energy. Their properties and actions according to their place and character are created and ordained, and they, each in its form and character, move around for and in the unmoved mover.

(These seven are the seven lokas: Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam. Sometimes the lokas are associated with seven Rshis. Sometimes they are described as seven senses and sometimes seven vital energies. All these refer, in fact point, to a theory of correspondences existing at the physical, mental and spiritual levels, or at the levels of matter, energy, thought and spirit. And this is a subject of high research and deep meditation.)

स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यद ण्वा ा वि चेतदन्धः। कविय: पुत्रः स इमा चिकेत यस्ता विजानात्स पितुष्पितासत॥ १६॥

16. *Striyaḥ satīstāň u me puṁsa āhuḥ paśyadakṣaṇvānna vi cetadandhaḥ. Kaviryaḥ putraḥ sa īmā ciketa yastā vijānāt sa pituṣpitāsat.*

Female they are, intelligent and educated, and though women, I am told rightly, they are male too. One who has eyes can see this, but one who is blind, even though he has eyes, doesn't see this, doesn't know. The son who has the vision of a poet knows this well, and

one who knows this has an old head on young shoulders. In other words, he has the vision and knowledge of the father of fathers.

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गारुदस्थात।
सा कदीची कं स्विदर्धं परागात क्व स्वित्सूत नहि यूथे अन्तः ॥ १७ ॥

17. *Avaḥ pareṇa para enāvareṇa padā vatsaṁ bibhratī gaurudasthāt. Sā kadrīcī kaṁ svidardhaṁ parāgāt kva svit sūte nahi yūthe antaḥ.*

Bearing and sustaining her child, as a cow bears and sustains her calf, this earth by her own motion goes down with reference to that farther side and goes up with reference to this nearer side in relation to the sun, and stays up stabilized in space in its own orbit. In what direction and to which remote region of space does she go? What does she impel and energise and how? Does she receive consecration of the sun in the midst of a crowd or not?

अवः परेण पितरं या अस्यानुवद पर एनावरेण। कवीयमानः
क इह प वाचद दवं मनः कुता अधि पजातम ॥ १८ ॥

18. *Avaḥ pareṇa pitaraṁ yo asyānuveda para enāvareṇa. Kavīyamānaḥ ka iha pra vocad devaṁ manaḥ kuto adhi prajātam.*

Here who could be the man of poetic vision who knows this lower side of the earth with reference to that other higher side, and that higher side with reference to this lower side, and who further knows the father sun, lord sustainer of the earth, and who knows and who can say where from this brilliant and divine mind is born?

य अ॒वाञ्च॒स्ताँ उ॒ परा॑च आहु॒य परा॑ञ्च॒स्ताँ उ॑ अ॒वाच॑ आहुः।
इन्द्र॑श्च॒ या च॒कथ्थुः साम॒ तानि॑ ध्रु॒रा न यु॒क्ता रज॑सा
वहन्ति॥ १९॥

19. *Ye arvāñcastāň u parāca āhur-ye-parāñcastāň u arvāca āhuḥ. Indraśca yā cakrathuḥ soma tāni dhurā na yuktā rajaso vahanti.*

Whatever objects are near, they say, are far off, and the objects far off, they say, are close at hand. (All objects are on the move and whether they are far or near is a matter of relativity. It is nothing absolute.) O Soma, Vayu energy, whatever you and the lord omnipotent, Indra, have formed as objects or clusters of objects, ever such as stars and galaxies, carry on the worlds of the universe as horses joined to the yoke and the pole draw the chariot of existence.

द्वा सु॑प॒र्णा स॒युजा॒ सखा॑या समा॒नं वृ॒क्षं परि॑ षस्वजाते।
तयो॑र॒न्यः पिप्प॑लं स्वा॒द्वत्त्यन॑श्न॒न्न्या अ॒भि चा॑क-
शीति॥ २०॥

20. *Dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pari ṣasvajāte. Tayoranyaḥ pippalaṁ svādvattyanaśnannanyo abhi cākaśīti.*

Two birds of beautiful wings, the individual human soul and the Supreme Soul of the universe, both friends and companions, together nest on the same one tree of existence. Of the two, one, the individual human soul, eats the fruit with relish and enjoys as well as suffers the consequences. The other, the Supreme Soul, simply watches comprehensively all round without eating anything.

यत्रा॑ सुप॒र्णा अ॒मृत॑स्य भा॒गमनि॑मषं वि॒दथा॑भि॒स्वर॑न्ति।
इ॒ना विश्व॑स्य॒ भुव॑नस्य गो॒पाः स मा॒ धीर॒ः पाक॒मत्रा॑ वि॑वश॥ २१॥

21. *Yatrā suparṇā amṛtasya bhāgam-animeṣaṁ vidathābhisvaranti. Ino viśvasya bhuvanasya gopāḥ sa mā dhīraḥ pākamatrā viveśa.*

Where the blessed souls of noble action sing and celebrate their share of immortal joy in holy voice incessantly, therein, may, I pray, the constant imperishable sovereign Ruler, protector and sustainer of the entire universe, inspire and bless me, the honest soul in preparation for the consecration.

यस्मि॑न वृ॒ ा म॒ध्वद॑ः सुप॒र्णा नि॑वि॒शन्त॒ सुव॑त॒ चाधि॒ विश्व॑।
तस्यदा॑हुः पिप्प॑लं स्वा॒द्वग्र॒ त ा ॑शि॒द्यः पि॒तर॑ं न वद॑॥ २२॥

22. *Yasmin vṛkṣe madhvadaḥ suparṇā niviśante suvate cādhi viśve. Tasyedāhuḥ pippalaṁ svādvagre tannonnaśadyaḥ pitaraṁ na veda.*

To that tree over and above the mortal world whereon the super-souls of beautiful wings of blessed action nestle in a state of consecration and taste the nectar honey of divine joy, whose taste of the fruit the ancients describe as super-sweet, to that tree of immortal taste and bliss they do not attain who do not know the father.

यद गा॑य॒त्र अधि॑ गाय॒त्रमाहि॑तं त्रि॒ष्टुभाद वा॒ त्रि॒ष्टु॑भं नि॒रत॑त ा॥
यद वा॒ जग॒ज्जग॒त्याहि॑तं प॒दं य इत्तद वि॒दुस्त अ॑मृत॒त्व-
मा॑नशुः॥ २३॥

23. *Yad gāyatre adhi gāyatramāhitaṁ traiṣṭubhād vā traiṣṭubhaṁ niratakṣata. Yad vā jagajjagatyāhitaṁ padaṁ ya it tad viduste amṛtatvamānaśuḥ.*

They attain to that immortal state of bliss who know and experience the Spirit which is the lord protector of the celebrants of Divinity immanent in the gayatri verses in their recitations, who rejoice in the divine presence above the trishbubh verses and actualise that presence in life without break, who rise to the height of Divinity and share the dynamic presence vibrating in the universe and revealed in jagati verses, and commune with that presence.

(In scientific terms, the earth is gayatri. The fire of yajna is lit on the earth. Traishtubh is the sky. The wind is vibrant and operative there. Dyu is jagati, most dynamic. There aditya, the sun, reigns. Agni, fire is the vitality of the earth, wind is the energy of the sky, and the sun is the life of the heavens. Those who know these regions, their life and vitality and realise their vitality and the spirit of Divinity which informs them and their vitality attain to the state of immortal bliss.)

गा॒य॒त्रेण॒ पति॑ मिमीत अ॒कम॒र्केण॒ साम॒ त्रैष्टु॑भेन वा॒कम। वा॒केन॑ वा॒कं द्वि॒पदा॒ चतु॑ष्पदा॒ र॑ण मिमत स॒प्त वाणी॑ः ॥ २४ ॥

24. *Gāyatreṇa prati mimīte arkamarkeṇa sāma traiṣṭubhena vākam. Vākena vākaṁ dvipadā catuṣpadā'kṣareṇa mimate sapta vāṇīḥ.*

In gayatri metre the Rks are composed. With Rks, the Samans are composed. With trishtubh metre

Vak, Yajus are composed. By Vak, Yajurveda, and further Vak, Atharva Veda, is composed and formed. And with two-pada and four-pada constituents of the eternal Word, all the seven forms of Vedic compositions in metric forms of verse, are composed.

(In scientific terms, gayatri is Parameshthi Prana, universal energy at the highest level, from universal energy, specific forms of energy are created. One of these specific forms is Rk, rhythmic energy operative in thought consciousness. When pranic energy passes through a particular physical structure such as the reed or the larynx, sound is produced. When rhythm is added to sound, music is produced. When elements of sound are related to particular points of the speech mechanism, then phonemes, elements of sound in language forms, are produced. And when the elements of sound are joined in correspondence with thought, then language is produced. When feeling and emotion is added to language and expressed, then song is created and composed. Thus from Rks, thought energies of consciousness composed in language, joined to celebrative joy, Samans are created. When the music and songs of joy are joined to practical situations in the holy business of living, then Yajus are created as holy formations of life's values. And then from thought, song and practical formulae in holy living the comprehensive body of Atharva hymns is created. The classification of Vedic knowledge is thus explained in terms of knowledge, Rgveda, song, Samveda, action, Yajurveda, and comprehensive message, Atharva-veda, which is also known as Brahma Veda. In this way, from the elements of energy, sound, thought, feeling and emotion

in divine consciousness, specially love and joy, all language and linguistic compositions both divine and human, sacred and secular, are created.)

जगता सिन्धुं दिव्यस्तभायदथन्तर सूर्यं पयपश्यत। गायत्रस्य समिधस्तिस्त्र आहुस्ततो मह्ना प रिरिच महित्वा॥ २५॥

25. *Jagatā sindhuṁ divyastabhāyad rathantare sūryaṁ paryapaśyat. Gāyatrasya samidhastisra āhustato mahnā pra ririce mahitvā.*

The Lord establishes the ocean of energy in the Dyu, the region of light, by cosmic dynamics of Jagati hymns of omnipotence. In the Antariksha, He establishes the sun, generative and radiating source of light and energy. The blazing fire-woods of divine energy, they say, are three: the sun in the highest sky, lightning, wind and electricity in the atmosphere, and fire and magnetic energy in the earth, and by His grand and adorable omnipotence the Lord transcends all these. Of Gayatra, the Samidhas are said to be three: light, lightning and fire.

उप ह्वय सुदुघां धेनुमतां सुहस्तो गोधुगुत दोहदनाम। श्रेष्ठं सवं सविता साविषन्नो भीद्धो घर्मस्तदु षु प वोचम॥ २६॥

26. *Upa hvaye sudughāṁ dhenumetāṁ suhasto godhuguta dohadenāṁ. Śreṣṭhaṁ savaṁ savitā sāviṣanno'bhīddho gharmastadu ṣu pra vocam.*

I invoke and call upon this generous mother cow, Gayatri, Mother Nature, mother Sarasvati of knowledge, directly at the closest. Only an intelligent and dexterous person can distil the essence and power of her

generosity. May lord Savita, the creator, the sun, the teacher, create the soma of milk, honey and the light of knowledge for us and bless us. Lit up and blazing is the fire in the yajna-vedi. The same I speak of and celebrate in song.

हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात। दुहामश्विभ्यां पयो अघ्न्ययं सा वर्धतां महते सौभगाय ॥ २७ ॥

27. *Hiṁkṛṇvatī vasupatnī vasūnāṁ vatsamicchantī manasābhyāgāt. Duhāmaśvibhyāṁ payo aghnyeyaṁ sā vardhatāṁ mahate saubhagāya.*

Lowing and loving, this mother cow, sustainer of the breath and supports of life, caressing her children with her heart of tenderness, comes to bless us all round. May she, never never to be killed or hurt, distil the milk of life's energy from the sun and wind and ever grow for the great good fortune and prosperity of life on earth.

गारमीमदनु वत्सं मिषन्तं मूधानं हिङ्ङकृणोन्मातवा उ। सृक्वाणं घर्ममभि वावशाना मिमाति मायुं पयते पयोभिः ॥ २८ ॥

28. *Gauramīmedanu vatsaṁ miṣantaṁ mūrdhānaṁ hiṅṅakṛṇonmātavā u. Sṛkvāṇaṁ gharmamabhi vāvaśanā mimāti māyuṁ payate payobhiḥ.*

The cow goes to the calf winking its eyes in loving expectation, lowing with love, and licks its head with caress. And lowing and loving more and more in response to the yearning affection of the calf, she overflows with milk. (The same is the response of mother earth and mother Sarasvati to the children

yearning for love, nourishment and knowledge.)

अयं स शिङ्क्ते येन गारभीवृता मिमाति मायुं ध्वसनावधि श्रिता। सा चित्तिभिर्नि हि चकार मर्त्यं विद्युद्भवन्ती प्रति वव्रिमौहत ॥ २९ ॥

29. *Ayaṁ sa śiṅke yena gaurabhīvṛtā mimāti māyuṁ dhvasanāvadhi śritā. Sā cittibhirni hi cakāra martyaṁ vidyud bhavantī prati vavrimauhata.*

This is that cloud which roars and by which, covered and surrounded in the vapours, the earth reverberates in response. The earth, with her own feelings of kindness and generosity sustains the mortal children of hers, and her energy, being in the form of lightning, reveals and realises her own form and character.

अनच्छ्ये तुरगातु जीवमजद ध्रुवं मध्य आ पस्त्यानाम।
जीवा मृतस्य चरति स्वधाभिरमर्त्या मर्त्येना सयोनिः ॥ ३० ॥

30. *Anacchaye turagātu jīvamejad dhruvaṁ madhya ā pastyānām. Jīvo mṛtasya carati svadhābhir-amartyo martyenā sayoniḥ.*

Living and breathing, moving at the speed of infinity yet constant and omnipresent, the Spirit of the Universe abides eternal, impelling the individual soul to move among the variety of material forms. And thus, the immortal spirit of mortal man moves around in love and company with the mortal forms of material beauty by virtue of its karma and self sacrifice.

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम।
स सधीचीः स विषूचीवसान आ वरीवर्ति भुवनेष्वन्तः ॥ ३१ ॥

31. *Apaśyaṁ gopām-anipadyamānam-ā ca parā ca pathibhiś-carantam. Sa sadhrīcīḥ sa viṣūcīr-vasāna ā varīvarti bhuvaneṣvantaḥ.*

I pray I may see and realise that universal protector of the world of nature and the mother powers of life, who, ever infallible and immaculate, is immanent and active over the nearest and the farthest paths of existence, and, pervading the centripetal and centrifugal waves of Prakrti, eternally rolls around in the worlds of the universe.

Note: This mantra can be interpreted with reference to the individual soul: I wish and pray I may realise the essential nature of that presiding power over the mind and senses which, though in association with the mind and senses, never falls from its essence and moves over the paths and forms of existence far and near. The soul takes to the forms of Prakrti which, it feels, go with it, as well as to those forms which are various and disagreeable. And thus it goes round and round in and across the worlds of the universe, integrated with all living forms and yet essentially its own self.

य ईं॑ च॒कार॒ न सा अ॒स्य व॑द॒ य ईं॑ द॒दर्श॒ हिरु॒गि ु तस्मा॑त।
स मा॒तुया॒ना॒ परि॑वीता अ॒न्तब॑हुप॒जा निर्ऋ॑ति॒मा वि॑वश ॥ ३२ ॥

32. *Ya īṁ cakāra na so asya veda ya īṁ dadarśa hiruginnu tasmāt. Sa māturyonā parivīto antar-bahuprajā nirṛtim-ā viveśa.*

That One that creates this universe, the other, individual soul, knows not of. This other that sees this world of existence goes off from the essence, and, enveloped in the mothers womb, covered in the folds

of material form within, it is born and enters the world of mortality for ages in birth after birth.

द्याम॑ पि॒ता ज॑नि॒ता नाभि॒रत्र॒ बन्धु॑म मा॒ता पृ॑थि॒वी म॒हीयम ।
उ॒त्ता॒नया॑श्च॒म्वा॒ ३॑ यानि॑र॒न्तरत्रा॑ पि॒ता दु॑हि॒तुर्ग॑भ॒मा-
धा॑त ॥ ३३ ॥

33. *Dyaurme pitā janitā nābhiratra bandhurme mātā pṛthivī mahīyam. Uttānayoścamvoryoniranta-ratrā pitā duhiturgarbhamādhāt.*

The heaven above is my father and creator, my centre-hold, my haven and home here, my brother support to stand by. And this great earth, this universe, this nature, is my mother. In the womb of these two great generative powers, heaven and earth, the mother of His own creation in here, the father of the universe sows the seed of life.

पृ॒च्छामि॑ त्वा॒ पर॒मन्तं पृथि॒व्याः पृ॒च्छामि॒ यत्र॒ भुव॑नस्य॒ नाभिः॑ । पृ॒च्छामि॑ त्वा॒ वृष्ण॒ो अश्व॑स्य॒ रत॑ः पृ॒च्छामि॑ वा॒चः पर॒मं व्यो॑म ॥ ३४ ॥

34. *Pṛcchāmi tvā paramantaṁ pṛthivyāḥ pṛcchāmi yatra bhuvanasya nābhiḥ. Pṛcchāmi tvā vṛṣṇo aśvasya retaḥ pṛcchāmi vācaḥ paramaṁ vyoma.*

What is the ultimate end of the earth? I ask you. Where is the centre and centre-hold of the universe? I ask you. What is the life-seed of the mighty generative force of infinitive power and speed? I ask you. What is the ultimate sound source from where the first boom of the Word arises? I ask.

इ॒यं वेदि॒: परो॒ अन्त॑: पृथि॒व्या अ॒यं य॒ज्ञो भुव॑नस्य॒ नाभि॑:। अ॒यं सोमो॒ वृष्णो॒ अश्व॑स्य॒ रेतो॑ ब्र॒ह्मायं वा॒च: प॑र॒मं व्यो॑म ॥ ३५ ॥

35. *Iyaṁ vediḥ paro antaḥ pṛthivyā ayaṁ yajño bhuvanasya nābhiḥ. Ayaṁ somo vṛṣṇo aśvasya reto brahmāyaṁ vācaḥ paramaṁ vyoma.*

This vedi, creativity and productivity of the earth, is the ultimate end of the earth. This yajna, meeting of solar vitality and earthly productivity, is the centre-hold of life in the world. The vitality of the sun and the shower of soma is the life seed of the generative energy of the creator who is generous and infinite. And Brahma, immanent consciousness of the Lord is the ultimate home of the Word from where it incarnates in the world as Veda.

स॒प्ताध॑गर्भा॒ भुव॑नस्य॒ रेता॒ विष्णो॑स्तिष्ठन्ति प्र॒दिशा॒ विध॑र्मणि। त धी॒तिभि॒र्मन॑सा त॒ विप॒श्चित॑: परि॒भुव॒: परि॑ भवन्ति वि॒श्वत॑: ॥ ३६ ॥

36. *Saptārdhagarbhā bhuvanasya reto viṣṇostiṣṭhanti pradiśā vidharmaṇi. Te dhītibhirmanasā te vipaścitaḥ paribhuvaḥ pari bhavanti viśvataḥ.*

Seven evolutes of Prakrti, i.e., five subtle elements, mind and senses (which evolve from Ahankara), and the Mahat-tattva, represent half of the divine process of creation (the other half being the creative seed or thought-sankalpa of Parameshthi Prajapati); they are half the womb of the universe the other half is the divine will. By the will of Vishnu they abide in Akasha, eternal space-and-time continuum with

their distinct properties and power and comprehend and rule the entire worlds in existence.

न वि जानामि यदिवेदमस्मि निण्यः संनद्धो मनसा चरामि।
यदा मागन पथमजा ऋतस्यादिद वाचा अश्नुव भागमस्याः ॥ ३७ ॥

37. *Na vi jānāmi yadivedamasmi niṇyaḥ saṁn-addho manasā carāmi. Yadā māgan pratham-ajā ṛtasyādid vāco aśnuve bhāgamasyāḥ.*

I just do not know what I am like for sure, or what this world is. Self-imposed, self-bound, I move around with limited mind and understanding. But when the first evolutes of natural truth, i.e., intelligence and understanding of awareness come to me, and when the revelations of this Divine Word of truth bless me, then I realise my share of knowledge of the reality of existence that it is.

अपाङ् पाङेति स्वधया गृभीता मर्त्या मर्त्येना सयोनिः।
ता शश्वन्ता विषूचीना वियन्ता न्य१न्यं चिक्युर न्य१न्यम ॥ ३८ ॥

38. *Apāṅ prāṅeti svadhayā gṛbhīto'martyo martyenā sayoniḥ. Tā śaśvantā viṣūcīnā viyantā nyanyaṁ cikyurna ni cikyuranyam.*

The immortal soul coexistent with the mortal body goes back and forth. Both, body and soul, are eternal and imperishable, the body as Prakrti in the essence and the soul as spirit. Both are different and going apart. Those who know know one and the other, some know one but not the other, and those who don't know know neither.

ऋचा अ रं पर म व्यामन्यस्मिन दवा अधि विश्व निषदुः ।
यस्त ा वद किमृचा करिष्यति य इत्तद्विदुस्त इम समासत ॥ ३९ ॥

39. *Ṛco akṣare parame voyman yasmin devā adhi viśve niṣeduḥ. Yastanna veda kimṛcā kariṣyati ya it tad vidusta ime samāsate.*

The Rks, Vedas, exist in the omniscient supreme Spirit of existence, infinite and imperishable as the eternal and ultimate space-time continuum. In That, all the divine powers of existence subsist. If one does not know or acknowledge that, what would he or she achieve with mere words of the Rks? Those who know Him, reside with Him.

सूयवसाद्भगवती हि भूया अथा वयं भगवन्तः स्याम ।
अद्धि तृणमघ्न्य विश्वदानीं पिब शुद्धमुदकमा-
चरन्ती ॥ ४० ॥

40. *Sūyavasād bhagavatī hi bhūyā atho vayaṁ bhagavantaḥ syāma. Addhi tṛṇmaghnye viśvadānīṁ piba śuddhamudakamācarantī.*

Adorable lady of knowledge and wisdom, be great and illustrious with holy food for mind and spirit, and then, we pray, we too may have the honour and prosperity of knowledge and well-being. Holy and inviolable as the mother cow, living on pure food and drinking pure water, and conducting yourself with kindness and grace, bless us with the generous gift of universal knowledge and joy of life.

गारीमिमाय सलिलानि त ात्यक्पदी द्विपदी सा चतुष्पदी ।
अष्टापदी नवपदी बभूवुषी सहस्रा रा पर म व्यामन ॥ ४१ ॥

41. *Gaurīrmimāya salilāni takṣatyekapadī dvipadī sā catuṣpadī. Aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā parame vyoman.*

The lady of light in spotless white of the Word in the highest heaven of eternal Omniscience, ever keen to reveal and grow, speaks loud and bold, stirring the stillness of space in waves of consciousness in the universal mind and in the pools of the seer's minds, and thus reveals the Word in forms and stages for humanity: One Veda as the whole knowledge, two Vedas for knowledge and action, three Vedas for knowledge, action and prayer, four Vedas as one compendium of discrete forms, eightfold knowledge of four Vedas and four Upa-Vedas of practical knowledge such as health science, military science, etc., and nine-stage knowledge, the ninth being grammar, phonetics, astronomy, etc. Indeed, this is knowledge contained in countless thousand variations of the One Imperishable Word: AUM.

तस्याः समुदा अधि वि ारन्ति तन जीवन्ति पदिशश्चतस्रः ।
ततः ारत्य ारं तद्विश्वमुप जीवति ॥ ४२ ॥

42. *Tasyāḥ samudrā adhi vi kṣaranti tena jīvanti pradiśaścatasraḥ. Tataḥ kṣaratyakṣaraṁ tad viśvamupa jīvati.*

The oceanic showers of that voice of eternal omniscience rain in torrents. With these showers the directions, all the four and their sub-directions, vibrate with life. Then from there the actual words reveal themselves to human vision and perception, and the entire world of humanity lives by that revelation with light, support and guidance.

शकमयं धूममारादपश्यं विषूवता पर एनावरेण । उ गां पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन ॥ ४३ ॥

43. *Śakamayaṁ dhūmamārādapaśyaṁ viṣūvatā para enāvareṇa. Ukṣāṇaṁ pṛśnimapacanta vīrāstāni dharmāṇi prathamānyāsan.*

I have seen from close quarters the clouds of smoke and vapour laden with power. From this close by, I perceive the powerful catalytic agents of nature far off busy heating and creating the clouds of soma replete with vitality. These processes are the first operations of natural evolution and behaviour higher up in space.

त्रयः केशिन ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम । विश्वमेको अभि चष्टे शचीभिर्ध्राजिरेकस्य ददृशे न रूपम ॥ ४४ ॥

44. *Trayaḥ keśina ṛtuthā vi cakṣate saṁvatsare vapata eka eṣām. Viśvameko abhi caṣṭe śacībhir-dhrājirekasya dadṛśe na rūpam.*

Three powers of nature with their distinct identities express themselves and operate according to the cycle of the seasons in the year. One of these, fire, is lit once in the year and generates and germinates the seeds of life. Another the sun, with its action and operations, illuminates the world. The third is wind, the force of it can be perceived but not its shape and form.

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः । गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचा मनुष्या वदन्ति ॥ ४५ ॥

45. *Catvāri vāk parimitā padāni tāni vidurbr-āhmaṇā ye manīṣiṇaḥ. Guhā trīṇi nihitā neṅgayanti turīyaṁ vāco manuṣyā vadanti.*

Four are the constituent parts of speech which the wise men of learning know. Three of them are hidden in the cave of the mind, they are neither analysed, nor defined, nor understood by ordinary speakers, only the fourth part of speech, or parole, they use in communication.

(The four constituents of the structure of speech are: Nama or substantive, noun, Akhyata or roots of verbs, Upasarga or affixes, and Nipata or irregular accepted forms. These four are the subjects for grammarians and linguists. For the ordinary person, speech is the whole language, just what it is, and accepted without the understanding of structure and grammar. At a higher level, language is analysed in four layers of existence and consciousness: Para or transcendent language which is beyond thought and understanding. It may be regarded as the language-correspondence of the omniscience of God. The second is Pashyanti, one step close to us from Para. This may be understood to be the language existing in the unconscious layers of the mind. The third is Madhyama, another step closer to our consciousness. Let us say it exists in our sub-conscious mind. And the fourth is Vaikhari, existing at our conscious level of the mind. This is the language in use. Further, this language is analysed into four constituents: Nama, Akhata, Upasarga and Nipata. And of this language too the ordinary speaker uses the accepted form without knowing the structure and grammar. For the ordinary speaker, the language in use is only behaviour purely at

the natural and social level. And in yet another way, language may be understood in the way of the Veda: Ila, the language of omniscience, Sarasvati, the language of Veda and learning, Mahi, the spoken language at the level of the earth, nation, region, family and the mother. Another name for this speech is Bharati. And one thing more at the end of this note: This analysis and study is for the learned and for the seekers of learning. It has no value for the ordinary speaker. He or she speaks what is spoken for the only reason that he or she speaks thus, and what is spoken is understood.)

इन्दं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णा गरुत्मान।
एकं सद्विपा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ ४६ ॥

46. *Indraṁ mitraṁ varuṇam-agnim-āhuratho divyaḥ sa suparṇo garutmān. Ekaṁ sad viprā bahudhā vadantyagniṁ yamaṁ mātariśvānam-āhuḥ.*

Reality is one, Truth is one, Ishvara is one and only One, not more than one. The learned and the wise speak of It in many ways. They say: It is Indra, glorious, Mitra, universal friend, Varuna, highest adorable, Agni, light of life, Divya, heavenly, Suparna, supreme beauteous, Garutman, supreme dynamic. They say: It is Agni, life and leader of existence, Yama, supreme controller, law and justice, and the judge, and Matarishva, supreme energy of the universe.

कृष्णं नियानं हरयः सुपर्णा अपा वसाना दिवमुत्पतन्ति।
त आववृत्रन्त्सदनादृतस्यादिद घृतं पृथिवी व्युद्यत ॥ ४७ ॥

47. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divam-utpatanti. Ta āvavṛtrant-sadanād-ṛtasyā-did ghṛtena pṛthivī vyudyate.*

The brilliant and beautiful rays of the sun constantly touch the green earth held by the sun and, covered by vapours of water, and rise back to the region of the sun. They come down from the region of waters and the earth is soaked with the water of rain showers.

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत।
तस्मिन्त्साकं त्रिशता न शङ्कवोऽर्पिताः षष्टिन चलाचलासः॥ ४८॥

48. *Dvādaśa pradhayaś-cakramekaṁ trīṇi nabhyāni ka u tacciketa. Tasmintsākaṁ triśatā na saṅkavo 'rpitāḥ ṣaṣṭirna calācalāsaḥ.*

One full circle is the wheel going round. Twelve are the segments of the felly of the wheel. Three are the centres of the nave. Three hundred and sixty are the spokes fixed and yet on the move with the wheel. Who knows such a wheel? Rarely someone.

यस्ते स्तनः शशया यो मयोभूर्येन विश्वा पुष्यसि वार्याणि।
या रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातव कः॥ ४९॥

49. *Yaste stanaḥ śaśayo yo mayobhūryena viśvā puṣyasi vāryāṇi. Yo ratnadhā vasuvid yaḥ sudatraḥ sarasvati tamiha dhātave kaḥ.*

Sarasvati, divine mother of the wealth and knowledge of the world, that abundant and inexhaustible treasure of knowledge of yours which is blissful, with which you fill and replenish the cherished resources of the world, which holds the jewels of the earth and reveals and provides the wealths of existence, and which gives all the gifts and blessings of life: that treasure, O

mother, pray open for your darling child, the seeker of nourishment for body, mind and soul.

यज्ञन॑ यज्ञम॑यजन्त दे॒वास्तानि॒ धर्मा॑णि पथ॒मान्या॑सन । त ह॒ नाकं॑ महि॒मान॑: सचन्त॒ यत्र॒ पूव॑ साध्या॒: सन्ति॑ दे॒वा: ॥ ५० ॥

50. *Yajñena yajñam-ayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

The divinities, first evolutes of nature with the immanent will Divine, conducted the yajna of creation by yajna, yajnic inputs of self-sacrifice. They were the first sustainers, supporters of the divine laws, keepers of the rules of Dharma and carriers of the yajna further. They alone attain to grandeur and rise to the regions where the divine souls of the ancients dwell, who carry on the yajna and serve the Lord of Heaven.

स॒मा॒नम॒तदु॑दे॒कमुच्च॒त्यव॒ चाहभि॑: । भूमिं॑ प॒र्जन्या॒ जिन्व॑न्ति दिवं॑ जिन्वन्त्य॒ग्नय॑: ॥ ५१ ॥

51. *Samānam-etad-udakam-uccyaityava cāhabhiḥ. Bhūmiṁ parjanyā jinvanti divaṁ jinvantya-gnayaḥ.*

Same is this water which goes up to the skies and comes down to the earth by days and nights. The clouds refresh and replenish the fertility of the earth, while the fires of yajna, electrical energies of the winds and sunrays serve the heavens with fragrance of the earth.

दि॒व्यं सु॑प॒र्णं वा॑य॒सं बृ॒हन्त॑म॒पां गर्भं॑ दश॒तमा॑षधीनाम । अ॒भी॒प॒ता वृ॒ष्टिभि॑स्तपर्यन्तं॑ सर॑स्वन्त॒मव॑स जाहवीमि ॥ ५२ ॥

52. *Divyaṁ suparṇaṁ vāyasaṁ bṛhantam-apāṁ garbhaṁ darśatam-oṣadhīnām. Abhīpato vṛṣṭi-bhis-tarpayantaṁ sarasvantam-avase johavīmi.*

For nourishment, protection and promotion of life on earth, I invoke, adore and constantly offer libations of homage and fragrant samits and havish to the heavenly, bright and blazing angel of cosmic wings, radiating centre of liquid energy and soothing ripener of herbs and greens, ever exuberant flood of generosity, which fills the thirsting earth with rain showers of fertility from the clouds of space.

Mandala 1/Sukta 165

Indra and Maruts Devata, Agastya Maitravaruni Rshi

कया॑ शु॒भा सव॑यस॒ः सनी॑ळाः समा॒न्या म॒रुत॒ः सं मि॑मि ॒ुः ।
कया॑ म॒ती कुत॒ एता॑स एत॒ चे॑न्ति॒ शुष्मं॒ वृष॑णा वसू॒या ॥ १ ॥

1. *Kayā śubhā savayasaḥ sanīḷāḥ samānyā marutaḥ saṁ mimikṣuḥ. Kayā matī kuta etāsa ete'rcanti śuṣmaṁ vṛṣaṇo vasūyā.*

With what noble and equal action do the Maruts, divine complementary energies, kindred powers of equal age and home, join together, mix the yajna materials for oblations and shower the earth with rain and fragrance? With what thought and intelligence, and coming from where do they, generous powers anxious for the wealth of life, value and refine strength and competence for the realisation of wealth?

कस्य॒ ब्रह्मा॑णि जुजुषु॒युवा॑न॒ः का अ॑ध्व॒र म॒रुत॒ आ व॑वत ।
श्य॒नाँइ॑व॒ धज॑ता अ॒न्तरि॑ ॒ा कन॑ म॒हा मन॑सा रीरमाम ॥ २ ॥

2. *Kasya brahmāṇi jujuṣur-yuvānaḥ ko adhvare maruta ā vavarta. Śyenāṅ iva dhrajato antarikṣe kena mahā manasā rīramāma.*

Whose wealth do they, ever young, love and delight in? Who enjoins the Maruts to visit and join the yajna of love and non-violence? The Maruts traverse the spaces like eagles sweeping across the skies. With what great mind shall we serve and please them?

कुतस्त्वमिन्द्र माहिनः स नाका यासि सत्पते किं त इत्था। सं पृच्छस समराणः शुभानवा चस्त ना हरिवा यत्ते अस्म ॥ ३ ॥

3. *Kutastvamindra māhinaḥ sanneko yāsi satpate kiṁ ta itthā. Saṁ pṛcchase samarāṇaḥ śubhānair-vocetstanno harivo yat te asme.*

Indra, lord of might and grandeur, protector of truth and right, you are so great, unique, still you go all alone by yourself, without attendant, assistant or retinue? Wherefrom? Where to? This way? What does it mean? We ask you, friend and comrade, lord of sunbeams, whatever is in your mind for us, pray speak in good words.

बह्माणि म मतयः शं सुतासः शुष्म इयर्ति प्रभृता म अद्रिः। आ शासत पतिं हयन्त्युक्थमा हरी वहतस्ता ना अच्छ ॥ ४ ॥

4. *Brahmāṇi me matayaḥ śaṁ sutāsaḥ śuṣma iyarti prabhṛto me adriḥ. Ā śāsate prati haryantyu-kthemā harī vahatastā no accha.*

May the wealth and power, the people and ideas of the nation, and the noble achievements of peace and joy be for our good. The strength, the cloud and the

thunderbolt deployed go forward for our good and peace. The songs of praise arise and celebrate us. May the horses of Indra, the energies of sunbeams and electrical energy, carry us onward.

अता॑ व॒यम॑न्त॒मभि॑युजा॒नाः स्व ॑त्रभिस्त॒न्व॑ः शुम्भ॑मानाः ।
महा॑भि॒रता॑ँ उप॑ युज्महू॒ न्विन्द॑ स्व॒धामनु॒ हि ना॑ ब॒भूथ॑ ॥ ५ ॥

5. *Ato vayam-antam-ebhir-yujānāḥ svakṣatrebhis-tanvaḥ śumbhamānāḥ. Mahobhiretāǎ upa yujmahe nvindra svadhāmanu hi no babhūtha.*

Thus possessed of our most intimate powers and the grandeur of our social order, raising the beauty and grace of our body politic, we may use these powers and energies of nature. Indra, lord of grace and power, be favourable to us in consonance with our own essential strength, power and virtue of character.

क्व॑ स्या वा॑ मरुतः स्व॒धासी॒द्यन्मामकं॑ स॒मध॑त्ताहि॒हत्य॑ ।
अ॒हं ह्यु॑ गस्तवि॒षस्तुवि॑ष्मा॒न्विश्व॑स्य॒ शत्रा॒रन॑मं वध॒स्नैः ॥ ६ ॥

6. *Kva syā vo marutaḥ svadhāsīd yanmāmekaṁ samaddhattāhihatye. Ahaṁ hyugras-taviṣas-tuviṣmān viśvasya śatror-anamaṁ vadhasnaiḥ.*

O Maruts, tempestuous powers of knowledge, speed and energy, where is that essential strength and energy of yours which you placed in me to break the clouds of rain showers by myself alone? Bright, blazing and awful of power, I bow in homage to you with all my fatal weapons of defence against the enemies of the world and humanity. (The strength and energy is everywhere in nature, in fire, water and electric and magnetic force, and in the sunbeams. Let us exploit these

with knowledge and scientific technique.)

भूरि॑ चकथ॒ युज्ये॑भिर॒स्म स॑मा॒नभि॑वृषभ॒ पांस्ये॑भिः । भूरीं॑णि॒ हि कृ॒णवा॑मा शविष्ठन्द्र॒ कत्वा॑ मरुता॒ यद्वशा॑म ॥ ७ ॥

7. *Bhūri cakartha yujyebhirasme samānabhirvṛṣabha pauṁsyebhiḥ. Bhūrīṇi hi kṛṇavāmā śaviṣṭhendra kratvā maruto yad vaśāma.*

Indra, lord of power and generosity, with nature's energy harnessed for acts of general, universal and humane value, you have done us proud with many useful, equal and valorous acts of nobility. Indra, lord of highest valour and peace, and Maruts, heroes of tempestuous speed and performance, let us too do a lot of great things and achieve what we want with noble yajnic acts of love and generosity.

वधी॑ वृ॒त्रं म॑रुत इन्द्रि॒यण॒ स्वन॒ भाम॑न तवि॒षा ब॑भू॒वान । अ॒हम॒ता मन॑व वि॒श्वश्च॑न्दाः सु॒गा अ॒पश्च॑कर॒ वज॑-बाहुः ॥ ८ ॥

8. *Vadhīṁ vṛtraṁ maruta indriyeṇa svena bhāmena taviṣo babhūvān. Ahametā manave viśvaścandrāḥ sugā apaścakara vajrabāhuḥ.*

O Maruts, heroes of furious energy and power, I break the clouds of darkness with my own might, being powerful by my own passion for what is right, and, holding the thunderbolt in hand, I do these acts of universal wealth and beauty for the sake of humanity, acts which clear the paths for future progress.

अनु॑त्तमा त॑ मघव॒ न॑किनु न त्वावाँ॑ अस्ति द॒वता॒ विदा॑नः । न जाय॑माना॒ नश॑त॒ न जा॒ता यानि॑ करि॒ष्या कृ॑णु॒हि प॑वृद्ध ॥ ९ ॥

9. *Anuttamā te maghavannakirnu na tvāvāň asti devatā vidānaḥ. Na jāyamano naśate na jāto yāni kariṣyā kṛṇuhi pravṛddha.*

Lord of bounty, wealth and power, there is nothing initiated, inspired and made to move except by you. There is none like you who commands light, knowledge and generosity in abundance. There is none born or emerging into prominence who can attain to your grandeur. Lord thriving and exalted, do whatever things are to be done, for no one can rival you.

एकस्य चिन्म विभ्वस्त्वाजा या नु दधृष्वान्कृणव मनीषा। अहं ह्युग्रा मरुता विदाना यानि च्यवमिन्द्र इदीश एषाम ॥ १० ॥

10. *Ekasya cinme vibhvastvojo yā nu dadhṛṣvān kṛṇavai manīṣā. Aham hugro maruto vidāno yāni cyavamindra idīśa eṣām.*

I am one and independent, may my vigour and splendour grow and spread all round since, bold and daring, whatever I do and want to do, I do with all my mind and soul. O Maruts, heroes of the winds and tempests, I am bright and lustrous, I am Indra, master of my own powers. I am knowledgeable, I know what I know. Wherever I move, whatever I achieve, surely I rule and govern.

अमन्दन्मा मरुतः स्तामा अत्र यन्म नरः श्रुत्यं ब्रह्म चक। इन्दाय वृष्ण सुमखाय मह्यं सख्य सखायस्तन्व तनूभिः ॥ ११ ॥

11. *Amandanmā marutaḥ stomo atra yanme naraḥ śrutyam brahma cakra. Indrāya vṛṣṇe sumakhāya mahyam sakhye sakhāyastanve tanūbhiḥ.*

Friends, leaders, Maruts, may the hymns of Veda and the song of praise which you have composed for me and offered here give me joy. May the song with its body of words and music be pleasing to me and my body and mind and to Indra, generous friend of all and performer of yajna.

एवद॒त पति॑ मा॒ राच॑मानाॅ अनॅद्यः श्रव॒ एषा॒ दधा॑नाः। सं॒च या॑ मरुतश्च॒न्दव॑णा॒ अच्छा॑न्त म छ॒दया॑था च नूनम ॥ १२ ॥

12. *Evedete prati mā rocamānā anedyaḥ śrava eṣo dadhānāḥ. Saṁcakṣyā marutaścandravarṇā acchānta me chadayāthā ca nūnam.*

Thus may these friends, leaders and you, O Maruts, golden glorious all, loving and kind toward me, holding and commanding admirable foods, energies and noble desires, wealth, honour and holy songs, holding me in high esteem, happily disposed, overwhelm me with honour and joy.

का न्वत्र॑ मरुता मामह व॒ः प या॑तन॒ सखी॒ँरच्छा॑ सखायः। मन्मा॑नि चित्रा अपिवा॒तय॑न्त एषां भू॒त नव॑दा म ऋ॒ता-नाम ॥ १३ ॥

13. *Ko nvatra maruto māmahe vaḥ pra yātana sakhīṅracchā sakhāyaḥ. Manmāni citrā apivā-tayanta eṣāṁ bhūta navedā ma ṛtānām.*

O Maruts, pioneers of knowledge and science, who offers you tributes of praise and appreciation here now? Friends, go forward to those friends who love and honour you. Heroes of wonderful action, moving on to the completion of your programmes of knowledge,

be aware of my projects of truth and natural laws and waters of space to fight out want and suffering.

आ यद्दु॒व॒स्याद्दु॒वस॒ न का॒रुर॒स्माञ्च॒क मा॒न्यस्य॑ म॒धा। आ षु व॑क्त मरुता॒ विप॒मच्छ॒मा ब्रह्मा॑णि जरि॒ता वा॑ अचत॥ १४॥

14. *Ā yad duvasyād duvase na kārur-asmāñcakre mānyasya medhā. O ṣu vartta maruto vipramacchemā brahmāṇi jaritā vo arcat.*

Just as honour and celebration moves on from the honoured to the honourable in succession in the advancement of knowledge, so let the intelligence and expertise of the eminent scientist and technologist come to benefit us. O Maruts, leaders and pioneers of knowledge, turn in appreciation and recognition to the scholar expert, since the celebrant offers these hymns of praise, discovery and invention to you.

एष व॒: स्तामा॑ मरुत इ॒यं गीर्मा॑न्दा॒यस्य॑ मा॒न्यस्य॑ का॒राः। एषा या॑सीष्ट त॒न्वं॑ व॒यां वि॒द्याम॒षं वृ॒जनं जी॒रदा॑नुम॥ १५॥

15. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

O Maruts, leaders, pioneers, heroes of speed and power of progress, this song of celebration is for you. It is the voice of the lyric of the honourable artist, scientist and technologist. Come with desire and commitment to advance the science and the scholar further. And let us too achieve food and energy, strength and power, and life-giving victories.

Mandala 1/Sukta 166

Maruts Devata, Agastya Maitravaruni Rshi

त ꣳ वाꣳचाम रभꣳसायꣳ जन्मꣳन पूर्वꣳ महꣳित्वं वृꣳषभस्यꣳ कꣳतवꣳ ।
एꣳधवꣳ यामꣳन्मरुतस्तुविष्वणा युꣳधवꣳ शकास्तविꣳषाणिꣳ कतन ॥ १ ॥

1. *Tannu vocāma rabhasāya janmane pūrvaṁ mahitvaṁ vṛṣabhasya ketave. Aidheva yāman marutastuviṣvaṇo yudheva śakrāstaviṣāṇi kartana.*

O Maruts, roaring heroes of the strength and speed of the winds, for a full life of courage and enthusiasm and the distinction of leadership and overflowing generosity, we sing and celebrate your ancient and original heroism. Blazing like fire, advancing like warriors, do wondrous deeds of valour worthy of admiration.

नित्यꣳ न सूनुꣳ मधु बिभꣳत उप कीळꣳन्ति कीꣳळा विꣳदथꣳषु घृष्वꣳयः । न ꣳन्ति रुꣳदा अवꣳसा नमꣳस्विनꣳ न मꣳधन्तिꣳ स्वतꣳवसा हविꣳष्कृतꣳम ॥ २ ॥

2. *Nityaṁ na sūnuṁ madhu bibhrata upa krīḷanti krīḷā vidatheṣu ghṛṣvayaḥ. Nakṣanti rudrā avasā namasvinaṁ na mardhanti svatavaso haviṣkṛtam.*

They bear the honey sweets of life for all as parents bring honey to their darling child. Heroes of courage and valour but sportive as ripples of a stream, they play their part in the battles of life. Ferocious and terrible like jaws of retributive justice, yet dear as breath of life, they come to the man of reverence and humility with love and protection and, with all their innate strength and power, they never hurt the man dedicated

to yajna and charity.

यस्मा॒ ऊमा॑सा अ॒मृता॒ अरा॑सत रा॒यस्पोषं॑ च ह॒विषा॑ ददा॒शुषे॑।
उ॒ रन्त्य॑स्म म॒रुता॑ हि॒ता इ॑व पु॒रू रजां॑सि॒ पय॑सा मया॒भुव॑ः॥ ३॥

3. *Yasmā ūmāso amṛtā arāsata rāyaspoṣaṁ ca haviṣā dadāśuṣe. Ukṣantyasmai maruto hitā iva purū rajāṁsi payasā mayobhuvaḥ.*

Just as imperishable protectors provide wealth and nourishment for the man who gives liberally in charity alongwith offerings of fragrant materials into the yajna fire, so do the Maruts, winds and other natural energies, kind and beneficent, like favourable helpers at the beck and call of a friend, overflow many regions of earth and skies with milk and water for the sake of the man of yajna.

आ य रजां॑सि॒ तवि॑षीभि॒रव्य॑त॒ प व॒ एवा॑सः॒ स्वय॑तासा अधजन। भय॑न्त॒ विश्वा॒ भुव॑नानि ह॒म्या चि॒त्रा वा॒ याम॒ः पय॑तास्वृ॒ष्टिषु॑॥ ४॥

4. *Ā ye rajāṁsi taviṣībhiravyata pra va evāsaḥ svayatāso adhrajan. Bhayante viśvā bhuvanāni harmyā citro vo yāmaḥ prayatāsvṛṣṭiṣu.*

As you move on to reach the regions of your choice with your power and force and while your automotive and tempestuous rockets rush forth through the skies and spaces, then all the worlds and their towers shake with terror. Amazing is that mission of flight in the programmed and guided projects of yours.

यत्त्वषयामा नदयन्त पर्वतान्दिवा वा पृष्ठं नया अचुच्यवुः ।
विश्वा वा अज्मन्भयत वनस्पती रथीयन्तीव प जिहीत
आर्षधिः ॥ ५ ॥

5. *Yattveṣayāmā nadayanta parvatān divo vā pṛṣṭhaṁ naryā acucyavuḥ. Viśvo vo ajman bhayate vanaspatī rathīyantīva pra jihīta oṣadhiḥ.*

When the man-made meteors of rockets blazing through sky and space roar through mountains of earth and clouds of dust and vapour, making them reverberate, and thus reach the top of heaven, then all the bio-world on your way shakes in fear and celestial herbs like soma shake off from the root like astronauts floating from their seat in the control chamber.

यूयं न उगा मरुतः सुचतुना रिष्टगामाः सुमतिं पिपतन ।
यत्रा वा दिद्युददति किविदती रिणाति पश्वः सुधितेव
बर्हणा ॥ ६ ॥

6. *Yūyaṁ na ugrā marutaḥ sucetunā'riṣṭagrāmāḥ sumatiṁ pipartana. Yatrā vo didyud radati krivirdatī riṇāti paśvaḥ sudhiteva barhaṇā.*

Maruts, powers young, dynamic and passionately enthusiastic, bright blazing and well-harnessed is your power of energy, held and controlled like a tempered sword, cutting, lighting, digging and driving. With this electric energy and your noble intelligence, assure and augment our understanding and development without damaging the country-life.

प स्कम्भदष्णा अनवभरांधसा लातृणासा विदथेषु
सुष्टुताः । अचन्त्यर्कं मंदिरस्य पीतय विदुवीरस्य पथमानि
पांस्या ॥ ७ ॥

7. *Pra skambhadeṣṇā anavabhrarādhaso'lātṛṇāso vidatheṣu suṣṭutāḥ. Arcantyarkaṁ madirasya pītaye vidurvīrasya prathamāni pauṁsyā.*

Givers of settlement and sustenance, sure and secure of their wealth and power of accomplishment, victorious over their opponents, highly applauded in the yajnic battles of life, honour and invite the brilliant and the wise for a drink of inspiring soma. They know, achieve and command the first, essential heroic powers of the brave and virtuous.

शतभुजिभिस्तमभिह्रुतरघात्पूर्भी रं ता मरुता यमावत। जनं यमुगास्तवसा विरप्शिनः पाथना शंसात्तनयस्य पुष्टिषु॥ ८॥

8. *Śatabhujibhistamabhihruteraghāt pūrbhī rakṣatā maruto yamāvata. Janaṁ yamugrāsta-vaso virapśinaḥ pāthanā saṁśāt tanayasya puṣṭiṣu.*

O Maruts, young leaders and heroes, bright, powerful and generous, whoever you promote and protect in city life with a hundred ways of comfort and security, protect him from crime and damage, and in matters of the promotion and advancement of his children, save the man from sin and scandal.

विश्वानि भदा मरुता रथेषु वा मिथस्पृध्येव तविषाण्याहिता। अंसष्वा वः पपथेषु खादया गां वश्चका समया वि वावृत॥ ९॥

9. *Viśvāni bhadrā maruto ratheṣu vo mithaspṛdhyeva taviṣāṇyāhitā. Aṁseṣvā vaḥ prapatheṣu khādayo'kṣo vaścakrā samayā vi vāvṛte.*

O Maruts, heroic warriors like the winds, in your

chariots are collected materials for universal good of the people, and on your shoulders and in the chariots are blazing weapons in position competing, as if, in effectiveness. In your paths are provided materials for food and advancement, and the axles and wheels of the chariots are well aligned and balanced for fast and rhythmic movement.

भूरीणि भद्रा नर्येषु बाहुषु वक्षःसु रुक्मा रभसासो अञ्जयः ।
अंसेष्वेताः पविषु क्षुरा अधि वया न पक्षान व्यनु श्रियो धिरे ॥ १० ॥

10. *Bhūrīṇi bhadrā naryeṣu bāhuṣu vakṣaḥsu rukmā rabhasāso añjayaḥ. Aṁseṣvetāḥ paviṣu kṣurā adhi vayo na pakṣān vyanu śriyo dhire.*

In the arms of these heroes of the people there is abundant power for general good. On their chest are ornamented armours of strong and variegated design. On their shoulders are bows and arrows of lightning speed. On their thunderbolt is the sharpness of the razor's edge. And they wear the dignity and grace of the wings of celestial birds.

महान्तो मह्ना विभ्वाꣳ विभूतया दूरेदृशो य दिव्याइव स्तृभिः ।
मन्दाः सुजिह्वाः स्वरितार आसभिः संमिश्ला इन्द्रे मरुतः परिष्टुभः ॥ ११ ॥

11. *Mahānto mahnā vibhvo vibhūtayo dūredṛśo ye divyā iva stṛbhiḥ. Mandrāḥ sujihvāḥ svaritāra āsabhiḥ saṁmiślā indre marutaḥ pariṣṭubhaḥ.*

Great are the Maruts with their own innate greatness, powerful, magnanimous, far-sighted, refulgent with brilliant stars which light the world,

joyous and loved of all, sweet of tongue, true of the word of mouth, and they are sustainers of all in company with Indra, universal energy and power.

तद्वः सुजाता मरुता महित्वनं दीर्घं वा दात्रमदितरिव व्रतम।
इन्द्रश्चन त्यजसा वि ह्रुणाति तज्जनाय यस्मै सुकृत अराध्वम॥ १२॥

12. *Tad vaḥ sujātā maruto mahitvanaṁ dīrghaṁ vo dātram-aditeriva vratam. Indraścana tyajasā vi hruṇāti tajjanāya yasmai sukṛte arādhvam.*

O Maruts, high-born and arisen you are, great is your glory, abundant is your generosity, and deep and inviolable is your discipline of vows as that of imperishable Aditi. Whatever you grant and bestow on the man of noble action, even Indra commanding the thunderbolt does not touch.

तद्वा जामित्वं मरुतः पर युग पुरू यच्छंसममृतास आवत।
अया धिया मनव श्रुष्टिमाव्या साकं नरा दंसनरा चिकित्रिर॥ १३॥

13. *Tad vo jāmitvaṁ marutaḥ pare yuge purū yacchaṁsamam-amṛtāsa āvata. Ayā dhiyā manave śruṣṭimāvyā sākaṁ naro daṁsanairā cikitrire.*

O Maruts, immortal souls, that brotherhood of yours, that joy and suffering of yours in the last age, that high honour and reputation you earned and preserved, the same honour and reputation, protect and preserve with this intelligence and understanding of yours for humanity and further extend and preserve with your noble actions in company with men and leaders.

यन॑ दी॒र्घं म॑रुतः शूशवा॑म यु॒ष्माक॑न॒ परी॑णसा तुरासः । आ यत्त॒तन॑न्वृ॒जन॒ जना॑स ए॒भिय॒ज्ञभि॒स्तद॒भीष्टि॑मश्याम ॥ १४ ॥

14. *Yena dīrghaṁ marutaḥ śūśavāma yuṣmākena parīṇasā turāsaḥ. Ā yat tatanan vṛjane janāsa ebhir-yajñebhis-tadabhīṣṭim-aśyām .*

O Maruts, heroes of instant action and achievement, that abundance, expertise and heroism of yours by virtue of which we achieve great things of lasting significance, by which people expand in knowledge and win victories in their battles of life, that very cherished abundance, expertise and power of action, I pray, I too may achieve by these yajnic performances.

ए॒ष व॒ः स्तामा॑ मरुत इ॒यं गीमा॑न्दा॒यस्य॑ मा॒न्यस्य॑ का॒राः । एषा या॑सीष्ट त॒न्व॑ं व॒यां वि॒द्याम॒षं वृ॒जनं जी॒रदा॑नुम ॥ १५ ॥

15. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

O Maruts, heroes of instant action, universal knowledge and abundant generosity, this is the song of celebration in honour of your action and achievement. This is the spontaneous voice of the happy and honoured poet artist. May it reach you for the manifestation of your form and image in existence for our benefit so that we may acquire food and energy for our body, mind and spirit, clear our paths of advancement and achieve abundance in life for a vibrant living.

Mandala 1/Sukta 167

Indra-Maruts Devata, Agastya Maitravaruni Rshi

सहस्रं त इन्द्रातया नः सहस्रमिषा हरिवा गूर्ततमाः।
सहस्रं राया मादयध्यै सहस्रिण उप ना यन्तु वाजाः॥ १॥

1. *Sahasraṁ ta indrotayo naḥ sahasramiṣo harivo gūrtatamāḥ. Sahasraṁ rāyo mādayadhyai sahasriṇa upa no yantu vājāḥ.*

Lord of power and sustenance, Indra, thousands are your protections and ways of protection for us. Lord of sunbeams, thousand-fold are the foods and energies of the most admirable order. Thousands are your gifts of wealth for us to enjoy life. And thousands may be, we pray, the forms of knowledge, valour and victory for us.

आ ना वोभिर्मरुता यान्त्वच्छा ज्यष्ठेभिर्वा बृहद्दिवैः
सुमायाः। अध यदेषां नियुतः परमाः समुद्रस्य चिद्धनयन्त पारे॥ २॥

2. *Ā no'vobhirmaruto yāntvacchā jyeṣṭhebhirvā bṛhad divaiḥ sumāyāḥ. Adha yadeṣāṁ niyutaḥ paramāḥ samudrasya cid dhanayanta pāre.*

May the Maruts, heroes of the winds, powers of vision and wonder as they are, come well to us with their modes of protection and senior-most scholars of brilliance, and then may follow those of their most efficient modes of transport which can cross the seas and skies for the acquisition of wealth.

मिम्य ा यषु सुधिता घृताची हिरण्यनिणिगुपरा न ऋष्टिः।
गुहा चरन्ती मनुषा न याषा सुभावती विद्थ्यव संवाक॥ ३॥

3. *Mimyakṣa yeṣu sudhitā ghṛtācī hiraṇyanirṇiguparā na ṛṣtiḥ. Guhā carantī manuṣo na yoṣā sabhāvatī vidathyeva saṁvāk.*

Seeker of knowledge, go and mix with those scholars and visionaries among whom exists that noble and comprehensive language which is fit for scientific yajnas of versatile purpose, which is fit for use in councils of governance, which is peacefully held like the dewy night by the sky, which is held like a golden sword by the warrior, which is held like lightning by the cloud, and which, like the youthful maiden of the human lover, moves in covert allays in search of the lover. (Such is living speech.)

परा शुभ्रा अयासो यव्या साधारण्यव मरुतो मिमिक्षुः ।
न रोदसी अप नुदन्त घोरा जुषन्त वृधं सख्याय देवाः ॥ ४ ॥

4. *Parā śubhrā ayāso yavyā sādhāraṇyeva maruto mimikṣuḥ. Na rodasī apa nudanta ghorā juṣanta vṛdhaṁ sakhyāya devāḥ.*

Distant but brilliant and powerful, moving at moderate speed, the Maruts shower the earth and sky with rain, but even when they are violent, roaring with lightning, they are not repulsive, they are only impulsive, not repelling the sky and the earth away but impelling them with new life and energy, because the divines love to mix and join in a spirit of commonalty for the sake of friendship and love the growth and expansion of all in power and potential.

जाष्वद्यदीमसुर्या सचध्व विषितस्तुका रादसी नृमणाः ।
आ सूयव विधता रथं गात्त्वषपतीका नभसा नत्या ॥ ५ ॥

5. *Joṣad yadīmasuryā sacadhyai viṣitastukā rodasī nṛmaṇāḥ. Ā sūryeva vidhato rathaṁ gāt tveṣa-pratīkā nabhaso netyā.*

If the earth, source of pranic vitality and loving mother of mankind, were to serve the Maruts for the sake of waters, then she, with flowing hair like the lights of evening dawn, shining brilliant as child of the sun, would ride the chariot of the Lord Ordainer and sustainer, i.e., the sun, and rise as if going to sky heights of progress and abundance.

आस्थापयन्त युवतिं युवानः शुभे निमिश्लां विदथेषु पजाम।
अका यद्वो मरुता हविष्मान्गायद्गाथं सुतसोमा दुवस्यन ॥ ६ ॥

6. *Āsthāpayanta yuvatiṁ yuvānaḥ śubhe nimiślāṁ vidatheṣu pajrām. Arko yad vo maruto haviṣmān gāyad gāthaṁ sutasomo duvasyan.*

When the worshipper, rich in yajnic offerings, having distilled the soma, sings songs of praise zealously in honour of you, then, O Maruts, youthful powers of nature's brilliance and force, you give him in marriage a young maiden, smart and dynamic, dedicated to yajnas, and a harbinger of happiness and bliss in life.

प तं विवक्मि वक्म्या य एषां मरुतां महिमा सत्या अस्ति।
सचा यदीं वृषमणा अहंयुः स्थिरा चिज्जनीवहत सुभागाः ॥ ७ ॥

7. *Pra taṁ vivakmi vakmyo ya eṣāṁ marutāṁ mahimā satyo asti. Sacā yadīṁ vṛṣamaṇā ahaṁyuḥ sthirā cijjanīrvahate subhāgāḥ.*

That greatness and glory of the Maruts which is

worthy of celebration, I celebrate. It is real and true, since he that is virile and proud of himself, Indra, in unison with this firm earth, sustains the many happy mothers and children of the world.

पान्ति मित्रावरुणाववद्याच्च्यर्यत इमयमा अपशस्तान। उत च्यवन्त अच्युता ध्रुवाणि वावृध ईं मरुता दातिवारः॥ ८॥

8. *Pānti mitrāvaruṇāvavadyāccayata īmaryamo apraśastān. Uta cyavante acyutā dhruvāṇi vāvṛdha īṁ maruto dātivāraḥ.*

Mitra and Varuna protect from sin and shame. Surely Aryama, lord of justice, raises the despicable. They shake off even the firm and fixed enemies of life. O Maruts, the gift of your generosity ever grows and grows.

नही नु वां मरुता अन्त्यस्म आरात्ताच्चिच्छवसा अन्तमापुः। त धृष्णुना शवसा शूशुवांसा णा न द्वषां धृषता परि ष्टुः॥ ९॥

9. *Nahī nu vo maruto antyasme ārāttaccicchavaso antamāpuḥ. Te dhṛṣṇunā śavasā śūśuvāṁso'rṇo na dveṣo dhṛṣatā pari ṣṭhuḥ.*

O Maruts, neither from near nor from afar do they find the end of your power and force. Intrepidable and rising with inviolable strength and courage, they, i.e., the Maruts keep the enemies down and, vast as the ocean, they stay and abide far higher than jealousy and calumny of small minds.

वयमद्यन्दस्य पष्ठा वयं श्वा वाचमहि समय। वयं पुरा महि च ना अनु द्यून त ऋभु ा नरामनु ष्यात॥ १०॥

10. *Vayamadyendrasya preṣṭhā vayaṁ śvo vocemahi samarye. Vayaṁ purā mahi ca no anu dyūn tanna ṛbhukṣā narāmanu ṣyāt.*

We are the dearest children of Indra to-day. Let us be able to say the same thing tomorrow in the battles of life. And for the sake of this love and grace of Indra, let us first maintain our own greatness of character and performance day by day, and then, we pray, may Indra be kind and favourable day by day among men. Lord of thunderbolt He is.

एष वः स्तामा मरुत इयं गीर्मान्दायस्य मान्यस्य कारोः।
एषा यासीष्ट तन्वं वयां विद्यामेषं वृजनं जीरदानुम॥ ११॥

11. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

O Maruts, this is your song of celebration, this is the voice of the happy and honoured poet artist. May it reach you for the manifestation of your image and action for us. And may we, we pray, achieve food and energy, advancement in action and the joy of life.

Mandala 1/Sukta 168

Maruts Devata, Agastya Maitravaruni Rshi

यज्ञायज्ञा वः समना तुतुर्वणिर्धियंधियं वा दवया उ दधिध्वे।
आ वो वाचः सुविताय रोदस्याम हवं वृत्यामवसे सुवृक्तिभिः॥ १॥

1. *Yajñāyajñā vaḥ samanā tuturvaṇir-dhiyaṁ-dhiyaṁ vo devayā u dadhidhve. Ā vo'rvācaḥ suvitāya rodasyormahe vavṛtyāmavase suvṛktibhiḥ.*

O Maruts, powers of enlightenment, generous action and well-being of the world, in every act of yajna one after another, let your will and performance be equal, fast and victorious. In every act of thought, reflection and planning, let your intelligence, understanding and imagination, and even your calculation be divinely holy. For the well-being of the earth and heaven, and for the sake of great and inviolable protection of life and life's joy, with yajnic oblations and songs of praise and thankfulness, we pray, turn your attention this way for our good and well-being by straight and simple speed of motion.

व॒वासा॒ न य स्व॒जाः स्वत॑वस॒ इष॑ं स्व॑रभि॒जाय॑न्त॒ धूत॑यः ।
स॒ह॒स्रिया॑सा अ॒पां नाम॑य॑ आ॒सा गावा॒ वन्द्या॑सा॒ ना ॒णः ॥ २ ॥

2. *Vavrāso na ye svajāḥ svatavasa iṣaṁ svarabhijāyanta dhūtayaḥ. Sahasriyāso apāṁ normaya āsā gāvo vandyāso nokṣaṇaḥ.*

Come this way, Maruts! Powers ever on the move for protection and progress of us all, self-creative, self-strong, movers and shakers like a thousand waves of the rolling seas, they are born to provide nourishment, energy, light and happiness for others. Worthy of honour and reverence they are like generous cows who provide motherly milk for sustenance and growth, and like the sacrificing bullocks who carry the burdens of humanity. Admirable, worthy of thanks and praise with honest word of the mouth they are.

सामा॑सा॒ न य सु॒तास्तृ॒षा॑शं॑वा ह॒त्सु पी॒तासा॑ दु॒वसा॒ नास॑त ।
एषा॒मंस॑षु र॒म्भिणी॑व रारभ॒ हस्त॑षु ख॒ादिश्च॑ कृ॒तिश्च॒ सं द॑ध ॥ ३ ॥

3. *Somāso na ye sutāstṛptāṁśavo hṛtsu pītāso duvaso nāsate. Aiṣāmaṁseṣu rambhiṇīva rārabhe hasteṣu khādiśca kṛtiśca saṁ dadhe.*

Maruts, vibrant powers of enlightenment, nourishment and protection, like soma, with off-shoots spreading around, distilled and drunk to the last drop of the essence assimilated into the heart, abide with us, loved, honoured and admired as our own. I depend on their shoulders for support as a housewife depends upon the support of the head of family. And in their hands, the Maruts hold action in one and wear the band of victory on the other.

अव स्वयुक्ता दिव आ वृथा ययुरमर्त्याः कशया चादत त्मना। अरेणवस्तुविजाता अचुच्यवुर्द्रप्सा चिन्मरुता भ्राजदृष्टयः॥ ४॥

4. *Ava svayuktā diva ā vṛthā yayur-amartyāḥ kaśayā codata tmanā. Areṇavastuvijātā acucyavur-draḷhāni cinmaruto bhrājadṛṣṭayaḥ.*

Self-inspired, self-motivated and self-driven, Maruts descend from the heights of heaven freely, spontaneously and selflessly. Immortal are you, mighty heroes, inspire and excite the will to live with your heart and soul and use the will as a goal and an invitation to life. Pure and unsullied, born of energy and impetuous in motion, wielding weapons of light and lightning, O Maruts, you stir and move even the fixed and immovable mountains.

का वान्तमरुत ऋष्टिविद्युता रजति त्मना हन्वेव जिह्वया। धन्वच्युतः इषां न यामनि पुरुप्षा अहन्याइव नतंशः॥ ५॥

5. *Ko vo'ntarmaruta ṛṣṭividyuto rejati tmanā hanveva jihvayā. Dhanvacyuta iṣāṁ na yāmani purupraiṣā ahanyo naitaśaḥ.*

O Maruts, wielders of arms blazing as light and lightning, who or what in you shakes and shines in you by itself like flames or waves of sound? Inspirers of many, augmenters of food, energy and love of life, who starts you on your mission of life like the cloud melting in the sky or like a fast horse on its daily round?

क्व॑ स्विद॒स्य रज॑सा म॒हस्प॒रं क्वाव॑रं मरुता॒ यस्मि॑न्नाय॒य। यच्च्या॒वय॑थ विथु॒रेव॒ संहि॑तं॒ व्यद्रि॑णा पतथ त्व॒षमं॑ण॒वम॥ ६॥

6. *Kva svidasya rajaso mahasparaṁ kvāvaraṁ maruto yasminnāyaya. Yaccyāvayatha vithureva saṁhitaṁ vyadriṇā patatha tveṣamarṇavam.*

O Maruts, what is the ultimate beyond this great region of the skies, and what is the ultimate this side wherein you move hither and shake the things concentrated here like precarious objects of no value, or fly down with the clouds to the shining seas?

सा॒तिन॑ वा म॑वती॒ स्व॑वती त्व॒षा विपा॑का मरुतः पिपिष्वती। भ॒द्रा वा॑ रा॒तिः पृ॑ण॒ता न द॑क्षि॑णा पृथु॒जयी॑ असु॒य॑व॒ जञ्ज॑ती॥ ७॥

7. *Sātirna vo'mavatī svarvatī tveṣā vipākā marutaḥ pipiṣvatī. Bhadrā vo rātiḥ pṛṇato na dakṣiṇā pṛthujrayī asuryeva jañjatī.*

Like your acquisition and distribution is your generosity and benevolence, powerful, blissful, lustrous, maturing and fruitful, abundant, auspicious, as the gift

of a philanthropist yajamana, expansive and victorious like the breeze of life's energy.

पतिं ष्टाभन्ति सिन्धवः पविभ्या यदभियां वाचमुदीरयन्ति ।
अव स्मयन्त विद्युतः पृथिव्यां यदी घृतं मरुतः पुष्णुवन्ति ॥ ८ ॥

8. *Prati ṣṭobhanti sindhavaḥ pavibhyo yadabhriyāṁ vācam-udīrayanti. Ava smayanta vidyutaḥ pṛthivyāṁ yadī ghṛtaṁ marutaḥ pruṣṇuvanti.*

When the Maruts ride their chariots, the wheels rumble with thunder of the clouds and oceans pant and roll in awe, and when they shower torrents or rain on the earth, flashes of lightning flaunt with pride and lights of joy.

असूत पृश्निर्महते रणाय त्वषमयासां मरुतामनीकम । त सप्सरासो जनयन्ताभ्वमादित्स्वधामिषिरां पर्यपश्यन ॥ ९ ॥

9. *Asūta pṛśnirmahate raṇāya tveṣamayāsāṁ marutāmanīkam. Te sapsarāso'janayantābhvamādit svadhāmiṣirāṁ paryapaśyan.*

Mother Nature creates the blazing force of the tempestuous Maruts for the great battle of the elements in the process of evolution, and they, moving and working together with the waves of creative energy, fashion forms earlier not in existence and watch the achievements of their own powers all round in the midst of the variety of creative materials.

एष वः स्तामा मरुत इयं गीर्मान्दायस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वं वयां विद्यामषं वृजनं जीरदानुम ॥ १० ॥

10. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

This is the song of the Maruts in celebration of their work and power in the world of nature and humanity in evolution. This is the voice of the poet, happy and honoured artist, maker of beautiful forms. May this, with love and homage of the poet, reach the Maruts for their manifestation in form and image, and may we too achieve food and energy, vision and will to move on clear and simple paths of progress, and may we have the bliss of the breeze of freshness and light of life.

Mandala 1/Sukta 169

Indra Devata, Agastya Maitravaruni Rshi

महश्चित्त्वमिन्द्र यत एतान्महश्चिदसि त्यजसा वरूता।
स नो वधा मरुतां चिकित्वान्त्सुम्ना वनुष्व तव हि पष्ठा॥ १॥

1. *Mahaścit tvamindra yat etān mahaścidasi tyajaso varūtā. Sa no vedho marutāṁ cikitvān tsumnā vanuṣva tava hi preṣṭhā.*

Indra, lord of knowledge and power, destroyer of suffering, you are great and glorious indeed, since you accept and honour and protect these great saints and scholars for the reason of their selflessness and dedication. As such, you yourself a scholar among dynamic scholars and knowing what is dearest to you and the Maruts, fastest leaders of society, pray give us the peace and comfort of perfect well-being.

अयुजन्त इन्द्र विश्वकृष्टीविदानासो निषिधो मत्यत्रा।
मरुतां पृत्सुतिहासमाना स्वमी हस्य पधनस्य साता॥ २॥

2. *Ayujranta indra viśvakṛṣṭīr vidānāso niṣṣidho martyatrā. Marutāṁ pṛtsutirhāsamānā svarmīḷhasya pradhanasya sātau.*

Indra, lord of honour and glory, that dedicated force of yours consisting of the Maruts, intelligent, creative and war-like leaders among ordinary mortals, smiling, happy and joyful, may, we pray, join and engage entire humanity in the battle of creative production of wealth and well-being for the lord creator of paradisal bliss on earth.

अम्युक्सा त इन्द ऋष्टिरस्म सनेम्यभ्वं मरुता जुनन्ति। अग्निश्चिद्धि ष्मातस शुशुक्वानापा न द्वीपं दधति पयांसि॥ ३॥

3. *Amyak sā ta indra ṛṣṭirasme sanemyabhvaṁ maruto junanti. Agniściddhi ṣmātase śuśukvānāpo na dvīpaṁ dadhati prayāṁsi.*

May the fruits of that loving and generous creativity of yours, by which the Maruts create perfect joyous gifts of life from pre-existing causes, which gifts, like the blazing fire in the wood and waters in the open-ended flowing rivers and space, abide in nature, and which gifts, then, the living beings enjoy as the dearest gifts of life (by virtue of the creative dynamics of the Maruts).

त्वं तू न इन्द्र तं रयिं दा आजिष्टया दक्षिणयेव रातिम। स्तुतश्च यास्ते चकनन्त वायाः स्तनं न मध्वः पीपयन्त वाजाः॥ ४॥

4. *Tvaṁ tū na indra taṁ rayiṁ dā ojiṣṭhayā dakṣiṇayeva rātim. Stutaśca yāste cakananta vāyoḥ stanaṁ na madhvaḥ pīpayanta vājaiḥ.*

Indra, glorious lord of wealth, give us that wealth of life as a gift with the highest generosity of heart and magnanimity of mind which is honoured by the beneficiaries, that wealth and generosity of yours and the Maruts' which all people love, and which, like the honey sweet milk of the mother's breast, nourishes the child with food, energy and intelligence.

त्व राय इन्द ताशतमाः पणतारः कस्य चिदृतायाः ।
त षु णा मरुता मृळयन्तु य स्मा पुरा गातूयन्तीव दवाः ॥ ५ ॥

5. *Tve rāya indra tośatamāḥ praṇetāraḥ kasya cidṛtāyoḥ. Te ṣu ṇo maruto mṛḷayantu ye smā purā gātūyantīva devāḥ.*

Indra, in you and with you abide wealths and virtues of the world which are most satisfying saviours and redeemers, which help any lover of truth, piety and yajna keen to cross the oceans of existence to liberation. May the Maruts give us that peace and wealth. May the ancient and eternal nobilities eager to rise to divinity guide and bless us.

पति प याहीन्द मी हुषा नृन्महः पाथिवे सदन यतस्व ।
अध यदषां पृथुबुध्नास एतास्तीथ नायः पांस्यानि तस्थुः ॥ ६ ॥

6. *Prati pra yāhīndra mīḷhuṣo nṝn mahaḥ pārthive sadane yatasva. Adha yadeṣāṁ pṛthubudhnāsa etāstīrthe nāryaḥ pauṁsyāni tasthuḥ.*

Indra, lord of power, knowledge and action, go forward to the great, virile and generous people, fast, intelligent and vibrant as the winds, and try experiments on the floor of this great earth. And then, just as the

powers and transports of the master stand ready at his service, so would the mighty and spacious flying machines like horses would stand ready for the heroes of the skies.

पतिं घोराणामतीनामयासां मरुतां शृण्व आयतामुपब्दिः ।
य मर्त्यं पृतनायन्तमूमत्रृणावानं न पतयन्त सर्गाः ॥ ७ ॥

7. *Prati ghorāṇām-etānām-ayāsāṁ marutāṁ śṛṇva āyatām-upabdiḥ. Ye martyaṁ pṛtanāyan-tamū-mairṛṇāvānaṁ na patayanta sargaiḥ.*

I hear the echoes of the roar of awful and impetuous Maruts reaching their target and returning—Maruts which, with the creation and release of fresh energy and modes of protection, exhort and accelerate the speed of humanity on way to progress like an army advancing to victory.

त्वं मानेभ्य इन्द्र विश्वजन्या रदा मरुद्भिः शुरुधा गाअंगाः ।
स्तवानेभिः स्तवस दव दवविद्यामषं वृजनं जीरदानुम ॥ ८ ॥

8. *Tvaṁ mānebhya indra viśvajanyā radā maru-dbhiḥ śurudho goagrāḥ. Stavānebhiḥ stavase deva devairvidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of light and power, adored by admirers of brilliance and generosity, for the sake of honour and prestige and in honour of the venerables, split and know the sun-light headed powers of nature such as waters and herbs with the help of the Maruts, catalytic, analytical and universally creative energy waves of nature, and let us know and acquire wealth of food, energy, onward progress and the breath and freshness of life.

Mandala 1/Sukta 170

Indra Devata, Agastya Maitravaruni Rshi

न नूनमस्ति ना श्वः कस्तद्वेद यदद्भुतम ।
अन्यस्य चित्तमभि संचरण्यमुताधीतं वि नशयति ॥ १ ॥

1. *Na nūnamasti no śvaḥ kastad veda yadadbhu-tam.*
Anyasya cittamabhi saṁcareṇyam-utādhītaṁ vi naśyati.

Nothing that is present is permanent, nor what shall be is constant. Who knows what, in truth, is mysterious: serial yet constant, and constant yet elusive? It is someone else's mind and consciousness you should be with, otherwise what you know or think you know, that too would fade into the unknown.

किं न इन्द्र जिघांससि भातरा मरुतस्तव ।
तभिः कल्पस्व साधुया मा नः समरणे वधीः ॥ २ ॥

2. *Kiṁ na indra jighāṁsasi bhrātaro marutastava.*
Tebhiḥ kalpasva sādhuyā mā naḥ samaraṇe vadhīḥ.

Indra, lord of earth and ocean, master of the skies, why do you wish to forsake us? The Maruts are your brethren, they are heroes of earth and ocean and the skies. With them, plan and act with noble intentions. Do not destroy us in the battle of life.

किं नो भातरगस्त्य सखा सन्नति मन्यस ।
विद्मा हि ते यथा मनो स्मभ्यमिन्न दित्ससि ॥ ३ ॥

3. *Kiṁ no bhrātaragastya sakhā sannati manyase.*
Vidmā hi te yathā mano'smabhyaminna ditsasi.

Brother Agastya, pioneer of vision, insight and foresight, you are our friend. Being a friend, why do you disdain us? Don't you want to give us the secret of knowing your mind as it is?

अरं कृण्वन्तु वेदिं समग्निमिन्धतां पुरः ।
तत्रामृतस्य चेतनं यज्ञं ते तनवावहै ॥ ४ ॥

4. *Araṁ kṛṇvantu vediṁ samagnim-indhatāṁ purāḥ.*
Tatrāmṛtasya cetanaṁ yajñaṁ te tanavāvahai.

Indra, let the priests prepare and decorate the vedi and light the holy fire as before. And there in the vedi you and we all, teachers and disciples, would conduct and expand your yajna of the immortal spirit, knowledge and divine consciousness.

त्वमीशिष वसुपते वसूनां त्वं मित्राणां मित्रपते धेष्ठः ।
इन्द्र त्वं मरुद्भिः सं वदस्वाध पाशान ऋतुथा हवींषि ॥ ५ ॥

5. *Tvamīśiṣe vasupate vasūnāṁ tvaṁ mitrāṇāṁ mitrapate dheṣṭhaḥ. Indra tvaṁ marudbhiḥ saṁ vadasvādha prāśāna ṛtuthā havīṁṣi.*

Indra, spirit of the universe, master of the worlds, lord protector of the sustainers of life, highest wielder of the wealth of the world, you rule, govern and ordain the honour and grandeur of existence. Lord protector of friends and friends of life, you rule, govern and ordain all the powers and energies that protect, preserve and promote the evolution and onward march of life and humanity. Lord of knowledge and power, speak to the Maruts, dynamic powers of nature and humanity, accept our offers of oblations, consume them in the yajna fire, and create the life-giving vapours of

energy and showers of rain according to the seasons.

Mandala 1/Sukta 171

Maruts Devata, Agastya Maitravaruni Rshi

पतिं व एना नमसाहममि सूक्तन भि ा सुमतिं तुराणाम। र्राणता मरुता वद्याभिनि हळा धत्त वि मुचध्वम-श्वान॥ १॥

1. *Prati va enā namasāhamemi sūktena bhikṣe sumatiṁ turāṇām. Rarāṇatā maruto vedyābhirni heḷo dhatta vi mucadhvam-aśvān.*

O Maruts, dynamic powers of nature and humanity, bearers of light, knowledge and power, with this homage and song of celebration and reverence, I come to you and pray for my share of noble thoughts and intelligence from the excellent priests and preceptors. O dynamic scholars of power and force, and of the light of life, keep you anger and passion aside and, exulting in the onward march of humanity, release the powers of progress by the freedom and initiative that comes with knowledge and conscious values of life and love.

एष वः स्तामा मरुता नमस्वान्हृदा तष्टा मनसा धायि दवाः। उपमा यात मनसा जुषाणा यूयं हि ष्ठा नमस इद वृधासः॥ २॥

2. *Eṣa vaḥ stomo maruto namasvān hṛdā taṣṭo manasā dhāyi devāḥ. Upemā yāta manasā juṣāṇā yūyaṁ hi ṣṭhā namasa id vṛdhāsaḥ.*

O Maruts, vibrations of the divine in nature and humanity, this song of celebration and reverence is risen

from the heart and crafted with love and beauty. O visionaries of divinity, take it with the same equal love with which it is offered. Take to the spirit of it with your heart and mind, come close bearing your gifts of life and energy, advance us onward, and stay with us, because you are the veterans of eminence and progress for the love of living with gifts of divinity.

स्तुतासो॑ ना म॒रुतो॑ मृळयन्तू॒त स्तुता म॒घवा॒ शंभ॑विष्ठः । ऊ॒ध्वा नः॑ सन्तु का॒म्या वना॒न्यहा॑नि॒ विश्वा॑ मरुता जिगी॒षा ॥ ३ ॥

3. *Stutāso no maruto mṛḷayantūta stuto maghavā śaṁbhaviṣṭhaḥ. Ūrdhvā naḥ santu komyā vanānyahāni viśvā maruto jigīṣā.*

O Maruts, veteran visionaries of life and divinity, powers of knowledge for advancement, admired and honoured as you are, pray give us peace and well-being. Indra, lord of honour and glory, listen to our prayer and worship, and bless us with peace and prosperity. Maruts, heroes of tempestuous speed and energy, let all our future days be distinguished by high ambition, cherished goals and love of victory.

अ॒स्मादहं॑ त॒विषादीष॑माण॒ इन्दा॑द्भि॒या म॑रुता॒ रज॑मानः । यु॒ष्मभ्यं॑ ह॒व्या निशि॑तान्यास॒न्तान्या॒र च॑कृमा मृ॒ळता॑ नः ॥ ४ ॥

4. *Asmādahaṁ taviṣādīṣamāṇa indrād bhiyā maruto rejamānaḥ. Yuṣmabhyaṁ havyā niśitānyāsan tānyāre cakṛmā mṛḷatā naḥ.*

O Maruts, heroes of energy, power and speed, shining with strength and power and, at the same time, conscious and moved by the awe of this blazing lord

Indra and his law, I say, these holy materials of yajna are dedicated to you, these weapons and armaments are tempered and sharpened for you. We offer these right here. Accept these, we pray, and make us happy and comfortable with peace and well-being.

यन् मानासश्चितयन्त उस्रा व्युष्टिषु शवसा शश्वतीनाम।
स नो मरुद्भिर्वृषभ श्रवो धा उग उगभिः स्थविरः सहोदाः ॥ ५ ॥

5. *Yena mānāsaścitayanta usrā vyuṣṭiṣu śavasā śaśvatīnām. Sa no marudbhirvṛṣabha śravo dhā ugra ugrebhiḥ sthaviraḥ sahodāḥ.*

By the strength and courage by which the veterans of knowledge and enlightenment instruct and educate the ancient and constant citizens of the ancient and constant republics in their ancestral habitations, by the same strength and courage, O Indra, ruler of the land, generous and valorous, bright and blazing, old and venerable, giver of strength and constancy, give us food, energy, power, and honour with the help of the Maruts, mighty and formidable leaders and warriors of the land.

त्वं पाहीन्द्र सहीयसा नृन्भवा मरुद्भिरवयातहेळाः ।
सुप्रकेतभिः सासहिर्दधाना विद्यामेषं वृजनं जीरदानुम ॥ ६ ॥

6. *Tvaṁ pāhīndra sahīyaso nṝn bhavā marudbhiravayātaheḷāḥ. Supraketebhiḥ sāsahirdadhāno vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of power, honour and glory, ruler of the world, patient, constant and victorious, protect and promote the men of strength, courage and endurance.

With the help of the Maruts, lustrous guardians and watchful protectors of the people, be free from anger and disdain of impatience and despair. Wielder of power and presiding power of the social order as you are, let us have knowledge and enlightenment, strength and courage of will and morals, and the light and vision of the spirit of life and joy.

Mandala 1/Sukta 172

Maruts Devata, Agastya Maitravaruni Rshi

चित्रा वां स्तु यामंश्चित्र ऊती सुदानवः।
मरुता अहिभानवः॥ १॥

1. *Citro vo'stu yāmaścitra ūtī sudānavaḥ.*
Maruto ahibhānavaḥ.

O Maruts, lights of the dark, breakers of the clouds, showers of soothing charities, may your progress be fast and wonderful, may your protections and promotions of society be wondrous, full of blessings.

आर सा वः सुदानवा मरुत ऋञ्जती शरुः।
आर अश्मा यमस्यथ॥ २॥

2. *Āre sā vaḥ sudānavo maruta ṛñjatī śaruḥ.*
Āre aśmā yamasyatha.

O Maruts, courageous brothers of charity, givers of bliss and protection like winds and lightning, may that missile of yours, which you throw like thunderbolt upon the destroyers, and the deadly double edged sword you wield against the powers of darkness, be far away from us for our protection against evil.

तृणस्कन्दस्य नु विशः परि वृङ्क सुदानवः ।
ऊध्वा ाः कत जीवस ॥ ३ ॥

3. *Tṛṇaskandasya nu viśaḥ pari vṛṅkta sudānavaḥ. Ūrdhvān naḥ karta jīvase.*

Maruts, generous powers of charity and valour, spare the and protect men of straw, take to the rural settlements and raise us all to the heights of life.

Mandala 1/Sukta 173

Indra Devata, Agastya Maitravaruni Rshi

गायत्साम नभन्यं१ यथा वरचाम तद्वावृधानं स्वंवत । गावा धनवा बहिष्यदब्धा आ यत्सद्मानं दिव्यं विवासान ॥ १ ॥

1. *Gāyat sāma nabhanyaṁ yathā verarcāma tad vāvṛdhānaṁ svarvat. Gāvo dhenavo barhiṣyadabdhā ā yat sadmānaṁ divyaṁ vivāsān.*

Let the holy man sing spontaneous songs of joyous Sama like the song of the bird soaring to the clouds, and we shall join that resounding melody of music overflowing with divine ecstasy, when the rays of the dawn, generous like venerable holy cows, sacred and inviolable, fill the vault of the sky and celebrate the heavenly sun rising in splendour over the world and the generous cows stir around the stalls and sit on the holy grass around the yajnic area doing homage to Indra.

अचद वृषा वृषभिः स्वदुहव्यमृगा नाश्ना अति यज्जुगुयात ।
प मन्दयुमनां गूत हाता भरत मया मिथुना यजत्रः ॥ २ ॥

2. *Arcad vṛṣā vṛṣabhiḥ sveduhavyairmṛgo nāśno ati yajjuguryāt. Pra mandayurmanāṁ gūrta hotā bharate maryo muthunā yajatraḥ.*

Let the brilliant man of yajna, virile and generous, trying to reach his aim like a bounding deer at the fastest speed, with virile and generous yajakas, offer rich, fragrant yajnic offerings, to Indra. Let the mortal man, happy at heart with his life partner dedicated to yajna and social service, offer hymns of praise and fragrant oblations to Indra, lord of life, honour and glory.

न ऽ॒द्धाता॒ परि॒ सद्म॑ मि॒ता यन्भर॒द्गर्भ॒मा श॒रद॑: पृथि॒व्या:।
कन्द॒दश्वा॒ नय॑माना रु॒वद्गा॒र॒न्तर्दू॒ता न रोद॑सी चर॒द्वाक ॥ ३ ॥

3. *Nakṣaddhotā pari sadma mitā yan bharad garbhamā śaradaḥ pṛthivyāḥ. Krandadaśvo nayamāno ruvad gaurantardūto na rodasī carad vāk.*

Let the yajakas, Indra, fire and power, divine energy, receiver and giver, receive the oblations and rise by the vedi constructed in definite design and measure, bearing the essences of the earth's produce the year round according to the seasons, and in return replenish the earth with fertility. Let the power arise and go over spaces roaring like a steed well guided, bellowing like a bull, and moving on the rounds like a messenger between heaven and earth, echoing the voice of divinity raised from the seats of yajna.

ता क्रमा॑षतरास्मै प च्या॒त्नानि॑ दव॒यन्ता॑ भरन्त ।
जुजो॑षदिन्द॒ दस्मव॑र्चा॒ नास॑त्यव॒ सुग्म्या॑ रथ॒ष्ठाः ॥ ४ ॥

4. *Tā karmāṣatarāsmai pra cyautnāni devayanto bharante. Jujoṣadindro dasmavarcā nāstyeva sugmyo ratheṣṭhāḥ.*

Those yajnic acts, cherished offerings, and mantras vibrating with energy, which the yajakas eager

to please and empower the divinities of nature and humanity offer into the fire for Indra, may Indra, blazing catalytic power of Divinity, happily accessible, riding the chariot of sun-beams, along vibrations of the winds and waves of energy, receive with love and desire and, like the Ashvins, sun and moon, recreate, augment and return as blessings of Divinity for humanity.

तमु ष्टुहीन्द्रं या ह सत्वा यः शूरा मघवा या रथेष्ठाः ।
पतीचश्चिद्याधीयान्वृषण्वान्ववव्रुषश्चित्तमसा विहन्ता ॥ ५ ॥

5. *Tamu ṣṭuhīndraṁ yo ha satvā yaḥ śūro maghavā yo ratheṣṭhāḥ. Pratīcaścid yodhīyān vṛṣaṇvān vavavruṣaścit tamaso vihantā.*

Praise be to Indra, celebrate Him in gratefulness. He alone is wholly pure and true. He is mighty and omnipotent. His is the power and the glory. He rides the chariot of the universe as the sole master. Right in front, He is in and with everyone and everything, the great fighter, shower of life and joy, and He is the Light, dispeller of the darkness that hides the truth.

प यदित्था महिना नृभ्या अस्त्यरं रादसी कं यꣳ नास्मं ।
सं विव्य इन्दा वृजनं न भूमा भति स्वधावाँ आपशमिव द्याम ॥ ६ ॥

6. *Pra yadittthā mahinā nṛbhyo astyaraṁ rodasī kakṣye nāsmai. Saṁ vivya indro vṛjanaṁ na bhūmā bharti svadhāvāň opaśamiva dyām.*

Indra who, thus with His omnipotence, is all in all self-sufficient for the sustenance of humanity, who keeps the heaven and earth and the middle regions in orbit but not for Himself, Indra who weaves the web

and wields the entire worlds of existence together, each as on its own path, and then the mighty lord of His own power and Prakrti holds the high heavens up above as the pillar in the centre.

स॒मत्सु॑ त्वा शूर स॒तामु॑रा॒णं प॑प्रथि॒न्तमं॑ परितं॒स॒यध्यै॑।
स॒जाष॑स॒ इन्द्रं॒ मद॑ ग्णीः सू॒रिं चि॒द्य अ॑नु॒मद॑न्ति॒ वाज॑ः ॥ ७ ॥

7. *Samatsu tvā śura satāmurāṇaṁ prapathin- tamaṁ paritaṁsayadhyai. Sajoṣasa indraṁ made kṣoṇīḥ sūriṁ cid ye anumadanti vājaiḥ.*

To decorate and honour you as a mighty hero, as a pioneer and leader in the battles of life, as the highest of the best, O sagely wise Indra, lord omnipotent and omniscient, the people of the world, friends, lovers, admirers and worshippers in excitement and ecstasy celebrate you and the worlds, and celebrate with you, with all their might and main and the homage of love and faith.

ए॒वा हि त॒ शं सव॑ना समु॒द आपा॒ यत्त॑ आ॒सु मद॑न्ति द॒वीः।
विश्वा॑ त॒ अनु॒ जाष्या॑ भूद ग ः सू॒रीँश्चि॒द्यदि॑ धि॒षा वषि॒ जना॑न ॥ ८ ॥

8. *Evā hi te śaṁ savanā samudra āpo yat ta āsu madanti devīḥ. Viśvā te anu joṣyā bhūd gauḥ sūriṅścid yadi dhiṣā veṣi janān.*

O Indra, lord ruler of the world, all celebrations in your honour and all your celebrations of life and existence, thus, are for peace and well-being. Thus all waters in the oceans and all celestial waters in space and in these earths of the universe which celebrate you and rejoice in you are for peace and well-being. And

when you inspire sagely people with conscious favours and divine intelligence, then all voices of the world in unison with you celebrate you and the joy of existence.

असाम॒ यथा॑ सुष॒खाय॑ एन स्वभि॒ष्टया॑ न॒रां न शंस॑ः।
अस॒द्यथा॑ न॒ इन्दा॑ वन्दन॒ष्टास्तु॒रा न कम॒ नय॑मान उ॒क्था॥ ९॥

9. *Asāma yathā suṣakhāya ena svabhiṣṭayo narāṁ na śaṁsaiḥ. Asad yathā na indro vandaneṣṭhās-turo na karma nayamāna ukthā.*

Lord of knowledge, divine action and human progress, guide us the way we may be blest with good friends and allies, with noble aims and intentions as with good wishes and approbations of the people around, and the way that Indra, happy with our praise and worship, be with us always, taking us forward in action like a carrier rocket in the holy field of science and technology.

विष्प॑धसा न॒रां न शंस॑र॒स्माका॑स॒दिन्दा॒ वज॑हस्तः। मि॒त्रा॒युवा॒ न पूप॑तिं॒ सुशि॑ष्टा मध्या॒युव॒ उप॑ शि ॑न्ति य॒ज्ञः॥ १०॥

10. *Viṣpardhaso narāṁ na śaṁsair-asmākāsad-indro vajrahastaḥ. Mitrāyuvo na pūrpatiṁ suśiṣṭauma-dhyāyuva upa śikṣanti yajñaiḥ.*

As with the praise and prayers of people trying to excel and rise in life, so with our praise and prayers may Indra, lord of armaments and the thunderbolt, be with us as a friend and guide. Like men with desire for friends, and like people of experience at the middle of age who serve Indra, lord of the city, with yajnas and sit with him for the sake of auspicious learning, we too

serve the lord with yajnic offerings, meditate and pray for learning in the field of science and administration.

य॒ज्ञा हि ष्मन्द्रं॑ कश्चि॑दृन्धञ्जु॒हुरा॒णश्चि॒न्मन॑सा परि॒यन।
ती॒थ नाच्छा॑ तातृषा॒णमाका॑ दी॒घा न सि॒धमा कृ॑णा॒-
त्यध्वा॑॥ ११॥

11. *Yajño hi ṣmendraṁ kaścidṛndhañjuhurāṇaścin-manasā pariyan. Tīrthe nācchā tātṛṣāṇamoko dīrgho na sidhramā kṛṇotyadhvā.*

Some yajna is good for success and glorifies Indra, social order of governance and the ruler. A tortuous path, though apparently yajnic and good, repels the seeker mentally and emotionally. A good home close by in a place of pilgrimage is good for the thirsty traveller, but a long and tortuous path is no use, it does no good toward success.

मा षू ण॑ इन्दात्र॒ पृत्सु॒ दे॒वर॒स्ति हि ष्मा॑ त शुष्मि॑ ण्वि॒याः।
म॒हश्चि॒द्यस्य॑ मी॒ हुषा॑ य॒व्या हवि॑ष्मता म॒रुता॒ वन्द॑त॒
गीः॥ १२॥

12. *Mo ṣū ṇa indrātra pṛtsu devairasti hi ṣmā te śuṣminnavayāḥ. Mahaścid yasya mīḷhuṣo yavyā haviṣmato maruto vandate gīḥ.*

Indra, lord of power and prosperity, you are with the divinities of nature and nobilities of humanity, never with the ungenerous. Pray, do not forsake us in the battles of life. Lord of light and grandeur, this praise and prayer is for you surely, this voice of unifying love and faith which celebrates the great, generous, creative, philanthropic and dynamic powers of the divine and human world is for you.

एष स्तामं इन्द्र तुभ्यमस्म एतनं गातुं हरिवा विदा नः । आ
नो ववृत्याः सुवितायं दव विद्यामषं वृजनं जीरदानुम ॥ १३ ॥

13. *Eṣa stoma indra tubhyamasme etena gātuṁ harivo vido naḥ. Ā no vavṛtyāḥ suvitāya deva vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of power and glory, thus our song of celebration and prayer is for you. Lord of lightning speed and force, by this song know, recognise and accept us and our ways of life and conduct. Lord of light, kind and generous, come and bless us constantly for our good and well-being so that we may be blest with food and energy, the right way of living and the inspiring spirit of life.

Mandala 1/Sukta 174

Indra Devata, Agastya Maitravaruni Rshi

त्वं राजन्द्र य च दवा र ा नृन्पाह्यसुर त्वमस्मान ।
त्वं सत्पतिमघवा नस्तरुत्रस्त्वं सत्या वसवानः सहादाः ॥ १ ॥

1. *Tvaṁ rājendra ye ca devā rakṣā nṝn pāhyasura tvamasmān. Tvaṁ satpatirmaghavā nastarutra-stvaṁ satyo vasavānaḥ sahodāḥ.*

Indra, lord of light, you are the ruler, lord of life and giver of energy. You and those powers and personalities that are generous and brilliant in nature and humanity protect us and the people. You are the protector of truth. You are the lord of wealth and glory of the world. You are our saviour, you are the truth of existence. You are the shelter and support of all that is. You are the strength and the giver of strength and constancy.

दना॒ विश॑ इन्द मृ॒धवा॑चः स॒प्त यत्पुर॒ः शम्॒ शार॑दी॒र्दत।
ऋ॒णार॒पा अ॑नव॒द्याणा॒ यून॑ वृ॒त्रं पु॑रु॒कुत्सा॑य रन्धीः ॥ २ ॥

2. *Dano viśa indra mṛdhravācaḥ sapta yat puraḥ śarma śāradīrdart. Ṛṇorapo anavadyārṇā yūne vṛtraṁ purukutsāya randhīḥ.*

You subdue and bring under rule the people who are violent in social discourse. You open the seven cities and the homes therein locked in winter snow. Lord adorable free from scandal, you break the cloud for rain showers and let the river waters flow for the sunny world of young humanity.

अजा॒ वृत॑ इन्द्॒ शूर॑पत्नी॒र्द्यां च॒ यभि॑ः पुरुहूत नू॒नम।
र ा॑ अ॒ग्निम॒शुषं॑ तूव॑याणं सि॒ंहा न दम॒ अपां॑सि॒ वस्ता॑ः ॥ ३ ॥

3. *Ajā vṛta indra śūrapatnīrdyāṁ ca yebhiḥ puruhūta nūnam. Rakṣo agnimaśuṣaṁ tūrvayāṇaṁ siṅho na dame apāṁsi vastoḥ.*

Immortal Indra, destroyer of suffering, elected and invoked by all, surely you drive high up to the lights of heaven with the Maruts, tempestuous powers of nature and humanity. With the same powers, like a lion, pray protect the brave women of the land. Preserve the inextinguishable fire that moves high speed vehicles to their destination. Keep the morning fires burning and let the waters of the home flow on and on.

शष॒ ा॒ु त इ॑न्द्॒ स॒स्मि॒न्याना॒ पश॑स्तय॒ पवी॑रवस्य म॒ह्ना।
सृ॒जदर्णा॑स्यव॒ यद्यु॒धा गास्ति॑ष्ठ॒द्धरी॑ धृष॒ता मृ॑ष्ट॒ वाजा॑न ॥ ४ ॥

4. *Śeṣan nu ta indra sasmin yonau praśastaye pavīravasya mahnā. Sṛjadarṇāṁsyava yad yudhā gāstiṣṭhaddharī dhṛṣatā mṛṣṭa vājān.*

Indra, lord of war for humanity, for your honour and glory, let the enemies fall and go to sleep on the battle-field by the awful roar of your thunderbolt, while you ride the chariot and release the floods of attack with the force of action, destroy the resistance of opposition and then hold the lands in peace and security.

वह॒ कुत्स॑मिन्द्र॒ यस्मि॑ञ्चा॒कन्त्स्यू॑म॒न्यू ऋ॒जा वा॑त॒स्याश्वा॑। प सूर॑श्च॒कं वृ॑हता॒दभी॑क॒ भि स्पृधा॑ यासिष॒द्वज्र॑बाहुः ॥ ५ ॥

5. *Vaha kutsamindra yasmiñścākan tsyūmanyū ṛjrā vātasyāśvā. Pra sūraścakraṁ bṛhatādabhīke'bhi spṛdho yāsiṣad vajrabāhuḥ.*

Indra, lord of world power, wielder of the force of thunder, keen for the reins and thirsting for the heart's desire, take up the thunderbolt, ride the horses of the winds shooting straight to the target, and go to the battle you love to fight. So should the ruler, strong of arm and will, blazing as the sun, meet the contending enemies in battle and expand the wheel of the social order.

ज॒घ॒न्वाँ इ॑न्द्र मि॒त्ररू॑ञ्चा॒दप॑वृद्धा हरिवा॒ अदा॑शून। प य पश्य॑ाय॒मण॑ं सचा॒यास्त्वया॑ शू॒ता वह॑माना॒ अप॑त्यम ॥ ६ ॥

6. *Jaghanvāñ indra mitrerūñ-codapravṛddho harivo adāśūn. Pra ye paśyannaryamaṇaṁ sacāyostvayā śūrtā vahamānā apatyam.*

Indra, lord of love and justice, inspired and self-exalted, master of horses of the wind, is destroyer of the betrayers of friends and selfish exploiters. Lord of honour and glory, those who see you as lord of justice and generosity and as friend of humanity are blest with progeny and family and they are strengthened and

confirmed as brave and heroic by you.

रपत्क॒विरि॑न्द्रा॒कसा॑ता॒ गां दा॒सायो॑प॒बह॑णीं कः । कर॑त्ति॒स्रा म॒घवा॒ दानु॑चित्रा॒ नि दु॑र्याणे कुय॑वाचं मृ॒धि श्र॑त ॥ ७ ॥

7. *Rapat kavirindrārkasātau kṣāṁ dāsāyopabarhaṇīṁ kaḥ. Karat tisro maghavā dānucitrā ni duryoṇe kuyavācaṁ mṛdhi śret.*

In the distribution of food and land, let the man of knowledge and insight speak fully and freely, and then Indra, lord of land, should allot fertile land to the servant class. The lord of wealth and power should fix creative and productive duties and occupations for the other three, and him who is evil of tongue, he should take on in battle of arms or words in the open field.

सना॒ ता त इ॑न्द्र॒ नव्या॒ आगुः॑ सहो॒ नभो॒ विर॑णाय पू॒र्वीः । भि॒नत्पुरा॒ न भिदा॒ अद॑वीर॒नमा॒ वध॒रद॑वस्य पी॒योः ॥ ८ ॥

8. *Sanā tā ta indra navyā āguḥ saho nabho'viraṇāya pūrvīḥ. Bhinat puro na bhido adevīrnanamo vadharadevasya pīyoḥ.*

Indra, lord of power and glory, ruler of the world, let the latest poets and citizens know and sing of your famous acts of valour, justice and generosity with universal courage. You have suppressed the old established strongholds of violence for the elimination of war and establishment of peace. You have broken the dens of sin and crime like the citadels of ancient demons, and you have destroyed the deadly weapons of the terrorist enemies of humanity.

त्वं धु॒नि॑रिन्द्र॒ धु॒नि॑मतीर्ऋ॒णार॒पः सी॒रा न स्र॒व॑न्तीः । प य॑त्स॒मु॒दम॑ति॑ शूर॒ पषि॑ पा॒रया॑ तु॒वश॑ं यदु॑ं स्व॒स्ति ॥ ९ ॥

9. *Tvaṁ dhunirindra dhunimatīrṛṇorapaḥ sīrā na sravantīḥ. Pra yat samudramati śūra parṣi pārayā turvaśaṁ yaduṁ svasti.*

Indra, lord of life and energy, you are a mover and shaker like the inspiration of soma and the speed of winds, shaking people out of lethargy and complacency. You set the waters aflow, shaking and overflowing the banks. Reach the people like roaring streams or like life-blood circulating through the veins of wealth and work. And, O lord of might and knowledge, if you swell the sea to the shores like the sun, then help the man of endeavour and the man of self-controlled speed and acceleration to cross the sea from shore to shore.

त्वमस्माकमिन्द्र विश्वधा स्या अवृकतमा नरां नृपाता। स ना विश्वासां स्पृधां सहदा विद्यामषं वृजनं जीरदानुम॥ १०॥

10. *Tvam-asmākam-indra viśvadha syā avṛkatamo narāṁ nṛpātā. Sa no viśvāsāṁ spṛdhāṁ sahodā vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of power and force, honour and glory, justice and generosity, be every way the most giving, most protecting and least wolfish greedy ruler of us all. And as such, be the giver of strength, courage and constancy in all our endeavour for the good life and joint competitive and cooperative living so that we are blest with food, energy and prosperity, the right path of living and the right spirit of life.

Mandala 1/Sukta 175

Indra Devata, Agastya Maitravaruni Rshi

मत्स्यपायि॑ त॒ महः॑ पात्र॑स्यव हरिवा मत्स॒रा मद॑ः ।
वृषा॑ त॒ वृष्ण॒ इन्दु॑र्वा॒जी स॑हस्र॒सात॑मः ॥ १ ॥

1. *Matsyapāyi te mahaḥ pātrasyeva harivo matsaro madaḥ.Vṛṣā te vṛṣṇa indurvājī sahasrasātamaḥ.*

Indra, lord of energy and paradisal bliss, rejoice. You have drunk of the great and exhilarating soma, the divinity and ecstasy of life fresh from the very flask of existence. Vibrant lord of the knights of horse, that joy of the drink of life is exciting, the very thrill of being. Lord virile and generous, you are the shower of bliss and that soma is soothing like the moon, tempestuous as waves of energy, yes, and a thousand-fold invitation to live, the call of life, for you. (The call of life is the call of existence for the human soul too to be born into this wonderful world of beauty, joy and peace.)

आ नं॑स्त गन्तु मत्स॒रा वृषा॒ मदा॒ वर॑ण्यः ।
स॒हावाँ॑ इन्द सान॒सिः पृ॑तना॒षाळम॑र्त्यः ॥ २ ॥

2. *Ā naste gantu matsaro vṛṣā mado vareṇyaḥ. Sahāvāň indra sānasiḥ pṛtanāṣāḷamartyaḥ.*

O for a draught of soma, that exciting, energising, ecstatic, cherished, strengthening, invigorating and immortal nectar of yours, Indra, which leads us on to victory over all the antilife forces of the world! May it come to us in plenty!

त्वं हि शू॒रः॑ सनि॑ता चा॒दया॒ मनु॑षा॒ रथ॑म ।
स॒हावा॒न्दस्यु॑मव्र॒तमाष॒ः पात्रं॒ न शा॒चिषा॑ ॥ ३ ॥

3. *Tvaṁ hi śūraḥ sanitā codayo manuṣo ratham.*
Sahāvān dasyum-avratam-oṣaḥ pātraṁ na śociṣā.

Indra, ruler and protector of the world, great you are, valiant and generous, dispenser, disposer, giver and unifier. Inspire and accelerate the chariot of humanity. Heroic and courageous lord of challenges, burn the lawless brute with your light and lustre of justice as the blaze of fire burns an empty vessel on the hearth (because there is nothing in it except its empty self).

मुषा॒य सूर्यं॑ कव च॒क्रमीशा॑न॒ आज॑सा।
वह॒ शुष्णा॑य व॒धं कुत्सं॒ वात॒स्याश्वैः॑॥ ४॥

4. *Muṣāya sūryaṁ kave cakramīśāna ojasā.*
Vaha śuṣṇāya vadhaṁ kutsaṁ vātasyāśvaiḥ.

Having taken over the wheel of earth's government with your lustre like the blazing sun, O Lord of light, vision and wisdom, wield the thunderous sceptre of power and justice with honour and hold the system of law and punishment under your control, moving on by horses flying on the wings of winds.

शु॒ष्मिन्त॑मा॒ हि त॒ मदा॑ द्यु॒म्निन्त॑म उ॒त क॒तुः।
वृ॒त्र॒घ्ना व॑रिवा॒विदा॑ मंसी॒ष्ठा अ॑श्व॒सात॑मः॥ ५॥

5. *Śuṣmintamo hi te mado dyumnintam uta kratuḥ.*
Vṛtraghnā varivovidā maṁsīṣṭhā aśvasātamaḥ.

Highly strengthening and most reassuring is your joy. Holiest and most blissful giver of wealth and prosperity is your action and conduct of government and administration. O destroyer of suffering and darkness, lord of speediest movement and communication, giver of peace, freedom and security, think,

reflect and know the mind and working of others with sympathy and self-confidence.

यथा॒ पूव॑भ्या जरि॒तृभ्य॑ इन्द्र॒ मय॑इ॒वापा॒ न तृष्य॑त ब॒भूथ॑। तामनु॑ त्वा नि॒विदं॑ जाहवीमि वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम॥ ६॥

6. *Yathā pūrvebhyo jaritṛbhya indra maya ivāpo na tṛṣyate babhūtha. Tāmuna tvā nividaṁ johavīmi vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of honour, power and glory, be like water to the thirsty. Be like peace and joy incarnate to the admirers of eternal knowledge and worshippers of the divine virtues of yours. In the tradition of ancient knowledge, I honour and celebrate you with this song of adoration by which, I hope and pray, we shall realise the objects of our heart's desire, the right path of living and the spiritual light of being.

Mandala 1/Sukta 176

Indra Devata, Agastya Maitravaruni Rshi

मत्सि॑ ना॒ वस्य॑ इष्टय॒ इन्द॑मिन्दा॒ वृषा॑ वि॑श।
ऋ॒घा॒यमा॑ण इन्वसि॒ शत्रु॒मन्ति॒ न वि॑न्दसि॥ १॥

1. *Matsi no vasya iṣṭaya indramindo vṛṣā viśa. Ṛghāyamāṇa invasi śatrumanti na vindasi.*

Indra, lord of justice and peace blissful as the moon, rejoice and rise to honour and glory for our advancement to higher and higher wealth and power. Progressive lord, you advance upon the enemy and overpower him and prevent him even from approaching us.

तस्मि॒ ग्रा व॑शया॒ गिरा॒ य एक॑श्चषणी॒नाम।
अनु॑ स्व॒धा यमु॒प्यत॒ यव॑ं न चक्रृ॑ष॒द वृषा॑॥ २॥

2. *Tasminnā vaśayā giro ya ekaścarṣaṇīnām.*
Anu svadhā yamupyate yavaṁ na carkṛṣad vṛṣā.

Send up your voices of praise and prayer with reverence and homage to him who is powerful, generous, and unique among men, in whom words bear fruit as barley sowed in the field bears fruit, and who mows down the enemies as corn is harvested from the field.

यस्य॒ विश्वा॑नि॒ हस्त॑या॒ः पञ्च॑ ि॒तीना॑ं वसु॑।
स्पा॒शय॑स्व॒ या अ॑स्म॒धुग्दि॒व्यवा॒शनि॑ंजहि॥ ३॥

3. *Yasya viśvāni hastayoḥ pañca kṣitīnāṁ vasu.*
Spāśayasva yo asmadhrug-divyevāśanirjahi.

Indra, lord of power and honour, in your hands is the wealth of the entire world, wealth of all the five classes of people, four of the regular classes, Brahmanas, Kshatriyas, Vaishyas and the ancillary class and one class of miscellaneous people and professions anywhere. Lord of the world, whosoever is jealous of us and evil-disposed toward us, take hold of him and, like the flashing and blazing lightning, strike him down.

असु॑न्वन्तं समं जहि दू॒णाश॑ं या न त॒ मय॑ः।
अ॒स्मभ्य॑मस्य॒ वद॑नं द॒द्धि सू॒रिश्चि॑दाहत॥ ४॥

4. *Asunvantaṁ samaṁ jahi dūṇāśaṁ yo na te mayaḥ.*
Asmabhyamasya vedanaṁ daddhi sūriścidohate.

One who is uncreative, unproductive and selfish, who is not a source and instrument of peace, comfort

and joy for you and the society, and one who, being such, is difficult to change or eliminate, wipe out wholly and finally. Assign him to us, we shall find him and deal with him. Only the wise and generous carry the burdens of society and the world.

आवा॒ यस्य॑ द्वि॒बह॑सा॒ कषु॑ सानु॒षगस॑त।
आ॒जाविन्द॑स्यन्दा॒ पावा॒ वाज॑षु वा॒जिन॑म॥ ५॥

5. *Āvo yasya dvibarhaso'rkeṣu sānuṣagasat.*
Ājāvindrasyendo prāvo vājeṣu vājinam.

Indra, lord of power, protection and progress, protect and promote the man who accords with all the praises and appreciations of the nation's achievement and creates and grows in geometric progression. Lord of brilliance and bliss like the moon, in the plans and projects of Indra, honour and glory, progress and development, and in the battles for justice and freedom, protect and promote the man of courage, dynamism and dedication.

यथा॒ पूव॑भ्या जरि॒तृभ्य॑ इन्द्र॒ मय॑इ॒वापा॒ न तृष्य॑त ब॒भूथ॑।
तामनु॑ त्वा नि॒विदं॑ जाहवीमि वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम॥ ६॥

6. *Yathā pūrvebhyo jaritṛbhya indra maya ivāpo na tṛṣyate babhūtha. Tāmanu tvā nividaṁ johavīmi vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, ruler of the world, be like water to the thirsty, a source of inspiration, incentive and comfort to the wise dedicated to the ancient and eternal knowledge and to the glory of the nation of humanity and divinity. In keeping with that tradition of knowledge

and the glory of humanity and divinity, I offer my songs and prayers to you so that we may be blest with food and energy for body and mind, the right path of living and the light of life and spirit divine.

Mandala 1/Sukta 177

Indra Devata, Agastya Maitravaruni Rshi

आ चर्षणिप्रा वृषभा जनानां राजा कृष्टीनां पुरुहूत इन्द्रः। स्तुतः श्रवस्य न्नवसोप मद्रिग्युक्त्वा हरी वृषणा याह्यर्वाङ् ॥ १ ॥

1. *Ā carṣaṇiprā vṛṣabho janānāṁ rājā kṛṣṭīnāṁ puruhūta indraḥ. Stutaḥ śravasyannavasopa madrig yuktvā harī vṛṣaṇā yāhyarvāṅ.*

First and foremost power among the people, virile and valorous, brilliant ruler of the living world, invoked, invited, honoured and worshipped by all, such is Indra, lord of honour, power and glory. O generous, strong and leading light of life, invoked, invited and celebrated as you are by us with song, reverence and worship, yoke the horses and come right here for the sake of our protection and your own self-fulfilment and covenant of Divinity.

य त वृषणा वृषभास इन्द ब्रह्मयुजा वृषरथासो अत्याः। ताँ आ तिष्ठ तभिरा याह्यर्वाङ् हवामह त्वा सुत इन्द्र सोम ॥ २ ॥

2. *Ye te vṛṣaṇo vṛṣabhāsa indra brahmayujo vṛṣarathāso atyāḥ. Tāṅ̆ ā tiṣṭha tebhirā yāhyarvāṅ̆ havāmahe tvā suta indra some.*

Indra, lord of light, energy and the honour of

action and success, universal ruler and dispenser, come in response to our invocation. Ride what are your potent and excellent chariots responsive to the mantric word of command and control at the remotest distance, come with and come by the powers that move faster than even light and come here where we pray. The time is ripe, the soma is distilled and ready for celebration of the success and divine visit.

आ तिष्ठ रथं वृषणं वृषा त सुतः सामः परिषिक्ता मधूनि।
युक्त्वा वृषभ्यां वृषभ ि ातीनां हरिभ्यां याहि पवतापं मदिक ॥ ३ ॥

3. *Ā tiṣṭha rathaṁ vṛṣaṇaṁ vṛṣā te sutaḥ somaḥ pariṣiktā madhūni. Yuktva vṛṣabhyāṁ vṛṣabha kṣitīnāṁ haribhyāṁ yāhi pravatopa madrik.*

Indra, potent lord of fertility and universal generosity, ride your celestial chariot and come. Distilled is soma, seasoned and sprinkled with the sweetest honey around the vedi, ready for the celebration. O potent and generous lord of the people, yoke the two most energetic powers of motion to the chariot and come right here to us by the shortest route at the fastest speed.

अयं यज्ञा दवया अयं मियधं इमा बह्माण्ययमिन्द्र सामः।
स्तीर्णं बहिरा तु शक्र प याहि पिबा निषद्य वि मुचा हरी इह ॥ ४ ॥

4. *Ayaṁ yajño devayā ayaṁ miyedha imā brahmāṇyayamindra somaḥ. Stīrṇaṁ barhirā tu śakra pra yāhi pibā niṣadya vi mucā harī iha.*

Indra, generous and powerful lord ruler of the world, this is the yajna that leads to divine heights of

existential success. This is the yajna that grows by holy inputs of fragrant materials. These are the materials and mantric formulas of libation. And this is the soma of the celebration of success. The vedi is covered round with holy grass for seats. Lord of potency and generosity, come, release the horses, sit and drink of the soma of celebration and success.

आ सुष्टुत इन्द याह्यवाङुप ब्रह्माणि मान्यस्य कारः। विद्याम वस्तारवसा गृणन्ता विद्यामषं वृजनं जीरदानुम ॥ ५ ॥

5. *O suṣṭuta indra yāhyarvāṅupa brahmāṇi mānyasya kāroḥ. Vidyāma vastoravasā gṛṇanto vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of light and life, ruler of the world, thus happily invoked and celebrated, come here and appreciate the mantric secret and revelations of the artist and value the holy materials produced by him so that we too, singing songs of thanks and celebration, may progress with due protection day by day and be blest with food and energy, the right path of living and the breath and spirit of life and light divine.

Mandala 1/Sukta 178

Indra Devata, Agastya Maitravaruni Rshi

यद्ध स्या त इन्द श्रुष्टिरस्ति यया बभूथ जरितृभ्य ऊती। मा नः कामं महयन्तमा धग्विश्वा त अश्यां पयापा आय : ॥ १ ॥

1. *Yaddha syā ta indra śruṣṭirasti yayā babhūtha jaritṛbhya ūtī. Mā naḥ kāmaṁ mahayantamā dhag viśvā te aśyāṁ paryāpa āyoḥ.*

Indra, lord of power and protection, all that reputable knowledge and wealth of yours by which you become the protector and promoter of the celebrants may not, we pray, scorch and burn our exalting ambition in life. May we, instead, achieve all your blessings of life and energy for our existence and progress.

न घा॒ राजन्द्र आ द॑भन्ना॒ या नु स्वसा॑रा कृ॒णव॑न्त॒ यान॑ ।
आप॑श्चिदस्म सु॒तुका॑ अवष॒न्गम॑न्ना॒ इन्द्रः॑ स॒ख्या वय॑श्च ॥ २ ॥

2. *Na ghā rājendra ā dabhanno yā nu svasārā kṛṇavanta yonau. Āpaścidasmai sutukā aveṣan gamanna indraḥ sakhyā vayaśca.*

May Indra, lord of life, action and success, we pray, suppress us not any way, nor negate what our sisters achieve in the home or in the yajna on the vedi. Instead, let the lord of the world, we pray, make the waters of life flow free for us, and let our achievements rise high for his sake. May Indra, we pray, bless us with health and the good life and grant us the favour of divine friendship.

जता॒ नृभि॒रिन्द्रः॑ पृ॒त्सु शू॒रः॒ श्र॒ता ह॒वं॑ नाध॑मानस्य का॒रः ।
पभ॑ता॒ रथं॑ दा॒शुषे॑ उपा॒क उद्यन्ता॒ गिर॒ यदि॑ च॒ त्मना॒ भूत ॥ ३ ॥

3. *Jetā nṛbhirindraḥ pṛtsu śūraḥ śrotā havaṁ nādhamānasya kāroḥ. Prabhartā rathaṁ dāśuṣa upāka udyantā giro yadi ca tmanā bhūt.*

Great is Indra, mighty brave, victor in battles of life for progress, listener to the artists and scientists, demands and requests for grants and success, mover of the generous giver’s chariot loaded with gifts and

replenishments, and high fructifier of the devotee's prayers provided that everything is prayed for and pursued with sincerity of mind and soul.

एवा नृभिरिन्द्रः सुश्रवस्या पखादः पृ ा अभि मित्रिण' भूत। समय इषः स्तवत विवाचि सत्राकर यजमानस्य शंसः॥ ४॥

4. *Evā nṛbhirindraḥ suśravasyā prakhādaḥ pṛkṣo abhi mitriṇo bhūt. samarya iṣaḥ stavate vivāci satrākaro yajamānasya śaṁsaḥ.*

Thus Indra is great with human resources, lord of wealth, honour and high reputation, great consumer of materials and thereby producer of high energy, and he is always surrounded and assisted by friends and associates. In debates and discussions of variety he values food and energy as the basic wealth. He is a great organiser of sessions of yajnic conferences and appreciates and applauds the host of such sessions and conferences.

त्वया वयं मघवन्निन्द्र शत्रूनभि ष्याम महत मन्यमानान। त्वं त्राता त्वमु न वृध भूविद्यामषं वृजनं जीरदानुम॥ ५॥

5. *Tvayā vayaṁ maghavannindra śatrū nabhi ṣyāma mahato manyamānān. Tvaṁ trātā tvamu no vṛdhe bhūr-vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of honour, wealth and power, with you let us face and overcome our enemies, great and highly proud though they believe they are. You are our saviour and promoter. You alone, we pray, be here and everywhere for our growth and advancement. And with you alone, we pray, may we achieve food and energy,

the right path of living and the breath and spirit of life.

Mandala 1/Sukta 179

Dampati Devata, Lopamudra (1-2) Agastya Maitravaruni (3-4), and Agastya disciple Brahmachari (5-6) Rshis

पूर्वीरहं शरदः शश्रमाणा दाषा वस्तारुषसा जरयन्तीः।
मिनाति श्रियं जरिमा तनूनामप्यू नु पत्नीवृषणा जगम्युः ॥ १ ॥

1. *Pūrvīraham śaradaḥ śaśramāṇā doṣā vastoruṣaso jarayantīḥ. Mināti śriyaṁ jarimā tanūnāmapyū nu patnīrvṛṣaṇo jagamyuḥ.*

Working for the last many many years from dawn through the day until the dark late at night, tired and worn out, growing old and older, now old age destroys the health and beauty of the body of women. Therefore the young and virile husband should meet the wife only earlier when she is young and charming.

य चिद्धि पूर्व ऋतसाप आसन्त्साकं देवभिरवदन्नृतानि।
त चिदवासुर्नह्यन्तमापुः समू नु पत्नीवृषभिर्जगम्युः ॥ २ ॥

2. *Ye ciddhi pūrva ṛtasāpa āsan tsākaṁ devebhiravadannṛtāni. Te cidavāsurnahyantamā-puḥ samū nu patnīrvṛṣabhirjagamyuḥ.*

Those ancients who were masters and devout followers of truth spoke of the laws and truth of nature with men of divinity. They did procreate, but they too did not find the end of the mystery. Let the women go and meet their youthful and virile husbands.

न मृषा श्रान्तं यदवन्ति देवा विश्वा इत्स्पृधो अभ्यश्नवाव।
जयावदत्र शतनीथमाजिं यत्सम्यञ्चा मिथुनावभ्यजाव ॥ ३ ॥

3. *Na mṛṣā śrāntaṁ yadavanti devā viśvā it spṛdho abhyaśnavāva. Jayāvedatra śatanīthamājiṁ yat samyañcā mithunāvabhyajāva.*

The vexations of the household are not vain since nature and the divines protect and bless it. Let us together face the problems and win the battles of the world. We shall win the hundredfold battles if we, the wedded couple, were to beget progeny and fulfil our duties of the household.

नदस्य॑ मा रुध॒तः काम॒ आग॑न्नि॒त आजा॑ता अ॒मुत॒ः कुत॑श्चित। ल॒ पा॑मुदा॒ वृष॑णं॒ नी रि॑णाति॒ धीर॒मधी॑रा धयति श्व॒सन्त॑म॥ ४॥

4. *Nadasya mā rudhataḥ kāma āgannita ājāto amutaḥ kutaścit. Lopāmudrā vṛṣaṇaṁ nī riṇāti dhīramadhīrā dhayati śvasantam.*

Passion and desire arises in me like the waters of a river held up but rising in flood from here, there, anywhere, who knows? Hiding but not suppressing the passion, the amorous wife betakes to the husband breathing deep and calm and smothers him in embrace.

इ॒मं नु साम॒मन्ति॑ता हृ॒त्सु पी॒तमुप॑ ब्रुव। यत्सी॒मागॅश्चकृ॒मा तत्सु मृ॑ळतु पुलु॒कामा॒ हि मर्त्यः॥ ५॥

5. *Imaṁ nu somamantito hṛtsu pītamupa bruve. Yat sīmāgascakṛmā tat su mṛḷatu pulukāmo hi martyaḥ.*

I have closely spoken of this soma of ecstatic passion from the inner reality of it, drunk and felt as it is in the depths of the heart. If I have committed a sin, please forbear and forgive. Man after all is subject to

various passion, and desire (for self-fulfilment), mortal as he is.

अगस्त्यः खनमानः खनित्रैः प्रजामपत्यं बलमिच्छमानः।
उभा वर्णावृषिरुग्रः पुपोष सत्या देवेष्वाशिषो जगाम ॥ ६ ॥

6. *Agastyaḥ khanamānaḥ khanitraiḥ prajāmapatyaṁ balamicchamānaḥ. Ubhau varṇāvṛṣirugraḥ pupoṣa satyā deveṣvāśiṣo jagāma.*

Agastya, the sagely man of vision, brilliance and resolution never goes astray. Digging into the mysteries of life with the instruments of intelligence and insight he longs for strength and children and a controlled family and community. He marries by choice and looks after and promotes the duad, both sexes in the community, and thus attains complete self-fulfilment among noble people dedicated to truth and Divinity.

Mandala 1/Sukta 180

Ashvins Devata, Agastya Maitravaruni Rshi

युवा रजांसि सुयमासो अश्वा रथा यद्वां पयर्णांसि दीयत।
हिरण्यया वां पवयः पुषाय्न्मध्वः पिबन्ता उषसः सचथ ॥ १ ॥

1. *Yuvo rajāṁsi suyamāso aśvā ratho yad vāṁ paryarṇaṁsi dīyat. Hiraṇyayā vāṁ pavayaḥ pruṣāyan madhvaḥ pibantā uṣasaḥ sacethe.*

Men and women all, wedded couples, Ashwins, when your well controlled and guided horses soar into the skies and the chariot shoots over oceans of earth and space, your golden wheels cut through the air and drip with vapour, then both of you enjoy the honey drink

of the lights of dawn.

युवमत्यस्यावं न ाथा यद्विपत्मना नयस्य प्रयज्याः।
स्वसा यद्वां विश्वगूर्ती भरति वाजायेट्टे मधुपाविषे च॥ २॥

2. *Yuvamatyasāva nakṣatho yad vipatmano naryasya prayajyoḥ. Svasā yad vāṁ viśvagūrtī bharāti vājāyeṭṭe madhupāviṣe ca.*

Ashvins, men and women, universally admirable, enjoying the honey sweets of life and nature, when you take on to your horse flying over oceans of earth and space, so useful for humanity, then the sister community applauds you and the world adores you for energy, victory and success at the fastest speed.

युवं पय उस्रियायामधत्तं पक्वमामायामव पूर्व्यं गाः।
अन्तयद्वनिनो वामृतप्सू ह्वारा न शुचियजत हविष्मान ॥ ३॥

3. *Yuvaṁ paya usriyāyāmadhattaṁ pakvamāmāyāmava pūrvyaṁ goḥ. Antaryad vanino vāmṛtapsū hvāro na śuciryajate haviṣmān.*

Ashvins, truth incarnate, feeding on rectitude and law of nature, you create the milk in the cow's udders, you create the milk potential in the maturing cow. The sylvan sage, pure at heart, bearing fragrant materials like a patient kindly saint offers you homage and longs for your company.

युवं ह घर्मं मधुमन्तमत्रय पा न ागदा वृणीतमुष। तद्वां नरावश्विना पश्वइष्टी रथ्येव चक्रा पति यन्ति मध्वः॥ ४॥

4. *Yuvaṁ ha gharmaṁ madhumantam-atraye'po na kṣodo'vṛṇītameṣe. Tad vāṁ narāvaśvinā paśvaiṣṭī rathyeva cakrā prati yanti madhvaḥ.*

Ashvins, leaders of men and women, you brighten up the day and create the flow of water invigorating as the breath of life, all sweet as honey for the man who longs for freedom from three-fold suffering of body, mind and soul. And thus the fruits of animal husbandry and sericulture, animal wealth and honey sweets of nature move on to you as freely as the wheels of your chariot.

आ वां दानाय ववृतीय दस्रा गाराहेण ताग्र्या न जिविः।
अपः णी सचत माहिना वां जूणा वाम रुंहसा यजत्रा ॥ ५ ॥

5. *Ā vāṁ dānāya vavṛtīya dasrā goroheṇa taugryo na jivriḥ. Apaḥ kṣoṇī sacate māhinā vāṁ jūrṇo vām-akṣur-aṁhaso yajatrā.*

Ashvins, adorable friends of all, like an old and worn out person, like a strong man among the strong, by virtue of the gifts of mother earth I come to you for the gift of strength and sustenance. By virtue of your greatness and generosity the earth has the rain showers. Friends and benefactors, let me be free from sin and suffering even when I am old and tired and be with you for long.

नि यद्युवथे नियुतः सुदानू उप स्वधाभिः सृजथः पुरंधिम।
पषद्वषद्वाता न सूरिरा मह ददे सुवता न वाजम ॥ ६ ॥

6. *Ni yad yuvethe niyutaḥ sudānū upa svadhābhiḥ sṛjathaḥ purandhim. Preṣad veṣad vāto na sūrirā mahe dade suvrato na vājam.*

Ashvins, generous givers, when you join the materials which ought to be compounded, you create new knowledge with inputs into the fire. Let the bold

scholar dedicated to the laws of nature and his own vows be happy. Let him go round like the winds, and I would receive the gift of knowledge, energy and speed for advancement and greatness.

वयं चिद्धि वां जरितारः सत्या विपन्याम॑हु वि पणिहिता-
वा॑न। अधा॑ चिद्धि ष्मा॑श्विनावनिन्द्या पा॒था हि ष्मा॑
वृषणा॒वन्ति॑दवम ॥ ७ ॥

7. *Vayaṁ ciddhi vāṁ jaritāraḥ satyā vipanyāmahe vi paṇirhitāvān. Adhā ciddhi ṣmāśvināvanindyā pātho hi ṣmā vṛṣaṇāvantidevam.*

Ashvins, ever truthful, beyond calumny, mighty and generous, we are your admirers, in fact worshippers. We praise you as we praise a scholar among scholars who does good to all. And just as you protect and honour a scholar among scholars and worship God among divines, so may we too serve you and the divinities of nature and humanity.

युवां चिद्धि ष्मा॑श्विना॒वनु द्यून्विरु॑दस्य प्रस्रव॑णस्य सा॒ता।
अ॒गस्त्या॑ न॒रां नृषु॒ प्रश॑स्तः का॒रा॑धुनीव चितयत्स॒हस्रैः ॥ ८ ॥

8. *Yuvāṁ ciddhi ṣmāśvināvanu dyūn virudrasya prasravaṇasya sātau. Agastyo narāṁ nṛṣu praśastaḥ kārādhunīva citayat sahasraiḥ.*

O Ashvins, men and women brilliant as sun and moon, Agastya, excellent man on the path of virtue, highest of the best among people and leaders, every day celebrates you exclusively, in matters of the attainment of dynamic pranic energies of life in a hundred ways in resounding words of universal significance.

प यद्वहेथ महिना रथस्य प स्पन्दा याथा मनुषा न हाता।
धत्तं सूरिभ्य उत वा स्वश्व्यं नासत्या रयिषाचः स्याम ॥ ९ ॥

9. *Pra yad vahethe mahinā rathasya pra spandrā yātho manuṣo na hotā. Dhattaṁ sūribhya uta vā svaśvyaṁ nāsatyā rayiṣācaḥ syāma.*

Ashvins, dynamic powers of light, honour and prosperity, ever true and vibrating with energy, who advance by the might and majesty of your chariot and reach far forward like a yajnic hero among humanity, bear and bring, we pray, noble wealth and power of horse for the brave so that we too may be happy and prosperous.

तं वां रथं वयमद्या हुवम स्तामश्विना सुविताय नव्यम।
अरिष्टनमिं परि द्यामियानं विद्यामेषं वृजनं जीरदानुम ॥ १० ॥

10. *Taṁ vāṁ rathaṁ vayamadyā huvema stomai-raśvinā suvitāya navyam. Ariṣṭanemiṁ pari dyāmiyānaṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

For the sake of peace and well-being and the beauty of life, O Ashvins, powers of progress and majesty, today we invoke and call for that latest chariot of yours which takes us far above the pain and suffering of the world and reaches the heights of heavenly light, and we pray we may attain food and energy, the right path of living and the light and peace of the soul.

Mandala 1/Sukta 181

Ashvins Devata, Agastya Maitravaruni Rshi

कदु पष्ठाविषां रयीणामध्वयन्ता यदु नीथा अपाम। अयं
वां यज्ञा अकृत पशस्तिं वसुधिती अवितारा जनानाम ॥ १ ॥

1. *Kadu preṣṭhāviṣāṁ rayīṇāmadhvaryantā yadunninītho apām. Ayaṁ vāṁ yajño akṛta praśastiṁ vasudhitī avitārā janānām.*

Dearest Ashvins, source and wielders of the treasures of wealth, saviours and protectors of humanity, ever keen to organise and conduct the yajnic development of water, energy and wealth, when you advance to the non-violent projects of development, you take the results to the heights of success. This yajna does honour to you both.

आ वामश्वासः शुचयः पयस्पा वातरंहसा दिव्यासा अत्याः। मनाजुवा वृषणा वीतपृष्ठा एह स्वराजा अश्विना वहन्तु॥ २॥

2. *Ā vāmaśvāsaḥ śucayaḥ payaspā vāratanhaso divyāso atyāḥ. Manojuvo vṛṣaṇo vītapṛṣṭhā eha svarājo aśvinā vahantu.*

Ashvins, powers of might and majesty, may your horses, pure unsullied, living on drink of milk and water, moving as winds, brilliant and divine, fast as the speed of mind, strong and virile, carriers like the back of the earth, brilliant with their own lustre bear you here.

आ वां रथा वनिन पवत्वान्त्सृपवन्धुरः सुविताय गम्याः। वृष्णः स्थातारा मनसा जवीयानहंपूर्वा यजता धिष्ण्या यः॥ ३॥

3. *Ā vāṁ ratho'vanirna pravatvān tsṛprabandhu-raḥ suvitāya gamyāḥ. Vṛṣṇaḥ sthātārā manaso javīyānahampūrvo yajato dhiṣṇyā yaḥ.*

Ashvins, benevolent powers of high standing, may your chariot firmly rushing on like the earth,

strongly structured and beautifully adorned, faster than mind, fully programmed and self-directed, cooperative and inviolably un-interceptible reach us for our good.

इहहा जाता समवावशीतामरपसा तन्वा३ नामभिः स्वः। जिष्णुवामन्यः सुमखस्य सूरिदिवा अन्यः सुभगः पुत्र ऊहे॥ ४॥

4. *Iheha jātā sam-avāvaśītām-arepasā tanvā nāmabhiḥ svaiḥ. Jiṣṇur-vāmanyaḥ sumakhasya sūrir-divo anyaḥ subhagaḥ putra ūhe.*

Ashvins, pure geniuses unsullied by sin and evil, risen to universal recognition here, there, everywhere, be ambitious in accordance with your body and your own name and character. One of you is ambitious for victory and advancement. Another is a mighty scholar, a very child of the benevolent light of heaven. And yet another is an auspicious favourite of fortune, a saviour just like a son. I think and deliberate upon this variety and mystery.

प वां निचरुः ककुहा वशाँ अनु पिशङ्गरूपः सदनानि गम्याः। हरी अन्यस्य पीपयन्त वाजमथ्ना रजांस्यश्विना वि घाषः॥ ५॥

5. *Pra vāṁ niceruḥ kakuho vaśāṅ anu piśaṅgarūpaḥ sadanāni gamyāḥ. Harī anyasya pīpayanta vājair mathnā rajāṁsyaśvinā vi ghoṣaiḥ*

Ashvins, tempestuous powers like sun-rays and winds, one chariot of yours, golden of form, goes round conquering the directions of space and reaching the places of your choice. The horses of the other shear through space churning the air with the force of their speed and

fill the world with reverberations of their motion.

प वां शरद्वान्वृषभा न निष्षाट पूर्वीरिषश्चरति मध्व इष्णन।
एवरन्यस्य पीपयन्त वाजवषन्तीरूध्वा नद्या न आगुः ॥ ६ ॥

6. *Pra vām śaradvān vṛṣabho na niṣṣāṭ pūrvīriṣaścarati madhva iṣṇan. Evairanyasya pīpayanta vājair-veṣantīr-ūrdhvā nadyo na āguḥ.*

Ashvins, one of you, mighty like the sun, lord of the seasons and the year or like the autumn cloud, challenging the winds and vapours and loving the all-time sweets of earth, travels down with the rays of light and plays with the fruits and flowers. The other, consuming and growing by the motions and energies of another moving like upward streams of fire, brings us peace and comfort.

असजि वां स्थविरा वधसा गीर्बा ह अश्विना त्रधा रन्ती।
उपस्तुताववतं नाधमानं याम न्यामञ्छृणुतं हवं म ॥ ७ ॥

7. *Asarji vāṁ sthavirā vedhasā gīrvāḷhe aśvinā tredhā kṣarantī. Upastutāvavataṁ nādhamā-naṁ yāmannayāmañ-chṛṇutaṁ havaṁ me.*

Ashvins, most venerable lords of knowledge and wisdom, this ancient and expansive song of celebration flowing three ways over time for the sake of growth, physical, mental and spiritual, has been created in your honour. Sung and celebrated sincerely, listen to the voice of the celebrant while on the move or not on the move and redeem and protect the devotee.

उत स्या वां रुशता वप्ससा गीस्त्रिर्बर्हिषि सदसि पिन्वत नृन। वृषा वां मघा वृषणा पीपाय गान सक मनुषा दशस्यन ॥ ८ ॥

8. *Uta syā vāṁ ruśato vapsaso gīstribarhiṣi sadasi pinvate nṝn. Vṛṣā vāṁ megho vṛṣaṇā pīpāya gorna seke manuṣo daśasyan.*

And that voice celebrating the brilliant and charming form of your personality strengthens and energises the people performing yajna in the ceremonial hall of three sages seated on holy grass. And the same voice, holy and generous lords, while it blesses the people, may shower you with joy as showers of rain from the heavy clouds overflow the surface of the earth in the rainy season.

युवां पूषवाश्विना पुरंन्धिरग्निमुषां न जरत हविष्मान।
हुव यद्वां वरिवस्या गृणाना विद्यामषं वृजनं जीरदानुम ॥ ९ ॥

9. *Yuvāṁ pūṣevāśvinā purandhir-agnim-uṣāṁ na jarate haviṣmān. Huve yad vāṁ varivasyā gṛṇāno vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, powers of light, energy and generosity, just as the sun which sustains the world nourishes the earth and her children and the yajamana bearing oblations does homage to Agni and the Dawn, so does the poet bearing the gift of homage serve and celebrate you in song. And I, dedicated to you and celebrating you, pray that we may be blest with knowledge strength and energy and a long and happy life, bountiful and generous as you are.

Mandala 1/Sukta 182

Ashvins Devata, Agastya Maitravaruni Rshi

अभूदिदं वयुनमा षु भूषता रथा वृषण्वान्मदता मनीषिणः।
धियंजिन्वा धिष्ण्या विश्पलावसू दिवा नपाता सुकृत शुचिवता ॥ १ ॥

1. *Abhūdidaṁ vayunamo ṣu bhūṣatā ratho vṛṣaṇvān madatā manīṣiṇaḥ. Dhiyañjinvā dhiṣṇyā viśpalāvasū divo napātā sukṛte śucivratā.*

Men of knowledge and wisdom, honour and adore those teachers and scholars and rejoice with them who give us this knowledge and create this mighty and versatile chariot of ours which is fit for the Ashvins to move at the speed of winds and light. They are the agents of intellectual and scientific evolution, strong and inviolable treasure-givers of health and wealth and home, keepers of the light of heaven on earth, and firmly committed to the paths of knowledge, action and progress along the lines of purity and rectitude.

इन्द्तमा हि धिष्ण्या मरुत्तमा दस्रा दंसिष्ठा रथ्या रथीतमा। पूर्णं रथं वहथ मध्व आचितं तेन दाश्वांसमुप याथा अश्विना ॥ २ ॥

2. *Indratamā hi dhiṣṇyā maruttamā dasrā daṁsiṣṭhā rathyā rathītamā. Pūrṇaṁ rathaṁ vahethe madhva ācitaṁ tena dāśvāṁsamupa yātho aśvinā.*

Ashvins, noble scholars, teachers and scientists, you are the most honourable heroes, most powerful, most dynamic and energetic, destroyers of poverty and suffering, masters of will and action, creators of chariots and the most daring pioneers of progress. You design, create and drive the chariot that is perfect and laden with the collection of the richest honey sweets of life. And with that you come to the man of the chariot and say: Take this, go round the worlds, and enjoy.

किमत्र दस्रा कृणुथः किमासाथ जना यः कश्चिदहविर्महीयते। अतिं कमिष्टे जुरतं पणरसुं ज्यातिविपाय कृणुतं वचस्यवे ॥ ३ ॥

3. *Kimatra dasrā kṛṇuthaḥ kimāsāthe jano yaḥ kaścid-ahavir-mahīyate. Ati kramiṣṭaṁ juratāṁ paṇerasuṁ jyotir-viprāya kṛṇutaṁ vacasyave.*

Marvellous Ashvins, brilliant powers of light and wisdom, generous preservers of life and destroyers of suffering, what are you doing here? Why stay here where anyone like nobody, miserly and selfish, non-giving, non-sacrificing is honoured and flaunts as great? Bypass the bargainer whose vision, judgement and pranic vitality is draining. Give light to the noble holy man in search of the holy Word and spiritual approval.

जम्भयतमभिता रायतः शुना हतं मृधा विदथुस्तान्यश्विना। वाचंवाचं जरितू रत्निनीं कृतमुभा शंसं नासत्यावतं मम ॥ ४ ॥

4. *Jambhayatam-abhito rāyataḥ śuno hataṁ mṛdho vidathus-tānyaśvinā. Vācaṁ-vācaṁ jaritū ratninīṁ kṛtamubhā śaṁsaṁ nāsatyāva-taṁ mama.*

Ashvins, crush all round those who bark like dogs. Eliminate the wars and war mongers. You know them. Richly fructify and reward every word of the devotees' song of praise with the gift of jewels. Lords of truth, protect and promote my honour and my song of celebration.

युवमतं चक्रथुः सिन्धुषु प्लवमात्मन्वन्तं पक्षिणं तुग्र्याय कम। यन दवत्रा मनसा निरूहथुः सुपप्तनी पतथुः कादसा महः ॥ ५ ॥

4. *Yuvametaṁ cakrathuḥ sindhuṣu plavam-ātman-vantaṁ pakṣiṇaṁ taugryāya kam. Yena devatrā manasā nirūhathuḥ supaptanī petathuḥ kṣodaso mahaḥ.*

Ashvins, scholar of science and technologist of marine engineering and aeronautics, both create the safe and comfortable winged boat, self-powered and self-propelled, moving through and over the seas for the strongest man among the strong by which you, noblest among the noble people, with your science and skill, fly like birds and cross the wide seas.

अवविद्धं ताग्यमप्स्व१न्तरनारम्भण तमसि पविद्धम । चतस्रो नावो जठलस्य जुष्टा उदश्विभ्यामिषिताः पारयन्ति ॥ ६ ॥

6. *Avaviddhaṁ taugryam-apsvantar-nārambhaṇe tamasi praviddham.Catasro nāvo jaṭhalasya juṣṭā udaśvibhyām-iṣitāḥ pārayanti.*

Confined, surrounded and plunged in impenetrable darkness is the team of the mighty marine force. Four boats powered and driven by the Ashvins assigned for the mid-ocean operation rescue the team and safely bring it ashore.

कः स्विद वृ ा निष्ठिता मध्य अर्णसा यं ताग्य नाधितः पयषस्वजत । पणा मृगस्य पतरारिवारभ उदश्विना ऊहथुः श्रामताय कम ॥ ७ ॥

7. *Kaḥ svid vṛkṣo niṣṭhito madhye arṇaso yaṁ taugryo nādhitaḥ paryaṣasvajat. Parṇā mṛgasya patarorivārabha udaśvinā ūhathuḥ śromatāya kam.*

Ashvins, pilots of the sea and sky, what sort of tree, post, is that standing in the midst of the deep sea to which the powerful but afflicted marine team holds on? What sailing and flying machine is that which like the wings of a soaring bird you work up and down for your honour and glory?

तद्वां नरा नासत्यावनु ष्याद्यद्वां मानास उचथमवाचन।
अस्मादद्य सदसः साम्यादा विद्यामेषं वृजनं जीरदानुम ॥ ८ ॥

8. *Tad vāṁ narā nāsatyāvanu ṣyād yad vāṁ mānāsa ucatham-avocan. Asmādadya sadasaḥ somyādā vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, leaders of light ever committed to truth and shunning untruth, whatever words of appreciation and celebration venerable people have said in your honour, may all that be auspicious to you, being true to your character and performance. And may we today from this yajnic hall of joy and bliss receive and carry away food and energy to our heart's desire, knowledge and strength to live along the right path, and the breath and life of the mind and spirit.

Mandala 1/Sukta 183

Ashvins Devata, Agastya Maitravaruni Rshi

तं युञ्जाथां मनसा या जवीयान त्रिवन्धुरा वृषणा यस्त्रिचक्रः। यनापयाथः सुकृता दुराणं त्रिधातुना पतथा विन पर्णैः ॥ १ ॥

1. *Taṁ yuñjāthāṁ manaso yo javīyān tribandhuro vṛṣaṇā yastricakraḥ. Yenopayāthaḥ sukṛto duroṇaṁ tridhātunā patatho virna parṇaiḥ.*

Ashvins, mighty generous visionaries of science, technology and psychology, take to three-metal, three-turbine and three-stage chariot faster than the speed of mind by which you reach the house of sukrit Tvashta, holy designer and maker of chariots, armaments, implements and instruments, flying with wings like birds.

(This is a mantra of various possibilities of interpretation in the context of Physics, Astrophysics, Aeronautics, Medicine and Meditation. The meaning, can be 'seen' and realised by an expert who would be of the order of a Rshi, a visionary of the dynamics of Nature in his own field, and better in the unified field of comprehensive reality.)

सुवृदथा वतत य ाभि ां यत्तिष्ठथः कर्तुमन्तानु पृ ।
वपुर्वपुष्या सचतामियं गीर्दिवा दुहित्राषसा सचथ ॥ २ ॥

2. *Suvṛd ratho vartate yannabhi kṣāṁ yat tiṣṭhathaḥ kratumantā nu pṛkṣe. Vapurvapuṣyā sacatāmiyaṁ gīrdivo duhitroṣasā sacethe.*

Ashvins, committed explorers in search of fragrance for your yajnic inputs, the chariot you ride is firmly wheeled and revolves round and round approaching the earth. Believe this message of mine, an exact description of your form in words: you look like the dawn, child of the sun on the rise descending over the earth.

आ तिष्ठतं सुवृतं या रथा वामनु वतानि वतंत हविष्मान ।
यन नरा नासत्यषयध्यं वतियाथस्तनयाय त्मन च ॥ ३ ॥

3. *Ā tiṣṭhataṁ suvṛtaṁ yo ratho vāmanu vratāni vartate haviṣmān. Yena narā nāsatyeṣayadhyai vartiryāthastanayāya tmane ca.*

Ashvins, leaders of humanity, committed to truth and exploration, well-structured, loved and accepted is the chariot you ride in pursuance of your vows of commitment and discipline which is richly loaded with wealth for the good life and by which go you over your path of exploration and come back home to inspire and fulfil the ambitions of humanity for themselves and for their children.

मा वां वृका मा वृकीरा दधर्षीन्मा परि वक्तमुत माति धक्तम। अयं वां भागो निहित इयं गीर्दस्राविमे वां निधयो मधूनाम ॥ ४ ॥

4. *Mā vāṁ vṛko mā vṛkīrā dadharṣīn mā pari varktamuta māti dhaktam. Ayaṁ vāṁ bhāgo nihita iyaṁ gīrdasrāvime vāṁ nidhayo madhūnām.*

Let no wolfish thief or selfish devourer, man or woman, dare to challenge you or terrorise you off from your course. Destroyers of suffering and generous preservers of life, forsake us not, nor destroy us. This is your share set apart in reserve in homage. This is the voice of celebration in homage and gratitude. These are your treasures of honey sweets of honour and glory.

युवां गातमः पुरुमीळ्हो अत्रिर्दस्रा हवते वसे हविष्मान। दिशं न दिष्टामृजूयव इन्ता मे हवं नासत्योप यातम ॥ ५ ॥

5. *Yuvāṁ gotamaḥ purumīḷho atrirdasrā havate' vase haviṣmān. Diśaṁ na diṣṭāmṛjūyeva yantā me havaṁ nāsatyopa yātam.*

Ashvins, destroyers of want and suffering, preservers of health and happiness, lovers of truth and science, teachers, guides and philosophers, Gotama, the man of knowledge and wisdom, Purumeedha, the man blest with prosperity, and Atri, the progressive man free from threefold pain, invokes you with offerings of homage and oblations for the sake of protection and progress. Come and accept my homage too like leaders going and leading in the direction of truth marked as destination of nature and law.

अतारिष्म तमसस्पारमस्य पतिं वां स्तामा अश्विनावधायि ।
एह यातं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदानुम ॥ ६ ॥

6. *Atāriṣma tamasas-pāramasya prati vāṁ stomo aśvināvadhāyi. Eha yātaṁ pathibhir-devayānair-vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, let us swim across this darkness of ignorance and suffering of the world. So we bear and offer this song of celebration and gratitude to you in homage. Come to us here by the paths of divinity so that by your guidance and leadership we may be blest with food and energy, path of rectitude and breeze of health and the good life.

Mandala 1/Sukta 184

Ashvins Devata, Agastya Maitravaruni Rshi

ता वामद्य तावपरं हुवमाच्छन्त्यामुषसि वह्निरुक्थैः ।
नासत्या कुह चित्सन्तावया दिवा नपाता सुदास्तराय ॥ १ ॥

1. *Tā vāmadya tāvaparaṁ huvemocchantyāmuṣasi vahnirukthaiḥ. Nāsatyā kuha cit santāvaryo divo napātā sudāstarāya.*

Ashvins, infallible children of the light of heaven, committed to the law of truth and right, today and also later we invoke and invite you both at the rise of the glorious dawn with songs of adoration. The fire is lit, the songs are sung. Wherever you be, come like the waves of light-rays to bless the man of masterly business and noble charity.

अस्म ऊ षु वृषणा मादयथामुत्पणीँर्हतमूम्या मदन्ता । श्रुतं म अच्छोक्तिभिमतीनामष्टा नरा निचेतारा च कर्णैः ॥ २ ॥

2. *Asme ū ṣu vṛṣaṇā mādayethāmut paṇīṁrhatam-ūrmyā madantā. Śrutaṁ me acchoktibhir-matīnām-eṣṭā narā nicetārā ca karṇaiḥ.*

Ashvins, mighty generous, leading lights of humanity, unfailing givers of knowledge, enjoy with rest and peace of the night in the revolving wheel of time with the fluctuations of existence. Rejoice with the celebrant for our sake and eliminate the miserliness of the petty trader. Loved and adored by people with noble words of adoration, listen to my prayers with attentive and sympathetic ears.

श्रिय पूषन्निषुकृतेव देवा नासत्या वहतुं सूर्यायाः । वच्यन्ते वां ककुहा अप्सु जाता युगा जूर्णेव वरुणस्य भूरेः ॥ ३ ॥

3. *Śriye pūṣanniṣukṛteva devā nāsatyā vahatuṁ sūryāyāḥ. Vacyante vāṁ kakuhā apsu jātā yugā jūrṇeva varuṇasya bhūreḥ.*

Ashvins, brilliant and generous givers of light and knowledge, strength and energy, dedicated to truth, in order to carry the light of the dawn, daughter of the sun, for the beauty and grace of the earth, your eminent

carriers born of the waves and vapours of space, flying like arrows of light, are admired like the great and ancient horses of Varuna, born of the ocean of eternity.

अस्म सा वां माध्वी रातिरस्तु स्तामं हिनातं मान्यस्य कारः ।
अनु यद्वां श्रवस्या सुदानू सुवीर्याय चषणया मदन्ति ॥ ४ ॥

4. *Asme sā vāṁ mādhvī rātirastu stomaṁ hinotaṁ mānyasya kāroḥ. Anu yad vāṁ śravasyā sudānū suvīryāya carṣaṇayo madanti.*

Ashvins, givers of light and knowledge, may that generosity with all its gifts be sweet as honey to us. Receive and accept the song of celebration created by the venerable poet, O lords of generosity, since all people in search of honour and valour enjoy and celebrate life in accordance and harmony with your life and culture.

एष वां स्तामा अश्विनावकारि मानेभिमघवाना सुवृक्ति ।
यातं वतिस्तनयाय त्मने चागस्त्य नासत्या मदन्ता ॥ ५ ॥

5. *Eṣa vāṁ stomo aśvināvakāri mānebhirmaghavānā suvṛkti. Yātaṁ vartistanayāya tmane cāgastye nāsatyā madantā.*

Ashvins, lords of honour, valour and generosity, this is the worshipful song of homage and celebration created and presented by the dedicated devotees revered in society. Committed to the law of truth and rectitude, go on by the inviolable path of truth and right for yourself and the children, enjoying the beauty and ecstasy of life.

अतारिष्म तमसस्पारमस्य पतिं वां स्तामा अश्विनावधायि ।
एह यातं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदानुम ॥ ६ ॥

6. *Atāriṣma tamasaspāramasya prati vāṁ stomo aśvināvadhāyi. Eha yātaṁ pathibhirdevayānair-vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, lords of light and love, let us swim across this darkness and ignorance to light and knowledge. Hence this song of adoration is sung in homage to you. Come to us here by the paths of divinity and we would be blest with food for life, the right path and the light of Divinity to swim across to Eternity.

Mandala 1/Sukta 185

Dyavaprthivi Devata, Agastya Maitravaruni Rshi

कतरा पूर्वा कतरापरायाः कथा जात कवयः का वि वद। विश्वं त्मना बिभृता यद्ध नाम वि वर्तत अहनी चक्रिय॑व॥ १॥

1. *Katarā pūrvā katarāparāyoḥ kathā jāte kavayaḥ ko vi veda. Viśvaṁ tmanā bibhṛto yaddha nāma vi vartete ahanī cakriyeva.*

Of the two, heaven and earth, which comes first? Which follows later? How were they born? O men wise and bold, who knows all this? Verily they hold this entire universe as it is by themselves and go round and round like days and nights as parts of a wheel. Answer: Ka, He the Lord Supreme, knows.

भूरिं द्व अचरन्ती चरन्तं पद्वन्तं गभमपदी दधात। नित्यं न सूनुं पित्रारुपस्थ द्यावा र तं पृथिवी ना अभ्वात॥ २॥

2. *Bhūriṁ dve acarantī carantaṁ padvantaṁ garbhamapadī dadhāte. Nityaṃ na sūnuṁ pitrorupasthe dyāvā rakṣataṁ pṛthivī no abhvāt.*

The two, heaven and earth, undeviating from their nature, character, law and action, and keeping to their course without moving on legs, bear, nourish and sustain like a foetus this great, moving world of humans and animals. May the heaven and earth always protect us from sin and evil like a child in the lap of parents.

अनेहा दात्रमदितेरनर्वं हुव स्वर्वदवधं नमस्वत। तदादसी जनयतं जरित्र द्यावा र ातं पृथिवी ना अभ्वात॥ ३॥

3. *Aneho dātramaditeranarvaṁ huve svarvadavadhaṁ namasvat. Tad rodasī janayataṁ jaritre dyāvā rakṣataṁ pṛthivī no abhvāt.*

I invoke Mother Nature's boundless generosity and pray for her pure and sinless gift of inviolable, brilliant and blissful, indestructible and reverential abundance of wealth of mind and material which, I crave, may heaven and earth create for the mother's adoring child. And, I pray, may the heaven and earth save us from the violence and monstrosity of a life of materialism and sinful opulence.

अतप्यमान अवसावन्ती अनु ष्याम र दसी दवपुत्र। उभ दवानामुभयेभिरह्नां द्यावा र ातं पृथिवी न अभ्वात॥ ४॥

4. *Atapyamāne avasāvantī anu ṣyāma rodasī devaputre. Ubhe devānāmubhayebhirahnāṁ dyāvā rakṣataṁ pṛthivī no abhvāt.*

Free from sufferance, causing no pain, protective by inbuilt safeguards, both heaven and earth, children of Divinity and mothers of divinities, may, we pray, protect the noble powers of nature and humanity day and night along with all that is moving and non-

moving in existence. Let us be in harmony with them and may they be good to us. May heaven and earth, we pray, protect us from the ravages of nature and worldly misfortune.

सं॒गच्छ॑मान युव॒ती सम॑न्त॒ स्वसा॑रा जा॒मी पि॒त्रारु॒पस्थ॑। अ॒भि॒जिघ्र॑न्ती॒ भुव॑नस्य॒ नाभिं॒ द्यावा॒ र ा॑तं पृथिवी न॒ अभ्वा॑त ॥ ५ ॥

5. *Saṁgacchamāne yuvatī samante svasārā jāmī pitrorupasthe. Abhijighrantī bhuvanasya nābhiṁ dyāvā rakṣataṁ pṛthivī no abhvāt.*

Heaven and earth, going together, ever youthful, contiguous and simultaneous like twin sisters, coexistent and cooperative, nestled in the lap of mother Nature and Father Supreme of existence, taste the fragrance of the omnipresent contrehold of the universe. May the heaven and earth protect us from the sin of falling off from that all-pervasive fragrance of the Divine Presence.

उ॒वी सद्म॑नी बृह॒ती ऋ॒तेन॑ हु॒व दे॒वाना॒मव॑सा॒ जनि॑त्री। दे॒धा॒त॒ य अ॒मृतं॑ सु॒प्रती॑के॒ द्यावा॒ र ा॑तं पृथिवी ना॒ अभ्वा॑त ॥ ६ ॥

6. *Urvī sadmanī bṛhatī ṛtena huve devānāmavasā janitrī. Dadhāte ye amṛtaṁ supratīke dyāvā rakṣataṁ pṛthivī no abhvāt.*

I invoke and celebrate in song the grand and vast heaven and earth, mother sustainers and shelter homes of the brilliant and generous divinities of nature and humanity with protection and the truth of universal law. Beautiful of form, they bear the nectar sweets of water and energy for life. May the heaven and earth save us from the sin of filial ingratitude.

उ॒वी पृ॑थ्वी ब॑हुल दू॒रअ॑न्त॒ उप॑ ब्रुव॒ नम॑सा य॒ज्ञ अ॒स्मिन॑।
द॒धा॒त॒ य सु॒भग॑ सु॒पत्नी॒ द्यावा॒ र ा॑तं पृथिवी ना॒ अभ्वा॑त ॥ ७ ॥

7. *Urvī pṛthvī bahule dūre-ante upa bruve namasā yajñe asmin. Dadhāte ye subhage supratūrtī dyāvā rakṣataṁ pṛthivī no abhvāt.*

I invoke and adore the mighty heaven and earth, abundant and boundless far and wide, and sing in praise of them in this yajna of life with humility and offerings of fragrant oblations. Generous and overflowing with wealth and good fortune, bright and beatific in form and progress, they nourish and sustain the entire world of living beings. May the heaven and earth save me from the sin of sloth, greed and selfishness.

द॒वान्वा॒ यच्चकृ॒मा कच्चि॒दाग॒: सखा॑यं वा॒ सद॒मिज्जास्पतिं॑ वा। इ॒यं धीर्भू॑या अव॒यान॑मषा॒ं द्यावा॒ र ा॑तं पृथिवी ना॒ अभ्वा॑त ॥ ८ ॥

8. *Devān vā yaccakṛmā kaccidāgaḥ sakhāyaṁ vā sadamijjāspatiṁ vā. Iyaṁ dhīrbhūyā avayāna-meṣāṁ dyāvā rakṣataṁ pṛthivī no abhvāt.*

If we commit a sin to the generosities of nature by violence to the environment, or do an insult to the wise and brilliant people, or offend a friend, or ever violate the sanctity of a woman or dishonour her husband, then may this mind and intelligence of ours be the corrective and preventive antidote to such evil conduct. May heaven and earth give us good sense and save us from sin against nature and humanity.

उ॒भा शंसा॒ नया॒ मामवि॑ष्टामुभ मामू॒ती अव॑सा सचताम।
भूरि॑ चिद॒यः सु॒दास्त॑राय॒षा मद॑न्त इषयम दवाः॥ ९॥

9. *Ubhā śaṁsā naryā māmaviṣṭāmubhe māmūtī avasā sacetām. Bhūri cidaryaḥ sudāstarāyeṣā madanta iṣayema devāḥ.*

Both heaven and earth as father and mother, both adorable and kind to humanity, save me. Both, protective and preventive, be with me with all protections and security. O divinities of nature and humanity noble men and women who command the business of life and living, be amply generous to the man of charity and broad-mindedness, and may we all, rejoicing with food and energy in abundance, be blest with self-fulfilment.

ऋ॒तं दि॒व तद॑वाचं पृथि॒व्या अ॑भिश्रा॒वाय॑ पथ॒मं सु॒म॒धाः।
पा॒ताम॑वद्याद्दु॑रि॒ताद॒भीके॑ पि॒ता मा॒ता च॑ र॒क्षता॒-मवो॑भिः॥ १०॥

10. *Ṛtaṁ dive tadavocaṁ pṛthivyā abhiśrāvāya prathamaṁ sumedhāḥ. Pātāmavadyād duritādabhīke pitā mātā ca rakṣatāmavobhiḥ.*

Blest with noble intelligence by heaven and earth, I pray I may speak the original Word of Truth and Divinity in honour of heaven and earth for the noble listener. May the heaven and earth, and father and mother, both loving and kind, both ever close-by, save me from calumny sin and evil and protect and promote me with their care, favour and kindness.

इ॒दं द्यावापृथिवी स॒त्यम॑स्तु पि॒तमा॑त॒यद्दि॒हाप॑बु॒व वा॑म।
भू॒तं द॒वाना॑मव॒म अवो॑भिर्वि॒द्याम॒षं वृ॒जनं जी॒रदा॑नुम॥ ११॥

11. *Idaṁ dyāvāpṛthivī satyamastu pitarmātarya-dihopabruve vām. Bhūtaṁ devānāmavame avobhirvidyāmeṣaṁ vṛjanaṁ jīradānum.*

May this word and voice of mine, O heaven and earth, be true. O father and mother, may this word that I speak in this yajna of celebration be true and fruitful. O divinities, be ever close to the nobilities of humanity in their business of life with favours and protections. And may we, we pray, be blest with food and energy of body, mind and soul, move ahead on the right path, and enjoy the breeze of life and the bliss of Divinity.

Mandala 1/Sukta 186

Visavedeva Devata, Agastya Maitravaruni Rshi

आ न इळाभिर्विदथे सुशस्ति विश्वानरः सविता देव एतु। अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा॥ १॥

1. *Ā na iḷābhirvidathe suśasti viśvānaraḥ savitā deva etu. Api yathā yuvāno matsathā no viśvaṁ jagadabhipitve manīṣā.*

May Savita, self-refulgent lord giver of life and light, universal guide, ever adorable and adored, come and bless us in our yajnic performance of life with all the gifts of food, energy and vision of the eternal Word of knowledge and Divinity, so that, O youth of the world and youthful energies of Nature, you too may join us in our open-door yajna, rejoice with us and, with your conscious intelligence and wisdom, make the whole world rejoice.

आ ना॒ विश्व॒ आस्का॑ गमन्तु दे॒वा मि॒त्रा अ॑र्य॒मा वरु॑णः स॒जोषा॑ः । भुव॒न्यथा॑ ना॒ विश्वे॑ वृ॒धास॒ः कर॑न्त्सु॒षाहा॑ वि॒थुरं॑ न शर्व॑ः ॥ २ ॥

2. *Ā no viśva āskrā gamantu devā mitro aryamā varuṇaḥ sajoṣāḥ. Bhuvan yathā no viśve vṛdhāsaḥ karantsuṣāhā vithuraṁ na śavaḥ.*

Let all the divine powers of brilliance and generosity in the world, preservers of life against destruction, come to us. May Mitra, lord and friend of life and humanity, Aryama, lord and spirit of justice, and Varuna, lord supreme cherished of all, with love in unison for all come together so that they may be our preservers and promoters and, enduring and unchallengeable as they are, our courage and power no one may be able to destroy.

पष्ठं वा॒ अति॑थिं गृणीष॒ ऋिं शास्ति॑भि॒स्तुवि॑णि॑ः स॒जोषा॑ः । अस॒द्यथा॑ ना॒ वरु॑णः सु॒कीति॑रि॒षश्च॒ पष॑दरिगू॒तः सू॒रिः ॥ ३ ॥

3. *Preṣṭhaṁ vo athithiṁ gṛṇīṣe'gniṁ śastibhistur-vaṇiḥ sajoṣāḥ. Asad yathā no varuṇaḥ sukīrtir-iṣaśca parṣadarigūrtaḥ sūriḥ.*

With songs of adoration I invoke and celebrate Agni, universal and dynamic lord of power, heat, light and knowledge, dearest of all, loving and friendly, honourably welcome like a distinguished visitor and guest, so that Varuna, lord supreme of universal choice, bright and brave, destroyer of hate and enmity, be celebrated in action with honour and glory and bring us showers of wealth and food and energy for our body, mind and soul.

उप॑ व॒ एष॒ नम॑सा जिगी॒षाषा॑सा॒नक्ता॑ सु॒दुघ॑व धे॒नुः । स॒मा॒न अह॑न्वि॒मिमा॑ना अ॒र्कं वि॒षु॒रूप॒ पय॑सि॒ सस्मि॒न्नू॒धन ॥ ४ ॥

4. *Upa va eṣe namasā jigīṣoṣāsānaktā sudugheva dhenuḥ. Samāne ahan vimimāno arkaṁ viṣurūpe payasi sasminnūdhan.*

O divinities of earth and humanity, generous powers of nature, I come to you with homage and offerings of food and with the desire for victory day and night as the generous earth does homage to the sun every day constantly, praying for light and seeing in the multiform and multicolour waters of the sky various kinds of wealth like all kinds of wealth and nourishment in the milk contained in the cow's udders.

उ॒त ना॒ हि॑र्बु॒ध्न्या॒३॒॑ मय॑स्क॒रः शिशुं॒ न पि॒प्युषी॑व वति॒ सिन्धुः॑ । यन॒ नपा॑तम॒पां जु॒नाम॑ मना॒जुवा॒ वृष॑णा॒ यं वह॑न्ति ॥ ५ ॥

5. *Uta no'hirbudhnyo mayaskaḥ śiśuṁ na pipyuṣīva veti sindhuḥ.Yena napātamapāṁ junāma manojuvo vṛṣaṇo yaṁ vahanti.*

And let the cloud of the sky do us good. The river flows for us like the mother's milk for the baby. Let us then control and bind the rain storm and the river flow, grand child of the spatial waters, which the lightning energies fast as mind bring to us, by which then we may produce and use heat and electric energy, child of earthly waters.

उ॒त न॑ ई॒ त्वष्टा॑ग॒न्त्वच्छा॒ स्मत्सू॒रिभि॑रभि॒पित्व स॒जोषा॑ः । आ वृ॑त्र॒हन्द॑श॒चष॑णि॒पास्तु॒विष्टमा न॒रां न॑ इ॒ह ग॑म्याः ॥ ६ ॥

6. *Uta na īṁ tvaṣṭā gantvacchā smat sūribhirabhipitve sajoṣāḥ. Ā vṛtrahendraścarṣaṇiprāstuviṣṭamo narāṁ na iha gamyāḥ.*

May Twashta, divine creator of forms and maker of instruments, tools and implements, and chariots, dams and controls come well and enthusiastically with other sages and scholars, loving and kind, and bring us waters of various forms. Let Indra, breaker of the clouds, leader of men and fastest power of action come and bless this noble and joint yajnic project of all together among the people of the world.

उत न ईं मतया श्वयागाः शिशुं न गावस्तरुणं रिहन्ति।
तमीं गिरा जनया न पत्नीः सुरभिष्टमं नरां नसन्त॥ ७॥

7. *Uta na īṁ matayo'śvayogāḥ śiśuṁ na gāvastaruṇaṁ rihanti. Tamīṁ giro janayo na patnīḥ surabhiṣṭamaṁ narāṁ nasanta.*

All our people, masters of thought at high speed and knights of horse, all our love and understanding, honour and esteem, devotion and prayers, determination and resolutions centre round this youthful ruler, Indra, most fragrantly lovable among men, as cows love and caress a tender calf, and all our words of praise and appreciation concentrate or him in the hope of progress as husbands concentrate on the love of the wives yearning for progeny.

उत न ईं मरुता वृद्धसनाः स्मदादसी समनसः सदन्तु।
पृषदश्वासा वनया न रथा रिशादसा मित्रयुजा न दवाः॥ ८॥

8. *Uta na īṁ maruto vṛddhasenāḥ smad rodasī samanasaḥ sadantu. Pṛṣadaśvāso'vanayo na rathā riśādaso mitrayujo na devāḥ.*

Just as winds carry waters of the skies, so may the Maruts, tempestuous young warriors of a high united mind, equipped with mighty fighting forces, be ours and enthusiastically reach over earth and heaven for us. And let these warriors of strong and varied horse, riding chariots like commanders of the defence of the earths, destroyers of hate and enmity, brilliant friends of friends and the loving, be noble and generous to us all.

प नु यदेषां महिना चिकित्र प युञ्जत पयुजस्त सुवृक्ति।
अध यदेषां सुदिन न शरुविश्वमरिणं पुषायन्त सनाः ॥ ९ ॥

9. *Pra nu yadeṣāṁ mahinā cikitre pra yuñjate paryujaste suvṛkti. Adha yadeṣāṁ sudine na śarurviśvameriṇaṁ pruṣāyanta senāḥ.*

When with their greatness and grandeur and dexterity they focus on the target and concentrate and use their forces, then their forces like a missile at the most strategic time burn off the entire tyranny of the world and shower the rain of bliss on the desert lands.

पा अश्विनावव्स कृणुध्वं प पूषणं स्वतवसा हि सन्ति।
अद्वषा विष्णुवात ऋभु ग अच्छा सुम्नाय ववृतीय दवान ॥ १० ॥

10. *Pro aśvināvavase kṛṇudhvaṁ pra pūṣaṇaṁ svatavaso hi santi. Adveṣo viṣṇurvāta ṛbhukṣā Acchā sumnāya vavṛtīya devān.*

All ye men and women of the world, for the

sake of all round protection and advancement, take to, serve and honour the Ashvins, powers that give and take, teach and test. Take to, honour and value, and worship Pusha, agents of nourishment and growth. Self-potent are the divinities of nature and humanity, all free from hate and enmity, Vishnu, all-pervasive spirit of the universe, Vayu, universal breath of the living world, Rbhuksha, Indra, universal ruling lord of power, intelligence and expertise, and knowledge. Let us all, you and I, elect, select, choose, appoint, honour and consecrate our powers of humanity and divinity well for the sake of common good.

इ॒यं सा वा॑ अ॒स्म दीधि॑तियजत्रा अपि॒पाणी॑ च॒ सद॑नी च भूयाः। नि या द॒वषु॒ यत॑त वसू॒युवि॒द्याम॒षं वृ॒जनं जी॒र-दा॑नुम॥ ११॥

11. *Iyaṁ sā vo asme dīdhitiryajatrā apiprāṇī ca sadanī ca bhūyāḥ. Ni yā deveṣu yatate vasūyur-vidyāmeṣaṁ vṛjanaṁ jīradānum.*

O divinities and devotees of yajna and yajnic action, that brilliance and generosity of yours which is the treasure source of wealth for the world, which shines in and among the powers of divinity and which inspires the breath and power of life and living and creates the peace and prosperity of the home and family may, we pray, be ours too so that we may be happy, blest with food and energy for life, the path of rectitude and the gift of a long, healthy and dedicated life.

Mandala 1/Sukta 187

Oshadhis Annam Devata, Agastya Maitravaruni Rshi

पितुं नु स्ताषं महा धमाणं तविषीम।
यस्य त्रिता व्याजसा वृत्रं विपर्वमर्दयत॥ १॥

1. *Pituṁ nu stoṣaṁ maho dharmāṇaṁ taviṣīm.*
Yasya trito vyojasā vṛtraṁ viparvam-ardayat.

Constantly do I honour and adore food and energy, fuel of life and instruments of the observance of Dharma, and the source of strength, power and courage, by the force and splendour of which Indra, mighty energy of sun and electricity, breaks the cloud to the last drop of condensed vapour, and by which the man of power and courage too, with the exercise of thought, word and deed, acquires cherished wealth complete in every aspect of value.

स्वादा पिता मधा पिता वयं त्वा ववृमहे।
अस्माकमविता भव॥ २॥

2. *Svādo pito madho pito vayaṁ tvā vavṛmahe.*
Asmākamavitā bhava.

O the food of life! O the drink for life! Delicious are you! Honey sweet are you! We love and cherish you with thanks and gratitude to the Lord of life and giver of food and nourishment. Be our saviour, preserver, sustainer, protector and promoter.

उप नः पितवा चर शिवः शिवाभिरूतिभिः।
मयोभुरद्विषेण्यः सखा सुशेवो अद्वयाः॥ ३॥

3. *Upa naḥ pitavā cara śivaḥ sivābhirūtibhiḥ.*
Mayobhuradviṣeṇyaḥ sakhā suśevo advayāḥ.

O Lord pervasive of food and nourishment, come and bless us. Kind and gracious as you are, bless us with the protections of your benign favours. Giver of peace and comfort, free from hate and anger, friendly, lover of lovers and devotees, free from duality, conflict or contradiction, come and be with us, forsake us not.

तव॒ त्य पि॑ता॒ रसा॒ रजा॑ꣳस्यनु॒ विष्ठि॑ताः ।
दि॒वि वाता॑इव श्रि॒ताः ॥ ४ ॥

4. *Tava tye pito rasā rajāṁsyanu viṣṭhitāḥ.*
Divi vātā iva śritāḥ.

O Lord pervasive of food and nourishment of life, the taste, the pleasure, and the ecstasy of the experience of your presence is replete in the living worlds like the waves of energy and the winds and the air in the sky and the heavens.

तव॒ त्य पि॑ता॒ दद॑त॒स्तव॑ स्वादिष्ठ॒ त पि॑ता ।
प स्वा॒द्मा॒ना॒ रसा॑नां तुवि॒ग्रीवा॑ इवरत ॥ ५ ॥

5. *Tava tye pito dadatastava svādiṣṭha te pito.*
Pra svādmāno rasānāṁ tuvigrīvā iverate.

O spirit of life pervasive in food and drink and all other nutriments, you are the giver, you are the most delicious and inspiring. All those who taste of the pleasure and inspiration of your gifts of juices and vital essences move around with rightful pride, holding their head high and proclaiming their existence with self-confidence.

त्व पि॑ता म॒हानां॑ द॒वाना॑ं॒ मना॑ हि॒तम ।
अका॑रि॒ चारु॑ क॒तुना॒ तवाहि॒मव॑सावधीत ॥ ६ ॥

6. *Tve pito mahānāṁ devānāṁ mano hitam.*
Akāri cāru ketunā tavāhim-avasāvadhīt.

O spirit and power of existence, food of life, in you and with you abides the mind of great nobilities and divinities. By virtue of your power and presence great works are done. By your energy and rays of light the sun breaks the cloud and pours forth the rains.

यद॒दा पि॑ता॒ अज॑गन्वि॒वस्व॒ पव॑तानाम ।
अत्रा॑ चि॒ ग मधा पि॒ता रं भ॒ गाय॑ गम्याः ॥ ७ ॥

7. *Yadado pito ajagan vivasva parvatānām.*
Atrā cinno madho pito'raṁ bhakṣāya gamyāḥ.

O spirit pervasive and food of energy in the process of nature's metabolism, when the clouds move, be there in them, enrich and energise them and, then, O honey sweet food of life, come here down from the clouds and be with us for us to our heart's desire.

यद॒पामाष॑धीनां परि॒शमा॑रि॒शाम॑ह। वाता॑प॒ पीव॒ इद्भ॑व ॥ ८ ॥

8. *Yadapām-oṣadhīnāṁ pariṁśam-āriśāmahe.*
Vātāpe pīva id bhava.

When to our heart's content we have eaten of the gift of herbs and waters, then, O universal energy pervasive of food, be with us, kind and gracious, for our growth and advancement (not for corpulence).

यत्त॑ साम॒ गवा॑शिरा॒ यवा॑शिरा॒ भजा॑महे।
वाता॑प॒ पीव॒ इद्भ॑व ॥ ९ ॥

9. *Yat te soma gavāśiro yavāśiro bhajāmahe.*
Vātāpe pīva id bhava.

O Soma, lord and spirit of nourishment, health and peace, whatever we eat and drink of what is prepared with cow's milk and barley, let us enjoy and, O universal lord pervasive in food and energy, let that be for our growth and advancement.

क॒र॒म्भ ओ॑षध भव॒ पीवा॑ वृ॒क्क उ॑दार॒थिः ।
वाता॑प॒ पीव॒ इद्भ॑व ॥ १० ॥

10. *Karambha oṣadhe bhava pīvo vṛkka udārathiḥ. Vātāpe pīva id bhava.*

Lord creator of herbs, nourishment and energy, let the herbs be delicious food, destroyer of ailment and disease, a sharpener of appetite and digestion and a tonic for mind and senses. Lord universal of health and life breath, let it be for our growth and advancement in health and intelligence for a long long age of joy and bliss.

तं त्वा॑ व॒यं पि॑ता॒ वचा॑भि॒गावा॒ न ह॒व्या सु॑षूदिम ।
दे॒वभ्य॑स्त्वा सध॒मादं॒मस्मभ्यं त्वा सध॒मादं॑म ॥ ११ ॥

11. *Taṁ tvā vayaṁ pito vacobhirgāvo na havyā suṣūdima. Devebhyastvā sadhamādam-asmabhyaṁ tvā sadhamādam.*

Lord giver of food and nourishment, spirit pervasive of health and energy, you are the giver of divine joy to the generous powers of nature and the generous nobilities of humanity. You are the giver of health and joy to us all. We praise you with words of gratitude for your gifts, and just as cows distil the essence of herbs and bless us with milky nutriments, so do we distil the essence of nourishment from the divine gifts of herbs and food, and express our gratitude in

words and songs of celebration and service.

Mandala 1/Sukta 188

Apris Hymn, Mantrawise Devata, Agastya Maitravaruni Rshi

समिद्धो अद्य राजसि देवो देवैः सहस्रजित।
दूता हव्या कविर्वह॥ १॥

1. *Samiddho adya rājasi devo devaiḥ sahasrajit.*
Dūto havyā kavirvaha.

Agni, lord of light, power and generosity, lighted, consecrated, bright and blazing, today rules and shines glorious with the brilliant powers of nature and humanity, having won a thousand foes. O lord of knowledge and wisdom, creative visionary and poetic maker of past, present and future as you are, receiver, mover and harbinger of the fragrances of life in the yajnic evolution of nature and humanity, accept our homage and lead us on the march of life.

तनूनपादृतं यत मध्वा यज्ञः समज्यत।
दधत्सहस्रिणीरिषः॥ २॥

2. *Tanūnapād-ṛtaṁ yate madhvā yajñaḥ samajyate.*
Dadhat sasasriṇīriṣaḥ.

Preserving and promoting the body politic, not allowing the system to slacken, the yajna of social and natural evolution goes forward on the path of truth and divine law for the man of action and endeavour with sweets of honey and wealth of soma joy, bearing and bringing a thousand gifts of food, energy and vitality.

आ॒जुह्वा॑ना न॒ इड्या॑ दे॒वाँ आ व॑क्षि॒ यज्ञिया॑न।
अग्ने॑ स॒हस्र॒सा अ॑सि॥ ३॥

3. *Ājuhvāno na īḍyo devāň ā vakṣi yajñiyān.*
Agne sahasrasā asi.

Agni, adorable lord of light and knowledge, ruler of the world, invoked and invited to our creative endeavours, bring and proclaim the arrival of the brilliancies of humanity and gems of nature worthy of celebration and advancement by yajnic research and development. You are the creator, harbinger and giver of a thousand gifts of wealth and knowledge.

पा॒चीनं ब॒र्हिरो॑जसा स॒हस्र॑वीरमस्तृणन।
यत्रा॑दित्या वि॒राज॑थ॥ ४॥

4. *Prācīnaṁ barhirojasā sahasravīram-astṛṇan.*
Yatrādityā virājatha.

That ancient and eternal seat of existence and knowledge wherein abide a thousand brave and mysterious divinities and where the suns with their blazing refulgence cover as well as reveal the face of Divinity, there, all ye men and women of the world, arise, reach and dwell.

वि॒राट स॒माड्वि॒भ्वीः प्र॒भ्वी॑ब॒ह्वीश्च॒ भूय॑सीश्च॒ याः।
दुरो॑ घृ॒तान्य॑क्षरन॥ ५॥

5. *Virāṭ samrād-vibhvīḥ prabhvīr-bahvīśca bhūyasīśca yāḥ. Duro ghṛtānyakṣaran.*

Infinite and various is the light and power of Divinity, yet unique, one whole together and indivisible is the rule and glory of the universal power and presence.

Mightily wide and various, excellent and deep are the doors and paths to Divinity which reveal and release the flood gates of vision and the bliss of Eternity.

सुरुक्म हि सुपेशसा धि श्रिया विराजतः ।
उषासावह सीदताम ॥ ६ ॥

6. *Surukme hi supeśasā'dhi śriyā virājataḥ.*
Uṣāsāveha sīdatām.

The dawn and dusk, the day and night, bright and beautiful of form and glory, shine with the splendour of Divinity. Let them come and grace our yajna of fragrance and vision of the Light Divine.

पथमा हि सुवाचसा होतारा दव्या कवी ।
यज्ञं नो य ताम्िमम ॥ ७ ॥

7. *Prathamā hi suvācasā hotārā daivyā kavī.*
Yajñaṁ no yakṣatāmimam.

May two Yajakas, old and ancient, first and best, masters of noble speech, divine of nature, scholars of poetic visionaries such as the Ashvins or the teacher and preacher, come and grace this yajna of ours unto a splendid completion.

भारतीळे सरस्वति या वः सर्वा उपब्रुव ।
ता नश्चादयत श्रिय ॥ ८ ॥

8. *Bhāratīḷe sarasvati yā vaḥ sarvā upabruve.*
Tā naścodayata śriye.

Bharati, mother of scientific speech and knowledge, Ila, mother of eternal speech and knowledge, and Sarasvati, mother of the existential flow

of universal speech and knowledge, may you all whom I invoke to grace our yajna of learning and education, inspire us, I pray , to rise to the heights of glory and the beauty and grace of life and culture.

त्वष्टा॑ रू॒पाणि॒ हि प्र॒भुः प॒शून्विश्वा॑न्त्समान॒ज।
तषां नः स्फा॒तिमा य॑ज॥ ९॥

9. *Tvaṣṭā rūpāṇi hi prabhuḥ paśūn viśvānts-amānaje. Teṣāṁ naḥ sphātimā yaja.*

Tvashta, lord creator, is the master maker of all the forms of existence. He has created all the living species of the universe. May the lord augment their growth and welfare and ours too.

उप॒ त्मन्या॑ वनस्पत॒ पाथा॑ दे॒वभ्य॑ः सृज।
अ॒ग्निर्ह॒व्यानि॑ सिष्वदत॥ १०॥

10. *Upa tmanyā vanaspate pātho devebhyaḥ sṛja. Agnirhavyāni siṣvadat.*

O Vanaspati, lord of herbs and trees and forests, create, produce and give the best of food and nourishments to the noble and virtuous people of virtue with the sincerity of your mind and soul, as fire helps to prepare the sweetest delicacies for entertainment of the divines.

पु॒रो॒गा अ॒ग्निर्दे॒वानां गाय॒त्रेण॒ समज्यत।
स्वाहा॑कृतीषु राचत॥ ११॥

11. *Purogā agnirdevānāṁ gāyatreṇa samajyate. Svāhākṛtīṣu rocate.*

Agni, fire, is the leading power among the

divinities of nature such as earth and sky, and it is lighted with the chant of Gayatri verses of the Veda to rise and shine in the holiest acts of human life.

(So should the noble people rise and shine in life with the chant of holy verses and live for the service of Divinity and humanity for the sake of all life.)

Mandala 1/Sukta 189

Agni Devata, Agastya Maitravaruni Rshi

अग्न॒ नय॑ सु॒पथा॑ रा॒य अ॒स्मान्विश्वा॑नि दव॒ वयु॑ना॒नि वि॒द्वान।
यु॒यो॒ध्य॑१॑स्मज्जु॑हु॒रा॒ण॒मे॒ना॒ भूयि॑ष्ठां त॒ नम॑उक्तिं विधम ॥ १ ॥

1. *Agne naya supathā rāye asmān viśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭhāṁ te nama uktiṁ vidhema.*

Agni, light of life and lord giver of bliss to humanity, lead us to the wealth and joy of the world by the simple and straight path of rectitude. Brilliant and generous lord of power, you are the master of the knowledge of all the ways and laws of life and the world. Ward off all the sin and evil and crookedness from us. Bless us that we may always sing songs of homage and worship to you more and ever more.

अग्न॒ त्वं पा॑रया॒ नव्या॑ अ॒स्मान्त्स्व॒स्तिभि॒रति॑ दु॒गा॑णि॒ विश्वा॑।
पू॒श्च॑ पृ॒थ्वी ब॑हु॒ला न॑ उ॒र्वी भवा॑ ता॒काय॒ तन॑याय॒ शं योः ॥ २ ॥

2. *Agne tvaṁ pārayā navyo asmāntsvastibhirati durgāṇi viśvā. Pūśca pṛthvī bahulā na urvī bhavā tokāya tanayāya śaṁ yoḥ.*

Agni, light of life, lord of knowledge, ever

young and new, lead us far across the challenging problems of the world with success and victories of prosperity. Let our lands and cities be wide and abundant as earth and be the harbinger of peace and joy for our children and grand children.

अग्न॒ त्वम॒स्मद्यु॑या॒ध्यमी॑वा॒ अन॑ग्नित्रा॒ अ॒भ्यम॑न्त कृ॒ष्टीः ।
पुन॑र॒स्मभ्यं॑ सुवि॒ताय॑ दव॒ त्रां विश्व॑भिर॒मृत॑भियजत्र ॥ ३ ॥

3. *Agne tvam-asmad yuyodhyamīvā anagnitrā abhyamanta kṛṣṭīḥ. Punarasmabhyaṁ suvitāya deva kṣāṁ viśvebhir-amṛtebhir-yajatra.*

Agni, lord of light and life, reduce and remove from us suffering and disease through yajna, since, O leading power of yajna fire, those who neglect the sacred fire suffer from ailments all round. And then, O lord of love and creative generosity, for our welfare, peace and prosperity, come with the sacred flames of holy fire and bless the earth with universal nectar sweets of good health and gifts of imperishable joy.

पा॒हि नो॑ अग्न पा॒युभि॒रज॑स्रैरु॒त प्रि॒य सद॑न॒ आ शु॑शु॒क्वान ।
मा त॑ भ॒यं ज॑रि॒तारं॑ यविष्ठ नू॒नं वि॑द॒न्मापर॑ं स॑हस्वः ॥ ४ ॥

4. *Pāhi no agne pāyubhir-ajasrairuta priye sadana ā śuśukvān. Mā te bhayaṁ jaritāraṁ yaviṣṭha nūnaṁ vidan-māparaṁ sahasvaḥ.*

Agni, lord of light and knowledge, protect and promote us with inviolable safeguards and relentless modes of protection, shining in our dear home with the glow of health and blaze of power. Most youthful and powerful lord of endurance and challenges, may fear never touch your admirer and worshipper or any other,

for sure.

मा नो अग्न ऽवसृजा अघायाविष्यवे रिपवे दुच्छुनायै ।
मा दत्वते दशते मादते नो मा रीषते सहसावन्परा दाः ॥ ५ ॥

5. *Mā no agne'ava sṛjo aghāyā'viṣyave ripave ducchunāyai. Mā datvate daśate mādate no mā rīṣate sahasāvan parā dāḥ.*

Agni, lord of power and endurance, abandon us not, throw us not to the sinner, the irreligious, the enemy, the mischievous, the biter, the tearer, and the destroyer. Leave us not, put us not off from you.

वि घ त्वावाँ ऋतजात यंसद गृणाना अग्न तन्वे३ वरूथम ।
विश्वादरिरागरुत वा निनित्सारभिह्रुतामसि हि देव विष्पट ॥ ६ ॥

6. *Vi gha tvāvāṅ ṛtajāta yaṁsad gṛṇāno agne tanve varūtham. Viśvād-ririkṣoruta vā ninitsorabhi-hrutām-asi hi deva viṣpaṭ.*

Agni, lord manifest in truth and Dharma, let your admirer and worshipper, sharing brilliance like yours, singing in praise and homage to you, give unto himself due protection for his body and mind. And then, O lord of light and power, you are the ultimate protector against all violent and hostile maligners since you break them down or teach them a lesson to correction.

त्वं ताँ अग्न उभयान्वि विद्वान्वषिं पपित्व मनुषा यजत्र ।
अभिपित्व मनवे शास्यो भूममृजन्य उशिग्भिनाकः ॥ ७ ॥

7. *Tvaṁ tāṅ agna ubhayān vi vidvān veṣi prapitve manuṣo yajatra. Abhipitve manave śāsyo bhūr-marmṛjenya uśigbhirnākraḥ.*

Agni, lord adorable of light, protection and correction, you know them both, men good and evil, admirers as well as maligners, and reach them just at the right time to protect and to correct as well. Lord of law and discipline, be the teacher and ruler for the man approaching in faith or even turning away in hostility, adored or remembered by all, lovers or haters, with love or in fear, like a ruling power.

अवाचाम निवचनान्यस्मिन्मानस्य सूनुः सहसान अग्ना ।
वयं सहस्त्रमृषिभिः सनम विद्यामषं वृजनं जीरदानुम ॥ ८ ॥

8. *Avocāma nivacanānyasmin mānasya sūnuḥ sahasāne agnau. Vayaṁ sahasram-ṛṣibhiḥ sanema vidyāmeṣaṁ vṛjanaṁ jīradānum.*

In homage and worship to this Agni, mighty lord creator of honour and self-esteem and inspirer of the idea and sense of purpose in life, we speak and sing these words of adoration with reflection and holy thought in composition, and thereby we share with a thousand sages of vision and insight of knowledge food and energy for body, mind and soul, the path of Dharma and the spirit and joy of life.

Mandala 1/Sukta 190

Brhaspati Devata, Agastya Maitravaruni Rshi

अनवाणं वृषभं मन्दजिह्वं बृहस्पतिं वधया नव्यमर्काः ।
गाथान्यः सुरुचा यस्य दवा आशृण्वन्ति नवमानस्य मर्ताः ॥ १ ॥

1. *Anarvāṇaṁ vṛṣabhaṁ mandrajihvaṁ bṛhaspatiṁ vardhayā navyamarkaiḥ. Gāthānyaḥ suruco yasya devā āśṛṇvanti navamānasya martāḥ.*

Welcome, entertain and exalt with offerings of respectful good cheer and hospitality Brhaspati, a very embodiment of piety, knowledge, wisdom and virtue, an adorable scholar, irresistible, generous and sweet-tongued, a master of ancient as well as modern versions of universal knowledge, whose delightful tales of heroism old and new and virtue sacred and secular, noble, intelligent and brilliant people love to hear for reflection and meditation. Welcome and entertain such a holy visitor on the rounds, an atithi, chance guest like the holy fire of yajna, fragrant and blissful.

तमृत्विया उप वाचः सचन्त सगा न या देवयतामसर्जि।
बृहस्पतिः स ह्यञ्जा वरांसि विभ्वाभवत्समृत मातरिश्वा॥ २॥

2. *Tamṛtviyā upa vācaḥ sacante sargo na yo deva-yatām-asarji. Bṛhaspatiḥ sa hyañjo varāṁsi vibhvābhavat samṛte mātariśvā.*

Words of meaning and power come to him at his command and serve him according to the season of time, place and the subject of discourse, Brhaspati as he is, high-priest of the Divine Word. Like an extension of the Lord's creation, he makes divinities out of dedicated humanity and brings them gifts of their choice. Thus loved, graceful and powerful like the breeze of life, he rises in the affairs of life and Dharma by the grace of the Infinite Lord of the universe.

उपस्तुतिं नमस उद्यतिं च श्लोकं यंसत्सवितव पबाहू।
अस्य क्रत्वाहन्याइ या अस्ति मृगा न भीमा अरारुषस्तु-विष्मान॥ ३॥

3. *Upastutiṁ namasa udyatiṁ ca ślokaṁ yaṁsat saviteva pra bāhū. Asya kratvāhanyo yo asti mṛgo na bhīmo arakṣasas-tuviṣmān.*

Let this Brhaspati, man of piety, knowledge. and wisdom, acknowledge and reciprocate the respectful host's salutation, obeisance and words of adoration with hands upraised in benediction like the rays of the inspiring sun. Loving and non-violent, surrounded by many admirers by virtue of his holy actions, he walks like a ruling lion on his daily rounds.

अस्य श्लोकां दिवीयति पृथिव्यामत्या न यंसद्य ाभृद्विचेताः।
मृगाणां न हतया यन्ति चमा बृहस्पतरहिमायाँ अभि द्यून ॥ ४ ॥

4. *Asya śloko divīyate prthivyām-atyo na yaṁsad yakṣabhṛd vicetāḥ. Mṛgāṇāṁ na hetayo yanti cemā bṛhaspater-ahimāyāň abhi dyūn.*

The voice of this Brhaspati and his fame goes over earth and heaven like the waves of energy. Supporter of the man of yajna, master of exceptional knowledge and intelligence, let him continue to give knowledge. And then, these voices of Brhaspati, like the bounces of the deer, every day reach men of generosity such as clouds of rain.

य त्वा दवास्त्रिकं मन्यमानाः पापा भदमुपजीवन्ति पजाः।
न दूढय३ अनु ददासि वामं बृहस्पत चयस इत्पियारुम ॥ ५ ॥

5. *Ye tvā devosrikaṁ manyamānāḥ pāpā bhadram-upajīvanti pajrāḥ. Na dūḍhye anu dadāsi vāmaṁ bṛhaspate cayasa it piyārum.*

There are those rigid and sinful people who

accept the wise man as brilliant and good, but in reality they exploit him to live by him for self-support as parasites do. O Brhaspati, you yield not to the man of crooked intelligence but choose the man of honest desire for the gift of knowledge.

सुपतुः सूयवसा न पन्था दुर्नियन्तुः परिपीता न मित्रः।
अनर्वाणो अभि ये चक्षते नो पीवृता अपार्णुवन्तो अस्थुः ॥ ६ ॥

6. *Supraituḥ sūyavaso na panthā durniyantuḥ pari-prīto na mitraḥ. Anarvāṇo abhi ye cakṣate no'-pīvṛtā aporṇuvanto asthuḥ.*

Brhaspati is like the guiding path of one who is well-provided with food and energy and one who wants to follow the simple and straight path of knowledge. He is like the all round loving friend of one caught up on a difficult highway. Men who are free from sin and every way look after us and who, with light and knowledge, uncover the ignorance of those covered in darkness, may, we pray, be our teachers.

सं यं स्तुभो वनयो न यन्ति समुद्रं न स्रवतो राधचक्राः।
स विद्वाँ उभयं चष्ट अन्तर्बृहस्पतिस्तर आपश्च गृधः ॥ ७ ॥

7. *Saṁ yaṁ stubho'vanayo na yanti samudraṁ na sravato rodhacakrāḥ. Sa vidvāṅ ubhayaṁ caṣṭe antar-bṛhaspatistara āpaśca gṛdhraḥ.*

Just as the satellites go round Brhaspati, the planet Jupiter, or as the flowing streams with whirlpools reach the sea, so that scholar whom all the praises of devoted admirers reach is Brhaspati, the divine teacher who knows both the inner reality of the spirit and the

outer reality of nature and who, keen to save his pupils, calmly watches both the waters of existence and the saving ark of knowledge.

एवा महस्तुविजातस्तुविष्मान्बृहस्पतिर्वृषभा धायि देवः ।
स नः स्तुता वीरवद्धातु गामद्विद्यामषं वृजनं जीरदानुम ॥ ८ ॥

8. *Evāmahas-tuvijātas-tuviṣmān bṛhaspatir-vṛṣabho dhāyi devaḥ. Sa naḥ stuto vīravad dhātu gomad vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Thus is Brhaspati, the great scholar, highly revered among the learned, commanding courage and strength of body and mind, generous and brilliant master of learning and pious sage honoured and acclaimed. May he, for us, be the teacher, maker of the brave and giver of the knowledge of science and Divinity so that we may be blest with food and energy, knowledge and power and the breath and joy of life.

Mandala 1/Sukta 191

Ap-Oshadhi-Surya Devata, Maitravaruni Agastya Rshi

कङ्कता न कङ्कता थो सतीनकंङ्कतः ।
द्वावितिं प्लुषी इतिं न्य१दृष्टो अलिप्सत ॥ १ ॥

1. *Kaṅkato na kaṅkato 'tho satīnakaṅkataḥ. Dvāviti pluṣī iti nyadṛṣṭā alipsata.*

The poisonous as well as the slithering, and the essentially poisonous as well as the slightly poisonous, both bite and burn, and yet they both sprinkle and anoint as antidotes too, and both smear, bite and burn unseen, and they harbour the unseen.

अदृष्टान्हन्त्यायत्यथा हन्ति परायती ।
अथा अवघ्नती हन्त्यथा पिनष्टि पिंषती ॥ २ ॥

2. *Adṛṣṭān hantyāyatyatho hanti parāyatī.*
Atho avaghnatī hantyatho pinaṣṭi piṁṣatī.

One medicine immediately starts destroying the poison as it is taken. Another destroys the poison while its activity seems to be subsiding. Yet another destroys it when its effect is extremely strong. And yet another reduces and destroys it when it is completely assimilated.

शरासः कुशरासा दर्भासः सैर्या उत ।
मौञ्जा अदृष्टा वरिणाः सर्वे साकं न्यलिप्सत ॥ ३ ॥

3. *Śarāsaḥ kuśarāso darbhāsaḥ sairyā uta.*
Mauñjā adṛṣṭā bairiṇāḥ sarve sākaṁ nyalipsata.

The parasitic seeds of poison lurk in the hollow of bamboos and in inferior reeds, in the darbha grass and in reeds and grasses round tanks, lakes and streams. Unseen they lurk in the munja roots and leaves and virina plants. Together they all stick to anything as parasites.

नि गावो गोष्ठे असदन्नि मृगासो अविक्षत ।
नि केतवो जनानां न्यदृष्टा अलिप्सत ॥ ४ ॥

4. *Ni gāvo goṣṭhe asadan ni mṛgāso avikṣata.*
Ni ketavo janānāṁ nyadṛṣṭā alipsata.

Where the cows sit in the stalls or the forest beasts sit or hide in their habitat or humans live in the homes, and even in the brain and sense organs, the seeds of poison lurk and cluster unseen.

एत उ त्य पत्यदृश्रन्पदाषं तस्करा इव ।
अदृष्टा विश्वदृष्टाः पतिबुद्धा अभूतन ॥ ५ ॥

5. *Eta u tye pratyadṛśran pradoṣaṁ taskarā iva.*
Adṛṣṭā viśvadṛṣṭāḥ pratibuddhā abhūtana.

All these come out astir like thieves at night, unseen as they are and yet seen by all and known to all. Therefore, all ye men and women, beware of them.

द्यावः पिता पृथिवी माता सामा भातादितिः स्वसा ।
अदृष्टा विश्वदृष्टास्तिष्ठतलयता सु कम ॥ ६ ॥

6. *Dyaurvaḥ pitā pṛthivī mātā somo bhrātāditiḥ svasā. Adṛṣṭā viśvadṛṣṭās-tiṣṭhatelayatā su kam.*

O seeds, parasites, insects and other carriers of poison such as bacteria and viruses, the heaven of light is your father, creator, the earth is your mother, feeder, soma is your brother and nature's fertility is your sister (since both nectar and poison are born of the creative power of nature). Unseen and yet universally seen and known are you all. Why move, better be still for the sake of good and comfort?

य अंस्या य अङ्ग्याः सूचीका य पकङ्कताः ।
अदृष्टाः किं चनह वः सर्व साकं नि जस्यत ॥ ७ ॥

7. *Ye aṁsyā ye aṅgyāḥ sūcīkā ye prakaṅkatāḥ.*
Adṛṣṭāḥ kiṁ canaha vaḥ sarve sākaṁ ni jasyata.

Those which creep or affect the shoulders, those which move or fly and affect all parts of the body, those which bite and burn, and those which are highly poisonous and painful, all those which are unseen or whatever, all together retire and exhaust yourselves of

the bite and the poison, be eliminated all.

उत्पुरस्तात्सूय॑ एति विश्वदृ॑ष्टा अदृष्टहा ।
अदृष्टान्त्सवा॑ञ्जम्भय॒न्त्सवा॑श्च यातुधा॒न्य॑: ॥ ८ ॥

8. *Utpurastātsūrya eti viśvadṛṣṭo adṛṣṭahā. Adṛṣṭā-ntsarvāñjambhayantsarvāśca yātudhānyaḥ.*

There upfront rises the sun from the east, universally seen and showing the world, and destroying all that is unseen poisonous, eliminating all the negativities and all that is evil and invisible to the naked eye.

उद॑पप्तद॒सा सूय॑: पु॒रु विश्वा॑नि॒ जूव॑न ।
आ॒दि॒त्यः पव॑तभ्या वि॒श्वदृ॑ष्टा अदृष्टहा ॥ ९ ॥

9. *Udapaptadasau sūryaḥ puru viśvāni jūrvan. Ādityaḥ parvatebhyo viśvadṛṣṭo adṛṣṭahā.*

The sun rises there, lord of light, from behind the mountains and the clouds, showing to the entire world and destroying all the poisons on a large scale, invisible evils which thrive in the dark.

सूय॑ वि॒षमा स॑जामि॒ दृति॑ सुरा॑वता गृह। सा चि॒ नु न म॑राति॒ ना व॒यं म॑रामा॒ र अ॑स्य॒ याज॑नं हरि॒ष्ठा मधु॑ त्वा मधु॒ला च॑कार॥ १० ॥

10. *Sūrye viṣamā sajāmi dṛtiṁ surāvato gṛhe. So cinnu na marāti no vayaṁ marāmā''re asya yojanaṁ hariṣṭhā madhu tvā mahulā cakāra.*

Just as liquor is contained in the cask in the house of a liquor maker, so do I collect the earth's poison and evaporate it to join the sun so that neither the sun

would die nor would we, since the poison would join the far away sun which would drink it up. O poison, then the honey sweet chemistry of nature may turn you to nectar honey.

इ॒यत्ति॒का श॑कुन्ति॒का स॒का ज॑घास त॒ वि॒षम। सा चि॒ नु न म॑राति॒ ना व॒यं म॑रामा॒ र अ॑स्य॒ याज॑नं हरि॒ष्ठा मधु॑ त्वा मधु॒ला च॑कार॥ ११॥

11. *Iyattikā śakuntikā sakā jaghāsa te viṣam. So cinnu na marāti no vayaṁ marāmā''re asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.*

O man infested with poison, this little Shakuntika (kapinjali, partridge, blue jay) would consume your poison. That bird would not die, nor would we. The one that drinks up the poison unharmed would keep it far off. O poison, the life's chemistry of nectar would turn you too to honey.

त्रिः स॒प्त वि॑ष्पुलिङ्ग॒का वि॒षस्य॒ पुष्प॑म न। ताश्चि॒ नु न म॑रन्ति॒ ना व॒यं म॑रामा॒ र अ॑स्य॒ याज॑नं हरि॒ष्ठा मधु॑ त्वा मधु॒ला च॑कार॥ १२॥

12. *Triḥ sapta viṣpuliṅgakā viṣasya puṣpamakṣan. Taścinnu na maranti no vayaṁ marāmā''re asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.*

Twenty one little birds eat up and consume the flowers of poison. But they do not die for sure, nor would we. The one who would consume poison undisturbed would keep it far off. The honey-science of nature would turn the poison to honey.

न॒वा॒नां न॑वती॒नां वि॒षस्य॒ रापु॑षीणाम। सर्वा॑सामग॒भं॒ नामा॒ र अ॑स्य॒ याज॑नं हरि॒ष्ठा मधु॑ त्वा मधु॒ला च॑कार॥ १३॥

13. *Navānāṁ navatīnāṁ viṣasya ropuṣīṇām. Sarvāsām-agrabhaṁ nāmār''e asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.*

Let me have the names of all the ninetynine lacerations of poison and of all the ninetynine antidotes. The man who can counter poison and calmly render it ineffective would keep its effects far off without danger or fear. O poison, the science of honey nectar would turn you to honey and nectar.

त्रिः स॒प्त म॑यू॒यः॑ स॒प्त स्वसा॑रा अ॒गुवः॑ ।
ता॒स्ते॑ वि॒षं वि ज॑भ्रिर उद॒कं कु॒म्भिनी॑रिव ॥ १४ ॥

14. *Triḥ sapta mayūryaḥ sapta svasāro agruvaḥ. Tāste viṣaṁ vi jabhrira udakaṁ kumbhinīriva.*

May the twentyone peahens and seven sisterly streams and rivers flowing on and on collect and carry off the poison as female water carriers carry water in their jars.

इ॒य॒त्त॒कः कु॑षुम्भ॒कस्त॒कं भि॑न॒दम्यश्म॑ना ।
तता॑ वि॒षं प वा॑वृत॒ परा॑ची॒रनु॑ सं॒वतः॑ ॥ १५ ॥

15. *Iyattakaḥ kuṣumbhakastakaṁ bhinadmyaśma-nā. Tato viṣaṁ pra vāvṛte parācīranu saṁvataḥ.*

This little poisonous insect that comes to me, this little mongoose, that holds the poison, I strike with a gem stone. The poison flows, and I collect and isolate the poison from the area as an antidote.

कु॒षु॒म्भ॒कस्तद॑बवीद गि॒रः प॑वतमान॒कः ।
वृश्चि॑कस्यार॒सं वि॒षम॑र॒सं वृ॑श्चिक त वि॒षम ॥ १६ ॥

16. *Kuṣumbhakas-tad-abravīd gireḥ pravartam-ānakaḥ. Vṛścikasyārasaṁ viṣamarasaṁ vṛścika te viṣam.*

The little mongoose coming down from the mountains tells me that the taste of the scorpion's poison is dull. For this reason, on this expansive and practical basis I say, the poison of the scorpion is tasteless.

Note: The mantras in this Sukta point to the possibilities of isolating all poisons, bacteria and viruses that cause disease. They also suggest the preparation of antidotes from those very poisons, bacteria and viruses. They also point out to the fact that in natural evolution poison and nectar are coexistent carriers of death and life. They are contradictory effects of the same one cause, but they can be converted into two complementary substances through chemical process — since all contradictions in nature are apparent, but essentially they are all complementary.

The term 'Madhula' is suggestive of this chemical process in nature itself. Swami Dayanand interprets it as the science of converting poison into nectar for our purposes. Elsewhere as in Sayana or in Kaushika Sutra or by Satavalekara it is interpreted as a herb, which too is true. There is a herb on the hills, for example, the touch of which bites as scorpion, giving a burning poisonous sensation all over the body, for which reason it is called the scorpion herb. And immediately close to it is another herb the juice of which turns the burning sensation into a soothing sweet feeling.

In fact every poison, it seems, carries its own antidote which has to be isolated, analysed and

developed like all the vaccines in modern medicine and all the drugs in homeopathic medicine. The dose of the poison would depend upon the effect desired as in the case of all stimulants, intoxicants and painkillers.

The myth of churning of the ocean by the Devas and Asuras (gods and demons) is an all-time symbol of the contradictions alias complementarities of nature, whichever way you want to put it. It shows that both nectar and poison are born of the ocean of nature and the power that consumes and assimilates the poison for the sake of the continuance of life and existence is Shiva, lord of nature's justice and ferocity on the one hand, and lord of the saving grace of Divinity on the other. The word for this power of turning contradiction into complementarity, and turning the poison into honey-sweet nectar in this Sukta is 'Harishtha'. For references to Madhu Vidya or the honey science of nectar we may turn to Yajurveda and the Upanishads specially Chhandogya Upanishad 3, 1-5, and Brhadaranyaka Upanishad, 2, 5, 1-19.

इति पथमं मण्डलम ॥

MANDALA 2

Mandala 2/Sukta 1

Agni Devata, Angirasa Shaunahotra, Bhargava Shaunaka Grtsamada Rshi

त्वमग्न द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपत जायस शुचिः ॥ १ ॥

1. *Tvamagne dyubhis-tvamāśuśukṣaṇis-tvam-adbhyas-tvamaśmana-spari. Tvaṁ vanebhyas-tvamoṣadhībhyas-tvaṁ nṛṇāṁ nṛpate jāyase śuciḥ.*

Agni, lord of light and knowledge, bright and blazing and ever enlightening, ruler and leader and sustainer of humanity, power of crystalline purity shining with splendour, you rise like vapours from the oceans and rain like showers from the skies. You ignite like sparks from stones and burn like fire from the forests. You thunder like lightning from clouds and overwhelm like lava from volcanoes. And you refresh like fragrance of flowers and rejuvenate like honey drinks of herbs as soma.

तवाग्न होत्रं तव पात्रमृत्वियं तव नेष्टं त्वमग्निदृतायतः। तव
पशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥ २ ॥

2. *Tavāgne hotraṁ tava potramṛtviyaṁ tava neṣṭraṁ tvamagnidṛtāyataḥ. Tava praśāstraṁ tvamadhvarīyasi brahmā cāsi gṛhaspatiśca no dame.*

Agni, light of life and leader of humanity, yours is yajna and the spirit of charity, yours is piety and purity, yours is the conduct and the organisation of holy plans and projects in time and seasons, yours is the message and the mission, yours is the truth and fiery knowledge of life and advancement, yours is the teaching, law, governance and administration, yours is love and the gift of charity for the growth of all, you are the high-priest and presiding presence of nature and humanity, and you are the life within and brightness of the happy family. Lord of light and life, we pray be the light within of the individual and protector and preserver of peace and joy of the family in the home for all.

त्वमग्न इन्द्रो वृषभः सतामसि त्वं विष्णुरुरुगाया नमस्यः ।
त्वं ब्रह्मा रयिविद ब्रह्मणस्पत त्वं विधतः सचस पुरन्ध्या ॥ ३ ॥

3. *Tvamagna indro vṛṣabhaḥ satāmasi tvaṁ viṣṇururugāyo namasyaḥ. Tvaṁ brahmā rayivid brahmaṇaspate tvaṁ vidhartaḥ sacase purandhyā.*

Agni, self-refulgent lord of light and life, you are Indra, lord of power and glory. You are Vrshabha, mighty and generous among the good and great. You are Vishnu, omnipresent spirit, adorable, worthy of homage by all. You are Brahma, high-priest of the universe who knows the wealth and value of existence. O Brahmanaspati, lord protector, preserver and promoter of knowledge of the Spirit and Nature, you are the treasure-hold of all that exists in the universe, and you abide by all humans and others with your knowledge, power and glory.

त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईड्यः ।
त्वमर्यमा सत्पतिर्यस्य संभुजं त्वमंशो विदथे देव भाजयुः ॥ ४ ॥

4. *Tvamagne rājā varuṇo dhṛtavratastvaṁ mitro bhavasi dasma īḍyaḥ. Tvamaryamā satpatir-yasya saṁbhujaṁ tvamaṁśo vidathe deva bhājayuḥ.*

Agni, lord of life and light of existence, you are the glorious ruler. You are Varuna, greatest and best lord of nature and humanity, upholder of natural truth and law of life. You are Mitra, the master, dear as friend and the very breath of life, adorable and worthy of homage and worship. You are Aryama, lord giver of love and justice, preserver and promoter of truth and sustainer of the lovers of truth and justice. Lord of light blazing as the sun, generous and blissful, in the grand yajnic system of life and living, you are the giver of every one's rights and duties, actions and rewards, according to the law of Dharma and the Karmic dispensation.

त्वमग्ने त्वष्टा विधते सुवीर्यं तव ग्नावो मित्रमहः सजात्यम ।
त्वमाशुहेमा रिषे स्वश्व्यं त्वं नरां शर्धो असि पुरूवसुः ॥ ५ ॥

5. *Tvamagne tvaṣṭā vidhate suvīryaṁ tava gnāvo mitramahaḥ sajātyam. Tvamāśuhemā rariṣe svaśvyaṁ tvaṁ narāṁ śardho asi purūvasuḥ.*

Agni, heat and light of life, universal presence, you are Tvashta, breaker, maker and preserver of the forms of life. You bestow noble strength and courage upon the man of love and service. Lord of universal speech of love and truth, you are the greatest friend. Yours is real equality and brotherhood. You are the giver

of instant inspiration calling men of action to duty and you give the noble speed of motion and advancement to the pioneers. You are the strength and power of the people, and you are the haven and home of all.

त्वमग्न रुदा असुरा महा दिवस्त्वं शधा मारुतं पृ ा इशिष।
त्वं वातरुणयासि शंगयस्त्वं पूषा विधतः पासि नु त्मना ॥ ६ ॥

6. *Tvamagne rudro asuro maho divastvaṁ śardho mārutaṁ pṛkṣa īśiṣe. Tvaṁ vātairaruṇairyāsi śaṅgayastavaṁ pūṣā vidhataḥ pāsi nu tmanā.*

Agni, vital heat and light and fire of life, you are Rudra, shatterer of evil and terror for the wicked. You are vital as breath and generous as the cloud. You are the mighty blaze of the sun in heaven and essential force of the winds. You blow with the fiery waves of energy and bring peace and joy to the living. You are Pusha, food and sustenance of life, and with your heart and soul you protect and promote those who dedicate themselves to your service.

त्वमग्न दविणोदा अरंकृत त्वं दवः सविता रत्नधा असि।
त्वं भगो नृपत वस्व इशिष त्वं पायुदम यस्त विधत ॥ ७ ॥

7. *Tvamagne draviṇodā araṁkṛte tvaṁ devaḥ savitā ratnadhā asi. Tvaṁ bhago nṛpate vastva īśiṣe tvaṁ pāyurdame yaste'vidhat.*

Agni, lord of light and creator of new life, you are the giver of wealth to the person who acts in faith and homage to you for the beauty and grace of life and culture. Self-refulgent lord of life, you are Savita, light and inspiration, the spirit of universal creation,

fertilisation, refreshment and rejuvenation. You hold the entire treasure jewels of the world of existence. Ruler and sustainer of all, you are Bhaga, power and glory of humanity. You rule and command and advance the wealth and beauty and splendour of the life-sustaining abodes of nature and humanity. You are the father, mother and sustainer of the person whoever observes the law of Dharma in the family and the home.

त्वामग्न॒ दम॒ आ वि॒श्पति॑ं विश॒स्त्वां राजा॑नं सुवि॒दत्र॑मृञ्जत। त्वं विश्वा॑नि स्वनीक पत्यस॒ त्वं स॒हस्रा॑णि श॒ता दश॒ पति॑ं॥ ८॥

8. *Tvāmagne dama ā viśpatiṁ visastvāṁ rājānaṁ suvidatramṛñjate. Tvaṁ viśvāni svanīka patyase tvaṁ sahasrāṇi śatā daśa prati.*

Agni, lord of life, light and power of the world, the people in their home, in individual, familial and social discipline, do honour to you, ruler, sustainer and protector of humanity and generous giver of the wealth of life for all. Gracious lord of power and fighting force for the protection and advancement of humanity, you rule and sustain all alike with love and favour to tens and hundreds and thousands of the units of life and society — wherever they be.

त्वामग्न पि॒तर॑मि॒ष्टि॒भि॒नर॒स्त्वां भा॒त्राय॒ शम्या॑ तनू॒रुच॑म। त्वं पु॒त्रा भ॑वसि॒ यस्त॑ वि॑धत्त्वं सखा॑ सु॒शव॑ः पास्या॒धृष॑ः॥ ९॥

9. *Tvāmagne pitaram-iṣṭibhir-narastvāṁ bhrātr-āya śamyā tanūrucam. Tvaṁ putro bhavasi yaste'-vidhat tvaṁ sakhā suśevaḥ pāsyādhṛṣaḥ.*

Agni, lord of light and glory, ruler of the world,

people come to you as father, sustainer and protector, and they do honour and homage to you with yajnic acts of creation and development. They come to you as brother with love and peace at heart for the sake of friendship and fraternity as they see in you the glow of health and grace of the body politic. You act as son of the mother earth and her people as saviour from want and suffering and protector against lawless bullies and destructive terrorists. O lord of law and power, friend of humanity, noble giver of peace and prosperity, whoever honours and obeys you and the law, you save, protect and advance in freedom, peace and prosperity against all fear and evil.

त्वमग्न ऋभुराक नमस्यꣳस्त्वं वाजस्य ꣳुमता राय इꣳशिष।
त्वं वि भास्यनुꣳ दꣳा दावन त्वं विशि ꣳुरसि यज्ञ-
मातनिः॥ १०॥

10. *Tvamagna ṛbhurāke namasyastvaṁ vājasya kṣumato rāya īśiṣe. Tvaṁ vi bhāsyanu dakṣi dāvane tvaṁ viśikṣurasi yajñamātaniḥ.*

Agni, lord of light and ruler of the world, you are the master of knowledge and expertise close at hand, worthy of honour and homage. You are the ruler of knowledge, power and prosperity and all round wealth and glory of the world. You shine all that is good, and consequently, you burn all that is evil and destructive. You are the teacher and guide for the generous giver and the presiding power of expansive yajna in life and humanity.

त्वमग्न अदꣳितिदव दाशुष त्वं हात्रा भारꣳती वधस गिरा।
त्वमिळा शतहिꣳमासि द ꣳस त्वं वृत्रहा वꣳसुपत सरꣳ-
स्वती॥ ११॥

11. *Tvamagne aditirdeva dāśuṣe tvaṁ hotrā bhāratī vardhase girā. Tvamiḷā śatahimāsi dakṣase tvaṁ vṛtrahā vasupate sarasvatī.*

Agni, light of life and inspiration for the world, you are the light of heaven for the generous giver of knowledge and wisdom. You are Bharati, speech of communication, a clarion call to action and invitation to knowledge, which grows with inspiration from the voice of Divinity. You are Ila, omniscient vision of Divinity which reflects in the hundred years of the scholar's awareness. O lord of the world's wealth of knowledge and vision and wisdom, you are the everflowing stream of knowledge, mother Sarasvati, who dispels all darkness and destroys ignorance.

त्वमग्न॒ सुभृ॑त उत्त॒मं वय॒स्तव॑ स्पा॒ह वण॒ आ सं॒दृशि॒ श्रिय॑ः।
त्वं वाज॑ः प॒तर॑णा बृ॒ह ॅसि॒ त्वं र॒यिब॑हु॒ला वि॒श्वत॑स्पृथुः ॥ १२ ॥

12. *Tvamagne subhṛta uttamaṁ vayastava spārhe varṇa ā saṁdṛśi śriyaḥ. Tvaṁ vājaḥ prataraṇo bṛhannasi tvaṁ rayirbahulo viśvataspṛthuḥ.*

Agni, lord of glory and magnanimity, you are the highest wielder and upholder of great action. Highest are your lives and roles in performance. Lovely and wondrous are your graces in form and view. Mighty great are you, high your vision and knowledge, a saving ark across the seas of sin and suffering. High and plentiful are you in wealth and knowledge, all round great and greater, in measure immeasurable of all.

त्वामग्न आदित्यास आस्यं१ त्वां जिह्वां शुचयश्चकिर कव।
त्वां रातिषाचा अध्वरषु सश्चिर त्व दवा हविरदन्त्या-
हुतम ॥ १३ ॥

13. *Tvāmagna ādityāsa āsyaṁ tvāṁ jihvāṁ śucaya-*
ścakrire kave. Tvāṁ rātiṣāco adhvareṣu saścire
tve devā haviradantyāhutam.

Agni, lord of the fire of life, knowledge and vision, poet of nature, humanity and divinity, the Adityas, devotees of light and learning brilliant as the sun in the zodiacs, listen to you as the mouthpiece of omniscience. Pure and innocent souls in search of truth regard you as the very tongue of divine will and vision. Liberal powers of fragrant favours and generosity seek and follow you in yajnas of love and non-violence. And while you are there, bright and blazing, the brilliancies of nature and humanity receive and enjoy the gifts of oblations offered into the fire.

त्व अग्न विश्व अमृतासा अदुह आसा दवा हविरदन्त्याहुतम।
त्वया मतासः स्वदन्त आसुतिं त्वं गभा वीरुधां जज्ञिष
शुचिः ॥ १४ ॥

14. *Tve agne viśve amṛtāso adruha āsā devā havira-*
dantyāhutam. Tvayā martāsaḥ svadanta āsutiṁ
tvaṁ garbho vīrudhāṁ jajñiṣe śuciḥ.

Agni, immortal spirit and vital power of life, by virtue of your presence and action, all the immortal souls and brilliancies of nature, full of love, free from hate and enmity, with their receptive organs receive their share of food through the oblations offered into the fire. By you only, the mortals among humanity receive their drink of soma for immortality. You are the essence and

vitality of the herbs and trees, and in them and through them, you manifest and rise ever pure and brilliant.

त्वं तान्त्सं च॒ पति॑ चासि म॒ज्मना ग्न॑ सुजात॒ प च॑ दव रिच्यस।
पृ॒ ग॥ यदत्र॑ महि॒ना वि त॒ भुव॒दनु॒ द्यावा॑पृथि॒वी रादसी॑
उ॒भ॥ १५॥

15. *Tvaṁ tāntsaṁ ca prati cāsi majmanā'gne sujāta pra ca deva ricyase. Pṛkṣo yadatra mahinā vi te bhuvadanu dyāvāpṛthivī rodasī ubhe.*

Agni, spirit of life in existence, light of the world, brilliant, generous and universally manifestive, by virtue of your power and grandeur, you are immanent and yet transcendent. You are with all forms of existence together and with each one of them separately, and yet you are distinct and superior and rise above them all. Whatever abundance of life and wealth is there, exists here and prospers by virtue of your power and grandeur. Even the heaven and earth and the intermediate regions of the skies are great and generous by virtue of your power and splendour.

य स्तो॒तृभ्या॒ गाअ॑ग॒मश्वपशस॒मग्न॑ रा॒तिमु॑पसृ॒जन्ति॑ सू॒रय॑ः।
अ॒स्माञ्च॒ तांश्च॒ प हि नषि॒ वस्य॒ आ बृ॒हद्व॑दम वि॒दथ॑ सु॒वीरा॑ः॥ १६॥

16. *Ye stotṛbhyo go agrām-aśvapeśasam-agne rātimupasṛjanti sūrayaḥ. Asmāñca tāṁśca pra hi neṣi vasya ā bṛhad vadema vidathe suvīrāḥ.*

Agni, lord of light and life, to the brave and brilliant people who are keen for knowledge and come with receptive organs of perception and dynamic, responsive and brilliant intelligence with gifts of cows

and leading horses to the masters of knowledge and singers of hymns, to these seekers, teachers and to us all, we pray, bring a peaceful and happy home for settlement so that we all, blest with the courage and knowledge of truth, sing in praise of your great gifts of light and generosity in our yajnic programmes.

Mandala 2/Sukta 2

Agni Devata, Gritsamada Rshi

यज्ञं॑ वधत जा॒तवे॑दसमग्निं॑ यजध्वं ह॒विषा॒ तना॑ गि॒रा ।
स॒मि॒धा॒नं सु॑प्रयसं॒ स्व॑र्णरं द्यु॒ तं हा॑तारं वृ॒जने॑षु धू॒षद॑म ॥ १ ॥

1. *Yajñena vardhata jātavedasamagniṁ yajadhvaṁ haviṣā tanā girā. Samidhānaṁ suprayasaṁ svarṇaraṁ dyukṣaṁ hotāraṁ vṛjaneṣu dhūrṣadam.*

By yajna, research and development, expand the power and gifts of Agni, treasure of knowledge and power. Ignited and shining, rich and beautiful, harbinger of wealth and comfort, brilliant, generous giver of gifts, energy and power, it moves the wheels of action on the paths of progress. Develop it with holy inputs offered with elaborate voices of vast and far-reaching meaning.

अ॒भि त्वा॒ नक्तीरु॒षसा॑ ववाशि॒र ग्नं व॒त्सं न स्वस॑रेषु धे॒नव॑: ।
दि॒वइ॒वद॑र॒तिमानु॑षा यु॒गा पा॑ भासि पुरुवार सं॒यत॑: ॥ २ ॥

2. *Abhi tvā naktiruṣaso vavāśire'gne vatsaṁ na svasareṣu dhenavaḥ. Diva ivedaratirmānuṣā yugā kṣapo bhāsi puruvāra saṁyataḥ.*

Agni, lord of light and power, master of knowledge and fire, as cows in the stalls eagerly call for their calves, so do the days and nights call upon you

for action and success. Selected by many, disciplined and committed to programmes of work, you passionately shine day and night for ages of humanity, creating and giving wealth and power for progress.

तं दवा बुध्न रजसः सुदंससं दिवस्पृथिव्यारर्रतिं न्यरिर।
रथमिव वद्यं शुकशांचिषमग्निं मित्रं न ातिषु प्रशंस्यम ॥ ३ ॥

3. *Taṃ devā budhne rajasaḥ sudaṁsasaṁ divaspṛthivyoraratiṁ nyerire. Rathamiva vedyaṁ śukraśociṣamagniṁ mitraṁ na kṣitiṣu praśaṁsyam.*

That fire power of Agni, admirable among humanity, worthy to be discovered and known as a friend, mighty rich in quantity and quality of power, bright and blazing with flames of light and waves of energy, brilliant and generous scholars find abundantly present in the depths of the earth and between earth and heaven in the midst of clouds and in the lower atmosphere, and they develop it and exploit it as a chariot of speed and success for progress.

तमु ामाणं रजसि स्व आ दम चन्दमिव सुरुचं ह्वार आ दधुः। पृश्न्याः पतरं चितयन्तम ाभिः पाथा न पायुं जनसी उभ अनु ॥ ४ ॥

4. *Tamukṣamāṇaṁ rajasti sva ā dame candramiva surucaṁ hvāra ā dadhuḥ. Pṛśnyāḥ pataraṁ citayantamakṣabhiḥ pātho na pāyuṁ janasī ubhe anu.*

That energy of Agni, generous, creative and abundant, falling from space profusely in particles in waves of motion, concentrating in both heaven and earth through the skies, the scholars with their organs of perception, volition and intelligence collect like food

for the journey of progress and store it, dear and lovely as gold, in the power homes of their own making and use it in circular and wavy motion for the production of power and vitality in simulation of both creative earth and heaven.

स हाता॒ विश्वं॒ परि॑ भूत्वध्व॒रं तमु॑ ह॒व्यमनु॑ष ऋञ्जत गि॒रा।
हि॒रि॒शि॒पा वृ॑धसा॒नासु॒ जभु॑र॒द द्य न स्तृभि॑श्चितय॒दादंसी॒ अनु॑॥ ५॥

5. *Sa hotā viśvaṁ pari bhūtvadhvaraṁ tamu havyairmanuṣa ṛñjate girā. Hiriśipro vṛdhasā-nāsu jarbhurad dyaurna stṛbhiścitayad rodasī anu.*

That Agni, self-refulgent lord of light and life, is the chief yajamana of universal yajna which He conducts, governs and transcends. Him too the whole humanity celebrates with songs of praise and they augment His yajna with holy offerings in the vedi. And He, voracious Agni, with a golden face and fiery mouth, receives, devours, burns and blazes, radiating and vibrating among the people advancing on their path of progress. May the Lord collect and radiate the light and vitality of life for us and spread it around by the shining stars, and let us too simulate and conduct the yajna in pursuance of heaven and earth.

So also let the performer of scientific yajna conduct the holy project of research and development of light, energy and vitality on a universal scale. Him the people recognise, appreciate and applaud in words of praise and gratitude with holy offerings of support. Let this yajaka with a golden face radiate the light of knowledge, and, as an illuminating power among the

people moving forward on the path of progress, let him shine as stars, collecting, developing and creating new light in pursuance of the generosity of heaven and earth at our level.

स नो रवत्समिधानः स्वस्तय आ सन्ददस्वान्नयिमस्मासु दीदिहि। आ नः कृणुष्व सुविताय रोदसी अग्ने हव्या मनुषो देव वीतये ॥ ६ ॥

6. *Sa no revat samidhānaḥ svastaye saṁdadasvān rayim-asmāsu dīdihi. Ā naḥ kṛṇuṣva suvitāya rodasī agne havyā manuṣo deva vītaye.*

Agni, such you are, shining bright, wealthy and abundant, generous and giving, create and bestow the light of knowledge and wealth of the world on us for our good. Just as heaven and earth create light and wealth and with it bless humanity, so you too create the wealth of existence for the grace and glory of life on earth and let the earth become a happy place fit for the divinities to come and dwell.

(The mantra, according to Swami Dayanand, is applicable to the brilliant saintly and generous scholars and scientists.)

दा नो अग्न बृहता दाः सहस्रिणो दुरो न वाजं श्रुत्या अपा वृधि। पाची द्यावापृथिवी ब्रह्मणा कृधि स्वर्ण शुक्रमुषसा वि दिद्युतुः ॥ ७ ॥

7. *Dā no agne bṛhato dāḥ sahasriṇo duro na vājaṁ śrutyā apā vṛdhi. Prācī dyāvāpṛthivī brahmaṇā kṛdhi svarṇa śukramuṣaso vi didyutuḥ.*

Agni, give us liberally. Give us the grace and the glory a thousandfold. Reveal the light and, likewise,

open the flood-gates of knowledge, wealth and power, and the velocity of light for the speed of progress. Let the heaven and earth be the eastern horizon of a new dawn and the dawns bring in brilliant days of holy light and creative vitality of life's purity.

स इ॑धा॒न उ॒षसा॒ राम्या॒ अनु॒ स्व१॑र्ण दी॑ददरु॒षणा॑ भा॒नुना॑।
हात्रा॑भिर॒ग्निमनु॑षः स्वध्व॒रा राजा॑ वि॒शामति॑थि॒श्चारु॑-
रा॒यव॑॥ ८॥

8. *Sa idhāna uṣaso rāmyā anu svarṇa dīdeda-ruṣeṇa bhānunā. Hotrābhiragnirmanuṣaḥ svadhvaro rājā viśāmatithiścārurāyave.*

May the same Agni, bright and burning, radiate and illuminate us day and night with holy light. And may he, ruler of humanity, lovely and charming, high-priest of life's yajna of love and non-violence, ever on the round like a beneficent visitor, with the rise of the morning sun, with holy offerings as well as gifts of food, energy and joy, add to the health, happiness and longevity of the people.

एवा नो॑ अग्न अ॒मृत॑षु पू॒व्य॒ धी॒ष्वी॑पाय बृ॒हद्दि॑वषु मानु॒षा।
दुहा॑ना ध॒नुवृ॒॑जन॑षु का॒रव॒ त्मना॑ श॒तिनं॑ पुरु॒रू॑पमि॒षणि॑॥ ९॥

9. *Evā no agne amṛteṣu pūrvya dhīṣpīpāya bṛhad diveṣu mānuṣā. Duhānā dhenurvṛjaneṣu kārave tmanā śatinaṁ pururūpamiṣaṇi.*

Thus, Agni, ancient light of eternal vision, knowledge and wisdom, we pray, increase and advance for us among our people, immortal lovers and seekers of universal knowledge, versatile intelligence for our human purposes, and, with your sincere mind and soul,

impart a hundred fold specialist knowledge and expertise of various forms in various fields to the expert inventor, designer and worker according to the need and requirement of the situation among our dynamic people, knowledge and expertise from which may flow the wealth of food and honeyed prosperity like abundant milk of generous cow.

वयमग्न अवता वा सुवीर्यं बह्मणा वा चितयमा जनाँ अति। अस्माकं द्युम्नमधि पञ्च कृष्टिषूच्चा स्वर्ण शुशुचीत दुष्टरम ॥ १० ॥

10. *Vayamagne arvatā vā suvīryaṁ brahmaṇā vā citayemā janāँ ati. Asmākaṁ dyumnamadhi pañca kṛṣṭiṣūccā svarṇa śuśucīta duṣṭaram.*

Agni, leading light of life and humanity, let us acquire noble strength and power with speed and transport. Let us enlighten our people with knowledge to a higher than usual degree. May our honour and splendour be high over and among all the five classes of people. Lord of light, purify, sanctify and brighten our holy joy so that our strength, honour and happiness becomes difficult to challenge and grows inviolable.

स नो बाधि सहस्य प्रशंस्या यस्मिन्त्सुजाता इषयन्त सूरयः। यमग्न यज्ञमुपयन्ति वाजिना नित्य ताक दीदिवांसं स्व दम ॥ ११ ॥

11. *Sa no bodhi sahasya praśaṁsyo yasmintsujātā iṣayanta sūrayaḥ. Yamagne yajñamupayanti vājino nitye toke dīdivāṁsaṁ sve dame.*

Agni, adorable lord of life and majesty, leading light of humanity, mighty commander of challenge and

victory, instruct and enlighten us in that struggle and endeavour for life, living in which the bright and brave aspire for success and arise nobly reborn and seasoned leaders. Temper us in that yajnic ordeal of fire, eternal and subtle, shining and burning in everyone's own heart and home, which the warlike heroes enter and attain the life eternal.

उभयासा जातवदः स्याम त स्तातारो अग्न सूरयश्च शर्मणि।
वस्वो रायः पुरुश्चन्दस्य भूयसः प्रजावतः स्वपत्यस्य शग्धि
नः॥ १२॥

12. *Ubhayāso jātavedaḥ syāma te stotāro agne sūrayaśca śarmaṇi. Vasvo rāyaḥ puruścandrasya bhūyasaḥ prajāvataḥ svapatyasya śagdhi naḥ.*

Agni, Jataveda who know and govern all that is born in the world of existence, bless us that we may be both your admirers and worshippers and also shine bright and brave in the household. Help us Lord, and give us the competence to have a liberal share of your gifts of happy home, health and wealth, all round peace and divine grace, plenty and prosperity, a happy family and bright children.

य स्तातृभ्या गाअंगामश्वंपशसमग्न रातिमुपसृजन्ति सूरयः।
अस्माञ्च तांश्च प हि नषि वस्य आ बृहद्वदम विदथं सुवीराः॥ १३॥

13. *Ye stoṭrbhyo go-agrām-aśvapeśasam-agne rāti-mupasṛjanti sūrayaḥ. Asmāñca tāṁśca pra hi neṣi vasya ā bṛhad vadema vidathe suvīrāḥ.*

Those learned, bright and brave people who create and offer gifts in homage specially of quality cows

and lands and handsome horses for the worshippers of Agni and developers of the science of fire, O lord of light and life, giver of peace and happy home, you advance all these and us in life, and bless us that we may, wise and brave, sing songs of praise to celebrate you in yajnic acts of life.

Mandala 2/Sukta 3

Agni Devata, Gritsamada Rshi

समिद्धा अग्निर्निहितः पृथिव्यां प्रत्यङ् विश्वानि भुवनान्यस्थात। होता पावकः प्रदिवः सुमेधा देवा देवान्यजत्वग्निरर्हन ॥ १ ॥

1. *Samiddho agnirnihitaḥ pṛthivyāṁ pratyaṅ viśvāni bhuvānanyasthāt. Hotā pāvakaḥ pra-divaḥ sumedhā devo devān yajatvagnirarhan.*

Agni, light and fire of life and all existence, is established in action on and in the earth. It abides in and by all regions of the universe, each one of them, directly, immediately and positively. It is the sacred fire that carries on the yajna of the universe, giving, receiving and giving again in the cycle of cosmic dynamics. It is 'pavaka', refiner, purifier and sanctifier. It is bright and blazing, innately intelligent, guiding and directing the onward march of life.

May Agni, in its own right of its nature and Dharma, bright and ever giving as the Divinity, abide by all the divinities of nature and humanity, holy powers all, and, together with them, carry on the cycle of life in existence.

(Swami Dayananda interprets Agni symboli-

cally, in an open-ended applied manner in the human context: Agni is the scholar, teacher, researcher, ruler, producer, worker, in fact any power human or natural, creatively working for life and helping humanity and the environment for the progress of all living beings in the service of God.)

नरा॒शंस॒ः पति॒ धाम्मा॑न्य॒ञ्जन्ति॒स्त्रा दिव॒ः पति॑ म॒ह्ना स्व॒चिः ।
घृ॒त॒पुषा॒ मन॑सा ह॒व्यमु॒न्दन्मू॒र्धन्य॒ज्ञस्य॒ सम्मन॑क्तु दे॒वान ॥ २ ॥

2. *Narāsaṁsaḥ prati dhāmānyañjan tisro divaḥ prati mahnā svarciḥ.Ghṛtapruṣā manasā havyamundan mūrdhan yajñasya mananaktu devān .*

Agni, lord of life and light of the world, adored by many people, self-refulgent with the light of his own flames, revealing the regions of the universe with his own knowledge and power and lighting the threefold fires of the sun in heaven, lightning in the sky and fire on the earth, including the three fires of the home, i.e., garhapatya, ahavaniya and daksinagni, replete with ghrta and brilliant with his own inner light of mind, receiving the offerings into the vedi and augmenting and returning them manifold in showers of bliss, may, we pray, bless and beatify the brilliant and generous yajakas of divine order seated at the head of yajna.

इ॒ळि॒ता अ॑ग्न॒ मन॑सा॒ ना॒ अह॑न्दे॒वान्य॑क्षि मानु॒षा॒त्पूवा॑ अ॒द्य ।
स आ व॑ह म॒रुता॑ शधा॒ अच्यु॑तमिन्दं॒ नरा॒ बर्हि॑षदं॒ यज॑ध्वम ॥ ३ ॥

3. *Īḷito agne manasā no arhan devān yakṣi mānuṣāt pūrvo adya. Sa ā vaha marutāṁ śardho acyutamindraṁ naro barhiṣadaṁ yajadhvam .*

Agni, praised, adored and celebrated lord of light and power of knowledge, first and foremost friend of humanity, worthy of honour and pleased to listen and bless, we pray join the brilliant divinities and reward them with science and sacred knowledge now as ever. Lord, such as you are, bring us the speed and force of the Maruts, mighty winds, and the imperishable power and glory of Indra, showers of electric energy from the clouds. Come ye all members of humanity, join and honour Agni seated on the grass upfront on the holy vedi of your yajna of life.

दव॑ बर्हि॒वध॑मानं सु॒वीरं॑ स्ती॒र्णं रा॒य सु॒भर॑ं वद्यास्याम।
घृ॒तना॒क्तं व॑सवः सीदत॒दं विश्व॑ दवा आदित्या य॒ज्ञिया॑सः ॥ ४ ॥

4. *Deva barhirvardhamānaṁ suvīraṁ stīrṇaṁ rāye subharaṁ vedyasyām. Ghṛtenāktaṁ vasavaḥ sīdatedaṁ viśve devā ādityā yajñiyāsaḥ.*

Deva Agni, brilliant and generous lord of light and life, knowledge and bliss, come and grace this holy grass spread around the vedi manned by bright and brave young people and, with ghrta in the vedi, refine and reinforce the waters full of virility, holding power and prosperity and further expanding for the growth of life's wealth and joy. And let the Vasu order of researchers, Aditya order of eminent scholars, all nobilities of the world and holy yajakas, the vitality of the Vasu sources and supports of life and the light of the sun on yearly rounds, too, join the programme and vitalise the waters.

वि श्र॑यन्तामु॒विया हू॒यमा॑ना द्वारा॑ दु॒वीः सु॑पाय॒णा नमा॑भिः। व्यच॑स्वतीवि॒ प॑थन्तामजु॒या वर्ण॑ पुना॒ना य॒शसं॑ सु॒वी-र॑म ॥ ५ ॥

5. *Vi śrayantāmurviyā hūyamānā dvāro devīḥ suprāyaṇā namobhiḥ. Vyacasvatīrvi prathantāmajuryā varṇaṁ punānā yaśasaṁ suvīram.*

Let the sacred doors of yajnic progress, wide, expansive and easy of access, open and welcome the performers. And let the performers, youthful and unaging, take recourse to these at the call of the wide wide earth and spread around with acts of humility and gratitude, purifying and sanctifying the integrity of their form and character, honour and grace, and the heroism of their young generation.

साध्वपांसि सनता न उक्षित उषासानक्ता वय्येव रण्विते।
तन्तुं ततं संवयन्ती समीची यज्ञस्य पेशः सुदुघे पयस्वती॥ ६॥

6. *Sādhvapāṁsi sanatā na ukṣite uṣāsānaktā vayyeva raṇvite. Tantuṁ tataṁ saṁvayantī samīcī yajñasya peśaḥ sudughe payasvatī.*

May the night and day going together in orbit, singing in unison, replete with the waters of peace and bliss, abundant in the milk of life and profusely giving, harmoniously shaping and advancing the beauteous form of nature's vast yajnic evolution, like two companion women weaving the warp and woof of cloth, bless us with noble competence for holy yajnic actions performed with humility and gratitude to Agni, lord of light, yajna and advancement.

(Like the night and day the husband and wife should act in unison and carry on the holy yajna of the family and the household as part of the vast yajna of life in existence.)

दव्या॒ हाता॑रा पथ॒मा वि॒दुष्टर ऋ॒जु य॑ ा॒तः समृ॒चा व॒पुष्ट॑रा ।
दे॒वान्यज॑न्तावृतु॒था सम॑ञ्जता॒ नाभा॑ पृथि॒व्या अधि॒ सानु॑षु त्रि॒षु ॥ ७ ॥

7. *Daivyā hotārā prathamā viduṣṭara ṛju yakṣataḥ samṛcā vapuṣṭarā. Devān yajantāvṛtuthā samañjato nābhā pṛthivyā adhi sānuṣu triṣu.*

The two divine yajakas, day and night, husband and wife, of prime nature and character, blest with innate intelligence, and handsome in form and stature, carry on the creative yajna sincerely and naturally with hymns of praise for the lord of existence. Carrying on the yajna in honour of the divinities of nature and nobilities of humanity according to the seasons on the vedi of the earth and over the three peaks of space, i.e., the earth's atmosphere, the middle region and the region of heavenly light, or doing their best in the first, second and third quarter of life for Dharma, artha and kama, they live and act together.

सर॑स्वती सा॒धय॑न्ती॒ धियं॒ न॒ इळा॑ दे॒वी भार॑ती वि॒श्वतू॑तिः । ति॒स्रो दे॒वीः स्व॒धया॑ ब॒र्हिरे॒दमच्छि॑द्रं पान्तु शर॒णं नि॒षद्य॑ ॥ ८ ॥

8. *Sarasvatī sādhayantī dhiyaṁ na iḷā devī bhāratī viśvaturtiḥ. Tisro devīḥ svadhayā barhiredamacchidraṁ pāntu śaraṇaṁ niṣadya .*

Ila, the transcendent Infinity of Divine Omniscience, Sarasvati, dynamic universal knowledge revealed, recorded and envisioned in meditation, and Bharati, living human speech which holds the treasure of secular knowledge ever on the move in life onward like a tempest: may these three goddesses inspire our

intelligence and, with their innate and essential power, come and grace our holy seat of yajna and bless it as our perfect haven and faultless home under protection of the divinities.

पिशङ्गरूपः सुभरो वयोधाः श्रुष्टी वीरा जायत देवकामः ।
प्रजां त्वष्टा वि ष्यतु नाभिमस्म अथा देवानामप्येतु पाथः ॥ ९ ॥

9. *Piśaṅgarūpaḥ subharo vayodhāḥ śruṣṭī vīro jāyate devakāmaḥ. Prajāṁ tvaṣṭā vi ṣyatu nābhimasme athā devānāmapyetu pāthaḥ.*

The person who loves God and serves the divinities of nature and nobilities of humanity soon and sure grows handsome in form and personal splendour, generous and abundant in nature and habit, strong in health, virility and longevity, and bright and brave in performance. May Tvashta, lord creator and maker of life-forms, give us progeny, our sustenance and security for life, and then bless us with food and maintenance for the learned and the divines on way to the holy destination of life.

वनस्पतिरवसृज ुप स्थादग्निर्हविः सूदयाति प धीभिः । त्रिधा समक्तं नयतु पजानन्देवभ्या दव्यः शमितापं हव्यम ॥ १० ॥

10. *Vanaspatiravasṛjannupa sthādagnirhaviḥ sūdayāti pra dhībhiḥ. Tridhā samaktaṁ nayatu prajānan devebhyo daivyaḥ śamitopa havyam.*

May Agni, ruler and life-giver, Vanaspati, giver of vitality to vegetation, stand by us. May Vanaspati, trees and all vegetation, giving fruits, flowers and life-breath, stand by us. Agni, sun and fire, prepares for us

the food for life and yajna. So also may Agni, the scholar specialist of the science of yajna, knowing his subject and aware of his duty, rising high in the light of holiness, divine of nature, creator and harbinger of peace, bring in for us yajnic materials mixed, refined and sanctified three ways by thought, word and deed for threefold purpose of the health of body, mind and soul for the divinities of nature and humanity.

घृतं मिमि ा घृतमस्य यानिघृत श्रिता घृतम्वस्य धाम।
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि ा
हव्यम॥ ११॥

11. *Ghṛtaṁ mimikṣe ghṛtamasya yonirghṛte śrito ghṛtamvasya dhāma. Anuṣvadhamā vaha mādayasva svāhākṛtaṁ vṛṣabha vakṣi havyam.*

I mix, prepare and offer ghrta into the fire. Ghrta, vitality, is the womb of fire energy. It (fire energy and vitality) exists in fertility, ghrta, which is its medium. And this ghrta, fertility, too abides in Ghrta, eternal creativity, Agni, Life Supreme, which is the ultimate abode of all existential energy, vitality, fertility, production and procreation. O Vrsabha, youthful and generous yajaka overflowing with the lustre and splendour of vitality, bring in the sanctified and dedicated materials committed to Svaha, the word of truth and sincerity of the oblation in yajna. Collect, prepare, commit, offer with faith and dedication, and rejoice in your act of creation.

Mandala 2/Sukta 4

Agni Devata, Somahuti Bhargava Rshi

हुव वः सुद्यात्मानं सुवृक्तिं विशाम्ग्निमतिथिं सुप्रयसम।
मित्रइव या दिधिषाय्या भूद्व आदेव जन जातवेदाः ॥ १ ॥

1. *Huve vaḥ sudyotmānaṁ suvṛktiṁ viśāmagnimatithiṁ suprayasam. Mitra iva yo didhiṣāyyo bhūd deva ādeve jane jātavedāḥ.*

For you all, I invoke, adore and worship Agni, lord of light and giver of life and energy, blissfully shining, selflessly generous and abundant in food and wealth of the world, ever on the round among the people like a cherished guest of honour, who may, I pray, be the sustainer and protector of all like a friend, brilliant light giver for all the people who know and understand, omnipotent as he is in the world of existence, lord omniscient as he is of all that is born.

इमं विधन्ता अपां सधस्थे द्वितादधुर्भृगवो वि वाꣳया:।
एष विश्वान्यभ्यस्तु भूमा देवानामग्निररतिर्जीराश्वः ॥ २ ॥

2. *Imamaṁ vidhanto apāṁ sadhasthe dvitā dadhurbhṛgavo vikṣvāyoḥ. Eṣa viśvānyabhyastu bhūmā devānāmagniraratirjīrāsvaḥ.*

This fire energy, uniformly present in the midst of waters in the womb of space, the Bhrgus, specialists of heat energy, collect, bring down, reproduce, and place the part available among the people for their use in two forms, one that gives heat and light and the other that is motive energy. May this agni, fire energy, dynamic and strong, fastest in motion, be vastly and universally available to all as gift of the divinities of nature's power

and the brilliant scholars of the earth.

अग्निं दवासा मानुषीषु वि ु पियं धुः ाष्यन्ता न मित्रम।
स दीदयदुशतीरूम्या आ द ाय्या या दास्वत दम आ ॥ ३ ॥

3. *Agniṁ devāso mānuṣīṣu vikṣu priyaṁ dhuḥ kṣeṣyanto na mitram. Sa dīdayaduśatīrūrmyā ā dakṣāyyo yo dāsvate dama ā.*

Agni, heat and light energy, brilliant scientists living among human communities in the world produce and establish like a dear favourite friend in power homes. And that power, developed and exploited by experts, as a catalytic force burning in waves of light, brightens up the nights all round with love and joy for the man of generosity.

अस्य रण्वा स्वस्येव पुष्टिः संदृष्टिरस्य हियानस्य द ाः।
वि या भरिभ्रदाषधीषु जिह्वामत्या न रथ्या दाधवीति वारान ॥ ४ ॥

4. *Asya raṇvā svasyeva puṣṭiḥ saṁdṛṣṭirasya hiyānasya dakṣoḥ. Vi yo bharibhradoṣadhīṣu jihvāmatyo na rathyo dodhavīti vārān.*

Joyous and beautiful is the growth of this fire, satisfying as one's own. Delightful is the holy form of it as it rises to a bright and blazing stature. Brilliant and inspiring is it while it shines in herbs and trees, and awful is its form while it raises its flames of fire like the tongues of a voracious demon or shakes them like the mane and tail of a chariot horse.

आ यन्म अभ्वं वनदः पनन्ताशिग्भ्या नामिमीत वर्णम।
स चित्रर्ण चिकित रंसु भासा जुजुवाँ या मुहुरा युवा भूत ॥ ५ ॥

5. *Ā yanme abhvaṁ vanadaḥ panantośigbhyo nāmimīta varṇam. Sa citreṇa cikite raṁsu bhāsā jujurvāṁ yo muhurā yuvā bhūt.*

That immensity and golden glory of Agni which the scholars and admirers fail to measure, comprehend and express for me and the worshippers, He himself, joyous and blissful, reveals directly by his glorious light in meditation and through its majesty in blaze, the same which, though aging since eternity, grows young again and again every moment of time.

आ या वनाँ तातृषाणा न भाति वाण पथा रथ्येव स्वानीत ।
कृष्णाध्वा तपू रण्वश्चिकेत द्यारिव स्मयमाना नभोभिः ॥ ६ ॥

6. *Ā yo vanā tātṛṣāṇo na bhāti vārṇa pathā rathyeva svānīt. Kṛṣṇādhvā tapū raṇvaściketa dyauriva smayamāno nabhobhiḥ.*

Agni, bright as sun rays, flaming with light and love, shines, radiates and roars like a flood rushing on its way, or like a war horse on the highway. Bright and burning, it goes on dispelling darkness and leaving a trail of light on its path, blazing like the light of heaven and thundering like lightning. It can be known and realised with homage of service in humility and inputs of fine foods in yajna.

स या व्यस्थादभि द ादुर्वीं पशुनति स्वयुरगोपाः । अग्निः
शोचिष्माँ अतसान्युष्णान्कृष्णाव्यथिरस्वदयन ा भूम ॥ ७ ॥

7. *Sa yo vyasthādabhi dakṣadurvīṁ paśurnaiti svayuragopāḥ. Agniḥ śociṣmāṅ atasānyuṣṇan kṛṣṇavyathirasvadayanna bhūma .*

That is Agni which stands by us all round, heats

and lights the earth, and freely at will goes forward like the light of the eye or like a cow without the shepherd — Agni, shining, blazing and cleansing, heating and moving the particles of matter and energy, attracting, propelling and dispelling, breaking up, universal presence all knowing, as if tasting everything that exists.

नू त॒ पूव॒स्यावसा॒ अधी॑ता तृ॒तीय॑ वि॒दथ॒ मन्म॑ शंसि। अ॒स्म अ॑ग्न स॒यद्वी॑रं बृ॒हन्त॑ु॒मन्तं॒ वाजं स्वप॒त्यं र॒यिं दाः॥ ८॥

8. *Nū te pūrvasyāvaso adhītau tṛtīye vidathe manma śaṁsi. Asme agne saṁyadvīraṁ bṛhantaṁ kṣumantaṁ vājaṁ svapatyaṁ rayiṁ dāḥ .*

Agni, lord omniscient, teacher par excellence, in studies and in our third and highest order of yajnic ways of living you teach us the eternal science of all round protection and progress. Bless us, O lord, with bright and brave dedicated youth, immensely growing prosperity of food, knowledge and speed of advancement, noble progeny, and wealth, power and honour.

त्वया॒ यथा॑ गृत्सम॒दासा॑ अग्न॒ गुहा॑ व॒न्वन्त॒ उप॑राँ अ॒भि ष्युः। सु॒वीरा॑सा अभिमाति॒षाह॒ः स्मत्सू॒रिभ्या॑ गृण॒त तद्व॒या॑ धाः॥ ९॥

9. *Tvayā yathā gṛtsamadāso agne guhā vanvanta uparāṅ̆ abhi ṣyuḥ. Suvīrāso abhimātiṣāhaḥ smat sūribhyo gṛṇate tad vayo dhāḥ .*

Agni, lord of light and life, for the wise and the brave and for the teacher and the celebrant, bring that health and age by which the people, happy and enlightened, shining within with discriminative

intelligence, blest with noble youth and fighting force, challenging hate and enmity, may, by your grace, rise high and ever higher.

Mandala 2/Sukta 5

Agni Devata, Somahuti Bhargava Rshi

हातांजनिष्ट चतनः पिता पितृभ्य ऊतय।
पय ाज्जन्यं वसु शकम वाजिना यमम ॥ १ ॥

1. *Hotajaniṣṭa cetanaḥ pitā pitṛbhya ūtaye.*
Prayakṣañjeyaṁ vasu śakema vājino yamam.

The yajaka, man of self, man of intelligence and self-awareness performing yajna, giving and cooperating with creative people, grows and is reborn as father, supporter, sustainer and protector for the elder generation and sustaining powers for the protection and advancement of life and society in general as part of the social and historical cycle, creating wealth, power and services worthy to be attained. Let us too, intelligent and progressive, be able to create an environment which may take us forward as a disciplined and organised society.

आ यस्मिन्त्सप्त रश्मयस्तता यज्ञस्य नतरि।
मनुष्वद्दव्यमष्टमं पाता विश्वं तदिन्वति ॥ २ ॥

2. *Ā yasmintsapta raśmayastatā yajñasya netari.*
Manuṣvad daivyam-aṣṭamaṁ potā viśvaṁ tadinvati.

In the cosmic conduct of the universal yajna, the sun is the performer, and there are seven rays in the spectrum of light acting like seven priests. There is one

more, eighth, just like the human agent in the socio-natural yajnic life of the world, and that is the divine performer, Agni, universal holy power, purifier, sanctifier and sustainer who pervades and sustains the entire world of existence.

दधन्व वा यदीमनु वाचद ब्रह्माणि वरु तत।
परि विश्वानि काव्या नमिश्चक्रमिवाभवत॥ ३॥

3. *Dadhanve vā yadīmanu vocad brahmāṇi veru tat.*
Pari viśvāni kāvyā nemiścakramivābhavat .

He holds and controls the waters of life, and He reveals the universal knowledge of existence, the Veda. And He knows that world of existence and comprehends the cosmic system and its working. Thus He holds and controls its working just as the centre-hold of the wheel and the rim hold the structure and control the movement of the wheel.

साकं हि शुचिना शुचिः पशास्ता कतुनाजनि।
विद्वाँ अस्य वता ध्रुवा वयाइवानु राहत॥ ४॥

4. *Śākaṁ hi śucinā śuciḥ praśāstā kratunājani.*
Vidvāň asya vratā dhruvā vayā ivānu rohate.

Surely he who, by the grace of the Divine Spirit of universal purity, grows pure, and, by the divine control and universal action of the Spirit of the universe, rises to a state of self-control and right action, he is reborn as the real man of knowledge, and, abiding by the immutable law and discipline of Divinity and nature, grows high and great in life like the branches of a tree (drawing and receiving the spirit and breath of life from the root at the centre of existence).

ता अस्य वर्णमायुवो नष्टुः सचन्त धेनवः।
कुवित्तिसृभ्य आ वरं स्वसारो या इदं ययुः ॥ ५ ॥

5. *Tā asya varṇamāyuvo neṣṭuḥ sacanta dhenavaḥ.*
Kuvit tisṛbhya ā varaṁ svasāro yā idaṁ yayuḥ.

And those girls and women who abide by the nature, law and self-willed action of the Omniscient Controller of existence, and, like sister streams flowing from the same source, receive abundant and cherished showers of life and light energy from the three worlds of earth, heaven and the middle regions of the skies, rise to the beauty, grace and generosity of the divine fire and waters and bless the world around like mother cows by virtue of their knowledge, performance and devotion.

यदीं मातुरुप स्वसा घृतं भरन्त्यस्थित।
तासामध्वर्युरागतावा वृष्टीव मादत ॥ ६ ॥

6. *Yadī māturupa svasā ghṛtaṁ bharantyasthita.*
Tāsāmadhvaryurāgatau yavo vṛṣṭīva modate.

If the mother and the sister bearing ghrta and water come and sit close around the vedi in yajna, then on their arrival the high-priest and the yajakas rejoice like herbs and grass and barley on the arrival of rain showers.

स्वः स्वाय धायस कृणुतामृत्विगृत्विजम।
स्तामं यज्ञं चादरं वनमा रिमा वयम ॥ ७ ॥

7. *Svaḥ svāya dhāyase kṛṇutāmṛtvigṛtvijam.*
Stomaṁ yajñaṁ cādaraṁ vanemā rarimā vayam.

Let the priests and yajakas do their priest-like

tasks for the sake of heavenly light and the self in the service of Agni, lord sustainer and controller of life and the universe. Let them offer songs of praise and yajnic action to the Lord. May we too, we pray, as participants of yajna, rejoice in the holiness and divinity of life and, with dedicated performance, attain the abundant wealth and waters of life and the spirit divine.

यथा॑ वि॒द्वाँ अर॒ं कर॒द्विश्व॑भ्या यज॒तभ्य॑ः ।
अ॒यम॑ग्ने॒ त्व अपि॒ यं य॒ज्ञं च॑कृ॒मा व॒यम ॥ ८ ॥

8. *Yathā vidvāň araṁ karad viśvebhyo yajatebhyaḥ.*
Ayamagne tve api yaṁ yajñaṁ cakṛmā vayam.

O lord giver of light and life, Agni, what this man of knowledge and wisdom does holily and gracefully for all the saints and sagely performers of yajna, the same he does for you too in dedication. And so also whatever yajnic acts of life we perform, we dedicate to you.

Mandala 2/Sukta 6

Agni Devata, Somahuti Bhargava Rshi

इ॒मां म॑ अग्न स॒मिध॑मि॒मामु॑प॒सदं॑ वनः ।
इ॒मा उ॒ षु श्रु॑धी॒ गिर॑ः ॥ १ ॥

1. *Imāṁ me agne samidham-imāmupasadaṁ vaneḥ.*
Imā u ṣu śrudhī giraḥ.

Agni, lord giver of light and knowledge, pray accept this holy fuel of mine offered with folded hands, accept this homage and allow the supplicants entry to the yajna of enlightenment, and listen graciously to these prayers of mine.

अया त अग्न विधमाजा नपादश्वमिष्ट ।
एना सूक्तन सुजात ॥ २ ॥

2. *Ayā te agne vidhemorjo napādaśvamiṣṭe.*
Enā sūktena sujāta.

Agni, child as well as creator and preserver of energy and power, lover of speed and acceleration, brilliantly risen to eminence, with this offer and homage and by this song and celebration of light and fire, let us serve you and advance the yajnic development of knowledge and energy.

तं त्वा गीभिगिवणसं दविणस्युं दविणादः ।
सपयम सपयवः ॥ ३ ॥

3. *Taṁ tvā gīrbhirgirvaṇasaṁ draviṇasyuṁ draviṇodaḥ. Saparyema saparyavaḥ.*

Agni, lord of wealth and power of existence, lover and creator of energy, power and wealth, giver of wealth and honour, with songs of love and praise, we, your lovers and devotees, are at your service with our homage and holy offerings — seekers and supplicants as we are.

स बाधि सूरिमघवा वसुपत वसुदावन ।
युयाध्यस्मद द्वषांसि ॥ ४ ॥

4. *Sa bodhi sūrirmaghavā vasupate vasudāvan.*
Yuyodhyasmad dveṣāṁsi.

Agni, lord of light, give us knowledge and enlightenment. Lord bright and brave of knowledge, power and honour, lord of wealth and grandeur, giver of wealth, power, honour and glory of the world, ward

off all hate and jealousy of existence and cleanse us from within.

स नो वृष्टिं दिवस्परि स नो वाजमनर्वाणम।
स नः सहस्रिणीरिषः ॥ ५ ॥

5. *Sa no vṛṣṭiṁ divaspari sa no vājamanarvāṇam.*
Sa naḥ sahasriṇīriṣaḥ.

Agni gives us the rain showers from the regions of the sun and sky. Agni gives us the power and automotive speed of movement without the horse. Agni gives us a thousand forms of food and energy.

इळानायावस्यव यविष्ठ दूत ना गिरा।
यजिष्ठ हातरा गहि ॥ ६ ॥

6. *Īḷānāyāvasyave yaviṣṭha dūta no girā.*
Yajiṣṭha hotarā gahi.

Agni, lord of light and power, youngest and unaging, harbinger of safety and destroyer of evil, power adorable and generous giver, for the supplicant and the worshipper in need seeking protection and progress, come and listen to our prayers.

अन्तह्यग्न इयसे विद्वान जन्माभया कव।
दूता जन्येव मित्र्यः ॥ ७ ॥

7. *Antarhyagna īyase vidvān janmobhayā kave.*
Dūto janyeva mitryaḥ.

Agni, omnipresent lord of light, you are ever present in the heart within. Lord of knowledge, poetic visionary of the universe, you know the birth and death of things past, present and future. Harbinger and giver

of knowledge of life in existence, you are the friend of all living beings for the sake of entire humanity.

स विद्वाँ आ च पिपया यक्षि चिकित्व आनुषक।
आ चास्मिन्त्सत्सि बर्हिषि ॥ ८ ॥

8. *Sa vidvāň ā ca piprayo yakṣi cikitva ānuṣak.*
Ā cāsmintsatsi barhiṣi.

Agni, lord of knowledge, loving and kind, you give whatever we need since you know and command the wealth of the world. And, omnipresent in the quarters of the universe, you come, manifest and bless our home, sit on our vedi of yajna, this same one where we pray.

Mandala 2/Sukta 7

Agni Devata, Somahuti Bhargava Rshi

श्रेष्ठं यविष्ठ भारता ग्ने द्युमन्तमा भर।
वसो पुरुस्पृहं रयिम ॥ १ ॥

1. *Śreṣṭhaṁ yaviṣṭha bhāratā'gne dyumantamā bhara. Vaso puruspṛhaṁ rayim .*

Agni, most youthful spirit and ruling power of the world, Bharata, lord commander of abundance and prosperity, home of life's joy and comfort and giver of whatever wealth whoever loves to have, come bearing that best and highest and most shining wealth which entire humanity loves and aspires to create and possess. Come and bless all.

मा नो अरातिरीशत दवस्य मर्त्यस्य च।
पषि तस्या उत द्विषः ॥ २ ॥

2. *Mā no arātirīśata devasya martyasya ca.*
Parṣi tasyā uta dviṣaḥ.

Agni, generous and brilliant lord ruler of the world of life, let no one who is selfish, ungenerous, uncreative and graceless rule over us, whether we are learned and bright or just simple ordinary folk living as children of nature. Liberate us from him, purge us of the hateful and the envious within and without, and purge him too of hate and enmity.

विश्वा उत त्वया वयं धारा उदन्याइव।
अति गाहमहि द्विषः ॥ ३ ॥

3. *Viśvā uta tvayā vayaṁ dhārā udanyā iva.*
Ati gāhemahi dviṣaḥ.

Agni, lord of light and knowledge, brilliant ruling power of the world, let us all, with you and by your divine grace, plunge and penetrate into all forces of hate and enmity, explore and fight and cross over the evils as navigators cross over the turbulent waves of the sea.

शुचिः पावक वन्द्यो ग्ने बृहद्वि रोचस।
त्वं घृतभिराहुतः ॥ ४ ॥

4. *Śuciḥ pāvaka vandyo'gne bṛhad vi rocase.*
Tvaṁ ghṛtebhirāhutaḥ.

Agni, pure and brilliant, burning, cleansing and creating, you are the power adorable, refulgent, shining bright, vast and mighty. And among us you are invoked, kindled, raised and fed and raised into flames of light and fire with profuse libations of ghrta in joint yajna.

त्वं नो॑ असि भार॒ता ग्न॑ वृ॒शाभि॑रु॒क्षभिः॑ ।
अ॒ष्टाप॑दीभि॒राहु॑तः ॥ ५ ॥

5. *Tvaṁ no asi bhāratā'gne vaśabhirukṣabhiḥ.*
Aṣṭāpadībhirāhutaḥ .

Agni, brilliant ruling lord of light and life, you are the holder and wielder of wealth and power for us by virtue of generous cows and virile bulls and with the generosity of our noble women and the industry of our brave and creative men. And you are invoked and adored with eightfold voices of holy chants in yajna.

द्रव॑न्नः स॒पिरा॑सुतिः प्र॒त्नो होता॒ वरे॑ण्यः ।
सह॑सस्पु॒त्रो अद्भु॑तः ॥ ६ ॥

6. *Dravannaḥ sarpirāsutiḥ pratno hotā vareṇyaḥ.*
Sahasasputro adbhutaḥ.

Marvellous is Agni, child of courage and power, ancient and eternal. Fuel wood is its food and ghrta its drink. Creator, giver and receiver, it calls up everything to life and shines with light and heat, adorable, a darling of our choice.

Mandala 2/Sukta 8

Agni Devata, Grtsamada Rshi

वा॒ज॒य॒न्नि॑व॒ नू रथा॒न्योगाँ॑ अ॒ग्नेरुप॑ स्तुहि ।
य॒शस्त॑मस्य मी॒ ळ्हुषः॑ ॥ १ ॥

1. *Vājayanniva nū rathān yogāň agnerupa stuhi.*
Yaśastamasya mīḷhusaḥ.

Scientist of eminence, would you like to drive your chariots fast and far? Then tap, appraise and exploit

agni, fire, in various uses and experiments. It is immensely powerful, replete with wealth and liquid energy and a blessing for humanity. So is water.

यः सुनीथा ददाशुषे जुया जरयन्नरिम।
चारुपतीक आहुतः ॥ २ ॥

2. *Yaḥ sunītho dadāśu-ṣe'juryo jarayannarim.*
Cārupratīka āhutaḥ .

Agni, brilliant and leading power of the world, is generous for the liberal investor. Inexhaustible itself, it destroys the negative forces inimical to life. Beautiful and blissful in nature and character, it is invoked and lighted for power and comfort in life.

य उ श्रिया दमेष्वा दोषोषसि पशस्यते।
यस्य व्रतं न मीयते ॥ ३ ॥

3. *Ya u śriyā dameṣvā doṣoṣasi praśasyate.*
Yasya vrataṁ na mīyate .

Agni, power of heat and life of the world, is honoured and valued in the homes day and night, and its potential and function is never measured out.

आ यः स्वेण भानुना चित्रा विभात्यर्चिषा।
अञ्जाना अजरैरभि ॥ ४ ॥

4. *Ā yaḥ svarṇa bhānunā citro vibhātyarciṣā.*
Añjāno ajarairabhi.

Agni which gloriously shines and blazes for us with the light of the sun is wonderful and awe-inspiring with its beauty and splendour, manifesting itself through unaging forms, revealing them to our sight and experience.

अत्रिमनु॑ स्व॒राज्य॑म॒ग्निमु॒क्थानि॑ वावृधुः ।
विश्वा॒ अधि॒ श्रिया॑ दध ॥ ५ ॥

5. *Atrimanu svarājyamagnimukthāni vāvṛdhuḥ.*
Viśvā adhi śriyo dadhe.

Holy words of praise and appreciation advance and celebrate Agni, light and power of the world, self-refulgent, free and self-governing, which devours the offerings of yajna and yields the beauty and fragrance of life beyond all three kinds of physical, mental and spiritual ailments and discomfort. For that reason I bear and abide by it above all other wealth and beauty of the world.

अ॒ग्नरिन्द॑स्य॒ साम॑स्य द॒वाना॑मू॒तिभि॑र्व॒यम ।
अरि॑ष्यन्तः सचमह्य॒भि ष्या॑म पृतन्य॒तः ॥ ६ ॥

6. *Agnerindrasya somasya devānāmūtibhirvayam.*
Ariṣyantaḥ sacemahyabhi ṣyāma pṛtanyataḥ.

Agni, light and life of existence, prime power and energy of the world, may we ever abide and benefit by you by virtue of the light and protection of Indra, the sun, Soma, the moon, and the divinities of nature such as earth, and the brilliant geniuses of humanity who give us the knowledge of Agni, fire, energy and electric power. And may we, unhurt and inviolable, rise in life, building our defences and fighting the battles of our growth and progress.

Mandala 2/Sukta 9

Agni Devata, Grtsamada Rshi

नि हाता॑ हातृषद॒न विदा॑नस्त्वि॒षो दी॑दि॒वाँ अ॑सदत्सु॒द ॑ः ।
अद॑ब्धवतपमति॒वसि॑ष्ठः सहस्त्रं॑भ॒रः शुचि॑जिह्व अ॒ग्निः ॥ १ ॥

1. *Ni hotā hotṛṣadane vidānastveṣo dīdivāň asadat sudakṣaḥ. Adabdha-vratapramatir-vasiṣṭhaḥ Sahasraṁbharaḥ śucijihvo' agniḥ.*

Agni, lord of light, life and knowledge, ever sits and abides as the chief of life's evolution, invoking the divine powers, receiving, consuming and creating, and giving the wherewithal for life's evolution. Let him sit in the home of the host of yajna, in and around the vedi, in the chariot, in the car, in the house of science and industry, wherever the yajna is carried on in nature and human society. He is fully knowledgeable and ever present, shining, radiating and illuminating the people around with knowledge, best creator of haven and home for peace and comfort, bearing a thousand forms of wealth and power, crystalline pure and bright of the rays of light and tongues of fire for the Word of knowledge and passion for action. Such is Agni, radiant and flaming, burning and blazing, devouring, creating, ever blessing.

त्वं दू॒तस्त्वमु॑ नः पर॒स्पास्त्वं वस्य॒ वृ॑षभ पण॒ता ।
अग्न॑ ता॒कस्य॑ न॒स्तन॑ त॒नूना॒मप॑युच्छ॒न्दीद्यद्बाधि गा॒पाः ॥ २ ॥

2. *Tvaṁ dūtastvamu naḥ paraspāstvaṁ vasya vṛṣabha praṇetā. Agne tokasya nastane tanūnā-maprayucchan dīdyad bodhi gopāḥ.*

Agni, lord creator and giver of light and life,

high-priest of the yajna of knowledge and creative action for advancement, you are the messenger of inspiration and enlightenment, you are the saviour protector and pilot to guide us across the seas, you are our haven and home, leader and guide most generous and brave in the forward march, relentless in the continuation of the race, community, family and progeny and the expansion and advancement of our body and body-politic. Lord omniscient, you know. Giver of knowledge, enlighten us. Protector, preserver and advancer of our animal wealth and health of body, mind and senses, saviour and preserver of mother earth and her environment and animal world, help us to protect, preserve and advance ourselves and save the earth and her environment.

विधम॑ त पर॒म जन्म॑ाग्न विधम॒ स्ताम॒रवं॑र स॒धस्थ॑।
यस्मा॒द्यान॑रुदारि॑था॒ यज॒ तं प त्व ह॒वींषि॑ जुहुर॒ समि॑द्ध॥ ३॥

3. *Vidhema te parame janmannagne vidhema stomairavare sadhasthe. Yasmād yonerudārithā yaje taṁ pra tve havīṁṣi juhure samiddhe.*

Agni, lord of light, giver of life and leader of our yajnic progress and advancement, let us roam around in meditation in that highest heaven of freedom where you reveal your presence in living experience. Let us send up our holy chants of Vedic hymns to celebrate you in the regions of the skies this side of the heavens of light. Let us adore you with havan and homage here on earth where the learned and the wise offer oblations of ghrta into the vedi wherefrom you rise and manifest in fire and fragrance to bless the world around.

अग्न॒ यज॑स्व ह॒विषा॒ यजी॑याञ्छु॒ष्टी द॒ष्णम॒भि गृ॑णीहि॒ राधः॑ ।
त्वं ह्यसि॑ रयि॒पती॑ रयी॒णां त्वं शु॒कस्य॒ वच॑सा म॒नाता॑ ॥ ४ ॥

4. *Agne yajasva haviṣā yajīyāñchruṣṭī deṣṇamabhi gṛṇīhi rādhaḥ. Tvaṁ hyasi rayipatī rayīṇāṁ tvaṁ śukrasya vacaso manotā.*

Agni, high-priest of cosmic yajna, perform the yajna of creation and evolution with the holiest materials in existence, go on with the performance, instantly as ever, receiving, offering, consuming and creating the wealth worthy and valuable as holy gift, and loudly proclaim the wealth you have created and the success you have achieved. Surely you alone are the lord of riches, creator as well as dispenser of the jewels of the earth. And you are the inspirer and proclaimer of the eternal Word of power, purity and truth.

उ॒भयं त॒ न ी॑यत वस॒व्यं दि॒वदि॑व॒ जाय॑मानस्य दस्म ।
कृ॒धि ु॒मन्तं जरि॒तार॑मग्न कृ॒धि पति॑ं॑स्वप॒त्यस्य॑ रा॒यः ॥ ५ ॥

5. *Ubhayaṁ te na kṣīyate vasavyaṁ divedive jāyamānasya dasma. Kṛdhi kṣumantaṁ jaritāra-magne kṛdhi patiṁ svapatyasya rāyaḥ.*

Both your creation and dispensation of wealth never end, never diminish. Day by day your creation grows and your gifting prospers, lord of charity and destroyer of suffering as you are. Agni, lord of universal yajna, promote the worshipper of Divinity dedicated to holy work, promote the man of wealth and charity, promote the father of noble children and the defender of holy tradition, and raise the potential of the master creator of yajnic wealth.

सनानीकेन सुविदत्रा अस्म यष्टा दवाँ आयजिष्ठः स्वस्ति।
अदब्धा गापा उत नः परस्पा अग्ने द्युमदुत रवद्दिदीहि ॥ ६ ॥

6. *Sainānīkena suvidatro asme yaṣṭā devāň āyajiṣṭhaḥ svasti. Adabdho gopā uta naḥ paraspā Agne dyumaduta revad didīhi.*

Agni, lord of light, creator and commander of wealth, shine with this glory of yours, generous benefactor of ours, high-priest of cosmic yajna with the bounties of nature to the maximum for the good of humanity. Shine on, high-priest of yajna, fearless and inviolable, protector of the cow, mother earth and her children, our saviour and ultimate protector.

Mandala 2/Sukta 10

Agni Devata, Grtsamada Rshi

जाहूत्रा अग्निः पथमः पितवळस्पद मनुषा यत्समिद्धः। श्रियं
वसाना अमृता विचेता ममृजन्यः श्रवस्यः स वाजी ॥ १ ॥

1. *Johūtro agniḥ prathamaḥ piteveḷaspade manuṣā yat samiddhaḥ. Śriyaṁ vasāno amṛto vicetā marmṛjenyaḥ śravasyaḥ sa vājī.*

Agni, heat and light of existence, first and primary power of yajnic applications, kindled and raised on earth in the vedi, both spiritual and material, is a source of comfort and protection as a paternal power. Wearing the spectral beauty of colour, indestructible, pure and purifying, it is a splendid power that can be used as fuel food for the production of energy, motion and speed like a horse.

श्रूया अग्निश्चित्रभानुहवं म विश्वाभिगीर्भिर मृता विचेताः ।
श्यावा रथं वहता राहिता वातारुषाह चक्र विभृत्रः ॥ २ ॥

2. *Śrūyā agniścitrabhānurhavaṁ me viśvabhirgīrbhiramṛto vicetāḥ. Śyāvā rathaṁ vahato rohitā votāruṣāḥa cakre vibhṛtraḥ.*

Listen ye all to my call, proclamation and invitation to power made in universal words of science: Agni is a wonderful power that shines with the sun, indestructible, and a source of manifold knowledge, riding a chariot drawn by wave-like horses of rain-bow colours—dark brown, bay, reddish, dark red and violet, the horses bearing the two wheels forward in circuit.

उत्तानायामजनयन्त्सुषूतं भुवद्वह्निः पुरुपशासु गर्भः ।
शिरिणायां चिदक्तुना महोभिरपरीवृता वसति पचेताः ॥ ३ ॥

3. *Uttānāyāmajanayantsuṣūtaṁ bhudagniḥ purupeśāsu garbhaḥ. Śiriṇāyāṁ cidaktunā mahobhiraparīvṛto vasati pracetāḥ.*

Conceived and nestled like an embryo in the many coloured herbs over the wide wide earth in the womb of night but, with its splendour not suppressed even by darkness of the night, it remains awake until it comes back to light again in the morning waking up all living beings.

जिघर्म्यग्निं हविषा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा ।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानम ॥ ४ ॥

4. *Jigharmyagniṁ haviṣā ghṛtena pratikṣiyantaṁ bhuvanāni viśvā. Pṛthuṁ tiraścā vayasā bṛhantaṁ vyaciṣṭhamannai rabhasaṁ dṛśānam.*

I light and sprinkle the fire with ghrta and fragrant oblations, fire, pervading all regions of the universe, vast, radiating in waves, expanding with life energy and splendour, extending and comprehending, mighty and impetuous with energy in velocity, beautiful and gracious with light and illumination.

आ विश्वतः प्रत्यञ्चं जिघम्यरक्षसा मनसा तज्जुषत।
मर्यश्रीः स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा जर्भुराणः ॥ ५ ॥

5. *Ā viśvataḥ pratyañcaṁ jigharmyarakṣasā manasā tajjuṣeta. Maryaśrīḥ spṛhayadvarṇo agnirnābhimṛśe tanvā jarbhurāṇaḥ .*

I light the fire and sprinkle it with ghrta all round as it pervades everything everywhere. I do so carefully, with specific knowledge and with a loving mind without hate or jealousy toward anyone. You too serve it, be with it, the same way. Agni is the wealth, beauty and grace of mortal humanity, lovely and splendid of form as it loves to be. Flaming, flickering and awfully vibrating, it brooks no touch by anyone.

ज्ञया भागं सहसाना वरुण त्वादूतासो मनुवद्वदम।
अनूनमग्निं जुह्वा वचस्या मधुपृचं धनसा जोहवीमि ॥ ६ ॥

6. *Jñeyā bhāgaṁ sahasāno vareṇa tvādūtāso manuvad vadema. Anūnamagniṁ juhvā vacasyā madhupṛcaṁ dhanasā johavīmi .*

Know and abide by your share of the beauty, power and prosperity of life by the grace of Agni. Be patient, challenging and victorious at the peak of your conduct and performance. Let us all, your messengers, eloquent and rich in wealth and fire-power, speak and

celebrate Agni as human power, preserver, protector and promoter of life. I invoke, enkindle, praise, serve and worship Agni, perfect power without a fault, replete with showers of honey-sweets.

Mandala 2/Sukta 11

Indra Devata, Grtsamada Rshi

श्रुधी हवमिन्द्र मा रिषण्यः स्याम ते दावने वसूनाम। इमा हि त्वामूजा वर्धयन्ति वसूयवः सिन्धवो न क्षरन्तः ॥ १ ॥

1. *Śrudhī havamindra mā riṣaṇyaḥ syāma te dāvane vasūnām. Imā hi tvāmūrjo vardhayanti vasū-yavaḥ sindhavo na kṣarantaḥ.*

Indra, ruler and commander of wealth, power and honour, listen to our prayer: May we, unhurt, well cared and confident seekers of wealth and honour in the world, ever be sure of the gift of your generosity and gracious favours. All these powers and energies of the world streaming forth your favours like the seas sing of your power and celebrate your grace.

सृजा महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूर पूर्वीः।
अमर्त्यं चिद्दासं मन्यमानमवाभिनदुक्थैरवृधानः ॥ २ ॥

3. *Sṛjo mahīrindra yā apinvaḥ pariṣṭhitā ahinā śura pūrvīḥ. Amartyaṁ cid dāsaṁ manyamā-nam-avābhinad-ukthair-vāvṛdhānaḥ .*

Indra, lord of wealth and power, bright and brave hero of light, knowledge and freedom, release the ancient lands held up by the demon destroyer of freedom. Release the prime voices of truth suppressed under the dark clouds of ignorance. Release the lands

and voices like the showers of rain released by the sun by breaking the cloud. Lord of truth, light and power, rising by songs of homage and applause, break down the demonic fiend who believes that he is not subject to death.

उक्थेष्वि ा शूर॒ यषु॑ चा॒कन्त्स्तामे॑ष्विन्द रु॒दिये॑षु च।
तुभ्येद॒ता यासु॑ मन्दसा॒नः प वा॒यवे॑ सिस्रत॒ न शु॒भाः॥ ३॥

3. *Uktheṣvinnu śūra yeṣu cākan tstomeṣvindra rudriyeṣu ca. Tubhyedetā yāsu mandasānaḥ pra vāyave sisrate na śubhrāḥ .*

Indra, bright and brave, heroic lord of light, action and generosity, all the citations of praise and appreciation of achievement and victory in which you delight, all these holy songs of gratitude to Divinity, Rudra, for the gifts of pranic vitality, power and majesty in which you rejoice, and all these brilliant acts of glory which shine and vibrate among people like waves of light energy : all these flow from us in thanks and gratitude to you who, in human words, are like the wind, tempestuous, ferocious, kind and creative, all in one, divine.

शु॒भं नु त॒ शुष्मं॑ व॒धये॑न्तः शु॒भं वजं॑ बा॒ह्वद॑धा॑नाः। शु॒भस्त्व-
मि॑न्द वावृधा॒ना अ॒स्म दासी॒विशः॒ सूय॑ण सह्याः॥ ४॥

4. *Śubhraṁ nu te śuṣmaṁ vardhayantaḥ śubhraṁ vajraṁ bāhvordadhānāḥ. Śubhrastvamindra vāvṛdhāno asme dāsīrviśaḥ sūryeṇa sahyāḥ.*

Indra, ruling lord of humanity, exalting your brilliant power and prosperity, holding radiant thunderbolts in their hands, our people, workers,

producers, administrators, warriors and teachers deserve your bounty. Lord of spotless and incorruptible virtue ever rising in power and majesty, raise their courage, valour and lustre by the light and splendour of the sun.

गुहा॑ हि॒तं गुह्यं॑ गू॒ हम॒प्स्वपी॑वृतं मा॒यिनं॒ ि॒यन्त॑म।
उ॒ता अ॒पा द्यां त॑स्त॒भ्वांस॒महं॒ ाहिं शूर वी॒य॑ण॥ ५॥

5. *Guhā hitaṁ guhyaṁ gūlhamapsvapīvṛtaṁ māyinaṁ kṣiyantam. Uto apo dyāṁ tastabhvāṁ-samahannahīṁ śūra vīryeṇa .*

Indra, brilliant and fearless ruling power of the world, just as the sun breaks up the demoniac cloud which holds up the vapours of water and overcasts the light of heaven, so with your valour and blazing splendour break up and destroy the covert, mysterious, artful and manipulative social enemies living in the midst of the people but hidden deep in the recesses of society under the surface of national waters, paralysing the flow of national dynamics of development and progress.

स्तवा॒ नु त इन्द पू॒व्या म॒हान्युत स्त॑वाम॒ नूत॑ना कृ॒तानि॑।
स्तवा॒ वजं॑ बा॒ह्वारु॒शन्तं॒ स्तवा॒ हरी॒ सूय॑स्य क॒तू॥ ६॥

6. *Stavā nu ta indra pūrvyā mahanyuta stavāma nūtanā kṛtāni. Stavā vajraṁ bāhvoruśantaṁ stavā harī sūryasya ketū.*

Indra, lord of power, majesty and glory, we praise your grand achievements of old. We celebrate your new acts of splendour and victory. We admire the thunderbolt of defence blazing in your hands. And we sing the glories of your majesty like rays of the sun doing homage to the sun's power of sustenance of the

solar system.

हरी॒ नु त॑ इन्द वा॒जय॑न्ता घृत॒श्चुतं॑ स्वा॒रम॑स्वार्ष्टाम।
वि सम॒ना भूमि॑रप॒थिष्टा रंस्त॒ पव॑तश्चित्सरि॒ष्यन॥ ७॥

7. *Harī nu ta indra vājayantā ghṛtaścutaṁ svāramasvārṣṭām. Vi samanā bhūmiraprathiṣṭā'raṁsta parvataścit sariṣyan .*

Indra, lord of light and power, ruler of the world, the circuitous rays of your glory like two horses of the solar chariot radiating, moving, energising, vitalising, fertilising, giving and receiving, proclaim your grace and majesty replete with the waters of life. Let the earth expand and grow and prosper. Let the battles of life be fought and won in unison. Arise and rejoice flowing like streams from the mountain, showering like clouds of rain, from the heavens.

नि पव॑तः सा॒द्यप॑युच्छ॒न्त्सं मा॒तृभि॑र्वावशा॒ना अ॑कान।
दू॒र पा॒र वाणीं॑ व॒धय॑न्त॒ इन्द॑षितां ध॒मनिं॑ पप॒थि॥ ८॥

8. *Ni parvataḥ sādyaprayucchan tsaṁ mātṛbhirvāvaśāno akrān. Dūre pāre vāṇīṁ vardhayanta indreṣitāṁ dhamaniṁ paprathan ni.*

Let Indra, ruler of the world, sit and reign settled as a mountain, showering as a cloud, shining with heaven and earth, revered and loved by mothers of the land, his voice resounding as thunder, his rule measured and assessed by intelligent experts who, raising the holy voice higher and farther beyond the seas may universalise the divine voice of omniscience revealed by Indra, lord omnipotent ruler of the universe.

इन्द्रो महां सिन्धुमाशयानं मायाविनं वृत्रमस्फुरन्निः । अरेजतां रोदसी भियान कनिक्रदता वृष्णो अस्य वजात ॥ ९ ॥

9. *Indro mahāṁ sindhumāśayānaṁ māyāvinaṁ vṛtramasphuranniḥ. Arejetāṁ rodasī bhiyāne kanikradato vṛṣṇo asya vajrāt.*

Indra is great, mighty heroic, creates, thickens and chases the wondrous cloud overcasting the wide and bottomless skies, so that when the cloud, falling in heavy showers, roars and thunders, the heaven and earth, stricken with fear by thunder and lightning, shake and rave under terror. (So should be the ruler and the law.)

अरारवीद वृष्णो अस्य वजा मानुषं यन्मानुषा निजूवात । नि मायिनो दानवस्य माया अपादयत्पपिवान्त्सुतस्य ॥ १० ॥

10. *Araravīd vṛṣṇo asya vajro 'mānuṣaṁ yanmānuṣo nijūrvāt. Ni māyino dānavasya māyā apādayat papivāntsutasya .*

Awfully roars and resounds the thunderbolt of this mighty Indra, beyond human imagination. It is the tempestuous shower of solar energy which humanity should exploit. So does the ruler with the blaze of his power and justice crush the mischief and malevolent force of the underworld and enjoy the peace and pleasure of a noble social order, creating it for himself and the people.

पिबापिबदिन्द्र शूर सामं मन्दन्तु त्वा मन्दिनः सुतासः । पृणन्तस्त कुक्षी वर्धयन्त्वित्था सुतः पार इन्दो मावा ॥ ११ ॥

11. *Pibāpibedindra śūra somaṁ Mandantu tvā mandinaḥ sutāsaḥ. Pṛṇantaste kukṣī vardhayantvitthā sutaḥ paura indramāva .*

Indra, mighty brave and resplendent lord of power and knowledge, ruler, scholar, physician, destroyer of evil and ill-health, drink and drink on the soma of peace, health and life's joy. May the exhilarating essences distilled from life and nature transport you to ecstasy. May the invigorating spirits of life and nature like the drink of soma increase your creative power and the fertility of the land. O distinguished citizen and ruler of the land, thus regaled with peace, power and pleasure, preserve and promote the prosperity and honour of the earth and her children.

त्व इ॒न्दाप्यं॑भूम॒ विपा॒ धियं॑ वनम ऋ॒त॒या सप॑न्तः ।
अ॒व॒स्यवा॑ धीमहि॒ पश॑स्तिं स॒द्यस्त॑ रा॒या दा॒वन॑ं स्याम ॥ १२ ॥

12. *Tve indrāpyabhūma viprā dhiyaṁ vanema ṛtayā sapantaḥ. Avasyavo dhīmahi praśastiṁ sadyaste rāyo dāvane syāma.*

Indra, lord of light and power, mighty and gracious ruler of the world, may we too abide by you, cultivate our intellect and intelligence, dedicating our mind to truth and the laws of truth, nature and humanity, and thereby become noble scholars and learned professionals. Thus searching for self-protection and working for social progress, may we earn appreciation and praise for ourselves and our work, and may we speedily contribute to the honour, prosperity and glory of a generous ruler like you.

स्याम॒ त त॑ इन्द्र॒ य त॑ ऊ॒ती अ॑व॒स्यव॒ ऊर्ज॑ं व॒धय॑न्तः ।
शु॒ष्मिन्त॑मं॒ यं चा॒कन॑ाम दवा॒ स्म र॒यिं रा॑सि वी॒र-
व॑न्तम ॥ १३ ॥

13. *Syāma te ta indra ye ta ūtī avasyava ūrjaṁ vardhayantaḥ. Śuṣmintamaṁ yaṁ cākanāma devā'sme rayiṁ rāsi vīravantam.*

Indra, generous and self-refulgent lord of light, power and honour, may we be yours, dedicated to you only, working for self-development and social progress under your kind protection and contributing to the energy and prosperity of the nation. Generous and gracious lord, you bless us with the wealth and honour which we love and cherish and which is distinguished by richest prosperity, fieriest energy and mightiest heroes of the world on the field.

रासि॒ त्यं रासि॑ मि॒त्रम॒स्म रासि॒ शध॑ इन्द्र मारु॒तं नः।
स॒जाष॑सा॒ य च॑ मन्दसा॒नाः प वा॒यव॑: पा॒न्त्यग्रणी-
तिम॥ १४॥

14. *Rāsi kṣayaṁ rāsi mitramasme rāsi śardha indra mārutaṁ naḥ. Sajoṣaso ye ca mandasānāḥ pra vayavaḥ pāntyagraṇītim.*

Indra, gracious ruler of the world, giver of power and prosperity, you give us a home, friends, and strength and force as that of the winds. And you give us also those who, united and acting in harmony, joyous and inspired, full of vigour and enthusiasm, follow the ways and values of policy, conduct and action far in advance of their time.

व्यन्त्वि॒ नु यषु॑ मन्दसा॒नस्तृ॒पत्सामं पाहि द॒ह्यदि॑न्द।
अ॒स्मान्त्सु पृ॒त्स्वा त॑रु॒त्रा व॑धया॒ द्यां बृ॒हद्भि॑र॒र्कः॥ १५॥

15. *Vyantvinnu yeṣu mandasānastṛpat somaṁ pāhi drahyadindra. Asmāntsu pṛtsvā tarutrā'vardhayo dyāṁ bṛhadbhir-arkaiḥ.*

Indra, lord of knowledge and power, ruler of the world, ruler of the self, the things and values in which wise and learned visionaries rejoice and find the very breath of life are those in which you too, settled, satisfied and rejoicing, find your haven and home for the joy of life for yourself and others. Therein protect and promote the beauty and joy of the soma-value of life. Promote us, we pray, help us advance in the battles of life, protector and saviour as you are, and extend the possibilities of life and life's heavenly joy on earth as the sun illuminates the glories of heaven and augments them with its mighty rays and atomic fuel.

बृहन्त इ ु य ते तरुत्रोक्थेभिर्वा सुम्नमाविवासान।
स्तृणानासो बर्हिः पस्त्यावत्त्वाता इदिन्द्र वाजमग्मन ॥ १६ ॥

16. *Bṛhanta innu ye te tarutrokthebhirvā sumnamā-vivāsān. Stṛṇānāso barhiḥ pastyāvat tvotā idindra vājamagman.*

Indra, gracious lord of power and ruler of the world, saviour from suffering and helping us all to cross the seas of existence, those who celebrate your glories with holy chants of the Veda, rising high, enjoy your favour and grace and, under your protection, achieve food, energy, speed and prosperity and, traversing the skies like their own home, rise to space heights.

उगष्वि ु शूर मन्दसानस्त्रिकदुकेषु पाहि सोममिन्द।
पदाधुवच्छमश्रुषु पीणाना याहि हरिभ्यां सुतस्य पीतिम ॥ १७ ॥

17. *Ugreṣvinnu śūra mandasānas-trikadrukeṣu pāhi somamindra. Pradodhuvacchmaśruṣu prīṇāno yāhi haribhyāṁ sutasya pītim.*

Indra, lord of light and life of life, destroyer of pain and suffering, harbinger of the soma-joy of living, bright, blazing and rejoicing among the brilliant geniuses of the world, collect, create and fill soma in the three-fold vessels of our body, mind and soul. Move by the circuitous rays of the sun for a drink of the spirituous ecstasy of life and, happy at heart, vibrate in every cell through every pore of the body.

धिष्वा शवः शूर यन वृत्रमवाभिनद्दानुमाणवाभम ।
अपावृणाज्यातिरार्याय नि सव्यतः सादि दस्युरिन्द ॥ १८ ॥

18. *Dhiṣvā śavaḥ śūra yena vṛtramavābhinad dānumaurṇavābham. Apāvṛṇor-jyotir-āryāya ni savya-taḥ sādi dasyurindra.*

Indra, lord of knowledge and power, hold on that strength by which you break the dark cloud pregnant with waters covered as under the web of a spider. Reveal and release the light and power of the sun for the noble seekers of wisdom and virtuous life so that the wicked exploiter and demon of darkness is kept and crushed by the left wing of your law.

सनेम य त ऊतिभिस्तरन्ता विश्वाः स्पृध आयाण दस्यून ।
अस्मभ्यं तत्त्वाष्टं विश्वरूपमरन्धयः साख्यस्य त्रिताय ॥ १९ ॥

19. *Sanema ye ta ūtibhis-taranto viśvāḥ spṛdha āryeṇa dasyūn. Asmabhyaṁ tat tvāṣṭraṁ viśvarūpam-arandhayaḥ sākhyasya tritāya.*

Indra, lord of light, power and love, let us abide by those who, by your modes of protection and advancement, surpass and subdue all the dark and exploitative forces of hate, jealousy, enmity and wicked

opposition with their strength of justice and virtue, and who form and structure for us that universal character and constitution of one world order of love and friendship which is inspired by Divinity for humanity free from physical, mental and spiritual want and suffering.

अस्य सुवानस्य मन्दिनस्त्रितस्य न्यबुदं वावृधाना अस्तः ।
अवर्तयत्सूर्या न चक्रं भिनद्वलमिन्द्रा अङ्गिरस्वान ॥ २० ॥

20. *Asya suvānasya mandinas tritasya nyrbudaṁ vāvṛdhāno astaḥ. Avartayat sūryo na cakraṁ bhinad valam-indro aṅgirasvān.*

Let Indra, lord ruler of the world, settled and inspired, vibrating with energy, wind and power, developing and growing to splendour with the billion-fold nation of this mighty, joyous and free humanity, move like the sun his wheel of governance and dispel the dark and demoniac forces of evil and wickedness.

नूनं सा ते पति वरं जरित्र दुहीयदिन्द्र दक्षिणा मघानी ।
शिक्षा स्तातृभ्या मातिं धग्भगा ना बृहद्वदम विदथं सुवीराः ॥ २१ ॥

21. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ .*

Indra, glorious lord ruler of light and life, mighty powerful, may that generous power and liberality of yours ever flow with the highest good for the admirer and worshipper of Divinity. Give knowledge and enlightenment to the singers and celebrants. Pray do not strain them, hurt them not, nor burn them to naught.

Bless us with unbounded wealth and honour. Bless us with brave and noble heroes. Inspire us to sing and celebrate the divine glory in our battles of life.

Mandala 2/Sukta 12

Indra Devata, Grtsamada Rshi

या जा॒त एव॑ प्रथ॒मा मन॑स्वान्दे॒वा दे॒वान्क्र॑तु॒ना प॒र्यभू॑षत।
यस्य॒ शुष्मा॒दार्द॑सी॒ अभ्य॑सतां नृ॒म्णस्य॑ म॒ह्ना स ज॑ना॒स इन्द्रः॑॥ १॥

1. *Yo jāta eva prathamo manasvān devo devān kratunā paryabhūṣat. Yasya śuṣmād rodasī abhyasetāṁ nṛmṇasya mahnā sa janāsa indraḥ.*

Ye men and women of the world, Indra is the generous self-refulgent lord omnipotent and omniscient who, first manifested, creates and adorns the generous earth and brilliant stars. It is by the grandeur of his mighty wealth and power of action that the heaven and earth and the middle regions of the skies move around in orbit.

यः पृ॑थि॒वीं व्यथ॑मानाम॒दृं॑ह॒द्यः पर्व॑ता॒न्प्रक॑ुपिताँ॒ अर॑म्णात।
या अ॒न्तरि॑ क्षं॑ विम॒म वरी॑या॒ या द्याम॑स्त॑भ्ना॒त्स ज॑ना॒स इन्द्रः॑॥ २॥

2. *Yaḥ pṛthivīṁ vyathamānāmadṛṁhad yaḥ parvatān prakupitāṅ aramṇāt. Yo antarikṣaṁ vimame varīyo yo dyāmastabhnāt sa janāsa indraḥ.*

O people of the world, it is Indra, lord omnipotent, who establishes the moving earth in balance in orbit and silences the angry volcanoes and roaring clouds, who encompasses the vast skies and holds up

the high heavens of light.(Such is Indra, universal energy.)

या हत्वाहिमरिणात्सप्त सिन्धून्या गा उदाजदपधा वलस्य।
या अश्मनारन्तरग्निं जजान संवृक्समत्सु स जनास इन्द्रः ॥ ३ ॥

3. *Yo hatvāhimariṇāt sapta sindhūn yo gā udājadapadhā valasya. Yo aśmanorantaragniṁ jajāna saṁvṛk samatsu sa janāsa indraḥ .*

People of the world, it is Indra who breaks the cloud into showers and makes the seven rivers and seven seas flow, who makes the moving stars and planets such as earth and satellites such as moon dance around in order, who wields and controls the entire energy of the universe, who creates the fire at the centre of the stone and the cloud and controls the making and breaking of the elements in the cosmic dynamics.

यनमा विश्वा च्यवना कृतानि या दासं वणमधरं गुहाकः।
श्वघ्नीव या जिगीवाँ ल ामाददयः पुष्टानि स जनास इन्द्रः ॥ ४ ॥

4. *Yanemā viśvā cyavanā kṛtāni yo dāsaṁ varṇamadharaṁ guhākaḥ. Śvaghnīva yo jigīvāṅ lakṣamādadaryaḥ puṣṭāni sa janāsa indraḥ .*

Who makes all these moving objects of the moving world of existence, who conceives and fixes the emergent form deep in the cavern of the mind, who takes on the target like an unfailing hunter, all those in course of time which are created and nurtured by him: Such is Indra, O people of the world.

यं स्मा पृच्छन्ति कुह सेति घोरमुतमाहुनषा अस्तीत्येनम।
सा अयः पुष्टीविज इवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥ ५ ॥

5. *Yaṁ smā pṛcchanti kuha seti ghoramutemāhurnaiṣo astītyenam. So aryaḥ puṣṭīrvija ivā mināti śradasmai dhatta sa janāsa indraḥ.*

Of whom they often ask: Where is he? He is terrible, say they. He is everywhere, say some. He is nowhere, say others. He is the master and lord of all, creates, evolves and devolves, elevates with a heave and, "like a victor" he shoots down the thriving ones: Such, O people, is Indra. Know him well in truth, and have faith.

या रधस्य चादिता यः कृशस्य या ब्रह्मणा नाधमानस्य कीरः। युक्तग्रावणा या विता सुशिपः सुतसोमस्य स जनास इन्द्रः ॥ ६ ॥

6. *Yo radhrasya coditā yaḥ kṛśasya yo brahmaṇo nādhamānasya kīreḥ. Yuktagrāvṇo yo'vitā suśipraḥ sutasomasya sa janāsa indraḥ.*

He is inspirer of the obedient worshipper, support of the weak and emaciated, promoter of knowledge and Veda, saviour of the poor and destitute, and strength of the celebrant; he is protector of the person who is dedicated to learning and soma-yajna, commands knowledge and creates the joy of soma in society: Such is Indra O people of the world.

यस्याश्वासः पदिशि यस्य गावा यस्य गामा यस्य विश्व रथासः। यः सूर्य य उषसं जजान या अपां नता स जनास इन्द्रः ॥ ७ ॥

7. *Yasyāśvāsaḥ pradiśi yasya gāvo yasya grāmā yasya viśve rathāsaḥ. Yaḥ sūryaṁ ya uṣasaṁ jajāna yo apāṁ netā sa janāsa indraḥ.*

His are the waves of energy pervading in the directions and sub-directions of space. His are the horses and the cows, his the earths and the rays of light. His are the habitations and all the starry chariots of the world. He creates the sun and the dawn, revealing them every day anew. He is the mover and guide of the waters and spatial energy. Such, O people, is Indra, universal energy.

यं कन्दसी संयती विह्वयेत पर वर उभया अमित्राः। समानं चिदथमातस्थिवांसा नाना हवत स जनास इन्दः॥ ८॥

8. *Yaṁ krandasī saṁyatī vihvayete pare'vara ubhayā amitrāḥ. Samānaṁ cid ratham ātasthivāṁsā nānā havete sa janāsa indraḥ.*

Whom the heaven and earth wheeling, whirling, humming the celestial music of the spheres together and vying each other in homage, invoke, whom the highest and farthest as well as lowest and nearest, all, friends and non-friends, worship alike as riding the same chariot, invoke and worship in various ways: that, O people of the world, is Indra, lord of power over all.

यस्मा ऋते विजयन्त जनासा यं युध्यमाना अवस हवन्त। या विश्वस्य पतिमानं बभूव या अच्युतच्युत्स जनास इन्दः॥ ९॥

9. *Yasmānna ṛte vijayante janāso yaṁ yudhya-mānā avase havante. Yo viśvasya pratimānaṁ babhūva yo acyutacyut sa janāsa indraḥ.*

Without whom the people win no victories, on

whom the warriors depend for protection, who is the comprehending measure of the universe and the unmoved mover of the cosmic dynamics: he, O people of the world, is Indra.

यः शश्वꣳत मह्यना दधानानमꣳन्यमानाञ्छवा जघानꣳ। यः शधꣳत नानुददातिꣳ शृध्यां या दस्याꣳहन्ता स जꣳनास इन्दꣳः ॥ १० ॥

10. *Yaḥ śaśvato mahyeno dadhānān-amanyamā-nāñ-charvā jaghāna. Yaḥ śardhate nānudadāti śṛdhyāṁ yo dasyorhantā sa janāsa indraḥ.*

He who holds and governs the eternal constituents of existence, who with his power of justice and punishment destroys the disreputables taking recourse to great sins and crimes, who disapproves, scotches and silences the evil tongue of the maligner, and who eliminates the wicked exploiter: such, O people, is Indra.

यः शम्बꣳरं पवꣳतषु ◌ियन्तं चत्वारिꣳंश्यां शरद्यन्वविꣳन्दत। आजायमꣳनं या अहिꣳं जघान दानुं शयꣳनं स जꣳनास इन्दꣳः ॥ ११ ॥

11. *Yaḥ śambaraṁ parvateṣu kṣiyantaṁ catvāriṁ-śyāṁ śaradyanvavindat. Ojāyamānaṁ yo ahiṁ jaghāna dānuṁ śayānaṁ sa janāsa indraḥ.*

He who finds the vapours of water hidden in the cloud on the fortieth day of autumn (or in the fortieth autumn) and breaks the cloud, heavy with water for showers yet sleeping like a giant, thus releasing the rain-showers: such, O people, is Indra, the mighty Sun.

यः स॒प्तर॑श्मिवृष॒भस्तुवि॑ष्मान॒वासृ॑ज॒त्सत॑वे स॒प्त सिन्धू॑न।
या रौ॑हि॒णमस्फु॑र॒द्वज्र॑बाहु॒द्यामा॒रोह॑न्तं॒ स ज॑नास॒ इन्द्रः॥ १२॥

12. *Yaḥ saptaraśmir-vṛṣabhastuviṣmānavāsṛjat sartave sapta sindhūn. Yo rauhiṇamasphurad vajrabāhur-dyām-ārohantaṁ sa janāsa indraḥ.*

Who shines bright with seven-colour rays of light, mightily generous, immensely full of energy and power, and, breaking the clouds to rain showers, releases the seven floods of water, rivers and seas rolling and flowing, and who energises the moon and the cloud ascending towards the sun under the Rohini asterism, that, dear people, is Indra, the Sun, mighty with his arms of thunder and adamant.

द्यावा॑ चिदस्म पृथि॒वी न॑मत॒ शुष्मा॑च्चिदस्य॒ पर्व॑ता भयन्त।
यः सोम॒पा नि॑चि॒ता वज्र॑बाहु॒या वज्र॑हस्त॒ः स ज॑नास॒ इन्द्रः॥ १३॥

13. *Dyāvā cidasmai pṛthivī namete śuṣmāccidasya parvatā bhayante. Yaḥ somapā nicito vajrabāhuryo vajrahastaḥ sa janāsa indraḥ.*

Heaven and earth bow to him in homage. Clouds cower and mountains quake for fear of his power. He is the creator, preserver and promoter of the soma nectar and ecstasy of life, knowledge concentrate and power both, thunder-armed for punishment and protection, flower-handed with kusha grass for blessing and benediction. Such is Indra, lord of light and might and life of life, O children of the earth.

यः सु॒न्वन्त॒मव॑ति॒ यः पच॑न्तं॒ यः शंस॑न्तं॒ यः श॑शमा॒नमू॒ती।
यस्य॒ ब्रह्म॒ वध॑नं॒ यस्य॒ सामा॒ यस्य॒दं राध॒ः स ज॑नास॒ इन्द्रः॥ १४॥

14. *Yaḥ sunvantam-avati yaḥ pacantaṁ yaḥ śaṁsantaṁ yaḥ śaśamānam-ūtī. Yasya brahma vardhanaṁ yasya somo yasyedaṁ rādhaḥ sa janāsa indraḥ.*

He who protects the creative man of yajnic action, who promotes the man struggling for perfection, and who, with all his modes of protection and progress, advances the prayerful celebrant pilgrim on way to Dharma, piety and charity, He is Indra, know ye all children of the earth. The Veda glorifies him, the soma-joy of the world celebrates him, the beauty and perfection of this creation proclaims his art and presence. Such is Indra, dear children of Divinity.

यः सुन्वत पचत दुध आ चिद्वाजं ददर्षि स किलासि सत्यः। वयं त इन्द विश्वह प्रियासः सुवीरासा विदथमा वदम॥ १५॥

15. *Yaḥ sunvate pacate dudhra ā cid vājaṁ dardarṣi sa kilāsi satyaḥ. Vayaṁ ta indra viśvaha priyāsaḥ suvīrāso vidathamā vadema .*

Indra, lord of light and life, potent and inviolable, you provide all power and protection with speed of advancement for the creative and struggling perfectionist, and you ward off all force of opposition from him. Lord of existence, surely you are the ultimate Truth, you are eternal. Lord giver of life and potency, we love you, we are your dear darlings. We pray that confident and brave, blest with noble progeny, we may always honour you with holy songs of celebration and creative action in yajna.

Mandala 2/Sukta 13

Indra Devata, Grtsamada Rshi

ऋतुजनित्री तस्या अपस्परि म ा जात आविशद्यासु वर्धत।
तदाहना अभवत्पिप्युषी पयां शाः पीयूषं पथमं तदुक्थ्यम ॥ १ ॥

1. *Ṛturjanitrī tasyā apaspari makṣū jāta āviśad yāsu vardhate. Tadāhanā abhavat piyyuṣī payoṁ'śoḥ pīyūṣaṁ prathamaṁ tadukthyam .*

(There is a season for the birth of life, for everything.) The season is the mother's womb. Whatever is born, the seed enters the waters of the womb, the season, and therein it grows. The receiving mother becomes the first recipient, taster and giver of the nectar of life to the seed, which nectar is the life-nursing energy of the sun. That nectar, that original essence of living energy, is worth knowing and celebration.

सधीमा यन्ति परि बिभ्रतीः पया विश्वप्स्न्याय प भरन्त भाजनम। समाना अध्वा पवतामनुष्यद यस्ताकृणाः पथमं सास्युक्थ्यः ॥ २ ॥

2. *Sadhrīmā yanti pari bibhratīḥ payo viśvapsn-yāya pra bharanta bhojanam. Samāno adhvā pravatāmanuṣyade yastākṛṇoḥ prathamaṁ sāsyukthyaḥ.*

To the same one end flow the streams of life all round, holding the nectar of life for nourishment of the world, carrying food for everything living and growing. Similar and equal is the path of the streams so that they may flow for the same purpose. The one, the first original creator who created these streams of life, is worth knowing and celebration.

अन्वका॑ वदति॒ यद ददा॑ति॒ तदू॒पा मि॒नन्तदपा॒ एक॑ इयत।
विश्वा॒ एक॑स्य वि॒नुद॑स्तिति ग॒त॒ यस्ताकृ॑णाः पथ॒मं सास्युक्थ्यः॥ ३॥

3. *Anveko vadati yad dadāti tad rūpā minantadapā eka īyate. Viśvā ekasya vinudas-titikṣate yastākṛṇoḥ prathamaṁ sāsyukthyaḥ .*

Whatever that one lord of power, Indra, creates and gives solely by himself, the same he reveals by himself. He creates all the forms and he destroys them all. That's the lord's power and karma in which he is solely manifested. All these universal karmas of the one, the one manages by himself. That one sole lord, the first and original doer who does all these is he, Indra, and he is worth knowing and celebration.

प॒जाभ्यः॑ पु॒ष्टिं वि॒भज॑न्त आसत र॒यिमि॑व पृ॒ष्ठं प॒भव॑न्त-माय॒त। असि॑न्व॒न्दं॑ष्टैः॑ पि॒तुर॑त्ति॒ भाज॑नं॒ यस्ताकृ॑णाः पथ॒मं सास्यु॒क्थ्यः॑॥ ४॥

4. *Prajābhyaḥ puṣṭiṁ vibhajanta āsate rayimiva pṛṣṭhaṁ prabhavantamāyate. Asinvan daṁ-ṣṭraiḥ pituratti bhojanaṁ yastākṛṇoḥ pratha-maṁ sāsyukthyaḥ .*

The house holders sit at the yajna working, serving and giving for the health, growth and advancement of the people, and while their wealth, property and possessions are rising in assets, they sit and abide by the yajna, sealing and securing the back bone of the nation, a firm foundation and a launching pad for the coming generations of humanity for further progress. And all the while the sagely scholar scientist visionary enjoys yajnic food musticating every particle

of it with his teeth. Indra, it is you who plan, ordain and execute all these dispensations, you are adorable in words of celebration.

अधाकृणाः पृथिवीं संदृशं दिव या धातीनामहिहन्रिणक्पथः। तं त्वा स्तोमभिरुदभिन वाजिनं देवं देवा अजनन्त्सास्युक्थ्यः॥ ५॥

5. *Adhākṛṇoḥ pṛthivīṁ saṁdṛśe dive yo dhautīnāma-hihannāriṇak pathaḥ. Taṁ tvā stomebhir-udabhir-na vājinaṁ devaṁ devā ajanantsāsyukthyaḥ.*

And you develop the earth to a festival of lights for all to see and celebrate, O breaker of the cloud of rain showers of wealth, and you open the various channels of wealth for the streams to flow. Such as you are, Indra, lord of light, wealth and power, brilliant and generous, dynamic and tempestuous as wind and energy, brilliant scholars of the world anoint you with holy waters, and celebrate you with citations and presentations, and raise you to eminence. Adorable you are, indeed.

या भोजनं च दयसे च वधनमादादा शुष्कं मधुमद्दुदोहिथ। स शवधिं नि दधिषे विवस्वति विश्वस्यैक इशिषे सास्युक्थ्यः॥ ६॥

6. *Yo bhojanaṁ ca dayase ca vardhanm-ārdrādā śuṣkaṁ madhumad dudohitha. Sa śevadhiṁ ni dadhiṣe vivasvati viśvasyaika īśiṣe sāsyukthyaḥ.*

Indra, lord of light, wealth and power, you are the one who organise and control consumption and production, growth and allotment and, with your liquid

creativity and energising waters, convert the deserts into honeyed gardens to milk the wealth from the holy earth. O people of the earth, he holds the wealth of the world in the sun and rules the universe solely by himself, alone. Such as you are, O lord of creation and sustenance, you are worthy of celebration in song and yajnic action.

यः पुष्पिणीश्च प्रस्वश्च धर्मणाधि दाने व्यवनीरधारयः।
यश्चासमा अजना दिद्युता दिव उरुरूर्वाँ अभितः सास्युक्थ्यः ॥ ७ ॥

7. *Yaḥ puṣpiṇīśca prasvaśca dharmaṇā'dhi dāne vyavanīradhārayaḥ. Yaścāsamā ajano didyuto diva ururūrvāň abhitaḥ sāsyukthyaḥ.*

Who, with his law and power, in his profuse generosity, holds and sustains the various lands of flowers and fertility, who is vast and potent and creates the infinite variety of lights and blazing energies in their entirety, he, lord worthy of homage and celebration, is Indra.

या नार्मरं सहवसुं निहन्तव पृक्षाय च दासवेशाय चावहः।
ऊर्जयन्त्या अपरिविष्टमास्यमुतवाद्य पुरुकृत्सास्युक्थ्यः ॥ ८ ॥

8. *Yo nārmaraṁ sahavasuṁ nihantave pṛkṣāya ca dāsaveśāya cāvahaḥ. Ūrjayantyā apariviṣṭamāsyamutaivādya purukṛt sāsyukthyaḥ.*

Who for the elimination of antihuman forces, even though they might command wealth and power, and for the expansion of the powers of generosity and creativity and for the working forces, rules and provides the unbounded face of the fertile and energising mother earth, he is Indra, lord of manifold action and he is

worthy of adoration today.

शतं वा यस्य दश साकमाद्य एकस्य श्रुष्टा यद्ध चादमाविथ।
अरज्जा दस्यून्त्समुनब्दभीतय सुप्राव्या अभवः सास्युक्थ्यः॥ ९॥

9. *Śataṁ vā yasya daśa sākamādya ekasya śruṣṭau yaddha codamāvitha. Arajjau dasyūntsamunabdabhītaye suprāvyo abhavaḥ sāsyukthyaḥ.*

Ten, hundred or thousands are with Indra, sole lord of the world, ready for service at his bidding, unbounded his favours and incentives, a thousand-ways his inspirations and exhortations, he knows. He binds the wicked exploiters, criminals and sinners with unfettered chains to break them down. Supreme protector is he just at hand everywhere. So is he adorable in holy chant.

विश्वदनु राधना अस्य पांस्यं ददुरस्म दधिर कृत्नव धनम।
षळस्तभ्ना विष्टिरः पञ्च संदृशः परि परा अभवः सास्युक्थ्यः॥ १०॥

10. *Viśvedanu rodhanā asya pauṁsyaṁ dadura-smai dadhire kṛtnave dhanam. Ṣaḷastabhnā viṣṭiraḥ pañca saṁdṛśaḥ pari paro abhavaḥ sāsyukthyaḥ.*

All according to his will and law carry out the acts of his omnipotence for him. They hold the wealth and power of the universe for him, lord of action as he is. Lord of wide extensive power and presence, he commands the six seasons of the year and energises the five senses of perception. He encompasses all, he transcends all. The lord is worthy of homage and adoration in words of faith and piety.

सुप्रवाचनं तव वीर वीर्यं यदकेन कतुना विन्दस वसु।
जातूष्ठिरस्य प वयः सहस्वता या चकथ सन्द्र विश्वास्युक्थ्यः ॥ ११ ॥

12. *Supravācanaṁ tava vīra vīryaṁ yadekena kratunā vindase vasu. Jātūṣṭhirasya pra vayaḥ sahasvato yā cakartha sendra viśvāsyukthyaḥ.*

Indra, mighty lord of light and life, noble and powerful is your eloquence, since with a single act of will and divinity you win and command the wealth of the world. Eternal and inviolable, ancient and ever youthful, patient yet potent and victorious, for all the acts of existence and creation you do, you are divine, supremely holy, and adorable in acts and words of piety.

अरमयः सरपसस्तराय कं तुवीतय च वय्याय च स्तुतिम।
नीचा सन्तमुदनयः परावृजं पान्धं श्राणं श्रवयन्त्सास्युक्थ्यः ॥ १२ ॥

12. *Aramayaḥ sarapasas-tarāya kaṁ turvītaye ca vayyāya ca srutim. Nīcā santam-udanayaḥ parāvṛjaṁ prāndhaṁ śroṇaṁ śravayantsāsyukthyaḥ.*

Indra, you change the dire discipline of holiness to a pleasure path for the sinners to cross the seas and leap to the freedom of Moksha. You accelerate the speed and success of the parent and teacher to continue the family line and the tradition of knowledge. You raise the fallen from the depth, you own and console the rejected and destitute, you give eyes to the blind and ears to the deaf with knowledge to the ignorant. As such, the celebrants adore you in songs of faith and joy.

अस्मभ्यं तद्वसो दानाय राधः समथयस्व बहु ते वसव्यम ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदम विदथे सुवीराः ॥ १३ ॥

13. *Asmabhyaṁ tad vaso dānāya rādhaḥ samar-thaysva bahu te vasavyam. Indra yaccitraṁ śravasyā anu dyūn bṛhad vadema vidathe suvīrāḥ.*

Indra, lord of light, power, honour and generosity, giver of peace, progress and prosperity, great and manifold is that wealth of yours which is your parental gift to us as a home and haven to live in joy. Give us the strength and capacity for charity and generosity like yours. Listening, celebrating, we pray, that brave and blest with brave heroic progeny, honoured and glorious, we may profusely praise and spontaneously celebrate your wondrous and heavenly gifts and glory day by day in song and yajna and justify your gifts of life and honour to humanity.

Mandala 2/Sukta 14

Indra Devata, Grtsamada Rshi

अध्वर्यवो भरतेन्द्राय सोममामत्रभिः सिञ्चता मद्यमन्धः ।
कामी हि वीरः सदमस्य पीतिं जुहोत वृष्ण तदिदुष वंष्टि ॥ १ ॥

1. *Adhvaryavo bharatendrāya somamāmatrebhiḥ siñcatā madyamandhaḥ. Kāmi hi vīraḥ sadamasya pītiṁ juhota vṛṣṇe tadideṣa vaṣṭi.*

High priest of the yajna of love and non-violent creation, bear potfuls of soma juice for Indra, brave and youthful hero of the world. Collect and serve exciting food and drink for him in celebration. Eminent, valiant and victorious is he and loves a drink of this soma.

Always call for and prepare the drink for the mighty hero. He loves to live the vigour and ecstasy of life, create the strength and rise in joy.

अध्वर्यवा॒ या अ॒पा व॑वि॒वांसं॑ वृ॒त्रं ज॒घाना॒शन्य॑व वृ॒ ाम।
तस्मा॑ ए॒तं भ॑रत तद्व॒शाय॑ँ ए॒ष इन्दा॑ अह॒ति पी॒तिम॑स्य॥ २॥

2. *Adhvaryo yo apo vavrivāṁsaṁ vṛtraṁ jaghānā-śanyeva vṛkṣam. Tasmā etaṁ bharata tadvaśā-yaň eṣa indro arhati pītimasya.*

High priests of the yajna of life, just as a stroke of lightning breaks and shatters a tree into bits, so does Indra, solar hero of the world, break the dark cloud concealing and hoarding the waters of life and thereby releases the showers of rain and joy of life. For him, bear and bring this soma of joy and celebration. He loves it intensely, and this Indra deserves to drink of it to his heart's content.

अध्वर्यवा॒ या दृ॒भी॑कं ज॒घान॒ या गा उ॒दाज॒दप॒ हि व॒लं वः।
तस्मा॑ ए॒तम॒न्तरि॑ ा न वात॒मिन्द्रं॑ साम॒राणु॑त॒ जून वस्त्रैः॥ ३॥

3. *Adhvaryayo yo dṛbhīkaṁ jaghāna yo gā udāja-dapa hi valaṁ vaḥ. Tasmā etamantarikṣe na vāta-min-draṁ somairorṇuta jūrna vastraiḥ.*

Yajnic leaders of the people, Indra, lord ruler of humanity and the world, is he who, like the brilliant sun, dispels the forces of fear and darkness, develops the cows and animal wealth, preserves and replenishes the earth and her environment, opens up flood-gates of power and energy for you and, like the wind in the sky, drives life onward. Carry on this yajna and the creation of soma-joy and vigour for him, celebrate him like the

wind in the sky, felicitate him with drinks of soma and honour him with robes of distinction as you would honour a veteran hero and senior scholar of eminence.

अध्वर्यवा य उरणं जघान नव चख्वांसं नवतिं च बाहून।
या अबुदमव नीचा बबाध तमिन्द्रं सामस्य भृथ हिनात ॥ ४ ॥

4. *Adhvaryayo ya uraṇaṁ jaghana nava cakhvān-saṁ navatiṁ ca bāhūn. Yo arbudamava nīcā babādhe tamindraṁ somasya bhṛthe hinota.*

High priests and participants of the progressive yajna of love and creative advancement, invoke, applaud and advance Indra, leader and commander of humanity, who exposes and punishes the hoarder, eliminates the saboteur, overthrows nine and ninety handed demons, and binds and chains down hundred millions of enemy forces. Honour him and celebrate with oblations of love and offer of soma for the creation of vigour and life's joy.

अध्वर्यवा यः स्वश्नं जघान यः शुष्णमशुषं या व्यंसम।
यः पिपुं नमुचिं या रुधिकां तस्मा इन्दायान्धसा जुहात ॥ ५ ॥

5. *Adhvaryayo yaḥ svaśnaṁ jaghāna yaḥ śuṣṇama-śuṣaṁ yo vyansam. Yaḥ pipruṁ namuciṁ yo rudhikrāṁ tasmā indrāyāndhaso juhota.*

High priests of yajna, invoke, invite, honour and offer homage with food and love to Indra who breaks through the clouds of ignorance, who prevents the thriving social suckers and converts deserts into fertile fields, who breaks the shoulders of lawless powers, who fights and defeats the self-server and the persistent evil

doer, and who brings to book those who cross the bounds of preventive law. Do him honour in the yajna of love and dedication.

अध्वर्यवा॒ यः श॒तं शम्ब॑रस्य॒ पुरा॑ बि॒भदाश्म॑नेव पू॒वीः ।
या व॒चिन॑: श॒तमिन्द॑: स॒हस्र॑म॒पाव॑प॒द्भर॑ता सा॒मस्म ॥ ६ ॥

6. *Adhvaryayo yaḥ śataṁ śambarasya puro bibhedāśmaneva pūrvīḥ. Yo varcinaḥ śatamindraḥ sahasramapāvapad bharatā somamas-mai.*

High priests of yajna, offer soma yajna to Indra who shatters with a lightning stone blow a hundred well-established strongholds of the demon of darkness who arrests and prevents the joyous waters of life from their natural flow, Indra who digs out and uproots a hundred thousand sins and crimes of the blazing powers of evil and buries them for ever. Regale him with a drink of soma, the universal joy of life.

अध्वर्यवा॒ यः श॒तमा स॒हस्रं॑ भूम्या॒ उ॒पस्थ॒ व॑पज्जघ॒न्वान ।
कुत्स॑स्या॒यार॑तिथि॒ग्वस्य॑ वी॒रान न्याव्रृ॑ण॒ग्भर॑ता सा॒म-
मस्म ॥ ७ ॥

7. *Adhvaryayo yaḥ śatamā sahasraṁ bhūmyā upasthe'vapajjaghanvān. Kutsasyāyoratithigvasya vīrān nyāvṛṇag bharatā somamasmai.*

High priests of yajna, bring soma drinks in honour of Indra who sows the seeds and creates a hundred thousand heroes of yajna on the face of the earth, while on the other hand he destroys another hundred thousand warriors of evil and wards off the forces of the opponents of generosity and hospitality.

अध्वर्यवा य ईरः कामयाध्वे श्रुष्टी वहन्ता नशथा तदिन्द्रे।
गभस्तिपूतं भरत श्रुतायेन्द्राय सामं यज्यवा जुहोत ॥ ८ ॥

8. *Adhvaryavo yannaraḥ kāmayādhve śruṣṭī vahanto naśathā tadindre. Gabhastipūtaṁ bharata śrutāyendrāya somaṁ yajyavo juhota.*

High priests of yajna, faithful performers, leaders of humanity, whatever you love and desire, whatever you achieve and attain, always with a will in obedience to Divinity carry that forward and hold it in the service of Indra, lord ruler of the world, and bear and bring it up soma, purified and sanctified by the rays of the sun, as an offering in homage to him who is universally heard, praised and celebrated. Enjoy the bliss and ecstasy of soma with him.

अध्वर्यवः कर्तना श्रुष्टिमस्मै वने निपूतं वन उन्नयध्वम।
जुषाणा हस्त्यमभि वावशे व इन्द्राय सामं मदिरं जुहोत ॥ ९ ॥

9. *Adhvaryavaḥ kartanā śruṣṭimasmai vane nipūtaṁ vana unnayadhvam. Juṣāṇo hastya-mabhi vāvaśe va indrāya somaṁ madiraṁ juhota.*

Leaders and participants of the yajnic developments of humanity, do your best willingly and spontaneously for this mighty and brilliant Indra. Do that and let it be sanctified and consecrated in the light and purity of the sun and raise the social order in the holy light. Join Indra and do his will, whatever he loves and desires of your art and industry. And when you have accomplished that with the expertise of your hand and imagination, then invoke, invite and honour him and celebrate the exciting pleasure and ecstasy of the soma

of success.

अध्व॑यव॒: पय॒साध्व॒यथा॒ गाः साम॑भिरीं पृणता भो॒जमिन्द्र॑म ।
वदा॒हम॑स्य॒ निभृ॑तं म॒ एत॒द्वित्स॑न्तं॒ भूया॑ यज॒तश्चि॑केत ॥ १० ॥

10. *Adhvaryavaḥ payasodharyathā goḥ somebhirīṁ pṛṇatā bhojamindram. Vedāhamasya nibhṛtaṁ ma etad ditsantaṁ bhūyo yajataściketa.*

High priests of the yajna of white revolution and herbal essences, let the streams of soma flow for health and joy and surfeit Indra, the mighty order of humanity. Let the order overflow with food and drink like the cow's udders with milk. I know him and the wealth he holds for me. Join him, let everyone know and serve him for his creation and generosity, and let all carry on the effort in unison.

अध्व॑यवा॒ या दि॒व्यस्य॒ वस्वा॒ यः पार्थि॑वस्य॒ क्ष्म्यस्य॒ राजा॑ ।
तमू॒द॑रं॒ न पृ॑णता॒ यव॒नन्दं॒ साम॑भि॒स्तदपा॑ वा अस्तु ॥ ११ ॥

11. *Adhvaryavo yo divyasya vasvo yaḥ pārthivasya kṣamyasya rājā. Tamūrdaraṁ na pṛṇatā yavenendraṁ somebhistadapo vo astu.*

High priests of yajnic action and advancement, citizens of the world, serve Indra who is ruler of the light of heaven, the wealth of earth and the sweets of love and tolerance. Fill his kingdom to overflowing as farmers fill the stores with food and drink. Let the life on earth sparkle with streams of soma and shine with the glow of health and joy. Let that be your karma of divine dedication. Let that be the dynamics of human society.

अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदम विदथे सुवीराः ॥ १२ ॥

12. *Asmabhyaṁ tad vaso dānāya rādhaḥ samarthayasva bahu te vasavyam. Indra yaccitraṁ śravasyā anu dyūn bṛhad vadema vidathe suvīrāḥ.*

Indra, lord ruler and master of the wealth of the universe, bless us with that wealth and honour, light and power, and strengthen us that we may be generous, tolerant and forgiving. Great and infinite is your power and glory of the worlds in existence. Wondrous and various is your wealth of life. May we, O lord, blest with that honour, power and splendour, brave and rising with the brave, every day and night sing of your glory and justify your gifts of yajna in our actions and endeavours.

Mandala 2/Sukta 15

Indra Devata, Grtsamada Rshi

प घा न्वस्य महता महानि सत्या सत्यस्य करणानि वाचम ।
त्रिकदुकष्वपिबत्सुतस्यास्य मद अहिमिन्दो जघान ॥ १ ॥

1. *Pra ghā nvasya mahato mahāni satyā satyasya karaṇāni vocam. Trikadrukeṣvapibat sutasyāsya made ahimindro jaghāna .*

I would set forth and sing in celebration of the great and true actions and achievements of this great and eternal lord Indra, ruler of the world, brilliant and blazing as the sun who drinks up the distilled essences of earth, heaven and the middle regions in three ways and radiates and matures exhilarating soma in three orders of nature, herbs of the earth, waters of the sky

and light of the solar regions, and who, in the power and ecstasy of this soma process, strikes and breaks the dark cloud of showers for rain on the earth.

अवꣳश द्यामꣳस्तभायद बृहन्तमा रादꣳसी अपृणदन्तरिꣳ ाम।
स धारयत्पृथिवीं पपथꣳच्च सामꣳस्य ता मद इन्दꣳश्चकार॥ २॥

2. *Avaṁśe dyāmastabhāyad bṛhantamā rodasī apṛṇadantarikṣam. Sa dhārayat pṛthivīṁ paprathacca somasya tā mada indraścakāra.*

Indra, lord of existence, sustains the mighty heaven of light in space without a supporting column. He fills the heaven and earth and the skies of the middle regions with light and fertility for life and holds the earth in orbit. And thus the lord manifests his power and glory in the expansive universe across the spaces. In the ecstasy and Ananda of the soma of creation, the lord performs all these actions for life and humanity.

सद्मव पाच वि मिमाय मानवजꣳण खान्यतृण ादीनाम।
वृथासृजत्पथिभिर्दीघयाथः सामꣳस्य ता मद इन्दꣳश्च-
कार॥ ३॥

3. *Sadmeva prāco vi mimāya mānair-vajreṇa khānyatṛṇan-nadīnām. Vṛthāsṛjat pathibhir-dīr-ghayāthaiḥ somasya tā mada indraścakāra.*

Like a sacred house of prayer, Indra, lord creator, makes the worlds of existence since eternity with exact measures and perfect knowledge of their form, function and purpose. He splits open the upsurge of waters from river sources, digs the beds of flow with a natural and spontaneous stroke of the thunderbolt and releases the floods by paths deep and wide for us to move and

navigate. Indra does all these in joy and ecstasy for his love of creation and for the soma pleasure of his children.

स पॅवा॒ ह्ऋ॒न्पॅरि॒गत्या॑ द॒भीत॒विश्वॅमधा॒गायु॑धमि॒द्ध अ॒ग्ना।
सं गाभि॒रश्वॅरसृज॒दर्थॅभि॒: सामॅस्य॒ ता मद॒ इन्दॅश्चकार॥ ४॥

4. *Sa pravoḷhṝn parigatyā dabhīter-viśvam-adhāg-āyudham-iddhe agnau. Saṁ gobhir-aśvair-asṛjad rathebhiḥ somasya tā mada indraścakāra.*

Having overcome all the weapons of violence, fear and terror, he burns them in the blazing fire of his cosmic yajna and creates modes of transport and communication with bullocks, horses, chariots and waves of energy and motive power. He does all these in his ecstasy of creativity for the joy of his creation. This is the glory of Indra.

स ईं॑ म॒हीं धु॒नि॒मता॑ररम्णा॒त्सा अं॑स्रा॒तॄन॑पारयत्स्व॒स्ति। त
उ॒त्सा॒यं र॒यिम॒भि प त॑स्थुः सामॅस्य॒ ता मद॒ इन्दॅश्च-
कार॥ ५॥

5. *Sa īṁ mahiṁ dhunim-etor-aramṇāt so asnātṝn-apārayat svasti. Ta utsnāya rayimabhi pra tasthuḥ somasya tā mada indraścakāra.*

He gives motion to the waters, and the earth, in fact to all things on the move, and he controls, stabilizes, arrests and ultimately stills that movement to rest. He helps the uninitiates to move and cross the seas for their good, and they rise and, having bathed in the waters, abide in the wealth of divine bliss. Indra does all these in the ecstasy of creation for the joy of his creation.

सादञ्चं॒ सिन्धु॑मरिणान्महि॒त्वा वज्र॒णान॑ उ॒षस॒: सं पि॑पेष।
अ॒ज॒वसा॑ ज॒विनी॑भिविवृ॒श्चन्त्सामं॑स्य॒ ता मद॒ इन्द॑श्च-
कार॥ ६॥

6. *Sodañcaṁ sindhum-ariṇān-mahitvā vajreṇāna uṣasaḥ saṁ pipeṣa. Ajavaso javinībhir-vivṛścan tsomasya tā mada indraścakāra.*

With his blazing might he reaches and raises the rising sea. With his light he adorns the chariot of the dawn. Moving and shaking the motionless with his own forces of velocity, Indra goes on with his actions in the joy of his creation for the joy of his children.

स वि॒द्वाँ अ॑पगा॒हं क॒नीना॑मा॒विभव॒ ुदति॑ष्ठत्परा॒वृक। पति॑
श्रा॒णः स्था॒द व्य॑ा॒नग॑चष्ट॒ सामं॑स्य॒ ता मद॒ इन्द॑श्चकार॥ ७॥

7. *Sa vidvāň apagohaṁ kanīnām-āvirbhavann-udatiṣṭhat parāvṛk. Prati śroṇaḥ sthād vyana-gacaṣṭa somasya tā mada indraścakāra.*

He, self-refulgent lord of knowledge, removing the veil of darkness from the lights, manifests himself and stays high and above all. Listening to the prayerful, he abides by all, reveals himself and speaks to the faithful. Thus does Indra perform his actions of divinity in his own ecstasy of creation and for the created.

भि॒नद्व॒लमङ्गि॑राभिगृणा॒ना वि पव॑तस्य दृं॒हि॒ता॒न्यरत।
रि॒णग॒धांसि॑ कृ॒त्रिमा॑ण्यषां॒ सामं॑स्य॒ ता मद॒ इन्द॑श्चकार॥ ८॥

8. *Bhinad valam-aṅgirobhir-gṛṇāno vi parvatasya dṛṁhitānyairat. Riṇagrodhāṁsi kṛtrimāṇyeṣāṁ somasya tā mada indraścakāra.*

Indra, blazing ruler of the world, proclaiming

his power and presence, dispels the dark and distressive forces of life with the rays of his light and knowledge. He breaks open the deep caverns of mountains and the clouds and opens their gates for sun and shower. He shatters the artificial walls of division in humanity for their progress. These are the acts of Indra done in his ecstasy of soma for his people.

स्वप्ने॑नाभ्युप्या॒ चुमु॑रिं॒ धुनिं॑ च॒ जघ॑न्थ॒ दस्यु॑ं प॒ दभी॑ति॑मावः।
र॒म्भी चि॒दत्र॑ विविद॒ हिर॑ण्यं॒ साम॑स्य॒ ता मद॒ इन्द॑श्च-
कार॥ ९॥

9. *Svapnenābhyupyā cumuriṁ dhuniṁ ca jaghantha dasyuṁ pra dabhītimāvaḥ. Rambhī cidatra vivide hiraṇyaṁ somasya tā mada indraścakāra.*

He alerts the man yawning with sleepy sloth, silences the agitator, destroys the robber, suppresses the fearful devil, and, under his rule, the honest worker gets his wages in gold. Such are the acts of performance which Indra accomplishes in the ecstasy of soma for the joy of the people.

नूनं सा त॒ पति॒ वरं जरि॒त्र दु॑हीयदि॑न्द॒ दा॑शु॒णा म॒घानी॑।
शि॒क्षा॒ स्तो॒तृभ्या॒ माति॑ धग्भगा॑ नो बृ॒हद्व॑दम वि॒दथ॑ सुवी॒राः॥ १०॥

10. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhagbhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord ruler of the world, giver of light and joy, may that magnificent generosity of yours award the highest fulfilment to the celebrant, and cherished knowledge to the worshipper. Lord of power and

splendour, may your glory shine and blaze for us but not burn our gifts of your magnanimity. And may we, brave and blest with the brave, celebrate your glory in our yajnic acts of piety and obedience to your will.

Mandala 2/Sukta 16

Indra Devata, Grtsamada Rshi

प व॑: स॒तां ज्यष्ठ॑तमाय सुष्टु॒तिम॒ग्नाविव॑ समिधा॒न ह॒विर्भ॑रे ।
इन्द्र॑मजु॒र्यं ज॒रय॑न्तमु॒क्षितं॒ स॒नाद्युवा॑न॒मव॑से हवामहे ॥ १ ॥

1. *Pra vaḥ satāṁ jyeṣṭhatamāya suṣṭutimagnāviva samidhāne havirbhare. Indramajuryaṁ jarayantamukṣitaṁ sanād yuvānamavase havāmahe.*

O worshippers and dedicated devotees of Indra, for your sake I offer the sweetest song of celebration in honour of the highest lord of life and energy as I bear and offer oblations of holy fragrant havish into the lighted fire of yajna. We invoke and serve Indra, unaging lord of imperishable energy, full of inexhaustible power and eternally youthful, consuming and converting matter into energy. We develop the lord's energy for our protection and advancement.

यस्मा॒दिन्द्रा॑द बृ॒हत॑: किं च॒नमृ॒त विश्वा॑न्यस्मि॒न्त्संभृ॑ताधि॑ वी॒र्या॑ । ज॒ठर॒ सामं त॒न्वी३॒ सहा॒ महा॒ हस्त॒ वज्रं॒ भर॑ति शी॒ष॒णि॒ क॒तु॒म ॥ २ ॥

2. *Yasmādindrād bṛhataḥ kiṁ canemṛte viśvānyasmintsaṁbhṛtādhi vīryā. Jaṭhatre somaṁ tanvī saho maho haste vajraṁ bharati śīrṣaṇi kratum .*

Without this great lord Indra, eternal power and energy, there is nothing that is great, indeed anything at

all. In this supreme presence are held all the courage, valour and virility. In his oceanic potential lies all the power, peace and pleasure. In his body, he holds challenge, patience and fortitude, grandeur and splendour, in his hand, thunder and lightning, in his head, vision, intelligence and noblest yajnic action.

न द्यावाक्षामभ्यां परिभ्वं त इन्द्रियं न समुद्रः पर्वतरिन्द्र ते रथः। न ते वज्रमन्वश्नोति कश्चन यदाशुभिः पतसि योजना पुरु ॥ ३ ॥

3. *Na kṣoṇībhyāṁ paribhve ta indriyaṁ na samudraiḥ parvatairindra te rathaḥ. Na te vajramanvaśnoti kaścana yadāśubhiḥ patasi yojanā puru.*

Not by heaven and earth is your wealth and power contained, much less surpassed. Nor can your chariot be exhausted and out-distanced by the expansive seas and high mountains or even by the spatial clouds. Nor can any weapon even remotely approach the invincible terror of your thunderbolt. All this because you shoot like an arrow with the tempestuous rays of light and waves of energy and currents of winds many many miles and yojans distance instantly.

विश्व ह्यस्म यजताय धृष्णव कतुं भरन्ति वृषभाय सश्चत। वृषा यजस्व हविषा विदुष्टरः पिबन्द्र सामं वृषभण भानुना ॥ ४ ॥

4. *Viśve hyasmai yajatāya dhṛṣṇave kratuṁ bharanti vṛṣabhāya saścate. Vṛṣā yajasva haviṣā viduṣṭaraḥ pibendra somaṁ vṛṣabheṇa bhānunā.*

All bear noble thoughts and perform holy acts of yajna in honour of this lord Indra, cosmic yajamana,

bold and daring, overwhelming and generous, and universal friend and constant companion. Generous yajaka, you are very wise and highly knowledgeable. Offer yajna with homage and fragrant havis. O lord Indra, participate in our yajna alongwith the generous sun and like the sun, drink the soma of joy and grant us the bliss.

वृष्णः काशः पवत मध्व ऊमिवृषभा ाय वृषभाय पातव।
वृषणाध्वयू वृषभासा अदया वृषणं सामं वृषभाय सुष्वति॥ ५॥

5. *Vṛṣṇaḥ kośaḥ pavate madhva ūrmirvṛṣabhānnāya vṛṣabhāya pātave. Vṛṣaṇādhvaryū vṛṣabhāso adrayo vṛṣaṇaṁ somaṁ vṛṣabhāya suṣvati.*

Treasure clouds of liquid energy explode from the sun and radiate all round, honey streams of light and power flow from the sun, in waves, for the nourishment and maturation of the vibrant life in existence as food and drink for the mighty humanity and other living beings. Roaring clouds rain down living waters for the health and joy of the children of earth. Generous high-priests of the yajna of love and non-violence press out soma and distil the exciting drink of life and ecstasy from the herbs and raise it in flaming waves of fragrance.

वृषा त वज उत त वृषा रथा वृषणा हरी वृषभाण्यायुधा।
वृष्णा मदस्य वृषभ त्वमीशिष इन्द्र सामस्य वृषभस्य तृप्णुहि॥ ६॥

6. *Vṛṣā te vajra uta te vṛṣā ratho vṛṣaṇā harī vṛṣabhāṇyāyudhā. Vṛṣṇo madasya vṛṣabha tvamīśiṣa indra somasya vṛṣabhasya tṛpṇuhi .*

Indra, generous and potent lord of life and joy, mighty is your thunderbolt, tempestuous your chariot, fast as winds are your horses, and blazing are your arms and weapons of justice, reward and punishment. Generous and mighty lord, you create and govern the infinite treasures of life, vigour and joy. O lord of power and energy, drink of this invigorating soma of joy and give us too the drink of it to the depth of surfeit and heights of sobriety.

प त्र नावं न समन वचस्युवं बह्मणा यामि सवनषु दाधृषिः । कुवि ग अस्य वचसा निबाधिषदिन्द्रमुत्सं न वसुनः सिचामह ॥ ७ ॥

7. *Pra te nāvaṁ na samane vacasyuvaṁ brahmaṇā yāmi savaneṣu dādhṛṣiḥ. Kuvinno asya vacaso nobodhiṣadindramutsaṁ na vasunaḥ sicāmahe.*

Loud and bold in inspiration for the challenges of the business of living, with all my wealth of power and prayer I come to you, lord of light and knowledge, and take on to you as to a boat in the struggle for survival and success across the seas, eloquent as you are with the Word of the Veda and light of Divinity. Indra, lord of knowledge, listen to this word of prayer, know what we need and desire. We come to you, associate with you, serve you, and study and develop divine energy and power with you as a treasure-house of the wealth of the world.

पुरा संबाधादभ्या ववृत्स्व ना धनुन वत्सं यवसस्य पिप्युषीं।
सकृत्सु त सुमतिभिः शतकता सं पत्नीभिन वृषणा नसीमहि ॥ ८ ॥

8. *Purā saṁbādhādabhyā vavṛtsva no dhenurna vatsaṁ yavasasya pipyuṣī. Sakṛtsu te sumatibhiḥ śatakrato saṁ patnībhirna vṛṣaṇo nasīmahi.*

Indra, lord of a hundred noble acts of yajna, by virtue of our ancient and eternal relation as father and son, mother and child, creator and creature, pervader and pervaded, teacher and disciple, come to us like the abundant mother cow overflowing with the milk of life for her darling calf on the pasture, and be with us always, never forsake us, lord, so that we too, with all noble thoughts and intentions, reach you and ever be with you like generous, loving and prayerful men abiding in the company of intelligent and life-sustaining wives and mothers.

नूनं सा त पति वरं जरित्र दुहीयदिन्द्र दक्षिणा मघानी।
शिक्षा स्तातृभ्या माति धग्भगा ना बृहद्वदम विदथ सुवीराः ॥ ९ ॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhagbhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord giver of light and the wealth of life, may that magnificent bounty of yours flow and shower the desired excellence upon your singer and celebrant, sure, instantly and incessantly. May the light of knowledge and wealth of power given to the devotee ever shine for us but never blaze to excess, never burn, so that, bright and brave, blest with the brave, we may

sing in praise and homage to you in our yajnic acts of life and the music may rise and ring across the spaces.

Mandala 2/Sukta 17

Indra Devata, Grtsamada Rshi

तदस्म नव्यमङ्गिरस्वदर्चत शुष्मा यदस्य पत्नथादीरत। विश्वा यद गात्रा सहसा परीवृता मद सामस्य दंहितान्यरयत ॥ १ ॥

1. *Tadasmai navyam-aṅgirasvad-arcata śuṣmā yadasya pratnathodīrate. Viśvā yad gotrā sahasā parīvṛtā made somasya dṛṁhitānyai-rayat.*

Offer homage of praise in worship to this adorable lord Indra, light of the world, like the breath of life, since his powers operate in life as of old and eternally and who in his ecstasy of soma-yaga of creation, with a stroke of his omnipotence, opened forth and activated all the clouds of dark energies which lay asleep all round during the night of the universe.

स भूतु या ह पथमाय धायस आजा मिमाना महिमानमातिरत। शूरा या युत्सु तन्वं परिव्यत शीषणि द्यां महिना पत्यमुञ्चत ॥ २ ॥

2. *Sa bhūtu yo ha prathamāya dhāyasa ojo mimāno mahimānamātirat. Śuro yo yutsu tanvaṁ parivyata śīrṣaṇi dyāṁ mahinā pratyamuñcata.*

May that Indra, lord creator, be good and kind to us, Indra who first for the creation and sustenance of the universe manifests his creative energy in Prakrti and then expands his own power and potential across the

world of nature. Mighty is he who in the battlesome-interaction of the elements creates the grand structure of the universe and then, as the pervasive spirit of life, veils himself in the body of the universe. It is he who, by his own essential might raised the heaven of light on high and stayed it there.

अधाकृणोः पथमं वीर्यं महद्यदस्याग्र बह्मणा शुष्ममरयः।
रथष्ठन हयश्वन विच्युताः प जीरयः सिस्रत सध्यक पृथक ॥ ३ ॥

3. *Adhākṛṇoḥ prathamaṁ vīryaṁ mahad yadasyāgre brahmaṇā śuṣmamairayaḥ. Ratheṣṭhena haryaśvena vicyutāḥ pra jīrayaḥ sisrate sadhryak pṛthak.*

And thereafter, first of all, he creates the prime universal fertility and creative vitality, mighty energy forces, which he with his omnipotence and omniscience, sets in motion. They, great lokas and regions of the universe, released and accelerated by Indra, master of the chariot as well as of the horses, roll and revolve and rotate youthfully, all together and separately too, each by itself.

अधा या विश्वा भुवनाभि मज्मनशानकृत्पवया अभ्यवर्धत।
आददसी ज्यातिषा वह्निरातनात्सीव्यन्तमांसि दुधिता समव्ययत ॥ ४ ॥

4. *Adhā yo viśvā bhunābhi majmaneśānakṛt pravayā abhyavardhata. Ād rodasī jyotiṣā vahnirātanot sīvyan tamāṁsi dudhitā samavyayat.*

Indra, lord creator, who is master controller and ruler of the worlds of the universe by his omnipotence,

pervades the expansive universe, and, wielding and sustaining the creation, fills the heaven and earth with light and, binding and integrating the far off regions togehter, dispels the darkness from the regions and covers them with the light of divinity.

स पा॒चीना॒न पव॑तान दृंहदाज॑सा धरा॒चीन॑मकृणाद॒पामपः॑ । अधा॑रयत्पृथि॒वीं वि॒श्वधा॑यस॒मस्त॑भ्नान्मा॒यया॒ द्याम॑-व॒स्त्रसः॑ ॥ ५ ॥

5. *Sa prācīnān parvatān dṛṁhadojasā-dharācīnam-akṛṇodapāmapaḥ. Adhārayat pṛthivīṁ viśvadhā-yasamastabhnān-māyayā dyāmavasrasaḥ .*

He strengthens and firms up the ancient high clouds with his might and splendour and creates the lower ones this side of time and also creates the waters of the middle regions of the skies. He wields and sustains the earth mother of all the living life and holds and sustains with his marvellous power the heaven of light above, steady, secure, and extensive.

सास्मा॒ अरं॑ बा॒हुभ्या॒ं यं पि॒ताकृ॑णा॒द्विश्व॑स्मा॒दा ज॒नुषा॒ वद॑स॒स्परि॑ । यना॑ पृथि॒व्यां नि किवि॑ं॒शय॑ध्य॒ वज॑ण ह॒त्व्य-वृ॑णक्तु॒वि॒ष्वणि॑ः ॥ ६ ॥

6. *Sāsmā araṁ bāhubhyāṁ yaṁ pitākṛṇod viśva-smādā januṣo vedasaspari. Yenā pṛthivyāṁ ni kriviṁ śayadhyai vajreṇa hatvyavṛṇak tuviṣvaṇiḥ.*

That is for this: The sun which the father creator has created and fashioned forth in beauty with his own hands over all that is born and all that know, that mighty catalytic power by which he breaks and burns the atoms and, with a stroke of thunder and lightning, melts the

cloud in rain showers to flow on earth and rest in the oceans. That sun is for this lord Indra and his pleasure. And the sun is for this darling Indra of the world of creation, the human soul which the father creator has fashioned forth in body and adorned with his own hands and which is over and above all that is born, by virtue of its knowledge and intelligence. And this darling child too, this humanity, is for the sun and earth and for the father creator to be ever in service for preservation of the earth and environment and for dedication to Divinity.

अमाजूरिव पित्राः सचा सती समानादा सदस्त्वामिय भगम। कृधि पकतमुप मास्या भर दद्धि भागं तन्वा३ यन मामहः ॥ ७ ॥

7. *Amājūriva pitroḥ sacā satī samānādā sadastvā-miye bhagam. Kṛdhi praketamupa māsyā bhara daddhi bhāgaṁ tanvo yena māmahaḥ .*

Like a dedicated maiden abiding in the father's home I pray: Le me rise from this physical house of life to the glory of divinity. Indra, lord of light and knowledge, raise me to knowledge. O Sun, bring me to light and lustre month by month. Bless me with the best that is mine, my share of life, by which I may rise to the highest that I can be, my own real self.

भाजं त्वामिन्द वयं हुवम ददिष्ट्वमिन्दापांसि वाजान।
अविड्ढीन्द चित्रया न ऊती कृधि वृषन्निन्द्र वस्यसा नः ॥ ८ ॥

8. *Bhojaṁ tvāmindra vayaṁ huvema dadiṣṭvamin-drāpāṁsi vājān. Aviḍḍhīndra citrayā na ūtī kṛdhi vṛṣannindra vasyaso naḥ.*

Indra, bountiful lord of the beauty and joy of

life, we invoke you and pray: Lord of wealth, honour and power, give us the strength and courage to do our karma. Give us the light of your knowledge and vision. Lord destroyer of hate, jealousy and enmity, save us, protect us with your wondrous ways of protection. Lord of generosity, make us profusely rich and generous with the gifts of life.

नूनं सा त॒ पति॒ वरं॑ जरि॒त्र दु॑ही॒यदि॑न्द्र॒ दा॑ि॑णा म॒घानी॑। शि॒क्षा॑ स्तो॒तृभ्या॒ माति॑ धग्भगा॑ नो बृ॒हद्व॑दम वि॒दथे॑ सुवी॒राः॥ ९॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ .*

Indra, lord of light and knowledge, power and glory, may that munificent generosity of yours, and may that knowledge and divine teaching of yours bring unto the singer celebrant and the disciples holy gifts of their heart's desire for sure and at the earliest. Give us the strength and vision that we, brave and blest with the brave, be great celebrants of your glory in our holy and yajnic acts of life in your service. Let the light shine, let the fire blaze, but not burn any of the gifts of Divinity.

Mandala 2/Sukta 18

Indra Devata, Grtsamada Rshi

पा॒ता रथा॒ नवा॑ याजि॒ सस्त्रिश्चतु॑र्युगस्त्रिक॒शः स॒प्तर॑श्मिः। दशा॑रित्रा मनु॒ष्यः॑ स्व॒षाः स इ॒ष्टिभि॑म॒तिभी॒ रंह्या॑ भूत॥ १॥

1. *Prātāratho navo yoji sasniścaturyugastrikaśaḥ saptaraśmiḥ. Daśāritro manuṣyaḥ svarṣāḥ sa iṣṭibhirmatibhī raṁhyo bhūt.*

Let the latest new chariot be harnessed this morning, winsome, bountiful and strongly structured, four powered, three geared, seven steered, with ten propellers, manmade chariot for humanity, self-generative for power which may be navigable with inbuilt intelligence, controlled and monitored by men.

सास्मा॒ अरं॑ पथ॒मं स द्वि॒तीय॑मु॒ता तृ॒तीय॑ं मनु॒षः॑ स हा॒ता। अ॒न्यस्या॒ गर्भ॑म॒न्य ऊ॑ जनन्त॒ सा अ॒न्यभि॑ः सचत॒ जन्या॒ वृषा॑॥ २॥

2. *Sāsmā araṁ prathamaṁ sa dvitīyamuto tṛtīyaṁ manuṣaḥ sa hotā. Anyasyā garbhamanya ū jananta so anyebhiḥ sacate jenyo vṛṣā.*

That chariot is perfectly suitable and comfortable for this lord Indra, creator and ruler of power. Harbinger of knowledge, comfort and power for humanity, it covers the first stage of the earth, second stage of the sky, and the third stage of space. The product of one is taken over by others who move it further so that, victorious and highly productive, it joins with the other heavenly bodies.

हरी॒ नु कं॒ रथ॒ इन्द॑स्य याजमा॒य सू॒क्तन॒ वच॑सा॒ नव॑न। मा षु त्वामत्र॒ ब॒हवा॒ हि विपा॒ नि रीर॑म॒न्यज॑मानासा अ॒न्य॥ ३॥

3. *Harī nu kaṁ ratha indrasya yojamāyai sūktena vacasā navena. Mo ṣu tvāmatra bahavo hi viprā ni rīraman yajamānāso anye.*

In this versatile chariot of Indra, lord of power and humanity, I use twofold power of electric energy in a circuit to move it according to the latest word of the formula of automotion. The many scholars and

participants in the yajnic programme of research and science please and celebrate you, O creator, not the others.

आ द्वाभ्यां हरिभ्यामिन्द याह्या चतुभिरा षडभिर्हूयमानः ।
आष्टाभिर्दशभिः सामपर्यमयं सुतः सुमख मा मृधस्कः ॥ ४ ॥

4. *Ā dvābhyāṁ haribhyāmindra yāhyā caturbhirā ṣaḍbhirhūyamānaḥ. Āṣṭābhirdaśabhiḥ somapeya-mayaṁ sutaḥ sumakha mā mṛdhaskaḥ.*

Indra, lord of knowledge and power, come conducted by two, four, and six powers of motion, even by eight or ten for a drink of soma of success which, O high priest of noble yajna, is ready right here. Pray do not engage in any programme of violence and war.

आ विंशत्या त्रिंशता याह्यवाङ्चत्वारिंशता हरिभियुजानः ।
आ पञ्चाशता सुरथेभिरिन्दा षष्ट्या सप्तत्या सामपर्यम ॥ ५ ॥

5. *Ā viṁśatyā triṁśatā yāhyarvāṅnā catvariṁśatā haribhiryujānaḥ. Ā pañcāśatā surathebhirindrā ṣaṣṭyā saptatyā somapeyam.*

Indra, come hither equipped with twenty, thirty, forty, fifty, sixty, seventy excellent horse powers of chariot for a drink of soma.

आशीत्या नवत्या याह्यवाङ्शतन हरिभिरुह्यमानः ।
अयं हि त शुनहोत्रेषु सामन्द्र त्वाया परिषिक्ता मदाय ॥ ६ ॥

6. *Āśītyā navatyā yāhyarvāṅnā śatena haribhiruhyamānaḥ. Ayaṁ hi te śunahotreṣu soma indra tvāyā pariṣikto madāya.*

Indra, come hither conducted by a chariot of eighty, ninety and a hundred horse power. Here is this

soma distilled and sanctified for your pleasure in the auspicious programmes of yajna of your choice.

मम॒ ब्रह्मे॑न्द्र या॒ह्यच्छा॒ विश्वा॒ हरी॑ धु॒रि धि॑ष्वा॒ रथ॑स्य।
पुरु॒त्रा हि वि॒हव्या॑ ब॒भूथा॒स्मिञ्छू॑र॒ सव॑ने मादयस्व॥ ७॥

7. *Mama brahmendra yāhyacchā viśvā harī dhuri dhiṣvā rathasya. Purutrā hi vihavyo bahhūthā-smiñchūra savane mādayasva .*

Indra, lord of power and honour, listen well to our song of praise and prayer. Take to the chariot, yoke the circuitous motive energies to the chariot pole and come post haste to receive our homage and yajna fragrance. Be responsive to the invocation and invitation of many, O generous lord, join in this auspicious celebration and rejoice with us.

न म॒ इन्द्रे॑ण स॒ख्यं वि यो॑षद॒स्मभ्य॑मस्य॒ दक्षि॑णा दुहीत।
उप॒ ज्येष्ठ॒ वरू॑थ॒ गभ॑स्ता॒ पाय॑पाय जिगी॒वांस॑: स्याम॥ ८॥

8. *Na ma indreṇa sakhyaṁ vi yoṣadasmabhyama-sya dakṣiṇā duhīta. Upa jyeṣṭhe varūthe gabha-stau prāyeprāye jigīvāṁsaḥ syāma.*

Never may my love and friendship with Indra be snapped, and may his kindness and generosity ever keep it flowing for us abundantly. And may we, closely under his high protection and divine light, be inspired for victory in every project of life at the very start of the expedition.

नूनं सा त॒ पति॒ वरं॑ जरि॒त्र दु॑हीयदिन्द्र॒ दक्षि॑णा म॒घानी॑।
शि॒क्षा॒ स्तो॒तृभ्यो॒ माति॑ धग्भगा॑ नो बृ॒हद्व॑दम वि॒दथे॑ सु॒वीरा॑:॥ ९॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Sikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, generous lord of wealth and power, honour and victory, may that magnificent generosity and kindness of your grace ever flow abundantly for us and bestow upon the singer celebrant and the disciples sure gifts of their favourite choice. And may your teaching and knowledge and your grandeur ever shine for the admirers but never burn the love, desire and self-confidence of the devotees. And may we, brave and blest with the brave, ever celebrate your heavenly glory in our noblest yajnic projects of life.

Mandala 2/Sukta 19

Indra Devata, Grtsamada Rshi

अपाय्यस्यान्धसो मदाय मनीषिणः सुवानस्य पयसः। यस्मिन्निन्द्रः प्रदिवि वावृधान ओकाँ दध ब्रह्मण्यन्तश्च नरः॥ १॥

1. *Apāyyasyāndhaso madāya manīṣiṇaḥ suvānasya prayasaḥ. Yasminnindraḥ pradivi vāvṛdhāne oko dadhe brahmaṇyantaśca naraḥ.*

Ye saints and sages all, masters of mind and thought, lovers of Divinity and leaders of humanity, you have tasted of the food and drunk deep of the honey sweets of nectar for the beauty and ecstasy of life at that fount of light divine where Indra, the Sun, ever abiding, rising and waxing, holds his place in the light of heaven! O for a draught of that nectar, a morsel of that food, a glimpse of that light!

अस्य मन्दाना मध्वा वज्रहस्ता हिमिन्दा अणावृतं वि वृश्चत। प यद्वया न स्वसराण्यच्छा पयांसि च नदीनां चक्रमन्त॥ २॥

2. *Asya mandāno madhvo vajrahasto'himindro arṇovṛtaṁ vi vṛścat. Pra yad vayo na svasarāṇyacchā prayāṁsi ca nadīnāṁ cakramanta.*

Tasting of the nectar sweets of this divinity in ecstasy, Indra, the Sun, armed with light and thunder, breaks open the clouds of darkness holding floods and oceans of water, and thence flow, flying like birds of life, bright days of light and sparkling streams of water.

स माहिन इन्द्रा अणा अपां परयदहिहाच्छा समुदम।
अजनयत्सूर्यं विदद्गा अक्तुनाह्नां वयुनानि साधत॥ ३॥

3. *Sa māhina indro arṇo apāṁ prairayad-ahihācchā samudram. Ajanayat sūryaṁ vidad gā aktunāhnāṁ vayunāni sādhat.*

That great Indra, lord omnipotent, activates the waters in the midst of space and he, breaker of darkness into light and life, then creates the oceans. He creates the solar system, reveals the stars, planets and satellites, shows the days by nights and directs the daily round of world's activities.

सा अपतीनि मनव पुरूणीन्दा दाशद्दाशुष हन्ति वृत्रम।
सद्या या नृभ्या अतसाय्या भूत्पस्पृधानभ्यः सूयस्य साता॥ ४॥

4. *So apratīni manave purūṇīndro dāśad dāśuṣe hanti vṛtraṁ. Sadyo yo nṛbhyo atasāyyo bhūt paspṛdhānebhyaḥ sūryasya sātau.*

The same omnipotent lord Indra who breaks the clouds of darkness bestows on the generous man of noble thought and meditation many gifts of immeasurable value. May the lord ever be friends with people who struggle forward in life for sun and shower of the light and peace of Divinity.

स सुन्वत इन्दः सूयमा दवा रिणडन्मत्याय स्तवान।
आ यदयिं गुहदवद्यमस्म भरदंशं नतशा दशस्यन॥ ५॥

5. *Sa sunvata indraḥ sūryamā''devo riṇaṅm-artyāya stavān. Ā yad rayiṁ guhadavadyamasmai bhavadaṁśaṁ naitaśo daśasyan.*

That Indra, lord of universal energy, light and wealth, brilliant and generous, releases for the creative man of research and development the light and power of the sun in addition to songs of praise and appreciation and, bringing unknown and indescribable wealth for this man, never destroys the share that is his due.

स रन्धयत्सदिवः सारथय शुष्णमशुषं कुयवं कुत्साय।
दिवादासाय नवतिं च नवन्दः पुरा व्यरच्छम्बरस्य॥ ६॥

6. *Sa randhayat sadivaḥ sārathaye śuṣṇam-aśuṣaṁ kuyavaṁ kutsāya. Divodāsāya navatiṁ ca navendraḥ puro vyairac chambarasya .*

Indra, lord of light and energy of the sun in heaven, for the good of the guide and leader of humanity and for the man of piety, charity and dedication to Divinity, breaks the intensity of drought and the pestilence of good harvest, overcomes ninety and nine defensive walls of the dark cloud for rain and converts drought into showers and famine into plenty and fertility.

Thus the lord accomplishes the purposes of Divinity for humanity.

एवा त इन्द्राचथ्मह्म श्रवस्या न त्मना वाजयन्तः ।
अश्याम तत्साप्तमाशुषाणा ननमा वधरदवस्य पीयाः ॥ ७ ॥

7. *Evā ta indrocatham-ahema śravasyā na tmanā vājayantaḥ. Aśyāma tat sāptam-āśuṣāṇā nanamo vadharadevasya pīyoḥ.*

Thus we, O lord Indra, on our way to Divinity by our mind and soul with speed and sincerity, may, we pray, hear the word of your glory and have a glimpse of your admirable action. And may we, acting and thus struggling, cross that seven stage path to Divinity whereby we may eliminate from within and without the words and weapons of the impious reviler and destroyer of faith and reach our destination.

एवा त गृत्समदाः शूर मन्मावस्यवा न वयुनानि तक्षुः ।
ब्रह्मण्यन्त इन्द त नवीय इषमूर्जꣳ सुक्षितिꣳ सुम्नमश्युः ॥ ८ ॥

8. *Evā te gṛtsamadāḥ śūra manmāvasyavo na vayunāni takṣuḥ. Brahmaṇyanta indra te navīya iṣamūrjaṁ sukṣitiṁ sumnamaśyuḥ.*

O lord of light and divine action, thus do your admirers and celebrants in ecstasy, like children seeking protection of the parent, sing in praise of your thought and marvellous actions. And thus may they, praying and working for the gifts of Divinity, attain the blessings of your eternal and ever new food and energy, peaceable haven and home, and joy and comfort in the shade of Divinity.

नूनं सा त पतिं वरं जरित्र दुंहीयदिन्द्र दक्षिणा मघानीं।
शिक्षा स्तातृभ्या मातिं धग्भगां ना बृहद्वदम विदथं सुवीराः॥ ९॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ .*

Indra, lord of universal generosity, may that munificent hand of your liberality and grace deliver unto the celebrant the gift of his heart's desire. O lord of glory, may your word of knowledge ever ring and shine for the disciples but never burn off their love and desire and the prosperity of us all. And may we, brave and blest with the brave, celebrate your glory in our holy yajnic actions.

Mandala 2/Sukta 20

Indra Devata, Grtsamada Rshi

वयं त वय इन्द विद्धि षु णः प भरामह वाजयुन रथम।
विपन्यवा दीध्यता मनीषा सुम्नमियं ान्तस्त्वावता नृन॥ १॥

1. *Vayaṁ ta vaya indra viddhi ṣu ṇaḥ pra bharāmahe vājayurna ratham. Vipanyavo dīdhyato manīṣā sumnam-iyakṣantas-tvāvato nṝn.*

Indra, lord of life and ruler of the world, please to know us well. Like a fast driver, accelerating his car to the destination, we bear our homage of yajnic food and songs of praise to you. We come, lord, admirers, shining, with sincerity of mind and heart, joining and praying to powers human and divine as to you we come

for peace of mind and all round comfort.

त्वं न इन्द्र त्वाभिरूती त्वायता अभिष्टिपासि जनान।
त्वमिना दाशुषा वरूतत्थाधीरभि या न ाति त्वा॥ २॥

2. *Tvaṁ na indra tvābhirūtī tvāyato abhiṣṭipāsi janān. Tvamino dāśuṣo varūtetthādhīrabhi yo nakṣati tvā.*

Indra, lord of love, power and protection, you are our own, protector of the life and interests of our people who are yours, you are committed to us with all your means of protection and advancement. You are the mighty lord and master, saviour and promoter of the man of charity and of anyone who approaches you sincerely in faith that you are the real and ultimate master and saviour.

स ना युवन्दा जाहूत्रः सखा शिवा नरामस्तु पाता। यः शंसन्तं यः शशमानमूती पचन्तं च स्तुवन्तं च पणषत॥ ३॥

3. *Sa no yuvendro johūtraḥ sakhā śivo narāmastu pātā. Yaḥ śaṁsantaṁ yaḥ śaśamānamūtī pacantaṁ ca stuvantaṁ ca praṇeṣat.*

Indra, lord of life, ever young, generous giver invoked and invited, our friend, giver of peace and bliss, may he be the guardian and protector of the people. May he guide and enlighten the admirer, zealous worshipper, self-developing devotee and the singer celebrant.

तमु स्तुष इन्द्रं तं गृणीष यस्मिन्पुरा वावृधुः शाशदुश्च।
स वस्वः कामं पीपरदियाना बह्मण्यता नूतनस्यायाः॥ ४॥

4. *Tamu stuṣa indraṁ taṁ gṛṇīṣe yasmin purā vāvṛdhuḥ śāśaduśca. Sa vasvaḥ kāmaṁ pīparadiyāno brahmaṇyato nūtanasyāyoḥ.*

O man, I worship that lord Indra, celebrate, in song, him in whose protective shade humanity has grown and advanced since eternity and fought out the evil and the wicked. He, reaching out to the lover of wealth, fulfils his desire and blesses the new initiate in search of Vedic knowledge and spiritual enlightenment.

सा अङ्गिरसामुचथा जुजुष्वान्बह्मा तूतादिन्दा गातुमिष्णन।
मुष्ण उषसः सूयण स्तवानश्नस्य चिच्छिश्नथत्पूव्याणि॥ ५॥

5. *So aṅgirasāmucathā jujuṣvān brahmā tūtodin-dro gātumiṣṇan. Muṣṇannuṣasaḥ sūryeṇa stavānaśnasya cicchiśnathat pūrvyāṇi .*

That same Indra, lord of light and power, delighting in the admirable wealth and knowledge of the people, watching and loving the wide earth, taking over the beauty of the dawn with the splendour of the sun, and silencing the roar of clouds, augments and advances the songs of the celebrants since eternity and releases them from their bonds.

स ह श्रुत इन्द्रा नाम दव ऊध्वा भुवन्मनुष दस्मतमः। अव
पियमशसानस्य साह्वाञ्छिर भरद्दासस्य स्वधावान॥ ६॥

6. *Sa ha śruta indro nāma deva ūrdhvo bhuvanmanuṣe dasmatamaḥ. Ava priyam-arśasānasya sāhvāñchiro bharad dāsasya svadhāvān.*

Indra, omnipotent lord of light and generosity, is surely the supreme power heard and celebrated in the Revelation, self-refulgent giver, highest above all, who

is the ultimate saviour and destroyer of suffering for humanity. Dear and loving to anyone who approaches him, bold and patient and tolerant, highest on top of the world of existence, commanding absolute power and sustenance, he brings total joy and fulfilment to his servant and supplicant.

स वृत्रहन्दंः कृष्णय नीः पुरन्दरा दासीररयद्वि ।
अजनयन्मनवे गामपश्च सत्रा शंसं यजमानस्य तूतात ॥ ७ ॥

7. *Sa vṛtrahendraḥ kṛṣṇyonīḥ purandaro dāsīrairayad vi. Ajanayan manave kṣāmapaśca satrā śaṁsaṁ yajamānasya tūtot.*

Such is Indra, breaker of the clouds of rain showers. He opens up the wombs of energies, dark and deep, to let out the floods of existence into positive paths of generation, creating the earth mother and the waters of life for humanity. He is breaker of the walls of hoarders' cities to release the flow of wealth in human history. May the lord raise the honour and wealth of the host of yajna by virtue, truth and creative generosity.

तस्मै तवस्यामनु दायि सत्रन्दाय देवभिरर्णसाता । पति यदस्य वजं बाह्वाधुहत्वी दस्यून्पुर आयसीनि तारीत ॥ ८ ॥

8. *Tasmai tavasyamanu dāyi satrendrāya devebhirarṇasātau. Prati yadasya vajraṁ bāhvordhurhatvī dasyūn pura āyasīrni tārīt.*

To that omnipotent Indra, in the battles of creation for the waters of life and generation of the wealth of existence, mighty offerings are made into the fire of yajna in truth and sequence by the divine powers of nature and the noblest of humanity who hold on to

their part in obedience and response to this wielder of the thunderbolt in arms who destroys the evil and the negatives to overcome the cities of gold and steel in existence.

नूनं सा त पति वरं जरित्र दुहीयदिन्द्र दक्षिणा मघानी।
शिक्षा स्तातृभ्या माति धग्भगा ना बृहद्वदम विदथं सुवीराः॥ ९॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Sikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord of the universe and wealth of existence, may that oceanic generosity of your love bless the singer celebrant with the choicest gifts of his desire, and may your light of knowledge ever shine on the disciples but never burn our greatness and grandeur so that we and our children may boldly celebrate you in our yajnas.

Mandala 2/Sukta 21

Indra Devata, Grtsamada Rshi

विश्वजित धनजित स्वजित सत्राजित नृजित उवराजित।
अश्वजित गाजित अब्जित भरन्दाय सामं यजताय हयतम॥ १॥

1. *Viśvajite dhanajite svarjite satrājite nṛjita urvarā-jite. Aśvajite gojite abjite bharendrāya somaṁ yajatāya haryatam.*

Ye men and women of the world, bear and bring the sweetest soma in honour of Indra, conquerer, ruler and controller of the universe, wealth and power of

existence, joy beyond suffering, truth of life, humanity, earth and her fertility, horses, cows, and waters of the universe—Indra who carries on the yajna of the universe and, for his sake, bear the soma of joy in your lives too.

अभिभुवं भिभङ्गायं वन्वत षां हाय सहमानाय वधसं।
तुविगय वह्नय दुष्टरीतव सत्रासाह नम इन्दाय वाचत ॥ २ ॥

2. *Abhibhuve'bhibhaṅgāya vanvate'ṣāḷhāya sahamānāya vedhase. Tuvigraye vahnaye duṣṭarītave satrāsāhe nama indrāya vocata.*

Say, 'Hail your worship', bow and surrender in homage to Indra, all creator and conqueror, all destroyer, all lover and dispenser, unchallengeable, inviolable, all knower, universal teacher, sole bearer of the burdens of existence, unconquerable, upholder of truth and universal law, the be-all and end-all of creation and existence.

सत्रासाहा जनभ ा जनंसहश्च्यवना युध्मा अनु जाष-
मु ातः। वृतंचयः सहुरिवि वारित इन्दस्य वाचं प कृतानि
वीया ॥ ३ ॥

3. *Satrāsāho janabhakṣo janaṁsahaścyavano yudhmo anu joṣamukṣitaḥ. Vṛtaṁcayaḥ sahurirvikśvārita indrasya vocaṁ pra kṛtāni vīryā.*

Let us celebrate the mighty actions and achievements of Indra, lord upholder of truth, adorable to people, patient lover of humanity, mover and promoter, warrior, giver of showers in response to prayer, integrative creator and organiser, tolerant and merciful, accessible to all people.

अनानुदा वृषभा दार्धता वधा गम्भीर ऋष्वा असमष्टकाव्यः। रध्रचादः श्नथना वीळितस्पृथुरिन्दः सुयज्ञ उषसः स्वर्जनत ॥ ४ ॥

4. *Anānudo vṛṣabho dodhato vadho gambhīra ṛṣvo asamaṣṭakāvyaḥ. Radhracodaḥ śnathano vīḷita-spṛthurindraḥ suyajña uṣasaḥ svarjanat.*

Unmoved mover, mighty generous, destroyer of destroyers, deep and grave, instant inspirer to the sublime, beyond definition in poetry and himself the poet of Infinity, inspirer of the diffident and depressed, breaker of the stumbling blocks and the violent, versatile in virtue, vast in presence and performance, Indra is the highest high-priest of cosmic yajna who lights the daily fire with the heavenly light of the dawn.

यज्ञन गातुमप्तुरा विविदिर धिया हिन्वाना उशिज मनीषिणः। अभिस्वरा निषदा गा अवस्यव इन्द हिन्वाना दविणान्याशत ॥ ५ ॥

5. *Yajñena gātumapturo vividrire dhiyo hinvānā uśijo manīṣiṇaḥ. Abhisvarā niṣadā gā avasyava indre hinvānā draviṇānyāśata.*

Inspired pioneers, aspiring warriors and wise visionaries applying their thought, imagination and will in association, working with cooperation and united action in sustained yajna carve new paths of progress across the earth. Speaking together with a united voice, sitting together in assembly, acting together on the field for preservation and progress, exploiting natural energy and invoking the blessings of Indra in yajna, they reclaim lands of the earth and win wealths of the world.

इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे।
पोषं रयीणामरिष्टिं तनूनां स्वाद्मानं वाचः सुदिनत्वमह्नाम ॥ ६ ॥

6. *Indra śreṣṭhāni draviṇāni dhehi cittiṁ dakṣasya subhagatvam-asme. Poṣaṁ rayīṇām-ariṣṭiṁ tanūnāṁ svādmānaṁ vācaḥ sudinatvamahnām.*

Indra, lord of the world, bless us with the best of strength and power, high intelligence and awareness, beauty and delicacy of art and expertise, abundance of wealth and prosperity, health and security of senses and body, sweetness of speech and style, and peace and brightness of days and nights.

Mandala 2/Sukta 22

Indra Devata, Grtsamada Rshi

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत्सोममपिबद्विष्णुना सुतं यथावशत। स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो दैवं सत्यमिन्द्रं सत्य इन्दुः ॥ १ ॥

1. *Trikadrukeṣu mahiṣo yavāśiraṁ tuviśuṣmas-tṛpat somamapibad viṣṇunā sutaṁ yathāvaśat. Sa īṁ mamāda mahi karma kartave mahām-uruṁ Sainaṁ saścad devo devaṁ satyam-indraṁ satya induḥ.*

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir, matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the

eternal, ever true, self-refulgent Lord Supreme, blissful as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy.

अध॒ त्विषी॑माँ अ॒भ्य॑ज॑सा॒ कि॒विं॑ यु॒धाभ॑व॒दा र॑ दं॑सी अपृणदस्य म॒ज्मना॒ प वा॑वृध। अध॑त्ता॒न्यं ज॒ठर॒ पर्म॑रिच्यत॒ सनं सश्चद्व॒ द॒वं स॒त्यमिन्दं॑ स॒त्य इन्दुः॑॥ २॥

2. *Adha tviṣīmāň abhyojasā kriviṁ yudhābhavadā rodasī apṛṇadasya majmanā pra vāvṛdhe. Adhattānyaṁ jaṭhare premaricyata sainaṁ saścad devo devaṁ satyamindraṁ satya induḥ .*

The mighty universal energy with its own electric force and its action fills up the heaven and earth with universal water vapours full like a reservoir, and it continues to grow by the omnipotence of the omnipresent lord Indra, the self-refulgent Indra. It holds within its womb the other, wealth of waters, releases the waters and stays larger and mightier. The lord self-refulgent who creates and blesses this mighty bright universal yajnic energy of electricity is Indra, eternal and ever blissful as the moon.

सा॒कं जा॒तः क॒तु॑ना सा॒कम॑ज॑सा ववक्षि॒थ सा॒कं वृ॒द्ध वी॒र्यः॑ सास॒हिमृधा॒ विच॑र्षणिः। दाता॒ राध॑ः स्तुव॒त काम्यं॑ वसु॒ सनं सश्चद्व॒ द॒वं स॒त्यमिन्दं॑ स॒त्य इन्दुः॑॥ ३॥

3. *Sakaṁ jātaḥ kratunā sākamojasā vavakṣitha sākaṁ vṛddho vīryaiḥ sāsahirmṛdho vicarṣaṇiḥ. Dātā rādhaḥ stuvate kāmyaṁ vasu sainaṁ saścad devo devaṁ satyamindraṁ satya induḥ.*

The jiva, individual soul, born in human form with the potential to know and act, courage and splendour, carries on the business of life and grows with vigour and valour, challenging, victorious and brilliant with vision and judgement. Indra, lord of life, all giver, provides whatever wealth and power is loved and valued by the pious and worshipful soul. May the soul of man, blessed and true as the moon, join and serve this supreme lord Indra, self-refulgent, eternal and true, in prayer, worship and meditation.

तव॒ त्य ार्यं॑ नृत॑ प॑ इन्द पथ॒मं पू॒र्व्यं दि॒वि प॒वाच्यं॑ कृ॒तम।
यद्द॒वस्य॒ शव॑सा॒ पारि॑णा॒ असु॑ं रि॒ण ॒पः। भु॒वद्विश्व॑म॒भ्या-
द॑व॒म ज॑सा वि॒दादू॒र्जं॑ श॒तक्र॑तु॒वि॒ दादिष॑म ॥ ४ ॥

4. *Tava tyannaryaṁ nṛto'pa indra prathamaṁ pūrvyaṁ divi pravācyaṁ kṛtam. Yad devasya śavasā prāriṇā aṁsu riṇannapaḥ bhuvad viśvamabhyādevamojasā vidādūrjaṁ śatakratu-rvidādiṣam.*

Indra, lord of light, life and generosity, director of the cosmic dance of creation, that original, ancient act of yours admirable in the light and language of heaven performed for the sake of humanity which, by the omnipotence of Divinity, moves the pranic energies and causes the waters of life to flow may, we pray, with the power and splendour of Divinity, inspire the entire world of matter and energy, conquer impiety and bring us, O lord of a hundred yajnic gifts and actions, food and energy for body, mind and soul.

Mandala 2/Sukta 23

Brahmanaspati, Brhaspati Devata, Grtsamada Rshi

गणानां त्वा गणपतिं हवामह कविं कवीनामुपमश्रवस्तमम ।
ज्यष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्व ऊतिभिः सीद सादनम ॥ १ ॥

1. *Gaṇānāṁ tvā gaṇapatiṁ havāmahe kaviṁ kavīnāmupamaśravastamam. Jyeṣṭharājaṁ brahmaṇāṁ brahmaṇaspata ā naḥ śṛṇvannūtibhiḥ sīda sādanam .*

We invoke, invite and honour you Brahmanaspati, as lord president of all classes, nations and republics of the peoples of the world, as highest visionary of the men of supreme vision, most renowned of all beyond comparison and imagination, highest of the brilliant rulers, lord of the knowledge and commonwealth of the world in existence. Listen to our prayer, come with all powers of protection, preservation and promotion of the peace and prosperity of the world and grace the presidential seat in the hall of nations.

देवाश्चित्ते असुर्य पचतसा बृहस्पत यज्ञियं भागमानशुः ।
उस्राइव सूर्या ज्य तिषा महा विश्वषामिज्जनिता ब्रह्मणा-
मसि ॥ २ ॥

2. *Devāṣcit te asurya pracetaso bṛhaspate yajñiyaṁ bhāgamānaśuḥ. Usrā iva sūryo jyotiṣā maho viśveṣāmijjanitā brahmaṇāmasi.*

Lord of spirit and prana, ruler of the grand universal order, master of supreme knowledge, the divinities too of the world in your honour receive their share of the yajnic fragrance of life. As sun is the

progenitor of sun-rays, so you are the great creator of all knowledge, wealth and grandeur of the universe with your light of omniscience.

आ विबाध्या परिरापस्तमांसि च ज्यातिष्मन्तं रथमृतस्य तिष्ठसि। बृहस्पत भीमममित्रदम्भनं र ाहणं गात्रभिदं स्वर्विदम ॥ ३ ॥

3. *Ā vibādhyā parirāpas-tamāṁsi ca jyotiṣmantaṁ ratham-ṛtasya tiṣṭhasi. Bṛhaspate bhīmam-amitra-dambhanaṁ rakṣohaṇaṁ gotrabhidaṁ svarvidam .*

Brhaspati, lord of the grand universe and light of the world, having chained all sin and darkness by the rule of light and law, you ride the chariot of the dynamics of nature and rectitude, blazing with light and fire, awful to the lawless, shatterer of the enemies, destroyer of the wicked, breaker of the clouds and bringer of the showers of rain and bliss.

सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशा । तमंहा अश्नवत। ब्रह्मद्विषस्तपना मन्युमीरसि बृहस्पत महि तत्त महित्वनम ॥ ४ ॥

4. *Sunītibhir-nayasi trāyase janaṁ yastubhyaṁ dāśānna tamaṁho aśnavat. Brahmadviṣa-stapano manyumīrasi bṛhaspate mahi tat te mahitvanam.*

You lead us by the right path and policy. You protect and save humanity. Whoever surrenders himself to you and gives in charity in your service is safe, sin and crime touch him not, nor hurt him ever. You are the scorcher of the haters of humanity, divinity and knowledge. You are the destroyer of hostile passion.

Brhaspati, lord of this grand universe, great is that grandeur of yours, blazing with majesty.

न तमंहो न दुरितं कुतश्चन नारातयस्तितिरुन द्वयाविनः। विश्वा इदस्माद ध्वरसा वि बाधस यं सुगापा रक्षसि बहणस्पत ॥ ५ ॥

5. *Na tamaṁho na duritaṁ kutaścana nārātayastitirurna dvayāvinaḥ. Viśvā idasmād dhvaraso vi bādhase yaṁ sugopā rakṣasi brahmaṇaspate.*

Brahamanaspati, ruler of the mighty universe, saviour of the good and great, neither sin nor evil conduct from anywhere, nor enemies nor those who try to tread the parallel paths of good and evil at the same time can ever surpass or evade or escape you. You prevent and rule out all violence from him whosoever, O noble protector and saviour, you guide, guard and protect.

त्वं नो गापाः पथिकृद्विचक्षणस्तव वताय मतिभिर्जरामहे। बृहस्पत या नो अभि ह्वरो दधे स्वा तं मर्मतु दुच्छुना हरस्वती ॥ ६ ॥

6. *Tvaṁ no gopāḥ pathikṛd vicakṣaṇastava vratāya matibhirjarāmahe. Bṛhaspate yo no abhi hvaro dadhe svā taṁ marmartu ducchunā harasvatī.*

You are our protector and saviour. You are our guide along the paths of right. You are the wise visionary, judge and teacher. We worship you with all our mind and intelligence so that we may abide by your divine rule of conduct. O lord of the great universe, whoever entertains and bears hate and enmity, anger and jealousy toward us may face the self-defeating forces of his own

corrosive mind from within himself.

उत वा॒ या न॑ म॒चया॒दना॑गसा रा॒तीवा॑ मर्त॑: सानु॒का वृक॑: ।
बृह॑स्पत॒ अप॒ तं व॑तया प॒थः सु॒गं न॑ अ॒स्य द॒ववी॑तय
कृधि ॥ ७ ॥

7. *Uta vā yo no marcayādanāgaso'rātīvā martaḥ sānuko vṛkaḥ. Bṛhaspate apa taṁ vartayā pathaḥ sugaṁ no asyai devavītaye kṛdhi .*

And whoever seize us and injure us, innocent and sinless as we move on, whoever the man-wolf with a train of allies, enemies in the garb of fellow travellers, O Brhaspati, lord saviour of the great and protector from the awesome, remove all such from the path so that it is easy to follow for the attainment of our divine destination.

त्रा॒तार॑ं त्वा त॒नूनां हवाम॒ह व॑स्पतरधिव॒क्तार॑मस्म॒युम ।
बृह॑स्पत दव॒निदा॒ नि ब॑हय॒ मा दु॒रवा॒ उत्त॑रं सु॒म्नमु॑ शिन ॥ ८ ॥

8. *Trātāraṁ tvā tanūnāṁ havāmahe'vaspartara-dhivaktāramasmayum. Bṛhaspate devanido ni barhaya mā durevā uttaraṁ sumnam-unnaśan.*

Brhaspati, lord of the universe, master of supreme knowledge, ruler and defender of the world, we invoke you, protector and preserver of our bodies, senses and minds, saviour and protector from sin and evil acts, our pilot across suffering, lord supreme of our own, teacher and supreme commander. Brhaspati, uproot the revilers of divinity, nobility, brilliance and generosity of people. Let not the evil doers destroy the future peace and well-being of humanity.

त्वया॑ व॒यं सु॒वृधा॑ ब्रह्मणस्पत स्पा॒हा वसु॑ मनुष्या ददीमहि ।
या न॑ दू॒र त॒ळिता॒ या अरा॑तया॒ भि सन्ति॑ जु॒म्भया॒ ता अ॑न॒प्रसः॑ ॥ ९ ॥

9. *Tvayā vayaṁ suvṛdhā brahmaṇaspate spārhā vasu manuṣyā dadīmahi. Yā no dūre taḷito yā arātayo'bhi santi jambhayā tā anapnasaḥ .*

Brahmanaspati, lord of the universe, promoter of life and knowledge, supreme power worthy of love and homage, may we, people of the world, with your care and protection, develop and promote the wealth of the world, and we pray, crush whatever forms of violence, adversity, frustration, malignity, meanness and fruitless efforts be there far or near or around us.

त्वया॑ व॒यमु॑त्त॒मं धी॑महु॒ वया॒ बृह॑स्पत॒ पपि॑णा॒ सस्नि॑ना यु॒जा ।
मा नो॑ दुःशंसा॑ अभिदि॒प्सुरी॑शत॒ प सु॒शंसा॑ म॒तिभि॑स्तारिषी-महि ॥ १० ॥

10. *Tvayā vayam-uttamaṁ dhīmahe vayo bṛhaspate papriṇā sasninā yujā. Mā no duḥśaṁso abhidipsur-īśata pra suśaṁsā matibhis-tāriṣīmahi .*

Brhaspati, lord of the universe, ruler of the world, master of supreme knowledge, giver of fulfilment, purifier and sanctifier, ever helpful, may we, we pray, develop and promote the best life on earth. May no disreputable reviler or deceitful saboteur or destroyer rule over us. And may we, we pray, be righteous, faithful and honourable, and with our intelligent people swim across our problems of life.

अ॒नानु॑दा वृष॒भा जग्मि॑राहु॒वं निष्टप्ता॒ शत्रुं॑ पृत॒नासु॑ सास॒हिः ।
असि॑ स॒त्य ऋ॒ण॒या ब्र॑ह्मणस्पत उ॒गस्य॑ चिद्वमि॒ता वी॑ळु-ह॒षिणः॑ ॥ ११ ॥

11. *Anānudo vṛṣabho jagmir-āhavaṁ niṣṭaptā śatruṁ pṛtanāsu sāsahiḥ. Asi satya ṛṇayā brahmaṇaspata ugrasya cid damitā vīḷuhar-ṣiṇaḥ.*

Brahmanaspati, lord of universal knowledge and ruler of the grand social order, uncompromising, mighty generous, responsive to the call for action, subduer of the enemy, unyielding and victorious in battles, ever true, insistent on obligation and fulfilment, you are controller of the fierce and restrainer of the passionate carouser.

अद॑वन् मन॑सा॒ या रि॑ष॒ण्यति॑ शा॒सामु॒गा मन्य॑माना॒ जिघांसति। बृह॑स्पत॒ मा पण॒क्तस्य॑ ना॒ व॒धा नि कं॑म म॒न्युं दु॒रव॑स्य॒ शध॑तः ॥ १२ ॥

12. *Adevena manasā yo riṣaṇyati śāsāmugro manyamāno jighāṁsati. Bṛhaspate mā praṇak tasya no vadho ni karma manyuṁ durevasya śardhataḥ.*

Whoever with a sinful mind injures or sabotages or wants to destroy the rulers, commanders, administrators, teachers and the devotees of Divinity and admirers of the human nation, fierce and proud though he be, O Brhaspati, lord of the realm, we pray and hereby determine, his weapon of attack must not reach us, nor shall the mean action of the evil minded ever bully and weaken our morale.

भर॑षु हव्या॒ नम॑सा॒पस॒द्या॒ गन्ता॒ वाज॑षु स॒नि॑ता॒ धनं॑धनम। विश्वा॒ इद॒या अ॑भिदि॒प्स्वा३॑ मृधा॒ बृह॒स्पति॒वि व॑वहा॒ रथाँ॑ इव ॥ १३ ॥

13. *Bhareṣu havyo namasopasadyo gantā vājeṣu sanitā dhanaṁ-dhanam. Viśvā idaryo abhi-dipsvo mṛdho bṛhaspatirvi vavarhā rathāँ iva.*

In the battles of production, defence and progress, O lord, worthy of access, invocation and invitation with gifts of homage for participation, leader in the battles of advancement, and dispenser of wealth and reward in every field of activity, Brhaspati, lord of the realm, father of all, we pray, take on all the strongholds of the proud intimidators and rout them all like their chariots.

तजिष्ठया तपनी र॒ क्षस॑स्तप॒ य त्वा॑ नि॒द द॑धि॒र दृ॒ष्टवी॑यम। आ॒विस्तत्कृ॑ष्व॒ यदस॑त्त उ॒क्थ्यं॑१ बृह॑स्पत॒ वि प॑रि॒रापा॑ अदय॥ १४॥

14. *Tajiṣṭhayā tapanī rakṣasastapa ye tvā nide dadhire dṛṣṭavīryam. Āvistat kṛṣva yadasat ta ukthyaṁ bṛhaspate vi parirāpo ardaya.*

Brhaspati, lord of the great realm, with the splendour of your blazing power, scorch those who take you on with malignant criticism and columny, although your honour and courage is proven. Proclaim openly what your commendable policy is and heat up, shake off and evaporate all those who are steeped in sin and crime.

बृह॑स्पत॒ अति॒ यद॒या अर्हा॑द द्यु॒मद्वि॑भाति॒ कतु॑म॒ज्जने॑षु। यद दी॒दय॒च्छव॑स ऋ॒तप्रजात॒ तद॒स्मासु॒ द्रवि॑णं धहि चि॒त्रम॥ १५॥

15. *Bṛhaspate ati yadaryo arhād dyumad vibhāti kratumajjaneṣu. Yad dīdayacchavasa ṛtaprajāta tadasmāsu draviṇaṁ dhehi citram.*

Brhaspati, lord of the great realm of life and nature, ruler and sustainer of the great, omnipotent master, lord of light by your own innate virtue, who shine among people while you do your acts of holiness

and make others shine with your power and grandeur, lord manifested and manifesting in truth, rectitude and law, bless us too with that wondrous wealth of divinity by which you enlighten others.

मा नः स्तनभ्या य अभि दुहस्पद निरामिणा रिपवा षु जागृधुः । आ दवानामाहत वि वया हृदि बृहस्पत न परः साम्न विदुः ॥ १६ ॥

16. *Mā naḥ stenebhyo ye abhi druhaspate nirāmiṇo ripavo'nneṣu jāgṛdhuḥ. Ā devānāmohate vi vrayo hṛdi bṛhaspate na paraḥ sāmno viduḥ.*

Save us, lord of the great world, right and universal law, from the thieves and enemies who hate all and delight in positions of power, who covet nothing but food and luxury, who hold nothing in their heart but disdainful superiority complex toward the learned, wise and virtuous and who know nothing of value beyond money and property.

विश्वभ्या हि त्वा भुवनभ्यस्परि त्वष्टाजनत्साम्नःसाम्नः कविः । स ऋणचिदृणया ब्रह्मणस्पतिदुहा हन्ता महि ऋतस्य धरि ॥ १७ ॥

17. *Viśvebhyo hi tvā bhuvanebhyaspari tvaṣṭājanat sāmnaḥ sāmnaḥ kaviḥ. Sa ṛṇacidṛṇayā brahmaṇaspatir-druho hantā maha ṛtasya dhartari .*

Lord of the great world, master of the Veda, the omniscient maker, Tvashta, made you all round wise and visionary as a poet for the sake of the entire world of humanity across divinity and the world of materiality. You are consolidator of the public debt and the debt of gratitude to Divinity and the wise, and you fulfil the obligations of the debt. Established in the presence of

the Lord Omnipotent, father sustainer of the great Law of social order, be the destroyer of hate, jealousy and enmity.

तव श्रिय व्यजिहीत पर्वता गवां गात्रमुदसृजा यदङ्गिरः।
इन्दण युजा तमसा परीवृतं बृहस्पत निर्पामाब्जा अर्णवम॥ १८॥

18. *Tava śriye vyajihīta parvato gavāṁ gotramudasṛjo yadaṅgiraḥ. Indreṇa yujā tamasā parīvṛtaṁ bṛhaspate nirapāmaubjo arṇavam.*

For your grace and glory, O lord and sustainer of the great world, does the cloud collect the flood of sun-rays which you, dear as breath of life, release. In association with Indra, the sun, O lord of the wide realm, open and release the oceanic flood of the waters of life suppressed and enveloped in darkness and let it flow freely.

बह्मणस्पत त्वमस्य यन्ता सूक्तस्य बाधि तनयं च जिन्व।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथं सुवीराः॥ १९॥

19. *Brahmaṇaspate tvamasya yantā sūktasya bodhi tanayaṁ ca jinva. Viśvaṁ tad bhadraṁ yadavanti devā bṛhad vadema vidathe suvīrāḥ.*

Brahmanaspati, lord protector and sustainer of the universe, you are the hero as well as creator of this song of Divinity which you graciously know and accept as your very child, and bless your creation with life and joy, all that good of entire humanity and the world which the divinities protect and promote, so that we, brave and blest with the brave, in our acts of yajnic piety, may celebrate your gifts highly and ecstatically.

Mandala 2/Sukta 24

Indra Brahmanaspati, Brhspati Devata, Grtsamada Rshi

समामविड्ढि प्रभृतिं य इशिष या विधम नवया महा गिरा।
यथा ना मीढ्वान्त्स्तवत सखा तव बृहस्पत सीषधः सात न
मतिम ॥ १ ॥

1. *Semāmaviḍḍhi prabhṛtiṁ ya īśiṣe'yā vidhema navayā mahā girā. Yathā no mīḍhvāntstavate sakhā tava bṛhaspate sīṣadhaḥ sota no matim.*

Brhaspati, lord and master of knowledge and the great realm of the earth which you rule and command, please to accept this offer of celebration which we dedicate with this great new voice of homage in honour of Indra so that he, our lord, generous as the sun and cloud, your friend, may enlighten our mind and intelligence.

या नन्त्वान्यनमन्यजसातादर्दमन्युना शम्बराणि वि।
पाच्यावयदच्युता बह्मणस्पतिरा चाविशद्वसुमन्तं वि
पवतम ॥ २ ॥

2. *Yo nantvānyanamannyojasotādardar-manyunā śambarāṇi vi. Prācyāvayadacyutā brahmaṇa-spatirā cāviśad vasumantaṁ vi parvatam.*

Indra, lord ruler and sustainer of the mighty human race, is he who with his might and majesty bends those who deserve to be bent, who with his thunder and terror breaks and scatters the clouds into showers, who shakes the apparently unshakables, and who breaks open the mountain ranges of the treasure jewels of the earth.

तद्वानां दवतमाय कत्वमश्रथ्नन्दृ हावदन्त वीळिता। उद्गा आजदभिनद ब्रह्मणा वलमगूहत्तमा व्यच ायत्स्वः॥ ३॥

3. *Tad devānāṁ devatamāya kartvamaśrathnan dṛḷhāvradanta vīlitā. Ud gā ājadabhinad brahmaṇā valam-agūhat tamo vyacakṣayat svaḥ.*

That exceptional wonder of Karma is worthy of the most brilliant of the divinities of the universe, Indra, refulgent as the sun. He disarms the most obstinate, softens the hardest, releases the rays of light, breaks the cloud with his divine might, dispels the darkness, and reveals the light of heaven.

अश्मास्यमवतं ब्रह्मणस्पतिमधुधारमभि यमाजसातृणत। तमव विश्व पपिर स्वदृश ब्रहु साकं सिसिचुरुत्स-मुदिणम॥ ४॥

4. *Aśmāsyamavataṁ brahmaṇaspatir-madhudhāramabhi yamojasātṛṇat. Tameva viśve papire svardṛśo bahu sākaṁ sisicur-utsam-udriṇam.*

The lord of the universal Word breaks open the flood gates of the hanging cloud and the dark caverns of the mountain holding showers and streams of honey sweet waters. The same showers and streams all those who see the light and joy of heaven in the sun and water drink to their heart's content with all living beings as a gift of the ocean, and the same they sprinkle around for the gift and growth of life in abundance.

सना ता का चिद भुवना भवीत्वा माद्भिः शरद्भिदुर वरन्त वः। अयतन्ता चरता अन्यदन्यदिद्या चकार वयुना ब्रह्मणस्पतिः॥ ५॥

5. *Sanā tā kā cid bhuvanā bhavītvā mādbhiḥ śarad-bhirduro varanta vaḥ. Ayatantā carato anyada-nyadid yā cakāra vayunā brahmaṇa-spatiḥ.*

The acts which Brahmanaspati, lord of the wide world, has performed and the knowledge which he has revealed open by months and years the doors of eternal light and the past and future worlds for you from which the people naturally benefit and spontaneously enjoy without any effort, all in their own ways.

अभि न॑न्ता अभि य तमा॑नशु॒निधिं प॑णी॒नां प॑र॒मं गुहा॑ हि॒तम। त वि॒द्वांस॑: पति॒च यानृ॑ता॒ पुन॒यत॑ उ॒ आय॒न्तदुदी॑-युरा॒विश॑म॥ ६॥

6. *Abhinakṣanto abhi ye tamānaśur-nidhiṁ paṇīnāṁ paramaṁ guhā hitam. Te vidvāṁsaḥ pratica-kṣyānṛtā punaryata u āyan taduđīyurāviśam.*

Those saints and scholars who go forward all round in search of the treasures of admirable humanity hidden in the cavern of time find the jewel treasures of wealth and knowledge. But having seen the falsehood and untruth discovered there in the cave go back by the same door by which they came and then come again to propagate the truth and contradict and expose the untruth.

ऋ॒तावा॑नः पति॒च यानृ॑ता॒ पुन॒रात॒ आ त॑स्थुः क॒वय॑' म॒हस्प॒थः। त बा॒हुभ्यां धमि॒तम॒ग्निमश्म॑नि॒ नकि॒: षा अ॒स्त्यर॑णा ज॒हुहि तम॥ ७॥

7. *Ṛtāvānaḥ praticakṣyānṛtā punarāta ā tasthuḥ kavayo mahaspathaḥ. Te bāhubhyāṁ dhamitam-agnimaśmani nakiḥ ṣo astyaraṇo jahurhi tam .*

Men of truth and rectitude, poets and visionaries, pioneers of action, having perceived, challenged and fought out untruth and evil, come and stand firm by the great paths of right and universal law. By force of arms they keep the fire burning on the rock, in the cave, over the cloud and in the sky. None is a man of truth and knowledge, nor brave, none of them who abandon the fire and desert the truth of life and rectitude.

ऋतज्येन क्षिपणा ब्रह्मणस्पतिर्यत्र वष्टि प्र तदश्नाति धन्वना।
तस्य साध्वीरिषवो याभिरस्यति नृचक्षसो दृशये कर्णयोनयः॥ ८॥

8. *Ṛtajyena kṣipreṇa brahmaṇaspatiryatra vaṣṭi pra tadaśnoti dhanvanā. Tasya sādhvīriṣavo yābhirasyati nṛcakṣaso dṛśaye karṇayonayaḥ.*

By the stretch of natural truth and justice and by instant action, the mighty lord of the realm wielding the bow and arrow of law and rectitude reaches wherever he wants and achieves whatever he targets. Accurate and unfailing are the arrows of this watchful ruler and guide of humanity, stretched unto the ear, reaching to the ear and taking the aim even by a whisper and vibration, which the lord shoots and by which he uproots the plants and plans of evil and crime, having seen what is right and what is wrong.

स संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मणस्पतिः। चा मा यद्वाजं भरत मती धना दित्सूयस्तपति तप्युतुर्वृथा॥ ९॥

9. *Sa saṁnayaḥ sa vinayaḥ purohitaḥ sa suṣṭutaḥ sa yudhi brahmaṇaspatiḥ. Cākṣmo yad vājaṁ bharate matī dhanā''ditsūryastapati tapyarurvṛ-thā.*

Right and true are his policies, unassailable. Correct and firm are his paths of planning and leadership. Front leader is he, ever commanding, and elected first and foremost. Admired is he and admirable, adorable ruler, protector and promoter of the wealth of nations. Clear is his sight and vision, bold his voice and speech, by virtue of which he holds and rules energy and the speed of progress, intelligence and education, and the power and prosperity of the social order through the battles of life. He blazes as the sun and would naturally and without effort heat and season and temper the wastours and wrong-doers.

विभु प्रभु पथमं महनावता बृहस्पतेः सुविदत्राणि राध्या। इमा सातानि वन्यस्य वाजिना यन जना उभय भुञ्जत विशः॥ १०॥

10. *Vibhu prabhu prathamaṁ mehanāvato bṛhaspateḥ suvidatrāṇi rādhyā. Imā sātāni venyasya vājino yena janā ubhaye bhuñjate viśaḥ.*

Infinite, omnipotent and eternal, first and original is Brhaspati, lord of existence and knowledge. Noble and blissful are the gifts of this generous and powerful lord, givers of knowledge, competence and success, all. It is the gifts and blessings of this pervasive and warlike lord adorable by which all people of the world, high or low, simple or sophisticated, intelligent or illiterate enjoy life and its wealth.

या वर वृजन विश्वथा विभुमहामु रण्वः शवसा ववक्षिथ। स दवा दवान्पति पपथ पृथु विश्वदु ता परिभूबर्ह्मणस्पतिः॥ ११॥

11. *Yo'vare vṛjane viśvathā vibhur-mahām-u raṇvaḥ śavasā vavakṣitha. Sa devo devān prati paprathe pṛthu viśvedu tā paribhūr-brahmaṇaspatiḥ.*

Brahmanaspati, lord ruler and sustainer of this mighty universe, is immanent and transcendent, who by virtue of his own omnipotence pervades this world of creation, every particle of it, and is the most joyous and blissful over all the worlds of existence. By him only, try to abide and live. He, self-refulgent generous lord, vast and great, rules and expands all the divine abodes of life, pervades them and reveals his presence therein.

विश्वं सत्यं मघवाना युवारिदापश्चन प मिनन्ति व्रतं वाम। अच्छेन्दाबह्मणस्पती हविना ं युजेव वाजिना जिगातम॥ १२॥

12. *Visvaṁ satyaṁ maghavānā yuvorid-āpaścana pra minanti vrataṁ vām. Acchendrābrahmaṇas-patī harivno'nnaṁ yujeva vājinā jigātam.*

Indra and Brahmanaspati, lord ruler of majesty and lord ruler of the wealth of the nation, yours is the truth of the world and yours is the law. Not the actions of anyone, not even the flowing waters, can violate your law and discipline. Both ruler and the teacher of divinity may kindly grace our seat of yajna and, like the motive forces of the chariot of the nation, may accept our proffered homage.

उताशिष्ठा अनु शृण्वन्ति वह्नयः सभया विपा भरत मती धना। वीळुद्वषा अनु वशं ऋणमादिदिः स ह वाजी समिथ बह्मणस्पतिः॥ १३॥

13. *Utāśiṣṭhā anu śṛṇvanti vahnayaḥ sabheyo vipro bharate matī dhanā. Vīḷudveṣā anu vaśa ṛṇamādadiḥ sa ha vājī samithe brahmaṇaspatiḥ.*

Fast driving forces of the nation listen carefully to the ruler and the people. The sagely scholar member of the council intelligently holds and manages the wealth and assets of the nation. A match for the strong and unruly, the collector collects the taxes according to law and discretion. Such is the dispensation of Brahmanaspati, lord ruler of the common wealth of humanity, fast, sensitive and instant of movement in the business of governance.

बह्मणस्पतरभवद्यथावशं सत्या मन्युमहि कर्मा करिष्यतः। या गा उदाजत्स दिव वि चाभजन्महीव रीतिः शवसासरत्पृथक ॥ १४ ॥

14. *Brahmaṇaspaterabhavad yathāvaśaṁ satyo manyurmahi karmā kariṣyataḥ. Yo gā udājat sa dive vi cābhajanmahīva rītiḥ śavasāsarat pṛthak.*

Let the righteous passion, even anger, of Brahmanaspati, lord of great action in governance, be true to the purpose of Dharma, and controlled according to the state of affairs, as it is he who directs the vibrations of the nation up and down in the light of heaven and, with his own strength and power, moves forward by himself and abides by custom, tradition and law like the earth in orbit.

बह्मणस्पत सुयमस्य विश्वहा रायः स्याम रथ्याऽ३ वयस्वतः। वीरषु वीराँ उप पृङधि नस्त्वं यदीशानो बह्मणा वषि महव ॥ १५ ॥

15. *Brahmaṇaspate suyamasya viśvahā rāyaḥ syāma rathyo vayasvataḥ. Vīreṣu vīrāṅ upa pṛṅgdhi nastvaṁ yadīśāno brahmaṇā veṣi me havam.*

Brahmanaspati, lord protector of the wealth of the nation of humanity, master of the universal knowledge of existence, you are the hero of the chariot, knower and friend of the whole world. Ruler supreme as you are of the entire existence, come to us in response to my Vedic invocation and join the brave with the brave and eminent with the eminent so that we may be masters and protectors of well-begotten and life-giving wealth and develop it further by noble conduct and development.

ब्रह्मणस्पत॒ त्वम॒स्य य॒न्ता सू॒क्तस्य॑ बा॒धि॒ तन॑यं च जिन्व।
विश्व॑ं तद्भ॒द्रं यदव॑न्ति दे॒वा बृ॒हद्व॑दम वि॒दथ॑ं सु॒वीरा॑ः ॥ १६ ॥

16. *Brahmaṇaspate tvamasya yantā sūktasya bodhi tanayaṁ ca jinva. Viśvaṁ tad bhadraṁ yadavanti devā bṛhad vadema vidathe suvīrāḥ.*

Brahmanaspati, lord of the great world of humanity, you are the inspiration, guide, leader and hero of this holy song of celebration. Please to know its meaning, intention and purpose, and give life and joy to the child and the devotee. Give us all that good which the poets and divines preserve, protect and promote so that we, brave and blest with the brave, sing and celebrate you highly in our yajnic projects of life.

Mandala 2/Sukta 25

Brahmanaspati Devata, Grtsamada Rshi

इन्धाना अग्निं वनवद्वनुष्यतः कृतब्रह्मा शूशुवदातहव्य इत।
जातेन जातमति स प ससृत यंयं युजं कृणुत ब्रह्मणस्पतिः॥ १॥

1. *Indhāno agniṁ vanavad vanuṣyataḥ kṛtabrahmā śūśuvad rātahavya it. Jātena jātamati sa pra sarsṛte yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Brahmanaspati, lord ruler, protector, and promoter of wealth and nature, maker of forms of food, energy and power, giver of yajnic materials and fragrances for natural and human activities of creation and production, lighting the fire and burning the requisite materials like forest wood, creates new forms with what it has already created and thus moves on in cyclic motion at electric velocity whatever it takes on as its friendly associate for the progress of humanity.

वीरभिर्वीरान्वनवद्वनुष्यता गाभी रयिं पपथद्बाधते त्मना।
ताकं च तस्य तनयं च वर्धत यंयं युजं कृणुत ब्रह्मणस्पतिः॥ २॥

2. *Vīrebhirvīrān vanavad vanuṣyato gobhī rayiṁ paprathad bodhati tmanā. Tokaṁ ca tasya tanayaṁ ca vardhate yaṁyaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Spending up one loving parental generation like forest wood and creating another like forest greenery, extending the community of the brave from the brave seeking immortality, expanding the community wealth with cows, lands and the light and power of energy,

Brahmanaspati, lord of the evolution of existence, advances the race of humanity from father to son and from son to grandson. Who ever or whatever the lord takes up as his instrument and creative associate, he knows at heart with his very soul.

सिन्धुन गादः शिमीवाँ ऋघायता वृषव वधीँरभि वष्ट्याजसा। अग्नरिव पसितिनाह वतव यंयं युजं कृणुत बह्मणस्पतिः॥ ३॥

3. *Sindhurna kṣodaḥ śimīvāň ṛghāyato vṛṣeva vadhrīňrabhi vaṣṭyojasā. Agneriva prasitirnāha vartave yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Just as the deep sea receives and stills the impetuous river in flood, as the mighty man of action subdues the forces of violence, and as the strong and virile bull overthrows the old broken bullock with its strength, so does the man whom Brahmanaspati chooses as his friend and associate for his purpose overcome opposition with his valour and lustre. Like the rising flames of fire there is no looking back for him, no resistance against him.

तस्मा अषन्ति दिव्या असश्चतः स सत्वभिः पथमा गाषु गच्छति। अनिभृष्टतविषिहन्त्याजसा यंयं युजं कृणुत बह्मणस्पतिः॥ ४॥

4. *Tasmā arṣanti divyā asaścataḥ sa satvabhiḥ prathamo goṣu gacchati. Anibhṛṣṭataviṣirhan-tyojasā yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

To him and for him flow celestial powers and virtues pure and free. First and foremost, front leader, with his powers and intelligence he develops the cows,

goes over the lands and rises into the lights in the skies. With the irresistible blaze of his lustre and valour he smashes all opposition of the negatives. Such is the man whom Brahmanaspati chooses as his friend and instrument for the divine purpose.

तस्मा इद्विश्व धुनयन्त सिन्धवा च्छिदा शम दधिर पुरूणि।
दवानां सुम्न सुभगः स एधत यंयं युजं कृणुत ब्रह्मणस्पतिः॥ ५॥

5. *Tasmā id viśve dhunayanta sindhavo'cchidrā śarma dadhire purūṇi. Devānāṁ sumne subhagaḥ sa edhate yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatih .*

For him the oceans roll, for him the rivers flow, boundless, incessant and universal across the world, bearing grace divine, cosmic energy and infinite joy of the heart. And he, happy and blest with fortune, grows on and on in peace and favour of the divinities of nature and humanity. Such is the man whom Brahmanaspati chooses for a friend and instrument for fulfilment and the divine purpose.

Mandala 2/Sukta 26

Brahmanaspati Devata, Grtsamada Rshi

ऋजुरिच्छंस वनवद्वनुष्यता देवयन्निददेवयन्तमभ्यसत।
सुपावीरिद्वनवत्पृत्सु दुष्टरं यज्वदयज्यावि भजाति भोजनम॥ १॥

1. *Ṛjuricchaṁso vanavad vanuṣyato devayannidadevayantam-abhyasat. suprāvīrid vanavat pṛtsu duṣṭaraṁ yajvedayajyorvi bhajāti bhojanam.*

Brahmanaspati, lord of the wide world and the wealth of life, let the man of simple, natural and faithful character, like the rays of the sun, be superior to the forces of violence. Let the man rising to piety and divinity face the powers that oppose the divine purpose. Let the brave warrior who protects and promotes light and life like the rays of the sun fight out formidable evil in the battles of life, because, ultimately, it is the man of yajna, dedicated to humanity, environment and Divinity who is the dispenser of the share of the selfish and uncreative.

यजस्व वीर प्र विहि मनायता भद्रं मनः कृणुष्व वृत्रतूय। हविष्कृणुष्व सुभगा यथाससि ब्रह्मणस्पतरव आ वृणीमह ॥ २ ॥

2. *Yajasva vīra pra vihi manāyato bhadraṁ manaḥ kṛṇuṣva vṛtratūrye. Haviṣkṛṇuṣva subhago yathāsasi brahmaṇaspaterava ā vṛṇīmahe.*

Brave young man, do yajnic acts of creation and service, meet men of thought and wisdom, elevate your mind to goodness and virtue to fight out the forces of darkness and evil, prepare the fragrant oblations for yajna, be great and gracious as you should be. Let us all choose and pray for the protection of Brahmanaspati, lord of the world's glory and wisdom.

स इज्जनेन स विशा स जन्मना स पुत्रवाजं भरत धना नृभिः। दवानां यः पितरमाविवासति श्रद्धामना हविषा ब्रह्मणस्पतिम ॥ ३ ॥

3. *Sa ijjanena sa viśā sa janmanā sa putrairvājaṁ bharate dhanā nṛbhiḥ. Devānāṁ yaḥ pitaramāvivāsati śraddhāmanā haviṣā brahmaṇaspatim .*

He for sure bears and wields power, progress and prosperity of life with the people, with settlements of working communities, by birth and with children, and he creates and enjoys the wealth of life with his men who serves and lives with the maker of noble scholars and sages and who, faithful at heart, offers worship and sacrifice with fragrant oblations to Brahmanaspati, lord creator and sustainer of the world and its wealth of humanity.

या अस्म हव्यघृतवद्भिरविधत्प तं पाचा नयति ब्रह्मणस्पतिः। उरुष्यतीमंहसा र ातीरिषां३ ह श्चिदस्मा उरुचक्रिरद्भुतः ॥ ४ ॥

4. *Yo asmai havyair-ghṛtavadbhir-avidhat pra taṁ prācā nayati brahmaṇaspatiḥ. Uruṣyatīm-aṁhaso rakṣatī riṣo'ṅ hościdasmā urucakrir-adbhutaḥ.*

Who ever worships and honours the lord with oblations of fragrant materials seasoned with ghrta, Brahmanaspati advances him far ahead and high. He saves him from sin, protects him from the violent and safeguards him against the perpetrators of evil. Wondrous are the ways of Brahmanaspati, mighty and awful are his deeds on earth.

Mandala 2/Sukta 27

Aditya Devata, Kurma Gartsamada or Grtsamada Rshi

इमा गिरः आदित्यभ्य घृतस्नूः सनादाजभ्या जुह्वा जुहोमि। शृणातु मित्रा अर्यमा भगा नस्तुविजाता वरुणा द ा अंशः ॥ १ ॥

1. *Imā gira ādityebhyo ghṛtasnūḥ sanād rājabhyo juhvā juhomi. Śṛṇotu mitro aryamā bhago nastuvijāto varuṇo dakṣo aṁśaḥ .*

I offer these words of worship and prayer, adoration and admiration, sprinkled with the showers of ghrta from above dedicated to the Adityas, cosmic stars and children of Mother Infinity, self-refulgent like the sun in the zodiacs of his galactic round. I offer these words as ever with the ladle of love and whispers of faith into the fire of light and life. May the Adityas listen: Mitra, friend and darling companion of life, Aryama, lord of justice and dispensation, Bhaga, lord of glory and majesty, Tuvijata, lord manifest in power and splendour, Varuna, lord of light supreme of our choice, Daksha, lord of dexterity in the art of creation, and Ansha, divine reflection of Infinity in the world of existence, all for us all our own.

इमं स्तामं॒ सक॑तवा म अ॒द्य मि॒त्रा अ॑र्य॒मा वरु॑णा जुषन्त।
आ॒दि॒त्यास॒ः शुच॑य॒ा धार॑पूता॒ अवृ॑जिना अनव॒द्या
अरि॑ष्टाः ॥ २ ॥

2. *Imaṁ stomaṁ sakratavo me adya mitro aryamā varuṇo juṣanta. Ādityāsaḥ śucayo dhārapūtā avṛjinā anavadyā ariṣṭāḥ.*

This song of adoration may the lords of vision and holy action hear, accept and bless with love and favour: friendly Mitra, just Aryama, and Varuna, lord supreme of universal choice, Adityas all, reflections of the lights of omniscience, purifying and sanctifying showers of the holy voice of Divinity, free from the sins of negativities, irreproachable and inviolable all.

त आ॑दि॒त्यास॑ उ॒रव॑ ' गभी॒रा अद॑ब्धासा॒ दिप्स॑न्ता भूय॒ ाः।
अ॒न्तः प॑श्यन्ति वृजि॒नात सा॒धु सर्वं॑ राज॑भ्यः पर॒मा
चि॒दन्ति॑ ॥ ३ ॥

3. *Ta ādityāsa uravo gabhīrā adabdhāso dipsanto bhūryakṣāḥ. Antaḥ paśyanti vṛjinota sādhu sarvaṁ rājabhyaḥ paramā cidanti.*

The Adityas, children of light, are brilliant, profound, irrepressible. They brook no nonsense, no violence, no bullying or black-mail. With many many eyes all round they see within and without all that is good, or evil that must be rejected. Supremely good are they and their actions for the shining rulers for whom they stand ever at the closest.

धारयन्त आदित्यासो जगत्स्था देवा विश्वस्य भुवनस्य गोपाः। दीर्घाधियो रक्षमाणा असुर्यं१मृतावानश्चयमाना ऋणानि॥ ४॥

4. *Dhārayanta ādityāso jagat sthā devā viśvasya bhuvanasya gopāḥ. Dīrghādhiyo rakṣamāṇā asuryamṛtāvānaścayamānā ṛṇāni.*

Brilliant Adityas sustain the moving and the stable world of existence. Generously giving, they are preservers of the entire world of existence. Far-reaching is their intelligence, they love truth and rectitude, they protect the breath of life and they augment whatever or whoever extends the vision and knowledge of life for others. (Aditya-like should the teachers be.)

विद्यामादित्या अवसा वो अस्य यदर्यमन्भय आ चिन्मयोभु। युष्माकं मित्रावरुणा पणीँता परि श्वभ्रेव दुरितानि वृज्याम॥ ५॥

5. *Vidyāmādityā avaso vo asya yadaryaman bhaya ā cinmayobhu. Yuṣmākaṁ mitrāvaruṇā praṇītau pari śvabhreva duritāni vṛjyām.*

Adityas, powers of light and knowledge, Aryaman, lord of justice and dispensation, if ever I face a state of insecurity, then, in that state of fear, I pray, I may have the gift of this divine protection of yours, of this divine peace and comfort. O Mitra and Varuna, friends of humanity, dear and just, I pray, that under the protection of your ethics and guidance I may give up all evils and avoid them as dangerous pitfalls on the paths of life.

सुगा हि वां अयमन्मित्र पन्था अनृक्षरा वरुण साधुरस्ति। तनादित्या अधि वाचता ना यच्छता ना दुष्परिहन्तु शर्म॥ ६॥

6. *Sugo hi vo aryaman mitra panthā anṛkṣaro varuṇa sādhurasti. Tenādityā adhi vocatā no yachatā no duṣparihantu śarma.*

Aryaman, lord of noble action, Mitra, friend and companion, simple and straight is your path, easy to tread. O Varuna, lord of our choice and best teacher, thornless and good is the path you show. Adityas, lords of enlightenment, teach us to follow and go forward by that path. And give us a home which is difficult to disrupt.

पिपर्तु ना अदितीं राजपुत्रा तिं द्वषांस्ययमा सुगभिः। बृहन्मित्रस्य वरुणस्य शमार्प स्याम पुरुवीरा अरिष्टाः॥ ७॥

7. *Pipartu no aditī rājaputrā'ti dveṣāṁsyaryamā sugebhiḥ. Bṛhanmitrasya varuṇasya śarmopa syāma puruvīrā ariṣṭāḥ.*

May Aditi, mother queen of inviolable unity and abundance with her brilliant children of regal character

give us total fulfilment of life. May Aryama, just and judicious ruler, friend of the intelligent and the wise, lead us across and beyond the jealous and the hostile by simple and clear paths of action. May we all, mighty brave blest with vibrant progeny, ever live unhurt and happy by the great household of peace and well-being, a perpetual gift of Mitra, lord of friend-ship and fraternity, and Varuna, lord of freedom and justice.

तिस्रा भूमीर्धारयन्त्रीँरुत द्यून्त्रीणि व्रता विदथे अन्तरेषाम ।
ऋतेनादित्या महि वो महित्वं तदर्यमन्वरुण मित्र चारु ॥ ८ ॥

8. *Tisro bhūmīrdhārayan trīṅ̃ruta dyūn trīṇi vratā vidathe antareṣām. Ṛtenādityā mahi vo mahitvaṁ tadaryaman varuṇa mitra cāru.*

Adityas, brilliant children of Aditi, radiant concentrations of indestructible energy, by the universal Law of Rtam, hold and sustain three terrestrial regions and three heavenly regions in the midst of which they observe threefold dynamics of existential energy in the field of karmic order. Aryaman, lord of action and justice, Varuna, lord of love and peace, and Mitra, friend of fraternity, that too is your holy grandeur and greatness in the mighty social order, threefold, three-level, for the body, mind and spirit of the human nation.

त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।
अस्वप्नजो अनिमिषा अदब्धा उरुशंसा ऋजव मर्त्याय ॥ ९ ॥

9. *Trī rocanā divyā dhārayanta hiraṇyayāḥ śucayo dhārapūtāḥ. Asvapnajo animiṣā adabdhā uruśaṁsā ṛjave martyāya.*

Three charming gifts of Divinity the Adityas,

scholar celibates, hold for humanity. Golden great are they, blazing brilliant, sanctified in the showers of knowledge and piety. Ever wakeful, they never sleep, nor dream, nor even wink their eye for a moment. Firm and inviolable are they, adorable, for the simple, honest and pious order of humanity, holding and preserving the knowledge of Divinity, karmic dexterity and sincerity of worship for survival and fulfilment in the world of mortality.

त्वं विश्वेषां वरुणासि राजा य च देवा असुर य च मर्ताः।
शतं न रास्व शरद वि च आ श्यामायूंषि सुधितानि पूर्वा॥ १०॥

10. *Tvaṁ viśveṣāṁ varuṇāsi rājā ye ca devā asura ye ca martāḥ. Śataṁ no rāsva śarado vicakṣe 'śyāmāyūṁṣi sudhitāni pūrvā.*

Varuna, spirit of life and breath of energy, first of love, choice and justice, you are the ruler of all, whether they are divine or ordinary mortals by nature. Give us a full hundred years of life for the vision and realisation of the light of Divinity and our own immortality. May we, we pray, enjoy a full and perfect span of life and age, sweet and satisfying as ever.

न दक्षिणा वि चिकित न सव्या न पाचीनमादित्या नात पश्चा। पाक्या चिद्वसवा धीर्या चिद्युष्मानीता अभयं ज्योतिरश्याम॥ ११॥

11. *Na dakṣiṇā vi cikite na savyā na prācīnamādityā nota paścā. Pākyā cid vasavo dhīryā cid yuṣmānīto abhayaṁ jyotiraśyām.*

Ye Adityas, stars of the highest order of light, O

Vasus, planets of the first order of life, I know not wholly what is on the right, or on the left, or in front, or behind, as the man of ripe intelligence and settled mind among scholars does. However, with his guidance and led by your light, leadership and generosity, I pray, may I attain freedom from fear and the light of knowledge.

या राजभ्य ऋतनिभ्य ' ददाश यं वधयन्ति पुष्टयश्च नित्याः ।
स रवान्याति पथमा रथेन वसुदावा विदथेषु पशस्तः ॥ १२ ॥

12. *Yo rājabhya ṛtanibhyo dadāśa yaṁ vardhayanti puṣṭayaśca nityāḥ. Sa revān yāti prathamo rathena vasudāvā vidatheṣu praśastaḥ.*

The ruler who liberally gives for the illustrious men of justice and for the leading lights of truth and righteousness, and whom strength and nourishment of body, mind and character constantly advance towards perfection, grows first in power and prestige and, well-provided with wealth and the spirit of generosity, admired and exhorted universally, moves forward in his chariot of fame as a leader in yajnic projects of humanity.

शुचिरपः सूयवसा अदब्ध उप ाति वृद्धवयाः सुवीरः ।
नकिष्टं घ्नन्त्यन्तितो न दूराद्य आदित्यानां भवति पणीता ॥ १३ ॥

13. *Śucirapaḥ sūyavasā adabdha upa kṣeti vṛddha-vayāḥ suvīraḥ. Nakiṣṭaṁ ghnantyantito na dūrād ya ādityānāṁ bhavati praṇītau.*

The ruler, pure at heart, courageous and indomitable, who abides by the values, policies and guidance of Adityas, men of light, truth and justice, rules a long age, blest with noble children and followed by

brave warriors, well-provided with plenty of food and water and doing noble acts of fame. None can hurt or damage or destroy him or his dominion either from far or near at hand.

अदि॑त॒ मित्र॒ वरु॑णा॒त मृ॑ळ॒ यद्व॑ ' व॒यं च॑कृ॒मा कच्चि॒दाग॑ः ।
उ॒व॑श्या॒मभ॑य॒ं ज्योति॑रिन्द्र॒ मा न॑ ' दी॒घा अ॒भि न॑श॒न्त-
मि॑स्रा॒ः ॥ १४ ॥

14. *Adite mitra varuṇota mṛḷa yad vo vayaṁ cakṛmā kaccidāgaḥ. Urvaśyāmabhayaṁ jyotirindra mā no dīrghā abhi naśantamisrāḥ.*

Aditi, Nature, mother earth and spirit of the human nation, Mitra, lord of love and friendship, Varuna, lord of justice, relent, be kind and gracious to us even if we happen to transgress and commit a sin of error. Indra, lord of power and ruler over the nation, grant us ample freedom from fear and lots of light and knowledge so that long nights of darkness, sin and suffering may never afflict us.

उ॒भ अ॑स्म पीपयतः समी॒ची दि॒वा वृ॒ष्टिं सु॒भगा॒ नाम॒ पुष्य॑न ।
उ॒भा ॑र्या॑वा॒जय॑न्याति पृ॒त्सूभावधा॑ भवतः सा॒धू
अ॑स्म ॥ १५ ॥

15. *Ubhe asmai pīpayataḥ samīcī divo vṛṣṭiṁ subhago nāma puṣyan. Ubhā kṣayāvājayan yāti pṛtsūbhāvardhau bhavataḥ sādhū asmai.*

Both the enlightened woman and the noble husband, the people and the noble ruler, conjoined in unison grow together for the sake of this Rashtra, the great social order of humanity, augmenting through yajna the showers of rain from heaven. Both live

together and move forward, winning victories in the battles of life. Both are indispensable for the social order, complementing each other like two halves of a sphere in the interest of progress and prosperity for the sake of the family and the nation.

या वो॑ मा॒या अ॑भि॒द्रुह॑ यजत्रा॒: पाशा॑ आदित्या रि॒पव॒ विचृ॑त्ताः। अ॒श्वीव॒ ताँ अति॑ यषं॒ रथ॒नारि॑ष्टा उ॒रावा शर्म॑न्त्स्याम ॥ १६ ॥

16. *Yā vo māyā abhidruhe yajatrāḥ pāśā ādityā ripave vicṛttāḥ. Aśvīva tāṁ ati yeṣaṁ rathenā-riṣṭā urāvā śarmantsyāma.*

Adityas, powers of light and law, dedicated to yajnic advancement of life and nature, whatever your bonds of power and law, sinless and inviolable, spread across the earth, which are like chains of arrest and prisons of punishment for the lawless and the enemies of humanity, let me, I pray, cross them over with ease and pleasure by the chariot of knowledge and action like a knight of horse, so that we may live at peace in bliss on this vast earth, common home of the human family.

माहं म॒घाना॑ वरुण पि॒यस्य॑ भू॒रिदा॑व्न॒ आ वि॑दं॒ शून॑मा॒पः। मा रा॒या रा॑जन्त्सु॒यमा॒दव॑ स्थां बृ॒हद्व॑देम वि॒दथे॑ सु॒वीराः॑ ॥ १७ ॥

17. *Māhaṁ maghono varuṇa priyasya bhūridāvna ā vidaṁ śūnamāpeḥ. Mā rāyo rājantsuyam-ādava sthāṁ bṛhad vadema vidathe suvīrāḥ.*

Varuna, lord of justice, highest and best of our choice, I pray I may attain to the progress and prosperity of a dear and generous man of wealth and dignity, but

not to the swelling pride of a man of easy money. Brilliant lord ruler of the nation, may I never be deprived of wealth well-earned with honesty. And let us all, blest with noble progeny, speak well and highly in thanks and praise of the lord ruler of the world in all our yajnic performances.

Mandala 2/Sukta 28

Varuna Devata, Grtsamada or Kurma Gartsamada Rshi

इ॒दं क॒वरा॑दि॒त्यस्य॑ स्व॒राजा॒ विश्वा॑नि॒ सान्त्य॒भ्यस्तु म॒ह्ना। अति॒ या म॒न्दा य॒जथा॑य॒ दे॒वः सु॒की॒र्तिं भि॑ ।ऽ वरु॑णस्य॒ भूरेः॑ ॥ १ ॥

1. *Idaṁ kaverādityasya svarājo viśvāni sāntya-bhyastu mahnā. Ati yo mandro yajathāya devaḥ sukīrtiṁ bhikṣe varuṇasya bhūreḥ.*

This is the song of honour for Aditya, self-refulgent lord of light eternal and poetic vision of omniscience who, with his might, rules over and transcends all forms of existence and karma. Lord of brilliance and generosity is he, extremely kind and pleased with the liberal man of yajna. I pray for a vision of the glory of Varuna, magnificent lord of abundance, love and justice and crave for his mercy and pleasure.

तव॑ व्र॒त सु॒भगा॑सः स्याम स्वा॒ध्य॑' वरुण तुष्टु॒वांस॑: ।
उ॒पाय॑न उ॒षसा॑ गाम॑तीनाम॒ग्रया॒ न जर॑माणा॒ अनु॒ द्यून ॥ २ ॥

2. *Tava vrate subhagāsaḥ syāma svādhyo varuṇa tuṣṭuvāṁsaḥ. Upāyana uṣasāṁ gomatīnā-magnayo na jaramāṇā anu dhyūn.*

Varuna, lord of knowledge and wisdom, law and

justice, may we, under your inviolable discipline, be blest with good fortune and all round prosperity and, singing in praise and admiration of Divinity, be rewarded with noble intelligence and scientific knowledge of existence. And when the dawns arise with their wealth of light rays and the cows stir in their stalls, let us, like holy fires of yajna, celebrate the glory of the morning sun every day.

तव॑ स्याम पुरुवीर॑स्य॒ शम॑ ुरुशंस॑स्य वरुण पणतः ।
यू॒यं नः॑ पुत्रा अदितरदब्धा अ॒भि ॑मध्व॒ं युज्या॑य दवाः ॥ ३ ॥

3. *Tava syāma puruvīrasya śarmannuruśaṁsasya varuṇa praṇetaḥ. Yūyaṁ naḥ putrā aditeradabdhā abhi kṣamadhvaṁ yujyāya devāḥ .*

Varuna, great leader of humanity, universally admired and followed by hosts of brave warriors, let us live in peace and bliss under your protection as in our heaven and home. And ye, all our children, be brilliant and generous, inviolable and indomitable, be strong and brilliant as children of eternity and prepare yourselves for action and cooperation in the service of the Lord.

प सीमादि॒त्या अ॑सृजद्विधृता॒ँ ऋ॒तं सिन्धवा॒ वरु॑णस्य यन्ति ।
न श्रा॑म्यन्ति॒ न वि मु॑चन्त्य॒त वया॒ न प॑सू॒ रघु॒या परि॑ज्मन ॥ ४ ॥

4. *Pra sīmādityo asṛjad vidhartāǁ ṛtaṁ sindhavo varuṇasya yanti. Na śrāmyanti na vi mucantyete vayo na paptū raghuyā parijman.*

Aditya, the sun, sustainer of the regions of the world, creates the waters all round and then the streams of Varuna, the cloud, shower down and flow. They tire not, nor ever stop. Like flying birds they flow all round on the earth at their top speed.

वि मच्छथाय रश॒नामि॒वाग॑ ऋ॒ध्याम॑ त॒ वरु॑ण॒ खामृत॑स्य॑।
मा तन्तु॑श्छदि॒ वय॑ता॒ धिय॑ं म॒ मा मात्रा॑ शाय॒पस॑: पु॒र ऋ॒ता:॥ ५॥

5. *Vi macchrathāya raśanāmivāga ṛdhyāma te varuṇa khāmṛtasya. Mā tantuśchedi vayato dhiyaṁ me mā mātrā śāryapasaḥ pura ṛtoḥ.*

Like the chain of slavery, loosen the hold of sin and evil from me. O Varuna, lord of law and justice, let us prosper and promote the stream of virtuous living in your service. While I weave the web of my life, snap not the bond of nature and intelligence with my mother. Snap not my bond of karma before the time is ripe.

अपा॒ सु म्य॑ ा वरुण भि॒यसं॑ मत्सम॒ाऋ॒ता॒वा नु॑ मा गृभाय।
दाम॑व व॒त्साद्वि मु॑मु॒ग्ध्यंहा॑ न॒हि त्वदा॒र नि॒मिष॑श्च॒नश॑॥ ६॥

6. *Apo su myakṣa varuṇa bhiyasaṁ mat samrāḷṛtāvo'nu mā gṛbhāya. Dāmeva vatsād vi mumugdhyaṁho nahi tvadāre nimiṣaścaneśe.*

Varuna, lord of love and justice, keep off fear from me. Illustrious ruler and defender of truth and rectitude, take me as your own for protection, and, as a calf is freed from the rope, release me from sin. Other than you no one far or near can rule over me even for a moment.

मा नो॑ व॒धव॑रुण॒ य त॑ इ॒ष्टावन॑: कृ॒ण्वन्त॑मसुर भी॒णन्ति॑।
मा ज्योति॑षः पवस॒थानि॑ गन्म॒ वि षू मृध॑: शिश्रथा जी॒वस॑ नः॥ ७॥

7. *Mā no vadhairvaruṇa ye ta iṣṭāvenaḥ kṛṇvantamsura bhrīṇanti. Mā jyotiṣaḥ pravasathāni ganma vi ṣū mṛdhaḥ śiśratho jīvase naḥ.*

Varuna, lord of life and giver of pranic energy, save us from the blows which strike to punish those who commit sin against your yajnic law. Let us not go astray from light to the dens of darkness. For our life and holy living reduce and eliminate the forces of hate and violence.

नमः पुरा त वरुणोत नूनमुतापरं तुविजात बवाम।
त्व हि कं पवत न श्रितान्यपच्युतानि दूळभ वतानि॥ ८॥

8. *Namaḥ purā te varuṇota nūnamutāparaṁ tuvijāta bravām. Tve hi kaṁ parate na śritānyapracyutāni dūḷabha vratāni.*

Lord unassailable and ever powerful of all, we raise our voice of homage and offer words of salutation to you in the past, at present and in the future. O Varuna, as herbs grow on the mountain and vapours rest in the cloud, so peace and comfort rest in you, and in you abide the imperishable laws of existence and inviolable rules of life's discipline and conduct.

पर ऋणा सावीरध मत्कृतानि माहं राज न्यकृतन भाजम।
अव्युष्टा इ ु भूयसीरुषास आ ना जीवान्वरुण तासु शाधि॥ ९॥

9. *Para ṛṇā sāvīiradha matkṛtāni māhaṁ rājannanyakṛtena bhojam. Avyuṣṭā innu bhūyasīruṣāsa ā no jīvān varuṇa tāsu śādhi .*

Varuna, lord of light and law, acquit me of the highest liabilities, and obligations undertaken by me. Never let me live on the fruits of others' labour. And in the many days of light not yet come, in which you would be there to protect us, teach us, all the living souls, to

live the way we should.

या म॑ राजन्युज्या॑ वा॒ सखा॑ वा॒ स्वप्न॑ भ॒यं भी॒रव॒ मह्यमाह॑। स्त॒ना वा॒ या दिप्स॑ति॒ न॒ वृक॑ वा॒ त्वं तस्मा॑द्वरुण पाह्यस्मान ॥ १० ॥

10. *Yo me rājan yujyo vā sakhā vā svapne bhayaṁ bhīrave mahyamāha. Steno vā yo dipsati no vṛko vā tvaṁ tasmād varuṇa pāhyasmān .*

Varuna, lord of light and law, brilliant ruler, if a friend or companion threatens me with fear and I feel afraid in a state of sleep or wakefulness, or if a thief or a wolfish robber terrorizes us, save us from such fear and terror.

माहं म॒घाना॑ वरुण पि॒यस्य॑ भू॒रि॒दाव्र॒ आ वि॑दं॒ शून॑मा॒पः। मा रा॒या रा॑जन्त्सु॒यमा॒दव॑ स्थां बृ॒हद्व॑दम वि॒दथ॑ सु॒वीरा॑ः ॥ ११ ॥

11. *Māhaṁ maghono varuṇo priyasya bhūridāvna ā vidaṁ śūnamāpeḥ. Mā rāyo rājantsuyamā-dava sthāṁ bṛhad vadema vidathe suvīrāḥ.*

Varuna, refulgent lord ruler of the world, I pray, I may never suffer the empty pride and morbid swelling from the wealth of a dear, prosperous, generous man of power and honour. Nor may I suffer the want of wealth well earned with honest labour. And, blest with noble progeny and brave warrior heroes, may we ever sing songs of thanks and praise for the Lord in all our yajnic performances.

Mandala 2/Sukta 29

Vishvedevah Devata, Kurma Gartsamada or Grtsamada Rshi

धृतव॑ता आदि॑त्या इषि॑रा आ॒र मत्क॑त रह॒सूरि॒वागः॑। शृ॒ण्व॒त व॒ वरु॑ण॒ मित्र॒ दवा॑ भ॒दस्य॑ वि॒द्वाँ अव॑स हुव वः॥ १॥

1. *Dhṛtavratā ādityā iṣirā āre mat karta rahasūrivāgaḥ. Śṛṇvato vo varuṇa mitra devā bhadrasya vidvāň avase huve vaḥ.*

Ye lights of the world of life and spirit, brilliant as the suns, upholders of law and pious vows of discipline, dynamic masters of refreshing knowledge and wisdom, remove from me far and near sin and pollution like a fallen woman's. Ye divine souls of the world, Varuna, lord supreme, Mitra, friend of life and humanity, brilliant scholar and teacher, all you who listen, I invoke and call upon you for the protection of truth and goodness in life.

यू॒यं द॑वा॒: पम॑तियू॒यमाज॑ यू॒यं द्वषां॑सि सनु॒तयु॑यात।
अ॒भि ॒त्तारा॑ अ॒भि च॒ ामध्व॒मद्या॑ च॑ ना मृ॒ळय॑तापर॒ं च॑॥ २॥

2. *Yuyaṁ devāḥ pramatiryūyamojo yūyaṁ dveṣāṁsi sanutaryuyota . Abhikṣattāro abhi ca kṣamadhvamadyā ca no mṛḷayatāparaṁ ca.*

Ye divine spirits and noble personalities of the world, you uphold, protect and promote wisdom. You constantly advance the light and splendour of life. You quietly challenge and fight out hate and jealousy. All round shelters and protectors of the good, destroyers of evil, be kind and gracious, relent now, strengthen us and save us ever after.

किमू नु वः कृणवामापरेण किं सनेन वसव आप्येन ।
यूयं न मित्रावरुणादिति च स्वस्तिमिन्दामरुता दधात ॥ ३ ॥

3. *Kimū nu vaḥ kṛṇavāmāpareṇa kiṁ sanena vasava āpyena . Yūyaṁ no mitrāvaruṇādite ca svastimindrāmaruto dadhāta .*

O Vasus, shelter homes of life and humanity, teachers and scholars generous as mother earth, what shall we do for you with our share of karma and competence now and whatever potential we might have later? O Mitra and Varuna, friends and lovers of humanity dear as the breath of life, Aditi, generous mother sustainer like earth and nature, Indra and Maruts, winds and vital energies of life, bear and bring us the good and best of life, intelligence and knowledge of existence.

हय देवा यूयमिदापयः स्थ त मृळत नाधमानाय मह्यम ।
मा वो रथ मध्यमवाळृत भून्मा युष्मावत्स्वापिषु श्रमिष्म ॥ ४ ॥

4. *Haye devā yūthamidāpayaḥ stha te mṛḷata nādhamānāya mahyam. Mā vo ratho madhyamavāḷṛte bhūnmā yuṣmāvatsvāpiṣu śramiṣma .*

Ye Devas, teachers and scholars, noble powers of the world and nature, you are our own, friends and kinsmen, the very soul of our virtues. Be kind and gracious to me, the seeker and the supplicant. May your chariot never move at slow or medium speed in yajnic projects on earth or in water. Nor must we tire or slacken in our service to you in virtuous and scholarly projects.

प व॒ एक॑ मिमय॒ भूयागा॒ यन्मा॑ पि॒तव॑ कित॒वं शंशा॒स।
आ॒र पाशा॑ आ॒र अ॒घानि॑ दवा॒ मा माधि॑ पु॒त्र विमि॑व गभीष्ट ॥ ५ ॥

5. *Pra va eko mimaya bhūryāgo yanmā piteva kitavaṁ śaśāsa. Āre pāśā āre aghāni devā mā mādhi putre vimiva grabhīṣṭa.*

Ye Devas, teachers, scholars, noble seniors, I am one, alone and helpless, but let me throw off all sin and evil since you teach and enlighten me as a father teaches and corrects a prodigal son. Let all snares of bondage be off! Let all sin and trespasses be off! A child as I am of yours, seize me not as a hunter catches a bird. No one seizes a child.

अ॒वाञ्च॑ अ॒द्या भ॑वता यजत्रा॒ आ वा॒ हादि॒ भय॑माना व्ययम। त्राध्वं ना दवा नि॒जुरा॒ वृक॑स्य॒ त्राध्वं क॒तादव॑पद॑ यजत्राः ॥ ६ ॥

6. *Arvāñco adyā bhavatā yajatrā ā vo hārdi bhayamāno vyayeyam. Trādhvaṁ no devā nijuro vṛkasya trādhvaṁ kartādavapado yajatrāḥ.*

Devas, noble and generous powers of the world, yajnic teachers and enlightened seniors, advance in knowledge and generosity, come, be kind and gracious right front. Obedient with awe and reverence, let me do what is dear to you at heart. Protect us against the violent wolf and the greedy robber. Worshipful and dedicated to yajna as you are, save us from evil time and violence.

माहं म॒घाना॑ वरुण पि॒यस्य॑ भूरि॒दाव्न॒ आ वि॑दं॒ शून॑मा॒पः।
मा रा॒या रा॑जन्त्सु॒यमा॒दव॑ स्थां बृ॒हद्व॑दम वि॒दथ॑ सु॒वीरा॑ः ॥ ७ ॥

7. *Māhaṁ maghono varuṇa priyasya bhūridāvna ā vidaṁ śunamāpeḥ. Mā rāyo rājantsuyamā-dava sthāṁ bṛhad vadema vidathe suvīrāḥ.*

Varuna, lord of light, law and justice, let me never come to that state of sufferance when a dear, mighty generous man of honour and power either suffers from empty pride of easy achievement or suffers want and penury. O brilliant ruler and law-giver of the world, let me never suffer the want of well earned wealth of money and materials. And let us all, blest with noble children and followers, sing in praise of the Lord for his gracious gifts of righteous prosperity.

Mandala 2/Sukta 30

Indra, Indra-Soma, Sarasvati-Indra, Brhaspati, Maruts Devata, Grtsamada Rshi

ऋ॒तं द॒वाय॑ कृण्व॒त स॑वि॒त्र इन्द्रा॑याहि॒घ्न न र॑मन्त॒ आपः॑ ।
अह॑रहया॒त्य॒क्तुर॒पां कि॒या॒त्या प॑थ॒मः सग॑ आसाम ॥ १ ॥

1. *Ṛtaṁ devāya kṛṇvate savitra intrāyāhighne na ramanta āpaḥ. Aharaharyātyakturapāṁ kiyātyā prathamaḥ sarga āsām.*

The streams of the existential flow of divine action stop not, nor do they play for fun, for the creator of waters and the executor of laws, self-refulgent Savita, the sun who inspires Prakrti with life, nor for Indra who breaks the clouds for rain. The light of his actions radiates continuously day by day. When did the first flow of these actions of creation originate? (Let us know.)

या वृत्राय॒ सिन॒मत्राभ॑रिष्य॒त्प तं जनि॑त्री वि॒दुष॑ उवाच।
प॒था रद॑न्ती॒रनु॒ जाष॑मस्म दि॒वदि॑व॒ धुन॑या य॒न्त्यथ॑म ॥ २ ॥

2. *Yo vṛtrāya sinamatrābhariṣyat pra taṁ janitrī viduṣa uvāca. Patho radantīranu joṣamasmai divedive dhunayo yantyartham .*

The one (sun) who for the cloud of darkness bears the food (of vapours) as well as the bond (of structure and formation), of him the mother Nature speaks to the man of knowledge. And in accordance with the will divine the streams of light and action flow to their destined goal carving out their paths of motion day by day.

ऊ॒ध्वा ह्यस्था॒दध्य॒न्तरि॒ ।ा धा॑ वृ॒त्राय॒ प व॒धं ज॑भार।
मिहं॒ वसा॑न॒ उप॒ हीमदु॑दा॒त्तिग्मायु॑धा अजय॒च्छत्रु॒मिन्द॑ः ॥ ३ ॥

3. *Ūrdhvo hyasthādadhyantarikṣe'dhā vṛtrāya pra vadhaṁ jabhāra. Mihaṁ vasāna upa hīmadudrot tigmāyudho ajayacchatrumindraḥ.*

The sun abides high up in heaven far above the middle region of the sky. And then it bears, raises and strikes the deadly weapon of the thunderbolt upon the cloud and, taking the vapours on all round, it melts the waters to rain. Thus it is that Indra, sunny wielder of the lightning weapon, who conquers the adversary, the dark and deep cloud of rain.

बृह॑स्पत॒ तपु॒षाश्न॑व विध्य॒ वृक॑द्वरसा॒ असु॑रस्य वी॒रान।
यथा॑ ज॒घन्थ॑ धृष॒ता पु॒रा चि॑द॒वा ज॑हि॒ शत्रु॒मस्माक॑मिन्द ॥ ४ ॥

4. *Bṛhaspate tapuṣāśneva vidhya vṛkadvaraso asurasya vīrān. Yathā jaghantha dhṛṣatā purā ci-devā jahi śatrumasmākamindra.*

Indra, destroyer of enemies, Brhaspati, lord sustainer of the vast world, just as with your mighty blazing thunderous weapon you broke through the front gates of the stronghold of the cloud and destroyed the forces of the demon of darkness and drought earlier, so now destroy our enemy (and throw open the gates of light and prosperity).

अव॑ क्षिप दि॒वो अश्मा॑नमु॒च्चा यन्न॒ शत्रुं॑ मन्दसा॒ना नि॒जूर्वा॑ः ।
ता॒कस्य॑ सा॒ता तन॑यस्य॒ भूरे॑र॒स्माँ अ॒र्धं कृ॑णुतादिन्द्र॒ गाना॑म ॥ ५ ॥

5. *Ava kṣipa divo aśmānamuccā yena śatruṁ mandasāno nijūrvāḥ. Tokasya sātau tanayasya bhūrerasmāň ardhaṁ kṛṇutādindra gonām.*

Indra, lord of light and power, ruler of the world, admirable, joyous and fiery, hurl the thunderbolt from high up regions of light and destroy the enemy, the same thunderbolt by which you struck and broke the cloud, and for the progress and prosperity of our children and grand children and for the growth and development of our land and cows, grant us plenty of means and materials.

प हि क्रतुं॑ वृहथा॒ यं व॑नु॒था र॒धस्य॑ स्था॒ यज॑मानस्य चा॒दा ।
इन्दा॑सामा यु॒वम॒स्माँ अ॑विष्ट॒मस्मिन्भ॒यस्थ॑ कृणुतमु लो॒कम ॥ ६ ॥

6. *Pra hi kratuṁ vṛhatho yaṁ vanutho radhrasya stho yajamānasya codau. Indrāsomā yuvamasmāň aviṣṭamasmin bhayasthe kṛṇutamu lokam .*

Indra, lord of power, and Soma, lord of peace, expand the yajna of development and progress which

you love. Abide as inspirers and promoters of the obedient worshipful yajamana. Favour us, protect and promote us, and in this land which is stricken with fear, create a social order free and fearless, full of joy.

न मा तम् ना श्रेम् गात तन्द् ना वाचाम् मा सुनातति सामम। या म पृणाद्या ददद्या निबाधाद्या मा सुन्वन्तमुप गाभिरायत ॥ ७ ॥

7. *Na mā tamanna śramannota tandranna vocāma mā sunoteti somam. Yo me pṛṇād yo dadad yo nibodhād yo mā sunvantamupa gobhirāyat.*

Indra, who gives me fulfilment, who gives me wealth and happiness, who gives me enlightenment, and who blesses me with the gift of cows and health of mind and senses, while I offer homage to the lord, may, I pray, never vex me, nor tire me, nor make me feel languid with lassitude. And may we never (with ingratitude) say: "Do not offer homage of soma to the lord."

सरस्वति त्वमस्माँ अविद्धि मरुत्वती धृषती जषि शत्रून। त्यं चिच्छधन्तं तविषीयमाणमिन्दा हन्ति वृषभं शण्डिकानाम ॥ ८ ॥

8. *Sarasvati tvamasmāň aviḍḍhi marutvatī dhṛṣatī jeṣi śatrūn. Tyaṁ cicchardhantaṁ taviṣīyamāṇamindro hanti vṛṣabhaṁ śaṇḍikānām.*

Sarasvati, mother of knowledge and divine speech, inspire and protect us. Loud and bold with a troop of stormy commandos you overthrow the enemies. Indra, ruling lord of light and power, too, destroys the defiant and violent intrepidable leader of the forces of

damage and darkness.

या नः सनुत्य उत वा जिघत्नुरभिख्याय तं तिगितेन विध्य।
बृहस्पत आयुधजषि शत्रून्दुह रीषन्तं परि धहि राजन ॥ ९ ॥

9. *Yo naḥ sanutya uta vā jighatnurabhikhyāya taṁ tigitena vidhya. Bṛhaspata āyudhairjeṣi śatrūn druhe rīṣantaṁ pari dhehi rājan.*

Brhaspati, lord of knowledge and sustainer of the grand social order, expose and fix with pointed steel the surreptitious foe in hiding and the saboteur who plans to destroy us. O brilliant ruler, conquer the enemies with weapons of offence and defence, and surround and seal the force of the jealous and the destructive along with their counterparts.

अस्माकेभिः सत्वभिः शूर शूरवीर्या कृधि यानि त कत्वानि।
ज्यागभूव ननुधूपितासा हत्वी तषामा भरा ना वसूनि ॥ १० ॥

10. *Asmākebhiḥ satvabhiḥ śūra śūrairvīryā kṛdhi yāni te kartvāni. Jyogabhūvannanudhūpitāso hatvī teṣāmā bharā no vasūni.*

O Indra, valiant hero and ruler of the world, with our resolute heroes of real mettle, do the deeds worthy of your character and majesty. And if there be adversaries long puffed up with pride and arrogance, break them down to their reality and hold and manage their assets and ours for the nation.

तं वः शर्धं मारुतं सुम्नयुगिरापं बुव नमसा दव्यं जनम।
यथा रयिं सववीरं नशामहा अपत्यसाचं श्रुत्यं दिव-दिव ॥ ११ ॥

11. *Taṁ vaḥ śardhaṁ mārutaṁ sumnayurgiropa bruve namasā daivyaṁ janam. Yathā rayiṁ sarvavīraṁ naśāmahā apatyasācaṁ śrutyaṁ divedive .*

That mighty manpower of yours, divine and stormy, I, seeker of peace and well-being, sing and celebrate in words of humility and reverence and address the song to you so that day by day we may attain wealth and honour which may be worthy of the valiance of all our heroes, the pride of our children, and worthy of celebration in song for the future generations.

Mandala 2/Sukta 31

Vishvedeva Devata, Grtsamada Rshi

अस्माकं मित्रावरुणावतं रथं मादित्य रुद्रवसुभिः सचाभुवा। प यद्वयो न पप्तन्वस्मन्स्परि श्रवस्यवो हृषीवन्ता वनर्षदः॥ १॥

1. *Asmākaṁ mitrāvaruṇāvataṁ rathamādityai rudrairvasubhiḥ sacābhuvā. Pra yad vayo na paptanvasmanaspari śravasyavo hṛṣīvanto vanarṣadaḥ.*

O Mitra and Varuna, brilliant light and life breath of the universe, friendly ruler and vibrant people of the world, vested with innate virtues, working with Adityas, scholars brilliant as yearly phases of the sun, Rudras, forces of strength vital as life breath, and Vasus, people generous as mother earth, come with all these, programme, protect, impel, drive and guide our chariot by which we, in search of food for knowledge and fame, joyous and inspired, rested in our sylvan home, may fly like birds flying freely from their nest.

अध॑ स्मा न॒ उद॑वता सजाषसा॒ रथं॑ दवासा अ॒भि वि॒ गु वा॑ज॒युम। यदा॒शव॒: पद्या॑भि॒स्तित्र॑ता॒ रज॑: पृथि॒व्या: सा॒नाजङ्घ॑नन्त पा॒णिभि॑:॥ २॥

2. *Adha smā na udavatā sajoṣaso rathaṁ devāso abhi vikṣu vājayum. Yadāśavaḥ padyābhistitrato rajaḥ pṛthivyāḥ sānau jaṅghananta pāṇibhiḥ .*

And now you, brilliant Devas, scholars and scientists working together as a team, direct our stormy and victorious chariot towards the people since the motive forces fast traversing the spaces by their paths are heading with their wings to the surface of the earth.

उ॒त स्य न॒ इन्द्रा॑ वि॒श्वच॑र्षणिदि॒व: शध॑ंन॒ मारु॑तन सु॒कतु॑:। अनु॒ नु स्थात्यवृ॒काभि॑रू॒तिभी॒ रथं॑ म॒ह स॒नय॒ वाज॑सातय॥ ३॥

3. *Uta sya na indro viśvacarṣaṇirdivaḥ śardhena mārutena sukratuḥ. Anu nu sthātyavṛkābhirūtibhī rathaṁ mahe sanaye vājasātaye.*

And may that Indra, lord of power and the people, who watches the world and does noble acts of yajna with stormy powers of the winds for great wealth and victory across the skies, descend from the regions of space and, with safe and simple protective operations land and abide by our chariot.

उ॒त स्य द॒वा भुव॑नस्य स॒ रा॒णिस्त्वष्टा॒ ग्राभि॑: स॒जोषा॑ जूजुव॒दर्थ॑म। इळा॒ भगा॑ बृहद्दि॒वात रा॑दसी॒ पूषा पुरंधि॒र॒श्वि॒ना॒वधा॒ पती॑॥ ४॥

4. *Uta sya devo bhuvanasya sakṣaṇistavaṣṭā gnābhiḥ sajoṣā jūjuvad ratham. Iḷā bhago bṛhaddivota rodasī pūṣā purandhirasvināvadhā patī .*

And that refulgent generous Deva Tvashta, universal designer and maker of forms, co-existent and co-operative associate of all, may, we wish and pray, accelerate our chariot with divine voice of exhortation. And so may Ila, divine speech, Bhaga, lord of power and prosperity, Brhat, vast space, earth and heaven, Pusha, lord of vitality and sustenance, Purandhi, wielder of the ancient stars, and both the Ashvins, lord sustainers of health and vital energy, energise, sustain and accelerate our project of the chariot.

उत त्य दवी सुभगा मिथूदृशाषासानक्ता जगतामपीजुवा। स्तुष यद्वां पृथिवि नव्यसा वचः स्थातुश्च वयस्त्रिवया उपस्तिरे॥ ५॥

5. *Uta te devī subhage mithūdṛśoṣāsānaktā jagatāmapījuvā. Stuṣe yad vāṁ pṛthivi navyasā vacaḥ sthātuśca vayastrivayā upastire .*

And those two refulgent and generous divinities, dawn and night, twins in mutual sight, which inspire the moving and non-moving worlds of being, I praise, with new words of adoration when, O earth and heaven, I cover the vedi with three orders of holy grass and offer three orders of holy fragrance, praise, prayer and meditation.

उत वः शंसमुशिजामिव श्मस्यहिर्बुध्न्याइ॒ज एकपादुत। त्रित ऋभुक्षा गाः सविता चना दधे पां नपादाशुहेमा धिया शमि॥ ६॥

6. *Uta vaḥ śaṁsamuśijāmiva śmasyahirbudhn-yo'ja ekapāduta. Trita ṛbhukṣāḥ savitā cano dadhe'pāṁ napādāśuhemā dhiyā śami.*

We love to adore you, O divine powers of nature and humanity, as those who love and are inspired. Ahirbudhnya, cloud of waters in the skies, Aja, unborn nature and the soul, Ekapat, constant powers of bliss, Ribhuksha, lord of universal art and artists, Savita, refulgent lord of creation and inspiration, and Apam Napat, infallible energy born of waters, bear the food of life for us. And I, Ribhuksha, in search of intelligence, strength and knowledge, with all effort of intellect and passion in holy action, growing fast and faster, receive the food for body, mind and soul.

एता वां वश्म्युद्यता यजत्रा अतक्षन्नायवो नव्यसे सम।
श्रवस्यवो वाजं चकानाः सप्तिर्न रथ्या अह धीतिमश्याः ॥ ७ ॥

7. *Etā vo vaśmyudyatā yajatrā atakṣannāyavo navyase sam. Śravasyavo vājaṁ cakānāḥ saptirna rathyo aha dhītimaśyāḥ.*

These acts and higher gifts of yours, O powers and performers of yajnic creation in love and association, I crave and pray for, which men of desire in search of knowledge and fame, progress and prosperity, beautifully refine and advance, and which progress in knowledge, power and piety, O man of devotion and endeavour, you too, like a pioneer of the chariot caravan of humanity, may attain.

Mandala 2/Sukta 32

Dyava-prthivi, Indra-Tvashta, Raka, Sinivali Devata, Grtsamada Rshi

अस्य मे द्यावापृथिवी ऋतायता भूतमवित्री वचसः सिषासतः। ययोरायुः पतरं त इदं पुर उपस्तुत वसूयुर्वां महा ददे ॥ १ ॥

1. *Asya me dyāvāpṛthivī ṛtāyato bhūtamavitrī vacasaḥ siṣāsataḥ. Yayorāyuḥ prataraṁ te idaṁ pura upastute vasūyurvāṁ maho dadhe.*

May the heaven and earth be saviours and protectors of this voice of mine, who follow the universal law of Dharma and crave their love in unison. Excellent and elevating is their power and action. Hence in search of food for body, mind and soul, I present this prayer since I hold them adorable as great blissful powers of Divinity.

मा नो गुह्या रिपः आयोरहन्दभन्मा नः आभ्या रीरधा दुच्छुनाभ्यः। मा नो वि यौः सख्या विद्धि तस्य नः सुम्नायता मनसा तत्त्वमह ॥ २ ॥

2. *Mā no guhyā ripa āyorahan dabhan mā na ābhyo rīradho ducchunābhyaḥ. Mā no vi yauḥ sakhyā viddhi tasya naḥ sumnāyatā manasā tat tvemahe.*

May the secret intrigues of hostile men never hurt us in the day or night, nor may the earth hurt the joy of humanity with calamities. Nor must anyone alienate us from our friends. Indra, know our friends and our friendships with a gracious mind. For this reason of peace, friendship, and well-being, we offer our worship and prayers to you, O lord of earth and heaven.

अहेळता मनसा श्रुष्टिमा वह दुहानां धेनुं पिप्युषीमसश्चतम। पद्याभिराशुं वचसा च वाजिनं त्वां हिनामि पुरुहूत विश्वहा ॥ ३ ॥

3. *Aheḷatā manasā śruṣṭimā vaha duhānāṁ dhenuṁ pipyuṣīmasaścatam. Padyābhirāśuṁ vacasā ca vājinaṁ tvāṁ hinomi puruhūta viśvahā.*

Indra, lord of light and power, with a kind and gracious mind bring us instantly a gift of that comprehensive speech of Divinity which, like the mother earth and generous cow and an imaginative mind and sense, gives us the milk of mental and spiritual nourishment. Every day, O lord universally invoked and adored, ruler of the dynamics of existence, with the holy Word and successive steps of meditation, I knock at your door.

राकामहं सुहवां सुष्टुती हुव शृणातु नः सुभगा बोधतु त्मना। सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदायमुक्थ्यम ॥ ४ ॥

4. *Rākāmahaṁ suhavāṁ suṣṭutī huve śṛṇotu naḥ subhagā bodhatu tmanā. Sīvyatvapaḥ sūcyācchidyamānayā dadātu vīraṁ śatadāyamukthyam.*

I call upon the beauteous moon-lit night, soothing and generous, with words of adoration. May she, luxuriously gracious, listen to us and, with her mind and soul, acknowledge and yield to our wish and desire. May she, with an uninterruptible needle, sew on our garments of action. May she bless us with praise-worthy progeny who may produce a hundredfold wealth of life for us.

यास्ते राक सुमतयः सुपशसा याभिददासि दाशुष वसूनि। ताभिना अद्य सुमना उपागहि सहस्त्रपोषं सुभग रराणा ॥ ५ ॥

5. *Yāste rāke sumatayaḥ supeśaso yābhirdadāsi dāśuṣe vasūni. Tābhirno adya sumanā upāgahi sahasrapoṣaṁ subhage rarāṇā.*

O Lady of the Moon, those visions of yours, of

wisdom and beauty, with which you bless the generous giver with the wealths of conjugal life, with all those today, O mistress of noble and lovely mind, harbinger of good fortune, overflowing with a thousand blessings, come close to us and bless.

सिनीवालि पृथुष्टुक या देवानामसि स्वसा।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः ॥ ६ ॥

6. *Sinīvāli pṛthuṣṭuke yā devānāmasi svasā. Juṣasva havyamāhutaṁ prajāṁ devi dididḍhi naḥ.*

O Sinivali, lady of love and beauty, you are the sister of the gods of nature's bounty. Accept and cherish the fragrance offered into the fire and, O lady of light and bliss, give us lovely progeny.

या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन ॥ ७ ॥

7. *Yā subāhuḥ svaṅguriḥ suṣūmā bahusūvarī. Tasyai viśpatnyai haviḥ sinīvālyai juhotana.*

Her arms are beautiful, delicate, and lovely her fingers. Fertile and passionate is she and generous nurse of life. Mother of many and lovely lady of love and beauty, offer her the oblations of life into the fire.

या गुङ्गूया सिनीवाली या राका या सरस्वती।
इन्द्राणीमह्व ऊतय वरुणानीं स्वस्तय ॥ ८ ॥

8. *Ya guṅgūryā sinīvālī yā rākā yā sarasvatī. Indrāṇīmahva ūtaye varuṇānīṁ svastaye.*

She is the first night of the new moon, cooing with amour, she is lovely and passionate, she is night of

the full moon, she is the mistress of exuberant speech and noble knowledge, she is the lady of power and prosperity, and she is the love of my first choice. I invoke her, I solicit her, I love her for safety, security and all round well-being.

Mandala 2/Sukta 33

Rudra Devata, Grtsamada Rshi

आ त॑ पितमरुतां सु॒म्नम॑तु॒ मा नः॒ सूय॑स्य सं॒दृशा॑ युयाथाः ।
अ॒भि नो॑ वी॒रा अव॑ति क्षमेत॒ प जा॑यमहि रुद प्र॒जाभिः॑ ॥ १ ॥

1. *Ā te pitarmārutāṁ sumnametu mā naḥ sūryasya saṁdṛśo yuyothāḥ. Abhi no vīro arvati kṣameta pra jāyemahi rudra prajābhiḥ.*

Rudra, lord of the laws of nature for universal health, justice and punishment, father sustainer of the people, may your blessings of well-being ever come to us. Deprive us not of the light and benign eye of the sun. May our brave children be strong on horse back to challenge the enemies. May we rise and advance with our future generations.

त्वाद॑त्तभी रुद्र॒ शंत॑मभिः श॒तं हिमा॑ अशीय भष॒जेभिः॑ ।
व्य॑स्मद द्वषो॑ वित॒रं व्यंहो॒॒ व्यमी॑वाश्चातयस्वा॒ विषू॑चीः ॥ २ ॥

2. *Tvādattebhī rudra śaṁtamebhiḥ śataṁ himā aśīya bheṣajebhiḥ. Vyasmad dveṣo vitaraṁ vyaṁho vyamīvāścātayasvā viṣūcīḥ.*

O Rudra, lord of health and well-being, with your soothing and invigorating herbs given by you, may we live a full hundred years. May hate and jealousy and sinful actions be off from us so that we may be free

from all chronic diseases.

श्रेष्ठो॑ जा॒तस्य॑ रुद श्रि॒यासि॑ त॒वस्त॑मस्त॒वसां वजबाहा । पर्षि॑णः पा॒रमंह॑सः स्व॒स्ति विश्वा॑ अ॒भीती॒ रप॑सा युयोधि ॥ ३ ॥

3. *Śreṣṭho jātasya rudra śriyāsi tavastamas-tavasāṁ vajrabāho . Parṣi ṇaḥ pāramaṁhasaḥ svasti viśvā abhītī rapaso yuyodhi.*

Rudra, lord of adamantine arms by virtue of your own knowledge and power, you are the best of the world of humanity and strongest of the strong. Take us across the seas of sin and disease to our good and well being. Fight out all the roads to infirmity and block them against ill-health.

मा त्वा॑ रुद चुकुधामा॒ नमो॑भिर्मा दुष्टु॒ती वृ॑षभ॒ मा सहू॑ती ।
उ ग्वी॒राँ अ॑पय भषज॒भिर्भि॒षक्त॑मं त्वा भि॒षजां शृणामि ॥ ४ ॥

4. *Mā tvā rudra cukrudhāmā namobhirmā duṣṭutī vṛṣabha mā sahūtī. Unno vīrāṅ arpaya bheṣaje-bhirbhiṣaktamaṁ tvā bhiṣajāṁ śṛṇomi.*

Rudra, O physician, mighty brave and generous, may we never irritate or provoke you by neglect or turning away, or by disappraisal, or by pestering you. With herbs and tonics raise a generation of brave, heroic young people. I hear that you are the most eminent physician among physicians.

हवी॑मभि॒र्हव॑त॒ या हु॒विर्भि॒रव॒ स्तोम॑भी रु॒दं दि॑षीय ।
ऋ॒दू॒दरः॑ सु॒हवा॒ मा नो॑ अस्य ब॒भ्रुः सु॒शिप्रो॑ रीरधन्म॒नाय॑ ॥ ५ ॥

5. *Havīmabhirhavate yo havirbhirava stomebhī rudraṁ diṣīya. Ṛdūdaraḥ suhavo mā no asyai babhruḥ suśipro rīrandhanmanāyai.*

The physician who helps, inspires and advances us with exhortations, herbs and tonics, him I serve and please with offers of presents and appreciation. And he too, soft and kind at heart, invited with reverence, benevolent and pleasant of manners, should not, in the interest of the patient's mind and morale, hurt us.

उन्मा ममन्द वृषभा मरुत्वान्त्व ीयसा वयसा नाधमानम।
घृणीव च्छायामर पा अशीया विवासयं रुदस्य सुम्नम॥ ६॥

6. *Unmā mamanda vṛṣabho marutvān tvakṣīyasā vayasā nādhamānam. Ghṛṇīvacchāyāmarapā aśīyā''vivāseyaṁ rudrasya sumnam.*

And the divine physician, Rudra, bold and generous, commanding the energies of the elements, restores me, poor patient in need of strength, to glowing health and energy and I, like one taking shelter in the shade from the scorching heat, feel relieved, and I pray that I may continue to enjoy Rudra's gift of comfort and joy free from sin and disease.

क्व१ स्य त रुद मृळयाकुहस्ता या अस्ति भषजा जलाषः।
अपभता रपसा दव्यस्याभी नु मा वृषभ च मीथाः॥ ७॥

7. *Kva sya te rudra mṛḷayākur-hasto yo asti bheṣajo jalāṣaḥ . Apabhartā rapaso daivyasyābhī nu mā vṛṣabha cakṣamīthāḥ.*

O Rudra, divine physician, where is that merciful hand of yours which is the healing balm (for the restoration of health), which is an antidote to the ravages of the elements of nature? O lord, potent and generous, save me, spare me, and bless me with

immunity.

प ब्रभव्ं वृष्भाय श्वितीच म्हा महीं सुष्टुतिमीरयामि।
नम्स्या कल्मलीकिनं नमाभिगृणीमसि त्वषं रुदस्य नाम॥ ८॥

8. *Pra babhrave vṛṣabhāya śvitīce maho mahīṁ suṣṭutimīrayāmi. Namasyā kalmalīkinaṁ namobhir-gṛṇīmasi tveṣaṁ rudrasya nāma.*

I offer the highest of the high songs of praise in honour of Rudra, potent, generous and brilliant sustainer of health and life. Celebrate and serve this illustrious Rudra with salutations and presentations. We invoke and praise the name and splendour of Rudra with honour and reverence.

स्थिरभिरङ्गैः पुरुरूप उग्रा बभ्रुः शुकभिः पिपिश्े हिरण्यः।
इशानादस्य भुवनस्य भूरर्न वा उ योषदुदादसुर्यम॥ ९॥

9. *Sthirebhir-aṅgaiḥ pururūpa ugro babhruḥ śukrebhiḥ pipiśe hiraṇyaiḥ. Īśānādasya bhuvanasya bhūrerna vā u yoṣad rudrādasuryam.*

Rudra, divine physician, brilliant sustainer of versatile form and character, shines forth with his sturdy constitution and purest golden virtues. May his essential vitality and life-giving power never part from this Rudra, universal and versatile ruler of this world.

अहन्बिभर्षि सायकानि धन्वार्हन्ष्कं यजतं विश्वरूपम।
अहन्दं दयसे विश्वमभ्वं न वा ओजीयो रुद त्वदस्ति॥ १०॥

10. *Arhan bibharṣi sāyakāni dhanvārhan niṣkaṃ yajataṁ viśvarūpam. Arhannidaṁ dayase viśvamabhvaṁ na vā ojīyo rudra tvadasti.*

Rudra, potent and illustrious lord of the world, scourage of the evil and the wicked, in your own right with your own essential power, you wield the bow and arrows. Rightfully you bear and hold the adorable gold of universal form and lustre. With your essential strength and power, you protect this grand and mighty universe. O Rudra, never and none is greater than you in might and majesty.

स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम। मृळा जरित्र रुद्र स्तवानान्यं ते अस्मन्नि वपन्तु सेनाः॥ ११॥

11. *Stuhi śrutaṁ gartasadaṁ yuvānaṁ mṛgaṁ na bhīmam-upahatnum-ugragm. Mṛḷā jaritre rudra stavāno'nyaṁ te asmanni vapantu senāḥ.*

O Rudra, scourge of the evil and the wicked, praise and cherish the eminent young man of action seated in the war chariot, fearful as a tiger, destroyer of enemies and illustrious of merit. Be kind and gracious to the admirer and worshipper who sings in praise of you. And let your forces throw off from us the others who are ungrateful and negative.

कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम।
भूरेर्दातारं सत्पतिं गृणीष स्तुतस्त्वं भेषजा रास्यस्मे॥ १२॥

12. *Kumāraścit pitaraṁ vandamānaṁ prati nānāma rudropayantam. Bhūrerdātāraṁ satpatiṁ gṛṇīṣe stutastvaṁ bheṣajā rāsyasme.*

Rudra, lord giver of good health and joy, just as the son bows to the father worthy of reverence and adoration while the father approaches, so do I praise and offer obeisance to you, generous giver and leader

and sustainer of the good and the truthful, and as we offer reverence and obeisance, you bless us with healing cures for health and joy.

या वां भषजा मरुतः शुचीनि या शन्तमा वृषणा या मयाभु।
यानि मनुरवृणीता पिता नस्ता शं च याश्च रुदस्य वश्मि ॥ १३ ॥

13. *Yā vo bheṣajā marutaḥ śucīni yā śaṁtamā vṛṣaṇo yā mayobhu. Yāni manurvṛṇītā pitā nastā śaṁ ca yośca rudrasya vaśmi.*

O Maruts, energies of the winds and vital breath of prana, whatever your healing powers, pure, purifying and without adverse effects, O powers of rain and water, whatever your cures most sanative and tranquillising, which Manu, the wise and imaginative scholar, father figure, collects, selects and refines for us, all those sanative cures and restoratives of benevolent Rudra's I love and desire.

परि णो हेती रुदस्य वृज्याः परि त्वषस्य दुमतिमही गात।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्ताकाय तनयाय मृळ ॥ १४ ॥

14. *Pari ṇo hetī rudrasya vṛjyāḥ pari tveṣasya durmatirmahī gāt. Ava sthirā maghavadbhyas-tanuṣva mīḍhvas-tokāya tanayāya mṛḷa.*

May the stroke of fatal illness stay far from us. May the serious error of judgement of the brilliant specialist be far from us. Ward off and remove the chronic diseases from the people of wealth and power. O potent and generous lord of health and power, be kind and gracious to our children and our grand children.

एवा बभ्रो वृषभ चकितान यथा दव न हणीष न हंसि।
हवनश्रु ा रुद्रह बाधि बृहद्वदम विदथ सुवीराः॥ १५॥

15. *Evā babhro vṛṣabha cekitāna yathā deva na hṛṇīṣe na haṃsi. Havanaśrunno rudreha bodhi bṛhad vadema vidathe suvīrāḥ.*

Rudra, lord sustainer of the world with health and life, mighty potent and generous, lord of knowledge and enlightenment, brilliant and illustrious, be kind and gracious so as not to deprive us of our comfort and joy nor to strike us with illness or untimely death. O lord listener to our invocation and prayer, enlighten us here and now, enlighten us so that, blest with brave and noble children, we sing and celebrate your mighty magnificence in our battles of yajnic life.

Mandala 2/Sukta 34

Maruts Devata, Grtsamada Rshi

धारावरा मरुता धृष्ण्वाजसा मृगा न भीमास्तविषी-
भिरर्चिनः। अग्नया न शुशुचाना ऋजीषिणा भृमिं धमन्ता
अप गा अवृण्वत॥ १॥

1. *Dhārāvarā maruto dhṛṣṇvojaso mṛgā na bhimās-taviṣībhir-arcinaḥ. Agnayo na śuśucānā ṛjīṣiṇo bhṛmiṁ dhamanto apa gā avṛṇvata.*

Maruts, pioneers of humanity on top of the wave, sharp as razor's edge and vibrant as the winds, irresistible with might and majesty, terrible as the tiger, bright with light and culture, blazing as flames of fire, soft and sophisticated at heart and fond of soma to the last drop, blow off the whirlwinds of time and circumstance and open out the light and language of

Divinity for the progress of humanity.

द्यावा॒ न स्तृभि॑श्चितयन्त खा॒दिना॒ व्य१॑भिया॒ न द्यु॑तयन्त वृ॒ष्टय॑: । रु॒दा यद्वो॑ मरुता रुक्मव॑क्षसा॒ वृषाज॑नि॒ पृश्न्या॑: शु॒क्र ऊ॒धनि॑ ॥ २ ॥

2. *Dyāvo na stṛbhiścitayanta khādino vyabhriyā na dyutayanta vṛṣṭayaḥ. Rudro yad vo maruto rukmavakṣaso vṛṣājani pṛśnyāḥ śukra ūdhani.*

Ye Maruts, tempestuous pioneers of the world, blest with a heart of gold with light and love, be bright like the heavens with stars and, with the blaze of honour and distinction on your person, shine and roar like thunder and lightning of the clouds, since Rudra, bold and generous lord of justice, generous as showers of rain, generated you from the holiest womb of earth and the rays of heaven's light.

उ॒ त्य॒न्त॒ अश्वा॒ँ अत्याँ॑इवा॒जिषु॑ न॒दस्य॒ कण॑'स्तुरयन्त आ॒शुभि॑: । हिर॑ण्यशिपा मरुता॒ दवि॑ध्वतः पृ॒ तं या॑थ॒ पृष॑तीभिः समन्यवः ॥ ३ ॥

3. *Ukṣante aśvāň atyāň ivājiṣu nadasya karnaisturayanta āśubhiḥ. Hiraṇyaśiprā maruto davidhvataḥ pṛkṣaṁ yātha pṛṣatībhiḥ samanyavaḥ.*

Maruts, passionate heroes of action, shining in golden helmets, ride and goad their horses in battles like rockets in constant motion and shoot forward like sailors conquering the waves of the sea with instant oars. O Maruts, commanders of the winds, shaking and storming the adversaries in battle contests, go forward and achieve your cherished goal, fast like wind shears shaking, ripping and scattering the clouds.

पृ॒ ता ता विश्वा॒ भुव॑ना ववक्षि॒रे मि॒त्राय॑ वा॒ सद॒मा जी॒रदा॑नवः। पृष॑दश्वासा अनव॒भरा॑धस ऋ॒जि॒प्यासा॒ न व॒युन॑षु धू॒षद॑ः॥ ४॥

4. *Pṛkṣe tā viśvā bhuvanā vavakṣire mitrāya vā sadamā jīradānavaḥ. Pṛṣadaśvāso anavabhra-rādhasa ṛjipyāso na vayuneṣu dhūrṣadaḥ.*

As the battles of action are won and the earth is sprinkled with showers of peace, all the regions of the world grow strong and powerful as one restful home for a friendly humanity. And Maruts, brilliant and generous heroes of victory and givers of nourishment and the breath of fresh life, possessed of mighty means of advancement, without diminishing the wealth of nations, shooting up straight to their goals and values, sit steadfast on the helm of affairs along the simple paths of peace and progress.

इन्ध॑न्वभिध॒नुभी॑ र॒प्शद्ऊ॑धभिरध्व॒स्मभि॑ः प॒थिभि॑भाज-दृष्टयः। आ हं॑सासा॒ न स्वस॑राणि गन्तन॒ मधा॒मदा॑य मरुतः समन्यवः॥ ५॥

5. *Indhanvabhir-dhenubhī rapśad-ūdhabhir-adhva-smabhiḥ pathibhir-bhrājadṛṣṭayaḥ. Ā haṁsāso na svasarāṇi gantana madhormadāya marutaḥ samanyavaḥ.*

The Maruts, leaders and pioneers, impassioned with enthusiasm and love of life, bright and blazing with arms and words pregnant with meaning, advance on inviolable paths of peace and progress, like swans flying to their own resorts of water, for celebration of the boundless ecstasy of the honey sweets of success and

victory.

आ ना॒ ब्रह्मा॑णि मरुतः समन्यवा॒ न॒रां न शंस॒ः सव॑नानि गन्तन। अश्वा॑मिव पिप्यत धे॒नुमू॑धनि॒ कता॒ धियं॑ जरि॒त्र वाज॑पशसम ॥ ६ ॥

6. *Ā no brahmāṇi marutaḥ samanyavo narāṁ na śaṁsaḥ savanāni gantana. Aśvāmiva pipyata dhenumūdhani kartā dhiyaṁ jaritre vājapeśasam.*

O Maruts, heroes of mankind, impassioned with the will to act and equanimity of mind to think, come and grace our sessions of yajnic celebrations, admired universally as you are among people. Come for the development of wealth and prosperity. Develop the mare for speed as well as the cow for plenty of milk. And for the admirer and celebrant, create and award ample wealth of intelligence and knowledge with noble language and competence for karma with precious gifts.

तं ना॑ दात मरुता वा॒जिनं॒ रथं॑ आपा॒नं बह्म॑ चि॒तय॑द्दिवदि॑व। इषं॑ स्ता॒तृभ्या॑ वृ॒जन॑षु का॒रव॑ स॒निं म॒धामरि॑ष्टं दु॒ष्टर॑ं सह॑ः ॥ ७ ॥

7. *Taṁ no dāta maruto vājinaṁ ratha āpānaṁ brahma citayad divedive. Iṣaṁ stotṛbhyo vṛjaneṣu kārave saniṁ medhāmariṣṭaṁ duṣṭaraṁ sahaḥ.*

O Maruts, heroes dear as breath of life, give us that power and speed for our nation's chariot, that wealth and vitality of life and that universal knowledge which may awaken and enlighten us day by day. Give us that food and energy for the admirers and celebrants in the yajnic programmes of development which is

inexhaustible, and, for the poet, singer, scientist, technologist and the architect of the human nation, bring ample reward of fulfilment, high intelligence, freedom from sin and ill-health and inviolable courage, patience, and fortitude.

यद्युञ्जत मरुता रुक्मवक्षासा श्वानथर्षु भग आ सुदानवः।
धनुन शिश्व स्वसरेषु पिन्वत जनाय रातहविष महीमिषम ॥ ८ ॥

8. *Yad yuñjate maruto rukmavakṣaso'śvān ratheṣu bhaga ā sudānavaḥ. Dhenurna śiśve svasareṣu pinvate janāya rātahaviṣe mahīmiṣam.*

Maruts, leaders with heart of gold and brilliant person, generous givers of knowledge and advancement, as they yoke the power and horses to the chariots of the nation, and as success in progress and prosperity is achieved, then, every day for every home, like the mother cow overflowing with milk for the calf, they provide and augment ample food and freshness for high fulfilment of the people who give and have given their share of service and self-sacrifice in the national yajna.

या नो मरुता वृकतातिर मत्या रिपुरदधे वसवो रक्षता रिषः।
वतयत तपुषा चकियाभि तमव रुदा अशसा हन्तना वधः ॥ ९ ॥

9. *Yo no maruto vṛkatāti martyo ripurdadhe vasavo rakṣatā riṣaḥ. Vartayata tapuṣā cakriyābhi tamava rudrā aśaso hantanā vadhaḥ .*

Whoever be the person who, like a wolfish thief or robber or deadly enemy, targets us with anger and torture, O Maruts, shelter home for all and universal

saviours, protect us against the violence of the enemy. Whosoever raises the fatal weapon upon us, bind and seal him with punishment and circle him round with vigilance. O Rudras, scholars of the middle order, defenders of law and scourage of the lawless, hurt not, destroy not, those who are non-violent, peace loving and law abiding.

चित्रं तद्वो मरुता यामं चकित पृश्न्या यदूधरप्यापया दुहुः। यद्वो निद नवमानस्य रुदियास्त्रितं जरायं जुरतामदाभ्याः ॥ १० ॥

10. *Citraṁ tad vo maruto yāma cekite pṛśnyā yadūdharapyāpayo duhuḥ. Yad vā nide navamā-nasya rudriyāstritaṁ jarāya juratāmadābhyāḥ.*

Maruts, defenders and pioneers of the social order, friends of humanity, wondrous is that yajnic exploit of yours so well known, when from heights of the skies and depths of the earth you churn out and distil the nectar of life which again, O friends of Rudra, lord of light and justice, and indomitable warriors, becomes a fatal antidote against the maligners of your celebrants and the weary weakness of the aging.

तान्वो महा मरुत एवयावो विष्णोरेषस्य प्रभृथे हवामहे। हिरण्यवर्णान्ककुहान्यतस्रुचो ब्रह्मण्यन्तः शंस्यं राधं इमहे ॥ ११ ॥

11. *Tān vo maho maruta evayavno viṣṇoreṣasya prabhṛthe havāmahe. Hiraṇyavarṇān kakuhān yatasruco brahmaṇyantaḥ saṁsyaṁ rādha īmahe.*

Such as you are, O great Maruts, who thus venture out to exploit the earth and the skies in search

of knowledge and life's energy, we invoke and exhort you for the fulfilment of the omnipresent lord Vishnu's love and desire for the progress and prosperity for his children. And thus do we, having raised our ladles of yajna as our share in our effort for piety, honour and prosperity, pray for the gifts of the Maruts, heroes of the golden hue great and, marvellous in their own right.

त दꣳग्वाः पथमा यज्ञमूहिर् त नाꣳ हिन्वन्तूषसा व्युष्टिषु।
उषा न रामीररुणरपाꣳणुत महा ज्यातिषा शुचता गा-
अꣳणसा॥ १२॥

12. *Te daśagvāḥ prathamā jajñamūhire te no hinvantūṣaso vyuṣṭiṣu. Uṣā na rāmir-aruṇair-aporṇute maho jyotiṣā śucatā goarṇasā.*

They, the Maruts, masters of their mind and ten senses of perception and action, first in intelligence and imagination, organise the yajna and take it to success. May they, we pray, give us the clarion call with the light of the dawn, and, like the lady of light which removes the veil of darkness from over the restful night with radiant rays of the sun, may they, we pray, remove our veil of darkness and ignorance with the great and sacred light of the rising sun of divine knowledge.

त ाणीभिरुणभिनाञ्जिभी रुदा ऋतस्य सदनषु वावृधुः।
निमघमाना अत्यन पाजसा सुश्चन्दं वर्णꣳ दधिर सुपशꣳ-
सम॥ १३॥

13. *Te kṣoṇībhir-aruṇebhir-nāñjibhī rudrā ṛtasya sadaneṣu vāvṛdhuḥ. Nimeghamānā atyena pājasā suścandraṁ varṇaṁ dadhire supeśasam.*

Those Rudras, stormy winds and roaring clouds,

tempestuous pioneers of humanity, leaders of science and knowledge, act and grow within the dynamics of the laws of nature alongwith the earths, planets and the atmosphere, with the golden light of dawn and the various beauties of nature, and, showering gifts of living energy and wearing the grace of the full moon and majesty of form, they grow and advance with the strength and speed of the brilliance of light.

ताँ इ॑याना महि॒ वरू॑थमू॒तय॒ उप॒ घद॒ना नम॑सा गृणीमसि।
त्रि॒ता न यान्पञ्च॒ हार्तू॑न॒भिष्ट॑य आव॒वर्त॒दव॑राञ्च॒किया॒-
व॑स॥ १४॥

14. *Tāň iyāno mahi varūtham-ūtaya upa ghedenā namasā gṛṇīmasi. Trito na yān pañca hotṝn-abhiṣṭaya āvavartad-avarāñ-cakriyāvase.*

Wanting a great home for the sake of safety, security and advancement, we praise and, with humble salutations, do homage to those great and noblest yajakas, i.e., five pranic energies, which Trita, the man commander of those five yajakas, deploys for his safety, security and good fortune, since they are ever fresh, dynamic and ever on the move like a wheel in constant motion.

यया॑ र॒धं पा॒रय॒थात्यंहा॒ यया॒ नि॒दा मु॒ञ्चथ॑ वन्दि॒तार॑म।
अ॒वाची॒ सा म॑रुता॒ या व॑ ऊ॒तिरा षु वा॒श्रव॑ सुम॒तिर्जि॑-
गातु॥ १५॥

15. *Yayā radhraṁ pārayathātyaṅho yayā nido muñcatha vanditāram. Arvācī sā maruto ya va ūtiro ṣu vāśreva sumatirjigātu.*

O Maruts, pioneering guides of humanity, divine

powers of knowledge and holy intelligence, that virtuous mind and power of protection by which you save the devotee from the taint of sin and let him cross the ocean, by which you save the celebrant from the calumny of maligners, may that power of protection, that noble intelligence, like a loving mother, come hither to me and bring me divine grace.

Mandala 2/Sukta 35

Apam-napat Devata, Grtsamada Rshi

उपमसृ ा वाजयुवचस्यां चना दधीत नाद्या गिरा म । अपां नपादाशुहमा कुवित्स सुपशंसस्करति जाषिषद्धि ॥ १ ॥

1. *Upemasṛkṣi vājayurvacasyāṁ cano dadhīta nādyo giro me. Apāṁ napādāśuhemā kuvit sa supeśasaskarati joṣiṣaddhi.*

Close to the waters in search of food, energy, vitality and fast speed of action, I create this song related to water energy and subsequent water wealth. May these holy words of mine, loud and bold, flowing like a stream, be delightful and bear fruit and fulfilment. May that divine energy born of waters, instant and imperishable, be in accord with the holy voice and help us create many beautiful forms of life and various wealth for us.

इमं स्वस्म हृद आ सुतष्टं मन्त्रं वाचम कुविदस्य वदत । अपां नपादसुयस्य मह्ना विश्वान्यया भुवना जजान ॥ २ ॥

2. *Imaṁ svasmai hṛda ā sutaṣṭaṁ mantraṁ vocema kuvidasya vedat. Apāṁ napād-asuryasya mahnā viśvanyaryo bhuvanā jajāna.*

Let us chant this mantra conscientiously created

and composed from depths of the heart in honour and celebration of this magnificent power. May the great lord of the wide world know of it. Indeed this mighty energy born of the waters, replete with wealth and power, with the great omnipotence of divine nature, creates the entire worlds of existence.

सम॒न्या यन्त्युप॑ यन्त्य॒न्याः स॑मा॒नमू॒र्वं न॒द्यः॑ पृणन्ति।
तमू॒ शुचिं॒ शुच॑या दीदि॒वांस॑म॒पां नपा॑त॒ं परि॑ तस्थु॒रापः॑॥ ३॥

3. *Samanyā yantyupa yantyanyāḥ samānamūrvaṁ nadyaḥ pṛṇanti. Tamū śuciṁ śucayo dīdivāṁsam-apāṁ napātaṁ pari tasthurāpaḥ.*

Some of these streams of water and currents of energy flow together. Some others flow close by them, and all of them together join and flow into the ocean to fullness. And these clear and purest streams of water and water energy all round abide by that pure, bright and blazing child of the waters, imperishable agni, fire and electric energy of the water power. (This mantra describes the dynamic circuit flow of energy and its imperishable form in the state of conservation.)

तमस्मे॑रा युव॒तया॒ युवा॑नं मम्रृ॒ज्यमा॑ना॒ः परि॑ य॒न्त्यापः॑।
स शु॒क्रेभि॒ः शिक्वा॑भी र॒वद॒स्म दी॒दाया॑नि॒ध्मा घृ॒तनि॑र्णि-
ग॒प्सु॥ ४॥

4. *Tamasmerā yuvatayo yuvānaṁ marmṛjyamānāḥ pari yantyāpaḥ. Sa śukrebhiḥ śikvabhī revadas-me dīdāyānidhmo ghṛtanirṇigapsu.*

Just as young maidens in crystalline purity of body and mind and fragrant modesty anxiously yet bashfully approach the youthful man, feeding his fire

and receiving the shower of life and love, so do crystalline streams of water murmuring with exciting energy approach from all round that Apam-napat, fiery energy of the essence of waters, and he, overflowing with vitalising energy, fertilises their thirst for life and creativity. May that, the eternal elan vital distilled from waters by nature, bright and blazing like flames of fire fed with ghrta in yajna, shine on by itself in the waters of life for us.

अस्म तिस्त्रा अव्यथ्याय नारीर्देवाय देवीर्दिधिषन्त्य ाम ।
कृताइवाप हि पसस्त्र अप्सु स पीयूषं धयति पूवसूनाम ॥ ५ ॥

5. *Asmai tisro avyathyāya nārīrdevāya devīrdidhiṣantyannam . Kṛtā ivopa hi prasarsre apsu sa pīyūṣaṁ dhayati pūrvasūnām.*

For this Apam-napat, liquid and fiery energy of waters, brilliant, generous and inviolable divinity, three brilliant and generous streams of dynamic energy, Ila, Sarasvati, Mahi, eternal, universal and specific forms of divine energy, flow and bear food for his sustenance and growth. They move like young maidens approaching their man for the continuance of life and vital energy. They move on and on like three divinities, reflections of the divine will in the cosmic oceans of time and space, and he, the fiery creative energy, drinks the milk of life from the three motherly powers.

अश्वस्यात्र जनिमास्य च स्वर्दुहा रिषः संपृचः पाहि सूरीन ।
आमासु पूषु परा अपमृष्यं नारातया वि नश ानृतानि ॥ ६ ॥

6. *Asvasyātra janimāsya ca svardruho riṣaḥ saṁpṛcaḥ pāhi sūrīn. Āmāsu pūrṣu paro apramṛṣyaṁ nārātayo vi naśannānṛtāni.*

In the dynamics of water, fire and vital energy lies the source of virility, fertility and generation of the species. Herein lies the source of pleasure and happiness. O brilliant lord of generosity, protect the good and the pious people from the hateful, violent and destructive associates and encounters. It is perfect, beyond all stages short of ripeness in nature. Nothing false, opposed or negative can pollute or destroy it.

स्व आ दम॑ सु॒दुघा॒ यस्य॑ ध॒नुः स्व॒धां पी॑पाय सु॒भ्व॑मत्ति।
सा अ॒पां नपा॑दू॒र्जय॑न्न॒प्स्व॑१॑न्तर॑सु॒दय॑ाय विध॒त वि भा॑ति॥ ७॥

7. *Sva ā dame sudughā yasya dhenuḥ svadhāṁ pīpāya subhvannamatti. So apāṁ napādūrjayann-apsvantar-vasudeyāya vidhate vi bhāti.*

He whose home is blest with a fertile cow, abundant holy speech in communication, and noble knowledge, drinks holy water and eats consecrated food. He, inviolable in pranic energies, enveloped in the folds of nature's vitalities is 'apam-napat', as such he grows for the sake of the generous man of charity, wields power and prosperity, and shines with might and majesty.

या अ॒प्स्वा शुचि॑ना॒ दव्य॑न ऋ॒तावाज॑स्र उ॒र्विया॒ वि॒भाति॑।
व॒या इद॒न्या भुव॑नान्यस्य॒ प जा॑यन्त वी॒रुध॑श्च प॒जाभिः॥ ८॥

8. *Yo apsvā śucinā daivyena ṛtāvājasra urviyā vibhāti. Vayā idanyā bhuvanānyasya pra jāyante vīrudhaśca prajābhiḥ.*

Abiding in the holy waters of nature's liquid bounty, dedicated to nature's law and blest with her consecrating power, vast and constant with the earth,

he shines with immaculate purity of character and the majesty of light divine. The other regions of the world are like the branches of his family tree where, too, further, grow the trees with their own farther branches.

अपां नपादा ह्यस्थादुपस्थं जिह्मानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्यिष्ठं महिमानं वहन्तीर्हिरण्यवर्णाः परि यन्ति यह्वीः ॥ ९ ॥

9. *Apāṁ napādā hyasthādupasthaṁ jihmānāmūrdhvo vidyutaṁ vasānaḥ . Tasya jyeṣṭhaṁ mahimānaṁ vahantīr-hiraṇyavarṇāḥ pari yanti yahvīḥ.*

Apam-napat, essential energy born of the waters of space, wearing the mantle of lightning power, electricity, abides close above the wavy and curvy motions of the clouds. And streams of energy, wearing the lustre of gold, carrying its highest power, flow all round.

हिरण्यरूपः स हिरण्यसन्दृगपां नपात्सदु हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै ॥ १० ॥

10. *Hiraṇyarūpaḥ sa hiranyasaṁdṛg-apāṁ napāt sedu hiraṇyavarṇaḥ. Hiraṇyayāt pari yonerniṣadyā hiraṇyadā dadatyannam-asmai.*

Golden of form, Apam-napat, the child of waters, golden eyed revealing its gold, golden coloured, abides higher than the golden seat of its origin, and the golden feeder energies of physical existence provide the food for its growth.

तदस्यानीकमुत चारु नामापीच्यं वर्धत नप्तुरपाम ।
यमिन्धते युवतयः समित्था हिरण्यवर्णं घृतमन्नमस्य ॥ ११ ॥

11. *Tadasyānīkamuta cāru nāmāpīcyaṁ vardhate napturapām. Yamindhate yuvatayaḥ samitthā hiraṇyavarṇaṁ ghṛtamannamasya.*

That lustrous power of this child of the waters and its essential name arising from its innate properties is beautiful, and it grows while the youthful maidens raise it in its golden glory like the flames of fire with ghrta, ghrta being its favourite food.

अस्म बर्हूनामवमाय सख्ये यज्ञर्विधम नमसा हविर्भिः। सं सानु माज्मि दिधिषामि बिल्मदधाम्य ाः परि वन्द ऋग्भिः॥ १२॥

12. *Asmai bahūnām-avamāya sakhye yajñair-vidhema namasā havirbhiḥ. Saṁ sānu mārjmi didhiṣāmi bilmair-dhāmyannaiḥ pari vanda ṛgbhiḥ.*

We serve this Apam-napat, golden energy, with yajnas and feed it with food and sacrifices in the midst of many powers of nature for the good of our closest friends. I refine it in the vedi, sustain it by degrees with fuel, feed it with food and sacrifices and celebrate it with exalting songs of Rks.

स ईं वृषाजनयत्तासु गर्भं स ईं शिशुधयति तं रिहन्ति। सा अपां नपादनभिम्लातवर्णा न्यस्यवह तन्वा विवष॥ १३॥

13. *Sa īṁ vṛṣājanayat tāsu garbhaṁ sa īṁ śiśurdha-yati taṁ rihanti. So apāṁ napād-anabhimlāta-varṇo'nyasyeveha tanvā viveṣa.*

That potent and generous Apam-napat, vital heat of life, creates the fetus in the waters. The same baby

sucks the same vitality of the waters. The same water energies then kiss and caress the baby. The same, then, in bright, unfaded effulgence shines in the youthful body as it shines in other body forms too.

अस्मिन्पद पर॑म तस्थिवांसमध्वस्मभिर्विश्वहा॑ दीदिवांसम।
आपा॒ नप्त्रं॑ घृ॒तम॒ इं॑ वह॑न्तीः स्व॒यमत्क॒ः परि॑ दीयन्ति य॒ह्वीः॥ १४॥

14. *Asmin pade parame tasthivāṁsam-adhvasmabhir-viśvahā dīdivāṁsam . Āpo naptre ghṛtamannaṁ vahantīḥ svayamatkaiḥ pari dīyanti yahvīḥ.*

Mighty streams of cosmic energy, with their own imperishable velocity, flow all round bearing ghrta and anna-food for their grand child, Apam-napat, abiding all-time effulgent in this highest state of existence.

अयांसमग्न सु॒ॅातिं जना॒यायांसमु॒ म॒घव॑द्भ्यः सुवृ॒क्तिम।
विश्व॒ तद्भ॒द्रं यदव॑न्ति दे॒वा बृ॒हद्व॑दम वि॒दथे॑ सु॒वीरा॑ः॥ १५॥

15. *Ayāṁsamagne sukṣitiṁ janāyāyāṁsamu maghavadbhyaḥ suvṛktim. Viśvaṁ tad bhadraṁ yadavanti devā bṛhad vadema vidathe suvīrāḥ.*

Agni, vital spirit of life in existence, I pray, may I attain a blessed home for the people. May I receive a glorious hymn of divine worship for our people of power and honour from our poets of power and imagination. May we attain all that good and glory which Devas protect and promote. And may we, blest with the brave, sing songs of Divinity in our yajnic projects.

Mandala 2/Sukta 36

Indra-madhu, Maruts-madhava, Tvashta-shukra, Agni-shuchi, Indra-nabha, Mitra-Varuna nabhasya Devatah, Grtsamada Rshi

तुभ्यं हिन्वाना वसिष्ट गा अपा धुक्षन्त्सीमविभिरदिभिर्नरः। पिबेन्द्र स्वाहा प्रहुतं वषट्कृतं हात्रादा सामं पथमा य इशिष ॥ १ ॥

1. *Tubhyaṁ hinvāno vasiṣṭa gā apo'dhukṣantsīmavi-bhir-adribhir-naraḥ. Pibendra svāhā prahutaṁ vaṣaṭkṛtaṁ hotrādā somaṁ prathamo ya īśiṣe.*

Indra, yajnapati, first and prime power who rule the world, let the person invoking you and rising in life settle down in peace and security for your sake. May the people like children of Aditi, mother Earth, receive the best of cows, lands and the holy Word and the best of water and energy with protective showers of the clouds. Indra, drink up the libations of soma, offered with dedication with the words 'Svaha' and 'vashat' from our yajna.

यज्ञः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामञ्छुभासो अञ्जिषु पिया उत। आसद्या बर्हिभरतस्य सूनवः पात्रादा सामं पिबता दिवा नरः ॥ २ ॥

2. *Yajñaiḥ saṁmiślāḥ pṛṣatībhir-ṛṣṭibhir-yāmañ-chubhrāso añjiṣu priyā uta . Āsadyā barhir-bharatasya sūnavaḥ potrādā somaṁ pibatā divo naraḥ .*

Maruts, children of the Lord sustainer of the world, powers natural and divine, leaders of humanity united by yajna, moving by the right path at the right

time by speed of the winds, creating and achieving the objects of desire, crystalline pure and lovely in colours of beauty, seating yourselves on the holy grass of the vedi, drink the soma distilled from the purest light of heaven.

अमव᳡ नः सुहव॒ आ हि गन्तन॒ नि ब॒र्हिषि॑ सदतना॒ रणि॑ष्टन।
अथा॑ मन्दस्व जुजुषा॒णो अन्ध॑स॒स्त्वष्टर्द॒वभि॒र्जनि॑भिः सु॒मद्ग॑णः ॥ ३ ॥

3. *Ameva naḥ suhavā ā hi gantana ni barhiṣi sadatanā raṇiṣṭana. Athā mandasva jujuṣāṇo andhasastvaṣṭar-devebhirjanibhiḥ sumadga-ṇaḥ .*

Maruts, invoked and invited with love and respect, come to us as to your own home, ride the skies and raise the voice of victory. Tvashta, lord maker of forms and institutions, leader of the republics, commanding high intelligence and wisdom, come with the brilliant creators and experts of production, taste the sweets of our yajnic food and celebrate the victory with us.

आ व॑ि॒ दे॒वाँ इ॒ह वि॑प्र॒ यि॑ क्षि॒ चा॒शन्हो॑तर्नि॒ षदा॒ यानि॑षु त्रि॒षु। पति॑ वीहि॒ प्रस्थि॑तं सो॒म्यं मधु॒ पिबाग्नीधा॒त्तव॑ भा॒गस्य॑ तृप्णुहि ॥ ४ ॥

4. *Ā vakṣi devāň iha vipra yakṣi cośan hotarni ṣadā yoniṣu triṣu. Prati vīhi prasthitaṁ somyaṁ madhu pibāgnīdhrāt tava bhāgasya tṛpṇuhi.*

Agni, ‘vipra’, brilliant lord of the dynamics of nature and human society, speak of the laws of nature and psycho-social dynamics and inaugurate and direct the yajna of creation and production here. Inspired and passionate for holy action, be seated on the vedi,

establish yourself in the three fields of earth, sky and space and be sure and specific on description, application and valuation of knowledge human and divine with prayer and gratitude to the Lord Omniscient. Achieve the planned targets of blissful creativity and development, taste the sweets of yajnic success and be happy that you have played your part of life's action for your people.

एष स्य ते तन्वो नृम्णवधनः सह ओजः पदिवि बाह्वाहितः। तुभ्यं सुता मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत्पिब ॥ ५ ॥

5. *Eṣa sya te tanvo nṛmṇavardhanaḥ saha ojaḥ pradivi bāhvorhitaḥ. Tubhyaṁ suto maghavan tubhyamābhṛtas-tvamasya brāhmaṇādā tṛpat piba.*

Indra, lord of wealth and power, ruler of the world, this soma is such that it would strengthen and augment the wealth and power of your body and soul. It is the very patience and fortitude and the lustre of your personality, as broad and clear as daylight, collected and consecrated in your very arms. It is distilled, seasoned, preserved and served for you only. Drink of it as a gift from the Brahmana, expert of science and bio-technology, and be happy.

जुषथां यज्ञं बोधतं हवस्य म सत्ता होता निविदः पूर्व्या अनु। अच्छा राजाना नमो एत्यावृतं पशास्त्रादा पिबतं साम्यं मधु ॥ ६ ॥

6. *Juṣethāṁ yajñaṁ bodhataṁ havasya me satto hotā nividaḥ pūrvyā anu. Acchā rājānā nama etyāvṛ-taṁ praśāstrādā pibataṁ somyaṁ madhu.*

O brilliant Mitra and Varuna, friendly lord of the rule of law, administrators and people of the earth, join and participate in my yajna for the nation in honour of the Lord. Listen and appreciate the revealing voices of knowledge gifted by the saints and scholars old and new. Just as the yajaka seated and established in yajnic acts of creation and development receives the gifts of food and sustenance from yajna well-preserved, so you too receive the gifts of peace and prosperity from the scholars of Shastras and enjoy the honey sweets of the good life.

Mandala 2/Sukta 37

Dravinoda, Ashvins, Agni Devatah, Grtsamada Rshi

मन्दस्व हात्रादनु जाषमन्धसा ध्वयवः स पूर्णां वष्ट्या-
सिचम। तस्मा एतं भरत तद्वशा ददिहात्रात्सामं दविणाद:
पिब ऋतुभिः॥ १॥

1. *Mandasva hotrādanu joṣamandhaso'dhvar-yavaḥ sa pūrṇāṁ vaṣṭyāsicam. Tasmā etaṁ bharata tadvaśo dadirhotrāt somaṁ draviṇo-daḥ piba ṛtubhiḥ.*

O lord giver beatific, rejoice and thrive on the food of libations to your heart's desire. O yajakas, he loves the libations, full and profuse, offered with love in faith. Bear this sacred 'havi' and offer it liberally to him. He is loving and kind, eagerly awaiting the offering, and he is the abundant giver. O lord giver of the wealth of existence, drink up the fragrant soma from the fire of yajna in accordance with the seasons.

यमु पूर्वमहुव तमिदं हुव सदु हव्यो दादिया नाम पत्यत।
अध्वर्युभिः पस्थितं साम्यं मधु पात्रात्सामं दविणादः पिब
ऋतुभिः ॥ २ ॥

2. *Yamu pūrvamahuve tamidaṁ huve sedu havyo dadiryo nāma patyate. Adhvaryubhiḥ prasthitaṁ somyaṁ madhu potrāt somaṁ draviṇodaḥ piba ṛtubhiḥ.*

Whom I ever invoke and worship, him alone I invoke and serve and worship now. He alone is the giver, he alone is the master, he alone is the ruler, he alone for sure is the lord worthy of invocation, invitation, service, yajna and worship. O lord giver of the wealth of life, abundant and infinite, receive and drink this honey sweet of soma prepared and refined by the loving, faithful and non-violent priests according to the seasons. Take it from the sacred cup and drink to your heart's desire.

मद्यन्तु त वह्नया यभिरीयस रिषण्यन्वीळयस्वा वनस्पत।
आयूया धृष्णा अभिगूया त्वं नष्टात्सामं दविणादः पिब
ऋतुभिः ॥ ३ ॥

3. *Medyantu te vahnayo yebhirīyase'riṣaṇyan vīḷayasvā vanaspate. Āyūyā dhṛṣṇo abhigūryā tvaṁ neṣṭrāt somaṁ draviṇodaḥ piba ṛtubhiḥ.*

May they be happy and may they prosper with whom you go, whom you support, who bear your burdens and carry forward your programmes for you. O lord controller of light and growth, wanting nothing for yourself and hurting none, be strong and firm, make your devotees strong and firm. Joining all, acting all round, lustrous, intrepidable and inviolable, please to

accept the soma yajna of all seasons from the hand of the yajakas, drink and rejoice with love and for beneficence.

अपाद्धोत्रादुत पोत्रादमत्तोत नेष्टादजुषत प्रया हितम। तुरीयं पात्रममृक्तममर्त्यं द्रविणोदाः पिबतु द्राविणोदसः॥ ४॥

4. *Apāddhotrāduta potrād-amattota nteṣṭrād-ajuṣata prayo hitam. Turīyaṁ pātram-amṛktam-amartyaṁ draviṇodāḥ pibatu drāviṇodasaḥ.*

May the lord giver receive the food brought by the yajaka and offered from the ladle and the vedi and may the lord relish and rejoice and shower the yajaka with love. And may the lord giver of wealth and bliss bless the yajaka's fourth estate of existence and protect his bowl of bliss unhurt and immortal.

अवाञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमोचनम। पृङ्क्तं हवींषि मधुना हि कं गतमथा सामं पिबतं वाजिनीवसू॥ ५॥

5. *Arvāñcam-adya yayyaṁ nṛvāhaṇaṁ rathaṁ yuñjāthāmiha vāṁ vimocanam. Pṛṅktaṁ havīṁṣi madhunā hi kaṁ gatamathā somaṁ pibataṁ vājinīvasū .*

Ashvins, agents of nature for the lord of omnipotence, leaders of humanity and pioneers of peace and prosperity for the people, start your chariot and direct it hitherward to us, the chariot which transports you to our yajna and takes us to the land of freedom and bliss. Come to the land of joy, season our havi with honey, and drink the soma of immortal bliss.

जाष्यग्न समिधं जाष्याहुतिं जाषि बह्म जन्यं जाषि सुष्टुतिम।
विश्वंभिविश्वाँ ऋतुना वसा मह उशन्दवाँ उशतः पायया हविः ॥ ६ ॥

6. *Joṣyagne samidhaṁ joṣyāhutiṁ joṣi brahma janyaṁ joṣi suṣṭutim. Viśvebhir-viśvāṅ ṛtunā vaso maha uśan devāṅ uśataḥ pāyayā haviḥ.*

Agni, lord of light, leader of humanity, giver of life's vitality, accept the fuel offered, receive the havi offered in oblations, accept the creative chant of holy mantras, accept the praise and prayer. With all the powers of nature, serve the generous divinities. Lord giver of haven and home and the wealth of life, great, happy and rejoicing, yourself eager for the food of yajna and excitement, let all other great divinities, eager for food and fulfilment, receive and enjoy the offerings according to the seasons.

Mandala 2/Sukta 38

Savita Devata, Grtsamada Rshi

उदु ष्य दवः सविता सवाय शश्वत्तमं तदपा वह्निरस्थात।
नूनं दवभ्या वि हि धाति रत्नमथाभजद्वीतिहात्रं स्वस्ता ॥ १ ॥

1. *Udu ṣya devaḥ savitā savāya śaśvattamaṁ tadapā vahnirasthāt. Nūnaṁ devabhyo vi hi dhāti ratnamathābhajad vītihotraṁ svastau.*

That self-refulgent lord Savita, creator and inspirer of the universe, omnipotent lord of action, holds, rules and sustains the universe and abides supreme over the eternal Prakrti. Indeed, he alone wields, orders and sustains the magnificent universe for the sake of living beings and carries on the sacred yajna of creation for

the well-being of all.

विश्वस्य हि श्रुष्टय॑ दे॒व ऊ॒ध्वः प बा॒हवा॑ पृथुपा॒णिः सिस॑ति।
आप॑श्चिदस्य व्र॒त आ निमृ॑गा अ॒यं चि॒द्धाता॑ रमत॒ परि॑ज्मन॥ २॥

2. *Viśvasya hi śruṣṭaye deva ūrdhvaḥ pra bāhavā pṛthupāṇiḥ sisarti. Āpaścidasya vrata ā nimṛgrā ayaṁ cid vāto ramate parijman.*

For the good of the world alone the generous and self-refulgent lord Savita of long and mighty arms abides over all and extends his rays of light across the spaces. The waters too, pure and purifying, flow within his rule of law, and so do the winds play around every where under the same law.

आ॒शुभि॑श्चि॒द्यान्वि मु॑चाति नू॒नमरी॑रम॒दत॑मानं चि॒दता॑ः।
अ॒ह्यषू॑णां चि॒ य॑याँ अवि॒ष्यामनु॑ व्र॒तं स॑वि॒तुमाक्या-
गा॑त॥ ३॥

3. *Āśubhiścidyān vi mucāti nūnam-arīramad-atamānaṁ cidetoḥ. Ahyarṣūṇāṁ cinnyayāṅ aviṣyāmanu vrataṁ saviturmokyāgāt.*

Savita, lord of light, the Sun, with its radiant rays releases the moving planets from the shadow of another planet as it removes the shadow of darkness and causes the planet to shine. And for the sake of protection it also controls the movement of the winds coming to the clouds as also other serpentine movements either freakish or destructive. Thus the night and release from darkness comes according to the rule and movement of the Sun's light, and that is the divine law.

पुनः समव्यद्वितंतं वयन्ती मध्या कतान्यधाच्छक्म धीरः ।
उत्संहायास्थाद व्यृ॒तूँरदधरमतिः सविता देव आगात ॥ ४ ॥

4. *Punaḥ samavyad vitataṁ vayantī madhyā kartornyadhāc-chakma dhīraḥ. Ut saṁhāyās-thād vyṛtūṅradardhar-aramatiḥ savitā deva āgāt.*

The earth, traversing the wide wide space, revolves again and again in orbit in the solar region wielding her force and power to do the rounds assigned to her, and, leaving one place, moving on, comes back to the same and remains stable in the orbit. The constant and sleepless lord Savita, the Sun, self-refulgent and divine, creates the seasons of the year in the distinct order.

नानाकांसि दुया विश्वमायुवि तिष्ठत पभवः शाका अग्रः ।
ज्यष्ठं माता सूनवे भागमाधादन्वस्य कतमिषितं सवित्रा ॥ ५ ॥

5. *Nānaukāṁsi duryo viśamāyurvi tiṣṭhate prabhavaḥ śoko agneḥ. Jyeṣṭhaṁ mātā sūnave bhāgamādhadanvasya ketamiṣitaṁ savitrā.*

Many are the forms and abodes of life, many doors, exits and entrances, where universal life abides, the light and life of Agni, the birth and death of the flame, the lustre, the desire and passion of the will divine to live and to be. The mother bears the highest share of it for the son, the flower in bloom inspired by Savita, father creator in accordance with his law of existence.

समाववति विष्ठिता जिगीषुविश्वषां कामश्चरतामाभूत ।
शश्वाँ अपा विकृतं हित्व्यागादनु व्रतं सवितुदव्यस्य ॥ ६ ॥

6. *Samāvavarti viṣṭhito jigīṣur-viśveṣāṁ kāmaś-caratāmamābhūt. Śaśvāň apo vikṛtaṁ hitvyā-gādanu vrataṁ saviturdaivyasya.*

Happy is the man who is well settled in the home, prays for the well-being of all living beings and is fast and eager to win the battles of life. Such a man shuns all crooked ways of living and keeps to the pious ways of living in accordance with the laws and discipline of the brilliant and generous lord Savita, creator and ruler of the world.

त्वया॑ हि॒तमप्य॑मप्सु भा॒गं ध॒न्वान्वा मृ॑ग॒यसा॒ वि त॑स्थुः। वना॑नि॒ विभ्या॒ नकि॑रस्य॒ तानि॑ व्र॒ता द॒वस्य॑ सवि॒तुर्मि॑-नन्ति॥ ७॥

7. *Tvayā hitamapyamapsu bhāgaṁ dhanvānvā mṛgayaso vi tasthuḥ. Vanāni vibhyo nakirasya tāni vratā devasya saviturminanti.*

O lord creator and ruler of existence, by you is created and provided life-giving energy in the waters. By you is created the sky, by you the forests, for the birds and the deer to fly, to roam and play. Those rules and laws of divine Savita they never violate, who can? No one does.

या॒दा॒ध्यं॑१॒ वरु॑णा॒ यानि॒मप्य॒मनि॑शितं नि॒मिषि॒ जभु॑राणः। विश्वा॑ माता॒ण्डा व॒जमा प॒शुर्गात्स्थ॒शा जन्मा॑नि सवि॒ता व्याक॑ः॥ ८॥

8. *Yādrādhyaṁ varuṇo yonim-apyam-aniśitaṁ nimiṣi jarbhurāṇaḥ . Viśvo mārtāṇḍo vrajamā paśurgāt sthaśo janmāni savitā vyākaḥ.*

Savita, lord creator of the universe, sustaining it in the succession of moments in the time continuum, creates various forms for various births of the souls according to their state of karma, and the same lord as Varuna, lord of love and justice, assigns the form desired and deserved by the soul the moment its eye is closed on death. Thus do all living beings under the sun come back to their ultimate home from where they had gone out on their existential journey.

न यस्येन्द्रो वरुणो न मित्रो व्रतमर्यमा न मिनन्ति रुद्रः ।
नारातयस्तमिदं स्वस्ति हुव दुवं सवितारं नमोभिः ॥ ९ ॥

9. *Na yasendro varuṇo na mitro vratamaryamā na minanti rudraḥ. Nārātayas-tamidaṁ svasti huve devaṁ savitāraṁ namobhiḥ.*

None can violate, nor circumvent the law and justice of Savita, Supreme Lord Creator: Neither Indra, the sun and cosmic electric force, nor Varuna, the waters, nor Mitra, the winds, nor Aryama, life breath of air, nor even Rudra, the soul by itself or in alliance with any power of nature, no enemies, that is, any imaginable counter forces can violate the divine law. This Lord Savita, for well-being and salvation, do I invoke with homage and salutations. Self-refulgent is He, generous and gracious.

भगं धियं वाजयन्तः पुरंधिं नराशंसा ग्नास्पतिना अव्याः ।
आय वामस्य सङ्गथे रयीणां पिया दवस्य सवितुः स्याम ॥ १० ॥

10. *Bhagaṁ dhiyaṁ vājayantaḥ purandhiṁ narāśaṁso gnāspatirno avyāḥ. Āye vāmasya saṅgathe rayīṇāṁ priyā devasya savituḥ syāma.*

Glorious is Savita, worthy of thought and meditation, sustainer of the universe, celebrated by humanity, lord protector of all. We know the lord and do homage to Him with prayer, submission and yajna, and we earnestly wish that in our battles of life and in our success in the achievement of the wealth of life we may ever be blest with His love and grace.

अस्मभ्यं तद्दिवा अद्भ्यः पृथिव्यास्त्वया दत्त काम्यं राध आ गात। शं यत्स्तातृभ्यं आपय भवात्युरुशंसाय सवितज-रित्र ॥ ११ ॥

11. *Asmabhyaṁ tad divo adbhyaḥ pṛthivyastvayā dattaṁ kāmyaṁ rādha ā gāt. Śaṁ yat stoṭṛbhya āpaye bhavātyuruśaṁsāya savitarjaritre.*

O Lord, whatever wealth has been given to us by you from the regions of light and the enlightened people, from the waters and the generous people, from the earth and motherly figures, whatever desired be achieved, may all that be good and blissful for the celebrants, the learned, the praiseworthy and, O Lord Savita, for the worshipful.

Mandala 2/Sukta 39

Ashvinau Devata, Grtsamada Rshi

गावेणव तदिदर्थं जरथ गृध्येव वृक्षं निधिमन्तमच्छ। ब्रह्माणेव विदथे उक्थशासा दूतेव हव्या जन्या पुरुत्रा ॥ १ ॥

1. *Grāvāṇeva tadidarthaṁ jarethe gṛdhreva vṛkṣaṁ nidhimantamaccha. Brahmāṇeva vidatha uktha-śāsā dūteva havyā janyā purutrā.*

Ashvins, harbingers of life's heat and light,

breath of being and energy, spirit of passion and action, complementary currents of the circuit of existence, you approach the earth like two clouds of rain to augment her wealth. You come like two eager birds and sit on the tree of life laden with fruit to enjoy yourselves to the full. In the yajna of development, you are two priests who chant the hymns of celebration and prayer. And in life in general, you are like two welcome harbingers who create and help us create the abundance of earth.

पा॒त॒यावा॑णा र॒थ्य॑व वी॒रा जव॑ य॒मा वर॒मा स॑चथ।
मन॑इव त॒न्वा॒३॒ शुम्भ॑मान॒ दम्प॑तीव कतु॒विदा॒ जन॑षु॥ २॥

2. *Prātaryāvāṇā rathyeva vīrā'jeva yamā varamā sacethe. Mene iva tanvā śumbhamāne dampatīva kratuvidā janeṣu.*

You come like two heroic warriors of the chariot in the morning. You join us like two leaders of the flock to lead us on in the right direction. You descend like two fairies of celestial form full of bliss. And you are like a wedded couple who know their sacred obligations among the people.

शृङ्ग॑व नः पथ॒मा ग॑न्तम॒वाक्छ॒फावि॑व॒ जभु॑राणा॒ तरा॑भिः।
च॒क्र॒वा॒कव॒ पति॒ वस्ता॑रुस्रा॒ वाञ्छा॑ यातं र॒थ्य॑व शका॥ ३॥

3. *Ṣṛṅgeva naḥ prathamā gantamarvāk chaphāviva jarbhurāṇā tarobhiḥ. Cakravākeva prati vasto-rusrā'rvāñcā yātaṁ rathyeva śakrā.*

You come first and foremost for us like horns of defence, like bright war horses panting for action,

with strength and patience for victory, like the chakravaka bird couple which are harbingers of light and love every morning. Thus mighty and powerful, you move and lead us forward like the pioneers of battle.

नावव नः पारयतं युगव नभ्यव न उपधीव पधीव। श्वानव ना अरिषण्या तनूनां खृगलव विस्रसः पातमस्मान॥ ४॥

4. *Nāveva naḥ pārayataṁ yugeva nabhyeva na upadhīva pradhīva. Śvāneva no ariṣaṇyā tanūnāṁ khṛgaleva visrasaḥ pātamasmān.*

Take us across like a boat, like two chariot horses; hold us strong and stable like the nave, the axle and the chassis of the chariot; keep us wide awake like watch dogs for the safety of our body and society and, like the coat of mail, save us from falling down battered and broken.

वातवाजुया नद्यव रीतिर ी इव च ुषा यातमवाक। हस्तावि व तन्व इं शंभविष्ठा पादव ना नयतं वस्या अच्छ॥ ५॥

5. *Vātevājuryā nadyeva rītirakṣī iva cakṣuṣā yātamarvāk. Hastāviva tanve śambhaviṣṭhā pādeva no nayataṁ vasyo accha.*

Unaging like winds, ever flowing like river waters, watchful as with open eyes, come upfront and, like the hands giving protection and security to the body, and like the feet, take us forward to the holy wealth of life.

आष्ठाविव मध्वास्र वदन्ता स्तनाविव पिप्यतं जीवस नः। नासव नस्तन्वा रि ितारा कणाविव सुश्रुता भूतमस्म॥ ६॥

6. *Oṣṭhāviva madhvāsne vadantā stanāviva pipyatam̐ jīvase naḥ. Nāseva nastanvo rakṣitārā karṇāviva suśrutā bhūtamasme.*

Like the lips, speaking honey sweet for the mouth, help us to be sweet. Like the mother's breast, nourish and sustain us to live. Like the nostrils, sustain our body with the breath of life. And like the ears, be listeners for us to give us the voice divine.

हस्ता॑व शक्ति॒मभि सं॑न्द॒दी नः॒ गाम॑व॒ नः॒ सम॑जतं॒ रजां॑सि।
इ॒मा गिरा॑ अश्विना यु॒ष्म॒यन्ती॒ः॒ णात्रा॑णव॒ स्वधि॑तिं॒ सं शि॑शीतम॥ ७॥

7. *Hasteva śaktimabhi saṁdadī naḥ kṣāmeva naḥ samajataṁ rajāṁsi. Imā giro aśvinā yuṣmayantīḥ kṣṇotreṇeva svadhitiṁ saṁ śiśītam.*

Like the arms, give us noble strength. Like the earth, give us wide spaces for expansion. These words, O Ashvins, addressed to you, may, like a whetstone, energise and sharpen our communication and raise it to the voice of thunder.

एता॑नि॑ वामश्विना॒ वध॑ना॒नि॒ ब्रह्म॒ स्तामं॑ गृत्सम॒दासा॑ अकन।
ता॑नि॑ नरा जुजुषा॒णाप॑ यातं बृ॒हद्व॑दम वि॒दथं॑ सुवी॒राः॥ ८॥

8. *Etāni vāmaśvinā vardhanāni brahma stomaṁ gṛtsamadāso akran. Tāni narā jujuṣāṇopa yātaṁ bṛhad vadema vidathe suvīrāḥ.*

These words of homage, this holy song of celebration, the seekers of life's joy and excitement offer to you. Ashvins, O leaders of humanity, accept these with love and grace, and come to bless us so that, blest with the brave, we speak and celebrate you highly and

advance far ahead in our projects of life.

Mandala 2/Sukta 40

Soma, Pusha and Aditi Devatah, Grtsamada Rshi

सामापूषणा जनना रयीणां जनना दिवा जनना पृथिव्याः।
जाता विश्वस्य भुवनस्य गापा दवा अकृण्व ामृतस्य नाभिम॥ १॥

1. *Somāpūṣanā jananā rayīṇāṁ jananā divo jananā pṛthivyāḥ. Jātau viśvasya bhuvanasya gopau devā akṛṇvannamṛtasya nābhim.*

Soma and Pusha, universal energies of peace and stability and nourishment and growth, are creators of all forms of wealth, creators of light and creators of earth. Born as complementary powers, they are protectors of the entire universe. O Devas, divinities of nature, scholars and leaders, feed, know and reveal this creative centre and power of immortality.

इमा दवा जायमाना जुषन्तमा तमांसि गूहतामजुष्टा।
आभ्यामिन्दः पक्वमामास्वन्तः सामापूषभ्यां जनदुस्रियासु॥ २॥

2. *Imau devau jāyamānau juṣantemau tamāṁsi gūhatāmajuṣṭā. Ābhyāmindraḥ pakvamāmāsvantaḥ somāpūṣabhyāṁ janadusriyāsu.*

All divinities of nature serve and feed these two powers ever since they come into existence. Together, these two, Soma and Pusha, like the moon and the herbs, dispel the disagreeable forces of darkness and ignorance. With the same two, Indra, the Sun, nature's power of light and energy, creates the generative maturity and

ripeness in the developing fields of generation such as earth, cows and women.

सामापूषणा रजसा विमानं सप्तचक्रं रथमविश्वमिन्वम।
विषूवृतं मनसा युज्यमानं तं जिन्वथा वृषणा पञ्चरश्मिम ॥ ३ ॥

3. *Somāpūṣaṇā rajaso vimānaṁ saptacakraṁ rathamaviśvaminvam. Viṣūvṛtaṁ manasā yujyamānaṁ taṁ jinvatho vṛṣaṇā pañcaraśmim .*

Soma and Pusha, fire and air, all-invigorating powers, create, animate and refresh that aerial chariot with seven chakras (circles and centres of energy) and five controls for the people it traverses the spaces and goes all over in all directions but is not perceived everywhere and it can be controlled with the mind.

दिव्यन्यः सदनं चक्र उच्चा पृथिव्यामन्या अध्यन्तरिक्षे ।
तावस्मभ्यं पुरुवारं पुरु जुं रायस्पोषं वि ष्यतां नाभिमस्मे ॥ ४ ॥

4. *Divyanyaḥ sadanaṁ cakra uccā pṛthivyāmanyo adhyantarikṣe. Tāvasmabyaṁ puruvāraṁ purukṣuṁ rāyaspoṣaṁ vi ṣyatāṁ nābhimasme .*

One of them as sun has made his home high up in heaven, the other on the earth and over in the sky as generative heat and electric energy. May the two create for us wealth and growth loved and admired universally, and may they strengthen the natural bond between themselves and us like the natal cord between mother and child.

विश्वान्यन्या भुवना जजान विश्वमन्या अभिचाकशीति। सामापूषणाववतं धियं म युवाभ्यां विश्वाः पृतना जयम॥ ५॥

5. *Viśvānyanyo bhuvanā jajāna viśvamanyo abhicakṣāṇa eti. Somāpūṣaṇāvavataṁ dhiyaṁ me yuvābhyāṁ viśvāḥ pṛtanā jayema.*

One of them creates the entire worlds of existence, and the other goes on and on watching the world and watched and admired by the world. O Soma and Pusha, I pray, protect and promote my intelligence. We pray that with the help and kindness of both of you we may help and promote the entire humanity and win the battles of life.

धियं पूषा जिन्वतु विश्वमिन्वा रयिं सामा रयिपतिर्दधातु। अवतु देव्यदितिरनर्वा बृहद्वदेम विदथं सुवीराः॥ ६॥

6. *Dhiyaṁ pūṣā jinvatu viśvaminvo rayiṁ somo rayipatirdadhātu. Avatu devyaditiranarvā bṛhad vadema vidathe suvīrāḥ.*

May Pusha, all-pervading spirit of growth and refinement, inspire our will and intelligence. May Soma, lord of wealth, bless us with wealth. May mother Aditi, divine intelligence, moving in unseen currents, inspire our intelligence. And may we, blest with brave warriors and noble children, sing ecstatic songs of thanks and praise in celebration of Soma and Pusha.

Mandala 2/Sukta 41

Vayu, Indra-Vayu, Mitra-Varuna, Ashvins, Indra, Vishvedeva, Sarasvati, Dyava-Prthivi, or Havirdhane Devatah, Grtsamada Rshi

वायो॒ ये ते॑ स॒हस्रि॑णो॒ रथा॑स॒स्तेभि॒रा ग॑हि ।
नि॒युत्वा॒न्त्सोम॑पीतये ॥ १ ॥

1. *Vāyo ye te sahasriṇo rathāsastebhirā gahi.*
Niyutvāntsomapītaye.

Vayu, tempestuous power of divine nature, intelligence of the learned, commanding a thousand chariots and laws of motion, come with all those powers and laws to drink of the soma of life's joy.

नि॒युत्वा॑न्वायवा॒ ग॒ह्ययं शु॒क्रो अ॑यामि ते ।
गन्ता॑सि सुन्व॒तो गृ॒हम ॥ २ ॥

2. *Niyutvān vāyavā gahyayaṁ śukro ayāmi te.*
Gantāsi sunvato gṛham.

Vayu, scholar of the dynamics of the winds, self-controlled with your disciplined mind and senses, drying up the mists of ignorance and confusion with the brilliant light of knowledge, come to the brilliant light of knowledge, come to the house of the yajamana who has distilled the soma. Universally moving you are, I invite you come in person. This soma is for you.

शु॒क्रस्या॒द्य ग॒वाशि॑र॒ इन्द॑वायू नि॒युत्व॑तः ।
आ या॑त॒ पिब॑तं नरा ॥ ३ ॥

3. *Śukrasyādya gavāśira indravāyū nuyutvataḥ.*
Ā yātaṁ pibataṁ narā .

O Indra, O Vayu, power dynamic as electric energy, scholar vibrant as wind, sages dedicated to love and Dharma, come to the yajamana, pure, brilliant, disciplined and dedicated, and drink of the soma distilled and prepared.

अयं वां मित्रावरुणा सुतः सामं ऋतावृधा।
ममद्दिह श्रुतं हवम॥ ४॥

4. *Ayaṁ vāṁ mitrāvaruṇā sutaḥ soma ṛtāvṛdhā.*
Mamediha śrutaṁ havam.

O Mitra and Varuna, dear as breath of life and soothing as morning mist, eminent in dedication to truth and law, the soma of life is distilled and prepared for you. Listen to this call and invitation of mine and come here and now.

राजानावनभिद्रुहा ध्रुव सदस्युत्तम।
सहस्त्रस्थूण आसात॥ ५॥

5. *Rājānāvanabhidruhā dhruve sadasyuttame.*
Sahasrasthūṇa āsāte.

Indra and Vayu, power and progress, Mitra and Varuna, love and justice in freedom of choice, all embracing and hating none, abide in the house of inviolable peace and stability firmly resting on a thousand pillars.

ता समाजा घृतासुती आदित्या दानुनस्पती।
सचेत अनवह्वरम॥ ६॥

6. *Tā samrājā ghṛtāsutī ādityā dānunaspatī.*
Sacete anavahvaram.

The brilliant Adityas, inviolable ruling lords of light and peace, the sun and moon of the world, who distil the very essence of life like ghrta and aqua pura, protect and promote the generous charitable people who follow the simple, straight and natural paths of life free from crookedness.

गामदू षु नासत्या श्वावद्यातमश्विना।
वती रुदा नृपाय्यम॥ ७॥

7. *Gomadū ṣu nāsatyā'śvāvad yātamaśvinā.*
Vartī rudrā nṛpāyyam.

Ashvins, complementarities of nature and humanity, spirits of love and justice, dedicated to truth and Dharma, rich and prosperous with cows and horses, that is, plenty of wealth and enlightenment and speed of progress, you are Rudras, wielding the sceptre of law and power and the rod of punishment, come to bless all by simple and straight paths of naturalness which are protective and promotive for all people.

न यत्परा नान्तर आदधर्षदे वृषण्वसू।
दुःशंसा मर्त्या रिपुः॥ ८॥

8. *Na yat paro nāntara ādadharṣad vṛṣaṇvasū.*
Duḥśaṁso martyo ripuḥ.

Generous are the Ashvins' showers of wealth, joy and protection, so strong that no mortal man, no maligner, no enemy internal or external, dare challenge, much less hurt, violate or surpass and overcome them. (Let us all abide by them.)

ता न आ वामश्विना रयिं पिशङ्गसन्दृशम।
धिष्ण्या वरिवाविदम॥ ९॥

9. *Tā na ā voḷhamaśvinā rayiṁ piśaṅgasaṁdṛśam. Dhiṣṇyā varivovidam.*

Ashvins, pious and resolute lords of generosity, fire and air of life in existence, bring us that wealth of golden hue which creates further wealth and gives us freedom and space for progress and expansion.

इन्दा॑ अङ्ग म॒हद्भ॒यम॒भी षदप॑ चुच्यवत।
स हि स्थि॒रा विच॑र्षणिः॥ १०॥

10. *Indro aṅga mahad bhayamabhīṣadap cucyavat. Sa hi sthiro vicarṣaṇiḥ.*

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom.

इन्द॑श्च मृ॒ळया॑ति नो॒ न नः॑ प॒श्चाद॒घं न॑शत।
भ॒द्रं भ॑वाति नः पु॒रः॥ ११॥

11. *Indraśca mṛḷyāti no na naḥ paścādaghaṁ naśat. Bhadraṁ bhavāti naḥ puraḥ .*

May Indra, lord omnipotent, and the sun bless us with peace and comfort, and may sin and evil, we pray, never touch us either before or after, and may good alone be our share and fortune for all time.

इन्द्र॒ आशा॑भ्य॒स्परि॒ सर्वा॑भ्यो॒ अभ॑यं करत।
जेता॒ शत्रू॒न्विच॑र्षणिः॥ १२॥

12. *Indra āśābhyaspari sarvābhyo abhayaṁ karat. Jetā śatrūn vicarṣaṇiḥ.*

May Indra, lord omnipotent beyond all fear and

violence, grant us freedom from all quarters of space. He watches all and he is the supreme victor over all enemies and contrarieties.

विश्वे॑ दवास॒ आ ग॑त शृणु॒ता म॑ इ॒मं ह॒वम् ।
एदं ब॒र्हिनि॑ षीदत ॥ १३ ॥

13. *Viśve devāsa ā gata śṛṇutā ma imaṁ havam.*
Edaṁ barhirni ṣīdata.

All brilliant greats of the world, divinities of nature and humanity, sages and scholars, listen to this voice and prayer of mine: come and grace the holy seats of our yajna.

ती॒वा वा॒ मधु॑माँ अ॒यं शु॒नहो॑त्रेषु मत्स॒रः ।
ए॒तं पि॑ब॒त॒ काम्य॑म् ॥ १४ ॥

14. *Tīvro vo madhumāँ̆ ayaṁ śunahotreṣu matsaraḥ.*
Etaṁ pibata kāmyam .

Intense, honey sweet and exhilarating is the pleasure gifted by saints and scholars in our soma-yajna for the promotion of science. It is for you, divinities of the world. Come and drink of this pleasure to your heart's content.

इन्द्र॑ज्येष्ठा मरु॒द्गणा॒ दवा॑स॒ः पूष॑रातयः ।
विश्व॒ मम॑ श्रु॒ता॒ ह॒वम् ॥ १५ ॥

15. *Indrajyeṣṭhā marudgaṇā devāsaḥ pūṣarātayaḥ.*
Viśve mama śrutā havam.

Indra supreme, ruling light and power of the world, and all those divinities whose presiding priest is he, republics of the people, saints and sages, and all those people and organisations who generously

contribute to and for the advancement of science and culture, listen to this call and prayer of mine and come.

अम्बि॑तम॒ नदी॑तम॒ दवि॑तम॒ सर॑स्वति।
अ॒प॒शस्ता इ॑व स्मसि॒ प्रश॑स्तिमम्ब नस्कृधि॥ १६॥

16. *Ambitame nadītame devitame sarasvati.*
Apraśastā iva smasi praśastimamba naskṛdhi.

Sarasvati, mother dearest, most fluent and eloquent giver of vision and wisdom, liberal and most brilliant, eternal fount of knowledge and speech, we are just like simple, natural, innocent, unknown children. Mother spirit of nature and humanity, give us the light of knowledge and culture with the grace of Divinity and make us worthy of acceptance, appreciation and rightful praise.

त्व विश्वा॑ सरस्वति श्रि॒तायूंषि द॒व्याम।
शु॒नहो॑त्रेषु मत्स्व प॒जां दे॑वि दिदिड्ढि नः॥ १७॥

17. *Te viśvā sarasvati śritāyūṁṣi devyāṁ.*
Śunahotreṣu matsva prajāṁ devi dididḍhi naḥ.

In you, O generous mother giver of vision and wisdom, lie all the health and age and wealth of knowledge for the world. Come brilliant mother Sarasvati, grace our yajna of education and science, rejoice and create for us a new generation of healthy, educated and refined children.

इ॒मा ब्रह्म॑ सरस्वति जु॒षस्व॑ वाजिनीवति ।
या त॒ मन्म॑ गृत्सम॒दा ऋ॑तावरि पि॒या द॒वेषु॒ जुह्व॑ति॥ १८॥

18. *Imā brahma sarasvati juṣasva vājinīvati. Yā te manma gṛtsamadā ṛtāvari priyā deveṣu juhvati.*

Sarasvati, mother of universal knowledge and speech, commanding the food, energy and speed of the advancement of humanity moving on the paths of truth and rectitude, listen to these chants of homage and accept with delight and homage these your favourite oblations of scientific knowledge which the ecstatic performers in the yajna of education offer to you in honour of the bounties of nature, divinity and humanity for the benefit of the faithful seekers.

पतां यज्ञस्य शंभुवा युवामिदा वृणीमह।
अग्निं च हव्यवाहनम॥ १९॥

19. *Pretāṁ yajñasya śambhuvā yuvāmidā vṛṇīmahe. Agniṁ ca havyavāhanam.*

Dyavaprthivi, heaven and earth, generative treasures of yajnic wealth, creators and givers of peace, prosperity and well-being, come and grace our yajna. We opt for you and invoke and invite you. And we invoke and invite Agni who carries the fragrance of the holy yajna offered into the fire.

द्यावा नः पृथिवी इमं सिधमद्य दिविस्पृशम।
यज्ञं दवषु यच्छताम॥ २०॥

20. *Dyāvā naḥ pṛthivī imaṁ sidhramadya divispṛśam. Yajñaṁ deveṣu yacchatām.*

Heaven and earth, teachers enlightened as the sun and generous as mother earth, let this perfect yajna of ours, this planned yajnic programme of education and enlightenment, which touches the skies and the regions of light now rise high to the divinities and reach the saints and scholars of brilliance across the earth.

आ वामुपस्थमदुहा द्रवाः सीदन्तु यज्ञियाः ।
इहाद्य सोमपीतय ॥ २१ ॥

21. *Ā vām-upasthamadruhā devāḥ sīdantu yajñiyāḥ. Ihādya somapītaye.*

Dyava-prthivi, heaven and earth, enlightened and generous teachers and scholars of eminence, who love all and hate none and who are easily accessible and blissfully companionable, may the noble and brilliant seekers of knowledge dedicated to creative and yajnic programmes of learning and education come to you and sit with you for the attainment of the pleasures of knowledge, power and prosperity, and honour and dignity of life here and now.

Mandala 2/Sukta 42

Indra (in metaphor) Devata, Grtsamada Rshi

कनिक्रदज्जनुषं पब्रुवाण इयर्ति वाचमरितेव नावम ।
सुमङ्गलश्च शकुने भवासि मा त्वा का चिदभिभा विश्व्या विदत ॥ १ ॥

1. *Kanikradajjanuṣaṁ prabruvāṇa iyarti vācamariteva nāvam. Sumaṅgalaśca śakune bhavāsi mā tvā kā cidabhibhā viśvyā vidat .*

Speaking loud and bold, addressing humanity, you take the Word forward like a mariner who takes his vessel forward on the waters. O master of the Word, flying like the eagle, you are the harbinger of good fortune. No superior force from any quarter whatsoever would approach you to disturb your mission.

मा त्वा श्यन उद्वधीन्मा सुपर्णा मा त्वा विददिषुमान्वीरा अस्ता। पित्र्यामनु पदिशं कनिक्रदत्सुमङ्गला भद्रवादी वदेह ॥ २ ॥

2. *Mā tvā śyena uda vadhīnmā suparṇo mā tvā vidadiṣumān vīro astā. Pitryāmanu pradiśaṁ kanidradat sumaṅgalo bhadravādī vadeha.*

May none like the hawk smite you, nor like the vulture violate you. Nor must the hunter with the bow shoot you down with the arrow. Reverberating with your voice loud and bold across the lands of your forefathers, harbinger of good fortune, speak to us here of the good things to come.

अव क्रन्द दक्षिणतो गृहाणां सुमङ्गलो भद्रवादी शकुन्त। मा नः स्तेन ईशत माघशंसो बृहद्वदेम विदथे सुवीराः ॥ ३ ॥

3. *Ava kranda dakṣiṇato gṛhāṇāṁ sumaṅgalo bhadravādī śakunte. Mā naḥ stena īśata māghaśaṁso bṛhad vadema vidathe suvīrāḥ.*

Speak aloud, proclaim from the house tops on the right the good things to come. Speak of good fortune, man of power and the Word as you are. May no thief rule over us, no sinner, no maligner boss over us. And we would all, blest with the brave, sing aloud in praise of you and celebrant.

Mandala 2/Sukta 43

Indra (in metaphor) Devata, Grtsamada Rshi

पदक्षिणिद्भि गृणन्ति कारवो वया वदन्त ऋतुथा शकुन्तयः। उभ वाचा वदति सामगा इव गायत्रं च त्रष्टुभं चानु राजति ॥ १ ॥

1. *Pradakṣiṇidabhi gṛṇanti kāravo vayo vadanta ṛtuthā śakuntayaḥ. Ubhe vācau vadati sāmagā iva gāyatraṁ ca traiṣṭubhaṁ cānu rājati.*

Going round clockwise from left to right in obeisance, poets and artists sing in homage to Indra, lord of light and power. So do birds of beauty and majesty sing in praise of the lord according to the seasons. So does Indra, poet of power, like a Soma-singer chant the Word of both material and spiritual significance as he chants and reveals the significance of other mantras in Gayatri, Tristubh and other metres.

उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इवे सवनेषु शंससि।
वृषेव वाजी शिशुमतीरपीत्या सवता नः शकुन भद्रमा वद विश्वता नः शकुन पुण्यमा वद॥ २॥

2. *Udgāteva śakune sāma gāyasi brahmaputra iva savaneṣu śaṁsasi. Vṛṣeva vājī śiśumatīrapītyā sarvato naḥ śakune bhadramā vada viśvato naḥ śakune puṇyamā vada.*

Shakuni, poet of power and homage to Indra, like the Sama-singer in yajna, you sing the songs of ecstasy. Like the disciple of a Vedic scholar Brahamana, you sing in homage to the lord in holy rites. Like a virile and passionate bull approaching youthful females, speak to us with enthusiasm of all round good things. All round, speak to us of noble and blissful things.

आवदंस्त्वं शकुन भद्रमा वद तूष्णीमासीनः सुमतिं चिकिद्धि नः। यदुत्पतन्वदसि ककुरिथा बृहद्वदेम विदथं सुवीराः॥ ३॥

3. *Āvadaňstvaṁ śakune bhadramā vada tūṣṇīmā-sīnaḥ sumatiṁ cikiddhi naḥ. Yadutpatan vadasi karkariryathā bṛhad vadema vidathe suvīrāḥ.*

Shakuni, poet of power and imagination, while speaking, speak to us of good. Silent and sitting, enlighten our mind with noble thoughts. While flying on the wings of imagination, you speak of the way you do good. Let us then, blest with good and brave children, sing songs of high praise for the lord.

इति द्वितीयं मण्डलम ॥

MANDALA 3

Mandala 3/Sukta 1

Agni Devata, Gathina Vishvamitra Rshi

सामस्य मा तवसं व यंग्र वह्निंचकथ विदथ यजध्य ।
दवाँ अच्छा दीद्यद्युञ्ज अदिंशमाय अग्न तन्वं जुषस्व ॥ १ ॥

1. *Somasya mā tavasaṁ vakṣyagne vahniṁ cakartha vidathe yajadhyai. Devāṅ acchā dīdyad yuñje adriṁ śamāye agne tanvaṁ juṣasva.*

Agni, brilliant scholar and fiery leader, you speak to me of the strength and power of soma, the elixir of life. You have prepared me, like the fire that carries the fragrance of yajna from the vedi over earth and skies, to join and conduct the yajnic business of life and play my part in the battles of progress. Shining forth, I join the brilliant best of generous humanity and, as fire moves the cloud to break into showers, we move the nation to release its potential into showers of peace and prosperity. O leading spirit of life and humanity, Agni, protect, promote and sustain the body politic of the world community and move it forward.

पाञ्चं यज्ञं चकृम वधंतां गीः समिद्भिरग्निं नमसा दुवस्यन ।
दिवः शशासुविदथा कवीनां गृत्साय चित्तवस गातुमीषुः ॥ २ ॥

2. *Prāñcaṁ yajñaṁ cakṛma vardhatāṁ gīḥ samidbhiragniṁ namasā duvasyan. Divaḥ śaśāsurvidathā kavīnāṁ gṛtsāya cit tavase gātumīṣuḥ.*

Joining all together, we carry the yajna forward.

Let the voices of celebration and joy of the people rise to the skies. Feeding the fire with fuel and fragrance, doing homage to the lord of light with salutations in dedication they conduct and control the yajna of social order by virtue of the vision and wisdom of the sages and the grace of Divinity. And they seek the highways of further advancement for the sake of safety, security and the joy of peace and enlightenment.

मया॑ दध॒ मधि॑रः पू॒तद॑ ा॒ दि॒वः सु॒बन्धु॑र्जनु॒षा पृ॑थि॒व्याः ।
अवि॑न्द ा॒ दश॒तम॒प्स्व॑१॑न्तद॒वासा॑ अ॒ग्निम॒पसि॒ स्वसॄ॑णाम ॥ ३ ॥

3. *Mayo dadhe medhiraḥ pūtadakṣo divaḥ subandhurjanuṣā pṛthivyāḥ. avidannu darśatamapsvantardevāso agnimapasi svasṝṇām.*

Agni, the yajnic power, as also the man of clear vision, essentially pure and dedicated to yajna, by nature a friend and brother of heaven and earth, holds the treasure of comfort and joy. Brilliant and generous souls and the divine powers of nature discover this golden power, Agni, at the heart of currents of waters and vapours, in the flow of pranic energies, and in the sister streams of sparkling water flowing free, and the yajnics find it in their own karma and in the waters.

अव॑धयन्त्सु॒भगं स॒प्त य॒ह्वीः श्व॒तं ज॑ज्ञा॒नम॑रु॒षं म॑हि॒त्वा । शिशुं॒
न जा॒तम॒भ्या॑रु॒रश्वा॑ दु॒वासा॑ अ॒ग्निं जनि॑मन्वपुष्यन ॥ ४ ॥

4. *Avardhayantsubhagaṁ sapta yahvīḥ śvetaṁ jajñānamaruṣaṁ mahitvā. Śiśuṁ na jātamabhyāruraśvā devāso agniṁ janiman vapuṣyan.*

Seven flames of fire as seven streams of water with power and grandeur raise and elevate this glorious

effulgence emerging red and white in majesty. While this Agni arises assuming a wondrous form, high-priests of brilliance and generous ambition rush to develop and adorn it as a new born baby.

शुकभिरङ्ग रज आततन्वान्क्तुं पुनानः कविभिः पवित्रैः ।
शाचिवसानः पयार्युरपां श्रिया मिमीत बृहतीरनूनाः ॥ ५ ॥

5. *Śukrebhiraṅgai raja ātatanvān kratuṁ punānaḥ kavibhiḥ pavitraiḥ. Śocirvasānaḥ paryāyur-apāṁ śriyo mimīte bṛhatīranūnāḥ.*

Overspreading the vast spaces with beams of blazing heat and light, raising and sanctifying the holy programmes of yajnic development by poets and priests and visionary experts of purest mind and heart, clothed in purity and majesty, Agni as the brilliant yajaka goes round and round creating and showering great unbounded gifts of health, age and prosperity on all across the flow of life in the world of nature.

वव्राजा सीमनदतीरदब्धा दिवा यह्वीरवसाना अनग्नाः । सना
अत्र युवतयः सयानीरकं गर्भं दधिर सप्त वाणीः ॥ ६ ॥

6. *Vavrājā sīmanadatīradabdhā divo yahvīravasānā anagnāḥ. Sanā atra yuvatayaḥ sayonīrekaṁ garbhaṁ dadhire sapta vāṇīḥ.*

Agni, light of the universe, takes to and abides in the subtle unconsuming, pure unhurt streams, close together, open yet not exposed, flowing unbroken from the Light Divine. These seven streams of light and speech flow here, constant, ever young, together and they hold but one eternal meaning like a fetus in their unfathomable womb.

(The mantra applies to light and Vak, Speech, flowing in seven streams of the spectrum.)

स्तीर्णा अस्य संहता विश्वरूपा घृतस्य याना स्रवथ मधूनाम। अस्थुरत्र धनवः पिन्वमाना मही दस्मस्य मातरा समीची ॥ ७ ॥

7. *Stīrṇā asya saṁhato viśvarūpā ghṛtasya yonau sravathe madhūnām. Asthuratra dhenavaḥ pinvamānā mahī dasmasya mātarā samīcī.*

Expansive yet covered, united yet universal and various are the gifts of this Agni abiding in the womb of the waters of life and abounding in the flow of the honey sweets of existence. The heaven and earth both one and together are the manifestive mothers of this lord of bliss and power.

बभ्राणः सूना सहसा व्यद्यौद्दधानः शुका रभसा वपूंषि। श्चातन्ति धारा मधुना घृतस्य वृषा यत्र वावृध काव्यन ॥ ८ ॥

8. *Babhrāṇaḥ sūno sahaso vyadyaud dadhānaḥ śukrā rabhasā vapūṁṣi. Ścotanti dhārā madhuno ghṛtasya vṛṣā yatra vāvṛdhe kāvyena.*

Agni, child of omnipotence, growing in power and generosity, bearing and wearing beautiful forms of versatility by virtue of passion and purity and the zeal of light and lustre you are ever expanding and advancing with equipoise. Wherever the honey streams of light and waters of life shower and flow, there the potent man of generosity grows in might and moves forward by the poetry of divinity created by poets of vision and imagination.

O Man, child of Manu, you too watch, follow

and grow by the poetry of power and purity created by the poets of vision and imagination in honour of Agni.

पितुश्चिदूधर्जनुषा विवद्र व्यस्य धारा असृजद्वि धेनाः।
गुहा चरन्तं सखिभिः शिवभिर्दिवा यह्वीभिर्न गुहा बभूव॥ ९॥

9. *Pituścidūdharjanuṣā viveda vyasya dhārā asṛjad vi dhenāḥ. Guha carantaṁ sakhibhiḥ śivebhir-divo yahvībhirna guhā babhūva.*

Agni, light and vitality of life, knows the creator's gift of life and life's home by its very nature from the very birth, and that home is the cloud, the mother's womb, the night's darkness and the mother's breast from where the streams of water, milk, speech and intelligence immediately flow. This Agni, living and growing in the cave of life, the mother's womb, moving with its blessed companions and with the streams of energy flowing from heaven, doesn't remain hidden in the cave. One who knows life moving as such knows the secret of life. One who doesn't doesn't.

पितुश्च गर्भं जनितुश्च बभ्र पूर्वीरका अधयत्पीप्यानाः।
वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्येऽ नि पाहि॥ १०॥

10. *Pituśca garbhaṁ janituśca babhre pūrvīreko adhayat pīpyānāḥ. Vṛṣṇe sapatnī śucaye saban-dhū ubhe asmai manuṣye ni pāhi.*

Agni, spirit and vitality of life, nurses the one life-embryo of both father and mother, and the one receives nourishment from the mother as well as from other universal sources of nature, abundant and swelling

all since time immemorial. Heaven and earth, father and mother, both bound by nature to life in the embryo, bear, nurse and support it to continue. O Agni, lord of life, light of the world, protect and support both, father and mother, heaven and earth, for the sake of this virile and sacred humanity, for the continuance of this holy life, this sacred humanity in the embryo.

उरा महाँ अनिबाध ववृधा पाँ अग्निं यशसः सं हि पूर्वीः । ऋतस्य यानाँवशयद्दमूना जामीनामग्निरपसि स्वसॄणाम ॥ ११ ॥

11. *Urau mahāň anibādhe vavardhā''po agniṁ yaśasaḥ saṁ hi pūrvīḥ. Ṛtasya yonāvaśayad damūnā jāmīnāmagnirapasi svasṝṇām.*

Agni, mighty spirit and vitality of life, grows in the lap of nature, vast and irresistible creative power of Divinity, where the streams of ancient waters flowing together feed it to bloom, expand and continue. Agni, the fire of life, lies in the womb of nature and her cosmic laws of evolution, assertive and inviolable yet subject to the laws, a darling of the karmic flow of the twin powers of heaven and earth, father and mother of the baby in the process of procreation.

अका न बभिः संमिथ महीनां दिदृक्षेयः सूनव भात्रृजीकः । उदुस्रिया जनिता या जजाना पां गभा नृतमा यह्वा अग्निः ॥ १२ ॥

12. *Akro na babhriḥ samithe mahīnāṁ didṛkṣeyaḥ sūnave bhāṛjīkaḥ. Udusriyā janitā yo jajānā-'pāṁ garbho nṛtamo yahvo agniḥ.*

Agni, like an unbreakable wall of a fort is the

commander and defender of his mighty forces in the battles of life. Auspicious and blissful of sight he is self-refulgent and a simple and natural source of light for his children. Creator of the rays of light and knowledge, born of the womb of the currents of primordial energy, it manifests as the great sun and most human leader of humanity.

अपां गर्भं दशतमाषधीनां वना जजान सुभगा विरूपम।
दवासश्चिन्मनसा सं हि जग्मुः पनिष्ठं जातं तवसं दुवस्यन ॥ १३ ॥

13. *Apāṁ garbhaṁ darśatamoṣadhīnāṁ vanā jajāna subhagā virūpam. Devāsaścinmanasā saṁ hi jagmuḥ paniṣṭhaṁ jātaṁ tavasaṁ duvasyan.*

The vital fire and light energy abiding in the waters and pranic vitality creates the woods of herbs and trees, and the clusters of wood such as arani generate this fire which is beautiful to see, full of wealth and power and versatile in form. Scholars of heat and light energy, conscientiously with their heart and soul, study it practically and comprehensively. It is highly valuable, manifest everywhere and a tremendous source of power.

बृहन्त इद्भानवा भाऋजीकमग्निं सचन्त विद्युता न शुकाः।
गुहेव वृद्धं सदसि स्व अन्तरपार ऊर्व अमृतं दुहानाः ॥ १४ ॥

14. *Bṛhanta id bhānavo bhāṛjīkamagniṁ sacanta vidyuto na śukrāḥ. Guheva vṛddhaṁ sadasi sve antarapāra ūrve amṛtaṁ duhānāḥ.*

Resplendent rays of light as dazzling flashes of lightning serve and derive their power from Agni, simple and natural refulgent power. They milk the nectar of

immortal light energy in the midst of vast spaces of earth and heaven in the same way in which the individual soul draws its light and joy from the Supreme Soul immanent in the cave of the heart in the individual body itself.

इळं च त्वा यजमाना हविर्भिरीळे सख्ित्वं सुमतिं निकामः ।
दवरवो मिमीहि सं जरित्र रक्षा च नो दम्येभिरनीकैः ॥ १५ ॥

15. *Īḷe ca tvā yajamāno havirbhirīḷe śakhitvaṁ sumatiṁ nikāmaḥ. Devairavo mimīhi saṁ jaritre rakṣā ca no damyebhiranīkaiḥ.*

As a dedicated devotee performing yajna, I praise, worship and pray to you, Agni, light of life, with the offer of fragrant materials. With honest mind and sincere desire, I worship you and pray for friendship and comradeship and for holy understanding and vision. Lord of light and power, bring shelter and protection for the celebrant alongwith devas, brilliancies of nature and humanity. Save us all with the inviolable glory of your light and lustre.

उप क्षेतारस्तव सुप्रणीते ग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुज्जमाना अभि ष्याम पृतनायूँरदेवान ॥ १६ ॥

16. *Upakṣetārastava supraṇīte'gne viśvāni dhanyā dadhānāḥ. Suretasā śravasā juñjamānā abhi ṣyāma pṛtanāyūṅradevān.*

Agni, lord of light and life, noble leader pursuing right values in society, we are your devotees abiding by you, residing close to you. We hold and command all the wealth of food for sustenance and other materials. Virile we are and strong. We pray that in our battles of

life we may defeat and win over our impious adversaries and enjoy a happy and pious life.

आ द्वानाॅमभवः केतुरग्न मन्द्रो विश्वानि काव्यानि विद्वान। पति मताँ अवासया दमूना अनु द्वान्थिरा यासि साधन॥ १७॥

17. *Ā devānāmabhavaḥ keturagne mandro viśvāni kāvyāni vidvān. Prati martāň avāsayo damūnā anu devān rathiro yāsi sādhan.*

Agni, lord of the light of knowledge, noble scholar, you are brilliant among the leading lights, happy and rejoicing, master of all the poetry of divinity and humanity. Be like a restful shelter for common humanity. Self-confident and self-controlled, master of your chariot and freedom of movement, you go forward to your goal in association with noble scholars and in conformity with the powers of nature and the environment.

नि दुराण अमृता मर्त्यानां राजा ससाद विदथानि साधन। घृतपतीक उविया व्यद्यादग्निर्विश्वानि काव्यानि विद्वान॥ १८॥

18. *Ni duroṇe amṛto martyānāṁ rājā sasāda vidathāni sādhan. Ghṛtapratīka urviyā vyadyaud-agnirviśvāni kāvyāni vidvān.*

Immortal Agni, lord of light and ruler of the world, abides in the home of immortal humanity, guiding and directing their yajnic programmes to success. Fed with ghrta and rising high, he shines bright as far and wide as the earth. Agni, leader of the people, is lord of knowledge who knows the entire poetry of existence.

आ नो गहि सख्यभिः शिवभिर्महान्महीभिरूतिभिः सरण्यन। अस्म रयिं बहुलं सन्तरुत्रं सुवाचं भागं यशसं कृधी नः॥ १९॥

19. *Ā no gahi sakhyebhiḥ śivebhir-mahān mahībhirūtibhiḥ saraṇyan. Asme rayiṁ bahulaṁ saṁtarutraṁ suvācaṁ bhāgaṁ yaśasaṁ kṛdhī naḥ.*

Agni, lord of knowledge and power, come to us with friendly acts of grace and benevolence. Lord of universal movement and freedom, mighty great, come with grand provisions of protection and promotion. Lead us to honour and success and render us our share of abundant wealth and power, mutual and ultimate peace and saving grace worthy of poetic celebration.

एता त अग्न जनिमा सनानि प पूर्व्याय नूतनानि वाचम। महान्ति वृष्ण सवना कृतमा जन्मंजन्मन्निहित जातवेदाः॥ २०॥

20. *Etā te agne janimā sanāni pra pūrvyāya nūtanāni vocam. Mahānti vṛṣṇe savanā kṛtemā janman janman nihito jātavedāḥ.*

Agni, lord of light, knowledge and creative power, these are your various and universal manifestations in action old and new. Great are these acts of power and grace for the bold and generous humanity in every manifestation of yours which, O power immanent and omnipresent, I sing and celebrate in honour of your excellence and which, O lord, be gracious to hear.

जन्मंजन्मन्निहिता जातवेदा विश्वामित्रभिरिध्यत अजस्त्रः। तस्य वयं सुमता यज्ञियस्या पि भद सामनस स्याम॥ २१॥

21. *Janman janman nihito jātavedā viśvāmitrebhiridhyate ajasraḥ. Tasya vayaṁ sumatau yajñasyā'pi bhadre saumanase syāma.*

Jataveda, Agni, immanent and omnipresent in every particle of creation, is constantly and eternally lighted, served and celebrated by the sagely friends of the world. We pray that we too may ever abide in the kind and gracious heart and mind of the venerable lord worshipped in yajna and social gatherings and ever enjoy the benefit of his benevolence.

इमं यज्ञं सहसावन्त्वं नो दवत्रा धेहि सुकृता रराणः ।
प यंसि होतर्बृहतीरिषो नो ग्ने महि द्रविणमा यजस्व ॥ २२ ॥

22. *Imaṁ yajñaṁ sahasāvan tvaṁ no devatrā dhehi sukrato rarāṇaḥ. Pra yaṁsi hotarbṛhatīriṣo no 'gne mahi draviṇamā yajasva.*

This yajna of ours, of celebration and worship, O lord of power and grandeur, send up unto nature's powers of Divinity, and establish among the generous and brilliant celebrities of humanity, wise lord of holy acts of creation and development as you are, generous and rejoicing in the holy yajnic performances of ours. Agni, lord yajaka of the universe yourself, you give abundantly to the devotees. Give us generously of great food and energy and of extensive wealth and knowledge of life.

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्या ः सूनुस्तनया विजावा ग्ने सा ते सुमतिर्भूत्वस्मे ॥ २३ ॥

23. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, lord of light and life and knowledge, bless the yajnic worshipper with a generous gift of Ila, that eternal and infinite speech of Divinity which reveals the knowledge of universal action and confirms him in the practice of it in universal action. Bless us with intelligent sons and grandsons specially to continue the family line. Agni, may your gifts of love and holy intelligence be showered on us.

Mandala 3/Sukta 2

Vaishvanara Agni Devata, Gathina Vishvamitra Rshi

वश्वा नराय धिषणामृतावृधं घृतं न पूतमग्नय जनामसि।
द्विता होतारं मनुषश्च वाघता धिया रथं न कुलिशः समृण्वति॥ १॥

1. *Vaiśvānarāya dhiṣaṇāmṛtāvṛdhe ghṛtaṁ na pūtamagnaye janāmasi. Dvitā hotāraṁ manuṣaśca vāghato dhiyā rathaṁ na kuliśaḥ samṛṇvati.*

Like refined and fortified ghrta offered in yajna to the fire of the vedi, we generate, refine and sharpen our courage and intelligence and compose hymns of praise in honour of Vaishvanara Agni, fiery ruler of the world and protector and promoter of the universal yajna of Truth and Law. And the people as well as the leading priest both join in developmental yajna and, with the application of intelligence and action, produce a refined version of the chariot and the thunderbolt and surrender it to Agni, divine high priest of the universal yajna of creation as a hymn of tribute and celebration.

स रोचयज्जनुषा रोदसी उभ स मात्रारभवत्पुत्र इड्यः।
हव्यवाळग्निर्जरञ्चनाहिता दूळभा विशामतिथिर्विभावसुः॥ २॥

2. *Sa rocayajjanuṣā rodasī ubhe se mātrorabhavat putra īḍyaḥ. Havyavāḷagnirajaraścanohito dūḷabho viśāmatithirvibhāvasuḥ.*

That Agni, Vaishvanara, fiery life of the world, by nature, illuminates both earth and heaven and rises as the darling admirable favourite of his motherly generators. He is the carrier of the fragrances of yajna, unaging treasure of food, energy and universal wealth, indomitable, brilliant sun and most welcome visiting guest of the people.

कत्वा॒ द ᳬस्य॒ तरु॑षा॒ विध॑मणि द्र॒वासा॑ अ॒ग्निं ज॑नयन्त॒ चित्ति॑भिः। रु॒रु॒चा॒नं भा॒नुना॒ ज्याति॑षा म॒हामत्यं॒ न वाजं॑ सनि॒ष्य॒ ग्वुप॑ ब्रुव॥ ३॥

3. *Kratvā dakṣasya taruṣo vidharmaṇi devāso agniṁ janayanta cittibhiḥ. Rurucānaṁ bhānunā jyotiṣā mahāmatyaṁ na vājaṁ saniṣyannupa bruve.*

With yajna, holy application of mind and will, and contribution with the spirit of yajna to the various dharmic programmes of the man of power and expertise, who is dedicated to the service of the divine saviour father, the creative pioneers of brilliance and generosity generate and develop Agni, heat and light energy, with organised planning and corporate action. And desiring to join this programme and have the benefit, I whisper and discuss, and invoke this Agni power shining with the light of the sun, great with its own light, and fast as the energy of nature itself.

आ म॒न्दस्य॑ सनि॒ष्यन्ता॒ वर॑ण्यं वृणी॒महे॒ अह्र॑यं॒ वाज॑-मृग्मिय॑म। रा॒तिं भृगू॑णामु॒शिजं॒ क॒विक॑तुम॒ग्निं राज॑न्तं दि॒व्यꣳ शा॒चिषा॑॥ ४॥

4. *Ā mandrasya saniṣyanto vareṇyaṁ vṛṇīmahe ahrayaṁ vājamṛgmiyam. Rātiṁ bhṛgūṇāmuśijaṁ kavikratu-magniṁ rājantaṁ divyena śociṣā.*

To share and enjoy the beauty, ecstasy and magnificence of life, we choose what is worthy of choice: Agni, lord and power of light, boldly free and abundant, tempestuous power revealed by the Rks, excellent gift of the Bhrgus, generous and celestial artists and scientists far reaching in poetic imagination, wisdom and creation, loving, and radiant with the light of heaven.

अग्निं सुम्नाय दधिरे पुरा जना वाजश्रवसमिह वृक्तबर्हिषः। यतस्रुचः सुरुचं विश्वदेव्यं रुद्रं यज्ञानां साधदिष्टिमपसाम ॥ ५ ॥

5. *Agniṁ sumnāya dadhire puro janā vājaśravasamiha vṛktabarhiṣaḥ. Yatasrucaḥ surucaṁ visvadevyaṁ rudraṁ yajñānāṁ sādhadiṣṭimapasām.*

For the attainment of peace and prosperity, people here since eternity have lighted the fire of Agni, rich in matter, mind and motion, lovely brilliant, radiant divine across the worlds, mighty just and corrective, leader of yajnic programmes to success and giver of karmic joy and satisfaction. Having collected the holy grass for the vedi and lighted the fire, they raise the ladle to feed the fire and open the secrets of the skies.

पावकशाच तव हि ायं परि हातयज्ञषु वृक्तबर्हिषा नरः। अग्न दुव इच्छमानास आप्यमुपासत दविणं धहि तभ्यः ॥ ६ ॥

6. *Pāvakaśoce tava hi kṣayaṁ pari hotaryajñeṣu vṛktabarhiṣo naraḥ. Agne duva icchamānāsa āpyam-upāsate draviṇaṁ dhehi tebhyaḥ.*

Agni, lord of light and fire, infinite giver, having collected the grass and sitting around the vedi in yajnas, the performers are but seekers of service and lasting peace and they pray for a haven under your dominion only. O lord and presiding power of yajna, bless them with the wealth and well-being of their heart's desire.

आ रादसी अपृणदा स्वर्महज्जातं यदेनमपसा अधारयन।
सा अध्वराय परि णीयत क्विरत्या न वाजसातय चनाहितः ॥ ७ ॥

7. *Ā rodasī apṛṇadā svarmahajjātaṁ yadenamapaso adhārayan. So adhvarāya pari ṇīyate kaviratyo na vājasātaye canohitaḥ.*

When people of yajnic karma take to this Agni for service, light up the fire, raise it and feed the rising power, then it fills the earth and skies and the vast and high heavens with light and fragrance of bliss. And thus this power and presence of Agni, lord of power and bliss, poetic omniscient, treasure home of food, energy and light, is extended far and wide across the universe for the speed and success of yajna, human acts of love, non-violence and creative self-sacrifice.

नमस्यत हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवेदसम।
रथीऋतस्य बृहता विचर्षणिरग्निर्देवानामभवत पुरोहितः ॥ ८ ॥

8. *Namasyata havyadātiṁ svadhvaraṁ duvasyata damyaṁ jātavedasam. Rathīr-ṛtasya bṛhato vicarṣaṇir-agnir-devānām-abhavat purohitaḥ.*

Offer salutations and service in homage to Agni. Creator of food for yajna and enjoyment, leader of yajna to success, supreme giver, knower of all that is born, omnipresent lord ever on the move, watching and superintending the universal operation of law and yajna, Agni is the foremost high-priest of the dynamics of Divinity working through the forces of nature.

तिस्रा यह्वस्य समिधः परिज्मना ग्नरपुन ुशिजा अमृत्यवः ।
तासामका मदधुमत्य भुजमु लाकमु द्व उप जामिमीयतुः ॥ ९ ॥

9. *Tisro yahvasya samidhaḥ parijmano'gnerapunannuśijo amṛtyavaḥ. Tāsām-ekām-adadhurmartye bhujamu lokamu dve upa jāmimīyatuḥ.*

Three are the flames of mighty Agni shining everywhere, beautiful are they and immortal, purging, purifying and sanctifying everything. One of these they, the immortal powers of Divinity, place in the world of the mortals for their sustenance: this one is the fire and magnetic energy. The other two, electric energy and light, they carry up above to the heights of the twins, sky and the region of light and place them there.

विशां कविं विश्पतिं मानुषीरिषः सं सीमकृण्वन्त्स्वधितिं न तजस । स उद्वता निवता याति ववषत्स गभमषु भुवनषु दीधरत ॥ १० ॥

10. *Viśāṁ kaviṁ viśpatiṁ mānuṣīriṣaḥ saṁ sīmakṛṇvantsvadhitiṁ na tejase. Sa udvato nivato yāti veviṣat sa garbhameṣu bhuvaneṣu dīdharat.*

The oblations of fragrant food offered by yajnic people into the fire intensify and sharpen like razor's edge the catalytic and creative power of Agni, protector

and promoter of the people and the imaginative visionary among them, for the refinement of their valour and brilliance. The same Agni as the fire and passion of virility goes up and down everywhere, inspires every heart and, in these worlds, bears the fetus in the womb of existence for continuance.

स जि॑न्वत ज॒ठर॑षु पजज्ञि॒वान्वृषा॑ चि॒त्रषु॒ नान॑द॒द्गा सिं॒हः। व॒श्वा॒न॒रः पृ॑थु॒पाजा॒ अम॑र्त्या॒ वसु॒ रत्ना॒ दय॑माना॒ वि दा॒शुषे॑॥ ११॥

11. *Sa jinvate jaṭhareṣu prajajñivān vṛṣā citreṣu nānadanna siṅhaḥ. Vaiśvānaraḥ pṛthupājā amartyo vasu ratnā dayamāno vi dāśuṣe.*

That Agni grows in the vital fire of living beings, germinating, evolving, mighty virile in various wonderful forms, roaring for expression like the irrepressible lion as Vaishvanara, immanent as the vital heat of living energy, fiery leader, illustrious, immortal, treasure home of life's wealth and will to live, all round giving the jewels of existence to the generous person of yajnic performance.

व॒श्वा॒न॒रः प॒त्नथा॒ नाक॒मारु॑हद्दि॒वस्पृ॒ष्ठं भन्द॑मानः सु॒मन्म॑भिः। स पू॒व॒वज्जन॑यञ्ज॒न्तव॒ धनं॑ समा॒नमज्मं॒ पय॑ति॒ जागृ॑विः॥ १२॥

12. *Vaiśvānaraḥ pratnathā nākamāruhad divas-pṛṣṭhaṁ bhandamānaḥ sumanmabhiḥ. Sa pūrvavajjanayañjantave dhanaṁ samānamajmaṁ paryeti jāgṛviḥ.*

Vaishvanara, vital fire of life and immanent will, ancient and eternal, rises to paradisal bliss over the

heights of heaven sung and celebrated by poets of faith and imagination. Creating as ever the wealth of life for living beings, the illustrious leader goes all round by the highways of existence ever awake, without a wink of sleep.

ऋतावानं यज्ञियं विपमुक्थ्यꣳमा यं दध मातरिश्वा दिवि क्षयम। तं चित्रयामं हरिकेशमीमह सुदीतिमग्निं सुविताय नव्यसे ॥ १३ ॥

13. *Ṛtāvānaṁ yajñiyaṁ vipramukthyamā yaṁ dadhe mātariśvā divi kṣayam. Taṁ citrayāmaṁ hari-keśamīmahe sudītimagniṁ suvitāya navyase.*

That Agni, Vaishvanara, universal fire of life, going by the ways of Truth and universal Law, venerable, intelligent, admirable, existing and operating in the lights of spaces, which is held and sustained by the universal Vayu energy, that same Agni, wonderful in movement and achievement, bright in flames, radiant with holy light, we love, admire and worship for the sake of latest success and well-being.

शुचिं न यामन्नृषिरं स्वर्दृशं केतुं दिवो रोचनस्थामुषर्बुधम। अग्निं मूधानं दिवो अपतिष्कुतं तमीमहे नमसा वाजिनं बृहत ॥ १४ ॥

14. *Śuciṁ na yāmannṛiṣiraṁ svardṛśaṁ ketuṁ divo rocanasthām-uṣarbudham. Agniṁ mūrdhānaṁ divo apratiṣkutaṁ tamīmahe namasā vājinaṁ bṛhat.*

We invoke, admire, worship and pray with homage and oblations to that Agni which is pure and purifying, vigorous and lovely, brilliant as light of the

sun, banner of heaven, established in beauty, rising as the dawn, shining on top of heaven, irresistible and impetuous lord of majesty. We follow this lord as a torch bearer over untrodden paths of infinity to the Sublime and the Divine.

मन्दं होतारं शुचिमद्वयाविनं दमूनसमुक्थ्यं विश्वचर्षणिम।
रथं न चित्रं वपुषाय दर्शतं मनुर्हितं सदमिदाय ईमहे ॥ १५ ॥

15. *Mandraṁ hotāraṁ śucimadvayāvinaṁ damūnasamukthyaṁ viśvacarṣaṇim. Rathaṁ na citraṁ vapuṣāya darśataṁ manurhitaṁ sadamid rāya īmahe.*

Emanating the ecstasy of Ananda, universal yajna, purest power, clarion call to life unambiguous, self-controlled and all-controlling, adorable, all watching eye, infinitely various in colour and motion yet constant as light and steady as a chariot, beauty crystallized in form, inexhaustible fount of bliss for humanity, the ultimate haven of peace, the real treasure of existence: that is Agni, that we worship with homage and yajnic offerings.

Mandala 3/Sukta 3

Vaishvanara Agni Devata, Vishvamitra Gathina Rshi

वश्वा नराय पृथुपाजसे विपा रत्ना विधन्त धरुणेषु गातवे।
अग्निहि देवाँ अमृतो दुवस्यत्यथा धर्माणि सनता न दूदुषत ॥ १ ॥

1. *Vaiśvānarāya pṛthupājase vipo ratnā vidhanta dharuṇeṣu gātave. Agnirhi devāň amṛto duvasyatyathā dharmāṇi sanatā na dūduṣat.*

To move forward on heavenly paths of progress on firm ground, the wise offer the best of jewels as offering in the service of Vaishvanara Agni, brilliant light and blazing fire pioneer of the world and leader of the most potent order. It is Agni alone, constant and immortal power, which honours and inspires the excellencies of nature and humanity so that the eternal order and laws of existence may not be vitiated.

अन्तर्दूता रोदसी दस्म ईयते होता निषत्तो मनुषः पुरोहितः ।
क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिरग्निरिषितो धिया-
वसुः ॥ २ ॥

2. *Antardūto rodasī dasma īyate hotā niṣatto manuṣaḥ purohitaḥ. Kṣayaṁ bṛhantaṁ pari bhūṣati dyubhir-devebhir-agniriṣito dhiyāvasuḥ.*

Agni, magnificent and powerful, moves around as a messenger of energy in heaven and earth. Creative performer and consecrated leader of humanity, it beautifies and beatifies the wide world with rays of light. It is loved and honoured by the brilliancies of nature and humanity as the very treasure home of light and intelligence.

केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः । अपांसि यस्मिन्नधि सन्दधुगिरस्तस्मिन्त्सुम्नानि यजमान आ चके ॥ ३ ॥

3. *Ketuṁ yajñānāṁ vidathasya sādhanaṁ viprāso agniṁ mahayanta cittibhiḥ. Apāṁsi yasminn-adhi saṁdadhur-girastasmint-sumnāni yajam-āna ā cake.*

Pious scholars and wise yajakas praise and

celebrate Agni as the symbol of yajnas and yajnic success of all creative and constructive programmes of life with their thoughts, devotion and acts of worship. They dedicate their holy chants and their holy acts to Agni and the yajamana realises his ambitions of success and well-being in it and through it.

पि॒ता य॒ज्ञाना॒मसु॑रा विप॒श्चितां॒ वि॒मान॑मग्निव॒युनं॑ च वा॒घता॑म। आ वि॑वेश॒ रोद॑सी॒ भूरि॑वपसा पुरुपि॒या भ॑न्दत॒ धाम॑भिः क॒विः॥ ४॥

4. *Pitā yajñānāmasuro vipaścitāṁ vimānamagnir-vayunaṁ ca vāghatām. Ā viveśa rodasī bhūrivar-pasā purupriyo bhandate dhāmabhiḥ kaviḥ.*

Agni is the father, generator and promoter of yajnas. It is life breath of the wise and motive power of the stars and planets. It is the aerial car of the scholars and path to bliss for the celebrants. It pervades and energises heaven and earth in many forms and, as universal favourite and illuminative light of the imagination, it is sung and celebrated in worship by virtue of its own might and majesty.

च॒न्दमग्निं॑ च॒न्दर॑थं॒ हरि॑वतं॒ वश्वा॒नर॑मप्सु॒षदं॑ स्व॒र्विद॑म। वि॒गा॒हं तूर्णिं॒ तवि॑षीभि॒रावृ॑तं॒ भूर्णिं॑ दे॒वास॑ इ॒ह सु॒श्रियं॑ दधुः॥ ५॥

5. *Candramagniṁ candrarathaṁ harivrataṁ vaiśvānaram-apsuṣadaṁ svarvidam. Vigāhaṁ rūrṇiṁ taviṣībhir-āvṛtaṁ bhūrṇiṁ devāsa iha suśriyaṁ dadhuḥ.*

Devas, mighty powers of nature, bear Agni, and holy yajakas light and establish it here: Agni that is

beautiful as the golden orb of the moon, majestic in bearing, splendid in its own law and function, omnipresent in the world, abiding in the waters and breath of air, all penetrative, instantly and constantly moving, covered in its own rays of light and lustre, all sustaining, pure crystalline concentration of beauty and wealth of existence.

अग्निद॒वभि॒मनु॑षश्च ज॒न्तुभि॑स्तन्वा॒ना य॒ज्ञं पु॑रु॒पश॑सं धि॒या।
र॒थीर॒न्तरी॑यत॒ साध॑दिष्टिभिजी॒रा दमू॑ना अभिश॒स्ति-
चात॑नः ॥ ६ ॥

6. *Agnir-devebhir-manuṣaśca jantubhis-tanvāno yajñaṁ purupeśamaṁ dhiyā. Rathīr-antarīyate sādhad-iṣṭibhirjīro damūnā abhiśasticātanaḥ.*

Agni goes on and ever in the world on the chariot of time conducting and expanding the yajna of existence by the powers of nature and pious human beings with their karma and intelligence executing its auspicious commands. It is tempestuous, self-controlled and all-controlling, driving off opposition, calumny and negative criticism.

अग्न॒ जर॑स्व स्वप॒त्य आयु॑न्यू॒जा पि॑न्वस्व॒ समिष॑ दिदीहि
नः। वयां॑सि जिन्व बृ॒हत॑श्च॑ जागृव उ॒शिग्द॒वाना॒मसि॑
सु॒कतु॑र्वि॒पाम ॥ ७ ॥

7. *Agne jarasva svapatya āyunyurjā pinvasva samiṣo didīhi naḥ. Vayāṁsi jinva bṛhataśca jāgṛva uśigdevānāmasi sukraturvipām.*

Agni, lord giver of light, life and energy, come and bless our young progeny with full age and let them abound in strength and overflow with vigour and energy.

Let us all shine with plenty to our heart's desires. Inspire our life and age to fullness and grandeur. O lord ever wakeful and watchful, you are the darling of the brilliant and the wise for veneration and worship and the lord of yajnic good works for the scholars.

विश्पतिं यह्वमतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम। अध्वराणां चतनं जातवेदसं प शंसन्ति नमसा जूतिभिर्वृध ॥ ८ ॥

8. *Viśpatiṁ yahvamatithiṁ naraḥ sadā yantāraṁ dhīnāmuśijaṁ ca vāghatām. Adhvarāṇāṁ cetanaṁ jātavedasaṁ pra śaṁsanti namasā jūtibhirvṛdhe.*

For the sake of elevation and exaltation, with food and homage, abandon and ecstasy, people praise, admire and worship Agni, lord of the common wealth of humanity, great, honourable and welcome like a learned visitor, guide and leader, inspirer of the wise and worshipful performers of the yajna of love and non-violence, eminent among the learned and the lord who knows all that is born and exists.

विभावा देवः सुरणः परि क्षितीरग्निर्बभूव शवसा सुमदरथः। तस्य वतानि भूरिपाषिणा वयमुप भूषम दम आ सुवृक्तिभिः ॥ ९ ॥

9. *Vibhāvā devaḥ suraṇaḥ pari kṣitīragnirbabhūva śavasā sumadrathaḥ. Tasya vratāni bhūripoṣiṇo vayamupa bhūṣema dama ā suvṛktibhiḥ.*

Agni, lord refulgent and generous, happy-warrior riding a magnificent chariot rules over lands and people by virtue of his might and majesty. We wish

and pray that with our acts and conduct in the home, sustained by him, we may honour and obey the rules and laws of his making in the land ruled and sustained by him in every way.

वश्वानर॒ तव॒ धामा॒न्या च॑क्रु॒ यभि॑ः स्व॒विद॑भवा॒ विच॑ ाण।
जा॒त आपृ॑णा॒ भुव॑नानि॒ राद॑सी॒ अग्र॒ ता विश्वा॑ परि॒भूर॑सि॒ त्मना॑॥ १०॥

10. *Vaiśvānara tava dhāmānyā cake yebhiḥ svarvidabhavo vicakṣaṇa. Jāta āpṛṇo bhuvanāni rodasī agne tā viśvā paribhūrasi tmanā.*

Vaishvanara Agni, lord of light omnipresent, I love and pray for your light and splendour by which, O lord of omniscient vision, you rise to be the lord of bliss and freedom. As you rise to manifestation, you fill up and pervade the regions of earth and heaven. Agni, by virtue of your own power and presence, you are the lord supreme of all the worlds.

व॒श्वा॒ न॒रस्य॑ दं॒सना॑भ्या बृ॒हद॑रि॑णा॒दक॑ः स्वप॒स्यया॑ क॒विः।
उ॒भा पि॒तरा॑ म॒हय॑ ाजायता॒ग्निद्यावा॑पृथि॒वी भूरि॑रतसा॥ ११॥

11. *Vaiśvānarasya daṁsanābhyo bṛhadariṇādekaḥ svapasyayā kaviḥ. Ubhā pitarā mahayannajāyatāgnirdyāvāpṛthivī bhūriretasā.*

By one's earnest desire to act and rise freely, anyone of poetic vision and creative imagination attains the infinite light of heaven by virtue of the gracious power and actions of Vaishvanara, light and life of the world, anyone by the self alone, independent. Agni, lord of light and power, doing honour to both his parents and generators, rises and manifests, radiating and filling

both earth and heaven with abundant light and expansive vitality.

Mandala 3/Sukta 4

Apris, Graces, Devata, Vishvamitra Gathina Rshi

स॒मित्स॑मित्सुमना॑ बाध्य॒स्म शु॒चाशु॑चा सुम॒तिं रा॑सि॒ वस्वः॑ ।
आ दे॑व दे॒वान्य॒जथा॑य वक्षि॒ सखा॒ सखी॑न्त्सु॒मना॑ य॒क्ष्यग्ने ॥ १ ॥

1. *Samitsamit sumanā bodhyasme śucāśucā sumatiṁ rāsi vasvaḥ. Ā deva devān yajathāya vakṣi sakhā sakhīntsumanā yakṣyagne.*

Agni, fire of life, lord of light, master of knowledge, guide and leader, kind and benevolent at heart, rise for us with every piece of sacred fuel offered, rise with every libation from the ladle, shine with every flame of fire and purity, and bless us with life's wealth and generous disposition of mind and heart. Lord of brilliance and benevolence, you call the divine powers of nature and brilliant people to the yajna to meet and cooperate in creative and constructive action. You are a friend, we are friends, come with your heart and soul, join us in the yajna, and raise us to the light divine.

यं दे॒वास॒स्त्रिर॑ह्न॒ आय॑जन्त दि॒वदि॑वे॒ वरु॑णो मि॒त्रो अ॒ग्निः ।
समं य॒ज्ञं मधु॑मन्तं कृधी न॒स्तनू॑नपाद घृ॒तयो॑निं वि॒धन्त॑म ॥ २ ॥

2. *Yaṁ devāsas-trirahannāyajante divadive varuṇo mitro agniḥ. Semaṁ yajñaṁ madhum-antaṁ kṛdhī nastanūnapād ghṛtayoniṁ vidhantam.*

That yajna of ours, performed with reverence in faith and rising with the libations of ghrta, which the best of humanity and divinities of nature join thrice in

the day and which Varuna the moon, Mitra the wind, and Agni the fire of life bless every day with peace, power and light, that same yajna, O Tanunapat, lord protector of physical and material world, raise to the honey sweetness and fragrance of love and kindness in society.

प दीधितिर्विश्ववारा जिगाति होतारमिळः पथमं यजध्यै। अच्छा नमोभिर्वृषभं वन्दध्यै स देवान्यक्षदिषिता यजीयान॥ ३॥

Pra dīdhitirviśvavārā jigāti hotāramiḷaḥ prathamaṁ yajadhyai. Acchā namobhirvṛ-ṣabhaṁ vandadhyai sa devān vakṣadiṣito yajīyān.

That universal Agni, inspiration of awareness and reflection for action, first arises in the cosmic yajaka, lord creator, and then flows in streams of awareness, universal intelligence and divine speech, to the first yajakas on earth to join in holy yajna and to worship the generous omnipotent creator with homage and yajna in faith. May that Agni, light of universal awareness, intelligence and the holy Word, conducting the cosmic yajna, loved and prayed for, flow and bless the noble humanity.

ऊर्ध्वा वां गातुरध्वर अकार्यूर्ध्वा शोचींषि पस्थिता रजांसि। दिवा वो नाभा न्यसादि होता स्तृणीमहि देवव्यचा वि बर्हिः॥ ४॥

4. *Ūrdhvo vāṁ gāturadhvare akāryūrdhvā śocīṁṣi prasthitā rajāṁsi. Divo vā nābhā nyasādi hotā stṛṇīmahi devavyacā vi barhiḥ.*

The singer is appointed in your creative yajna

of love and non-violence, and the path upward is selected and taken. The flames of fire rise and touch the skies. The yajaka is seated in the centre of the vedi by the life string of heaven clothed in light and fragrance. The light and fragrance spread over the spaces and fill the divine planes of nature.

सप्त ह॒ात्राणि॒ मन॑सा वृणा॒ना इन्व॑न्ता॒ विश्वं॒ पति॑ य ऋ॒तन॑। नृ॒पश॑सा वि॒दथे॑षु॒ प जा॒ता अ॒भी३॑मं य॒ज्ञं वि च॑रन्त पू॒वीः॥ ५॥

5. *Sapta hotrāṇi manasā vṛṇānā invanto viśvaṁ prati yannṛtena. Nṛpeśaso vidatheṣu pra jātā abhīmaṁ yajñaṁ vi caranta pūrvīḥ.*

Seven rituals of yajna consciously and judiciously selected spread out, go round and round and fill up the world with the light of truth and cool of vapours. Born of nature in yajnas with human vitality, ancient as ever, they emanate from the vedi and roam around at their own freedom giving fresh life to yajna.

आ भ॑न्दमान उ॒षसा॒ उपा॑क उ॒त स्म॑यत त॒न्वा३॑ विरू॑प। यथा॑ ना मि॒त्रा वरु॑णा॒ जुजो॑षदिन्द्रा॑ मरुत्वाँ॑ उ॒त वा॒ महा॑भिः॥ ६॥

6. *Ā bhandamāne uṣasā upāke uta smayete tanvā virūpe. Yathā no mitro varuṇo jujoṣadindro marutvāṅ uta vā mahobhiḥ.*

Loved and greeted by all, the twins, night and day, though different in form, come and manifest in their smiling beauty, so that Mitra, vibrations of air, Varuna, waves of water, and the mighty Indra, currents of energy, with their acts and qualities of nature, give us the

pleasure of experience, (soothing, energising and exciting, but all enlightening).

दव्या॒ हाता॑रा प्रथ॒मा न्यृ॑ञ्ज स॒प्त पृ॒क्षासः॑ स्व॒धया॑ मदन्ति ।
ऋ॒तं शंस॑न्त ऋ॒तमित्त आ॑हुरनु॒ व्र॒तं व॑त॒पा दी॑ध्यानाः ॥ ७ ॥

7. *Daivyā hotārā prathamā nyṛañje sapta pṛkṣāsaḥ svadhayā madanti. Ṛtaṁ śaṁsanta ṛtamit ta āhuranu vrataṁ vratapā dīdhyānāḥ.*

I celebrate the first and foremost divine highpriests of nature in the universe, the sun and the fire. The seven ministering priests of yajna, too, together, with offers of ghrta and fragrant materials, feed and propitiate the same two. Praising and celebrating the universal Law of Nature and the waters of life, they proclaim the Law and the joy of life and, observing the rules of the Law and shining in accordance with the Law and the Truth, they exult with heavenly joy.

आ भार॑ती॒ भार॑तीभिः स॒जोषा॒ इळा॑ दे॒वम॑नु॒ष्य॑भिर॒ग्निः ।
सर॑स्वती सारस्व॒तभि॑र॒र्वाक् ति॒स्रो दे॒वीर्ब॒र्हिरि॒दं स॑दन्तु ॥ ८ ॥

8. *Ā bhāratī bhāratībhiḥ sajoṣā iḷā devairmanuṣyebhiragniḥ. Sarasvatī sārasvatebhirarvāk tisro devīrbarhiredaṁ sadantu.*

Come Bharati, speech bearing knowledge and education, loving and kind, with all forms of living languages and lessons for learning; come Ila, Eternal Speech Divine, the inner Light Divine, with potential knowledge of all attributes of divine and human existence; come Sarasvati, universal stream of the existential flow of eternal awareness with all the knowledge of existence. Come all three divine modes

of Word and Knowledge and grace the sacred vedi of our yajna. Come here and now, threefold mother of human knowledge and speech.

त ꣳस्तुरीप꣡मध꣡ पाषय꣡त्नु दव꣡ त्वष्ट꣡वि र꣡रा꣡णः स्य꣡स्व। यता꣡ वी꣡रः क꣡र्म꣡ण्यः सु꣡द ꣳ युक्तग्रा꣡वा꣡ जाय꣡त द꣡वका꣡मः ॥ ९ ॥

9. *Tannasturīpamadha poṣayitnu deva tvaṣṭarvi rarāṇaḥ syasva. Yato vīraḥ karmaṇyaḥ sudakṣo yuktagrāvā jāyate devakāmaḥ.*

O Tvashta, lord maker and refiner of forms in existence, brilliant and generous divinity, rejoicing in acts of creation and development, give us and internalise in us instant and developmental forms of that yajna which gives us the vitality of life and the science of development and sustenance through which is born a generation of youth, brave men of practical action, creative and generous, dedicated to yajnic programmes and the love of Divinity.

वनस्प꣡त व꣡ सृ꣡जाप꣡ द꣡वानग्रिहविः शꣳमि꣡ता सू꣡दयाति। सदु꣡ हाता꣡ स꣡त्यतरा यजाति꣡ यथा꣡ द꣡वाना꣡ꣳ जनि꣡मानि꣡ वद꣡ ॥ १० ॥

10. *Vanaspate'va sṛjopa devānagnirhaviḥ śamitā sūdayāti. Sedu hotā satyataro yajāti yathā devānāṁ janimāni veda.*

O Vanaspati, O sun, lord of light and preserver of forests, release the lights of brilliance, let the showers of light, energy and freshness come close to us and the powers of nature. Agni is the giver of peace and ripeness. It matures to fullness the sacred materials of yajna. It truly is the yajaka and the clarion call. It is true and truer to the divine law and integrates with all objects of

creation since it knows the origin and character of all the bountiful powers of nature and humanity.

आ याह्यग्न समिधाना अवाङिन्दर्ण द्रवः सरथं तुरभिः। बर्हिन आस्तामदितिः सुपुत्रा स्वाहा द्रवा अमृता मादयन्ताम ॥ ११ ॥

11. *Ā yāhyagne samidhāno arvāṅindreṇa devaiḥ sarathaṁ turebhiḥ. Barhirna āstāmaditiḥ suputrā svāhā devā amṛtā mādayantām.*

Agni, lord of light and fire and knowledge, guide and leader, come to us bright and blazing at the speed of energy with Indra, lord of might, and the devas, divine virtues of spirit and character on the chariot powered by sun-rays. Stay firm on our holy seats unshaken like space. Let mother earth be blest with noble children of noble action. Let the bright scholars of immortal spirit, knowledge and action rejoice with holy chant of divine speech.

Mandala 3/Sukta 5

Agni Devata, Vishvamitra Gathina Rshi

प्रत्यग्निरुषसश्चकितानाबाधि विप्रः पदवीः कवीनाम। पृथुपाजा देवयद्भिः समिद्धा प द्वारा तमसा वह्निरावः ॥ १ ॥

1. *Pratyagniruṣasaścekitāno'bodhi vipraḥ padavīḥ kavīnām. Pṛthupājā devayadbhiḥ samiddho'pa dvārā tamaso vahnirāvaḥ.*

Just as Agni, fire divine, light of the dawn, awakes, arises and awakens every morning, so does the man of knowledge, dynamic scholar, attaining to the positions of the men of light and vision, rise high and higher day by day and awaken the sleeping humanity.

Agni, mighty powerful, lighted and raised in the vedi by lovers of divinity, throws open the doors of light against darkness. So does the scholar, bearer and harbinger of the light of knowledge, dispel the darkness of ignorance and reveal the light of knowledge to a nation in slumber.

पद्व॒ग्निर्वा॑वृध॒ स्ताम॑भिगी॒भिः स्ता॑तॄ॒णां न॑म॒स्य॑ उ॒क्थैः।
पू॒र्वीऋ॒तस्य॑ स॒न्दृशश्चका॒नः सं दू॒ता अ॑द्या॒दुष॑सा॑ विरा॒क॥ २॥

2. *Predvagnirvāvṛdhe stomebhirgīrbhiḥ stotṝṇāṁ namasya ukthaiḥ. Pūrvīṛtasya saṁdṛśaścakānaḥ saṁ dūto adyauduṣaso viroke.*

Just as the adorable Agni grows in heat, light and power by the chant of songs and celebration of the devotees and then this harbinger of light adorns the morning with the bright and beautiful light of the dawn, so does the sagely scholar, dedicated to the light of eternal truth, shine in the lovely light of Revelation as the messenger of light and life divine for the people.

अधा॑य्य॒ग्निर्मानु॑षीषु वि॒ व॒॑पां गभा॑ मि॒त्र ऋ॒तन॒ साध॑न।
आ ह॑य॒ता य॑ज॒तः सान्व॑स्था॒दभू॑दु॒ विप॒ हव्या॑ मती॒नाम॥ ३॥

3. *Adhāyyagnirmānuṣīṣu vikṣvapāṁ garbho mitra ṛtena sādhan. Ā haryato yajataḥ sānvasthādabhūdu vipro havyo matīnām.*

Agni, heat and light of life, concentration of the power of action, born of the waters of space and currents of cosmic energy, friendly saviour, leader and guide to success by the laws of Truth and flow of the will to live, is established in the heart of human communities. Bright and beautiful, loved and adored, it abides on top

of values in human history. It is the sagely scholar and the dynamic leader worthy of homage and reverence for all intelligent people.

मित्रा अग्निर्भवति यत्समिद्धो मित्रो होता वरुणो जातवेदाः। मित्रो अध्वर्युरिषिरो दमूना मित्रः सिन्धूनामुत पर्वतानाम ॥ ४ ॥

4. *Mitro agnirbhavati yat samiddho mitro hotā varuṇo jātavedāḥ. Mitro adhvaryuriṣiro damūnā mitraḥ sindhūnāmuta parvatānām.*

Agni rises as a friend when it is lighted and raised. As a yajaka conducting the yajna of evolution and development it is a friend. As the omniscient lord of existence and as presiding power of justice it is a friend. As the highpriest of the yajna of love and non-violence it is a friend, and as the power of inspiration and self-control it is a friend. And it is a friend as it flows with the rivers and rolls with the oceans. And finally it is a friend as it sits on top of mountains and sustains their steadiness.

पाति प्रियं रिपो अग्रं पदं वः पाति यह्वश्चरणं सूर्यस्य। पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमाद-मृष्वः ॥ ५ ॥

5. *Pāti priyaṁ ripo agraṁ padaṁ veḥ pāti yahvaścaraṇaṁ sūryasya. Pāti nābhā saptaśīrṣāṇamagniḥ pāti devānām-upamādam-ṛṣvaḥ.*

Agni protects the friend and favourite, it protects the amplitude of the earth in orbit, and the flight of birds. Mighty powerful, it protects the rainbow colours of light in space and the orbit of the sun in the galaxy. Noble,

elevated and sublime, it protects the pleasure and amusement of the noble people who are brilliant and generous.

ऋभुश्चक्र इड्यं चारु नाम विश्वानि देवा वयुनानि विद्वान।
सस्य चमं घृतवत्पदं वस्तदिदग्नी रक्षत्यप्रयुच्छन ॥ ६ ॥

6. *Ṛbhuścakra īḍyaṁ cāru nāma viśvāni devo vayunāni vidvān. Sasasya carma ghṛtavat padaṁ vestadidagnī rakṣatyaprayucchan.*

Mighty and versatile lord of light, omnipresent in all facts, motions and laws of the universe, Agni creates the soothing and adorable fluents such as speech and waters, and guards them all wholly, without reservation, and without let up. And whether it is manifest or latent it shines charming in form like the liquid flow of water or the rising flames of ghrta from the vedi.

आ यानिमग्निघृतवन्तमस्थात पृथुप्रगाणमुशन्तमुशानः।
दीद्यानः शुचिर्ऋष्वः पावकः पुनःपुनमातरा नव्यसी कः ॥ ७ ॥

7. *Ā yonimagnirghṛtavantamasthāt pṛthupragāṇamuśantamuśānaḥ. Dīdyānaḥ śucirṛṣvaḥ pāvakaḥ punaḥ punarmātarā navyasī kaḥ.*

Loving and brilliant Agni, as the eminent scholar, blazing pure and radiating fire, abides in the seat since birth itself, overflowing with ghrta and celestial waters, worthy of extensive songs of praise and celebration, loving and glorious, and constantly, again and again, renews, refreshes and reinforces its generators, loving parents, earth and sky.

सद्या जात आषधीभिववक्ष ा यदी वधन्ति पस्वा घृतन ।
आपइव पवता शुम्भमाना उरुष्यदग्निः पित्रारुपस्थ ॥ ८ ॥

8. *Sadyo jāta oṣadhībhirvavakṣe yadī vardhanti prasvo ghṛtena. Āpa iva pravatā śumbhamānā uruṣyadagniḥ pitrorupasthe.*

As soon as Agni is born, it is borne and grows, in, with, and by, the herbs which, like nursing mothers, increase it and themselves grow bright and green with the waters and sunrays flowing down. Thus does Agni, flowing like streams of life's vitality, grow and evolve in the lap of its parents, earth and sky, the mother and the father, and thus does it preserve, protect and continue the onward flow of life.

उदु ष्टुतः समिधा यह्वो अद्याद्वर्ष्मन्दिवो अधि नाभा पृथिव्याः । मित्रो अग्निरीड्यो मातरिश्वा दूतो वो द्यजथाय देवान ॥ ९ ॥

9. *Udu ṣṭutaḥ samidhā yahvo adyaud varṣman divo adhi nābhā pṛthivyāḥ. Mitro agnirīḍyo mātariśvā''dūto vakṣad yajathāya devān.*

Agni, mighty spirit of life, raised, praised and worshipped with holy food shines over heaven and earth raining in showers from heaven on the vedi of mother earth. Friend and saviour, adorable Agni breathes in and collects the vitality of life from nature's currents of energy and, as the very messenger of Divinity, brings the light and virtues of nature's bounties for the lover and performer of yajna.

उदस्तम्भीत्समिधा नाकमृष्वाऽ३ ग्निभवद्गुत्तमा रोचनानाम ।
यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यवाहं समीध ॥ १० ॥

10. *Udastambhīt samidhā nākamṛṣvo'gnirbhavannuttamo rocanānām. Yadī bhṛgubhyaḥ pari mātariśvā guhā santaṁ havyavāhaṁ samīdhe.*

Mighty Agni being the highest of luminaries, living, breathing, shining and abiding as the very breath of life in the middle regions of space, holds and sustains the heavenly regions of light and bliss with its blazing light and power, for the sake of the wise and brilliant scholars of science, art and technology. It abides in the heart of every soul and in the centre of every particle of matter and every wave of energy. I pray I may also light this power that brings all the fragrant bounties of life to its devotees.

इळामग्न पुरुदंसं सनिं गाः शश्वत्तमं हवमानाय साध।
स्या नः सूनुस्तनया विजावाग्ने सा ते सुमतिर्भूत्वस्म ॥ ११ ॥

11. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, refulgent lord of light and universal breath of life, give us that transcendent vision and wisdom, that divine speech and power of action which makes everything possible in life. Give us ample land, knowledge and earthly speech of the Divine Word, most blissful which brings success to the devotee dedicated to yajna so that an exceptional generation of children and grand children may rise in the community. Agni, lord of light, we pray, such may be your favour, such may be your benign eye and goodwill toward us.

Mandala 3/Sukta 6

Agni Devata, Vishvamitra Gathina Rshi

प क्रारवा मनना वच्यमाना दवदीचीं नयत दवयन्तः ।
दक्षिणावाड वाजिनी पाच्यति हविभरन्त्यग्नय घृताचीं ॥ १ ॥

1. *Pra kāravo mananā vacyamānā devādrīcīṁ nayata devayantaḥ. Dakṣiṇāvāḍ vājinī prācyeti havirbharantyagnaye ghṛtācī.*

Artists, scientists, workers and experts of yajnic work of creation and development, inspired by the voice of thought and deep reflection, dedicated to the bounties of nature and Divinity, take up the yajnic activity that would lead to the divine goal of your imagination. Take up the ghrtachi, the ladle of yajnic offering full of ghrta bearing the fragrant materials to be offered into the fire of yajna as inputs, let it be potent and procreative, the abundant giver of holy reward moving in full gear and take the project forward.

आ रादसी अपृणा जायमान उत प रिक्था अध नु पयज्या ।
दिवश्चिदग्न महिना पृथिव्या वच्यन्तां त वह्नयः सप्त-
जिह्वाः ॥ २ ॥

2. *Ā rodasī apṛṇā jāyamāna uta pra rikthā adha nu prayajyo. Divaścidagne mahinā pṛthivyā vacyantāṁ te vahnayaḥ saptajihvāḥ.*

O fire of cosmic yajna rising from the vedi, fill the heaven and earth with fragrance, fertility and prosperity. O yajaka, eliminate the weaknesses, exhaust the possibilities of excellence, and then retire and call it a day. And with the glory of heaven and majesty of the earth, the seven flames of fire with tongues of gold

would speak for you in words loud and bold ringing across the spaces.

द्याश्च॑ त्वा पृथि॒वी य॒ज्ञिया॑सा॒ नि हा॑तारं सादयन्त॒ दमा॑य।
यदी॒ विशा॒ मानु॑षीदव॒यन्तीः॑ पय॑स्वतीरीळ॑त शु॒क्र-
म॒चिः॥ ३॥

3. *Dyauśca tvā pṛthivī yajñiyāso ni hotāraṁ sādayante damāya. Yadī viśo mānuṣīrdevayantīḥ prayasvatīrīḷate śukramarciḥ.*

When the human communities in pursuit of the service and bounties of nature and the divinities of heaven and earth, worship Agni, pure, powerful and radiant in their state of abundance, prosperity and generosity, then heaven and earth, and the divinities and the yajakas consecrate and dedicate the high-priest of the yajnic commonwealth to the law of peace and self-sacrifice.

म॒हान्त्स॒धस्थे॑ ध्रु॒व आ नि॒षत्ता॒ न्तर्द्यावा॒ माहि॑न॒ हय॑माणः।
आस्क्रे॑ स॒पत्नी॑ अ॒जरे॒ अमृ॑क्त॒ सब॒र्दुघे॑ उरुगा॒यस्य॑ ध॒नूः॥ ४॥

4. *Mahāntsadhasthe dhruva ā niṣatto'ntardyāvā māhine haryamāṇaḥ. Āskre sapatnī ajare amṛkte sabardughe urugāyasya dhenū.*

Agni, the high-priest of cosmic yajna, great and gracious, is happily and firmly established in his seat in the vast and joyous dominion between heaven and earth, which both, united and cooperative rivals, unaging and uninjured, yielding the nectar-milk of the world are his generous cows.

व॒ता त॑ अग्न महि॒ता म॒हानि॒ तव॒ क्त्वा रा॑द॒सी॒ आ त॑तन्थ।
त्वं दू॒ता अ॑भवा॒ जाय॑मान॒स्त्वं न॒ता वृ॑षभ चषणी॒नाम॥ ५॥

5. *Vratā te agne mahato mahāni tava kratvā rodasī ā tatantha. Tvaṁ dūto abhavo jāyamānstvaṁ netā vṛṣabha carṣaṇīnām.*

Agni, lord great and gracious, your laws and ordinances, your acts and self-discipline are greater than the greatest. By virtue of your creative and yajnic action the heaven and earth expand in glory and prosperity. Instantly on your rise you become the harbinger of peace, progress and happiness, messenger of bliss. Lord generous and potent, you are the guide and leader of the people of the world.

ऋतस्य वा केशिना योग्याभिर्घृतस्नुवा रोहिता धुरि धिष्व।
अथा वह देवान्देव विश्वान्त्स्वध्वरा कृणुहि जातवदः ॥ ६ ॥

6. *Ṛtasya vā keśinā yogyābhirghṛtasnuvā rohitā dhuri dhiṣva. Athā vaha devān deva viśvā-ntsvadhvarā kṛṇuhi jātavedaḥ.*

And to the steer of your chariot of the flow of existence and the Law, yoke the flaming currents of energy with the operative reins of centrifugal and centripetal forces of nature, blazing with light, and thus, O Jataveda, lord of light, knowing as you do all that is born and exists, bring in all the devas, divinities of nature and nobilities of humanity together and make them participate in the yajnic programme of the world.

दिवश्चिदा ते रुचयन्त रोका उषो विभातीरनु भासि पूर्वीः।
अपा यदग्न उशधग्वनेषु होतुर्मन्द्रस्य पनयन्त देवाः ॥ ७ ॥

7. *Divaścidā te rucayanta rokā uṣo vibhātīranu bhāsi pūrvīḥ. Apo yadagna uśadhagvaneṣu hoturmandrasya panayanta devāḥ.*

Bright and blissful are your lights of heaven. You shine in the radiance of the eternal dawns of the morning. And as you blaze upon the forests with might and splendour and the vapours arise in steamy fragrance, divinities burst into song in praise of the cosmic sacrificer beaming with joy.

उर॒ वा॒ य अ॒न्तरि॑ ।॒ मद॑न्ति दि॒वा वा॒ य र॑ा॒च॒न सन्ति॑ द॒वाः ।
ऊमा॑ वा॒ य सु॒हवा॑सा॒ यज॑त्रा आयमि॒र र॒थ्या॑ अग्र॒ अश्वा॑ः ॥ ८ ॥

8. *Urau vā ye antarikṣe madanti divo vā ye rocane santi devāḥ. Ūmā vā ye suhavāso yajatrā āyemire rathyo agne aśvāḥ.*

And those who rejoice in the wide wide skies, or the shining ones who exult in the glory of the highest heavens of light, or those friendly, protective, adorable companions whose culture is cooperation and self-sacrifice, may they all, O lord of light and joy, Agni, direct their beams of light and chariot horses, like senses and intelligence, hitherward under full control.

एभि॑रग्न स॒रथं याह्यर्वाङ्ना॑नार॒थं वा॑ वि॒भवा॒ ह्यश्वा॑ः ।
पत्नी॑वतस्त्रिंश॒तं त्रीं॑श्च॑ द॒वान॑नुष्व॒धमा व॑ह मा॒दय॑स्व ॥ ९ ॥

9. *Aibhiragne sarathaṁ yāhyarvāṅ nānārathaṁ vā vibhavo hyaśvāḥ. Patnīvatastriṁśataṁ trīṁśca devananuṣvadhamā vaha mādayasva.*

With these devas, come hither to us, Agni, Spirit of light and fire, knowledge and power and the ecstasy of life, come by one chariot or many. Exalted and omnipresent and expansive are your beams of light which transport your chariot over the quarters of space.

Bring along the thirty-three devas, divinities of nature and spirit, all bountiful, with all their virtues and attributes and rejoice in the beauty of life with us.

स ह्ता॒ यस्य॒ रोद॑सी चिदु॒र्वी य॒ज्ञंय॑ज्ञम॒भि वृ॒ध गृ॑णी॒तः।
पाचीं॑ अध्व॒रव॑ तस्थतुः सु॒मक्ं ऋ॒तावं॑री ऋ॒तजा॑तस्य स॒त्य॥ १०॥

10. *Sa hotā yasya rodasī cidurvī yajñaṁyajñamabhi vṛdhe gṛṇītaḥ. Prāčĭ adhvareva tasthatuḥ sumeke ṛtāvarī ṛtajātasya satye.*

He is Agni, the cosmic sacrificer in whose honour and for whose exaltation the vast earth and high heaven sing in celebration and prayer at every yajnic programme of evolution and progress. Prime powers of the universe, both of them, like two yajna-vedis of the yajna of love and non-violence, stay and abide beautifully established in the cosmic order dedicated to truth and overflowing with vitality in the universal law of the lord himself manifested in the truth and law of eternal mother Prakrti.

इळा॑मग्न पुरु॒दंसं स॒निं गाः शश्व॑त्त॒मं हव॑मानाय साध।
स्या ः सू॒नुस्तन॑या वि॒जावा॒ ग्न॒ सा त॑ सुम॒तिभू॑त्व॒स्म॥ ११॥

11. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatir-bhūtvasme.*

Agni, lord of heaven and earth, give us, we pray, the abundance of mother earth which overflows with possibilities of action and achievement. Give us liberal gifts of cows and the universal form of speech and knowledge and lasting wealth. Make it possible for the

performer of yajna. Bless us with brave and heroic children and grand children. Bless us with the favour of your kindness and benevolence under your benign eye.

Mandala 3/Sukta 7

Agni Devata, Vishvamitra Gathina Rshi

प य आरुः शितिपृष्ठस्य धासरा मातरा विविशुः सप्त वाणीः ।
परिक्षिता पितरा सं चरत प सस्रात दीर्घमायुः प्रय क्षे ॥ १ ॥

1. *Pra ya āruḥ śitipṛṣṭhasya dhāserā mātarā viviśuḥ sapta vāṇīḥ. Parikṣitā pitarā saṁ carete pra sarsrāte dīrghamāyuḥ prayakṣe.*

Seven penetrative currents of the golden fire of divine energy radiate carrying the seven streams of sound waves and fill their generative parents, all pervasive heaven and earth. Pervaded, the generators, heaven and earth, cooperate and, to keep on the fire and flow of the voice of cosmic yajna, they sustain the life and energy of the currents a long age without end for the devotee.

दिव क्षसा धनवा वृष्णा अश्वा दवीरा तस्था मधुमद्वहन्तीः ।
ऋतस्य त्वा सदसि क्षयन्तं पयका चरति वतनिं गाः ॥ २ ॥

2. *Divakṣaso dhenavo vṛṣṇo aśvā devīrā tasthau madhumad vahantīḥ. Ṛtasya tvā sadasi kṣemayantaṁ paryekā carati vartaniṁ gauḥ.*

The waves of sound, eternal Vak, voice of omniscience, pervade the spaces. The currents of energy of the generous and omnipotent lord, Agni, are omnipresent. The lord alone pervades the celestial streams of energy and speech carrying the honey sweets

of meaning and life's wealth. In this world of truth and eternal law, O lord protector of all life and light, Agni, one energy, like a cow or the earth, goes round and round in orbit doing homage to you.

आ सीमराहत्सुयमा भवन्तीः पतिश्चिकित्वान्रयिविद्रयीणाम। प नीलपृष्ठा अतसस्य धासस्ता अवासयत्पुरुधपतीकः॥ ३॥

3. *Ā sīmarohat suyamā bhavantīḥ patiścikitvān rayivid rayīṇām. Pra nīlapṛṣṭho atasasya dhāsestā avāsayat purudhapratīkaḥ.*

Agni, sustainer of life, lord of light and knowledge of the physical world, wielder of universal wealth, the sun, ruler of the day, rides the waves of light and energy well directed and controlled in the world of existence. And he of the blue back, the corona, multifarious of form and colour, sustains the various species of life and helps them to settle and enjoy themselves.

महि त्वाष्टमूर्जयन्तीरजुर्यं स्तभूयमानं वहता वहन्ति। व्यङ्गेभिर्दिद्युतानः सधस्थ एकामिव रोदसी आ विवेश॥ ४॥

4. *Mahi tvāṣṭramūrjayantīrajuryaṁ stabhūyamānaṁ vahato vahanti. Vyaṅgebhirdidyutānaḥ sadhastha ekāmiva rodasī ā viveśa.*

Strengthening and refreshing the great, creative, shaping, unaging and sustaining power of the sun, lustrous bearer of the solar system, the currents of Agni's energy flow. Radiant in the regions of light, illuminating and invigorating with its various powers, the sun operates in heaven and earth as in one united, integrated

organismic system in the cosmic body of the Lord Supreme.

जानन्ति वृष्णो अरुषस्य शवसमुत ब्रध्नस्य शासन रणन्ति।
दिवारुचः सुरुचा रोचमाना इळा यषां गण्या माहिना गीः ॥ ५ ॥

5. *Jānanti vṛṣṇo aruṣasya śevamuta bradhnasya śāsane raṇanti. Divorucaḥ suruco rocamānā iḷā yeṣāṁ gaṇyā māhinā gīḥ.*

They know the peace, comfort and joy of living under the rule and order of the generous, radiant and mighty ruler of the world, and they rejoice and sing in ecstasy, whose songs of Divinity are great and worshipful, radiant and illuminative as the light of heaven, and sublime and deep as eternity.

उता पितृभ्यां पविदानु घाषं महा महद्भ्यामनयन्त शूषम।
उ ग्रा ह यत्र परि धानमक्तारनु स्वं धाम जरितुर्व वक्षः ॥ ६ ॥

6. *Uto pitṛbhyāṁ pravidānu ghoṣaṁ maho mahadbhyāmanayanta śūṣam. Ukṣā ha yatra pari dhānamaktoranu svaṁ dhāma jarituṛva-vakṣa.*

And young people from adorable parents, teachers, heaven and earth receive the great wealth of light and joy of life and the Divine Word in response to their holy voice of knowledge and piety, when the generous lord of light bestows upon the celebrant his own vestment of light and glory when the veil of darkness is removed at the end of the night.

अध्वयुभिः पञ्चभिः सप्त विपाः पियं रन्त निहितं पदं वः।
पाञ्चा मदन्त्यु ग्णा अजुया दवा दवानामनु हि व्रता गुः ॥ ७ ॥

7. *Adhvaryubhiḥ pañcabhiḥ sapta viprāḥ priyaṁ rakṣante nihitaṁ padaṁ veḥ. Prāñco madantyukṣaṇo ajuryā devā devānāmanu hi vratā guḥ.*

Along with five highpriests, seven sages, divinely inspired scholars secure and maintain Agni's dear and favourite place of worship on the vedi. The generous and powerful sagely performers, confident and untiring, facing the east, rejoice in the ritual and act in accordance with the laws and ordinances of the divinities of nature and humanity and the will of the lord of cosmic law.

दव्या॒ हातॉरा पथ॒मा न्यृ॑ञ्ज स॒प्त पृ॒ गासः॑ स्व॒धया॑ मदन्ति।
ऋ॒तं शंस॑न्त ऋ॒तमित्त आ॑हुरनु॒ व्र॒तं व॑त॒पा दी॒ध्या॑नाः॥ ८॥

8. *Daivyā hotārā prathamā nyṛñje sapta pṛkṣāsaḥ svadhayā madanti. Ṛtaṁ śaṁsanta ṛtamit ta āhuranu vrataṁ vratapā dīdhyānāḥ.*

I honour and reverence the two pioneer priests of divinity. Seven priests, sprinkling the vedi with water and ghrta, rejoice with the holy freedom and fragrance and their own ecstasy. Celebrating and speaking of the divine law of truth and nature, they say that the real version of law and truth is: know it, act it, this is It. And observing the law strictly in accordance with the dictates of law, rejoicing in the law, they shine in life, illuminating others too.

वृ॒षा॒यन्त॑ म॒ह अत्या॑य पू॒वीवृ॑ष्ण॑ चि॒त्राय॑ र॒श्मय॑ः सुया॒माः।
दव॑ हातम॒न्दत॑रश्चिकि॒त्वान्म॒हा द॒वानाद॑सी॒ एह व॑क्षि॥ ९॥

9. *Vṛṣāyante mahe atyāya pūrvīrvṛṣṇe citrāya raśmayaḥ suyāmāḥ. Deva hotarmandrataraścikitvān maho devān rodasī eha vakṣi.*

Eternal rays of light and bliss, controlled and well directed, rain in showers rising in power and generosity in homage to the lord sublime, transcendent, potent and most wonderful. O lord of light and wealth, high-priest of cosmic yajna, joyous and blissful, all aware and ever wakeful, bring us the light and glory and the bounties of heaven and earth here and now.

पृ ापयजा दविणः सुवाचः सुकतव उषसा रवदूषुः । उता चिदग्न महिना पृथिव्याः कृतं चिदनः सं मह दशस्य ॥ १० ॥

10. *Pṛkṣaprayajo draviṇaḥ suvācaḥ suketava uṣaso revadūṣuḥ. Uto cidagne mahinā pṛthivyāḥ kṛtaṁ cidenaḥ saṁ mahe daśasya.*

Munificent yajakas, blest with wealth of energy, blissfully vocal and highly expressive, refulgent with holy light, the dawns of divinity, rise and shine bearing the wealth of nature. And you, O lord of cosmic yajna, Agni, for the sake of the great earth and her children, with the mighty blaze of majesty, eliminate from the world whatever sin or crime or evil has ever been committed.

इळामग्न पुरुदसं सनिं गाः शश्वत्तमं हवमानाय साध ।
स्या ः सूनुस्तनया विजावा ग्न सा त सुमतिभूत्वस्म ॥ ११ ॥

11. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

The holy Word and vision of Eternity, all-giving, abundance of the earth, everlasting of value, O lord of light and might of the universe, Agni, create and bless upon the supplicant yajaka. May there arise for us a

generation of youth and children, dynamic and potent, and may we ever enjoy, we pray, the favours of your love and benevolence, living under your benign eye.

Mandala 3/Sukta 8

Vishvedeva Devata, Vishvamitra Gathina Rshi

अञ्जन्ति त्वामध्वर देवयन्ता वनस्पत मधुना दैव्येन। यदूर्ध्वस्तिष्ठा दविणेह धत्ताद्यद्वा क्षया मातुरस्या उपस्थे॥ १॥

1. *Añjanti tvāmadhvare devayanto vanaspate madhunā daivyena. Yadūrdhvastiṣṭhā dravi-ṇeha dhattād yad vā kṣayo māturasyā upasthe.*

Vanaspati, lord of sunbeams and earth's greenery, aspiring lovers of divinity celebrate you in their yajnic programmes of education, governance and administration, and economic management and production, and they honour you with the celestial presentation of honeyed words in faith. Whether you abide higher up in the heavens or lie here nestled in the folds of this mother earth's bosom, bear and bring, we pray, the riches of existence for the supplicants.

समिद्धस्य श्रयमाणः पुरस्ताद ब्रह्म वन्वाना अजरं सुवीरम। आरे अस्मदमतिं बाधमान उच्छ्रयस्व महते सौभगाय॥ २॥

2. *Samiddhasya śrayamāṇaḥ purastād brahma vanvāno ajaraṁ suvīram. Āre asmadamatiṁ bādhamāna ucchrayasva mahate saubhagāya.*

Vanaspati, lord of light and wealth of greenery and earth's fertility, staying firm forward and sharing the refreshing fragrance of the lighted fire, loving food

and energy growth and exaltation of the spirit, keeping off vitiation of mind and intelligence far away from us, abide by us, we pray, constantly for the bliss of great good fortune and all round prosperity.

उच्छ॑यस्व वनस्पत॒ वष्म॑न्पृथि॒व्या अधि॑ ।
सुमि॑ती मी॒यमा॑ना॒ वचा॑ धा य॒ज्ञवा॑हस ॥ ३ ॥

3. *Ucchrayasva vanaspate varṣman pṛthivyā adhi.*
Sumitī mīyamāno varco dhā yajñavāhase.

Guardian and protector of all round wealth of life, Vanaspati, generous giver of showers of rain and wealth of the world, abide by us, we pray, and stand guard high and firm on the earth, mapping, measuring, valuing noble intelligence, and bear and bring the light and lustre of life for the guardian and promoter of yajna.

युवा॑ सुवासा॒ः परि॑वीत॒ आगा॒त्स उ॒ श्रया॑न्भवति॒ जाय॑मानः ।
तं धीरा॑सः क॒वय॒ उ ।न्ति॒ स्वा॒ध्या॒३॑ मन॑सा दव॒यन्त॑ः ॥ ४ ॥

4. *Yuvā suvāsāḥ parivīta āgāt sa u śreyān bhavati jāyamānaḥ. Taṁ dhīrāsaḥ kavaya unnayanti svādhyo manasā devayantaḥ.*

Let the young graduate come back home, decently robed, graceful, brilliant as the rising sun, auspicious, reborn through education as a scholar. Eminent and sagely scholars, creative minds of sublime imagination, highly learned, seekers of divinity with sincere mind and soul may continue to guide and lead the scholar onward.

जा॒ता जा॑यत सुदि॒नत्व अह्नां सम॒य आ वि॒दथ॒ वध॑मानः ।
पु॒नन्ति॒ धीरा॑ अ॒पसा॑ मनी॒षा द॑व॒या विप॒ उदि॑यति॒ वाच॑म ॥ ५ ॥

5. *Jāto jāyate sudinatve ahnāṁ samarya ā vidathe vardhamānaḥ. Punanti dhīrā apaso manīṣā devayā vipra udiyarti vācam.*

The one who is born and then reborn in the holy light of auspicious days rises to eminence in the yajnic programmes and conscientious battles of practical life in action. Noble leading lights, wise and grave, veterans of action, with thought, reflection and meditation, purify and sanctify the vibrant scholar, and he rises and attains to the life and meaning of the holy Word with dedication to the pursuit of divinity among humanity.

यान्वो॒ नरो॑ दे॒वय॑न्तो॒ निमि॒म्युर्वन॑स्पते॒ स्वधि॑तिर्वा॒ त॒त॒क्ष॒ । त॒ दे॒वासः॒ स्वर॑वस्तस्थि॒वांस॑: प्र॒जाव॑दस्मे॒ दिधि॑षन्तु॒ रत्न॑म ॥ ६ ॥

6. *Yān vo naro devayanto nimimyurvanaspate svadhitirvā tatakṣa. Te devāsaḥ svaravastasthivāṁsaḥ prajāvadasme didhiṣantu ratnam.*

O leading lights of society, those pious people in pursuit of divine virtue who love you, honour and value you, and O Vanaspati, lord of light, those whom the shaping power of Divinity has refined with knowledge and culture, may all those magnificent scholars, self-luminous in their own words, balanced and firm in judgement and wisdom, blest with people and progeny, bear and bring the jewels of life for us.

य वृ॒क्णासो॒ अधि॒ क्षमि॒ निमि॑तासो॒ यत॑स्रुचः ।
त नो॑ व्यन्तु॒ वार्य॑ं देवत्रा॒ क्षेत्र॑साधसः ॥ ७ ॥

7. *Ye vṛkṇāso adhi kṣami nimitāso yatasrucaḥ. Te no vyantu vāryaṁ devatrā kṣetrasādhasaḥ.*

Those who are exceptionally distinguished on the earth, masters of eternal and measured knowledge, devoted yajnics with the holy ladle upraised and successful in any field of knowledge and action — may those lovers of Divinity achieve and bring the most cherished wealth and values of life for us.

आदित्या रुदा वसवः सुनीथा द्यावा गमा पृथिवी अन्तरिं गम। सजाषसा यज्ञमवन्तु देवा ऊर्ध्वं कृण्वन्त्वध्वरस्य केतुम॥ ८॥

8. *Ādityā rudrā vasavaḥ sunīthā dyāvākṣāmā pṛthivī antarikṣam. Sajoṣaso yajñamavantu devā ūrdhvaṁ kṛṇvantvadhvarasya ketum.*

May the twelve Adityas, sun in the zodiacs, Rudras, ten pranic energies and the individual soul, and the eight Vasus, abodes and supports of life, heaven and earth, and the regions of the middle space, all wide and generous as earth, all divine powers of mother nature and agents of Divinity, protect and promote the yajna of life and raise our knowledge, practice and awareness of Dharma, love and non-violence.

हंसाइव श्रेणिशा यतानाः शुका वसानाः स्वरवा न आगुः। उ गीयमानाः कविभिः पुरस्ताद्देवा देवानामपि यन्ति पाथः॥ ९॥

9. *Haṁsā iva śreṇiśo yatānāḥ śukrā vasānāḥ svaravo na āguḥ.Unnīyamānāḥ kavibhiḥ purastāddevā devānāmapi yanti pāthaḥ.*

Just as hansa birds, pure white in beautiful plume, flying in line formation, singing and rejoicing, traverse the skies, so do the Devas, brilliant scholars

and generous yajna performers raised and guided by poetic teachers since ancient times, working, singing and rejoicing together, bless us and go forward by the paths of divines.

शृङ्गाणीवच्छृङ्गिणां सं ददृश चषालवन्तः स्वरवः पृथिव्याम। वाघद्भिर्वा विहव श्राषमाणा अस्माँ अवन्तु पृतनाज्येषु ॥ १० ॥

10. *Śṛṅgāṇīvecchṛṅgiṇāṁ saṁ dadṛśre caṣālavan-taḥ svaravaḥ pṛthivyām. Vāghadbhirvā vihave śroṣa-māṇā asmāँ avantu pṛtanājyeṣu.*

Like the horns of animals they look good and beautiful, protective. Enjoying many good things of life, hearing hymns of adoration, performing yajna with singing priests in the assembly, may holy men and distinguished scholars protect us in the battles of life on the earth.

वनस्पत शतवल्शा वि रोह सहस्त्रवल्शा वि वयं रुहम। यं त्वामयं स्वधितिस्तजमानः पणिनाय महत साभगाय ॥ ११ ॥

11. *Vanaspate śatavalśo vi roha sahasravalśā vi vayaṁ ruhema. Yaṁ tvāmayaṁ svadhitiste-jamānaḥ praṇināya mahate saubhagāya.*

Vanaspati, lord of sunbeams and greenery of the earth, yajnic scholar, generous giver, just as a tree grows into a hundred shoots and branches and then to a thousand, so may you grow a hundred-fold, and let us grow too into a thousand shoots and branches. And may this divine thunderbolt of fire and lightning power help you to rise and grow manifold in grandeur and all round prosperity.

Mandala 3/Sukta 9

Agni Devata, Vishvamitra Gathina Rshi

सखायस्त्वा ववृमह देवं मर्तास ऊतये। अपां नपातं सुभगं सुदीदितिं सुपतूतिमनेहसम॥ १॥

1. *Sakhāyastvā vavṛmahe devaṁ martāsa ūtaye. Apāṁ napataṁ subhagaṁ sudīditiṁ supratūrtimanehasam.*

Agni, lord of brilliance, friends we are, human, mortals all. We choose you as our guide and leader for the sake of protection and victory. You are immortal, imperishable in the flow of existence and the flux of karma, treasure home of good fortune, auspicious flame of inspiration, faster than light and free from sin and violence.

कायमाना वना त्वं यन्मातॄरजगन्नपः।
न तत्ते अग्न प्रमृषे निवर्तनं यद दूरे सन्निहाभवः॥ २॥

2. *Kāyamāno vanā tvaṁ yanmātṝrajagannapaḥ. Na tat te agne pramṛṣe nivartanaṁ yad dūre sannihābhavaḥ.*

Agni, lord and lover of light and knowledge, giver of light and knowledge, when you go to the waters, vibrant mother sources of light and energy, that going away is not to be endured, nor to be forgotten or neglected, because while you are away, you are still near at hand with your light. Hence I have the best that is worthy of love and value from you.

अतिं तृष्टं ववक्षथाथव सुमना असि।
पपान्य यन्ति पयन्य आसत यषां सख्य असि श्रितः॥ ३॥

3. *Ati tṛṣṭaṁ vavakṣithāthaiva sumanā asi. Pra-prānye yanti paryanya āsate yeṣāṁ sakhye asi śritaḥ.*

The one who is very keen, thirsting for knowledge and other things of value, you speak to and bear across. Hence you are good at heart, happy and cheerful. Of those you sit with in a spirit of friendship, some go forward, others sit at peace and meditate. Yet others just sit still with you and do nothing else.

इयिवांसमति स्रिधः शश्वतीरति सश्चतः। अन्वीमविन्द-न्निचिरासो अदुहाप्सु सिंहमिव श्रितम॥ ४॥

4. *Īyivāṁsamati sridhaḥ śaśvatīrati saścataḥ. Anvīmavindan nicirāso adruho'psu siṁhamiva śritam.*

Extremely patient, deeply dedicated to eternal energies, O seekers, working together without a trace of jealousy, find the fire and electric energy existing vibrantly in the currents of waters and winds and vapours in space hidden like a lion in the forest..

ससृवांसमिव त्मनाग्निमित्था तिराहितम। एनं नयन्मातरिश्वा परावता दवभ्या मथितं परि॥ ५॥

5. *Sasṛvāṁsamiva tmanā'gnimitthā tirohitam. Enaṁ nayanmātariśvā parāvato devebhyo mathitaṁ pari.*

Active by its very nature but hidden, this Agni-energy is thus present in space. Matarishva, mighty currents of celestial and terrestrial wind from far around churn and bring this fire and electric energy to the brilliant and dedicated scholars for noble humanity.

तं त्वा॒ मर्ता॑ अगृभ्णत दे॒वभ्या॑ हव्यवाहन। विश्वा॒न्यद्य॒ज्ञाँ अ॑भि॒पासि॑ मानुष॒ तव॒ क्रत्वा॑ यविष्ठ्य ॥ ६ ॥

6. *Taṁ tvā martā agṛbhṇata devebhyo havyavāhana. Viśvān yad yajñāṅ abhipāsi mānuṣa tava kratvā yaviṣṭhya.*

Such as you are, Agni, carrier and harbinger of holy materials for the good life, the mortals thus receive the power through yajnic scholars for yajnic humanity, and thus do you, O youthful energy, feed and promote all creative and productive yajnic programmes of humanity with your power and operation.

तद्भ॒द्रं तव॑ दं॒सना॒ पाका॑य चिच्छदयति।
त्वां यदग्न॒ प॒शव॑: स॒मास॑त॒ समि॑द्धमपिशव॒र ॥ ७ ॥

7. *Tad bhadraṁ tava daṁsana pākāya cicchadayati. Tvāṁ yadagne paśavaḥ samāsate samiddhamapiśarvare.*

That is your holy action, precious gift, O power of fire, which gratifies and advances humanity to maturity and the good life, and as even the animals in winter nights come and sit round the burning fire for relief from the cold, so do humans, O brilliant and fiery scholar, come to you and receive the light of knowledge and warmth of life against the cold and dark winter nights of ignorance.

आ॒ जु॑हाता स्वध्व॒रं शी॒रं पा॑व॒कशो॑चिषम।
आ॒शुं दू॒तम॑जि॒रं प॒त्नमी॑ड्यं श्रु॒ष्टी द॒वं स॑पयत ॥ ८ ॥

8. *Ā juhotā svadhvaraṁ śīraṁ pāvakaśociṣam. Āśuṁ dūtamajiraṁ pratnamīḍyaṁ śruṣṭī devaṁ saparyata.*

Invoke, enlight, adore and enthusiastically serve, and immediately receive the gifts of Agni, light, energy and power of nature and Divinity: loving, nonviolent and giving, latent and omnipresent energy, pure and purifying light and fire, instantly operative, universal carrier and messenger, fast as lightning, eternal, adorable and divine.

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपयन।
आ ऽन्घृतरस्तृणन्बर्हिरस्मा आदिद्धातारं न्यसादयन्त ॥ ९ ॥

1. *Trīṇi śatā trī sahasrāṇyagniṁ triṁśacca devā nava cāsaparyan. Aukṣan ghṛtairastṛṇan barhirasmā ādiddhotāraṁ nyasādayanta.*

Three hundred, three thousand, thirty, and nine Devas, principles of nature, serve this Agni. They sprinkle it with ghrta, cover the vedi with holy grass and then afterward consecrate this high-priest of cosmic yajna on the seat for the conduct and completion of the yajna.

Mandala 3/Sukta 10

Agni Devata, Vishvamitra Gathina Rshi

त्वामग्न मनीषिणः समाजं चषणीनाम।
देवं मर्तास इन्धत समध्वर ॥ १ ॥

1. *Tvāmagne manīṣiṇaḥ samrājaṁ carṣaṇīnām. Devaṁ martāsa indhate samadhvare.*

Agni, lord self-refulgent, benign and majestic ruler supreme of the world and her children, thoughtful, reflective and meditative people light, raise and worship you in their yajnic programmes of love and non-violence in the service of humanity and the environment.

त्वां यज्ञेष्वृत्विजमग्न हातारमीळत।
गोपा ऋतस्य दीदिहि स्व दमे॥ २॥

2. *Tvāṁ yajñeṣvṛtvijamagne hotāramīḷate.*
Gopā ṛtasya dīdihi sve dame.

Agni, holy men, observers and guardians of Rtam, the cosmic law of truth, worship you in their yajna and celebrate you as the high-priest and performer of the universal yajna of creation. O lord, bless them to shine with the light of knowledge in the world which is the very home of the law of truth and rectitude.

स घा यस्ते ददाशति समिधा जातवेदसे।
सो अग्ने धत्ते सुवीर्यं स पुष्यति॥ ३॥

3. *Sa ghā yaste dadāśati samidhā jātavedase.*
So agne dhatte suvīryaṁ sa puṣyati.

Agni, lord omnificent, that person alone for sure is blest with vital energy and lustrous power and rises all round in life who gives in yajnic acts in the service of lord omniscient of existence, with fuel kindled with knowledge and rising faith.

स क्रतुरध्वराणामग्निर्देवेभिरा गमत।
अञ्जानः सप्त होतृभिहविष्मते॥ ४॥

4. *Sa keturadhvarāṇāmagnirdevebhirā gamat.*
Añjānaḥ sapta hotṛbhirhaviṣmate.

Agni, that rising fire of the yajnas of love and non-violent creation, raised by seven divine performers, i.e., five pranas, one mind and one intellect, or, five priests and the yajamana couple, comes as a flaming messenger proclaiming the liberal gifts of yajna for the person who offers fragrant libations of holy materials

into the fire. Agni comes with gifts and the devas, divinities of nature and humanity.

प्र हात्रं पूर्व्यं वचा॒ ग्नय॑ भरता बृ॒हत।
वि॒पां ज्यातीं॑षि॒ बिभ्र॑त॒ न व॒धस॑॥ ५॥

5. *Pra hotre pūrvyaṁ vaco 'gnaye bharatā bṛhat.*
Vipāṁ jyotīṁṣi bibhrate na vedhase.

O wise saints and scholars, just as you offer fragrant oblations to Agni, lord ordainer of the world who wields the wide spaces and bears the lights of brilliant stars inspired with the spirit of divinity, so offer the gift of the supreme eternal voice of Divinity to the yajamana performer who bears in faith the lights of inspired sages.

अ॒ग्निं व॑र्धन्तु ना॒ गिरा॒ यता॒ जाय॑त उ॒क्थ्य॑ः।
म॒ह वाजा॑य॒ द्रवि॑णाय दर्श॒तः॥ ६॥

6. *Agniṁ vardhantu no giro yato jāyata ukthyaḥ.*
Mahe vājāya draviṇāya darśataḥ.

For the sake of great energy and wealth of life, let our voices rise, and exalt and celebrate Agni, lord of light and omniscience, blissful vision of Eternity, whence arises the sagely scholar, admirable gift of Agni's, whose very sight is holy and auspicious for the attainment of strength and real wealth of life.

अग्न॒ यजि॑ष्ठा अध्व॒र द॒वान्द॑वय॒त य॑ज।
हाता॑ म॒न्द्रा वि रा॑ज॒स्यति॒ स्रिध॑ः॥ ७॥

7. *Agne yajiṣṭho adhvare devān devayate yaja.*
Hotā mandro vi rājasyati sridhaḥ.

Agni, in the yajna, creative programme of love

and non-violence, you are the most adorable. Bring the devas, holy divinities, for the yajamana who loves to be with the divinities. You are the giver and performer, happy giver of happiness, over-shining and over-winning the stingy and selfish uncreators.

स नः पावक दीदिहि द्युमदस्म सुवीयम्। भवा स्तातृभ्या अन्तमः स्वस्तय॥ ८॥

8. *Sa naḥ pāvaka dīdihi dyumadasme suvīryam. Bhavā stotṛbhyo antamaḥ svastaye.*

Agni, fire of yajna, such as you are, give us the light and make us shine. Bring us valour and lustrous energy with the light of wisdom and knowledge. For the celebrants, be at the closest for the sake of well-being and the bliss of life.

तं त्वा विपा विपन्यवा जागृवांसः समिन्धत। हव्यवाहममर्त्यं सहावृधम॥ ९॥

9. *Taṁ tvā viprā vipanyavo jāgṛvāṁsaḥ samindhate. Havyavāhamamartyaṁ sahovṛdham.*

Thus do the sagely scholars, holy celebrants, ever wide awake, light, raise and exalt Agni, carrier and harbinger of holy fragrances of life and yajna, immortal power, creator and giver of greater and ever higher strength and courage and patience.

Mandala 3/Sukta 11

Agni Devata, Vishvamitra Gathina Rshi

अग्निहाता पुराहिता ध्वरस्य विचर्षणिः। स वेद यज्ञमानुषक॥ १॥

1. *Agnirhotā purohito'dhvarasya vicarṣaṇiḥ.*
Sa veda yajñamānuṣak.

One who invokes, lights and raises the fire of yajna, leads the yajna with love for the welfare of all, closely watches the yajna free from violence, jealousy and ill-will, conducts the yajna continuously, and persistently, he knows the secret, mystery and benefits of yajna. He is Agni, brilliant, fiery, and a pioneer.

स ह॑व्य॒वाळम॑र्त्य उ॒शिग्दू॒तश्च॑नो॑हितः ।
अ॒ग्निर्धि॒या सम्ऋ॑ण्वति ॥ २ ॥

2. *Sa havyavāḷamartya uśigdūtaścanohitaḥ.*
Agnirdhiyā samṛṇvati.

He, carrier of holy yajnic offerings, immortal, charming, messenger of fragrance, lover of the food of yajna for all, Agni, moves forward by virtue of his own light and intelligence.

अ॒ग्निर्धि॒या स च॑तति क्रतु॒य॒ज्ञस्य॑ पू॒र्व्यः ।
अर्थं॒ ह्य॑स्य त॒रणि॑ ॥ ३ ॥

3. *Agnirdhiyā sa cetati keturyajñasya pūrvyaḥ.*
Arthaṁ hyasya taraṇi.

That Agni knows and is known by his own intelligence and action. He is the most ancient banner of yajna. His sole aim and purpose is to be a saviour, a redeemer.

अ॒ग्निं सू॒नुं सन॑श्रुतं॒ सह॑सा जा॒तव॑दसम ।
वह्नि॑ं दु॒वा अ॑कृण्वत ॥ ४ ॥

4. *Agniṁ sūnuṁ sanuśrutaṁ sahaso jātavedasam.*
Vahniṁ devā akṛṇvata.

All ye noble and brilliant sages and scholars, Agni is potent, child of courage and patience, famous of old, and he knows all that is born. Elect him as the leader, bearer of the yajnic business of the world to carry the fragrance of yajna all round.

अदा॑भ्यः पुरए॒ता वि॒शाम॒ग्निमानु॑षीणाम ।
तूणी॒ रथ॒: सदा॒ नव॑: ॥ ५ ॥

5. *Adābhyaḥ pura etā viśamagnirmānuṣīṇām.*
Tūrṇī rathaḥ sadā navaḥ.

Irrepressible and indestructible, going forward in front of the people, fiery leader of the nation, instant starter, torch bearer of humanity and warrior, ever new: such is Agni, pioneer and leader.

सा॒ह्वान्विश्वा॑ अ॒भि॒युज॒: कर्तु॑र्दे॒वाना॒ममृ॑क्तः ।
अ॒ग्निस्तु॒विश्र॑वस्तमः ॥ ६ ॥

6. *Sāhvān viśvā abhiyujaḥ kraturdevānāmamṛktaḥ.*
Agnistuviśravastamaḥ.

Patient yet most irresistible of all the front rank people, most enlightened of the noble and generous, inviolable, Agni is well read and most renowned leading light.

अ॒भि पयां॑सि॒ वाह॑सा दा॒श्वाँ अ॑श्नाति॒ मर्त्य॑: ।
क्षयं॑ पावक॒शोचि॑षः ॥ ७ ॥

7. *Abhi prayāṁsi vāhasā dāśvāँ aśnoti martyaḥ.*
Kṣayaṁ pāvakaśociṣaḥ.

By virtue of the leading light of Agni, the generous man who gives in yajnic action gets his objects of desire, and from the rising flames of holy fire as by

virtue of the scholar's brilliance of knowledge, he gets a haven of peace.

परि॒ विश्वा॑नि॒ सुधि॑ताग्नेरश्याम॒ मन्म॑भिः ।
विप्रा॑सो जा॒तवे॑दसः ॥ ८ ॥

8. *Pari viśvāni sudhitāgneraśyāma manmabhiḥ.*
Viprāso jātavedasaḥ.

May we, inspired and enlightened yajakas, with sincere prayers, worship and do yajna to get all the benevolent and gracious gifts of Agni, lord omniscient of existence.

अग्ने॒ विश्वा॑नि॒ वार्या॒ वाजे॑षु सनिषामह ।
त्वे द॒वास॑ एरि॑रे ॥ ९ ॥

9. *Agne viśvāni vāryā vājeṣu saniṣāmahe.*
Tve devāsa erire.

Agni, lord of light and yajna fire, may we receive and share, we pray, all the chosen objects of desire and wealth of the world in our battles of life. Holy men of knowledge and dedication inspire us to pray and worship you.

Mandala 3/Sukta 12

Indragni Devata, Vishvamitra Gathina Rshi

इन्दा॑ग्नी॒ आ ग॑तं सु॒तं गी॒र्भिर्नभ्या॒ वर॑ण्यम ।
अ॒स्य पा॑तं धि॒यषि॒ता ॥ १ ॥

1. *Indrāgnī ā gataṁ sutaṁ gīrbhirnabho vareṇyam.*
Asya pātaṁ dhiyeṣitā.

Indra and Agni, lord of might and lord of light, brilliant and blazing like thunder and lightning, come

to this child worthy of love and choice, come with voices from the heavens and inspire the darling with intelligence and passion for action.

इन्दाग्नी जरितुः सचा यज्ञा जिगाति चेतनः ।
अया पातमिमं सुतम ॥ २ ॥

2. *Indrāgnī jarituḥ sacā yajño jigāti cetanaḥ.*
Ayā pātamimaṁ sutam.

Indra, lord of wealth and power, Agni, lord of light and knowledge, friends of the supplicant celebrant, the child is yajna, worthy of love, dedication and consecration, sensitive and intelligent, and moves forward to learn. Nurture him with the holy voice and the Word.

इन्दमग्निं कविच्छदा यज्ञस्य जूत्या वृणे ।
ता सोमस्येह तृम्पताम ॥ ३ ॥

3. *Indramagniṁ kavicchadā yajñasya jūtyā vṛṇe.*
Tā somasyeha tṛmpatām.

I choose Indra and Agni, both patrons and promoters of poets, with holy enthusiasm such as the fire of yajna. May they both come here, have a drink of soma, and bless the child.

ताशा वृत्रहणा हुव सजित्वानापराजिता ।
इन्द्राग्नी वाजसातमा ॥ ४ ॥

4. *Tośā vṛtrahaṇā huve sajitvānāparājitā.*
Indrāgnī vājasātamā.

I invoke and invite Indra, commander of the forces, and Agni, leader of the enlightened, both promoters of knowledge, destroyers of evil, victorious,

unconquered, winners of the highest order of prizes.

प वा॑मचन्त्यु॒क्थिना॑ नी॒था॒विदा॑ जरि॒तार॑ः ।
इन्दा॑ग्नी॒ इष॒ आ वृ॑णे ॥ ५ ॥

5. *Pra vāmarcantyukthino nīthāvido jaritāraḥ.*
Indrāgnī iṣa ā vṛṇe.

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy.

इन्दा॑ग्नी नव॒तिं पुरा॑ दा॒सप॑त्नीरधूनुतम ।
सा॒कमेक॑न॒ कर्म॑णा ॥ ६ ॥

6. *Indrāgnī navatiṁ puro dāsapatnīrathūnutam.*
Sākamekena karmaṇā.

Indra and Agni, shake up, inspire and arouse with a single clarion call the ninety fortresses yonder of the allied and supporting forces of the benevolent ruler of the republics.

इन्दा॑ग्नी॒ अप॑स॒स्पर्युप॑ प य॑न्ति धी॒तय॑ः ।
ऋ॒तस्य॑ प॒थ्या॒३॒ अनु॑ ॥ ७ ॥

7. *Indrāgnī apasasparyupa pra yanti dhītayaḥ.*
Ṛtasya pathyā anu.

Indra and Agni, lord of power and lord of light and law, the pioneer forces of action and reflection go forward, all round, and close to the target, following the paths of truth and law of rectitude. (Swami Dayanand interprets Indra and Agni as wind and electric energy of space, and the movements of this energy in waves directed to the targets of purpose).

इन्द्राग्नी तविषाणि वां सधस्थानि पयांसि च।
युवारप्तूर्यं हितम॥ ८॥

8. *Indrāgnī taviṣāṇi vāṁ sadhasthāni prayāṁsi ca.*
Yuvoraptūryaṁ hitam.

Indra and Agni, your forces, strategic concentrations of the forces deployed and collective resources, are well disposed, and integrated, and your zeal for making a move is instantaneous, everything being just at hand.

इन्द्राग्नी राचना दिवः परि वाजेषु भूषथः।
तद्वां चेति प वीर्यम॥ ९॥

9. *Indrāgnī rocanā divaḥ pari vājeṣu bhūṣathaḥ.*
Tad vāṁ ceti pra vīryam.

Indra and Agni, you are the light and fire of heaven and you shine all round in the battles of life. And that brilliance proclaims your power and splendour.

Mandala 3/Sukta 13

Agni Devata, Rshabha Vaishvamitra Rshi

प वो देवायाग्नय बर्हिष्ठमचास्मै।
गमद्देवभिरा स ना यजिष्ठा बर्हिरा सदत॥ १॥

1. *Pra vo devāyāgnaye barhiṣṭhamarcāsmai.*
Gamad devebhirā sa no yajiṣṭho barhirā sadat.

Offer honour and yajnic oblations in worship to Agni, this lord of light and knowledge, who pervades the spaces of the universe, so that he, the lord most adorable, may come with the bounties of nature for you and us all, and he may grace the seats of our yajna and

help us rise to the heights of heavenly virtue.

ऋतावा यस्य रादसी द ं सचन्त ऊतयः ।
हविष्मन्तस्तमीळत तं सनिष्यन्ता वस ॥ २ ॥

2. *Ṛtāvā yasya rodasī dakṣaṁ sacanta ūtayaḥ. Haviṣmantas-tamīḷate taṁ saniṣyanto'vase.*

Devotees human and divine dedicated to the law of the universe, Rtam, and even the heaven and earth and protective forces of nature, obey and participate in the expertise and perfection of systemic existence. Hence the devotees bearing fragrant offerings for yajna and seekers of protection, all these, worship him, i.e., Agni, for favour of joy and fulfilment.

स यन्ता विप एषां स यज्ञानामथा हि षः ।
अग्निं तं वा दुवस्यत दाता या वनिता मघम ॥ ३ ॥

3. *Sa yantā vipra eṣāṁ sa yajñānāmathā hi ṣaḥ. Agniṁ taṁ vo duvasyata dātā yo vanitā magham.*

All wise, Agni is the guide of all these seekers and devotees. And he alone is the guide of the yajnas and yajnic programmes of humanity, he is the giver of fulfilment. That Agni, all of you serve and worship. He only is the giver: his is the wealth of the universe, he gives the wealth of honour, prosperity and fulfilment.

स नः शमाणि वीतय ग्नियच्छतु शन्तमा ।
यता नः पुष्णवद्वसु दिवि ितिभ्या अप्स्वा ॥ ४ ॥

4. *Sa naḥ śarmāṇi vītaye'gniryacchatu śaṁtamā. Yato naḥ pruṣṇavad vasu divi kṣitibhyo apsvā.*

Agni, lord of light and knowledge, peace and

bliss, may, we pray, lead us all to havens of peace for well being and the joy of life, to homes wherein and where from may flow for the people of the world showers of wealth all round abounding in the light of the sun, streams of waters, currents of energy in space and the vibrations of pranas.

दी॒दि॒वांस॒मपू॑र्व्यं॒ वस्वी॑भिरस्य धी॒तिभिः॑ ।
ऋ॒क्वा॑णा अ॒ग्निमि॑न्धत॒ हातारं॒ वि॒श्पतिं॑वि॒शाम ॥ ५ ॥

5. *Dīdivāṁsam-apūrvyaṁ vasvībhirasya dhītibhiḥ.*
Ṛkvāṇo agnim-indhate hotāraṁ viśpatiṁ viśām.

Devotees of the Rks, divine revelations and human reflections of light and knowledge, with creative imagination and productive efforts in action, research into the gifts of Agni and light the fire, radiant energy, inexhaustible and ever new, master performer of cosmic yajna and sustainer of the people of the world.

उ॒त ना॒ ब्रह्मा॑ ण्विष उ॒क्थषु॑ दव॒हूत॑मः ।
शं नः॑ शाचा म॒रुद वृ॒धा ग्नः सहस्र॒सात॑मः ॥ ६ ॥

6. *Uta no brahmannaviṣa uktheṣu devahūtamaḥ.*
Śaṁ no śocā marudvṛdho 'gne sahasrasātamaḥ.

Agni, lord and light of infinity, let us flow with infinity. Lord most invoked by brilliant people and adored by divine powers of nature, let us advance into celebrations and service of Divinity. Lord adored and exalted by the Maruts, dynamic people and the winds, let peace shine on us and let us shine in peace. Agni, you are the giver of a thousand blessings.

नू ना॑ रास्व स॒हस्र॑वत्ता॒कव॑त्पुष्टि॒मद्वसु॑ ।
द्यु॒मद॑ग्न सु॒वीर्यं॑ वषि॑ष्ठ॒मनु॑पि॑ातम ॥ ७ ॥

7. *Nū no rāsva sahasravat tokavat puṣṭimad vasu. Dyumadagne suvīryaṁ varṣiṣṭhamanupakṣitam.*

Agni, lord of a thousandfold energy, power, progeny, growth and wealth, and light of knowledge, give us manly vigour, valour and honour in showers of undiminishing abundance without reserve.

Mandala 3/Sukta 14

Agni Devata, Rshabha Vaishvamitra Rshi

आ हातां मन्दा विदथान्यस्थात्सत्या यज्वा कवितमः स वेधाः। विद्युद्रथः सहसस्पुत्रा अग्निः शाचिष्केशः पृथिव्यां पाजा अश्रत॥ १॥

1. *Ā hotā mandro vidathānyasthāt satyo yajvā kavitamaḥ sa vedhāḥ. Vidyudrathaḥ sahasa-sputro agniḥ śociṣkeśaḥ pṛthivyāṁ pājo aśret.*

Versatile leader, messenger of joy, Agni sustains the projects of creation and production. Truest of the true, master of unifying applications, he is an imaginative thinker and a skillful creator. Child of energy itself, he travels by chariots run by electricity. His hair radiate fire and he brings the light of heaven to illuminate the planes of earth.

अयामि ते नमउक्तिं जुषस्व ऋतावस्तुभ्यं चतत सहस्वः। विद्वाँ आ वक्षि विदुषो नि षत्सि मध्य आ बर्हिरूतयं यजत्र॥ २॥

2. *Ayāmi te namauktiṁ juṣasva ṛtāvastubhyaṁ cetate sahasvaḥ. Vidvāṅ ā vakṣi viduṣo ni ṣatsi madhya ā barhirūtaye yajatra.*

O scholar of the laws of nature and natural

energy, lord of knowledge, power, courage and patience, I come to you, accept my homage and salutations. Venerable yajaka, you speak to the scholars, and you reach and stay in the midst of the skies for the sake of protection and progress.

द्रवतां त उषसो वाजयन्ती अग्र वातस्य पथ्याभिरच्छ।
यत्सीमञ्जन्ति पूर्व्यं हविभिरा वन्धुरेव तस्थतुदुराण ॥ ३ ॥

3. *Dravatāṁ ta uṣasā vājayantī agne vātasya pathyābhiraccha. Yat sīmañjanti pūrvyaṁ havirbhirā bandhureva tasthaturduroṇe.*

Agni, brilliant scholar, the lights of the dawn bearing fresh energy and power radiate to you by beautiful paths of the winds and shine in the house where, like experts of design and structure, with new materials, they refine the earlier model of the chariot for you.

मित्रश्च तुभ्यं वरुणः सहस्वा ग्र विश्वे मरुतः सुम्नमचन।
यच्छुचिषा सहसस्पुत्र तिष्ठा अभि ि ातीः पथयन्त्सूया नृन ॥ ४ ॥

4. *Mitraśca tubhyaṁ varuṇaḥ sahasvo'gne viśve marutaḥ sumnamarcan. Yacchociṣā sahasasputra tiṣṭhā abhi kṣitīḥ prathayantsūryo nṝn.*

Agni, lord of might, child of energy, valour and patience, friends, best people of judgement and leading lights and powers of the world offer homage to you and wish you all well since, a very sun among humanity, raising regions of the earth to the heights and promoting the nations' joy and welfare, you shine with your brilliance and abide with them, radiating light.

व॒यं त॑ अ॒द्य र॑रि॒मा हि काम॑मुत्ता॒नह॑स्ता॒ नम॑सापसद्य।
यजि॑ष्ठन॒ मन॑सा य॒क्ष्य॑ा॒ दे॒वान॒स्रेध॑ता॒ मन्म॑ना॒ विप॑ा अग्न ॥ ५ ॥

5. *Vayaṁ te adya rarimā hi kāmam-uttānahastā namasopasadya. Yajiṣṭhena manasā yakṣi devānasredhatā manmanā vipro agne.*

Agni, vibrant master of knowledge, with hands raised in respect and bearing cherished gifts of homage, we come and offer our reverence and adorations to you since you join the brilliant leaders and scholars of humanity with your reverential mind and share your unerring knowledge of arts and sciences with pleasure with all of them.

त्वद्धि पु॑त्र सहसा॒ वि पू॑र्वी॒दे॒वस्य॒ यन्त्यू॑तया॒ वि वाजा॑ः।
त्वं द॑हि सह॒स्रिणं र॒यिं ना॑ दा॒घण॒ वच॑सा स॒त्यम॑ग्न ॥ ६ ॥

6. *Tvaddhi putra sahaso vi pūrvīrdevasya yantyūtayo vi vājāḥ. Tvaṁ dehi sahasriṇaṁ rayiṁ no 'drogheṇa vacasā satyamagne.*

From you alone, O lord sanctifier of the power of knowledge, flow all round eternal sciences, forces and ways of protection revealed by the Lord Omniscient and Omnipotent. And you give us, we pray, the real knowledge, sure and true, of a thousand things and values with words and a disposition of mind full of love, untouched by jealousy.

तुभ्यं द॒ क॑विक्रता॒ यानी॒मा दे॑व॒ मर्ता॑सा अध्व॒र अक॑र्म।
त्वं विश्व॑स्य सु॒रथ॑स्य बा॒धि॒ सर्व॑ं तद॑ग्न अमृत स्वदे॒ह ॥ ७ ॥

7. *Tubhyaṁ dakṣa kavikrato yānīmā deva martāso adhvare akarma. Tvaṁ viśvasya surathasya bodhi sarvaṁ tadagne amṛta svadeha.*

Immortal Agni, brilliant scholar, expert scientist, imaginative creator and master of pious action, whatever we mortal do and offer you in this holy yajnic programme of creation, construction and development, taste the pleasure of all that here and now. Awake, arise and know this entire world riding the beautiful chariot, and let all that be known to the entire world on the wheels of progress.

Mandala 3/Sukta 15

Agni Devata, Utkeela Katya Rshi

वि पाजसा पृथुना शाशुचाना बाधस्व द्विषा रक्षसा अमीवाः। सुशर्मणा बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीता ॥ १ ॥

1. *Vi pājasā pṛthunā śośucāno bādhasva dviṣo rakṣaso amīvāḥ. Suśarmaṇo bṛhataḥ śarmaṇi syāmagnerahaṁ suhavasya praṇītau.*

Agni, lord of light and fire, radiant purifier with intense expansive heat and light of lustre, resist, repel and keep off all infections and cancerous evils of jealousy and destructive force of enmity, so that I may live at ease in comfort in a happy home under the blessed rule and order of the great lord of peace, protection and yajnic progress across the wide world.

त्वं नो अस्या उषसो व्युष्टौ त्वं सूर उदिते बोधि गोपाः।
जन्मेव नित्यं तनयं जुषस्व स्तोमं म अग्ने तन्वा सुजात ॥ २ ॥

2. *Tvaṁ no asyā uṣaso vyuṣṭau tvaṁ sūra udite bodhi gopāḥ. Janmeva nityaṁ tanayaṁ juṣasva stomaṁ me agne tanvā sujāta.*

At the break of dawn and sun rise, let me awake into light and life anew, O lord protector and sustainer. Like a father and sustainer, ever love and protect the child as a baby at birth. Agni, blest of body-form, and nobly risen as you are, listen to my prayer and accept my song of praise and worship.

त्वं नृ॒च ा॑ वृष॒भानु॑ पू॒वीः कृ॒ष्णास्व॑ग्न अरु॒षा वि भा॑हि।
वसा॒ नषि॑ च॒ पषि॒ चात्यं॑ह॒ः कृ॒धी ना॑ रा॒य उ॒शिजा॑ यविष्ठ॥ ३॥

3. *Tvaṁ nṛcakṣā vṛṣabhānu pūrvīḥ kṛṣṇāsvagne aruṣo vi bhāhi. Vaso neṣi ca parṣi cātyaṁhaḥ kṛdhī no rāya uśijo yaviṣṭha.*

Agni, bright and benevolent in flames of fire, all watchful over humanity and their performance, radiant, virile and generous, shine in the darkest of the dark and enlighten even the most primitive children of nature. Lord most youthful in command of light and virtue who lead and purge us of sin and impurity, take the aspirants to the noblest wealth they love.

अषा॑ हा अग्न वृष॒भा दि॑दी॒हि पुरा॒ विश्वा॒ः साभ॑गा संजिगी॒वान।॑ य॒ज्ञस्य॑ न॒ता प॑थ॒मस्य॑ पा॒यार्जातवदा बृ॒हत॑ः सु॑पणीत॥ ४॥

4. *Aṣāḷho agne vṛṣabho didīhi puro viśvāḥ saubhagā saṁjigīvān. Yajñasya netā pratha-masya pāyor-jātavedo bṛhataḥ supraṇīte.*

Invincible Agni, generous and brave, shine and be victorious, and let all the cities of good fortune and prosperity shine and proclaim your acts of glory, being, as you are, leader, conductor and guardian of the first

great, protective and promotive yajna of the Brahmacharya period of education and preparation for life, master of the knowledge of existence, teacher and pioneer of the noblest ways of living.

अच्छिद्रा शर्म जरितः पुरूणि द्रवाँ अच्छा दीद्यानः सुमधाः ।
रथा न सस्निरभि वक्षि वाजमग्ने त्वं रोदसी नः सुमके ॥ ५ ॥

5. *Acchidrā śarma jaritaḥ purūṇi devāṅ acchā dīdyānaḥ sumedhāḥ. Ratho na sasnirabhi vakṣi vājamagne tvaṁ rodasī naḥ sumeke.*

Agni, lover, admirer and worshipper of Truth, Divinity and virtues and divinities of existence, wise and shining with knowledge, just as the sun illuminates the earth and regions of space, so, like a well-built chariot, bring us the knowledge of science and speed and bless us with brilliant scholars and faultless homes of peace and prosperity.

प पीपय वृषभ जिन्व वाजानग्ने त्वं रोदसी नः सुदाघे ।
द्रवभिदेव सुरुचा रुचाना मा नो मर्तस्य दुर्मतिः परि ष्ठात ॥ ६ ॥

6. *Pra pīpaya vṛṣabha jinva vājānagne tvaṁ rodasī naḥ sudoghe. Devebhirdeva surucā rucāno mā no martasya durmatiḥ pari ṣṭhat.*

Agni, generous lord of science and power, fill our life to the full, inspire our strength and vigour, speed and energy to overflowing just as the sun fills the heaven and earth with light. O lord of light resplendent with the stars, bless us with light so that no ill-will of the mortals, no dark intention and motive may ever touch us, much less abide with us.

इळामग्न पुरुदंसं सनिं गाः शश्वत्तमं हवमानाय साध।
स्या ाः सूनुस्तनया विजावा ग्न सा त सुमतिभूत्वस्म ॥ ७ ॥

7. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijā-vā'gne sā te sumatir-bhūtvasme.*

Agni, lord of light and power, wealth and vitality of existence, master of science and divinity, bless the celebrant yajaka with that divine speech and vision, and that abundant share of earthly prosperity which is versatile and of eternal value. Make that possible for us so that we may be blest with youthful and victorious generations of children and grand children and we may ever enjoy the favour of your benign eye and gracious disposition.

Mandala 3/Sukta 16

Agni Devata, Utkeela Katya Rshi

अयमग्निः सुवीयस्यशं महः साभगस्य।
राय इश स्वपत्यस्य गामत इश वृत्रहथानाम ॥ १ ॥

1. *Ayamagniḥ suvīryasyeśe mahaḥ saubhagasya. Rāya īśe svapatyasya gomata īśe vṛtraha-thānām.*

Agni, the ruler, rules strength and power, heroes and warriors of the world, rules the greatness and grandeur of good fortune, rules the wealth of nations, rules the families blest with children of noble character, rules the master of cows, land, and knowledge and language, and rules and controls those who destroy the darkness of ignorance and hoarders of wealth.

इमं नरा मरुतः सश्चता वृधं यस्मिनायः शवृधासः ।
अभि य सन्ति पृतनासु दूढ्या विश्वाहा शत्रुमादभुः ॥ २ ॥

2. *Imaṁ naro marutaḥ saścatā vṛdhaṁ yasmin rāyaḥ śevṛdhāsaḥ. Abhi ye santi pṛtanāsu duḍhyo viśvāhā śatrumadabhuḥ.*

Ye leaders of the good and noble citizens, heroes vibrant as winds and people of the land, join, serve and cooperate with this eminent and exalted ruler and support his order in which exist abounding wealths of the nation, and in which warriors unchallengeable in battle who rout and humiliate the enemies are ever standing on guard.

स त्वं नो रायः शिशीहि मीढ्व अग्न सुवीयस्य ।
तुविद्युम्न वषिष्ठस्य प्रजावता नमीवस्य शुष्मिणः ॥ ३ ॥

3. *Sa tvaṁ no rāyaḥ śiśīhi mīḍhvo agne suvīryasya. Tuvidyumna varṣiṣṭhasya prajāvato'namīvasya śuṣmiṇaḥ.*

Agni, generous ruler, blessed lord of power and glory, increase, refine and govern the wealth and power of the virile, generous, powerfully manned, healthy and prosperous nation.

चक्रिया विश्वा भुवनाभि सासहिश्चकिद्वष्वा दुवः ।
आ द्वषु यतत आ सुवीय आ शंस उत नृणाम ॥ ४ ॥

4. *Cakriryo viśvā bhuvanābhi sāsahiścakrirdeveṣvā duvaḥ. Ā deveṣu yatata ā suvīrya ā śaṁsa uta nṛṇām.*

The lord of action wields and governs all regions of the world, he is the adorable sustainer among all the divine powers, he inspires life and passion among the

noblest of humanity, and he is the object of admiration and the very life of the courage and valour of the people.

मा नो॑ अग्न मतय॒ मावीर॑ताय रीरधः । मागा॑तो॑य सहसस्पुत्र॒ मा नि॒द प॒ द्वषा॑ंस्या कृधि ॥ ५ ॥

5. *Mā no agne'mataye māvīratāyai rīradhaḥ. Māgotāyai sahasasputra mā nide'pa dveṣāṁsyā kṛdhi.*

Agni, lord of light and power, abandon us not to poverty and intellectual disability, leave us not to cowardice, let us not suffer from debility of the senses, and subject us not to insult and calumny. Ward off all jealousy and enmity from us.

शग्धि वाजस्य सुभग प॒जाव॒ता ग्नं बृह॒ता अ॑ध्व॒र ।
सं रा॒या भूय॑सा सृज मया॒भुना॒ तुवि॑द्युम्न॒ यश॑स्वता ॥ ६ ॥

6. *Śagdhi vājasya subhaga prajāvato 'gne bṛhato adhvare. Saṁ rāyā bhūyasā sṛja mayobhunā tuvidyumna yaśasvatā.*

Agni, lord of knowledge, wealth and power, gracious and prosperous, rise high in extensive programmes for the growth of food and energy, and human and social development, and enable us too to rise and be strong. O lord of prosperity and honour, grace us with plentiful, honourable and blissful wealth and help us rise on and on.

Mandala 3/Sukta 17

Agni Devata, Kata Vaishvamitra Rshi

समिध्यमानः पथमानु धमा समक्तुभिरज्यत विश्ववारः। शाचिष्केशा घृतनिर्णिक्पावकः सुयज्ञा अग्नियजथाय देवान॥ १॥

1. *Samidhyamānaḥ prathamānu dharmā samaktubhirajyate viśvavāraḥ. Śociṣkeśo ghṛtanirṇik pāva kaḥ suyajño agniryajathāya devān.*

Agni, the holy fire that purifies and sanctifies, lighted and raised in accordance with ancient original Dharma, served in conjunction with morning and evening, becomes universally adorable. And radiant in flames in shining robes of ghrta-light, splendid metaphor of yajna, it rises as a clarion call to the divine bounties of Nature.

यथायजा हात्रमग्न पृथिव्या यथा दिवा जातवदश्चिकित्वान। एवानन हविषा यि देवान्मनुष्वद्यज्ञं प तिरमद्य॥ २॥

2. *Yathāyajo hotramagne pṛthivyā yathā divo jātavedaścikitvān. Evānena haviṣā yakṣi devān manuṣvad yajñaṁ pra tiremamadya.*

O universal fire of life, living light of cosmic intelligence, Agni, coexistent with everything that is born, O high-priest of yajna, as you enact the yajna and offer the havi to call and invite the bounties of earth and heaven, similarly by this offer of oblations call the bounties of heaven and earth and invite the brilliancies of humanity, and let this yajna of ours be accomplished as the yajna of a thoughtful and conscientious person.

त्रीण्यायूंषि तव जातवदस्तिस्र आजानीरुषसस्त अग्न।
ताभिर्देवानामवो यक्षि विद्वानथा भव यजमानाय शं
याः ॥ ३ ॥

3. *Trīṇyāyūṁṣi tava jātavedastisra ājānīruṣasaste agne. Tabhir-devānām-avo yakṣi vidvān-athā bhava yajamānāya śaṁ yoḥ.*

Agni, omnipresent lord of knowledge and life's vitality, co-eval with existence, three are your lives: magnetic energy and fire on earth, electric energy and wind in the skies, and light in the solar region. You are the vital heat of the body, will, passion and thought of the mind, and vision and imagination of the soul. Three are your motherly seats of existence and operation: earth, sky and heaven of the cosmos, and the body, mind and soul of the individual. And three are the times of your operation: day and light, night and cold, and twilights of the morning and evening. With these orders of three, O master of knowledge, bring life and protection to the noble and generous people, and then be the harbinger of peace and joy to the yajamana.

अग्निं सुदीतिं सुदृशं गृणन्तो नमस्यामस्त्वड्यं जातवदः।
त्वां दूतमरतिं हव्यवाहं देवा अकृण्वन्नमृतस्य नाभिम ॥ ४ ॥

4. *Agniṁ sudītiṁ sudṛśaṁ gṛṇanto namasyā-mastve-ḍyaṁ jātavedaḥ. Tvāṁ dūtamaratiṁ havyavāhaṁ devā akṛṇvannamṛtasya nābhim.*

We celebrants and devotees of the lord of light and refulgence offer our homage and salutations to you, Agni, fire of cosmic yajna, splendid light, beautiful of form, adorable and coeval of all that is born in existence.

Noble, generous and brilliant sages and scholars reveal you, Agni, as the messenger of good news, harbinger of good fortune, carrier of the fragrance of life, and the very generative seat and sustaining column of the nectar of life and the freedom of Moksha. And the creative scholars and scientists recreate you as the power and energy source of wealth and the comfort and welfare of life.

यस्त्वद्धाता॒ पूर्वा॑ अग्र॒ यजी॑यान्द्वि॒ता च॒ सत्ता॑ स्व॒धया॑ च॒ शं॑भुः । तस्यानु॒ धर्म॒ प्र य॑जा चिकि॒त्वा थो॑ ना॒ धा अध्व॒रं द॒ववी॑ता ॥ ५ ॥

5. *Yastvaddhotā pūrvo agne yajīyān dvitā ca sattā svadhayā ca śaṁbhuḥ. Tasyānu dharma pra yajā cikitvo 'thā no dhā adhvaraṁ devavītau.*

O primeval fire, Agni, creative vitality of Prakrti, as the first Lord of bliss and well being, original and eternal Creator, performing the yajna of creation, manifesting as consort with you, at the cosmic vedi conducts the yajna, similarly, O intelligent sacrificer, in pursuance of the same creator's law of Dharma, carry on the yajna and take it high to the state of divine beauty and joy of life for us.

Mandala 3/Sukta 18

Agni Devata, Kata Vaishvamitra Rshi

भवा॑ ना अग्न सु॒मना॒ उप॑ता॒ सख॒॑व॒ सख्ये॑ पि॒तर॒॑व॒ सा॒धुः । पु॒रु॒दु॒हो॒ हि ि॒तया॒ जना॒॑नां॒ पति॑ पती॒चीद॒॑हता॒दरा॑तीः ॥ १ ॥

1. *Bhavā no agne sumanā upetau sakheva sakhye pitareva sādhuḥ. Purudruho hi kṣitayo janānāṁ prati pratīcīr-dahatādarātīḥ.*

Agni, master of yajna, sagely scholar, high-priest of social dynamics, be kind at heart to come to us, like a friend in company, good as a father and mother, and with the heat of love and creativity, burn off the negativities, contradictions and adversities of humanity, the various forces of jealousy and enmity acting against the people.

तपा॒ ष्वग्ने॒ अन्त॑राँ॒ अमित्रा॒न्तपा॒ शंस॒मर॑रुष॒ः परस्य। तपा॑ वसा चिकिता॒ना अ॒चित्ता॒न्वि त॑ तिष्ठन्ता॒मजरा॑ अ॒यास॑ः ॥ २ ॥

2. *Tapo ṣvagne antarāň amitrān tapā śaṁsam-araruṣaḥ parasya. Tapo vaso cikitāno acittān vi te tiṣṭhantām-ajarā ayāsaḥ.*

Agni, bright and blazing lord of discipline and austerity, burn off the enemies within, season and purify the praise and appreciation of the non-violent devotee of higher order. O scorcher of evil and shelter of the good, lord of light and knowledge, arouse the unaware and ignorant, and may your dynamic yajakas live a long age strong and youthful.

इ॒ध्मना॑ग्न इ॒च्छमा॑ना घृ॒तन॑ जुहो॒मि ह॒व्यं तर॑स॒ बला॑य। याव॒दीश॒ ब्रह्म॑णा॒ वन्द॑मान इ॒मां धिय॑ं श॒तसे॑याय दे॒वीम ॥ ३ ॥

3. *Idhmenāgna icchamāno ghṛtena juhomi havyaṁ tarase balāya. Yāvadīśe brahmaṇā vandamānai-māṁ dhiyaṁ śataseyāya devīm.*

Agni, lord of light and knowledge, desirous of having superlative strength of body, mind and soul, I offer libations of yajna with holy fuel and ghrta, singing in praise of the lord with holy mantras and praying, as

far as I can, for this divine light of intelligence for the attainment of a hundredfold good fortune.

उच्छ्रचिषा सहसस्पुत्र स्तुता बृहद्वयः शशमानषु धहि । रवदग्न विश्वामित्रषु शं याम मृज्मा त तन्वं भूरि कृत्वः ॥ ४ ॥

4. *Ucchociṣā sahasasputra stuto brhad vayaḥ śaśamāneṣu dhehi. Revadagne viśvāmitreṣu śaṁ yor-marmṛjmā te tanvaṁ bhūri kṛtvaḥ.*

Agni, spirit of power and courage, holding immense wealth of life, rising with light and lustre and served and worshipped with divine verses, bear, bring and in-vest good health, long age and ample wealth, peace and freedom among the zealous celebrants and lovers and favourites of entire humanity. Lord of great action, we refine and brighten your form and potential more and ever more.

कृधि रत्नं सुसनितधनानां स घदग्न भवसि यत्समिद्धः ।
स्तातुदुराण सुभगस्य रवत्सृपा करस्ना दधिष वपूंषि ॥ ५ ॥

5. *Kṛdhi ratnaṁ susanitar-dhanānāṁ sa ghedagne bhavasi yat samiddhaḥ. Stoturduroṇe subhagasya revat sṛprā karasnā dadhiṣe vapūṁṣi.*

Agni, lord of wealth, give us the jewel of wealth, generous giver as you are specially when lighted up in yajna. O lord of the wealth of existence, bearing a brilliant form in the house of the prosperous worshipper, you extend your generous hand to the supplicants.

Mandala 3/Sukta 19

Agni Devata, Gathi Kaushika Rshi

अग्निं हातारं प वृणे मियध गृत्सं कविं विश्वविदममूरम ।
स नो य ाद्ववतातो यजीयानाय वाजाय वनत मघानि ॥ १ ॥

1. *Agniṁ hotāraṁ pra vṛṇe miyedhe gṛtsaṁ kaviṁ viśvavidam-amūram. Sa no yakṣad devatātā yajīyān rāye vājāya vanate maghāni.*

In this yajna of creation and development I chose to elect Agni as the highpriest and guide yajaka, adoring worshipper, revolutionary thinker, eminent scholar, and wise, who, while organising the yajna, would invoke the brilliancies of humanity and bounties of nature and, for the seeker of wealth and knowledge, create and provide the wealth and prosperity desired.

प तं अग्न हविष्मतीमियम्यच्छा सुद्युम्नां रातिनीं घृताचीम ।
पदक्षिणिद्ववतातिमुराणः सं रातिभिवसुभियज्ञमश्रत ॥ २ ॥

2. *Pra te agne haviṣmatīmiyarmyacchā sudyum-nāṁ rātinīṁ ghṛtācīm. Pradakṣiṇid devatātim-urāṇaḥ saṁ rātibhir-vasubhir-yajñam-aśret.*

Agni, lord and highpriest of yajna, I come forward to you in peace and faith and raise the holy ladle full of fragrant havi, rich and splendid, overflowing with ghrta, just as a faithful performer, extending divine service to expand nature's bounties, takes to yajna going round the fire with excellent liberal offerings.

स तजीयसा मनसा त्वात उत शि ा स्वपत्यस्य शि ाः ।
अग्न राया नृतमस्य पभूता भूयाम त सुष्टुतयश्च वस्वः ॥ ३ ॥

3. *Sa tejīyasā manasā tvota uta śikṣa svapatyasya śikṣoḥ. Agne rāyo nṛtamasya prabhūtau bhūyāma te suṣṭutayaśca vasvaḥ.*

Lord of light, Agni, happy is the person that loves you, comes to you with a brilliant mind thirsting for knowledge and protection. Master of knowledge, impart the knowledge as to your own dear child. Lord of wealth, leader of the best people, may we live happy and prosperous, worshipfully under your kind dispensation.

भूरीणि हि त्व दधिर अनीका ग्न् दवस्य यज्यवा जनासः ।
स आ वह दवतातिं यविष्ठ शधा यद्य दिव्यं यजासि ॥ ४ ॥

4. *Bhūrīṇi hi tve dadhire anīkā'gne devasya yajyavo janāsaḥ. Sa ā vaha devatātiṁ yaviṣṭha śardho yadadya divyaṁ yajāsi.*

Agni, lord of light, many are the flames of fire which devout celebrants have raised in the vedi, many the fighting forces which dedicated followers have raised under your governance. As such, O lord most youthful, bear and bring that divine beneficence of protection and security for which today you call and conduct a yajnic team of scholars in pursuit of a noble force and power of defence.

यत्त्वा हातारमनजन्मियधे निषादयन्ता यजथाय दवाः ।
स त्वं ना अग्र वितह बाध्यधि श्रवांसि धहि नस्तनूषु ॥ ५ ॥

6. *Yat tvā hotāramanajan miyedhe niṣādayanto yajathāya devāḥ. Sa tvaṁ no agne'viteha bodhyadhi śravāṁsi dhehi nastanūṣu.*

Devas, noble people, consecrate you in your

rightful seat for the conduct of yajna and celebrate you as the highpriest and chief performer. So you, Agni, lord of light and knowledge, leader of the people, guide and protector, lead us to light and awakening, and bless us and our descendants with food, energy and channels of progress for our body, mind and soul.

Mandala 3/Sukta 20

Agni, Vishvedeva Devata, Gathi Kaushika Rshi

अग्निमुषसमश्विना दधिक्रां व्युष्टिषु हवत वह्निरुक्थैः ।
सुज्योतिषा नः शृण्वन्तु देवाः सजोषसा अध्वरं वावशानाः ॥ १ ॥

1. *Agnimuṣasamaśvinā dadhikrāṁ vyuṣṭiṣu havate vahnirukthaiḥ. Sujyotiṣo naḥ śṛṇvantu devāḥ sajoṣaso adhvaraṁ vāvāśānāḥ.*

In the lights of the morning, Vayu, cosmic energy that holds the universe, calls up and awakens the fire of Agni, light of the dawn, the Ashvins, complementary currents of solar and lunar energy, and the gravitational force with songs of the morning hymns vibrating in spaces. So does the highpriest, conductor of morning yajna, invoke and serve Agni, divine fire, the lights of the dawn, pranic energies and the earth's gravitation with hymns of the Veda. May the Devas, bounties of nature and brilliancies of humanity, all of holy light and knowledge, loving and shining the yajna, listen to our prayers.

अग्र त्री त वाजिना त्री षधस्था तिस्रस्त जिह्वा ऋतजात पूर्वीः । तिस्र उ त तन्वो दववातास्ताभिनः पाहि गिरा अपयुच्छन ॥ २ ॥

2. *Agne trī te vājinā trī ṣadhasthā tisraste jihvā ṛtajāta pūrvīḥ. Tisra u te tanvo devavātāstābhir-naḥ pāhi giro aprayucchan.*

Agni, divine energy of the cosmos, three are your media: radiation, conduction and gravitation; three your seats: solar region, middle region and the earthly region (dyu loka, antariksha loka and prthivi loka); three your tongues: light, thunder and greenery; O power eternal, risen from the cosmic law of Rtam. Three are your forms: day, lightning and night, energised by nature; and three your sacred fuels: solar particles of energy, vapours and fertility of the earth. Agni, divine fire, protect and nourish our tongue and speech seriously without relent or reserve.

Note: The allegory of cosmic fire energy is beautifully explained in Chhandogya Upanishad 5, 4-8, and in Brhadaranyaka Upanishad 6, 9-13.

Swami Dayananda also interprets Agni as the sagely scholar whose three media of existence are jnana, gamana and prapti, i.e., knowledge, expression and movement, and attainment and acquisition. We might add in the same vein that his three seats of origin are the parental home of natural birth, the teacher's home of educational and cultural birth and the family home of professional birth. Of course, after retirement his life is lived in an open social and universal home of no dimensions and no boundaries.

अग्न॒ भूरीं॒णि॒ तव॑ जातवदा॒ दव॑ स्वधावा॒ मृत॑स्य॒ नाम॑। याश्च॑ मा॒या मा॒यिनां॑ विश्वमिन्व॒ त्व पू॒वीः स॑न्द॒धुः पृ॑ष्टबन्धा ॥ ३ ॥

3. *Agne bhūrīṇi tava jātavedo deva svadhāvo'-mṛtasya nāma. Yāśca māyā māyināṁ viśvam-inva tve pūrvīḥ saṁdadhuḥ pṛṣṭabandho.*

Agni, lord immanent manifest in all that is born in existence, generous and divine power, brilliant spirit of knowledge and enlightenment, possessing nectar foods and energies of life, immortal soul, countless are your names and attributes. O lord omnipresent in the universe, giver of the karmic dispensation of jivatmas, whatever the generations of living beings old or new, whatever the power and potential of these generations, all that is vested and neatly nestled in you.

अग्निनता भगइव ि ातीनां दवीनां द्व ऋतुपा ऋतावा।
स वृत्रहा सनया विश्ववदाः पषद्विश्वाति दुरिता गृणन्तम॥ ४॥

4. *Agnirnetā bhaga iva kṣitīnāṁ daivīnāṁ deva ṛtupā ṛtāvā. Sa vṛtrahā sanayo viśvavedāḥ parṣad viśvāti duritā gṛṇantam.*

Agni is the leader and mover, like the sun, of the living beings and the planets such as the earth and other regions of the universe. He is the lord of all divine powers and forms of existence. He is the ordainer and sustainer of the cycle of the seasons, and the creator, controller and sustainer of the laws of nature, truth and rectitude. He is the destroyer of darkness, ignorance and evil and eternal omniscient lord of existence. May the lord purge the celebrant worshipper of all the dirt of thought and action of the material world.

दधिकामग्निमुषसं च दवीं बृहस्पतिं सवितारं च दवम।
अश्विना मित्रावरुणा भगं च वसूनुदाँ आदित्याँ इह हुव॥ ५॥

5. *Dadhikrām-agnim-uṣasaṁ ca devīṁ bṛhaspatiṁ savitāraṁ ca devam. Aśvinā mitrāvaruṇā bhagaṁ ca vasūn rudrāṅ ādityāṅ iha huve.*

I invoke, celebrate and pray to Agni, divine spirit and energy which, like Time, transcends all stars and planets of the universe, brilliant dawn, Brhaspati, sustaining wind energy, Savita, creator and light giver of the universe, Deva, self-refulgent lord of love and might, Ashvins, complementary currents of life's energy, Mitra and Varuna, prana and udana energy, Bhaga, lord of wealth and honour, Vasus, abodes of life such as earth, Rudras, vital energies of life, Adityas, moving stars of light in orbit. I invoke, celebrate and pray to the Lord for the light, wealth and honour of the world.

Mandala 3/Sukta 21

Agni Devata, Gathi Kaushika Rshi

इमं नो यज्ञममृतेषु धहीमा हव्या जातवद जुषस्व। स्तोकानामग्र मदसा घृतस्य होतः पाशान पथमा निषद्य॥ १॥

1. *Imaṁ no yajñamamṛteṣu dhehīmā havyā jātavedo juṣasva. Stokānāmagne medaso ghṛtasya hotaḥ prāśāna prathamo niṣadya.*

Agni, lord of light, accept this yajnic performance of our knowledge, action and meditation, charity and social action, take it high up and establish it among the immortals. O lord omniscient of all in existence, take and taste these offerings of ours and bless us. First, foremost and most excellent lord of knowledge, Agni, seated on the vedi, chief yajaka and generous giver, taste of the fragrance of the delicacies, ghrta and oils offered into the fire.

घृतवन्तः पावक त स्तोकाः श्चोतन्ति मदसः ।
स्वधर्मन्द्रवीतय श्रेष्ठं ना धेहि वायम ॥ २ ॥

2. *Ghṛtavantaḥ pāvaka te stokāḥ ścotanti medasaḥ. Svadharman devavītaye śreṣṭhaṁ no dhehi vāryam.*

Pavaka, purifying fire of yajna, the finest delicacies soaked in ghrta, tender and unctuous, stream forth and rise in fragrance. Taste these, bring us the loveliest gifts of our choice and let us be established in our universal Dharma for the company of the divinities of nature and humanity.

तुभ्यं स्तोका घृतश्चुता ग्र विपाय सन्त्य ।
ऋषिः श्रेष्ठः समिध्यस यज्ञस्य पाविता भव ॥ ३ ॥

3. *Tubhyaṁ stokā ghṛtaścuto'gne viprāya santya. Ṛṣiḥ śreṣṭhaḥ samidhyase yajñasya prāvitā bhava.*

Agni, intelligent and vibrant scholar of distinction between truth and untruth, right and wrong, Dharma and adharma, Shraddha and ashraddha, yajnic delicacies sprinkled with ghrta trickle and stream forth for you. Seer, visionary diviner into the truth of Veda, best of scholars, you light the fire and are inspired by the fire. Be the saviour of yajna, take it to success for us.

तुभ्यं श्चातन्त्यधिगा शचीवः स्तोकासो अग्र मदसा घृतस्य ।
कविशस्ता बृहता भानुनागा हव्या जुषस्व मधिर ॥ ४ ॥

4. *Tubhyaṁ ścotantyadhrigo śacīvaḥ stokāso agne medaso ghṛtasya. Kaviśasto bṛhatā bhānunāgā havyā juṣasva medhira.*

Agni, seer of mantras, genius scholar of divine vision, for you stream forth the juices and fragrances of yajnic delicacies of ghrta and creams. Celebrated by poets, going by the sublimity of the sun, adorable in yajna, accept and taste the honey sweets of our yajna.

आजिष्ठं त मध्यता मद उद्भृतं प त वयं ददामह । श्चातन्ति त वसा स्ताका अधि त्वचि पति तान्दवशा विहि ॥ ५ ॥

5. *Ojiṣṭhaṁ te madhyato meda udbhṛtaṁ pra te vayaṁ dadāmahe. Ścotanti te vaso stokā adhi tvaci prati tān devaśo vihi.*

Agni, vital heat and support of life, we offer you in the centre of the vedi the most lustrous delicacies held high in care and esteem. The finest delicacies trickle and stream on your flames. Take these and raise them to the divine powers of nature wherever each should rise.

Mandala 3/Sukta 22

Purishya Agni Devata, Gathi Kaushika Rshi

अयं सा अग्नियस्मिन्त्सोममिन्द्रः सुतं दध जठरे वावशानः । सहस्त्रिणं वाजमत्यं न सप्तिं ससवान्त्सन्त्स्तूयस जातवदः ॥ १ ॥

1. *Ayaṁ so agniryasmintsomamindraḥ sutaṁ dadhe jaṭhare vāvaśānaḥ. Sahasriṇaṁ vājamatyaṁ na saptiṁ sasavāntsantstūyase jātavedaḥ.*

This is that Agni, vital electric energy, in which Indra, lord of power and passion, thirsting for the joy of living, concentrates soma, essence of peace, power and joy, distilled and placed in the heat of the stomach,

navel of the body system. O Jataveda, vital fire of energy present in everything that is born in the world of existence, holding and sharing a thousandfold power, moving and reaching anywhere like a tempestuous horse, you are loved and adored everywhere.

अग्न॒ यत्ते॑ दि॒वि वच॑: पृथि॒व्यां यद॑ ष॑धीष्व॒प्स्वा य॑जत्र।
यना॒न्तरि॑ ।मुर्वा॑त॒तन्थ॑ त्व॒षः स भा॒नुर॑र्ण॒वो नृ॒च ॥॥ २ ॥

2. *Agne yat te divi varcaḥ pṛthivyāṁ yadoṣadhīṣvapsvā yajatra. Yanāntarikṣamurvātatantha tveṣaḥ sa bhānurarṇavo nṛcakṣāḥ.*

Agni, lord of light and power, loving, emanating and sharing the life of everything in existence, your splendour that shines in the light of heaven, breathes on the earth, reflects in the greenery of the herbs, and rolls in the waters of space and oceans, and by which the skies and spaces grow far and farther, that splendour and glory is the blazing sun, the deep ocean and the light of the eye for humanity.

अग्न॑ दि॒वो अर्ण॒मच्छा॑ जिगा॒स्यच्छा॑ दे॒वाँ ऊ॑चिष॒ धिष्ण्या॒ य। या रो॑च॒न प॒रस्ता॒त्सूय॑स्य॒ याश्चा॒वस्ता॑दु॒प॒तिष्ठ॑न्त॒ आप॑: ॥ ३ ॥

3. *Agne divo arṇamacchā jigāsyacchā devāṅ ūciṣe dhiṣṇyā ye. Yā rocane parastāt sūryasya yāścāvastād-upatiṣṭhanta āpaḥ.*

Agni, you move and magnificently pervade the particles of the light of heaven. You rise and do honour to the divinely pious and benevolent people and the generous powers of nature. And you pervade and energise the oceans of vapour in the light beyond the

sun and those oceans which are below in the sky.

पुरीष्यासो अग्नयः प्रावणभिः सजोषसः ।
जुषन्तां यज्ञमदुहो नमीवा इषो महीः ॥ ४ ॥

4. *Purīṣyāso agnayaḥ prāvaṇebhiḥ sajoṣasaḥ. Juṣantāṁ yajñamadruho'namīvā iṣo mahīḥ.*

May the vital fires of fertility come together to the earth by straight paths, free from negativities and disease, and participate in the yajna and bless us with invigorating foods and energies of high order.

इळामग्न पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्या नः सूनुस्तनया विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥ ५ ॥

5. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, bless the supplicant yajaka with gifts of the holy Word, extensive lands and cows, and a noble tongue. Bless us with children and grand children, active, intelligent and discriminative, and may we ever remain in your good books under your benign eye in a state of prosperity and divine bliss.

Mandala 3/Sukta 23

Agni Devata, Devashrava Bharata and Devavata Bharata Rshis

निमथितः सुधित आ सधस्थे युवा कविरध्वरस्य पणता ।
जूर्यत्स्वग्निर्जरा वनेष्वत्रा दधे अमृतं जातवेदाः ॥ १ ॥

1. *Nirmathitaḥ sudhita ā sadhasthe yuvā kaviradhvarasya praṇetā. Jūryatsvagnirajaro vaneṣvatrā dadhe amṛtaṁ jātavedāḥ.*

Well produced by friction, well kindled and well managed in the home of yajna, Agni, jataveda, treasure house of wealth, youthful and unaging, catalytic creative light, leader of yajna, visionary maker, may, we pray, on the velocity of light rays, bear and bring nectar-like vitality and energy and sustain our yajnic programme of love and creative production.

अमन्थिष्टां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम ।
अग्ने वि पश्य बृहताभि रायषां नो नेता भवतादनु द्यून ॥ २ ॥

2. *Amanthiṣṭāṁ bhāratā revadagniṁ devaśravā devavātaḥ sudakṣam. Agne vi paśya bṛhatābhi rāyeṣāṁ no netā bhavatādanu dyūn.*

May the Bharatas, the producer and the manager of mighty generous Agni, fire and electric power, treasure giver of wealth, inspired by vibrations of the imagination and listening to the noble senior scholars, produce, develop and manage the light, power and gifts of Agni. O lord of light, power and fire, Agni, look after us with a benign eye and with vast and abundant wealth and values of life, and be our guide and leader of the productive yajnas for food and energy every day as we advance in research and endeavour.

दश क्षिपः पूर्व्यं सीमजीजनन्त्सुजातं मातृषु प्रियम ।
अग्निं स्तुहि दैववातं देवश्रवो यो जनानामसद्वशी ॥ ३ ॥

3. *Daśa kṣipaḥ pūrvyaṁ sīmajījanantsujātaṁ mātṛṣu priyam. Agniṁ stuhi daivavātaṁ deva-śravo yo janānāmasad vaśī.*

Devashrava, scholar in conference with eminent pioneers of research, honour and advance the eternal

energy, agni, which ten rapidly successive movements of action, like the nimble fingers, ever generate. It is lovely and noblly born, latent in motherly sources such as wood and streams of water, produced and developed by sagely scholars, and under the management and control of the people.

नि त्वा॑ दधे॒ वर॒ आ पृ॑थि॒व्या इळा॑यास्प॒दे सु॑दि॒नत्व अह्ना॑म ।
दृ॒षद्व॑त्यां मानु॒ष आप॒यायां॒ सर॑स्वत्यां र॒वद॑ग्ने दिदीहि ॥ ४ ॥

4. *Ni tvā dadhe vara ā pṛthivyā iḷāyāspade sudinatve ahnām. Dṛṣadvatyāṁ mānuṣa āpayāyāṁ sarasvatyāṁ revadagne didīhi.*

Agni, divine fire and holy light, I place you on the best altar of the earth in the best words of holy speech in the holy light of the days. O brilliant power, treasure home of abundant wealth, shine in the rocky streams of mountains, smooth flowing rivers of the plains and in the minds of reflective people.

इळा॑मग्ने पुरु॒दंसं॒ स॒निं गाः शश्व॑त्त॒मं ह॑व॒मानाय साध ।
स्या नः॑ सू॒नुस्तन॑या वि॒जावा॒ग्ने सा ते॑ सुम॒तिर्भू॑त्व॒स्मे ॥ ५ ॥

5. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, brilliant lord of knowledge and fire power, provide for the dedicated man of yajna the eternal Word of divine knowledge, abundant power of versatile action, and abundant gifts of science and lasting economic wealth, so that, O lord of light, we may be blest with dynamic children and grand children under your benign eye and enjoy the favour of your love and

approbation.

Mandala 3/Sukta 24

Agni Devata, Vishvamitra Gathina Rshi

अग्न॒ सह॑स्व॒ पृत॑ना अ॒भिमा॑ती॒रपा॑स्य।
दु॒ष्टर॒स्तर॒ रा॑ती॒वचा॑ धा य॒ज्ञवा॑हस॥ १॥

1. *Agne sahasva pṛtanā abhimātīr-apāsya.*
Duṣṭaras-tarannarātīr-varco dhā yajñavāhase.

Agni, fiery hero of the light of life, defeat the enemy force, throw off the insidious opponents. Unconquerable you are, cross over depression and adversities, rise and bring light and lustre to the sustainer and promoter of yajnic well-being.

अग्न॑ इ॒ळा समि॑ध्यस वी॒तिहो॑त्रा अम॑र्त्यः।
जु॒षस्व॒ सू नो॑ अध्व॒रम॥ २॥

2. *Agna iḷā samidhyase vītihotro amartyaḥ.*
Juṣasva sū no adhvaram.

Agni, light of life, you shine by flames of fire, and flow with streams of the holy Word. Immortal you are, harbinger of peace, prosperity and joy. Join, enjoy to your heart's content and bless our yajna of love, non-violence and good fellowship.

अग्न॑ द्यु॒म्नन॑ जागृव॒ सह॑सः सूनवाहुत।
एदं ब॒र्हिः स॑दा॒ मम॑॥ ३॥

3. *Agne dyumnena jāgṛve sahasaḥ sūnavāhuta.*
Edaṁ barhiḥ sado mama.

Agni, lord of light and lustre, ever awake and alert, child of omnipotence and destroyer of evil and

adversity, invoked and invited, come with wealth and honours of life and seat yourself on this holy grass of my yajna.

अग्न॒ विश्वे॑भिर॒ग्निभि॑र्दे॒वेभि॑र्महया॒ गिर॑: ।
य॒ज्ञेषु॒ य उ॑ चा॒यव॑: ॥ ४ ॥

4. *Agne viśvebhir-agnibhir-devebhir-mahayā giraḥ. Yajñeṣu ya u cāyavaḥ.*

Agni, lover of light and master of knowledge, alongwith all the brilliant saints and sages of the world, love, respect and exalt the voices of Divine Revelation and honour those who abide by these with reverence and faith in yajnic acts of creation and self-sacrifice.

अग्न॒ दा दा॒शुषे॑ र॒यिं वी॒रव॑न्तं॒ परी॑णसम ।
शि॒शी॒हि न॑: सू॒नुम॑त: ॥ ५ ॥

5. *Agne dā dāśuṣae rayiṁ vīravantaṁ parīṇasam. Śiśīhi naḥ sūnumataḥ.*

Agni, lord of light and life of life, give to the man of charity and yajna wealth of the world in abundance and bless him with brave children. And, we pray, blest with children as we are, strengthen, sharpen and brighten us in our life.

Mandala 3/Sukta 25

Agni, Indragni Devata, Vishvamitra Gathina Rshi

अग्न॑ दि॒व: सू॒नुर॑सि॒ पच॑ता॒स्तना॑ पृथि॒व्या उ॒त वि॒श्ववे॑दा: ।
ऋध॑ग्दे॒वाँ इ॒ह य॑जा चिकित्व: ॥ १ ॥

1. *Agne divaḥ sūnurasi pracetāstanā pṛthivyā uta viśvavedāḥ. Ṛdhag-devāṅ iha yajā cikitvaḥ.*

Agni, brilliant lord of knowledge, you are a child of the light of heaven, wide awake and universally aware, future of the extensive earth, scholar of world knowledge. Master of encyclopaedic learning, bring together the eminent and generous scholars of the world and distinctively serve and develop each one of the gifts of nature.

अग्निः सनाति वीर्याणि विद्वान्त्सनाति वाजममृताय भूषन।
स नो दवाँ एह वहा पुरु ॥ २ ॥

2. *Agniḥ sanoti vīryāṇi vidvāntsanoti vājamamṛtāya bhūṣan. Sa no devāň eha vahā purukṣo.*

O generous and versatile lord of light and knowledge, just as Agni provides valour and honour for creativity and, enlightening the world, provides the spirit and energy for the attainment of immortality, may you, we pray, bring us here the company and gifts of the brilliant, generous and wise sagely scholars.

अग्निद्यावापृथिवी विश्वजन्य आ भाति दवी अमृत अमूरः।
ायन्वाजैः पुरुश्चन्दा नमोभिः ॥ ३ ॥

3. *Agnirdyāvāpṛthivī viśvajanye ā bhāti devī amṛte amūraḥ. Kṣayan vājaiḥ puruścandro namobhiḥ.*

Agni, lord all wise, free from darkness and ignorance, giver of immense bliss, illuminates the heaven and earth, mother sustainers of the world, divine and immortal, providing food and sustenance, spirit and energy, and living space for the children of the earth.

अग्र इन्दश्च दाशुषा दुराण सुतावता यज्ञमिहाप यातम।
अमधन्ता सामपर्याय दवा ॥ ४ ॥

4. *Agna indraśca dāśuṣo duroṇe sutāvato yajñam-ihopa yātam. Amardhantā somapeyāya devā.*

Agni, lord and light of knowledge, you and Indra, lord of vigour and energy, noble and generous, both, guarding and promoting the yajnic human endeavours for creation and production, may, we pray, come to the house of the generous yajaka, creating the soma of joy and prosperity and sit at the yajna to enjoy the fragrance and flavour of the soma. Come, lords, without delay.

अग्न॑ अ॒पां समि॑ध्यस दुरा॒ण नित्य॑: सू॒ना सहसा जातवदः ।
स॒धस्था॑नि म॒हय॑मान ऊ॒ती ॥ ५ ॥

5. *Agne apāṁ samidhyase duroṇe nityaḥ sūno sahaso jātavedaḥ. Sadhasthāni mahayamāna ūtī.*

Agni, lord of light, fire and power, child of omnipotence, destroyer of darkness, all wise and knower of things in existence, immortal immanent spirit, you shine and blaze in the midst of the oceans of space and currents of pranic energies adding light and grandeur to the homes of earth's children.

Mandala 3/Sukta 26

Vaishvanara Agni, Maruts, Agni-Atma, Vishvamitra Upadhayaya Devata, Vishvamitra Gathina Rshi

व॒श्वा॒ नरं मन॑सा॒ग्निं नि॒चाय्या॑ हवि॒ष्म॑न्ता अनुषत्यं स्व॒विद॑म ।
सु॒दानुं॑ दे॒वं र॑थि॒रं व॑सू॒यवा॑ गी॒भी र॒ण्वं कु॑शि॒कासा॑ हवा-महे ॥ १ ॥

1. *Vaiśvānaraṁ manasāgniṁ nicāyyā haviṣmanto anuṣatyaṁ svarvidam. Sudānuṁ devaṁ rathiraṁ vasūyavo gīrbhī raṇvaṁ kuśikāso havāmahe.*

We Kushikas, i.e., teachers and researchers in search of the wealth and values of nature and life, bearing fragrant offerings for yajna and inputs for the programme, having analysed and determined the specific nature, character and action of Vaishvanara Agni, with our mind and reason, invoke, invite, enkindle and raise this global power, divine fire and life's vitality of the earth and her children, universally operative in accordance with the laws of cosmic truth, source of infinite happiness and comfort, generous giver, brilliant light, fast as the bright-rays of energy, loud and bold, and delightful for any seeker to perceive, and we celebrate this Agni with our holiest voices of faith and joy.

तं शु॒भम॒ग्निमव॑स हवामह॒ वश्वा॒नर॑ं मा॒त॒रिश्वा॑नमु॒क्थ्य॑म।
बृ॒ह॒स्पति॑ं मनु॑षा द॒वता॑तय॒ विप्रं॒ श्रोता॑र॒मति॑थिं रघु॒ष्य-
द॑म॥ २॥

2. *Taṁ śubhramagnimavase havāmahe vaiśvānaraṁ mātariśvānamukthyam. Bṛhaspatiṁ manuṣo devatātaye vipraṁ śrotāramatithiṁ raghuṣyadam.*

We, people dedicated to research and yajnic meditation, invoke, enkindle, raise and develop Agni for the sake of divine virtues for noble humanity, Agni which is bright and blazing, vitality of the world, breath of the winds, worthy of celebration. It is Brhaspati, lord of mighty stars and planets. It is Vipra, vibrant voice of the universe: It is intelligent and omniscient, listening to prayers, worthy as a learned visitor, and it is ever in motion faster than the fastest.

अश्वा॒ न क॑न्द्र॒ञ्जनि॑भिः समि॑ध्यत वश्वा॒नरः॑ कु॒शि॒कभि॑र्युगयु॒ग। स नो॑ अ॒ग्निः सु॒वीर्यं॒ स्वश्व्यं॒ दधा॑तु॒ रत्न॑ममृत॑षु॒ जागृ॑विः॥ ३॥

3. *Aśvo na krandañjanibhiḥ samidhyate vaiśvānaraḥ kuśikebhir-yugeyuge. Sa no agniḥ suvīryaṁ svaśvyaṁ dadhātu ratnam-amṛteṣu jāgṛviḥ.*

Valuable and self-proclaiming radiant Vaishvanara Agni, vital fire of the world, ever awake in the immortal brilliancies of the world of existence, roused like a horse by the mates, is kindled and raised by holy celebrants from age to age, year by year. May this radiant energy bear and bring for us the jewels of heroic vigour and tempestuous speed of the winds.

प य॑न्तु वाजा॒स्तवि॑षीभिर॒ग्नय॑ः शु॒भ संमि॑श्ला॒ः पृष॑तीर॒यु॒ त। बृ॒हदु॒ गा॑ म॒रुता॑ वि॒श्ववे॑दस॒ः प व॑पयन्ति॒ पव॑ता॒ँ अदा॑भ्याः॥ ४॥

4. *Pra yantu vājās-taviṣībhir-agnayaḥ śubhe saṁmiślāḥ pṛṣatīr-ayukṣata. Bṛhadukṣo maruto viśvavedasaḥ pra vepayanti parvatāň adābhyāḥ.*

Let the tempestuous fires go up with blazing flames, join and integrate with the rich vapours of water in the oceans of the skies, and then the indomitable winds blowing across in spaces, deeply rich in showers of fertility, shake up and drive the clouds for rain.

अ॒ग्निश्रिया॑ म॒रुता॑ वि॒श्वकृ॑ष्टय॒ आ त्व॒षमु॒गमव॑ इमह व॒यम। त स्वा॒निन॑ रु॒दिया॑ व॒षनि॑णिजः सि॒ंहा न हु॒षक॑तवः सु॒दान॑वः॥ ५॥

5. *Agniśriyo maruto viśvakṛṣṭaya ā tveṣamugramava īmahe vayam. Te svānino rudriyā varṣanirṇijaḥ siṁhā na heṣakratavaḥ sudānavaḥ.*

Maruts, the winds, are blest with the beauty and vitality of fire. They are friends of humanity, turbulent, impetuous, laden with clouds of rain, roaring like lions and highly generous. We beseech them for light, lustre and our protection.

वातंवातं गणंगणं सुशस्तिभिर्ग्नभामं मरुतामाजं इमह।
पृषदश्वासा अनवभरार्धसा गन्तारा यज्ञं विदथेषु धीराः॥ ६॥

6. *Vrātaṁvrātaṁ gaṇaṁgaṇaṁ suśastibhiragnerbhāmaṁ marutāmoja īmahe. Pṛṣadaśvāso anavabhrarādhaso gantāro yajñaṁ vidatheṣu dhīrāḥ.*

From time to time and stage to stage, from place to place and from one group to another of themes and programmes, we invoke and investigate with best of efforts and appraisals the nature of Agni and Vayu and realise the heat and light of Agni and the force and vitality of Vayu, the winds and air. Laden with clouds of rain, and rainbow coloured, are they, riding the cosmic waves of energy and yielding inexhaustible wealth. And patient and persistent are we, moving to the yajna and committed to the sacred programmes of life's development.

अग्निरस्मि जन्मना जातवेदा घृतं म चक्षुरमृतं म आसन।
अर्कस्त्रिधातू रजसा विमाना जस्रा घर्मा हविरस्मि नाम॥ ७॥

7. *Agnirasmi janmanā jātavedā ghṛtaṁ me cakṣu-ramṛtaṁ ma āsan. Arkastridhātū rajaso vimāno'-jasro gharmo havirasmi nāma.*

I am Agni, by birth present in all that is born in existence. My eye is the light of yajna fed on ghrta, and my mouth is nectar as I speak the Word. I am the refulgence of the sun. I hold the earth and skies and the heavens and three principles of nature, Sattva, Rajas and Tamas of Prakrti. I pervade and transcend the spaces. I am eternal, I am the heat and vitality of life, and I am the fragrant havi of the cosmic yajna (since I am in nature and nature is in me).

त्रिभिः पवित्रैरपुपोद्ध्यर्कं हृदा मतिं ज्यातिरनु प्रजानन।
वषिष्ठं रत्नमकृत स्वधाभिरादिद द्यावापृथिवी पर्यपश्यत॥ ८॥

8. *Tribhiḥ pavitrairapupoddhyarkaṁ hṛdā matiṁ jyotiranu prajānan. Varṣiṣṭhaṁ ratnamakṛta svadhābhirādid dyāvāpṛthivī paryapaśyat.*

With threefold cleansing of body, mind and soul, through the purity of thought, word and deed, by inculcation of right knowledge (jnana), right conduct (karma) and right prayer and meditation (upasana), I purify the holy light of the self, thereby lighting the flame of the spirit in the intelligence with honesty and sincerity of the heart, and with these foods and fortifications of the spirit, I redeem the diamond purity and generosity of the soul, and then watch the immensity of heaven and earth participating in the Infinity of the Supreme Self.

शतधारमुत्समं दीयमाणं विपश्चितं पितरं वक्त्वानाम ।
मळिं मदन्तं पित्रारुपस्थे तं रोदसी पिपृतं सत्यवाचम ॥ ९ ॥

9. *Śatadhāram-utsamakṣīyamāṇaṁ vipaścitaṁ pitaraṁ vaktvānām. Meḷiṁ madantaṁ pitroru-pasthe taṁ rodasī pipṛtaṁ satyavācam.*

O heaven and earth, fulfil the aspirations of that sagely person to perfection who is generous and inexhaustible in giving like a fountain of hundred streams, who is wise, protects and promotes the holy words, speaks loud and bold only what is true, and rejoices in the bosom of his parents.

Mandala 3/Sukta 27

Agni, Rtava Devata, Vishvamitra Gathina Rshi

प वो वाजा अभिद्यवो हविष्मन्ता घृताच्या ।
देवाञ्जिगाति सुम्नयुः ॥ १ ॥

1. *Pra vo vājā abhidyavo haviṣmanto ghṛtācyā. Devāñjigāti sumnayuḥ.*

Ye devout yajakas, your foods, energies, and excellencies are brilliant and overflowing with abundance of havi and ready with the ladle poised for the offer. And with these the yajakas eager for heavenly bliss goes to the divinities and celebrates.

इळे अग्निं विपश्चितं गिरा यज्ञस्य साधनम ।
श्रुष्टीवानं धितावानम ॥ २ ॥

2. *Īḷe agniṁ vipaścitaṁ girā yajñasya sādhanam. Śruṣṭivānaṁ dhitāvānam.*

With holy voice and song I celebrate Agni, lord

of light and knowledge, vision and wisdom and abundant giver of happiness and prosperity who leads the yajna to instant success.

अग्ने॑ शकेम॑ त व॒यं यमं दे॒वस्य॑ वा॒जिनः॑ ।
अति॒ द्वषांसि तरम ॥ ३ ॥

3. *Agne śakema te vayaṁ yamaṁ devasya vājinaḥ.*
Ati dveṣāṁsi tarema.

Agni, lord of light and law, we pray, may we be able to go by the laws and discipline of rectitude of the brilliant, dynamic and scholarly leader of the nation so that we may swim across the seas of jealousy and turbulence.

स॒मि॒ध्यमा॑ना अध्व॒र॒३॒ ग्निः पा॑व॒क इड्यः॑ ।
शा॒चिष्के॑शस्तमी॑महे ॥ ४ ॥

4. *Samidhyamāno adhvare'gniḥ pāvaka īḍyaḥ.*
Śociṣkeśastamīmahe.

Kindled, raised and rising in flames in the yajna of love and non-violence, Agni is lord of light and fire, adorable. Mighty and flaming are his locks of fire, and we praise and pray to him in words of homage.

पृ॒थु॒पाजा॒ अम॑र्त्या घृ॒तनि॑र्णि॒क्स्वा॑हुतः ।
अ॒ग्नि॒य॒ज्ञस्य॑ हव्य॒वाट ॥ ५ ॥

5. *Pṛthupājā amartyo ghṛtaniṛṇik svāhutaḥ.*
Agniryajñasya havyavāṭ.

Vastly powerful, immortal, adorned in flames of ghrta and vapours of water, invoked and celebrated, is Agni, carrier of the fragrances of oblations to their

destinations far and wide.

तं स॒बाधा॑ य॒तस्रु॑च इ॒त्था धि॒या य॒ज्ञव॑न्तः ।
आ च॑कुर्‌ग्नि॒मू॒तय॑ ॥ ६ ॥

6. *Taṁ sabādho yatasruca itthā dhiyā yajñavan-taḥ.*
Ā cakruragnimūtaye.

Those who ward off the impediments of yajna, raise the ladle of offering and hands in action truly with will and intelligence and dedicate themselves to yajna for the sake of protection and promotion, light the fire and raise it for well being and prosperity.

हा॒ता॑ दे॒वा अम॑र्त्यः पु॒रस्ता॑दति मा॒यया॑ ।
वि॒दथा॑नि पचा॒दय॑न ॥ ७ ॥

7. *Hotā devo amartyaḥ purastādeti māyayā.*
Vidathāni pracodayan.

The brilliant performers of yajna, immortal and indestructible, goes forward with his innate power and intelligence, inspiring, advancing and accelerating yajnic programmes of creative and productive corporate action.

वा॒जी वाज॑षु धीयत ध्व॒रषु॒ प णी॑यत ।
विपा॑ य॒ज्ञस्य॒ साध॑नः ॥ ८ ॥

8. *Vājī vājeṣu dhīyate'dhvareṣu pra ṇīyate.*
Vipro yajñasya sādhanaḥ.

Agni, tempestuous power and vibrant accomplisher of yajnic creation, is adopted, lighted and accelerated in top gear in scientific and technological programmes of friendly and cooperative nature.

धि॒या च॑क्रु॒ वर॑ण्या॒ भूता॑नां॒ गभ॒मा द॑धे।
द ।स्य॑ पि॒तर॒ं तना॑ ॥ ९ ॥

9. *Dhiyā cakre vareṇyo bhūtānāṁ garbhamā dadhe.*
Dakṣasya pitaraṁ tanā.

Agni, lord of our love and choice, as parent and teacher, bears the natural child, seed of evolving humanity, in protective and educational custody and, with expansive intelligence, completes the growth and accomplishment of the child to the future protector and promoter of human expertise and perfection through educational rebirth, into the full man as a 'dvija'.

नि त्वा॑ दधे॒ वर॑ण्यं॒ द ।स्य॒ळा स॑हस्कृत।
अग्ने॑ सु॒दी॒तिमु॒शिज॑म ॥ १० ॥

10. *Ni tvā dadhe vareṇyaṁ dakṣasyeḷā sahaskṛta.*
Agne sudītimuśijam.

Agni, child of omnipotence, brilliant with intelligence, and passionate for action, home-coming graduate, darling of our love and choice, just as the Lord's earth holds the divine heat of life, just as the vedi holds the sacred fire for growth to blazing heights of flame, so does Ila, divine word of the Lord, expertise of the fatherly teacher, mother earth, the cow, and the mother teacher of the school, these bear you upto your accomplishment and perfection to full humanity.

अ॒ग्निं य॒न्तुर॑मसु॒र॑मृतस्य॒ याग॑ं व॒नुष॑ः।
विपा॒ वाज॒ः समि॑न्धत ॥ ११ ॥

11. *Agniṁ yanturam-apturam-ṛtasya yoge vanuṣaḥ.*
viprā vājaiḥ samindhate.

Intelligent and dynamic people with the desire to accomplish their objects of life light and raise Agni, instant and inspiring moving power, in their yajnic applications, in order to achieve their practical programmes in the pursuit of science and Truth with the best offerings of food and fuels for energy.

ऊ॒जा नपा॑तमध्व॒र दी॑दि॒वांस॒मुप॒ द्यवि॑।
अ॒ग्निमी॑ळे क॒विक्र॑तुम॥ १२॥

12. *Ūrjo napātam-adhvare dīdivāṁsam-upa dyavi.*
Agnimīḷe kavikratum.

In yajna, I worship indestructible Agni, child of cosmic energy shining upto the light of heaven, poetic power of refulgent vision and creativity.

इ॒ळन्या॑ नम॒स्य॑स्ति॒रस्तमां॑सि दश॒तः।
सम॒ग्निरि॑ध्यत॒ वृषा॥ १३॥

13. *Īḷenyo namasyas-tiras-tamāṁsi darśataḥ.*
Samagniridhyate vṛṣā.

Agni, worthy of worship, worthy of reverence and salutations, virile and generous, is beautiful, it conquers the darkness of the world and is lighted and raised in yajnas.

वृषा॑ अ॒ग्निः समि॑ध्य॒त श्वा॒ न दं॑व॒वाह॑नः।
तं हु॒विष्म॑न्त इळत॥ १४॥

14. *Vṛṣo agniḥ samidhyate'śvo na devavāhanaḥ.*
Taṁ haviṣmanta īḷate.

Virile and generous, Agni is lighted and raised, it shines and blazes. It is the carrier of fragrance to the

divinities of heaven and earth. Devotees bearing sacred offerings worship it in yajna.

वृषणं त्वा वयं वृषन्वृषणः समिधीमहि ।
अग्न दीद्यतं बृहत ॥ १५ ॥

15. *Vṛṣaṇaṁ tvā vayaṁ vṛṣan vṛṣaṇaḥ samidhī-mahi. Agne dīdyataṁ bṛhat.*

Agni, virile and generous as showers of rain, refulgent lord of light and yajna, we, overflowing at heart with faith and generosity, light the fire of yajna rising and shining across the vast spaces.

Mandala 3/Sukta 28

Agni Devata, Vishvamitra Gathina Rshi

अग्ने जुषस्व ना हविः पुराळाशं जातवदः ।
प्रातःसाव धियावसा ॥ १ ॥

1. *Agne juṣasva no haviḥ puroḷāśaṁ jātavedaḥ. prātaḥ sāve dhiyāvaso.*

Agni, lord of universal knowledge, wisdom and vision, inspiration for the refinement, expansion and elevation of intelligence, pray accept our homage of delicious food and fragrance in the morning session of yajna.

पुराळा अग्न पचतस्तुभ्यं वा घा परिष्कृतः ।
तं जुषस्व यविष्ठ्य ॥ २ ॥

2. *Puroḷā agne pacatastubhyaṁ vā ghā pariṣkṛtaḥ. taṁ juṣasva yaviṣṭhya.*

Agni, most youthful creative power of universal

energy and intelligence, purified, refined and matured is this offering of love and faith for you. Accept it, enjoy it, and let the fragrance rise and pervade the spaces.

अग्न॑ वी॒हि पु॑रो॒ळाश॒माहु॑तं ति॒राअ॑ह्न्यम ।
सह॑सः सू॒नुर॑स्यध्व॒र हि॒तः ॥ ३ ॥

3. *Agne vīhi puroḷāśam-āhutaṁ tiro-ahnyam.*
sahasaḥ sūnurasyadhvare hitaḥ.

Agni, light and power of life, accept this food of homage, prepared, seasoned, amply matured and offered in the first session of the day's yajna. Spirit of omnipotence you are, invoked, invited, lover and diversifier of yajna.

माध्यंदि॒न॒ सव॑न जातवदः पुरो॒ळाश॑मि॒ह क॑व जुषस्व ।
अग्न॑ य॒ह्वस्य॒ तव॑ भाग॒धय॑ं न प मि॑नन्ति वि॒दथे॑षु॒ धीरा॑ः ॥ ४ ॥

4. *Mādhyaṁdine savane jātavedaḥ puroḷāśamiha kave juṣasva. Agne yahvasya tava bhāgadheyaṁ na pra minanti vidatheṣu dhīrāḥ.*

Agni, lord of vision and imagination, omniscient and omnipotent, ever vigilant on the move, come and share your part of the delicacies in the middle session of the day's yajna. Yajakas of constant devotion never transgress their dedication and commitment to you, they never fail to make the offering.

अग्न॑ तृ॒तीय॒ सव॑न॒ हि कानि॑षः पुरो॒ळाशं॑ सहसः सू॒न॒वाहु॑तम ।
अथा॑ दे॒वेष्व॑ध्व॒रं वि॑प॒न्यया॒ धा रत्न॑वन्तम॒मृत॑षु॒ जाग्॑विम ॥ ५ ॥

5. *Agne tṛtīye savane hi kāniṣaḥ puroḷāśaṁ sahasaḥ sūnavāhutam. Athā deveṣvadhvaraṁ vipanyayādhā ratnavantam-amṛteṣu jāgṛvim.*

Agni, lover, inspirer and source of strength and vigour, please to accept this sacred offering of purodash in the third session of yajna and, with our sacred hymns of praise and prayer, carry this stimulating and exciting oblation and the whole yajna of love and non-violence overflowing with jewels of life, and reach it among the immortal divinities of nature and humanity.

अग्ने॑ वृधा॒न आ॑हुतिं पुरो॒ळाश॑ं जातवदः ।
जु॒षस्व॑ ति॒राअ॑ह्न्यम ॥ ६ ॥

6. *Agne vṛdhāna āhutiṁ puroḷāśaṁ jātavedaḥ.*
Juṣasva tiro-ahnyam.

Agni, ever growing, rising and expanding creative power, intelligent, awake and pervading in all that manifests in existence, accept and enjoy this delicious purodash oblation, soma and prayer offered by the end of the day.

Mandala 3/Sukta 29

Agni Devata, Vishvamitra Gathina Rshi

अस्ती॒दम॑धि॒मन्थ॑न॒मस्ति॑ प्र॒जन॑नं कृ॒तम ।
ए॒तां वि॒श्पत्नी॒मा भ॑रा॒ग्निं म॑न्थाम पू॒र्वथा ॥ १ ॥

1. *Astīdamadhimanthanamasti prajananaṁ kṛtam.*
Etāṁ viśpatnīmā bharāgniṁ manthāma pūrvathā.

This is the arani-wood, churner of fire. This is the act of churning. And this is the fire generated. Hold on this apparatus of fire generation, sustainer of humanity, so that we may produce the fire as ever before.

अ॒रण्या॒निहि॑ता जा॒तव॑दा॒ गभ॑इव॒ सुधि॑ता॒ गर्भि॑णीषु ।
दि॒वदि॑व॒ ईड्या॑ जागृ॒वद्भि॑र्ह॒विष्म॑द्भिर्मनु॒ष्य॑भिर॒ग्निः ॥ २ ॥

2. *Araṇyornihito jātavedā garbha iva sudhito garbhiṇīṣu. Divediva īḍyo jāgṛvadbhir-haviṣmadbhir-manuṣyebhiragniḥ.*

Agni, immanent in everything in existence, it is hidden in the two arani woods (the lower base and the upper churner), like the embryo neatly nestled in the womb of pregnant mothers. Agni is worthy of love and reverence, and it ought to be generated by people who are alert and awake and possess the right inputs and apparatuses in plenty.

उत्तानायामव भरा चिकित्वान्त्सद्यः पवीता वृषणं जजान।
अरुषस्तूपा रुशदस्य पाज इळायास्पुत्रा वयुनं जनिष्ट॥ ३॥

3. *Uttānāyāmava bharā cikitvān tsadyaḥ pravītā vṛṣaṇaṁ jajāna. Aruṣastūpo ruśadasya pāja iaḷāyāsputro vayune'janiṣṭa.*

O man of knowledge, specialist of fire and energy, put the upper arani on the lower properly positioned, churn, and, through friction, the lower one would produce the bright flame, current of energy, like a column of light. Mighty is its force and speed, which, like the child of earth and knowledge, takes birth and comes to life in the dark recesses of the earth mother's womb and rises in the knowledge of man and human yajna.

इळायास्त्वा पद वयं नाभा पृथिव्या अधि।
जातवदो नि धीमह्यग्ने हव्याय वोळहवे॥ ४॥

4. *Iḷāyāstvā pade vayaṁ nābhā pṛthivyā adhi. Jātavedo ni dhīmahyagne havyāya voḷahave.*

Agni, immanent fire energy, we place you and

light you in the vedi on the floor of the earth in order that our oblations into the fire of yajna be carried across the globe and into the midst of the sky.

मन्थता नरः क्रविमद्वयन्तं पचतसममृतं सुपतीकम ।
यज्ञस्य क्रतुं पथमं पुरस्तादग्निं नरा जनयता सुशवम ॥ ५ ॥

5. *Manthatā naraḥ kavimadvayantaṁ pracetasam-amṛtaṁ supratīkam. Yajñasya ketuṁ pratha-maṁ purastādagniṁ naro janayatā suśevam.*

All ye leaders of humanity, explore and research into Agni full of latent possibilities of life, unique power, profusely revealing, indestructible, beautiful of form, lighthouse of yajnic production and immensely useful. O pioneers of science and fire power, generate this prime energy as your first priority of research and development.

यदी मन्थन्ति बाहुभिर्वि राचत श्वा न वाज्यरुषा वनष्वा ।
चित्रा न यामन्नश्विनारनिर्वृतः परि वृणक्त्यश्मन्नस्तृणा दहन ॥ ६ ॥

6. *Yadī manthanti bāhubhirvi rocate'śvo na vājya-ruṣo vaneṣvā. Citro na yāmannaśvinoranivṛtaḥ pari vṛṇaktyaśmanastṛṇā dahan.*

When the yajakas churn the arani woods with their arms to produce Agni, it rises like a potent force and shines in flames, radiant as in the light waves of the sun and moon in circuitous motion, incessant and wondrous beautiful, and it burns the grass all round on earth, dislodges the stones on mountains and breaks the clouds in the sky.

जा॒ता अ॒ग्नी रा॑चत॒ चकि॑ताना वा॒जी विप॑ः कविश॒स्तः सु॒दानु॑ः। यं द॒वास॒ इड्यं॑ विश्व॒विदं॑ हव्य॒वाह॒मद॑धुर-ध्व॒रषु॑॥ ७॥

7. *Jāto agnī rocate cekitāno vājī vipraḥ kaviśastaḥ sudānuḥ. Yaṁ devāsa īḍyaṁ viśvavidaṁ havya-vāham-adadhur-adhvareṣu.*

Arisen, Agni shines, warm and soothing and beautiful as flames of fire, illuminating as light, energy and strong horse power, travelling, reaching vibrant, sensitive and even bearing intelligence, rich with lovely gifts, sung and celebrated by wise visionaries: which sacred and universal power, carrier and creator of life's fragrance, brilliant people serve, create and use in yajnic programmes of love and non-violence for the general good.

सीद॑ हा॒तः स्व उ॑ लो॒क चि॑कि॒त्वान्त्सा॒दया॑ य॒ज्ञं सु॑कृ॒तस्य॒ यानो॑। द॒वा॒वी॒द॒वान्ह॒विषा॑ यजा॒स्यग्न॑ बृ॒हद्यज॑मान॒ वया॑ धाः॥ ८॥

8. *Sīda hotaḥ sva u loke cikitvāntsādayā yajñaṁ sukṛtasya yonau. Devāvīrdevān haviṣā yajāsya-gne bṛhad yajamāne vayo dhāḥ.*

High priest of yajna, expert performer, be seated in your own place of performance. Set up and conduct the yajna in the house of the man of noble creative action. Agni, lord of light and fire and energy you are the protector and promoter of good and benevolent people and you serve the powers of nature. Create and bring abundant gifts of food and energy, good health and long age, and bless the yajamana.

कृणात॑ धू॒मं वृष॑णं सखा॒या स्र॑धन्त इत॒न वाज॒मच्छ॑।
अ॒यम॒ग्निः पृ॑त॒नाषा॑ट सु॒वीरा॒ यन॑ द्र॒वासा॒ अस॑हन्त॒ दस्यू॑न ॥ ९ ॥

9. *Kṛṇota dhūmaṁ vṛṣaṇaṁ sakhāyo'sredhanta itana vājamaccha. Ayamagniḥ pṛtanāṣāṭ suvīro yena devāso asahanta dasyūn.*

Friends, comrades of yajna, create the clouds of vapours and steam, laden with rain showers of wealth and fertility, immediately, unerringly, enthusiastically. Move forward and rise to the heights of strength, energy and power. This fire of yajna is the winner of battles, heroic, by which good people challenge and win over the forces of evil.

अ॒यं त॒ यानि॑र्ऋ॒त्विया॒ यता॑ जा॒ता अरा॑चथाः।
तं जा॒न ॑ग्न॒ आ सी॒दाथा॑ ना॒ वध॑या॒ गिर॑ः ॥ १० ॥

10. *Ayaṁ te yonirṛtviyo yato jāto arocathāḥ. Taṁ jānannagna ā sīdāthā no vardhayā giraḥ.*

Agni, master of knowledge, light and fire, and energy, this vedi, this fire, this arani wood, the deep dense earth, the laboratory, seat and source of energy, is your home and identity from where, according to the seasons, you arise and shine. Knowing that, come, sit on the vedi, and then let our hymns of divine adoration rise to the heights of heaven.

तनू॒नपा॑दुच्यत॒ गभ॑ आसु॒रा नरा॒शंसा॑ भवति॒ यद्वि॒जाय॑त।
मा॒त॒रिश्वा॒ यदमि॑मीत मा॒तरि॒ वात॑स्य॒ सगा॑ अभव॒त्सरी॑मणि ॥ ११ ॥

11. *Tanūnapāduccyate garbha āsuro narāśaṁso bhavati yad vijāyate. Mātariśvā yadamimīta mātari vātasya sargo abhavat sarīmaṇi.*

When Agni is pervasive and immanent in space, it is called 'garbha', the foetus in the womb of space. When it pervades and energises the wind, it is called 'Narashansa' which rises as the object of admiration by the people. When it expands its power and presence in the sky, it is called 'matarishva', lying and breathing in the lap of the mother. And when it moves in fast motion, then it means 'the blowing of the storm'.

सुनिमथा निर्मथितः सुनिधा निहितः कविः ।
अग्ने स्वध्वरा कृणु दवान्देवयत यज ॥ १२ ॥

12. *Sunirmathā nirmathitaḥ sunidhā nihitaḥ kaviḥ.*
Agne svadhvarā kṛṇu devān devayate yaja.

Agni, brilliant light, fire and power, well produced with powerful tools and apparatuses, safely stored, well preserved in concentrations as in batteries, is a revolutionary illuminative power. O master of light and power of energy, Agni, develop and expand our yajnas of production and call up, advance, concentrate and conserve the wonderful powers of nature for the devotees of peace and progress.

अजीजन न्नमृतं मर्त्यासा स्त्रमाणं तरणिं वीळुजम्भम । दश
स्वसारा अगुवः समीचीः पुमांसं जातमभि सं रभन्त ॥ १३ ॥

13. *Ajījanannamṛtaṁ martyāso'stremāṇaṁ taraṇiṁ vīḷujambham. Daśa svasāro agruvaḥ samīcīḥ pumāṁsaṁ jātamabhi saṁ rabhante.*

Men of science and technology produce the immortal, imperishable and forceful motive power of Agni, and ten moving streams of water, ten fingers of the hands, moving forward in nimble work, all working

together like ten sisters, welcome and advance this dynamic power for the good of humanity as it is produced.

प स॒प्तहो॑ता सन॒कादा॑रोचत मा॒तुरु॒पस्थ॒ यदश ु॑चदू॒र्धनि। न नि मि॑षति सु॒रणा॑ दि॒वदि॑व॒ यदसु॑रस्य ज॒ठरा॒दजा॑यत॥ १४॥

14. *Pra saptahotā sanakādarocata māturupasthe yadaśocadūdhani. Na ni miṣati suraṇo divedive yadasurasya jaṭharādajāyata.*

Served by seven priests and seven pranic energies, Agni arises from its eternal cause and shines bright and beautiful in the lap of its mother source, earth, wind and sky, and the solar region, illuminant in the dark night as well, proclaiming itself as the victor of battles day by day, day and night, without a wink of let up, since it is born of a powerful mother source, Vayu, eternal energy of existence.

अ॒मि॒त्रा॒युधा॑ म॒रुता॑मिव प्र॒याः प॑थम॒जा ब्रह्म॑णा॒ विश्व॒मि-द्वि॑दुः। द्यु॒म्नव॒द ब्रह्म॑ कु॒शिका॑स॒ एरि॑र॒ एक॑एका॒ दम॑ अ॒ग्निं समी॑धिर॥ १५॥

15. *Amitrāyudho marutāmiva prayāḥ prathamajā brahmaṇo viśvamid viduḥ. Dyumnavad brahma kuśikāsa erira eka-eko dame agniṁ samīdhire.*

Those who, like the forward forces of the winds, fight against the enemies, who are first born favourites of the Lord, and highly ambitious, who light the fire in the home, each one of them, and who know the whole world of the Lord's creation : they are blest with the joy of wealth, power and honour in life.

यद॒द्य त्वा॑ पय॒ति य॒ज्ञ अ॒स्मिन्हा॑तश्चिकि॒त्वा वृ॑णीमही॒ह।
ध्रु॒वम॑या ध्रु॒वमु॒ताश॑मिष्ठाः पजा॒नन्वि॒द्वाँ उप॑ याहि॒ साम॑म ॥ १६ ॥

16. *Yadadya tvā prayati yajñe asmin hotaścikitvo'-vṛṇīmahīha. Dhruvamayā dhruvamutāśamiṣ-ṭhāḥ prajānan vidvāň upa yāhi somam.*

O master of the science of yajna, in this corporate programme of yajnic creation being organised to-day, we elect you to the office of the highpriest and chief yajaka. Be firm herein, and let peace and Dharma prevail all round firmly, and O scholar of eminence, creating the soma joy of life, come, enjoy the pleasure yourself.

Mandala 3/Sukta 30

Indra Devata, Vishvamitra Gathina Rshi

इ॒च्छन्ति॑ त्वा सो॒म्यास॒ः सखा॑यः सु॒न्वन्ति॒ सोम॒ं दध॑ति॒ पयां॑सि। तिति॑ान्त अ॒भिश॑स्ति॒ं जना॑ना॒मिन्द्र॒ त्वदा कश्च॒न हि प॑क्र॒तः ॥ १ ॥

1. *Icchanti tvā somyāsaḥ sakhāyaḥ sunvanti somaṁ dadhati prayāṁsi. Titikṣante abhiśastiṁ janā-nāmindra tvadā kaścana hi praketaḥ.*

Indra, lord of honour, power and glory, friends and lovers of soma, excellence and joy of life, crave your love and friendship. They distil the soma, the very essence of life's meaning and value, and command the honour and prosperity of living. They forbear the calumny, malignity and even the violence of society, for they know that none is wiser than you, nothing is of

higher value than your love and friendship.

न त॑ दू॒र प॑र॒मा चि॒दज॒ꣳस्या तु प या॑हि हरिवा॒ हरि॑भ्याम।
स्थि॒राय॒ वृष्ण॒ सव॑ना कृ॒तमा यु॒क्ता गाव॑णः समिधा॒न अ॒ग्ना॥ २॥

2. *Na te dūre paramā cid rajāṁsyā tu pra yāhi harivo haribhyam. Sthirāya vṛṣṇe savanā kṛtemā yuktā grāvāṇaḥ samidhane agnau.*

The farthest of spaces are not too far for you, O lord commander of the waves of super energy. Come by the circuit of the vibrations of light, instant carriers of yours. These yajnas are enacted for the lord omnipotent and omnificent on the move without motion, (being omnipresent, immanent and pervasive in every particle of matter, energy and thought). Come, the fire is kindled and blazing, the crush is ready for soma, and the clouds are laden with showers.

इन्द्र॑ः सु॒शिप॑ ' म॒घवा॒ तरु॑त्रा म॒हाव॑ातस्तुविकू॒मिऋ॑घा॒वान।
यदु॒ग धा बा॑धि॒ता मर्त्य॑षु॒ क्व॑ त्या त॑ वृषभ वी॒र्या॑णि॥ ३॥

3. *Indraḥ suśipro maghavā tarutro mahāvrāta-stuvikūrmirṛghāvān. Yadugro dhā bādhito martyeṣu kvatyā te vṛṣabha vīryāṇi.*

Indra, lord of honour and majesty, self-protected and strongly helmeted, abundant in wealth, saviour and pilot over the seas, commander of disciplined and committed soldiers, lord of instant action, destroyer of enemies, when opposed among mortals, you rise with blazing power and passion. O lord of valour and generosity, where are those acts and heroic powers of yours?

त्वं हि ष्मा च्यावय ाच्युतान्यका वृत्रा चरसि जिघ्नमानः ।
तव द्यावापृथिवी पवतासा नु वताय निमितव तस्थुः ॥ ४ ॥

4. *Tvaṁ hi ṣmā cyāvayannacyutānyeko vṛtrā carasi jighnamānaḥ. Tava dyāvāpṛthivī parvatāso'nu vratāya nimiteva tasthuḥ.*

Indra, ruling lord of humanity, you roam around with dignity shaking and breaking firm and otherwise unshakable clouds, hoarders, strongholds of darkness and ignorance and other enemies of humanity all by yourself. The earth and heaven, clouds and mountains, all in measured movement devoutly committed to your law and discipline abide and act in obedience to your will.

उताभय पुरुहूत श्रवाभिरका दृ हमवद वृत्रहा सन । इम चिदिन्द रादसी अपार यत्संगृभ्णा मघवन्काशिरित्त ॥ ५ ॥

5. *Utābhaye puruhūta śravobhireko dṛḷhamavado vṛtrahā san. Ime cidindra rodasī apāre yat saṁgṛbhṇā maghavan kāśirit te.*

Also, O lord ruler of humanity and the world, Indra, invoked, invited and celebrated by many, in your glory, being free from fear, destroyer of demonic darkness and breaker of mountainous clouds all by yourself, whatever you firmly speak with your awful voice of thunder, and the way you hold and sustain these measureless earths and heavens, O lord of power and grandeur, is but a reflection of your majesty.

प सू त इन्द पवता हरिभ्यां प त वजः पमृण ातु शत्रून ।
जहि पतीचा अनूचः पराचा विश्वं सत्यं कृणुहि विष्ट-
मस्तु ॥ ६ ॥

6. *Pra sū ta indra pravatā haribhyāṁ pra te vajraḥ pramṛṇannetu śatrūn. Jahi pratīco anūcaḥ parāco viśvaṁ satyaṁ kṛṇuhi viṣṭamastu.*

Indra, may your chariot going forward by the speed of winds and sunrays move on majestically. May your thunderbolt, destroying the enemies, shoot forward victorious. Destroy the opposition at the back, close at hand in secret, and upfront in action. Let truth reign in the world and let it prevail everywhere.

यस्म॒ धायु॒रद॑धा॒ मर्त्या॒यार्भ॑क्तं चिद्भजत गे॒ह्यं॑१ सः।
भ॒दा त॑ इन्द्र सु॒मति॑घृ॒ताची॑ स॒हस्र॑दाना पुरुहूत रा॒तिः॥ ७॥

7. *Yasmai dhāyuradadhā martyāyābhaktaṁ cid bhajate gehyaṁ saḥ. Bhadrā ta indra sumatir-ghṛtācī sahasradānā puruhūta rātiḥ.*

Indra, lord of abundance, wealth and honour, the mortal man, for whom you hold and bring the gifts of life and grace he has never had so far, gets and enjoys all that as his homely blessings of everyday. O lord invoked, served and celebrated by all people of the world, blissful is your love and kindness, abundant and overflowing your generosity, thousandfold your charity.

स॒हदा॑नुं पुरुहूत क्षि॒यन्त॑महस्तमिन्द्र॒ सं पि॑ण॒क्कुणा॑रुम।
अ॒भि वृ॒त्रं वर्ध॑मानं पिया॑रुम॒पाद॑मिन्द्र॒ तव॑सा जघन्थ॥ ८॥

8. *Sahadānuṁ puruhūta kṣiyantamahastamindra saṁ piṇak kuṇārum. Abhi vṛtraṁ vardhamānaṁ piyārum-apādam-indra tavasā jaghantha.*

Indra, lord of power, justice and majesty, universally invoked, served and celebrated, just as the sun, with its blaze, strikes the dark demon of the cloud,

thundering, growing, flying with the winds, breaks it and crushes it into gladdening showers, so do you, with your power and justice, strike the dark hoarding demons of society coexisting camouflaged with the rich and liberal progressive people, vociferous, fattening, and scoffing at the poor, make them ineffective to grab with the hands and rush around robbing the innocent, break open the hoarded wealth and let it out in showers for the joy of general society.

नि सामनामिषिरामिन्द्र भूमिं महीमपारां सदने ससत्थ।
अस्तभ्नाद द्यां वृषभा अन्तरिक्षमषन्त्वापस्त्वयेह प्रसूताः ॥ ९ ॥

9. *Ni sāmanāmiṣirāmindra bhūmiṁ mahīmapā-rāṁ sadane sasattha. Astabhnād dyāṁ vṛṣabho antarikṣam-arṣantvāpas-tvayeha prasūtāḥ.*

Lord ruler of the world, seat yourself in the house of yajna on the dear green earth, abundant, peaceful, mighty and measureless. Indra, lord omnipotent and generous sustains the heavens of light and the middle regions of the skies. Let the waters created by you in heaven and skies reach here on the earth. O lord ruler, let the actions performed by you on the seat of yajna reach the skies and the heavens with the fragrance.

अलातृणा वल इन्द्र व्रजा गाः पुरा हन्ताभयमाना व्यार।
सुगान्पथा अकृणोन्निरज गाः पावन्वाणीः पुरुहूतं धमन्तीः ॥ १० ॥

10. *Alātṛṇo vala indra vrajo goḥ purā hantorbhayamāno vyāra. Sugān patho akṛṇonniraje gāḥ prāvan vāṇīḥ puruhūtaṁ dhamantīḥ.*

Indra, lord of the universe, omnipotent you are, destroyer of the enemies. You protect the cow stalls, the earth's orbit and the flow of speech, and the enemy, stricken with fear, retreats even before the blow of the thunderbolt is struck. You create safe and straight highways for the cows to move, for the earths and stars to revolve and for the Divine Speech to flow in the vibrations of nature and the mind of humanity so that songs of celebration arise and resound in space in homage to the Lord invoked and worshipped by the universe.

एका॒ द्व वसु॑मती समी॒ची इन्द्॒ आ प॑पा पृथि॒वीमु॒त द्याम।
उ॒तान्तरि॑ा॒दभि न॑ः समी॒क इ॒षा र॒थीः स॒युज॑ः शूर॒ वाजा॑न॥ ११॥

11. *Eko dve vasumatī samīcī indra ā paprau pṛthivīmuta dyām. Utāntarikṣādabhi naḥ-samīka iṣo rathīḥ sayujaḥ śūra vājān.*

Indra, lord of light, riding the chariot of glory, all by himself fulfils with his lustre both heaven and earth together full of wealth. May you, O lord of valour and lustre, and our friends bring us from the skies food and energy and wealth of knowledge all in one.

दिश॒ः सूया॒ न मि॑नाति॒ पदि॑ष्टा दि॒वदि॑व॒ हय॑श्वपसूताः। सं
यदान॒ळध्व॑न॒ आदिदश्व॑वि॒माच॑नं कृणु॒त तत्त्व॑स्य॥ १२॥

12. *Diśaḥ sūryo na mināti pradiṣṭā divedive haryaśvaprasūtāḥ. Saṁ yadānaḷadhvana ādidaśvairvimocanaṁ kṛṇute tat tvasya.*

The sun traverses and illuminates the directions of space day by day indicated and roused to activity by the rays of light but does not transgress them, and when

it reaches a particular stage of the journey, it withdraws the light and releases the region to rest for the night. This too is a reflection of the power and glory of Indra, Lord Almighty.

दिदृ॑क्षन्त उ॒षसा॒ याम॑न्ना॒क्तोर्वि॒वस्व॑त्या॒ मह्या॑ चि॒त्रमनी॑कम।
विश्व॑ जानन्ति महि॒ना यदाग॒ादिन्द॑स्य॒ कर्म॑ सु॒कृ॑ता पु॒रूणि॑॥ १३॥

13. *Didṛkṣanta uṣaso yāmannaktorvivasvatyā mahi citramanīkam. Viśve jānanti mahinā yadāgād-indrasya karma sukṛtā purūṇi.*

When the night is on the wayout, all the inmates of the living world love to see the great and glorious light of the dawn proclaiming the majesty of the rising sun, and, when the dawn arises, they realise the holiness and grace of Indra's infinite acts of omnipotence.

महि॒ ज्योति॒र्निहि॑तं व॒क्षणा॑स्वा॒मा प॒क्वं च॑रति॒ बिभ्र॑ती॒ गौः।
विश्व॑ं॒ स्वाद्म॒ संभृ॑तमु॒स्रिया॑यां॒ यत्सी॒मिन्द्रा॑ अद॑धा॒द्भोज॑नाय॥ १४॥

14. *Mahi jyotirnihitaṁ vakṣaṇāsvāmā pakvaṁ carati bibhratī gauḥ. Viśvaṁ svādma saṁbhṛtamusriyāyāṁ yat sīmindro adadhād bhojanāya.*

The moving world moves on bearing the great and glorious light of the lord and whatever mature and maturing vitality is held in the flowing streams of nature's matter and energy, and whatever delicious delicacies are treasured in the earth and in the cow's udders, all these Indra creates and holds therein for the sustenance of life in existence.

इन्द्र दृह्य यामकाशा अभूवन्यज्ञाय शि ा गृणत सखिभ्यः ।
दुमायव' दुरवा मर्त्यासा निषङ्गिणा रिपवा हन्त्वासः ॥ १५ ॥

15. *Indra dṛhya yāmakośā abhūvan yajñāya śikṣa gṛṇate sakhibhyaḥ. Durmāyavo durevā martyāso niṣaṅgiṇo ripavo hantvāsaḥ.*

Indra, lord giver of light, knowledge and the beauty and prosperity of life, be firm, advance and grow higher and stronger. There are treasures on the way, highways and byways, impediments and obstructions. Enlighten and warn friends and admirers about these for the sake of yajnic living and advancement. There are people crafty, malignant, armed robbers, enemies and killers in ambush. Warn of these and protect the disciple.

सं घाषः शृण्व वमरमित्रजही न्यष्वशनिं तपिष्ठाम । वृश्च-
मधस्ताद्वि रुजा सहस्व जहि र ा' मघवन्धयस्व ॥ १६ ॥

16. *Saṁ goṣaḥ śṛṇve'vamair-amitrair-jahī nyeśva-śaniṁ tapiṣṭhāṁ. Vṛścemadhastād vi rujā sahasva jahi rakṣo maghavan randhayasva.*

Indra, lord of majesty, I hear the tumult of the covert enemies below. Strike on them the fieriest thunderbolt. Pluck them off from the root. Challenge and beat them down, destroy them, annihilate them, eliminate the demons.

उद्वृह र ाः सहमूलमिन्द वृश्चा मध्यं पत्यगं शृणीहि । आ
कीवतः सललूकं चकथ बह्मद्विष तपुषिं हतिमस्य ॥ १७ ॥

17. *Ud vṛha rakṣaḥ sahamūlamindra vṛścā madhyaṁ pratyagraṁ śṛṇīhi. Ā kīvataḥ salalū-kaṁ cakartha brahmadviṣe tapuṣiṁ hetimasya.*

Indra, lord of power and justice, sustainer of life and its progress, pluck off the evil from the root, break it at the middle, nip it in the bud and at every shoot, and, having cast the fiery thunderbolt upon the saboteurs of truth and justice, life and law of existence, destroy their hate and enmity to the farthest end of their reach.

स्व॒स्तय॑ वा॒जिभि॑श्च पणत॒: सं यन्म॒हीरिष॑ आ॒सत्सि॑ पू॒वी:।
रा॒या व॒न्तारा॑ बृ॒हत॑: स्या॑मा॒ स्म अ॑स्तु॒ भग॑ इन्द॒ प्र॒जा-
वा॑न॥ १८॥

18. *Svastaye vājibhiśca praṇetaḥ saṁ yanmahīriṣa āsatsi pūrvīḥ. Rāyo vantāro bṛhataḥ syāmā'sme astu bhaga indra prajāvān.*

Indra, discriminative leader and pioneer in the pursuit of truth and excellence, as for the good and well-being of life, with your warlike heroes and powers of science and technology, you sit on the seat of the earth's yajna, preside over the wealth of the nations and guide the ambitions of humanity revealed and pursued of old. May we, we pray, be sharers in the vast wealth and prosperity of the world and may the blessings of generations of man power and honour, prosperity and excellence shower upon us all under your leadership.

आ नो॑ भर॒ भग॑मिन्द द्यु॒मन्त॑ं नि ते॑ द॒ध्मस्य॑ धीमहि पर॒क।
ऊ॒वइ॑व पपथ॒ काम॑ो अ॒स्म तमा पृ॑ण वसुपत॒ वसू॑नाम॥ १९॥

19. *Ā no bhara bhagamindra dyumantaṁ ni te deśṇasya dhīmahi prareke. Ūrva iva paprathe kāmo asme tamā pṛṇa vasupate vasūnām.*

Indra, lord of wealth, honour and majesty, bring

us the honour and excellence of prosperity full of light and wisdom. Let us abide and persevere in the abundance of your grace and kindness. Let our aspirations rise high and higher like the flames of yajna fire. O lord ordainer of the wealth of existence, ruler and protector of our hearth and home, let our aspirations and ambitions for total fulfilment be realised.

इमं कामं मन्दया गाभिरश्वैश्चन्दवता राधसा पपथश्च।
स्वयवा मतिभिस्तुभ्यं विपा इन्दाय वाहः कुशिकासो अक्रन ॥ २० ॥

20. *Imaṁ kāmaṁ mandayā gobhiraśvaiścandravatā rādhasā paprathaśca. Svaryavo matibhistubhyaṁ viprā indrāya vāhaḥ kuśikāso akran.*

Let this prayer and aspiration be fulfilled in joy with the attainment of cows, lands and the light of words divine at the speed of light, and let it expand with the golden beauty of the moon and accomplishment of life's end and aim, a prayer and aspiration such as lovers of joy, intelligent celebrants, with the best of their wit and imagination, construct and compose in poetry and express in loud voice for you, lord Indra. They are carriers of the divine message as we are, waiting for fulfilment.

आ नो गात्रा ददृहि गापत गाः समस्मभ्यं सनया यन्तु वाजाः। दिव गो असि वृषभ सत्यशुष्मा स्मभ्यं सु मघवन्बाधि गादाः ॥ २१ ॥

21. *Ā no gotrā dardṛhi gopate gāḥ samasmabhyaṁ sanayo yantu vājāḥ. Divakṣā asi vṛṣabha satyaśuṣmo'smabhyaṁ su maghavan bodhi godāḥ.*

Indra, generous lord of honour and valour, protector and promoter of lands and cows, strengthen and advance our families, expand our lands and shine our speech. May knowledge of science and divinity, speed and power come to us peacefully as our share of good fortune. Lord of light and knowledge you are, virile and generous, commanding real strength, lord of power and prosperity, giver of lands and cows. Give us the light, give us the knowledge, let us awake into new life.

शुनं हुवम मघवानमिन्द्रमस्मिन्भर नृतमं वाजसाता।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम॥ २२॥

22. *Śunaṁ huvema maghavānam-indram-asmin bhare nṛtamaṁ vājasātau. Śṛṇvantam-ugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke, sing and celebrate Indra, lord giver of light and wisdom, commander of honour and prosperity, highest guide and leader of humanity, in this battle of life. Instantly does he listen to our prayers, bright and blazing is he in the battles and contests of life for protection, killer where he must be, breaker of the clouds of darkness, ignorance and poverty, and he is the winner, collector and consolidator of the wealths of life. We invoke him for protection, progress and victory in our battles of life.

Mandala 3/Sukta 31

Indra Devata, Vishvamitra Gathina or Kushika Aishirathi Rshi

शास॒द्वह्नि॑र्दुहि॒तुर्न॒प्त्यं गाद्विद्वाँ ऋ॒तस्य॒ दीधि॑तिं सप॒र्यन् ।
पि॒ता यत्र॑ दुहि॒तुः सेकृ॑मृञ्जन्त्सं श॒ग्म्ये॑न॒ मन॑सा दध॒न्वे ॥ १ ॥

1. *Śāsad vahnirduhiturnaptyaṁ gād vidvāṅ ṛtasya dīdhitiṁ saparyan. Pitā yatra duhituḥ sekam-ṛñjantsaṁ śagmyena manasā dadhanve.*

Let the scholar dedicated to the cosmic law of solar radiation approach and study the morning rays of the sun, grand children of the sun, being children of the dawn which is the sun's daughter, and let him study the light and communicate the knowledge to his disciples — even to control and apply the light in practical use. And just as a father clothes and beautifies his grand child, the daughter's baby, and feels happy and proud at heart, so would the scholar augment the beauty and power of sun rays born of the sun, converting darkness into day light, and feel happy and proud.

न जा॒मये॒ तान्वो॑ रि॒क्थमा॑रैक्च॒कार॒ गर्भं॑ सनि॒तुर्नि॒धान॑म् ।
यदी॑ मा॒तरो॑ ज॒नय॑न्त॒ वह्नि॑म॒न्यः कृ॒ता सु॒कृते॑ र॒न्धना॑य ऋ॒न्धन ॥ २ ॥

2. *Na jāmaye tānvo rikthamāraik cakāra garbhaṁ sanitur-nidhānam. Yadī mātaro janayanta vahni-manyaḥ kartā sukṛtoranya ṛndhan.*

The son does not set apart the patrimony for the son-in-law, he prepares the sister and accomplishes her with education, culture and presents for his wife, the mother of his children. The parents give birth to children,

son and daughter, one for the filial rites and duties for themselves and family, the other as beneficiary of the sanctities and accomplishments.

अग्निर्जज्ञे जुह्वा३ रेजमाना महस्पुत्राँ अरुषस्य प्रयक्षे ।
महान्गर्भो मह्या जातमेषां महो प्रवृद्धय्श्वस्य यज्ञैः ॥ ३ ॥

3. *Agnirjajñe juhvā rejamāno mahasputrāň aruṣasya prayakṣe. Mahān garbho mayhā jātameṣāṁ mahī pravṛddharyaśvasya yajñaiḥ.*

Agni arises in flames of fire fed with the ladle of ghrta in the service of the sun in order to press forward the children, i.e., rays of the sun. Great is the offspring, i.e., the day, of this great power born of the refulgence of the rays, and great is the movement of the sun by virtue of the cosmic yajna.

अभि जत्रीरसचन्त स्पृधानं महि ज्योतिस्तमसो निरजानन ।
तं जानतीः पत्युदाय उषासः पतिगवामभवदेक इन्द्रः ॥ ४ ॥

4. *Abhi jaitrīrasacanta spṛdhānaṁ mahi jyotistamaso nirajānan. Taṁ jānatīḥ pratyudāyannuṣāsaḥ patir-gavām-abhavad-eka indraḥ.*

Victorious Maruts, currents of cosmic energy, join and serve the sun, fighting the forces of darkness, thereby manifesting the mighty light rising out of the night's darkness. Similarly, manifesting the sun rise, they serve the dawns in consequence. And Indra, lord self-refulgent, the sun, is the generator of the dawns and the rays of light which bring about the day.

वीळा सतीरभि धीरा अतृन्दन्पाचाहिन्वन्मनसा सप्त विप्राः ।
विश्वामविन्दन्पथ्यामृतस्य पजानन्ित्ता नमसा विवश ॥ ५ ॥

5. *Vīḷau satīrabhi dhīrā atṛndan prācāhinvan manasā sapta viprāḥ. Viśvāmavindan pathyāmṛtasya prajānannittā namasā viveśa.*

When the seven faculties of the mind and senses grow too strong and rigid in their natural carnality, then saints and sages of patience and courage, knowledge and wisdom, calling up their original strength of the spirit, control their senses, mind and intellect and recover their vision of the path to universal truth and the Divine Law. And the soul, with homage and humility, enters the cave of the heart and discovers the light of Indra, lord of the universe.

विदद्यदी सरमा रुग्णमद्रिमहि पाथः पूर्व्यं सध्र्यक्कः ।
अगं नयत्सुपद्य ाराणामच्छा रवं पथमा जानती गात ॥ ६ ॥

6. *Vidad yadī saramā rugṇamadrermahi pāthaḥ pūrvyaṁ sadhryakkaḥ. Agraṁ nayat supadyakṣarāṇāmacchā ravaṁ prathamā jānatī gāt.*

O lady of dynamic thought and action, assessor of the fast moving things of life, if you know the great but broken path of the mountain and have it repaired at once as carved by the ancients, if you know the breach of the cloud known to the ancients and bring it down in showers, if you realise the noble voice of the ancients' words of divinity and lead it forward, you would be the first in knowledge and advancement.

अगच्छदु विपतमः सखीय ासूदयत्सुकृत गभमदिः । ससान
मया युवभिमखस्य ाथाभवदङ्गिराः सद्या अच न ॥ ७ ॥

7. *Agacchadu vipratamaḥ sakhīyannasūdayat sukṛte garbhamadriḥ. Sasāna maryo yuvabhirmakhasyannathābhavadaṅgirāḥ sadyo arcan.*

Let the man of knowledge and wisdom, inspired for action go forward with friends and comrades and break the cloud to bring down the held up showers of rain for the people of yajnic action. Let the man, himself desirous of yajna, share life and action with the youth and, always loving and respecting others, be one with them like the life-blood flowing in the nation's veins.

सतःसंतः पतिमानं पुराभूविश्वा वद जनिमा हन्ति शुष्णम। प णा दिवः पदवीर्गव्युरचन्त्सखा सखींर-मुञ्चा-र्वद्यात॥ ८॥

8. *Sataḥ sataḥ pratimānaṁ purobhūrviśvā veda janimā hanti śuṣṇam. Pra ṇo divaḥ padavīr-gavyurarcantsakhā sakhīṁramuñcanniravadyāt.*

The man on top, friend and comrade of the nation, first among all, who knows the models, equals and adversaries existing from moment to moment, who knows everything that is born on earth, who removes drought and poverty, who rises higher step by step to the light of heaven, who loves friends and respects seniors, may, we pray, save us from calumny, malignity and ill-will.

नि गव्यता मनसा सदुरकः कृण्वानासा अमृतत्वाय गातुम। इदं चिन्नु सदनं भूयसां यन मासाँ असिषास ृतन॥ ९॥

9. *Ni gavyatā manasā sedurarkaiḥ kṛṇvānāso amṛta-tvāya gātum. Idaṁ cinnu sadanaṁ bhūryeṣāṁ yena māsāṁ asiṣāsannṛtena.*

Let those who carve a path to immortality for themselves sit on the holy seats of yajna with earnest desire and sincere mind offering hymns of praise and

prayer to Indra. For sure, this yajna is their expansive seat of action by which, through observance of right conduct and self-sacrifice, they can try to realise their year round objective of spirituality over the months in succession.

सं॒पश्य॑माना अमद॒ ॒भि स्वं पयः॑ प॒त्नस्य॒ रत॑सा॒ दुघा॑नाः ।
वि रा॑द॑सी अतप॒द्घाष॑ एषां जा॒त नि॒ःष्ठाम॑द॑धु॒गाषु॑ वी॒रान ॥ १० ॥

10. *Saṁpaśyamānā amadannabhi svaṁ payaḥ pratnasya retaso dughānāḥ. Vi rodasī atapad ghoṣa eṣāṁ jāte niḥṣṭhāmadadhurgoṣu vīrān.*

Watching and realising their own selves they rejoice, tasting the sweets of light and life eternal. The voice of the ecstasy of these settled celebrants rises and shines across earth and heaven and they confirm their faith in the world of Indra's creation and install their faithful heroes on guard over earths and divine voices of love and faith.

स जा॒तभि॑र्वृत्र॒हा सद॑ु॒ हव्यरुदु॒स्रिया॑ असृजदिन्द॑॑ अ॒कः ।
उ॒रू॒च्यस्म घृ॒तव॒द्भर॑न्ती॒ मधु॒ स्वाद्म॑ दुदु॒ह॒ जन्या॒ गाः ॥ ११ ॥

11. *Sa jātebhirvṛtrahā sedu havyairudusriyā asṛjadindro arkaiḥ. Urūcyasmai ghṛtavad bharantī madhu svādma duduhe jenyā gauḥ.*

He, Indra, destroyer of darkness, dispeller of ignorance and breaker of the cloud, with simultaneous creations, yajnic materials and yajnic processes of consumption and formation, creates the rays of light in the solar region, planets in the firmament and cows on earth. The wide earth, a very generous mother cow full

of wealth, bearing precious ghrta, water and honey sweets of herbs distils the nectar foods and other delicious materials from nature for this Indra in the service of living beings.

पित्र चिच्चकुः सदनं समस्म महि त्विषीमत्सुकृता वि हि ख्यन। विष्कभ्नन्तः स्कम्भनना जनित्री आसीना ऊर्ध्वं रभसं वि मिन्वन ॥ १२ ॥

12. *Pitre ciccakruḥ sadanaṁ samasmai mahi tviṣīmat sukṛto vi hi khyan. Viṣkabhnantaḥ skambhanenā janitrī āsīnā urdhvaṁ rabhasaṁ vi minvan.*

Divine experts of cosmic action build for this father creator and ruler, Indra, a great home, bright and beautiful, illuminate it and proclaim it wide. Themselves sitting firm on the vedi, holding and supporting it as Prakrti, nature's creative and sustaining force of cosmic gravity, they cast it up in orbit, measuring the force upward and the force of gravity.

मही यदि धिषणा शिश्नथ धात्सद्यावृधं विभ्वं१ रादस्याः। गिरा यस्मिन्नानवद्याः समीचीविश्वा इन्दाय तविषीरनुत्ताः ॥ १३ ॥

13. *Mahī yadi dhiṣaṇā śiśnathe dhāt sadyovṛdhaṁ vibhvaṁ rodasyoḥ. Giro yasminnanavadyāḥ samīcīrviśvā indrāya taviṣīranuttāḥ.*

O seeker and celebrant of Indra, nature and divinity, if in the act of exploration, your great intelligence and penetrative vision were to hold on to the ever expansive spirit of heaven and earth, in which the entire light, words and vision of existence, irreproachable and invincible, lie embedded for Indra, then that is the state of sovereignty in research and meditation.

मह्या त॑ स॒ख्यं व॑श्मि शक्तीरा वृ॑त्र॒घ्न नि॒युता॑ यन्ति पू॒र्वीः ।
मह्ि॑ स्ता॒त्रमव॒ आग॑न्म सू॒रर॒स्माक॒ꣳ सु म॑घवन्बाधि गो॒पाः ॥ १४ ॥

14. *Mahyā te sakhyaṁ vaśmi śaktīrā vṛtraghne niyuto yanti pūrvīḥ. Mahi stotramava āganma sūrerasmākaṁ su maghavan bodhi gopāḥ.*

Indra, lord of glory and majesty, I love and pray for your favour and friendship. O breaker of the cloud, dispeller of darkness and evil, all eternal powers and energies, divinely ordained, concentrate in you and emanate from you. O lord potent and universal protector, we offer our hymns of praise in your honour and pray for shelter under your protection. Give us the vision, give us the light, give us the knowledge.

मह्ि॒ त्रं पु॒रु श्च॑न्दं वि॑वि॒द्वानादित्सखि॑भ्यश्च॒रथं॒ सम॑रत ।
इन्द्रा॒ नृभि॑रजन॒द्दीद्या॑नः सा॒कं सूय॑मु॒षसं गा॒तुम॒ग्निम ॥ १५ ॥

15. *Mahi kṣetraṁ puruścandraṁ vividvānādit sakhibhyaścarathaṁ samairat. Indro nṛbhirajanad dīdyānaḥ sākaṁ sūryamuṣasaṁ gātumagniṁ.*

Indra, lord refulgent, commanding knowledge and wisdom, brings for his devotees and friends vast field and opportunities for action, immense wealth of gold, knowledge and inspiration, movement and expansion. With men, leaders and the force of winds, he provides the light of the sun, beauty of the dawns, inspiration of the Divine Word, the passion of fire, and he creates the paths of progress for them.

अपश्चिदघ विभ्वाꣳ दर्मूनाः प सधीचीरसृजद्विश्वश्चन्दाः।
मध्वः पुनानाः कविभिः पवित्रैद्युभिर्हिन्वन्त्यक्तुभिरध-
नुत्रीः॥ १६॥

16. *Apaścideṣa vibhvo damūnāḥ pra sadhrīcīrasṛjad viśvaścandrāḥ. Madhvaḥ punānāḥ kavibhiḥ pavitrair-dyubhir-hinvantyaktubhirdhanutrīḥ.*

And this lord omnipresent and infinite, fiery controller and guardian of human households, creates the waters and the world's golden wealth of materials, knowledge and culture and joy all together. And these waters, honey sweet and purifying, highly productive of food and wealth and joy, inspiring poets with their purest streams, thereby inspire and excite the people day and night for advancement.

(Swami Dayananda interprets 'Apah' metaphorically as intelligent, educated and cultured people of dynamic nature who inspire the nation with their knowledge and conduct.)

अनु कृष्ण वसुधिती जिहात उभे सूर्यस्य मꣳहना यजत्र।
परि यत्ते महिमानं वृजध्यै सखाय इन्द्र काम्या
ऋजिप्याः॥ १७॥

17. *Anu kṛṣṇe vasudhitī jihāte ubhe sūryasya maṅhanā yajatre. Pari yat te mahimānaṁ vṛjadhyai sakhāya indra kāmyā ṛjipyāḥ.*

The green earth and the bright heaven, holding the wealth of existence, mutually sustained by the force and grandeur of the sun, go round in concord like the dark night and bright day going on and on in unison, both doing homage to the sun. The same force and

grandeur, Indra, lustrous lord ruler of the world, your loving friends, going by the simple paths of truth and law, follow in order to collect the holy grass for cosmic yajna and avert untoward accidents and oppositions.

पतिर्भव वृत्रहन्त्सूनृतानां गिरां विश्वायुर्वृषभा वयोधाः।
आ नो गहि सख्यभिः शिवभिर्महान्महीभिरूतिभिः सरण्यन॥ १८॥

18. *Patirbhava vṛtahantsūnṛtānāṁ girāṁ viśvāyurvṛṣabho vayodhāḥ. Ā no gahi sakhyebhiḥ śivebhirmahān mahībhirūtibhiḥ saraṇyan.*

Be the protector, sustainer, and promoter of the voices of truth and cosmic laws of existence, O dispeller of darkness, breaker of the cloud and destroyer of evil. You are great, life eternal, generous and virile, universal giver of good health and full age. Come, take us on, moving, reaching, inspiring, with friendship, kindness and benevolence, and bless us with divine modes of protection and progress.

तमङ्गिरस्वन्नमसा सपर्यन्व्यं कृणोमि सन्यसे पुराजाम।
दुहो वि याहि बहुला अदेवीः स्वश्च नो मघवन्त्सातये धाः॥ १९॥

19. *Tamaṅgirasvannamasā saparyan navyaṁ kṛṇomi sanyase purājām. Druho vi yāhi bahulā adevīḥ svaśca no maghavantsātaye dhāḥ.*

That Indra, ruler of the world, ancient yet ever new, I honour and serve with homage and salutations in order to join him in the governance and administration of the common wealth. O lord of power, plenty and majesty, throw off and eliminate all hostile, impious and

uncreative elements of society, and bear and bring us peace, prosperity and joy for the sake of victory and progress.

मिहः पावकाः पतता अभूवन्त्स्वस्ति नः पिपृहि पारमासाम।
इन्द्र त्वं रथिरः पाहि ना रिषा मू षू कृणुहि गाजितो नः॥ २०॥

20. *Mihaḥ pāvakāḥ pratatā abhūvantsvasti naḥ pipṛhi pāramāsām. Indra tvaṁ rathiraḥ pāhi no riṣo makṣūmakṣū kṛṇuhi gojito naḥ.*

Showers of rain, pure and purifying, pour down and spread around far and wide. Take us across these, lead us to life's well-being and total fulfilment. Indra, lord of the world, warrior of the chariot you are, protect us from violence, and at every step, at every moment, make us victors of lands and cows, sense-control and self-discipline with the voice divine.

अदेदिष्ट वृत्रहा गोपतिर्गा अन्तः कृष्णाँ अरुषैर्धामभिर्गात।
प सूनृता दिशमान ऋतेन दुरश्च विश्वा अवृणोदप स्वाः॥ २१॥

21. *Adediṣṭa vṛtrahā gopatirgā antaḥ kṛṣṇāṁ̃ aruṣair-rdhamabhirgāt. Pra sūnṛtā diśamāna ṛtena duraśca viśvā avṛṇodapa svāḥ.*

Just as the sun, lord of light and breaker of the cloud of darkness, shoots its rays of light with its power and splendour, penetrates to the centre of dark energy and dispels the darkness releasing the energy, similarly, O lord of light and power, commanding and revealing your own lights and words of knowledge and the truth of reality, open out all the doors and reveal the secrets

of universal knowledge with the power and force of universal law which sustains the world of existence.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ २२ ॥

22. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugra-mūtaye samatsu ghanantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

Fighting for victory in this battle of life, for the sake of defence, protection and advance in the engagements of action, we invoke and call upon Indra, auspicious lord of power and prosperity, first and highest among leaders, careful listener, fierce, passionate and noble winner of wealth and victory.

Mandala 3/Sukta 32

Indra Devata, Vishvamitra Gathina Rshi

इन्द्र सामं सामपत पिबमं माध्यंदिनं सवनं चारु यत्त।
पपुथ्या शिप मघव नृजीषिन्विमुच्या हरी इह मादयस्व ॥ १ ॥

1. *Indra somaṁ somapate pibemaṁ mādhyaṁ-dinaṁ savanaṁ cāru yat te. Prapruthyā śipre maghava-nnṛjīṣin vimucyā harī iha mādayasva.*

Indra, creator giver of honour, excellence and prosperity, creator, preserver and promoter of the soma success of life, accept and enjoy this soma drink of homage which is your delicious share of the mid-day session of our yajna of struggle and success in creative action. Breathe deeply, rest your limbs, relax your muscles, lord of wealth and connoisseur of the purest

delicacies. Unharness your horses and enjoy yourself here on the vedi.

गवाशिरं मन्थिनमिन्द्र शुक्रं पिबा सामं रत्रिमा ते मदाय ।
ब्रह्मकृता मारुतना गणेन सजोषा रुद्रैस्तृपदा वृषस्व ॥ २ ॥

2. *Gavāśiraṁ manthinamindra śukraṁ pibā somaṁ ratrimā te madāya. Brahmakṛtā mārutenā gaṇena sajoṣā rudraistṛpadā vṛṣasva.*

Indra, destroyer of suffering and poverty, have a drink of this pure exhilarating soma, well churned, distilled and blended with milk and seasoned in sun. We offer it to you for your joy and exhilaration. Enjoy it to the full in the company of divine scholars and producers and refiners of gold, and scholars of the Rudra order. Drink and rejoice and be virile and generous as a cloud of showers.

य ते शुष्मं य तविषीमवर्धन्नर्चन्त इन्द्र मरुतस्त ओजः ।
माध्यन्दिने सवने वज्रहस्त पिबा रुद्रेभिः सगणः सुशिप्र ॥ ३ ॥

3. *Ye te śuṣmaṁ ye taviṣīmavardhannarcanta indra marutasta ojaḥ. Mādhyaṁdine savane vajrahasta pibā rudrebhiḥ saganaḥ suśipra.*

Indra, lord destroyer of evil, of impressive visor, holding the thunder-bolt in hand, those who augment your strength, your forces, and your lustre and valour, and those who admire and serve you to the degree of worship, are Maruts, heroes as tempestuous as the winds in storm. In the company of all these and with the Rudras who rout the wicked, drink the soma in the mid-day session of the national yajna of defence.

त इ वस्य मधुमद्विविप इन्दस्य शधा मरुता य आसन।
यभिर्वृत्रस्येषिता विवदाममणा मन्यमानस्य मम ॥ ४ ॥

4. *Ta innvasya madhumad vivipra indrasya śardho maruto ya āsan. Yebhirvṛtrasyeṣito vivedāmarmaṇo manyamānasya marma.*

Indeed the Maruts stir the honey sweets of soma for Indra, lord ruler and commander of the world, and they, heroic brave like the winds of storm, are his force who rouse his passion against the evil. Stirred by these he knows and reaches the fatal core of Vrtra, the demon, who believes he is invulnerable.

मनुष्वदिन्द्र सवनं जुषाणः पिबा सामं शश्वत वीर्याय। स
आ ववृत्स्व हयश्व यज्ञः सरण्युभिर्रपा अणा सिसषि ॥ ५ ॥

5. *Manuṣvadindra savanaṁ juṣāṇaḥ pibā somaṁ śasvate vīryāya. Sa ā vavṛtsva haryaśva yajñaiḥ saraṇyubhirapo arṇā sisarṣi.*

Indra, lord giver of honour and glory, eager for yajnic action and fond of yajnic gifts of fragrant delicacies, come like a man of thought and meditation, join our yajna and have a drink of soma for lasting strength and inspiration. You move the vapours and waters to the skies by performance of yajna and currents of wind and rays of the sun. As such, O rider of the horses of light and waves of energy, turn round and come to enjoy the fragrances.

त्वमपा यद्ध वृत्रं जघन्वाँ अत्याँइव पासृजः सतवाजा।
शयानमिन्द्र चरता वधन वविवांसं परि दवीरदवम ॥ ६ ॥

6. *Tvamapo yaddha vṛtraṁ jaghanvāँ̆ atyāँ̆ iva prāsṛjaḥ sartavājau. Śayānamindra caratā vadhena vavrivāṁsaṁ pari devīradevam.*

Indra, when with the wielded weapon of the thunderbolt in battle, you destroy Vrtra, demonic cloud of darkness lying asleep in stolid state, covering and with-holding the blissful waters of vital rain showers, you release the waters of life and joy to flow, and the streams rush forth in freedom like horses released from the stables.

यजा॑म इ॒न्नमसा॒ वृद्ध॑मिन्द्रं॒ बृह॑न्तमृ॒ष्वम॒जरं॒ युवा॑नम ।
यस्य॑ प्रि॒य म॒मतु॑र्य॒ज्ञिय॑स्य॒ न रोद॑सी महि॒मानं॒ म॒मात॑ ॥ ७ ॥

7. *Yajāma innamasā vṛddhamindraṁ bṛhantamṛ-ṣvamajaraṁ yuvānam. Yasya priye mamatur-yajñiyasya na rodasī mahimānaṁ mamāte.*

We love, join and worship Indra, lord of glory and majesty, with homage and holy food: Indra, lord most ancient beyond calculation, great and sublime, unaging and ever youthful, the bounds of which Lord worthiest of reverence in yajna, no near and dear heaven and earth ever measure, nor can they ever measure or contain.

इन्द्र॑स्य॒ कर्म॒ सुकृ॑ता पु॒रूणि॑ व्र॒तानि॑ दे॒वा न मि॑नन्ति॒ विश्व॑ ।
दा॒धार॒ यः पृ॑थि॒वीं द्याम॒तमां॑ ज॒जान॒ सूर्य॑मु॒षसं॑ सु॒दंसाः॑ ॥ ८ ॥

8. *Indrasya karma sukṛtā purūṇi vratāni devā na minanti viśve. Dādhāra yaḥ pṛthivīṁ dyāmute-māṁ jajāna sūryamuṣasaṁ sudaṁsāḥ.*

Indra, Lord Almighty, His acts, innumerable gifts and graces, and His laws, none among the noblest humanity do ever violate, nor the mightiest powers of nature ever transgress: Indra, lord of generosity and holiest action, who sustains this earth and heaven, and

creates the sun and the dawn and the day.

अदाघ सत्यं तव तन्महित्वं सद्या यज्जाता अपिबा हु सामम। न द्यावं इन्द तवसस्त आजा नाहा न मासाः शरद वरन्त ॥ ९ ॥

9. *Adrogha satyaṁ tava tanmahitvaṁ sadyo yajjāto apibo ha somam. Na dyāva indra tavasasta ojonāhā na māsāḥ śarado varanta.*

Indra, lord of love free from jealousy, negativity, discrimination or hypocrisy, ever true, inviolable and eternal is that greatness and glory of yours, that sun which, as it arises, drinks up the soma of nature to recreate, augment and return it to nature. Neither the heavens of light, nor days, nor months, nor seasons, nor years can evade or prevent or exceed or transgress the might and majesty of yours, omnipotent as you are.

त्वं सद्या अपिबा जात इन्द्र मदाय सामं परम व्यामन। यद्ध द्यावापृथिवी आविवशीरथाभवः पूव्यः कारु-धायाः ॥ १० ॥

10. *Tvaṁ sadyo apibo jāta indra madāya somaṁ parame vyoman. Yaddha dyāvāpṛthivī āviveśī-rathābhavaḥ pūrvyaḥ kārudhāyāḥ.*

Indra, mighty lord of light and senses and mind, as soon as you arise and manifest, you drink up the soma vitalities of the holiest regions of life and nature for pleasure and growth, since then, you pervade the heaven and earth and then you grow to be the maker and sustainer of the artists of beauty and singers of divinity.

अह॒ न्नहिं॑ परि॒शया॑न॒मर्ण॑ आजा॒यमा॑नं तुविजात॒ तव्या॑न्। न त॑ महि॒त्वमनु॑ भूदध॒ द्यायद॒न्ययो॑ स्फि॒ग्या॒३॑ ग्राम-वं॑स्थाः ॥ ११ ॥

11. *Ahannahiṁ pariśayānamarṇa ojāyāmānaṁ tuvijāta tavyān. Na te mahitvamanu bhūdadha dyauryadanyayā sphigyā kṣāmavasthāḥ.*

Indra, potent lord of light universally manifest in existence and supremely generous, you break up the serpentine cloud of darkness waxing and overshadowing the oceans of air and vapours in the firmament and cover the earth with rain and light. Even the region of light cannot equal and contain your might because (while you strike the cover of darkness with the thunderbolt in one hand) with the other you hold and sustain the earth.

य॒ज्ञा हि त इन्द्र॒ वर्ध॑ना॒ भूदुत प्रि॒यः सु॒तसो॑मा मि॒यर्धः। य॒ज्ञं य॒ज्ञमव॑ य॒ज्ञिय॒: सन्य॒ज्ञस्त॒ वज्र॑महिहत्य॑ आवत ॥ १२ ॥

12. *Yajño hi ta indra vardhano bhūduta priyaḥ sutasomo miyedhaḥ. Yajñena yajñamava yajñiyaḥ san yajñaste vajramahihatya āvat.*

Indra, ruler of the world and giver of honour and excellence, your yajnic action, social and generous programme, is the mode of progress and promotion: It creates joy and prosperity, eliminates poverty and suffering, and promotes love and social cohesion. Be the leader of yajna, protect and promote yajna by yajna, and let your yajna protect and promote your thunder-arm in breaking the cloud of darkness for the rain showers of prosperity and joy in plenty.

यज्ञनन्द्रमवसा चक्र अवागनं सुम्नाय नव्यस ववृत्याम।
यः स्तामभिवावृध पूव्यभिया मध्यमभिरुत नूतनभिः ॥ १३ ॥

13. *Yajñenendramavasā cakre arvāgainaṁ sumnāya navyase vavṛtyām. Yaḥ stomebhir-vāvṛdhe pūrvyebhiryo madhyamebhiruta nūtanebhiḥ.*

The person who creates honour and excellence, peace and prosperity for humanity by yajna, creative action of the corporate community and promotes it by protection, preservation and further yajnic action, who rises by the appreciation and praise of the seniors, cooperation of the middle classes and the hopes, aspirations and dreams of the new generation, to such a person let me turn as front leader, as Indra, ruler and law-giver for humanity.

विवष यन्मा धिषणा जजान स्तवै पुरा पायादिन्द्रमह्नः।
अंहसा यत्र पीपरद्यथा ना नावव यान्तमुभय हवन्त ॥ १४ ॥

14. *Viveṣa yanmā dhiṣaṇā jajāna stavai purā pāryādindramahnaḥ. Aṁhaso yatra pīparad yathā no nāveva yāntamubhaye havante.*

When thought is stirred and words arise in me in praise of Indra before the end of the day with gratitude how he would take us over across the world of sin and evil, then people too on both sides of the flood call upon him as captain of the ship on the move to take them over the seas to the shores of life beyond.

आपूणा अस्य कलशः स्वाहा सक्तव काशं सिसिच
पिबध्य। समु पिया आववृत्रन्मदाय पदा णिद्रभि सामास
इन्दम ॥ १५ ॥

15. *Āpūrṇo asya kalaśaḥ svāhā sekteva kośaṁ sisice pibadhyai. Samu priyā āvavṛtran madāya pradakṣiṇidabhi somāsa indram.*

Full to the brim is the cup of life for Indra to drink, filled with the best of thought, perception and action, like the dense cloud of vapours poured in by the sun. Dear friends and admirers, lovers of the soma-joy of life, come close and stand round Indra in homage to join and celebrate the Lord's gift of life.

न त्वा॑ गभी॒रः पु॑रुहूत॒ सिन्धु॒नाद॑यः परि॒ षन्ता॑ वरन्त। इ॒त्था सखि॑भ्य इषि॒ता यदि॒न्दा दृ॒ हं चि॒दरु॑ज॒ गव्य॑मूवम॥ १६॥

16. *Na tvā gabhīraḥ puruhūta sindhurnādrayaḥ pari ṣanto varanta. Itthā sakhibhya iṣito yadindrā''dṛḷhaṁ cidarujo gavyamūrvam.*

Indra, mighty lord of light as the sun, invoked by one and all, neither the deep sea nor the dense clouds nor the high mountains all round can contain or hold you back when inspired by friends for friends you strike and break the formidable cloud, impenetrable except for the thunderbolt.

शु॒नं हु॑वम म॒घवा॑न॒मिन्द॑म॒स्मिन्भर॒ नृत॑मं॒ वाज॑साता। शृ॒ण्वन्त॑मु॒गमू॒तय॑ स॒मत्सु॒ घ्नन्तं॑ वृ॒त्राणि॑ सं॒जित॒ं धना॑नाम॥ १७॥

17. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghanantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

For protection, victory and well-being, in this battle of life, we invoke Indra, auspicious lord of power

and prosperity, highest leader, careful listener, fierce fighter, destroyer of enemies, and winner of wealths.

Mandala 3/Sukta 33

Nadis, Streams, Devata, Vishvamitra Gathina Rshi

प पर्व॑तानामुश॒ती उ॒पस्था॒दश्व॑इव॒ विषि॑त॒ हास॑मान।
गाव॑व शु॒भ मा॒तरा॑ रिह्मा॒ण विपा॑ट छु॒तु॒दी पय॑सा जवत ॥ १ ॥

1. *Pra parvatānāmuśatī upasthādaśve iva viṣite hāsamāne. Gāveva śubhre mātarā rihāṇe vipāṭ-chutudrī payasā javete.*

From the lap of mountains, arising brilliant and passionate like the dawn, laughing and sparkling, and bolting like a horse and mare, like two beautiful mother cows yearning to meet their calves, two streams, one expansive and divided (vipat), the other deep and concentrated, fast and overflowing the banks (shutudri), flow in unison rapidly to meet the sea with their water.

Note: Swami Dayananda interprets this mantra as a metaphor of two brilliant women teachers issuing forth from a mighty source of learning and going to meet their disciples. He does not accept the interpretation that Vipat and Shutudri refer to two particular streams of these names. He does not accept the historical comparative method of Vedic interpretation which says that these mantras were composed on the banks of Vipat and Shutudri streams. On the contrary, he says that the words of the Veda should be interpreted etymologically as translated above.

Why these names in the Veda then? That's the

question. Swamiji says that words of the Veda are independent of history and geography. Particulars names in history such as Rama, Krishna, and others, for example, and names in geography such as Vipat and Shutudri and Ganga were taken from the Veda and not vice versa. There is no history nor geography of persons and places in the Veda. All such words, which appear to be name-words, should be interpreted etymologically, that's the scientific method, just like the technical terms of science which are structured and interpreted etymologically.

इन्द॑षित पस॒वं भि ।माण॒ अच्छा॑ समु॒दं र॒थ्य॑व याथः।
स॒मा॒रा॒ण ऊ॒मिभि॒ः पिन्व॑मान अ॒न्या वा॑म॒न्यामप्य॑ति शुभ ॥ २ ॥

2. *Indreṣite prasavaṁ bhikṣamāṇe acchā samudraṁ rathyeva yāthaḥ. Samārāṇe ūrmibhiḥ pinvamāne anyā vāmanyāmapyeti śubhre.*

Moved and inspired by Indra, lord of light and rain, sharing and receiving the impulse to grow, you flow with crystalline waters, like beautiful chariot mares, towards the sea. Meeting and growing together with rising waves, feeding the environs, brilliant and graceful, each of you meets and augments the other.

(The metaphor of learned women, meeting, cooperating and beautifying the life around with education and the graces of culture continues to apply.)

अच्छ॒ सिन्धुं मा॒तृत॑मामयासं॒ विपा॑शमु॒र्वीं सु॒भग॑मगन्म।
व॒त्समि॑व मा॒तरा॑ संरिहा॒ण सम॒ानं यानि॒मनु॑ सं॒चर॑न्ती ॥ ३ ॥

3. *Acchā sindhuṁ mātṛtamāmayāsaṁ vipāśam-urvīṁ subhagāmaganma. Vatsamiva mātarā saṁrihāṇe samānaṁ yonimanu saṁcarantī.*

I go to the river, I go to the sea, dearest mother generator and receiver of the rivers.

We go to the river, free, wide and auspicious.

The streams flow to the sea like mother cows hastening to the stalls to meet the calf, loving and caressing, reaching together in equal love and joy living together in one home.

एना वयं पयसा पिन्वमाना अनु यानिं देवकृतं चरन्तीः ।
न वतवे पसवः सगतक्तः किंयुविपा नद्या जाहवीति ॥ ४ ॥

4. *Enā vayaṁ payasā pinvamānā anu yoniṁ deva-kṛtaṁ carantīḥ. Na vartave prasavaḥ sargataktaḥ kiṁyurvipro nadyo johavīti.*

We rivers rising with water and fertilizing the land move on by the same course appointed by the divine maker, never relenting in the flow, our birth itself and flow is never meant to stop.

(The mantra refers to the stream of life, continuance of the race, the family and the tradition of education and culture.)

रमध्वं मे वचसे सोम्याय ऋतावरीरुप मुहूतमेवैः ।
प सिन्धुमच्छा बृहती मनीषा वस्युरह्व कुशिकस्य सूनुः ॥ ५ ॥

5. *Ramadhvaṁ me vacase somyāya ṛtāvarīrupa muhūrtamevaiḥ. Pra sindhumacchā bṛhatī manīṣā'vasyurahve kuśikasya sūnuḥ.*

Bide a while, listen, pray consider and enjoy my word of peace, prayer and beauty. Relax, why rush on like a storm to the bottom mysterious deep. Son and disciple of a self-realised soul, I invoke and call upon the river and the sea from the core of my heart and mind, I need the vision and the protection.

(The mantra points to the irresistible flow of existence and the soul's cry for a moment's vision of constancy against the flux of mutability.)

इन्दा॑ अ॒स्माँ अ॑रद॒द्वज॑बाहु॒रपा॑हन्वृ॒त्रं प॑रि॒धिं न॒दीना॑म ।
द॒वा॑ नयत्सवि॒ता सु॑पा॒णिस्तस्य॑ व॒यं प॑स॒व या॑म उ॒वीः ॥ ६ ॥

6. *Indro asmāň aradad vajrabāhurapāhan vṛtraṁ paridhiṁ nadīnām. Devó'nayat savitā supāṇistasya vayaṁ prasave yāma urvīḥ.*

Indra, lord of thunder, carved for us the paths we follow when he broke the ocean of dark energy in which the streams of existence lay confined. Into those channels the lord creator, Savita, cosmic sun of omnipotent arm, made us flow. In his channels we flow on and on, wide and deep, without rest.

(Mutability does not stop. The flux goes on and on, but you can stop the flow of your experience of the flow.)

प॒वाच्यं शश्व॒धा वी॒र्य१॒॑ तदिन्द॑स्य॒ कम॒ यदहि॑ं विवृ॒श्चत ।
वि व॑ज्र॒ण प॑रि॒षद॑ जघा॒ना य॒ ाापा॑ य॑नमि॒च्छमा॑नाः ॥ ७ ॥

7. *Pravācyaṁ śaśvadhā vīryaṁ tadindrasya karma yadahiṁ vivṛścat. Vi vajreṇa pariṣado jaghānā ''yannāpo'yanamicchamānāḥ.*

That omnipotence of Indra, that cosmic act by

which he breaks the dark energy of the state of annihilation (Pralaya) is worthy of song and celebration. With his voice of thunder he breaks the silence of the inert forces of Prakrti, and the waves and waters of cosmic energy flow into existence, in-vested with the divine will.

एतद्वचो॑ जरितर्मापि॑ मृष्ठा॒ आ यत्त॒ घोषा॒नुत्त॑रा यु॒गानि॑। उ॒क्थेषु॑ कारा॒ पति॑ ना जुषस्व॒ मा ना॒ नि कः॑ पुरुष॒त्रा नम॑स्ते ॥ ८ ॥

8. *Etad vaco jaritarmāpi mṛṣṭhā ā yat te ghoṣānuttarā yugāni. Uktheṣu kāro prati no juṣasva mā no ni kaḥ puruṣatrā namaste.*

O singer and celebrant, neglect not, nor forget these holy words of yours which the ages to come will honour and resound. O poet of divinity, master maker and artist of eminence, love us and serve us with faith in your yajnic programmes. Be not arrogant to us or to noble people in general. Salutations to you!

आ षु स्व॑सारः का॒रव॑ शृणात य॒या वो॑ दू॒रादन॑सा॒ रथ॑न। नि षू न॑मध्वं॒ भव॑ता सुपा॒रा अ॑धाअ॒ गाः सि॑न्धवः स्रा॒त्याभिः॑ ॥ ९ ॥

9. *O ṣu svasāraḥ kārave ṣṛṇota yayau vo dūrādanasā rathena. Ni ṣū namadhvaṁ bhavatā supārā adho-akṣāḥ sindhavaḥ srotyābhiḥ.*

O sister streams of existence in cosmic flow, powers of dynamic action, listen to the prayer and exhortations of the artist maker and poet. He has come to you from afar by a fast moving chariot. Lower your depth and turbulence, flow below the axle of his chariot wheels, bow to him, and help him to cross the flood.

आ त॑ कारा शृणवाम॒ वचांसि य॒याथ॑ दू॒रादन॑सा॒ रथ॑न।
नि त॑ नंस पीप्या॒नव॒ याषा॒ मर्या॑यव क॒न्या॑ शश्व॒च त॑॥ १०॥

10. *Ā te kāro śṛṇvāmā vacāṁsi yayātha durādan-asā rathena. Ni te naṁsai pīpyāneva yoṣā maryāyeva kanyā śaśvacai te.*

O poet artist and maker, we listen to your words, you come from afar with a cart and chariot, and we greet you with salutations eagerly as a woman overflowing with love meets her child, and a maiden meets her lover with embraces.

यद॒ङ्ग त्वा॑ भर॒ताः स॒न्तर॑युग॒व्यन्गाम॑ इषि॒त इन्द॑जूतः।
अषा॒दह॑ पस॒वः सग॑तक्त॒ आ वा॑ वृण सुम॒तिं य॒ज्ञिया॑-
नाम॥ ११॥

11. *Yadaṅga tvā bharatāḥ saṁtareyurgavyan grāma iṣita indrajūtaḥ. Arṣādahaḥ prasavaḥ sargatakta ā vo vṛṇe sumatiṁ yajñiyānām.*

O dear streams of water and national economy, as the producers and managers of the nation may cross and manage you with your consent, so may the people of the settlement too, desirous of crossing you, when impassioned and inspired by Indra, ruling light of the world, cross and manage the waters. And then, for sure, may the flood rush on. O managers and planners of the nation's yajna, worthy of love and reverence, I admire and pray for the vision and wisdom and the good-will of friends and creators like you.

अता॑रिषुभर॒ता ग॒व्यव॒ः समभ॑क्त॒ विप॑ः सुम॒तिं न॒दीना॑म।
प पि॑न्वध्वमि॒षय॑न्तीः सु॒राधा॒ आ व॒ वणा॑ः पृ॒णध्वं या॒त
शीभ॑म॥ १२॥

12. *Atārişurbharatā gavyavaḥ samabhakta vipraḥ sumatiṁ nadīnām. Pra pinvadhvamiṣayantīḥ surādhā ā vakṣaṇāḥ pṛṇadhvaṁ yāta śībham.*

May the producers, managers and rulers seeking and developing lands, and cows, and animal husbandry manage water resources. Let the intellectuals study and share the secret of river power. O people of the land, develop the rich and productive streams and rivers and fill the fields and canals with water for irrigation. Come all, go far, be quick and effective.

उद्व ऊमिः शम्या हन्त्वापो याक्त्राणि मुञ्चत।
मादुष्कृता व्यनसा घ्न्या शूनमारताम ॥ १३ ॥

13. *Ud va ūrmiḥ śamyā hantvāpo yoktrāṇi muñcata. Māduṣkṛtau vyenasā'ghnyau śūnamāratām.*

O streams and rivers, may your flow, the waves, touch and sanctify the flagpole of yajna. May the waters relieve the yoke of bullocks. May the streams, fast, wide and free, never destructive but blissful, unhurt, protected and developed, auspicious as a boon, bring us peace, prosperity and joy. (Life is a flow, inspiring, energising, sanctifying. Manage it, develop it, live it as a divine gift.)

Mandala 3/Sukta 34

Indra Devata, Vishvamitra Gathina Rshi

इन्द्रः पूर्भिदातिर्दासमर्कैर्विदद्वसुदयमानो वि शत्रून।
ब्रह्मजूतस्तन्वा वावृधाना भूरिदात्र आपृणदार्दसी उभे ॥ १ ॥

1. *Indraḥ pūrbhidātirad dāsamarkairvidad vasurdayamāno vi śatrūn. Brahmajūtastanvā vāvṛdhāno bhūridātra āpṛṇad rodasī ubhe.*

Indra, lord ruler of the world, overcomes the hostile forces with light and thought and the power of persuasion. He opens and expands the cities bound in the dark and, abundant and charitable as he is, relieves and rehabilitates the helpless poor. Inspired by divinity and universal vision, rising and expanding in body and mind with plenty and prosperity, merciful and freely giving, he fills both heaven and earth with light and joy.

मखस्य॑ त तविषस्य॒ प जू॒तिमिय॑र्मि॒ वाच॑मु॒मृता॑य भूषन।
इन्द्र॑ ि॒तीना॑मसि॒ मानु॑षीणां वि॒शां दवी॑नामुत पू॑र्वयावा॥ २॥

2. *Makhasya te taviṣasya pra jūtimiyarmi vācamamṛtāya bhūṣan. Indra kṣitīnāmasi mānuṣīṇāṁ viśāṁ daivīnāmuta pūrvayāvā.*

Indra, lord of life and giver of light, I arise and receive the inspiration of the power and generosity of your yajna, glorifying the divine voice for the sake of immortality. Lord of power and ruler of the world, you are the leader and pioneer of the nations of the world, ordinary people, specialized groups and exceptional people of brilliance and generosity.

इन्द्रो॑ वृत्रम॑वृणा॒च्छध॑नीति॒ः प मा॒यिना॑ममिना॒द्वप॑णीतिः।
अह॒न्व्यं॑समु॒शध॒ग्वन॑ष्वा॒विधना॑ अकृणाद॒म्याणा॑म॥ ३॥

3. *Indro vṛtramavṛṇocchardhanītiḥ pra māyināmaminād varpaṇītiḥ. Ahan vyaṁsamuśadhagvaneṣvāvirdhenā akṛṇod rāmyāṇām.*

Indra, heroic warrior of exploits, master of tactics, overwhelms the demon of darkness and, passionate for action, counters the magical moves of

the crafty enemies and overthrows the crippled monster. Thus does he set free the cows confined in the forests, voices suppressed in silence, and the streams of water locked up in the cloud and sunrays.

इन्द्र॑: स्व॒षा ज॒नय॒ न्हा॑नि जि॒गाया॒शिग्भि॑: पृत॑ना अ॒भि॒ष्टिः ।
पारा॑चय॒न्मन॑व क्॒तुमह्ना॒मवि॑न्द॒ज्ज्याति॑र्बृ॒हत रणा॑य ॥ ४ ॥

4. *Indraḥ svarṣā janayannahāni jigāyośigbhiḥ pṛtanā abhiṣṭiḥ. Prārocayanmanave ketu-mahnā-mavindajjyotirbṛhate raṇāya.*

Indra, lord of the showers of joy, reveals and brightens the days, fights the battles alongwith his commandos, and comes out victorious. May he then unfurl the flag of the day's light and victory and win the light for the mighty battle of life as a whole in the flow of existence.

इन्द्॒स्तुजा॑ ब॒हणा॒ आ वि॑वश नृ॒वद्दधा॑ना॒ नया॑ पु॒रूणि॑ ।
अचे॑तय॒द्धिय॑ इ॒मा ज॑रि॒त्र पमं वर्ण॑मतिरच्छु॒क्रमा॑साम ॥ ५ ॥

5. *Indrastujo barhaṇā ā viveśa nṛvad dadhāno naryā purūṇi. Acetayad dhiya imā jaritre premaṁ var-ṇamatiracchukramāsām.*

Indra, like a manly hero, commanding overwhelming the forces of battle, blazing with the mighty thunderbolt, breaks through the thick of enemy lines. He enlightens these thoughts and minds for the celebrant and augments this pure and unsullied light of these within.

म॒हा म॒हानि॑ पनयन्त्य॒स्यन्द॑स्य॒ कम॒ सुकृ॑ता पु॒रूणि॑ ।
वृ॒जन॑न वृ॒जि॒नान्त्सं पि॑पेष मा॒याभि॒दस्यूँ॒र॒भिभू॑त्याजाः ॥ ६ ॥

6. *Maho mahāni panayantyasyendrasya karma sukṛtā purūṇi. Vṛjanena vṛjināntsaṁ pipeṣa māyābhirdasyūँrabhibhūtyojāḥ.*

Many great and good acts of this mighty Indra, ruler and warrior, are worthy of admiration. Lord of might and splendour, hero of victory, he crushes the guiles and evils of the wicked with his strength, and eliminates the thieves and robbers of society by the force of his tactics and intelligence.

युधन्दा मह्ना वरिवश्चकार देवभ्यः सत्पतिश्चर्षणिप्राः।
विवस्वतः सदन अस्य तानि विप्रा उक्थेभिः कवया गृणन्ति॥ ७॥

7. *Yudhendro mahnā varivaścakāra devebhyaḥ satpatiścarṣaṇiprāḥ. Vivasvataḥ sadane asya tāni viprā ukthebhiḥ kavayo gṛṇanti.*

Indra, lover and favourite of humanity, protector and promoter of truth, reality and the good people, with his fight and force of strength and intelligence does great good deeds for the noble powers of nature and humanity. And those great exploits of his, brilliant poets and scholars celebrate with their songs of homage, the waves and echoes of which rise and resound in the house of the sun.

सत्रासाहं वरेण्यं सहोदां ससवांसं स्वरपश्च देवीः।
ससान यः पृथिवीं द्यामुतमामिन्दं मदन्त्यनु धीरणासः॥ ८॥

8. *Satrāsāhaṁ vareṇyaṁ sahodāṁ sasavāṁsaṁ svarapaśca devīḥ. Sasāna yaḥ pṛthivīṁ dyāmutemāmindraṁ madantyanu dhīraṇāsaḥ.*

People of intelligence, patience and intelligence

may please and share the pleasure with Indra, lord of the world, who upholds truth and challenges untruth, who is worthy of choice, giver of strength and courage, who distinguishes between good and evil, and gives happiness, pranic energy and divine bliss, and who creates, gives and shares the gifts and beauty of this earth and heaven with us.

ससानात्याँ उत सूर्यं ससानन्द्रः ससान पुरुभाजसं गाम।
हिरण्ययमुत भागं ससान हत्वी दस्यून्पार्यं वर्णमावत॥ ९॥

9. *Sasānātyāň uta sūryaṁ sasānendraḥ sasāna purubhojasaṁ gām. Hiraṇyayamuta bhogaṁ sasāna hatvī dasyūn prāryaṁ varṇamāvat.*

Indra gives us the horses and other modes of fast travel. He gives us the sun and enlightenment. He gives us the cow for milk, land and speech, and golden wealth for the sustenance of all. He destroys evil and the wicked and protects the good and virtuous people for the joy of all.

इन्द्र आषधीरसनादहानि वनस्पतीँरसनादन्तरिक्षम।
बिभेद वलं नुनुद विवाचा थाभवद्दमिताभिक्रतूनाम॥ १०॥

10. *Indra oṣadhīrasanodahāni vanaspatīňrasano-dantarikṣam. Bibheda valaṁ nunude vivāco'thā-bhavad damitābhikratūnām.*

Indra gives us herbs and tonics everyday. He gives us waters of the firmament. He opens up the sources of strength and energy. He stimulates the organs of speech and inspires articulation and the growth of various languages. And he is the controller of the men of impetuous action to a steady state of balance in

thought and will.

शुनं हुवम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसाता।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ ११ ॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke, invite and celebrate Indra, auspicious lord of wealth, honour and excellence, friend of the good and controller of the wicked. In this battle of life, we call upon him, best and highest of men and leaders, for victory. We call upon him in all our struggles for protection, promotion and progress, for he listens to us, destroys the evils of darkness and ignorance, and wins, preserves and promotes the wealth, honour and excellence of life and culture. Great is he, mighty lustrous, terribly irresistible, blazing, victorious.

Mandala 3/Sukta 35

Indra Devata, Vishvamitra Gathina Rshi

तिष्ठा हरी रथ आ युज्यमाना याहि वायुन नियुतो ना अच्छ।
पिबास्यन्धो अभिसृष्टा अस्म इन्द्र स्वाहा ररिमा ते मदाय ॥ १ ॥

1. *Tiṣṭhā harī ratha ā yujyamānā yāhi vāyurna niyuto no accha. Pibāsyandho abhisṛṣṭo asme indra svāhā rarimā te madāya.*

Indra, lord ruler of the world, ride the chariot drawn by horse power of water and fire and come straight to us like the wind in all your glory in good

company. Come and partake of the holy food we offer in faith and truth of word and deed in homage for your joy and entertainment.

उपाजिरा पुरुहूताय सप्ती हरी रथस्य धूर्ष्वा युनज्मि।
द्रवद्यथा संभृतं विश्वतश्चिदुपमं यज्ञमा वहात इन्द्रम॥ २॥

2. *Upājirā puruhūtāya saptī harī rathasya dhūrṣvā yunajmi. Dravad yathā saṁbhṛtaṁ viśvataści-dupemaṁ yajñamā vahāta indram.*

I yoke the fastest horses, fast as sun-rays, to the centre pole of the chariot of Indra, lord universally invoked, praised and called upon for action, so that they may rush, bear him and carry wealth and honour from all round and bring it to this yajna of knowledge and science.

उपा नयस्व वृषणा तपुष्पातमंव त्वं वृषभ स्वधावः।
गसतामश्वा वि मुचह शाणा दिवदिव सदृशीरद्धि धानाः॥ ३॥

3. *Upo nayasva vṛṣaṇā tapuṣpotemava tvaṁ vṛṣabha svadhāvaḥ. Grasetāmaśvā vi muceha śoṇā divedive sadṛśīraddhi dhānāḥ.*

Indra, bold and generous lord commanding food and energy, take the two mighty fiery steeds of sun-rays close together, protect and take water too, let the horses free, consume the food and fuel of flames, and you too consume the food prepared and seasoned by fire every day in the bowels of the earth.

बह्मणा त बह्मयुजा युनज्मि हरी सखाया सधमाद आशू।
स्थिरं रथं सुखमिन्दाधितिष्ठन्पजानन्विद्वाँ उप याहि सामम॥ ४॥

4. *Brahmaṇā te brahmayujā yunajmi harī sakhāyā sadhamāda āśū. Sthiraṁ rathaṁ sukhamindrādhitiṣṭhan prajānan vidvāṅ upa yāhi somam.*

By word I yoke the horses which sense and obey the word of command. Friendly they are, extremely fast to reach the yajnic destination. Indra, lord of knowledge and power, riding the chariot which is steady and comfortable, knowing and discovering further, go close to the moon and bring the nectar of magical powers.

मा त॒ हरी॒ वृष॑णा वी॒तपृ॑ष्ठा॒ नि रीर॑म॒न्यज॑मानासा अ॒न्य।
अ॒त्यायाहि॒ शश्व॑ता व॒यं त॒ रं सु॒तभि॑: कृणवाम॒ सामं॑: ॥ ५ ॥

5. *Mā te harī vṛṣaṇā vītapṛṣṭhā ni rīraman yajamānāso anye. Atyāyāhi śaśvato vayaṁ te'raṁ sutebhiḥ kṛṇavāma somaiḥ.*

Indra, may your motive chariot powers, of wide and extensive back never slacken, exhaust or stop. We are the other collaborators in your yajna, ever and constant, who do all for you with the distilled yajnic essences of what you need. Go far to the target and come back to us victorious.

तवा॒यं साम॒स्त्वमह्व॒वाङ॑शं॒शश्व॑त्त॒मं सु॒मना॑ अ॒स्य पा॑हि।
अ॒स्मिन्य॒ज्ञ ब॒र्हिष्या नि॒षद्या॑ दधि॒ष्वमं ज॒ठर॒ इन्दु॑मिन्द ॥ ६ ॥

6. *Tavāyaṁ somastvamehyarvāṅ śaśvattamaṁ sumanā asya pāhi. Asmin yajñe barhiṣyā niṣadyā dadhiṣvemaṁ jaṭhara indumindra.*

Indra, this soma is yours, come you hither, happy at heart, partake of it, lasting and constant as it is in power and energy. Sit on the holy grass in this yajna and hold it in the strong interior of the chariot.

स्तीर्णं त बर्हिः सुत इंन्द्र सामः कृता धाना अत्तवे त हरिंभ्याम। तदोकस पुरुशाकांय वृष्णं मरुत्वंत तुभ्यं राता हवींषि ॥ ७ ॥

7. *Stīrṇaṁ te barhiḥ suta indra somaḥ kṛtā dhānā attave te haribhyām. Tadokase puruśakāya vṛṣṇe marutvate tubhyaṁ rātā havīṁṣi.*

The liquid fuel, distilled and packed, is ready for you. The foods for the consumption of your motive forces are prepared and ready. All the inputs for you too are ready and reserved for the lord of the chariot, mighty helpful, creative and generous, lord of the wings of winds.

इमं नरः पर्वतास्तुभ्यमापः समिन्द्र गाभिमधुमन्तमकन। तस्यागत्या सुमना ऋष्व पाहि पजानन्विद्वान्पथ्या३ अनु स्वाः ॥ ८ ॥

8. *Imaṁ naraḥ parvatāstubhyamāpaḥ samindra gobhirmadhumantamakran. Tasyāgatyā suma-nā ṛṣva pāhi prajānan vidvān pathyā anu svāḥ.*

Indra, lord of honour and excellence, the best of men, mountains and clouds, waters and vapours in unison have prepared this nectar sweet of soma for you with currents of solar energy and treasures of the earth. Lord of glory, happy at heart, scholar and discoverer, take the soma, and protect and promote the product and your partners on the way.

याँ आभजा मरुत इन्द्र साम य त्वामवर्ध नभवन्गणास्त। तभिरतं सजाषा वावशाना३ ग्रः पिब जिह्वया साममिन्द ॥ ९ ॥

9. *Yāň ābhajo maruta indra some ye tvāmavardhannabhavan gaṇaste. Tebhiretaṁ sajoṣā vāvaśāno'gneḥ piba jihvayā somamindra.*

Indra, lord of knowledge, power and glory, the winds and men you engage in your soma project of science and development, who lead you to honour and advancement, and who become your force and allies : with them, celebrating in joy, shining and resounding, drink of the soma with the tongue of fire.

इन्द्र पिब स्वधया चित्सुतस्या ग्रवा पाहि जिह्वया यजत्र।
अध्वर्यावा पर्यतं शक्र हस्ताद्ध तुवा यज्ञं हविष' जुषस्व॥ १०॥

10. *Indra piba svadhayā cit sutasyā'gnervā pāhi jihvayā yajatra. Adhvaryorvā prayataṁ śakra hastāddhoturvā yajñaṁ haviṣo juṣasva.*

Indra, glorious ruler of the world, drink of the soma distilled with the tongue of fire. O lord venerable, drink of it and protect it with your strength and power. Lord of power and honour, join and develop the yajna instituted and conducted by the yajamana and the highpriest with oblations of fragrant materials offered with their own hands.

शुनं हुवम मघवानमिन्द्रमस्मिन्भर नृतमं वाजसाता।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम॥ ११॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

For victory in this battle of life, we invoke, invite

and call upon Indra, lord auspicious of bliss, commander of honour, power and prosperity, and the best of men and leaders. For defence, protection, preservation and progress in the struggles of life for development, we look up to him, responsive listener, mighty lustrous destroyer of the demons of darkness and ignorance, and a winner of all round wealth of the nations.

Mandala 3/Sukta 36

Indra Devata, Vishvamitra Gathina (1-9, 11) and Ghora Angirasa (10) Rshi

इ॒माम॑ू षु पभृ॑तिं सा॒तय॑ धा॒ः शश्व॑च्छश्वदू॒तिभि॒याद॑-मानः। सु॒तसु॑त वावृध॒ वध॑नभि॒यः कम॑भि॒महद्भि॒ः सुश्रु॑ता॒ भूत॥ १॥

1. *Imāmū ṣu prabhṛtiṁ sātaye dhāḥ śaśvaccha-śvadūtibhiryādamānaḥ. Sutesute vāvṛdhe vardha-nebhiryaḥ karmabhirmahadbhiḥ suśruto bhūt.*

Indra, O lord united with friends and devotees by continuous modes of protection, who rise by admirable acts of promotive generosity and advance in honour and reputation by greater and higher actions in one yajna after another, accept this praise and prayer for the gifts of success and acquisitions of value.

इन्दा॑य॒ सामा॑ः प॒दिवा॒ विदा॑ना ऋ॒भुय॒भि॒वृष॑पवा॒ विहा॑याः। प॒यम्य॑मा॑ना॒न्पति॒ षू गृ॑भा॒यन्द्र॒ पिब॒ वृष॑धूतस्य॒ वृष्ण॑ः॥ २॥

2. *Indrāya somāḥ pradivo vidānā ṛbhuryebhir-vṛṣaparvā vihāyāḥ. Prayamyamānān prati ṣū gṛbhāyendra piba vṛṣadhūtasya vṛṣṇaḥ.*

Indra, the somas, essences of energy and

enlightenment, are distilled from the heavens by enlightened people for advancement of the honour and excellence of life, by which Rbhu, master of intelligence and expertise in social affairs, grows strong in every aspect of development and destroys the evil which must be destroyed.

Indra, lord ruler, drink of this powerful, inspiring, elevating vitality of strength and enlightenment, and hold and govern the elements under control for the protection, promotion and advancement of honour and excellence.

पिबा॒ वध॑स्व॒ तव॑ घा सु॒तास॒ इन्द्र॒ सामा॑सः पथ॒मा उ॒तम।
यथापि॑बः पू॒व्याँ इ॑न्द्र॒ सामाँ॑ ए॒वा पा॑हि॒ पन्या॑ अ॒द्या नवी॑यान ॥ ३ ॥

3. *Pibā vardhasva tava ghā sutāsa indra somāsaḥ prathamā uteme. Yathāpibaḥ pūrvyāň indra somāň evā pāhi panyo adyā navīyān.*

Indra, lord of honour and excellence, drink of the soma and grow in honour and power. For sure, the somas distilled earlier as well as these new ones distilled today are yours. As you drank of the earlier ones, so drink the new ones today and protect the honour and excellence of life, admirable leader as you are.

म॒हाँ अम॑त्रा वृ॒जने॑ वि॒रप्श्यु॒ग्रं शवः॑ पत्यते धृ॒ष्णवा॑जः।
नाह॑ विव्याच पृथि॒वी च॒ननं॒ यत्स मा॑सा॒ हय॑श्व॒ममन्दन ॥ ४ ॥

4. *Mahāň amatro vṛjane virapśyugraṁ śavaḥ patyate dhṛṣṇvojaḥ. Nāha vivyāca pṛthivī canainaṁ yat somāso haryaśvam-amandan.*

Great, master of knowledge and power,

overwhelming in the battle of life and lord of terrible splendour, Indra possesses and commands informidable prowess and heroism. Even the whole humanity on earth does not comprehend the grandeur of this wondrous power commanding the winds whom the creators of soma, light of the sun, beauty of the moon and fragrances of yajna inspire and enlighten.

महाँ उगा वावृध वीर्याय समाचक्रे वृषभः काव्येन। इन्द्रो भगं वाजदा अस्य गावः प जायन्त दक्षिणा अस्य पूर्वीः ॥ ५ ॥

5. *Mahāň ugro vāvṛdhe vīryāya samācakre vṛṣabhaḥ kāvyena. Indro bhago vājadā asya gāvaḥ pra jāyante dakṣiṇā asya pūrvīḥ.*

Indra, lord ruler of the world, is great, illustrious, generous and gracious giver of honour and excellence of prosperity. He rises to valorous and virtuous action and achieves every success by the word and vision of Divinity. His lands, cows and lights of knowledge are creative and profuse, and his gifts are always blissful more and ever more.

प यत्सिन्धवः पसवं यथाय ापः समुदं रथ्येव जग्मुः। अतश्चिदिन्द्रः सदसो वरीयान्यदीं सामः पृणति दुग्धो अंशुः ॥ ६ ॥

6. *Pra yat sindhavaḥ prasavaṁ yathāyannāpaḥ samudraṁ rathyeva jagmuḥ. Ataścidindraḥ sadaso varīyān yadīṁ somaḥ pṛṇati dugdho aṁśuḥ.*

Just as rivers originate and pursue their course to the sea, and as vapours rise to the firmament like

chariots going by highways to their destination, so does soma mixed with milk and seasoned in sunlight offered in homage to Indra, supreme power of earth and heaven, inspires, and Indra sits over the assembly as first and presiding power, cream of the nation, bright as sunrays.

समुद्रेण सिन्धवो यादमाना इन्दाय सामं सुषुतं भरन्तः ।
अंशुं दुहन्ति हस्तिनाभरित्रमध्वः पुनन्ति धारया पवित्रैः ॥ ७ ॥

7. *Samudreṇa sindhavo yādamānā indrāya somaṁ suṣutaṁ bharantaḥ. Aṁśuṁ duhanti hastino bharitrair-madhvaḥ punanti dhārayā pavitraiḥ.*

Just as rivers join the sea bearing distilled soma from the essences of nature for Indra, lord of the world, so do the performers of yajna, men of generous hands, joining the scholars of oceanic depth of learning, distil the soma vitalities of nature and, with hands full of fragrant offerings, sanctify the honey sweets of life with streams of pure and holy showers of piety for honour and glory.

हृदाइव कुक्षयः सोमधानाः समीं विव्याच सवना पुरूणि ।
अन्ना यदिन्द्रः प्रथमा व्याश वृत्रं जघन्वाँ अवृणीत सोमम ॥ ८ ॥

8. *Hradā iva kukṣayaḥ somadhānāḥ samīṁ vivyāca savanā purūṇi. Annā yadindraḥ prathamā vyāśa vṛtraṁ jaghanvāँ̃ avṛṇīta somam.*

Like lakes and mountain valleys are the generous treasure holds of the bearers of soma. Many are the yajnic processes of the creation and reinforcement of the soma nectars. Indra, lord of

knowledge and brilliance, when he creates the first foods and nourishments for life and tastes and approves of these, then he, breaker of the clouds, selects soma as the first and most invigorating power.

आ तू भर माकिरेतत्परि ष्ठाद्विद्मा हि त्वा वसुपतिं वसूनाम ।
इन्द्र यत्ते माहिनं दत्रमस्त्यस्मभ्यं तद्धरियश्व प यन्धि ॥ ९ ॥

9. *Ā tū bhara mākiretat pari ṣṭhād vidmā hi tvā vasupatiṁ vasūnām. Indra yat te māhinaṁ datra-mastyasmabhyaṁ taddharyaśva pra yandhi.*

Indra, lord of light and life, bear and bring us the soma, fill our treasures, fulfil us wholly. Let no one withhold it from us. We know you are the creator and protector of the wealths of life. O lord of the winds and velocities of energy, bless us with that which is the greatest and highest of your gifts.

अस्म प यन्धि मघव ऋजीषिन्द्र राया विश्ववारस्य भूरेः ।
अस्म शतं शरदो जीवसे धा अस्म वीराञ्छश्वत इन्द्र शिप्रिन ॥ १० ॥

10. *Asme pra yandhi maghavannṛjīṣinnindra rāyo viśvavārasya bhūreḥ. Asme śataṁ śarado jīvase dhā asme vīrāñcchaśvata indra śiprin.*

Indra, lord of honour and excellence of prosperity, lover of purity and excellence of naturalness, ruler and protector of the world, give us abundance of the wealth of universal character and value. O lord of grandeur and handsomeness, bear and bring for us a full life of hundred years, and bless us with an unbroken line of brave progeny.

शुनं हुवम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसाता।
शृण्वन्तमुगमूतय सत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ ११ ॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

In this yajnic struggle of life for peace and plenty and the achievement of speed and excellence, we invoke and call upon Indra, lord of honour, power and innocence of naturalness, giver of joy and best of men and leaders, who listens to us, is lustrous and terrible, and destroys the demons of darkness in the battles for progress and who is the creator, protector and promoter of the wealths of universal value.

Mandala 3/Sukta 37

Indra Devata, Vishvamitra Gathina Rshi

वात्रहत्याय शवस पृतनाषाह्याय च।
इन्द्र त्वा वतयामसि ॥ १ ॥

1. *Vārtrahatyāya śavase pṛtanāṣāhyāya ca. Indra tvā vartayāmasi.*

Indra, lord of honour and valour, commander of the forces of life and freedom, we pledge to abide by you and exhort you for breaking of the clouds of rain, for the destruction of darkness and evil, for rousing courage and valour, and for challenging and beating back the enemy in battle. And we pray, inspire and exhort us too with full power and preparation.

अवाचीनं सु त मन उत च ुः शतकता।
इन्द कृण्वन्तु वाघतः ॥ २ ॥

2. *Arvācīnaṁ su te mana uta cakṣuḥ śatakrato.*
Indra kṛṇvantu vāghataḥ.

Indra, lord destroyer of evil and enemies, hero of a hundred acts of yajnic creation and development, may the sages of vision, imagination and effective communication refresh and update your mind and eye with foresight so that you face the challenges of the present time successfully.

नामानि त शतकता विश्वाभिगीर्भिरीमह ।
इन्दाभिमातिषाह्या ॥ ३ ॥

3. *Nāmāni te śatakrato viśvābhirgīrbhirīmahe.*
Indrābhimātiṣahye.

Indra, lord ruler excellent and honourable, hero of a hundred acts of imaginative vision, with all our best words, thoughts and resolutions, we pray and exhort you to realise your names and attributes in action so that under your leadership we may face the challenges of the time successfully against the arrogant and proud enemies.

पुरुष्टुतस्य धामभिः शतेन महयामसि ।
इन्दस्य चषणीधृतः ॥ ४ ॥

4. *Puruṣṭutasya dhāmabhiḥ śatena mahayāmasi.*
Indrasya carṣaṇīdhṛtaḥ.

We exhort and exalt Indra, universally admired ruler of the world and sustainer of his people, by hundredfold celebrations of his names, attributes and brilliant exploits of heroism.

इन्दं वृत्राय हन्तव पुरुहूतमुप ब्रुव ।
भरेषु वाजसातय ॥ ५ ॥

6. *Indraṁ vṛtrāya hantave puruhūtamupa bruve.*
Bhareṣu vājasātaye.

I invoke Indra, invoked and worshipped by all, for the destruction of evil and victory in life's battles for food, energy, prosperity and progress.

वाजेषु सासहिर्भव त्वामीमहे शतक्रता ।
इन्द्र वृत्राय हन्तव ॥ ६ ॥

6. *Vājeṣu sāsahirbhava tvāmīmahe śatakrato.*
Indra vṛtrāya hantave.

Indra, be the challenger, warrior and winner of battles for prosperity and progress. O lord of a hundred creative actions, we invoke, exhort and exhalt you for breakup of the cloud into rain and elimination of the demon of darkness, ignorance, injustice and poverty.

द्युम्नेषु पृतनाज्ये पृत्सुतूर्षु श्रवःसु च ।
इन्द्र सा विश्वमातिषु ॥ ७ ॥

7. *Dyumneṣu pṛtanājye pṛtsu tūrṣu śravaḥsu ca.*
Indra sākṣvābhimātiṣu.

In the battles of forces in plans and programmes of development for prosperity and excellence, in the contests of forces positive and negative for good and evil, in the onslaughts of stormy troops of hostility, in the efforts for growth in food, energy and enlightenment, in the struggles for self-realisation against pride and arrogance, Indra, O spirit of the soul, voice of conscience, genius of the nation, and invincible strength

of character, tolerate, endure, challenge, fight and throw out the enemies of life's light and joy.

शुष्मिन्तमं न ऊतय द्युम्ननं पाहि जागृविम।
इन्द्र सामं शतक्रता ॥ ८ ॥

8. *Śuṣmintamaṁ na ūtaye dyumninaṁ pāhi jāgṛvim.*
Indra somaṁ śatakrato.

Indra, lord ruler of the world, protector of life and humanity, leader of a hundred noble actions and master of knowledge, for our protection and progress, protect, defend, govern and promote the strongest and most prosperous, most brilliant and honourable, and the most wakeful and vigilant powers and people, and thus defend and safeguard the honour, happiness and excellence of the nation.

इन्द्रियाणि शतक्रता या त जनेषु पञ्चसु।
इन्द्र तानि त आ वृणे ॥ ९ ॥

9. *Indriyāṇi śatakrato yā te janeṣu pañcasu.*
Indra tāni ta ā vṛṇe.

Indra, ruler of the world, master of a hundred noble acts of governance, your powers and organs of perception operating among all the five classes of people, i.e., teachers and intellectuals, ruling powers and defence forces, producers and business men, ancillaries, and others, I accept and honour all these as powers and forces of yours.

अगन्नि्न्द्र श्रवो बृहद द्युम्नं दधिष्व दुष्टरम।
उत्त शुष्मं तिरामसि ॥ १० ॥

10. *Agannindra śravo bṛhad dyumnaṁ dadhiṣva duṣṭaram. Ut te śuṣmaṁ tirāmasi.*

Indra, ruler and protector of the world, the assets of the dominion are high and rising. Hold and govern this formidable wealth, honour and excellence of the nation. And let us all, we pray, raise and exalt your courage and power, honour and glory.

अवावताꣳ न आ गह्यथाꣳ शक परावतः।
उ लाका यस्तꣳ अदिव इन्दह तत आ गंहि॥ ११॥

11. *Arvāvato na ā gahyatho śakra parāvataḥ.*
U loko yaste adriva indreha tata ā gahi.

Indra, lord of might, ruler of the clouds, wielder of the thunderbolt and refulgent as the sun, come to us from far and from near, wherever you are. And whatever or wherever your abode, from there come to us here and now.

Mandala 3/Sukta 38

Indra Devata, Prajapati Vaishvamitra, or Prajapati Vachya, or both, or Vishvamitra Gathina Rshi

अभि तष्टेव दीधया मनीषामत्या न वाजी सुधुरा जिहानः।
अभि पियाणि ममृꣳशत्पराणि कवीँरिच्छामि सन्दृशꣳ सुमधाः॥ १॥

1. *Abhi taṣṭeva dīdhayā manīṣāmatyo na vājī sudhuro jihānaḥ. Abhi priyāṇi marmṛśat parāṇi kavīñricchāmi saṁdṛśe sumedhāḥ.*

Just as a wood carver sculpts out a beautiful form of art from a piece of wood, so you shine and sharpen your intelligence, and, thinking and

contemplating the farthest favourite places of space, reach there like a ray of light well joined to the sun's chariot. Such men of intelligence and poets of wisdom I wish to see, intelligent as I am by the grace of Indra.

इनात पृच्छ जनिमा कवीनां मनाधृतः सुकृतस्त ात द्याम।
इमा उ त पण्याइ वधमाना मनावाता अध नु धमणि गमन ॥ २ ॥

2. *Inota pṛccha janimā kavīnāṁ manodhṛtaḥ sukṛtastakṣata dyām. Imā u te praṇyo vardhamānā manovātā adha nu dharmaṇi gman.*

O seeker of knowledge and light divine, ask these men of vision and wisdom about the life and birth of the poets who possess a treasure of knowledge in their mind, do great noble deeds, create knowledge and fashion it forth in heavenly words. And then, may these favourite vibrations of your mind, rising and elevating you, explore and pursue the paths of higher knowledge and Dharma of the universal order.

नि षीमिदत्र गुह्या दधाना उत ात्राय रादसी समञ्जन।
सं मात्राभिममिर यमुरुवी अन्तमही समृत धायस धुः ॥ ३ ॥

3. *Ni ṣīmidatra guhyā dadhānā uta kṣatrāya rodasī samañjan. Saṁ mātrābhirmamire yemururvī antarmahī samṛte dhāyase dhuḥ.*

Bearing vibrations of the mysterious in their mind here itself in the world, going over the spaces between heaven and earth for the cosmic order, they visualise and measure the world with definitive operations of the imagination, go over and within the earth, and traverse the joining firmament and space

between heaven and earth, and realise the cosmic relations in the service of the supreme lord who wields all these together in law.

आतिष्ठन्तं परि विश्वे अभूषञ्छिया वसानश्चरति स्वरोचिः ।
महत्तद वृष्णो असुरस्य नामा विश्वरूपा अमृतानि तस्थौ ॥ ४ ॥

4. *Ātiṣṭhantaṁ pari viśve abhūṣañcchriyo vasānaścarati svarociḥ. Mahat tad vṛṣṇo asurasya nāmā ''iśvarūpo amṛtāni tasthau.*

All the visionary sages realise and celebrate the one lord supreme, robed in his own glory, who pervades the world of existence. Great and glorious are his names and attributes: self-refulgent, omniform, generous and potent, life of life, who sustains the immortals of existence.

असूत पूर्वो वृषभो ज्यायानिमा अस्य शुरुधः सन्ति पूर्वीः ।
दिवो नपाता विदथस्य धीभिः क्षत्रं राजाना प्रदिवो दधाथे ॥ ५ ॥

5. *Asūta pūrvo vṛṣabho jyāyānimā asyā śurudhaḥ santi pūrvīḥ. Divo napātā vidathasya dhībhiḥ kṣatraṁ rājānā pradivo dadhāthe.*

Indra, first and eternal lord, supreme, generous and omnipotent, creates these forms of existence. These ancient forms of this world are life-inspired and life-giving. Two immortal powers, both ruling and brilliant, Indra and Varuna, Spirit and Energy, ruler and people, with their will and action from the light of heaven hold and sustain the divine yajnic order of nature and humanity and promote the light of knowledge.

त्रीणि॑ राजाना वि॒दथे॑ पु॒रूणि॒ परि॒ विश्वा॑नि भूषथः॒ सदां॑सि ।
अप॑श्य॒मत्र॒ मन॑सा॒ जग॒न्वान्व॒त ग॑न्ध॒र्वाँ अपि॑ वा॒युके॑शान ॥ ६ ॥

6. *Trīṇi rājānā vidathe purūṇi pari viśvāni bhūṣathaḥ sadāṁsi. Apaśyamatra manasā jaganvān vrate gandharvāṅ api vāyukeśān.*

O brilliant powers of divinity, Indra and Varuna, spirit and energy, ruler and the people, both of you sustain and adorn the three houses of the social order: Executive, Legislature, and Education (Rajarya Sabha, Dharmarya Sabha and Vidyarya Sabha), and you maintain all the various ancient values, forms and institutions of the society. Moving with thought and imagination here itself, I have seen the gandharvas, leaders gifted with speech and ideas flying on the wings of the winds, committed to the sanctity of duty in the holy social order of yajna, serving and sustaining the earth and her environment.

तदि॑ वं॒स्य वृ॒षभ॑स्य॒ ध॒नारा॒ नामं॑भिममिर॒ सक्म्यं॒ गाः । अ॒न्य-
द॑न्यदसु॒र्यं॑१॒ वसा॑ना॒ नि मा॒यिना॑ ममिर॒ रूप॑मस्मिन ॥ ७ ॥

7. *Tadinnvasya vṛṣabhasya dhenorā nāmabhirmamire sakmyaṁ goḥ. Anyadanyadasuryaṁ vasānā ni māyino mamire rūpamasmin.*

Sages of vision and imagination measure and describe the nature, character and forms of the earth by the speech and words of this divine and generous Indra, lord of light and knowledge and speech. And these sages and poets, wondrous makers of forms in words and materials, watching the light and energy of divinity in different earthly forms, recreate and re-enact the forms in this social order on this earth.

तदि॑न्नु॒वस्य॑ सवि॒तुर्नकि॑र्मे हिर॒ण्ययी॑म॒मति॑ं यामशि॑श्रेत।
आ सु॑ष्टु॒ती रोद॑सी विश्वमि॒न्व अपी॑व॒ याषा॒ जनि॑मानि
वव्रे॥ ८॥

8. *Tadinnvasya saviturnakirme hiraṇyayīmamatiṁ yāmaśiśret. Ā suṣṭutī rodasī viśvaminve Apīva yoṣā janimāni vavre.*

No one can deny nor destroy the light and beauty of the golden gifts of this lord Savita, creator of this beautiful world, or of my recreation of it in word or material or institutional form. Whoever takes to it for support or sustenance wins the showers of universal joy from all pervading heaven and earth just as a young mother receives the pleasure and bliss of the birth of her baby.

युवं प॒त्नस्य॑ साधथा म॒हो यद्दवी॑ स्व॒स्तिः परि॑ णः स्यातम।
गो॒पाजि॑ह्वस्य त॒स्थुषा॒ विरू॑पा॒ विश्व॑ पश्यन्ति मा॒यिनः॑
कृ॒तानि॑॥ ९॥

9. *Yuvaṁ pratnasya sādhatho maho yad daivī svastiḥ pari ṇaḥ syātam. Gopājihvasya tasthuṣo virūpā viśve paśyanti māyinaḥ kṛtāni.*

Both of you, Indra and Varuna, Spirit and energy, power and justice, ruler and people, bring us straight that great and celestial gift of joy and well being which is the gift of tradition and eternity. May that great and heavenly joy be ours from all sides. Wonderful artists of word and form see and realise all the creations of the constant lord of infinite forms who is the protector of eternal speech and divine consciousness.

शुनं हुवम मघवानमिन्द्रमस्मिन्भर नृतमं वाजसाता। शृण्वन्तमुग्रमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ १० ॥

10. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke Indra, lord of power and majesty for protection and victory in this battle of life. Auspicious is he and blissful, and the best among men and leaders, for the achievement of food, energy and advancement of body, mind and soul for the individual and the nation. He listens. He rises lustrous and blazing at the call for defence and victory, destroys the demons of darkness, violence and poverty in the strifes, breaks the clouds of rain showers and collects the trophies of excellence and glory for his people.

Mandala 3/Sukta 39

Indra Devata, Vishvamitra Gathina Rshi

इन्दं मतिर्हृद आ वच्यमाना च्छा पतिं स्तामतष्टा जिगाति। या जागृविर्विदथं शस्यमानन्द यत्त जायत विद्धि तस्य ॥ १ ॥

1. *Indraṁ matirhṛda ā vacyamānā'cchā patiṁ stomataṣṭā jigāti. Yā jāgṛvivrvidathe śasyamānendra yat te jāyate viddhi tasya.*

The song that arises from the heart, which is composed and sung in honour of Indra, father protector and sustainer of the world, reaches him well and directly. Indra, lord of power, love and majesty, accept that song of adoration raised in full consciousness, inspiring in the yajna of life and knowledge, and know it is the song

of a devotee.

Indra, O worshipful soul, know the nature, character and actions of the Lord Supreme by this song.

दि॒वश्चि॒दा पू॒र्व्या जाय॑माना॒ वि जाग्रृ॑विर्विदथं॑ शस्यमा॑ना ।
भ॒द्रा वस्त्रा॒ण्यर्जु॑ना॒ वसा॑ना॒ सेय॒मस्म॑ स॒न॒जा पि॒त्र्या॒ धीः ॥ २ ॥

2. *Divaścidā pūrvyā jāyamānā vi jāgṛvirvidathe śasyamānā. Bhadrā vastrāṇyarjunā vasānā seyamasme sanajā pitryā dhīḥ.*

Coming from the light of Divinity, ancient and eternal, ever rising, ever wakeful and awakening the mind and soul into divine awareness, celebrated in yajna and the sacred ways of life, blessed and blissful, like the dawn, adorned in the purest garb of immaculate words and verses, coexistent with Divine consciousness and abiding with fatherly sages, may that holy light of the Vedic Word be ours.

य॒मा चि॒दत्र॑ यम॒सूर॑सूत जि॒ह्वाया॒ अग्रं॑ पत॒दा ह्यस्था॑त ।
वपूं॑षि जा॒ता मि॑थु॒ना स॑चत॒ तमा॒हना॒ तपु॑षा बु॒ध्न एता॑ ॥ ३ ॥

3. *Yamā cidatra yamasūrasūta jihvāyā agraṁ patadā hyasthāt. Vapūṁṣi jātā mithunā sacete tamohanā tapuṣo budhna etā.*

Just as cosmic energy creates the twin lights of the sun and moon, and just as the sun radiates the circuit of light energy that creates the Ashvins, which then bring forth the dawn, which inspires the tip of the tongue in adoration, and the twin flow of light currents dispelling darkness serves to reveal the objects of the world, so

does Indra, lord omniscient create the twins of Revelation, word and meaning of the Vedic speech, which both activate the tip of the tongue in spontaneous articulation and stay there. They both together, dispelling the darkness of ignorance in the light of knowledge, stay, serve the world of created objects and stay there in the memory.

नकिरेषां निन्दिता मर्त्येषु य अस्माकं पितरो गोषु योधाः।
इन्द्र एषां दृंहिता माहिनावानुद गोत्राणि ससृज दंसनावान॥ ४॥

4. *Nakireṣāṁ ninditā matryeṣu ye asmākaṁ pitaro goṣu yodhāḥ. Indra eṣāṁ dṛṁhitā māhināvānud gotrāṇi sasṛje daṁsanāvān.*

None among living humanity is reviler and maligner of those who are our ancestors, parents and teachers, who are veterans, warriors, in the battles of speech, knowledge and wisdom. Indra, lord of majesty, power and generosity, hero of divine actions, strengthens them with firmness of will and action and creates fortifications for their traditions, institutions and familial lines.

सखा ह यत्र सखिभिर्नवग्वरभिर्ज्वा सत्वभिर्गा अनुग्मन।
सत्यं तदिन्द्रो दशभिर्दशग्वः सूर्यं विवद तमसि क्षियन्तम॥ ५॥

5. *Sakhā ha yatra sakhibhirnavagvairabhijñvā satvabhirgā anugman. Satyaṁ tadindro daśabhirdaśagvaiḥ sūryaṁ viveda tamasi kṣiyantam.*

Where, in the human body, when the soul is anxious to know the mystery of truth and light divine, does it find the holy cows of the Lord Supreme, words

and meanings of ultimate reality, the light? Surely then, there in the body itself, with nine friendly faculties of freshest powers (five pranic energies and mind, intellect, memory and self-awareness), and with another team of ten friends (five pranic energies and five senses), following the path of truth in meditation, the soul discovers the sun, Light Divine, self-refulgent, existing in the depth of the self, otherwise covered under existential darkness of ignorance.

इन्द्रा मधु संभृतमुस्रियायां पद्वद्विवद शफव्र ाम् गाः । गुहा हितं गुह्यं गू हमप्सु हस्तं दध्र दक्षिणं दक्षिणावान ॥ ६ ॥

6. *Indro madhu saṁbhṛtamusriyāyāṁ padvad viveda śaphavanname goḥ. Guhā hitaṁ guhyaṁ gūḷhamapsu haste dadhe dakṣiṇe dakṣiṇāvān.*

Indra, the soul in pursuit of knowledge and meditation, discovers the honey sweets of the mystery of existence revealed in the light of divinity in the cave of the heart and in the Voice Divine voluble in the folds of memory. It discovers the secrets of motion and velocity and of production and generosity in the Word and in the Light.

Let man bow in reverence, be humble and generous, and hold the secret, deeper than the deepest within, on the palm of the right hand. (No pride, no arrogance!)

ज्यातिर्वृणीत तमसा विजान ारं स्याम दुरितादभीके । इमा गिरः सामपाः सामवृद्ध जुषस्वेन्द पुरुतमस्य कारोः ॥ ७ ॥

7. *Jyotirvṛṇīta tamaso vijānannāre syāma duritā-dabhīke. Imā giraḥ somapāḥ somavṛddha juṣa-svendra purutamasya kāroḥ.*

The man of knowledge discriminates and separates light from darkness. Let us be fearless, far from sin and evil. Indra, O man elevated by the light and inspiration of the spirit of divinity, O defender of truth and piety, listen and live by these words of the learned poet and artist.

ज्यातियज्ञाय रादसी अनु ष्यादार स्याम दुरितस्य भूरेः। भूरि चिद्धि तुजता मर्त्यस्य सुपारासो वसवो बर्हणावत ॥ ८ ॥

8. *Jyotiryajñāya rodasī anu ṣyādāre syāma duritasya bhūreḥ. Bhūri ciddhi tujato martyasya supārāso vasavo barhaṇāvat.*

Let there be light radiating from heaven to earth, and let the fragrance of fire rise from earth to heaven to join the three worlds for the yajna of human existence. Let us be far from sin prevalent around through the light of intelligence. And may the Vasus, sustainers of life on earth and the sages who command the light of knowledge as saviours and redeemers, be generous like celestial oceans with showers of bliss for the man of might and high charity.

शुनं हुवम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसाता। शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ ९ ॥

9. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke Indra, generous lord of light and majesty, and best of men and leaders, for success in this

battle of life. He listens to our call and prayer, rises lustrous and blazing, for our protection and progress, destroying the forces of darkness and winning us the wealths of light and prosperity in our struggles for excellence.

Mandala 3/Sukta 40

Indra Devata, Vishvamitra Gathina Rshi

इन्द्रं त्वा वृषभं वयं सुत सामं हवामह।
स पाहि मध्वा अन्धसः ॥ १ ॥

1. *Indra tvā vṛṣabhaṁ vayaṁ sute some havāmahe.*
Sa pāhi madhvo andhasaḥ.

In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty, Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

इन्द्रं कतुविदं सुतं सामं हय पुरुष्टुत।
पिबा वृषस्व तातृपिम ॥ २ ॥

2. *Indra kratuvidaṁ sutaṁ somaṁ harya puruṣṭuta.*
Pibā vṛṣasva tātṛpim.

Indra, lover of life and excellence, sung and celebrated by many, cherish the nectar-sweet of soma distilled and inspiring for the completion of yajna. Drink of the delight of life to the lees, to your heart's content, grow strong and vigorous, and shower the blessings of divinity on the celebrants.

इन्द्र प णा धितावानं यज्ञं विश्वभिद्वभिः ।
तिर स्तवान विश्पत ॥ ३ ॥

3. *Indra pra ṇo dhitāvānaṁ yajñaṁ viśvebhirdevebhiḥ. Tira stavāna viśpate.*

Indra, lord of might and majesty, ruler and protector of the people, celebrated defender of truth and rectitude, destroyer of darkness and evil, come with all the nobilities of humanity and promote and perfect this yajna of ours so that it overflows with the bounties of life and nature for all.

इन्द्र सामाः सुता इम तव प यन्ति सत्पत ।
क्षयं चन्दास इन्दवः ॥ ४ ॥

4. *Indra somāḥ sutā ime tava pra yanti satpate. Kṣayaṁ candrāsa indavaḥ.*

Indra, lord of knowledge, protector of truth and lovers of rectitude, all these soma essences of nature, distilled, seasoned and reinforced, soothing sweet and inspiring, trickling in drops and flowing in streams, come to your abode.

दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम ॥
तव द्यु क्षास इन्दवः ॥ ५ ॥

5. *Dadhiṣvā jaṭhare sutaṁ somamindra vareṇyam. Tava dyukṣāsa indavaḥ.*

Indra, lover of life and health a long age, the soma distilled drop by drop in sunlight is selected for you. Take it, bear it in the stomach, and it will give you the vigour and joy of a full life.

गिर्वणः पाहि नः सुतं मधाधाराभिरज्यस।
इन्द्र त्वादातमिद्यशः ॥ ६ ॥

6. *Girvaṇaḥ pāhi naḥ sutaṁ madhordharabhir-ajyase. Indra tvādātamid yaśaḥ.*

Indra, lord of honour, excellence and majesty, honoured by songs of celebration, served and pleased with streams of sweet soma in homage, pray protect and promote our soma-yajna of life and endeavour. By you alone is acknowledged the honour, joy and value of life and karma.

अभि द्युम्नानि वनिन इन्दं सचन्त अक्षिता।
पीत्वी सोमस्य वावृध ॥ ७ ॥

7. *Abhi dyumnāni vanina indraṁ sacante akṣitā. pīvtī somasya vāvṛdhe.*

Seekers and celebrants, serve Indra and pray for honour, excellence and prosperity of imperishable value, and as I drink of the soma of his grace, so he too waxes in divine joy as he accepts our homage.

अवावतो न आ गहि परावतश्च वृत्रहन।
इमा जुषस्व नो गिरः ॥ ८ ॥

8. *Arvāvato na ā gahi parāvataśca vṛtrahan. Imā juṣasva no giraḥ.*

Indra, lord destroyer of the clouds of darkness, giver of the showers of joy and prosperity, come to us, dynamic celebrants of life and divinity, come from far and near, receive, acknowledge and cherish these songs of ours offered in homage.

यदन्तरा परावतमर्वावतं च हूयसे।
इन्द्रेह तत आ गहि॥ ९॥

9. *Yadantarā parāvatamarvāvataṁ ca hūyase.*
Indreha tata ā gahi.

Indra, lord giver of prosperity, invoked from within, from far and from near, come from there, anywhere, take us and bless us with grace.

Mandala 3/Sukta 41

Indra Devata, Vishvamitra Gathina Rshi

आ तू न इन्द्र मद्र्यग्घुवानः सोमपीतय।
हरिभ्यां याह्यदिवः॥ १॥

1. *Ā tū na indra madryagghuvānaḥ somapītaye.*
Haribhyāṁ yāhyadrivaḥ.

Come lord of clouds and mountains, Indra, illustrious as the sun, invoked and invited, come straight to us, wholly without reserve, come for a drink of soma by horses fast as wings of the winds.

सत्ता होता न ऋत्वियस्तिस्तिर बर्हिरानुषक।
अयुजन्पातरद्रयः॥ २॥

2. *Satto hotā na ṛtviyastistire barhirānuṣak.*
ayujran prātaradrayaḥ.

The yajaka is seated for our yajna according to the season, the seats are fixed and spread in order, the stones have been used for the morning libations.

इमा ब्रह्म बह्मवाहः क्रियन्त आ बर्हिः सीद।
वीहि शूर पुराळाशम॥ ३॥

3. *Imā brahma brahmavāhaḥ kriyanta ā barhiḥ sīda. Vīhi śūra puroḷāśam.*

These hymns are sung in honour of Divinity. O Spirit Divine, come and grace the sacred grass. O lord of power and majesty, come and enjoy the delicious offering.

रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन।
उक्थेष्विन्द गिर्वणः ॥ ४ ॥

4. *Rārandhi savaneṣu ṇa eṣu stomeṣu vṛtrahan. Uktheṣvindra girvaṇaḥ.*

Indra, lord of honour and excellence, destroyer of darkness and evil, breaker of clouds and harbinger of showers, celebrated in song, abide and rejoice in these celebrations of the season's prosperity in our yajnas, in these hymns of divinity and in these holy chants of mantras.

मतयः सोमपामुरुं रिहन्ति शवसस्पतिम।
इन्दं वत्सं न मातरः ॥ ५ ॥

5. *Matayaḥ somapāmuruṁ rihanti śavasaspatim. Indraṁvatsaṁnamātaraḥ.*

Intelligent people love Indra, great and broad minded, lover of soma and protector of honour and prosperity, and commander of strength and power, just the same way as cows love their calf.

स मन्दस्वा ह्यन्धसा राधसे तन्वा महे।
न स्तारं निद करः ॥ ६ ॥

6. *Sa mandasvā hyandhaso rādhase tanvā mahe. Na stotāraṁ nide karaḥ.*

Indra, lord lover of soma and commander of power, rejoice at heart with your whole personality for the realisation of food, energy and wealth of life. Let not your devotee and celebrant face an occasion of embarrassment, blame, insult or contempt.

वयमिन्द त्वायवो हविष्मन्ता जरामहे ।
उत त्वमस्मयुर्वसो ॥ ७ ॥

7. *Vayamindra tvāyavo haviṣmanto jarāmahe.*
Uta tvam-asmayurvaso.

Indra, lord of love and power, we, your devotees and admirers, bearing gifts of homage, sing and celebrate your honour. And you love us too, our very shelter and home.

मार अस्मद्वि मुमुचो हरिप्रियार्वाङ् याहि ।
इन्द्र स्वधावो मत्स्वेह ॥ ८ ॥

8. *Māre asmad vi mumuco haripriyārvāṅ yāhi.*
Indra svadhāvo matsveha.

Indra, lord lover of speed and progress, forsake us not, leave us not, go not far away, come hither close to us. Lord self-sufficient and self-refulgent, be here with us. Rejoice.

अवाञ्चं त्वा सुख रथ वहतामिन्द केशिना ।
घृतस्नू बर्हिरासदे ॥ ९ ॥

9. *Arvāñcaṁ tvā sukhe rathe vahatāmindra keśinā.*
Ghṛtasnū barhirāsade.

May two carriers with flames of fire, fed on clarified and bright burning fuel, carry you forward, up and down, in a comfortable car and reach you to the

heights of the sky.

Mandala 3/Sukta 42

Indra Devata, Vishvamitra Gathina Rshi

उप॑ नः सु॒तमा ग॑हि॒ सोम॑मिन्द्र॒ गवा॑शिरम ।
हरि॑भ्यां॒ यस्ते॑ अस्म॒युः ॥ १ ॥

1. *Upa naḥ sutamā gahi somamindra gavāśiram.*
Haribhyāṁ yaste asmayuḥ.

Indra, lord of power and honour, come hither to our soma yajna and taste our soma seasoned with cow's milk. Come by your chariot drawn by horses, self-programmed to reach us.

तमि॑न्द्र॒ मद॒मा ग॑हि बर्हि॒ष्ठां गाव॑भिः सु॒तम ।
कु॒वि॒वँस्य तृ॒ष्णव॑ः ॥ २ ॥

2. *Tamindra madamā gahi barhiṣṭhāṁ gravabhiḥ sutam. Kuvinnvasya tṛpṇavaḥ.*

Indra, lord of power, honour and prosperity, come taste this pleasure of soma floating in the skies and distilled by the clouds. Great are the virtues of this soma, highly soothing, satisfying and inspiring.

इन्द्र॑मि॒त्था गिरा॒ ममाच्छा॑गुरिषि॒ता इ॒तः ।
आ॒वृ॒त॒ सोम॑पीतय ॥ ३ ॥

3. *Indramitthā giro mamācchāguriṣitā itaḥ.*
Āvṛte somapītaye.

Let my words of adoration thus inspired rise up from here and reach across the sky beyond the clouds to share the ecstasy of soma with Indra.

इन्द्रं सामस्य पीतय स्तामरिह हवामह ।
उक्थभिः कुविदागमत ॥ ४ ॥

4. *Indraṁ somasya pītaye stomairiha havāmahe.*
ukthebhiḥ kuvidāgamat.

We invoke and invite Indra, lord of energy and knowledge, here, with songs of adoration and words of sacred speech, to have a drink of soma, and we pray he may come again and again.

इन्द्र सामाः सुता इम तान्दधिष्व शतकता ।
जठरं वाजिनीवसा ॥ ५ ॥

5. *Indra somāḥ sutā ime tān dadhiṣva śatakrato.*
Jaṭhare vājinīvaso.

Indra, father of morning freshness, lord of a hundred acts of yajna, distilled are these soma essences. Take these, hold them safe in the treasury of this world for a fresh lease of life's energy.

विद्मा हि त्वा धनञ्जयं वाजेषु दधृषं कव ।
अधा त सुम्नमीमह ॥ ६ ॥

6. *Vidmā hi tvā dhanañjayaṁ vājeṣu dadhṛṣaṁ kave.*
Adhā te sumnamīmahe.

We know you for sure, O lord of knowledge and vision, winner of wealth and bold fighter of battles for health and energy. And now we pray to you for the gift of peace and comfort of well-being.

इममिन्द्र गवाशिरं यवाशिरं च नः पिब ।
आगत्या वृषभिः सुतम ॥ ७ ॥

7. *Imamindra gavāśiraṁ yavāśiraṁ ca naḥ piba. Āgatyā vṛṣabhiḥ sutam.*

Indra, lord of power, honour and energy, come and have a drink of this soma of ours filtered with the shower of clouds, reinforced with rays of the sun and accompanied by a diet of barley milk.

तुभ्यदिन्द्र स्व आक्य३ सामं चादामि पीतय।
एष रारन्तु त हृदि ॥ ८ ॥

8. *Tubhyedindra sva okye somaṁ codāmi pītaye. Eṣa rārantu te hṛdi.*

Indra, lord lover of power and energy, for your drink I distil and reinforce this soma in my own yajnic house of science. It would inspire, strengthen and delight your heart.

त्वां सुतस्य पीतय पत्नमिन्द्र हवामह।
कुशिकासा अवस्यवः ॥ ९ ॥

9. *Tvāṁ sutasya pītaye pratnamindra havāmahe. Kuśikāso avasyavaḥ.*

Indra, veteran lord and ruler of the world, we children of knowledge and humility invoke and invite you to have a drink of the soma of our own making for the sake of protection and progress.

Mandala 3/Sukta 43

Indra Devata, Vishvamitra Gathina Rshi

आ याह्यवाङुप वन्धुरष्टास्तवदनु पदिवः सामपयम। पिया
सखाया वि मुचाप बहिस्त्वामिम हव्यवाहा हवन्त ॥ १ ॥

1. *Ā yāhyarvāṅupa bandhureṣṭhāstavedanu pradivaḥ somapeyam. Priyā sakhāyā vi mucopa barhistvamime havyavāho havante.*

Indra, lord of honour and power, riding your chariot, come to us for a drink of soma, brilliant and exhilarating, distilled from the light of the sun. Leave your favourite horses behind. These yajakas bearing fragrant offers of homage invite you to the yajna vedi.

आ याहि पूर्वीरति चषणीराँ अय आशिष उप ना हरिभ्याम। इमा हि त्वा मतयः स्तामतष्टा इन्द्र हवन्त सख्यं जुषाणाः॥ २॥

2. *Ā yāhi pūrvīrati carṣaṇīrāṅ arya āśiṣa upa no haribhyām. Imā hi tvā matayaḥ stomataṣṭā indra havante sakhyaṁ juṣāṇāḥ.*

Indra, lord and leader of the nation, come to us across the multitude of people by your chariot of horse power to receive our blessings of old and our good wishes. These worshipful people all with songs of adoration invoke and invite you, they love to be friends with you.

आ ना यज्ञं नमावृधं सजाषा इन्द दव हरिभियाहि तूयम। अहं हि त्वा मतिभिजाहवीमि घृतपयाः सधमाद मधूनाम॥ ३॥

3. *Ā no yajñaṁ namovṛdhaṁ sajoṣā indra deva haribhiryāhi tūyam. Ahaṁ hi tvā matibhirjohavīmi ghṛtaprayāḥ sadhamāde madhūnām.*

Indra, brilliant creator of wealth and master of development, come fast by your car of motive power as

a friend to join our yajnic programme of development for the growth of food, energy and overall prosperity. With the best of people, in the best of words and thought, I invite you and welcome you with the best of delicious offerings to our house of honey sweets.

आ च॒ त्वाम॒ता वृष॑णा॒ वह॑ाता॒ हरी॒ सख॑ाया सु॒धुरा॒ स्वङ्गा॑।
धा॒नाव॒दिन्द्रः॒ सव॑नं जुषा॒णः सखा॒ सख्यु॑ः शृणव॒द्वन्द॑नानि॥ ४॥

4. *Ā ca tvāmetā vṛṣaṇā vahāto harī sakhāyā sudhurā svaṅgā. Dhānāvadindraḥ savanaṁ juṣāṇaḥ sakhā sakhyuḥ śṛṇavad vandanāni.*

And while these mighty friendly powers of light and wind, well employed in a beautiful car immaculately built, transport you to join the session of developmental programme as a partner, I pray, O friend, listen to the adorations of a friend.

कु॒विन्मा॑ गो॒पां कर॑से॒ जन॑स्य कु॒विदाजा॑नं मघव॒न्ऋजीषिन्।
कु॒विन्म॒ ऋषिं॑ पपि॒वांसं॑ सु॒तस्य॑ कु॒विन्म॒ वस्वो॑ अ॒मृत॑स्य॒ शिक्षाः॥ ५॥

5. *Kuvinmā gopāṁ karase janasya kuvid rājānaṁ maghavannṛjīṣin. Kuvinma ṛṣiṁ papivāṁsaṁ sutasya kuvinme vasvo amṛtasya śikṣāḥ.*

O lord, make me a great protector of the cow, the earth and the holy Word. Lord of wealth and power, lover of simple and natural ways of living, make me a brilliant guardian of the people. Make me a man of sagely vision, a seer of divine mantras, and bless me with knowledge and immense wealth of imperishable value.

आ त्वा॑ बृह॒न्ता॒ हर॑या॒ युजा॒ना अ॒वा॑गिन्द्र सध॒मादा॑ वहन्तु।
प॒ र॒ य द्वि॒ता दि॒व ऋ॒ञ्जन्त्या॒ताः॒ सुसं॑मृष्टासा वृष॒भस्य॑ मू॒राः॥ ६॥

6. *Ā tvā bṛhanto harayo yujānā arvāgindra sadhamādo vahantu. Pra ye dvitā diva ṛñjantyātāḥ susaṁmṛṣṭāso vṛṣabhasya mūrāḥ.*

Indra, adorable lord giver of honour, excellence and prosperity, the motive powers of your chariot, mighty and harnessed together like fire and wind, impetuous forces of potent and generative nature, rise and fly to the heights of the sky, dividing the space, as if, into two. May these powers, well refined, reinforced and accelerated, complementarily exhilarated, carry you forward and transport you to our house of yajnic development.

इन्द्र॒ पिब॒ वृष॑धूतस्य॒ वृष्ण॒ आ यं ते॑ श्ये॒न उ॑श॒त ज॒भार॑।
यस्य॒ मद॑ च्या॒वय॑सि॒ प कृ॒ष्टीय॑स्य॒ मद॒ अप॑ गा॒त्रा व॒वर्थ॑॥ ७॥

7. *Indra piba vṛṣadhūtasya vṛṣṇa ā yaṁ te śyena uśate jabhāra. Yasya made cyāvayasi pra kṛṣṭīr-yasya made apa gotrā vavartha.*

Indra, lord of power and passion for life, drink of the potent soma created by the vibrations of generous nature and brought down from the sky by the eagle flights of your car for you, lord of love and ambition, for your people. It is in the ecstasy of soma that you inspire the children of the earth with energy, and it is in the ecstasy of that energy that the earth abides and turns round and round.

शुनं हुवम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसाता।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ ८ ॥

8. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghanantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke, invite and call upon Indra, lord creator and giver of knowledge, best of the leaders of humanity, in this battle between the learned and the ignorant, for success in discrimination between knowledge of truth and ignorance, for initiation and completion of our search for knowledge and in our battles between the good and evil forces. We call upon Indra, destroyer of conflict, winner of wealth and knowledge, sympathetic listener and lustrous lord of judgement and discrimination, and above all commander of wealth, power and honour for the good of humanity.

Mandala 3/Sukta 44

Indra Devata, Vishvamitra Gathina Rshi

अयं त अस्तु हयतः साम आ हरिभिः सुतः।
जुषाण इन्द्र हरिभिन आ गह्या तिष्ठ हरितं रथम ॥ १ ॥

1. *Ayaṁ te astu haryataḥ soma ā haribhiḥ sutaḥ. Juṣāṇa indra haribhirna ā gahyā tiṣṭha haritaṁ ratham.*

Indra, lord lover of soma and the honour and lustre of life, this soma is dedicated to you. Brought by your carrier powers, let it be for you. To taste of it and enjoy it, ride the chariot drawn by the powers of horse and come to us. (The chariot is the chariot of the sun

and the horses are sun-rays.)

हरय ुषसमचयः सूर्यं हरय ाचयः । विद्वांश्चिकित्वान्हरयश्व वधस इन्द्र विश्वा अभि श्रियः ॥ २ ॥

2. *Haryannuṣasamarcayaḥ sūryaṁ haryanna-rocayaḥ. Vidvāṅścikitvān haryaśva vardhasa indra viśvā abhi śriyaḥ.*

Lord of love and beauty, you shine the dawn. Lord of light, you illuminate the sun. Lord omniscient, light of the world, Indra, riding the sun-rays, you create and augment all the beauty and wealth of the world.

द्यामिन्द्रा हरिधायसं पृथिवीं हरिवपसम । अधारयद्धरितोभूरि भोजनं ययोरन्तर्हरिश्चरत ॥ ३ ॥

3. *Dyāmindro haridhāyasaṁ pṛthivīṁ harivar-pasam. Adhārayaddharitorbhūri bhojanaṁ yayorantarhariścarat.*

The heaven which holds the light of the sun, the earth which wears the green apparel of light, and the middle regions between heaven and earth in which the light shines and the winds blow and where food for life abounds in plenty, Indra, lord of light and life holds it all and sustains.

जज्ञाना हरिता वृषा विश्वमा भाति राचनम । हरयश्वा हरितं धत्त आयुधमा वजं बाह्वोर्हरिम ॥ ४ ॥

4. *Jajñāno harito vṛṣā viśvamā bhāti rocanam. Haryaśvo haritaṁ dhatta āyudhamā vajraṁ bahvorharim.*

Rising and manifesting, the potent lord of light and showers of generosity illuminates the beautiful

world of existence. The lord of sunrays in his arms wields the blazing weapon of thunder and lightning. And he holds and sustains the sun and shines self-refulgent.

इन्दा॑ ह॒यन्त॒मजु॑नं॒ वजं॑ शु॒कर्॒भीवृ॑तम ।
अपा॑वृणा॒द्धरि॑भि॒रद्रि॑भिः सु॒तमुद्गा हरि॑भिराजत ॥ ५ ॥

5. *Indro haryantamarjunaṁ vajraṁ śukrairabhīvṛtam. Apāvṛṇoddharibhiradribhiḥ sutamud gā haribhirājata.*

Indra, the sun, with its brilliant rays, uncovers and manifests his glorious form of light girdled round by the radiant halo and with his light reaches and re-reveals the earth and her environment sprinkled over by cloud showers.

Mandala 3/Sukta 45

Indra Devata, Vishvamitra Gathina Rshi

आ म॒न्दरि॑न्द्र हरि॑भिया॒हि म॒यूर॑रोमभिः । मा त्वा॒ के चि॒न्नि य॑म॒न्विं न पा॒शिना॒ ति॒ धन्वे॑व॒ ताँ इ॑हि ॥ १ ॥

1. *Ā mandrairindra haribhiryāhi mayūrarom-abhiḥ. Mā tvā ke cinni yaman viṁ na pāśino'ti dhanveva tāṅ ihi.*

Indra, lord of honour and excellence, come by the rays of light, beautiful and colourful as the feathers of the peacock. May none, as fowlers ensnare birds, catch you. Outskirt the fowlers as a rainbow and come.

वृ॒त्र॒खा॒दा व॑लंरु॒जः पुरां॒ द॒मा अ॒पाम॒जः । स्थाता॒ रथ॑स्थ॒ हया॑रभिस्व॒र इन्दा॑ दृ॒ हा चि॑दारु॒जः ॥ २ ॥

2. *Vṛtrakhādo valaṁrujaḥ purāṁ darmo apāmajaḥ. Sthātā rathasya haryorabhisvara indro dṛḷhā cidārujaḥ.*

Indra is the breaker of the clouds. He shatters the caverns of the demons, routs the cities of sin and releases the flow of waters. Sitting firm in the middle of the chariot behind the horses in the uproar like the sun on the back of the rays, he breaks even the unbreakables.

गम्भीराँ उदधीँरिव क्रतुं पुष्यसि गा इव। प सुगोपा यवसं धेनवो यथा ह्रदं कुल्या इवाशत॥ ३॥

3. *Gambhīrāṅ udadhīṅriva kratuṁ puṣyasi gā iva. Pra sugopā yavasaṁ dhenavo yathā hradaṁ kulyā ivāśata.*

Indra, lord of life, power and prosperity, you promote and overfill the yajna and bless the yajamana like the deep sea and protect the earths, cows and the grass for them. As a good cowherd protects and feeds the cows and guards the fodder for the cows, so do you, O man, protect and promote the yajna. And as the cows gain the food, and as the rivers and rivulets reach the sea for self-fulfilment, so would you enjoy the delicacies of life and reach the Lord, Indra, for self-fulfilment.

आ नस्तुजं रयिं भरांशं न पतिजानत। वृक्षं पक्वं फलमङ्कीव धूनुहीन्द्र संपारणं वसु॥ ४॥

4. *Ā nastujaṁ rayiṁ bharāṁśaṁ na pratijānate. Vṛkṣaṁ pakvaṁ phalamaṅkīva dhūnuhīndra saṁpāraṇaṁ vasu.*

Bring us wealth of the world, brilliant and

indestructible, as our share, for the devotees in a bond of covenant. As a gardener with his hook shakes a tree laden with ripe fruit, so shake for us the auspicious tree of life and bring down the fruits of wealth and light from the heights of heaven to help us cross the seas of the material world.

स्व॒युरि॑न्द स्व॒राळ॑सि॒ स्मद्दि॑ष्टिः स्वय॑शस्तरः । स वा॑वृधा॒न आज॑सा पुरुष्टु॒त भवा॑ नः सु॒श्रव॑स्तमः ॥ ५ ॥

5. *Svayurindra svarāḷasi smaddiṣṭiḥ svayaśas-taraḥ. Sa vāvṛdhāna ojasā puruṣṭuta bhavā naḥ suśravastamaḥ.*

Indra, you are self-sufficient, self-refulgent, sovereign, innately honourable, self-growing with your own lustre, universally admired and celebrated. Be most kind and benevolent to us, we pray.

Mandala 3/Sukta 46

Indra Devata, Vishvamitra Gathina Rshi

यु॒ध्मस्य॑ त वृष॒भस्य॑ स्व॒राज॑ उ॒ग्रस्य॒ यून॒: स्थवि॑रस्य॒ घृष्वे॑: । अज॑ूर्यता व॒ज्रिणा॑ वी॒या॒३॒॑णीन्द्र॑ श्रु॒तस्य॑ मह॒ता म॒हानि॑ ॥ १ ॥

1. *Yudhmasya te vṛṣabhasya svarāja ugrasya yunaḥ sthavirasya ghṛṣveḥ. Ajūryato vajriṇo vīryāṇīndra śrutasya mahato mahāni.*

Indra, great are the acts and achievements of yours, Indra, mighty fighter, virile and generous, self-refulgent, lustrous and blazing, young, firm and senior, fierce challenger, unaging youthful, hero of thunder and lightning, famous and great.

म॒हाँ अ॑सि महिष॒ वृष्ण्य॑भिधन॒स्पृदु॑ग्र॒ सह॑माना अ॒न्यान्। एका॒ विश्व॑स्य॒ भुव॑नस्य॒ राजा॒ स या॒धया॑ च ॒ाय॑या च॒ जना॑न ॥ २ ॥

2. *Mahāň asi mahiṣa vṛṣṇyebhirdhanaspṛdugra sahamāno anyān. Eko viśvasya bhuvanasya rājā sa yodhayā ca kṣayayā ca janān.*

Great you are, adorable high, mighty winner of wealth with showers of generosity, fierce and potent, challenger and vanquisher of adversaries. You alone are the sole ruler of the world. Go, move the people, make them fight the adversities and settle them in peaceful homes.

प मात्रा॑भी रिरिच॒ राच॑मान॒ः प द॒वभि॑र्वि॒श्वता॒ अप॑तीतः। प म॒ज्मना॑ दि॒व इन्द॑ः पृथि॒व्याः पारा॑म॒हा अ॒न्तरि॑ गादृ॒जी॒षी ॥ ३ ॥

3. *Pra mātrābhī ririce rocamānaḥ pra devebhir-viśvato apratītaḥ. Pra majmanā diva indraḥ pṛthivyāḥ prorormaho antarikṣād-ṛjīṣī.*

Self-refulgent, Indra exceeds all measures of definition and description. With his own majesty, he is uncomprehended by all the brilliancies of the world. With his own omnipotence, he is greater than heaven and earth. And simple and natural in character and function, he is greater than the mighty space and time in existence.

उ॒रुं ग॑भी॒रं ज॒नुषा॒भ्यु१॑गं वि॒श्वव्य॑चसमव॒तं म॑ती॒नाम। इन्द्रं॒ सामा॑सः प॒दिवि॑ सु॒तास॑ः समु॒दं न स्र॒वत॒ आ वि॑शन्ति ॥ ४ ॥

4. *Uruṁ gabhīraṁ januṣābhyugraṁ viśvavyacasamavataṁ matīnām. Indraṁ somāsaḥ pardivi sutāsaḥ samudraṁ na sravata ā viśanti.*

Men of peace and vision, fed on the light of divinity and nectar from heaven, attain and enter the presence of Indra, vast and deep, potent and lustrous by nature, all-world comprehensive, guardian of humanity and promoter of collective vision and intelligence, in the same way as streams of water flow and reach and enter the ocean.

यं सामिन्द पृथिवीद्यावा गर्भं न माता बिभृतस्त्वाया ।
तं त हिन्वन्ति तमु त मृजन्त्यध्वयवो वृषभ पातवा उ ॥ ५ ॥

5. *Yaṁ somamindra pṛthivīdyāvā garbhaṁ na mātā bibhṛtastvāyā. Taṁ te hinvanti tamu te mṛjantyadhvaryavo vṛṣabha pātavā u.*

Indra, lord of power, honour and generosity, the soma, life's joy and ecstasy, which by virtue of your love and law, earth and heaven bear as a mother bears the baby in her womb, the highpriests of the yajna of love and nonviolence purify and promote as homage in service to you.

Mandala 3/Sukta 47

Indra Devata, Vishvamitra Gathina Rshi

मरुत्वाँ इन्द वृषभा रणाय पिबा सोममनुष्वधं मदाय । आ सिञ्चस्व जठर मध्व ऊर्मिं त्वं राजासि प्रदिवः सुतानाम ॥ १ ॥

1. *Marutvāñ indra vṛṣabho raṇāya pibā somamanuṣvadhaṁ madāya. Ā siñcasva jaṭhare madhva ūrmiṁ tvaṁ rājāsi pradivaḥ sutānām.*

Indra, lord of the winds and showers of favour from heaven, drink the soma of the light of divinity and life's joy and ecstasy to your heart's content for inspiration and exhilaration. Let the waves of the honey sweets of soma quench your thirst and exhilarate your ambition. You are the ruler and protector of the light and joy distilled from heaven on earth.

सजाषा इन्द्र सगणा मरुद्भिः सामं पिब वृत्रहा शूर विद्वान ।
जहि शत्रूँरप मृधा नुदस्वा थाभयं कृणुहि विश्वता नः ॥ २ ॥

2. *Sajoṣā indra sagaṇo marudbhiḥ somaṁ piba vṛtrahā śūra vidvān. Jahi śatruṅrapa mṛdho nudasvā'thābhayaṁ kṛṇuhi viśvato naḥ.*

Indra, friend of humanity, companion at the table, commander of the winds and forces of your auxiliaries, breaker of the cloud and dispeller of darkness, wise and brave, destroy the enemies, initiate and push on the battles, and create fearlessness all round for us.

उत ऋतुभिर्ऋतुपाः पाहि सममिन्द्र दवभिः सखिभिः सुतं नः । याँ आभजा मरुता य त्वा न्वहन्वृत्रमदधुस्तुभ्य-माजः ॥ ३ ॥

3. *Uta ṛtubhirṛtupāḥ pāhi somamindra devebhiḥ sakhibhiḥ sutaṁ naḥ. Yāṅ ābhajo maruto ye tvā'nvahan vṛtram-adadhus-tubhyam-ojaḥ.*

Indra, ordainer, preserver and sustainer of the cycle of seasons, protect and promote the soma distilled by divines and friends for us according to the seasons. Protect and promote the Maruts, storm troops of yours who, in your service, destroy adversaries, dispel

darkness to bring in the light of reason and divinity, bring showers of rain and, for you, win and bear the honour and grandeur of majesty.

य त्वाहिहत्य मघवन्नावर्धन्य शाम्बर हरिवो य गविष्टा।
य त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सामं सगणा मरुद्भिः॥ ४॥

4. *Ye tvāhihatye maghavannavardhan ye śāmbare harivo ye gaviṣṭau. Ye tvā nūnam-anumadanti viprāḥ pibendra somaṁ saganṇo marudbhiḥ.*

Indra, lord of honour, prosperity and majesty, drink the soma with your friends and stormy troops of the Maruts who did you proud in battle against the darkness of serpentine forces, and, O lord of sunrays, who fight on in the battle for waters, light and cows, and celebrate with those wise scholars and sages who exhilarate, exalt and enlighten you in the joy of victory.

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्दम।
विश्वासाहमवसे नूतनायोगं सहोदामिह तं हुवम॥ ५॥

5. *Marutvantaṁ vṛṣabhaṁ vāvṛdhānamakavāriṁ divyaṁ śāsamindram. Viśvāsāhamavase nūtanā-yograṁ sahodāmiha taṁ huvema.*

Here on the yajna vedi of our social order, for the latest modes of defence and protection, we invoke, exalt and celebrate Indra, commander of the stormy troops of Maruts, virile and generous with showers of favours, progressive and advancing in glory, universal friend having no enemies, heavenly, noble ruler, mighty glorious, all patient and all victorious, blazing brave and giver of strength and fortitude.

Mandala 3/Sukta 48

Indra Devata, Vishvamitra Gathina Rshi

सद्या ह जाता वृषभः कनीनः प्रभर्तुमावदन्धसः सुतस्य।
साधाः पिब प्रतिकामं यथा त रसाशिरः प्रथमं सोम्यस्य॥ १॥

1. *Sadyo ha jāto vṛṣabhaḥ kanīnaḥ prabhartumā-vadandhasaḥ sutasya. Sādhoḥ piba pratikāmaṁ yathā te rasāśiraḥ prathamaṁ somyasya.*

The newly risen sun, mighty generous and beautiful, protects the essence of food in order to sustain and promote it for life. Indra, O sun, drink first the good and delicious essence of soma mixed with milk as it suits your desire, and protect and promote the soma for life.

(The mantra also applies to the brilliant ruler of the social order, and every new authority of taxation and the defence, protection, promotion and development of the people and the order, the primary aim being happiness and progress of society with taxes as the means and not the end strictly, with reference to the needs of the system.

The mantra can also apply to the birth of human life, its growth and maturity. It can be applied to the birth of the sun itself in the process of creative evolution. In short, Indra should be interpreted as the sun, the human soul, i.e., jivatma, the creative energy and the ruler.)

यज्जायथास्तदहरस्य कामं शाः पीयूषमपिबो गिरिष्ठाम।
तं त माता परि योषा जनित्री महः पितुदम आसिञ्चदग्रे॥ २॥

2. *Yajjāyathāstadaharasya kameṁ'śoḥ pīyūṣama-pibo giriṣṭhām. Taṁ te mātā pari yoṣā janitrī mahaḥ piturdama āsiñcadagre.*

As you were born, that same day, in the desire for life and sustenance, you drank the nectar sweet of soma abiding and maturing in the cloud and on the mountain, which your loving mother, as life's creative spirit, inspired with love, recreated and nourished for you in the house of your great father much in advance of your birth.

उप॒स्थाय॑ मा॒तर॒म ँमट्ट ति॒ग्ममं॑पश्यद॒भि सा॒मूध॑ः ।
प॒या॒वय॑ ाचर॒द गृत्सा॑ अ॒न्यान्म॒हानि॑ चक पुरु॒धर्पतीकः ॥ ३ ॥

3. *Upasthāya mātaramannamaiṭṭa tigmamapa-śyadabhi somamūdhaḥ. Prayāvayannacarad gṛtso anyān mahāni cakre purudhapratīkaḥ.*

Having approached the mother, he yearned for food and saw her breast overflowing with exhilarating soma of milky food and fiery energy. Growing, going forward, moving and leading others, strong and wise, versatile in form and action, he performs great deeds.

उ॒गस्तु॑रा॒षाळ॒भिभू॑त्योजा॒ यथा॒वꣳशं॒ त॒न्वं॑ चक ए॒षः ।
त्वष्टा॑र॒मिन्द्रा॑ ज॒नुषा॒भि॒भूया॒ मुष्या॒ साम॑मपिबच्च॒मूषु॑ ॥ ४ ॥

4. *Ugrasturāṣāḷabhibhūtyojā yathāvaśaṁ tanvaṁ cakra eṣaḥ. Tvaṣṭāramindro januṣābhibhūyā-''muṣyā somamapibaccamūṣu.*

Blazing brave, lustrous and impetuous victor over fastest forces, overwhelming in strength, he is a versatile master of his manifestation in action. By nature and birth he commands and controls the creative energy

for development and, drawing it in from nature, he drinks the soma from all sources of nature and humanity.

शुनं हुवम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसाता। श्रृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ ५ ॥

5. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke, invite and call upon Indra, auspicious and benevolent giver, commander of wealth, power and honour, best of men and leaders, for protection, defence and victory in this battle of life. He listens to prayer for protection in battles and rises, a fierce fighter, destroyer of demons and dark clouds, and winner of the wealths of life.

Mandala 3/Sukta 49

Indra Devata, Vishvamitra Gathina Rshi

शंसा महामिन्द्रं यस्मिन्विश्वा आ कृष्टयः सोमपाः काममव्यन। यं सुक्रतुं धिषणे विभ्वतष्टं घनं वृत्राणां जनयन्त देवाः ॥ १ ॥

1. *Śaṁsā mahāmindraṁ yasmin viśvā ā kṛṣṭayaḥ somapāḥ kāmamavyan. Yaṁ sukratuṁ dhiṣaṇe vibhvataṣṭaṁ ghanaṁ vṛtrāṇāṁ janayanta devāḥ.*

Celebrate and glorify Indra, ruler of the world, great, hero of noble actions, fashioned by all pervading divinity, breaker of the clouds and dispeller of the forces of darkness, whom the brilliancies of the world elect and heaven and earth consecrate as ruler, and in whom

all soma-makers and soma-lovers of the world find fulfilment of their heart's desire.

यं नु नकिः पृतनासु स्वराजं द्विता तरति नृतमं हरिष्ठाम।
इनतमः सत्वभिया ह शूषः पृथुजया अमिनादायुदस्याः ॥ २ ॥

2. *Yaṁ nu nakiḥ pṛtanāsu svarājaṁ dvitā tarati nṛtamaṁ hariṣṭhām. Inatamaḥ satvabhiryo ha śūṣaiḥ pṛthujrayā aminādāyurdasyoḥ.*

In battles, none for certain can surpass Indra, self-refulgent and blazing by his manifold strength. Best of men and leaders is he, abiding with humanity in command of his impetuous forces. Most potent is he and most determined, widest in reach and effect, and with his essential purity of mind and strength of character, he frustrates the life and age of the wicked to naught.

सहावा पृत्सु तरणिनावाव्यानशी रादसी महनावान। भगा
न कार हव्या मतीनां पितव चारुः सुहवा वयाधाः ॥ ३ ॥

3. *Sahāvā pṛtsu taraṇirnārvā vyānaśī rodasī mehanāvān. Bhago na kāre havyo matīnāṁ piteva cāruḥ suhavo vayodhāḥ.*

Undeterred and victorious in battles, instant in action, going forward like a current of energy, he vibrates through heaven and earth. Rich and generous, lord of power and prosperity, he is to be invoked and invited in yajnic programmes of enlightened people like a very shower of rain. And he is kind and generous, ever gracious, ready like a father with gifts of life and sustenance for his children.

धृता दिवा रजसस्पृष्ट ऊध्वा रथा न वायुवसुभिनियुत्वान।
ापां वस्ता जनिता सूयस्य विभक्ता भागं धिषणव वाजम ॥ ४ ॥

4. *Dhartā divo rajasaspṛṣṭa ūrdhvo ratho na vāyur-vasubhir-niyutvān. Kṣapāṁ vastā janitā sūryasya vibhaktā bhāgaṁ dhiṣaṇeva vājam.*

Sustainer of the light of heaven and earth and the skies, all pervasive, going high and higher like a chariot, mighty as the wind, controller and ruler of the people by the people, he is the light of dawn after the night of darkness, creator and harbinger of new and higher light, and, like the generous heaven and earth, giver of our share of food, energy and success in life.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ ५ ॥

5. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṃ vṛtrāṇi saṁjitaṁ dhanānām.*

In this battle of our life for food, energy and victory in the struggle, we invoke, invite and call upon Indra, best and highest of men and leaders, auspicious and generous lord of power and prosperity. Bright and blazing is he, listens graciously when we call upon him in the battles for defence, protection and success, destroys the demons of darkness, and wins the wealths of life for his children and celebrants.

Mandala 3/Sukta 50

Indra Devata, Vishvamitra Gathina Rshi

इन्द्रः स्वाहा पिबतु यस्य सामꣳ आगत्या तुमा वृषभा मरुत्वान। आरुव्यचाः पृणतामभिरारास्यꣳ हविस्तन्वः कामꣳमृध्याः ॥ १ ॥

1. *Indraḥ svāhā pibatu yasya soma āgatyā tumro vṛṣabho marutvān. Oruvyacāḥ pṛṇatāmebhirannairāsya havistanvaḥ kāmamṛdhyāḥ.*

Indra, strong, virile and generous, lord creator and giver of power, prosperity and excellence of life, commanding the force of the winds and stormy troops over the wide world, may, we pray, come, and having come enjoy the offerings made in truth of word and deed with faith and humility and, pleased with these offerings, grant fulfilment of the devotee's mission of earthly existence.

आ तꣳ सपर्यू जवसे युनज्मि ययोरनु प्रदिवः श्रुष्टिमावः। इह त्वा धेयुर्हरयः सुशिप्र पिबा त्वस्य सुषुतस्य चारोः ॥ २ ॥

2. *Ā te saparyū javase yunajmi yayoranu pradivaḥ śruṣṭimāvaḥ. Iha tvā dheyurharayaḥ suśipra pibā tvasya suṣutasya cāroḥ.*

For your fast movement in work and travel I employ the fastest vehicles and appoint the most dynamic people in your service by which you come fast and protect the light of the world for us. O warrior of the helmet, lord of beauty and grace, may the intelligent and industrious people help you on here where you may drink this delicious soma of our making with them.

गाभिर्मिमिक्षुं दधिर सुपारमिन्द्रं ज्यष्ठ्याय धायस गृणानाः। मन्दानः सामं पपिवाँ ऋजीषिन्त्समस्मभ्यं पुरुधा गा इषण्य॥ ३॥

3. *Gobhirmimikṣuṁ dadhire supāramindraṁ jyaiṣṭhyāya dhāyase gṛṇānāḥ. Mandānaḥ somaṁ papivāṅ ṛjīṣin tsamasmabhyaṁ purudhā gā iṣaṇya.*

With words of welcome and praise, the celebrants install and consecrate Indra, the ruler, generous as showers and saviour promoter of the common wealth, in the highest office of governance. O lord ruler, drink and enjoy the soma of the nation's prosperity and happiness, and, moving on the simple and natural paths of progress, initiate, inspire, and bring us many ways the knowledge, lands and cows required for the people.

इमं कामं मन्दया गाभिरश्वश्चन्दवता राधसा पपथश्च। स्वयवा मतिभिस्तुभ्यं विपा इन्दाय वाहः कुशिकासा अकन॥ ४॥

4. *Imaṁ kāmaṁ mandayā gobhiraśvaiścandravatā rādhasā paprathaśca. Svaryayo matibhistubhyaṁ viprā indrāya vāhaḥ kuśikāso akran.*

This desire, prayer and programme, O lord of power and prosperity, fulfil to our heart's desire over the earth and extend it to the heights of heaven, with abundance of cows, horses, golden prosperity and celebrated means of success and advancement. May there be glory to you and joy come to the earth. In search of light and joy, earnest sages and scholars of holy

Shastras with their understanding, imagination and resolution, together with the will of the people, compose this prayer and exhortation for you, lord ruler of the world, and present it to you for the honour and excellence of life.

शुनं हुवम मघवानमिन्द्रमस्मिन्भर नृतमं वाजसाता।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ ५ ॥

5. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

In this battle of existence, for the sake of success and victory, we invoke, invite and call upon Indra, best and highest of humanity, auspicious creator and commander of power, prosperity, honour and excellence of life. Blazing glorious is he, intent listener to prayers of his people, a fierce fighter for protection and progress, a destroyer of the demons of darkness, evil and poverty, harbinger of the showers of prosperity and a victor of trophies and treasures of corporate life.

Mandala 3/Sukta 51

Indra Devata, Vishvamitra Gathina Rshi

चषणीधृतं मघवानमुक्थ्यमिन्द्रं गिरा बृहतीरभ्यनूषत।
वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवदिव ॥ १ ॥

1. *Carṣaṇīdhṛtaṁ maghavānam-ukthyam-indraṁ giro bṛhatīr-abhyanūṣata. Vāvṛdhānaṁ puruhūtaṁ suvṛktibhir-amartyaṁ jaramāṇaṁ divedive.*

Address these comprehensive words of prayer

and celebration with offers of yajna to Indra, lord ruler and sustainer of the people, munificent, honourable, growing in power and prosperity, universally acclaimed and celebrated, immortal in fame and glory, close and closer day by day in love and exhortation of the people. Let the songs glorify the lord.

शतक्रतुमर्णवं शाकिनं नरं गिरा म इन्द्रमुप यन्ति विश्वतः ।
वाजसनिं पूर्भिदं तूर्णिमप्तुरं धामसाचमभिषाचं स्वर्विदम ॥ २ ॥

2. *Śatakratum-arṇavaṁ śākinaṁ naraṁ giro ma indram-upa yanti viśvataḥ. Vājasaniṁ pūrbhidaṁ tūrṇim-apturaṁ dhāmasācam-abhiṣācaṁ svarvidam.*

My words of prayer and praise constantly reach Indra, lord of a hundred great acts of yajna, deep and munificent as the sea, mighty powerful, leader, source of sustenance and light, winsome warrior and victor, shatterer of the strongholds of evil, instant starter and instantaneous reacher, sanctifier of the home, presiding presence and ceaseless shower of bliss.

आकर वसोर्जरिता पनस्यत नहसः स्तुभ इन्दो दुवस्यति ।
विवस्वतः सदन आ हि पिप्रिय सत्रासाहमभिमातिहनं स्तुहि ॥ ३ ॥

3. *Ākare vasorjaritā panasyate'nehasaḥ stubha indro duvasyati. Vivasvataḥ sadana ā hi pipriye satrāsāham-abhimātihanaṁ stuhi.*

In the house of wealth, the celebrant of Indra is praised. Indra loves and appreciates the simple and honest prayers and celebrations of the innocents. In the

house of light and splendour, he feels pleased. O man, praise and pray to the challenger of evil forces and the destroyer of adversity.

नृणामु त्वा नृतमं गीभिरुक्थैरभि प वीरमर्चता सबाधः ।
सं सहस पुरुमाया जिहीत नमा अस्य पदिव एक इश ॥ ४ ॥

4. *Nṛṇāmu tvā nṛtamaṁ gīrbhirukthairabhi pra vīramarcatā sabādhaḥ. Saṁ sahase purumāyo jihīte namo asya pradiva eka īśe.*

Indra, let all honour and adore you with holy words and songs of worship, you who are mighty brave and best of men and leaders.

Indra is irresistebly brave, strong against the violent, highly meritorious, and he goes forward for a test of victory. All alone he rules over the heavens and the enlightened children of the earth. Salutations to the sole lord ruler of his world of light and life.

पूवीरस्य निष्षिधा मर्त्येषु पुरू वसूनि पृथिवी बिभर्ति ।
इन्दाय द्याव आषधीरुतापा रयिं रक्षन्ति जीरया वनानि ॥ ५ ॥

5. *Pūrvīrasya niṣṣidho martyeṣu purū vasūni pṛthivī bibharti. Indrāya dyāva oṣadhīrutāpo rayiṁ rakṣanti jīrayo vanāni.*

Many and ancient are his blessings and defences among the people. Abundant wealth does the earth hold. The regions of light, the sun light, the greenery, the flowing waters and vapours, the veteran citizens, the forests, all these hold, preserve and protect many forms of wealth for Indra, ruler of the world.

तुभ्यं॒ ब्रह्मा॑णि॒ गिर॑ इन्द्र॒ तुभ्यं॑ स॒त्रा द॑धिरे हरिवो जुषस्व॑। बो॒ध्या॒३॒॑पिर॑वसो॒ नू॒तन॑स्य॒ सख॑ वसो जरि॒तृभ्यो॒ वयो॑ धाः॥ ६॥

6. *Tubhyaṁ brahmāṇi gira indra tubhyaṁ satrā dadhire harivo juṣasva. Bodhyāpiravaso nūtanasya sakhe vaso jaritṛbhyo vayo dhāḥ.*

Indra, lord of excellence, accept and cherish the songs of the celebrants which bear the wealth of divine praise in your honour, which bear the truth of existence with gratitude. O lord omnipresent, lord of vitalities, friend and shelter of all, know this, and bring for the celebrants the latest methods of protection and good health and long age.

इन्द्र॑ मरुत्व इ॒ह पा॑हि॒ सामं॒ यथा॑ शाया॒त अपि॑बः सु॒तस्य॑। तव॒ पणी॑ती॒ तव॑ शूर॒ शर्म॒ ग्ना वि॑वासन्ति क॒वय॑ः सुय॒ज्ञाः॥ ७॥

7. *Indra marutva iha pāhi somaṁ yathā śāryāte apibaḥ sutasya. Tava praṇītī tava śūra śarmannā vivāsanti kavayaḥ suyajñāḥ.*

Indra, leader of heroic warriors, in this business of the world, protect the joy and excellence of life as you protect the joy of those who resist danger and violence to their lives. O lord commander of the brave, intelligent people of imagination and yajnic action adore and pray for your ways of conduct and restful haven for home.

स वा॑वशा॒न इ॒ह पा॑हि॒ सामं॑ म॒रुद्भि॑रिन्द्र॒ सखि॑भिः सु॒तं नः॑। जा॒तं यत्त्वा॒ परि॑ दे॒वा अभू॑षन्म॒ह भरा॑य पुरुहूत॒ विश्व॑॥ ८॥

8. *Sa vāvaśāna iha pāhi somaṁ marudbhirindra sakhibhiḥ sutaṁ naḥ. Jātaṁ yat tvā pari devā abhūṣan mahe bharāya puruhūta viśve.*

Indra, lord of love and majesty, invoked and invited by many, come with the storm troops of the winds and vitalities, and, here in the world, taste, protect and promote our soma of life's joy and excellence distilled by our friends and vibrant youth, since as you arose and manifested to view, all the brilliancies of the world adored and invested you with power and honour for the sake of grandeur and glory in life.

अमूर॑ मरुत आपिरे॒षा म॑न्दद्वि॒न्द्रमनु॒ दाति॑वाराः। तभि॑ः सा॒कं पि॑बतु वृत्रखा॒दः सु॒तं सामं दा॒शुषः॒ स्व स॒धस्थ॑॥ ९॥

9. *Aptūrye maruta āpireṣo'mandannindramanu dātivārāḥ. Tebhiḥ sākaṁ pibatu vṛtrakhādaḥ sutaṁ somaṁ dāśuṣaḥ sve sadhasthe.*

This lord Indra is a friend and universal ally. The Maruts, vibrant youth and stormy troops of the nation, stand by him and exhort and exalt him in the speedy march of the nation to victory. With these, may Indra, consuming, absorbing and transforming the dark energies of life to light and joy, drink the soma distilled in the generous yajamana's own house.

इ॒दं ह्य॒न्वोज॑सा सु॒तं रा॑धानां पत।
पिबा॒ त्व१॑स्य गि॑र्वणः॥ १०॥

10. *Idaṁ hyanvojasā sutaṁ rādhānāṁ pate.*
pibā tvasya girvaṇaḥ.

O lord and ruler of wealth, power and potential, drink the exciting soma of this generous yajamana,

elaborately distilled with vigour and splendour and offered with the voice of homage and reverence.

यस्त॒ अनु॑ स्व॒धाम॑सत्सु॒त नि य॑च्छ त॒न्व॑म।
स त्वा॑ ममत्तु सा॒म्यम॥ ११॥

11. *Yaste anusvadhāmasat sute ni yaccha tanvam.*
Sa tvā mamattu somyam.

Indra, lord ruler of the world, whatever and whoever be in accord with your power and pleasure, pray control, direct, administer and order the body-polite into settled form, and may all that give you pleasure and satisfaction, lover and creator of soma peace as you are.

प त॑ अश्नातु कु॒ याः पन्द्र॒ ब्रह्म॑णा॒ शिर॑ः।
प बा॒हू शू॑र॒ राध॑स॥ १२॥

12. *Pra te aśnotu kukṣyoḥ prendra brahmaṇā śiraḥ.*
pra bāhū śūra rādhase.

Indra, heroic lord ruler of the world, whatever you receive into the body of your treasury for asset and energy, may that wealth and energy inspire your mind with knowledge and enlightenment, and strengthen your arms for potential development of the wealth of nations.

Mandala 3/Sukta 52

Indra Devata, Vishvamitra Gathina Rshi

धा॒नाव॑न्तं कर॒म्भिण॑मपू॒पव॑न्तमु॒क्थिन॑म।
इन्द्र॑ पा॒तजु॑षस्व नः॥ १॥

1. *Dhānāvantaṁ karambhiṇamapūpavantam-*
ukthinam. Indra prātarjuṣasva naḥ.

Indra, lord of wealth, honour and excellence, accept and enjoy in the morning our gift of homage and yajna mixed with roasted rice and curds and sanctified and offered with the chant of holy words.

पुरोळाशं पचत्यं जुषस्वेन्द्रा गुरस्व च।
तुभ्यं हव्यानि सिस्रत॥ २॥

2. *Puroḷāśaṁ pacatyaṁ juṣasvendrā gurasva ca.*
Tubhyaṁ havyāni sisrate.

Indra, accept and enjoy the purodasha cooked and seasoned with soma, relish and grow strong. The sweets of offerings flow to you.

पुरोळाशं च नो घसो जोषयासे गिरश्च नः।
वधूयुरिव योषणाम॥ ३॥

3. *Puroḷāśaṁ ca no ghaso joṣayāse giraśca naḥ.*
Vadhūyuriva yoṣaṇām.

Accept and eat the purodasha and cherish the voices of exhortation offered by us like one impassioned for the love of his wife.

पुरोळाशं सनश्रुत पातःसाव जुषस्व नः।
इन्द्र कतुहि त बृहन॥ ४॥

4. *Puroḷāśaṁ sanaśruta prātaḥsāve juṣasva naḥ.*
Indra kraturhi te bṛhan.

Indra, lord of universal word of wisdom and discrimination, accept and enjoy our purodasha offered in the morning session of yajna. Great is your word and light and creative action of cosmic dimensions.

माध्यंन्दिनस्य॒ सव॑नस्य धा॒नाः पु॑रो॒ळाश॑मिन्द कृष्व॒ह चारु॑म। प यत्स्ता॒ता ज॑रि॒ता तूण्य॑था वृषा॒यमा॑ण॒ उप॑ गी॒भिरीट्ट॑॥ ५॥

5. *Madhyaṁdinasya savanasya dhānāḥ puroḷāśamindra kṛṣveha cārum. Pra yat stotā jaritā tūrṇyartho vṛṣāyamāṇa upa gīrbhirīṭṭe.*

Indra, lord of light and power, accept, enjoy and sanctify the taste and joy of the yajnic rice and pudding of the mid-day session of the yajnic business of life which the singer, celebrant and generous devotee eager for the success of his endeavour profusely offers in worship and homage to you with words of love and faith.

तृ॒तीय॑ धा॒नाः सव॑न पुरष्टुत पुरो॒ळाश॒माहु॑तं मामहस्व नः। ऋ॒भु॒मन्त॑ं वाज॑वन्तं त्वा कव॒ पय॑स्वन्त॒ उप॑ शि॒क्ष॒म धी॒तिभि॑ः॥ ६॥

6. *Tṛtīye dhānāḥ savane puruṣṭuta puroḷāśamāhutaṁ māmahasva naḥ. Ṛbhumantaṁ vājavantaṁ tvā kave prayasvanta upa śikṣema dhītibhiḥ.*

O lord of knowledge and poetic imagination admired and revered by many, in the third and closing session of the day's programme of yajnic action, accept, enjoy and exalt the value of our gift of rice and pudding which we, doing our best in thought and action, bring and offer to you, lord in command of food, energy, knowledge and expertise of the art of living.

पू॒ष॒ण्वत॑ त चकृमा कर॒म्भं ह॒रि॑वत॒ हय॑श्वाय धा॒नाः। अ॒पू॒पम॑द्धि॒ सग॑णा म॒रु॒द्भि॑ः सामं पिब वृत्र॒हा शू॑र वि॒द्वान॥ ७॥

7. *Pūṣaṇvate te cakṛmā karambhaṁ harivate haryaśvāya dhānāḥ. Apūpamaddhi sagaṇo marudbhiḥ somaṁ piba vṛtrahā śūra vidvān.*

We prepare the roasted grain and curds for you, giver of health and nourishment, lord of sunbeams possessing the fastest means of motion. O breaker of the clouds of rain and dispeller of the shades of darkness, heroic brave, master of knowledge, relish the cake and drink the soma with your friends and supporters and commandos of the speed of winds.

पतिं धाना भरत तूयमस्म पुराळाशं वीरतमाय नृणाम।
दिवदिव सदृशीरिन्द्र तुभ्यं वर्धन्तु त्वा सामपर्याय
धृष्णा ॥ ८ ॥

8. *Prati dhānā bharata tūyamasmai puroḷāśaṁ vīratamāya nṛṇām. Divedive sadṛśīrindra tubhyaṁ vardhantu tvā somapeyāya dhṛṣṇo.*

Bear and bring roasted rice and purodasha in homage fast and full for this hero of the best of leaders and warriors. Indra, fierce and fiery hero of arm and speech, may the forces of equal form and performance rise for you, dedicated as you are to the soma of life's dignity and excellence, and may they exalt you with glory day by day.

Mandala 3/Sukta 53

Indra-parvata, Indra, Vak, Rathanga Devata, Vishvamitra Gathina Rshi

इन्दापवता बृहता रथेन वामीरिष आ वहतं सुवीराः।
वीतं हव्यान्यध्वरषु दवा वर्धथां गीभिरिळया मदन्ता ॥ १ ॥

1. *Indrāparvatā bṛhatā rathena vāmīriṣa ā vahataṁ suvīrāḥ. Vītaṁ havyānyadhvareṣu devā vardhethāṁ gīrbhiriḷayā madantā.*

Indra and Parvata, sun and cloud, come on the grand chariot of light, wind and rain, bring us lovely foods and drinks of energy for the heroic people, O powers divine and generous, receive the offerings in the yajnas of love, faith and non-violence, feed on the music of the songs, and wax with the hymns of celebration.

तिष्ठा सु कं मघवन्मा परा गाः सामंस्य नु त्वा सुषुतस्य यंि। पितुन पुत्रः सिचमा रभ त इन्द स्वादिष्ठया गिरा शचीवः॥ २॥

2. *Tiṣṭhā su kaṁ maghavan mā parā gāḥ somasya nu tvā suṣutasya yakṣi. Piturna putraḥ sicamā rabhe ta indra svādiṣṭhayā girā śacīvaḥ.*

Maghavan, lord of wealth, power and prosperity, come and stay at peace in comfort, do not go away, feed yourself at pleasure in company with us on the soma joy of excellence. Indra, lord ruler of a noble people as you are, as a child clings to the hem of the father's cloak for love and security, so do I, with sweet words and prayer, seek shelter and support in you for security and peace.

शंसावाध्वया पतिं म गृणीहीन्दाय वाहः कृणवाव जुष्टम। एदं बहियजमानस्य सीदा थो च भूदुक्थमिन्दाय शस्तम॥ ३॥

3. *Śaṁsāvādhvaryo prati me gṛṇīhīndrāya vāhaḥ kṛṇavāva juṣṭam. Edaṁ barhiryajamānasya sīdā'thā ca bhūdukthamindrāya śastam.*

Let us sing in praise of Indra, O high-priest of non-violent yajna, join me in response to my voice and we'll create a lovely song of exaltation for Indra. Come, sit on the holy grass of the yajamana and then let there be an excellent song of jubilation in honour of Indra.

जायदस्तं मघवन्त्सदु यानिस्तदित्त्वा युक्ता हरयो वहन्तु।
यदा कदा च सुनवाम सोममग्निष्ट्वा दूतो धन्वात्यच्छ॥ ४॥

4. *Jāyedastaṁ maghavantsedu yonistadit tvā yuktā harayo vahantu. Yadā kadā ca sunavāma soma-magniṣṭvā dūto dhanvātyaccha.*

Indra, maghavan, lord of power, prosperity, peace and passion of life, the wife is the real spirit of the home. She is the haven of conjugal bliss. There may the horses yoked to your chariot bear you. And whenever we prepare the soma, then let Agni, the fire of life, be the messenger of passion and inspiration for you.

परा याहि मघवन्ना च याहीन्द्र भातरुभयत्रा त अथम।
यत्रा रथस्य बृहता निधानं विमोचनं वाजिनो रासभस्य॥ ५॥

5. *Parā yāhi maghavannā ca yāhīndra bhrātaru-bhayatrā te artham. Yatrā rathasya bṛhato nidhā-naṁ vimocanaṁ vājino rāsabhasya.*

Maghavan, lord of power and prosperity, go far, and come back home. Brother, both ways there is a meaning and purpose for you, here as well as there, where there is the start (with harnessing of the horses)

or the finish of your grand chariot of power and speed (with unharnessing of the horses at the terminal).

अपाः सामस्तमिन्द्र प याहि कल्याणीर्जाया सुरणं गृह ते। यत्रा रथस्य बृहता निधानं विमोचनं वाजिनो दक्षिणावत ॥ ६ ॥

6. *Apāḥ somam-astam-indra pra yāhi kalyāṇīrjāyā suraṇaṁ gṛhe te. Yatrā rathasya bṛhato nidhānaṁ vimocanaṁ vājino dakṣiṇāvat.*

Indra, lord of peace and joy and brilliance, drink the soma, go home, the delightful haven, there is your blessed love, there is the start and finish of your grand chariot journey for the brilliant battle, there is the harnessing and unharnessing of the horses. And there you are abundant with charity.

इम भोजा अङ्गिरसो विरूपा दिवस्पुत्रासो असुरस्य वीराः। विश्वामित्राय ददता मघानि सहस्रसाव प तिरन्त आयुः ॥ ७ ॥

7. *Ime bhojā aṅgiraso virūpā divasputrāso asurasya vīrāḥ. Viśvāmitrāya dadato maghāni sahasrasāve pra tiranta āyuḥ.*

These lovers and creators of food, scholars of the secrets of the body system and inspirers of pranic energies, various children of the light of heaven, heroes of universal vitality, giving health and wealth of life to the darling friend of humanity cross over the seas of existence through a hundred yajnic programmes of action.

रूपंरूपं मघवा बाभवीति मायाः कृण्वानस्तन्वं परि स्वाम। त्रिर्यद्दिवः परि मुहूतमागात्स्वमन्त्रर्नृतुपा ऋतावा ॥ ८ ॥

8. *Rūpaṁrūpaṁ maghavā bobhavīti māyāḥ kṛṇvānastanvaṁ pari svām. Triyad divaḥ pari muhūrtamāgāt svairmantrairanṛtupā ṛtāvā.*

Indra, lord of knowledge, power and action, manifests infinite forms of his own divinity, extending his essential and wondrous powers for us as he, lord omniscient of the truth and law of existence, reveals himself every moment, constantly irrespective of time and season, through his own mantras, mystical formulae, three ways in meditative yajnas from the light of Divinity.

महाँ ऋषिर्देवजा देवजूता स्तभ्नात्सिन्धुमर्णवं नृचक्षाः।
विश्वामित्रा यदवहत्सुदासमपिप्रियायत कुशिकेभिरिन्द्रः॥ ९॥

9. *Mahāň ṛṣirdevajā devajūto'stabhnāt sindhumarṇavaṁ nṛcakṣāḥ. Viśvāmitro yadavahat sudāsamapriyāyata kuśikebhirindraḥ.*

Great and glorious is Indra, Rshi, all-seeing, all-revealing, generator of all forces of nature and, manifested in all these, vibrates in and by all these and in great minds. He wields and sustains the river and the ocean, the flow of nature's energy as well as the ocean of nature's particles of matter and energy. And he watches all humans for what they do and what they ought to do. He is the friend and well-wisher of the world since he showers his gifts of generosity on all. Universal is his love since he blesses us with guides and teachers who know and show us the right ways of successful living.

हꣳसाइव कृणुथ श्लाकमदिभिमदन्ता गीभिरध्वर सुत सचा। द्रवभिर्विपा ऋषया नृच ासा वि पिबध्वं कुशिकाः साम्यं मधु॥ १०॥

10. *Haṁsā iva kṛṇutha ślokamadribhirmadanto gīrbhiradhvare sute sacā. Devebhirviprā ṛṣayo nṛcakṣaso vi pibadhvaṁ kuśikāḥ somyaṁ madhu.*

Like hansa birds singing and rejoicing by the beauty and majesty of cloud showers, O Kushikas, vibrant sages and scholars, seers of nature and divinity, divining into the mysteries of omniscience, watching the ways of vast humanity, joining together with the divinities of nature and brilliancies of humanity, in the non-violent yajnas of love and faith enacted and conducted, sing songs of Divinity in celebrative words of holy joy and drink the nectar sweets of soma replete with the power of peace and divine ecstasy.

उप पर्त कुशिकाश्चतयध्वमश्वं राय प मुञ्चता सुदासः। राजा वृत्रं जङ्घनत्पागपागुदगथा यजात वर आ पृथिव्याः॥ ११॥

11. *Upa preta kuśikāś-cetayadhvam-aśvaṁ rāye pra muñcatā sudāsaḥ. Rājā vṛtraṁ jaṅghanat prā-gapāgudagathā yajāte vara ā pṛthivyāḥ.*

O brilliant scholars and sages, teachers and preachers, heroes of action, dedicated to Divinity, yajnic charity and fraternal expansion, go forward together, awake and awaken the community, release vibrant energy and motive powers for the attainment of wealth, honour and excellence. Let the refulgent ruler break the clouds of rain, dispel the darkness all round, east, west,

north, south, up and down below, and then perform the yajna of unison on the wide earth.

य इ॒म रा॑द॑सी उ॒भ अ॒हमिन्द्र॒मतु॑ष्टवम।
वि॒श्वामि॑त्रस्य र ा॒ति॒ ब्रह्मे॒दं भार॑तं॒ जन॑म॥ १२॥

12. *Ya ime rodasī ubhe aham-indram-atuṣṭavam. Viśvāmitrasya rakṣati brahmedaṁ bhāratam janam.*

I serve and worship Indra who protects both heaven and earth and the firmament between the two, the people of this all bearing mother earth and the wealth and power of the friendly world of humanity.

वि॒श्वामि॑त्रा अरासत॒ ब्रह्मन्दा॑य व॒जिण॑।
कर॒दि ा॑ः सु॒राध॑सः॥ १३॥

13. *Viśvāmitrā arāsata brahmendrāya vajriṇe. Karadinnaḥ surādhasaḥ.*

Friends of the world, sing songs of exaltation and gratitude for Indra, lord of thunderous arm and power who blesses us with wealth and all round potential for success.

किं त॑ कृण्वन्ति॒ कीक॑टेषु॒ गावा॒ नाशिरं॑ दु॒ह्र न त॑पन्ति घ॒मम। आ नो॑ भर॒ पम॑गन्दस्य॒ वदो॑ नचाशा॒खं म॑घवनन्धया नः॥ १४॥

14. *Kiṁ te kṛṇvanti kīkaṭeṣu gāvo nāśiraṁ duhre na tapanti gharmam. Ā no bhara pramagan-dasya vedo naicāśākhaṁ maghavan randhayā naḥ.*

What do the cows do for you in the country of the selfish! They yield no milk, nor do they raise the flames of yajna fire. Bear and bring up the hoard of the

miserly and the avaricious in the open, subject them to law and control those who cower under pretence of squalor and poverty.

सस॒सप॒रीरम॑ति॒ं बाध॑माना बृ॒हन्मि॑माय ज॒मद॑ग्निदत्ता।
आ सूय॑स्य दुहि॒ता त॑तान॒ श्रवा॑ द॒वेष्व॒मृत॑मजु॒यम॥ १५॥

15. *Sasarparīramatiṁ bādhamānā bṛhanmimāya jamagadnidattā. Ā sūryasya duhitā tatāna śravo deveṣvamṛtamajuryam.*

Living knowledge and language flowing from Eternity given through direct experience of the eye, physical, mental and spiritual, preventing ignorance and superstition, is daughter of the sun, gift of the omniscient lord, which, like the dawn, revealing the vast reality of existence, brings in and extends an immortal and imperishable stream of awareness and experience among the brilliant devotees of Divinity.

सस॒सप॒रीर॑भर॒त्तूय॑म॒भ्या धि श्रव॒ः पाञ्च॑जन्यासु कृ॒ष्टिषु॑।
सा प॒ या॒३॒॑ नव्य॒मायु॒दधा॑ना॒ यां म॑ पलस्तिजमद॒ग्नया॑
द॒दुः॥ १६॥

16. *Sasarparīrabharat tūyamebhyo'dhi śravaḥ pāñcajanyāsu kṛṣṭiṣu. Sā pakṣyā navyamāyurdadhānā yāṁ me palastijamadagnayo daduḥ.*

That stream of language and knowledge, flowing ever anew from the lord of light, bearing new life and age with fresh energy is the same which the grey-haired veteran scholars of cosmic vitality earlier gave to me, and the stream bears superior kind of food and nourishment for body, mind and soul for the seekers among all the five classes of dynamic people.

स्थिरा गावा॑ भवतां वी॒ळुर॒ ा मषा वि व॑हि॒ मा युगं वि शा॑रि। इन्द्॑ः पात॒ल्य॑ ददता॒ं शरी॑ता॒ररि॑ष्टनम अ॒भि न॑ः सचस्व॥ १७॥

17. *Sthirau gāvau bhavatāṁ vīḷurakṣo meṣā vi varhi mā yugaṁ vi śāri. Indraḥ pātalye dadatāṁ śarītorariṣṭaneme abhi naḥ sacasva.*

Let the oxen of the chariot be strong and steady, let the axle be strong, let the shaft never break, may the yoke never be damaged, May Indra, lord of inviolable chariot and action, be friendly with us to give us strength and to renew whatever is wearing out.

बलं धहि त॒नूषु॒ ना॒ बल॑मिन्दान॒ळुत्सु॒ नः। बलं ता॒काय॒ तन॑याय जी॒वस॒ त्वं हि ब॑ल॒दा असि॑॥ १८॥

18. *Balaṁ dhehi tanūṣu no balamindrānaḷutsu naḥ. Balaṁ tokāya tanayāya jīvase tvaṁ hi baladā asi.*

Indra, Spirit of life and vitality, give strength to our bodies, put strength into our animals. Give strength and vital energy to our children and our youth. You alone are the giver of strength, energy and vitality.

अ॒भि व्॑यस्व खदि॒रस्य॒ सार॒माजा॑ धहि स्पन्द॒न शिं॑श-पा॑याम। अ ॑ वीळा वीळित वी॒ळय॑स्व॒ मा यामा॑द॒स्मादव॑ जीहिपा नः॥ १९॥

19. *Abhi vyayasva khadirasya sāramojo dhehi spandane śiṁśapāyām. Akṣa vīḷo vīḷita vīḷayasva mā yāmādasmādava jīhipo naḥ.*

Aksha, centre hold of knowledge, vision and power, bring us the centre strength of the Khadira wood for our chariot of life. In our body and mind, as in the

motion of a chariot, infuse light and lustre. O master of strength and light, universally admired, inspire us with strength and courage of the conviction, forsake us not in the streaming flow of life and time.

अयमस्मान्वनस्पतिमा च हा मा च रीरिषत।
स्वस्त्या गृहभ्य आवसा आ विमाचनात॥ २०॥

20. *Ayamasmān vanaspatirmā ca hā mā ca rīriṣat.*
Svastyā gṛhebhya āvasā ā vimocanāt.

May Vanaspati, lord of the light of life, never forsake us. May the chariot of life never hurt us. May the lord and life be good and kind to us and our homes while we are riding the chariot until we reach the terminal and the horses are released.

इन्द्रातिभिर्बहुलाभिर्ना अद्य याच्छष्ठाभिर्मघवञ्छूर जिन्व।
या ना द्वष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणा जहातु॥ २१॥

21. *Indrotibhirbahulābhirno adya yācchreṣṭhā-bhirmaghavañchūra jinva. Yo no dveṣṭyadha-raḥ saspadīṣṭa yamu dviṣmastamu prāṇo jahātu.*

Indra, potent lord of honour and prosperity, come to us today with ample modes of best and highest modes of protection and give us the joy of life. Whosoever hate us may, we pray, fall down, and whatsoever we all hate, that, we pray, may the breath of life forsake.

परशुं चिद्वि तपति शिम्बलं चिद्वि वृश्चति।
उखा चिदिन्द्र येषन्ती प्रयस्ता फेनमस्यति॥ २२॥

22. *Paraśuṁ cid vi tapati śimbalaṁ cid vi vṛścati.*
Ukhā cidindra yeṣantī prayastā phenamasyati.

Indra, lord ruler of the realm, just as the arm-smith heats the steel and tempers the axe, or the gardener plucks off the shimbala flower, or the boiling pan, bubbling over, throws out the froth and foam, so does the commander of the army throw out the enemies.

न सायकस्य चिकित जनासा लधं नयन्ति पशु मन्यमानाः ।
नावाजिनं वाजिना हासयन्ति न गर्दभं पुरा अश्वा न-
यन्ति ॥ २३ ॥

23. *Na sāyakasya cikite janāso lodhaṁ nayanti paśu manyamānāḥ. Nāvājinaṁ vājinā hāsayanti na gardabhaṁ puro aśvānnayanti.*

The brave take no cognition of the pain of arrows. They lead the greedy opponent anywhere, feeling that he is just a human animal. They do not demean the weak foot-soldier by a bold horse-warrior, nor do they lead the horses by an ass in the forefront.

इम इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुर्न प्रपित्वम ।
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परि णयन्त्याजा ॥ २४ ॥

24. *Ima indra bharatasya putrā apapitvaṁ cikiturna prapitvam. Hinvantyaśvamaraṇaṁ na nityaṁ jyāvājaṁ pari ṇayantyājau.*

Indra, these boys, followers of the veteran commander, know retreat as well as advance, spur on the horse like a spirit inspired and send out the twang of the bow string in battles and contests always without exception.

Mandala 3/Sukta 54

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapatir Vachya Rshi

इ॒मं म॒ह वि॑द॒थ्या॑य शू॒षं शश्व॒त्कृत्व॒ इड्या॑य॒ प ज॑भुः ।
शृ॒णातु॑ ना॒ दम्ये॑भि॒रनी॑कः शृ॒णात्व॒ग्निर्दि॒व्यरज॑स्त्रः ॥ १ ॥

1. *Imaṁ mahe vidathyāya śūṣaṁ śaśvat kṛtva īḍyāya pra jabh-uḥ. Śṛṇotu no damyebhir-anīkaiḥ śṛṇot-vagnir-divyair-ajasraḥ.*

The celebrants create and raise this inspiring song of praise again and again for all time in honour of the great adorable lord of mighty yajnic cosmic action. May Agni listen to our prayer with all the controllable blazing lights and forces. May Agni, eternal light of life, with all divine powers listen to us.

महि॑ म॒ह दि॒व अ॑चा पृथि॒व्य कामा॑ म इ॒च्छञ्च॑रति प॒जा॒न॒न । यया॑ ह॒ स्तामं॑ वि॒दथे॑षु दे॒वाः स॑प॒यवा॑ मा॒दय॑न्त॒ सचा॒याः ॥ २ ॥

2. *Mahi mahe dive arcā pṛthivyai kāmo ma icchañ-carati prajānan. Yayorha stome vidatheṣu devāḥ saparyavo mādayante sacāyoḥ.*

Offer ecstatic songs of celebration in honour of high heaven and vast earth. Knowing these, and desiring fulfilment, man goes forward for the light of heaven and dominion over the earth. Surely in the songs of heaven and earth, the divine powers of nature and the best of humanity join together and rejoice in the yajnic battles of life.

युवाऋ॒तं र॑दसी स॒त्यम॑स्तु म॒ह षु णः॑ सुवि॒ताय॒ प भू॑तम।
इ॒दं दि॒व नमा॑ अग्न पृथि॒व्य स॑प॒याम्यि॒ पय॑सा॒ याम्यि॒ रत्न॑म ॥ ३ ॥

3. *Yovorṛtaṁ rodasī satyamastu mahe ṣu ṇaḥ suvitāya pra bhūtam. Idaṁ dive namo agne pṛthivyai saparyāmi prayasā yāmi ratnam.*

O heaven and earth, may your universal law of divinity be realised in truth in our human world across the globe. Be good and kind to advance us to greatness and glory in comfort and well-being. Agni, O lord of the dominion, this song and yajnic offering is in honour of heaven and earth. I serve with the best of effort and thereby move on to the jewels of life.

उ॒ता हि वां पू॒व्या आ॑विवि॒द ऋ॒ता॑वरी रादसी सत्य॒वाच॑ः।
नर॑श्चिद्वां समि॒थ शूर॑साता ववन्दि॒र पृ॑थिवि॒ ववि॑दानाः ॥ ४ ॥

4. *Uto hi vāṁ pūrvyā āvividra ṛtāvarī rodasī satyavācaḥ. Naraścid vāṁ samithe śurasātau vavandire pṛthivi vevidānāḥ.*

O heaven and earth, abiding in and by the universal law of existence, veteran sages of knowledge and voice of truth know you and obtain the fruit of their desire. O mother earth, the pioneers and leaders of humanity too, knowing both of you, in the battles of the brave and struggle for life's prizes, achieve the jewels of their heart's desire.

का अ॒द्धा व॑द॒ क इ॒ह प वा॑चद्दुवाँ॒ अच्छा॑ प॒थ्या॒३॒॑ का सम॑ति।
दद॑ृश्र एषामव॒मा सदां॑सि॒ पर॑षु॒ या गुह्या॑षु व्र॒तषु॑ ॥ ५ ॥

5. *Ko addhā veda ka iha pra vocad devāň acchā pathyā kā sameti. Dadṛśra eṣāmavamā sadāṁsi pareṣu yā guhyeṣu vrateṣu.*

Who knows here for certain, who can say, which path for sure leads to the lights of the Divine? (He knows.) Who can divine into the secret laws of the farthest mysteries? Who actually see even the nearest and closest operations of these? (He.)

क॒विनृ॒चक्षा॑ अ॒भि षी॑मचष्ट ऋ॒तस्य॒ यानाॅ॒ विघृ॑त॒ मद॑न्ती।
नाना॑ चकात॒ सद॑नं॒ यथा॒ वः सं॑मा॒नन॒ कतु॑ना संविदा॒न॥ ६॥

6. *Kavirnṛcakṣā abhiṣīmacaṣṭa ṛtasya yonā vighṛte madantī. Nānā cakrāte sadanaṁ yathā veḥ samānena kratunā saṁvidāne.*

The one omniscient poet creator watching the entire world of humanity comprehends, illuminates and oversees the two worlds of heaven and earth, both rejoicing in accord yet sustained apart by one law of existence, in the cosmic womb of nature's divinity, making one but various home as the birds' on the same one tree.

स॒मा॒न्या वियु॑त दू॒रअ॑न्त ध्रु॒व प॒द त॑स्थतुजाग॒रूक॑। उ॒त
स्वसा॑रा यु॒व॒ती भव॑न्ती॒ आदु॑ बुवात मिथु॒नानि॒ नाम॑॥ ७॥

7. *Samānyā viyute dūre ante dhruve pade tastha-turjāgarūke. Uta svasārā yuvatī bhavantī ādu bruvāte mithunāni nāma.*

Alike yet apart far off at the end, they abide in orbit ever awake and youthful, strong and stable, and moreover they are called twin sisters since their very birth, dyava-prthivi, heaven and earth, by name.

विश्वदेत जनिमा सं विविक्ता महा देवान्बिभ्रती न व्यथत।
एजद ध्रुवं पत्यत विश्वमेकं चरत्पतत्रि विषुणं वि जातम ॥ ८ ॥

8. *Viśvedete janimā saṁ vivikto maho devān bibhratī na vyathete. Ejad dhruvaṁ patyate viśvamekaṁ carat patatri viṣuṇaṁ vi jātam.*

These two, heaven and earth, one together for sure, yet separate and distinct in identity, holding and sustaining all the great earthly and celestial created objects, do not deviate from their orbit. Vibrating yet constant and stable, the one universe, existence born in all its variety, moving, flying, expanding all round, is sustained (by its sole lord and master creator).

सनाँ पुराणमध्येम्यारान्महः पितुर्जनितुर्जामि तत्ः।
देवासा यत्र पनितार एवैरुरा पथि व्युत तस्थुरन्तः ॥ ९ ॥

9. *Sanā purāṇam-adhyemyārān-mahaḥ piturjan-iturjāmi tannaḥ. Devāso yatra panitāra evair-urau pathi vyute tasthurantaḥ.*

I study the ancient and eternal, yet ever new, heaven and earth, twin creation of our great father creator, just like our brother and sister, wherein brilliant forces of nature, celebrants of the Divine creator, with their powers and attributes abide and operate in the wide open paths of space in existence.

इमं स्तोमं रोदसी प बंवीम्यृदूदरीः शृणव ग्निजिह्वाः।
मित्रः समाजा वरुणा युवान आदित्यासः कवयः पपथानाः ॥ १० ॥

10. *Imaṁ stomaṁ rodasī pra bravīmyṛdūdarāḥ śṛṇavannagnijihvāḥ. Mitraḥ samrājo varuṇo yuvāna ādityāsaḥ kavayaḥ paprathānāḥ.*

O heaven and earth, I sing this song of divine praise and celebration for you. May simple and noble hearted people of natural truth and honesty, Mitra, universal friends, brilliant rulers and administrators, Varuna, powers of justice and discrimination, youth, Adityas, enlightened people of blazing genius, and poets of open and expansive mind and intelligence may hear this and proclaim the truth with a tongue of fire.

हिरण्यपाणिः सविता सुजिह्वस्त्रिरा दिवा विदथ पत्यमानः। दवषु च सवितः श्लाकमश्रादस्मभ्यमा सुव सवतातिम ॥ ११ ॥

11. *Hiraṇyapāṇiḥ savitā sujihvastrirā divo vidathe paryamānaḥ. Deveṣu ca savitaḥ ślokamaśrerādasmabhyamā suva sarvatātim.*

Savita, creator and giver of light and life, lord with the golden arms of sunrays and a noble tongue of fire, descends from the heavens thrice, protecting, sustaining and advancing us in our yajnic programmes of life. O lord of light, Savita, hear our song of celebration and exaltation, diffuse the light, sweetness and fragrance among the nobilities of humanity over earth and divinities of nature in space, and create and then bring us all round prosperity and well being.

सुकृत्सुपाणिः स्ववाँ ऋतावा दवस्त्वष्टावस तानि ना धात। पूषण्वन्त ऋभवा मादयध्वमूध्वगावाणा अध्वरमतष्ट ॥ १२ ॥

12. *Sukṛt supāṇiḥ svavāँ ṛtāvā devastvaṣṭāvase tāni no dhāt. Pūṣaṇvanta ṛbhavo mādayadhvamūrdhvagrāvāṇo adhvaramataṣṭa.*

May the brilliant Tvashta, divine creator and maker of forms and institutions, noble of action and generous of hands, self-possessed of light and wealth, and keeper and observer of the laws of truth and science of yajna, bring us all those gifts of prosperity and well being for our protection and advancement. Rejoice ye Rbhus, experts of yajna, and yajakas rich with food and fragrance for nourishment. The clouds on high, the mighty mountains and the soma stones are up and ready, the yajna is organised, conducted and accomplished.

विद्युद्रथा मरुत ऋष्टिमन्ता दिवा मर्या ऋतजाता अयासः।
सरस्वती शृणवन्यज्ञियासो धाता रयिं सहवीरं तुरासः ॥ १३ ॥

13. *Vidyudrathā maruta ṛṣṭimanto divo maryā ṛtajātā ayāsaḥ. Sarasvatī śṛṇavan yajñiyāso dhātā rayiṁ sahavīraṁ turāsaḥ.*

Stormy troops of Marut commandos riding electric chariots, strongly armed, brilliant, mortal fighters, truly disciplined, prompt and powerful, worthy of honour and reverence, lightning smart, and mother Sarasvati, mother of knowledge and language of command, may, we pray, listen and bring us wealth alongwith brave progeny.

विष्णुं स्तामासः पुरुदस्ममुका भगस्यव कारिणा यामनि ग्मन। उरुक्रमः ककुहा यस्य पूवीन मधन्ति युवतया जनित्रीः ॥ १४ ॥

14. *Viṣṇuṁ stomāsaḥ purudasmamarkā bhagasyeva kāriṇo yāmani gman. Urukramaḥ kakuho yasya pūrvīrna mardhanti yuvatayo janitrīḥ.*

May our songs and yajakas, following the divine path of the creator of life's honour and excellence, reach Vishnu, omnipresent lord of marvellous actions. Great is he, mighty his deeds and gifts. Even heaven and earth, dyavaprthivi, ancient and eternal, ever youthful mothers of life, cannot violate him.

इन्द्रा विश्वंवीय३ैः पत्यमान उभ आ पपा रादंसी महित्वा ।
पुरंदरा वृत्रहा धृष्णुषणः संगृभ्या न आ भरा भूरिं पश्वः ॥ १५ ॥

15. *Indro Viśvairvīryaiḥ patyamāna ubhe ā paprau rodasī mahitvā. Purandaro vṛtrahā dhṛṣṇuṣe-ṇaḥ saṅgṛbhyā na ā bharā bhūri paśvaḥ.*

Indra, sustaining and preserving both heaven and earth with universal vitalities like a father and guardian, pervades and fills both with his divine power. O lord commander of terrible forces, breaker of clouds and destroyer of darkness, shatterer of enemy forts, create and develop a lot of wealth and bless us all with that wealth, power and honour.

नासत्या म पितरा बन्धुपृच्छा सजात्यमश्विनाश्चारु नाम ।
युवं हि स्था रयिदा नो रयीणां दात्रं रथ अकवरदंब्धा ॥ १६ ॥

16. *Nāsatyā me pitarā bandhupṛcchā sajātyamaśvinoścāru nāma. Yuvaṁ hi stho rayidau no rayīṇāṁ dātraṁ rakṣethe akavairadabdhā.*

Ashvins, imperishable complementarities of nature and humanity such as heaven and earth, sun and

moon, heat and cold, father and mother, working in cooperation, together as in a circuit of energy, are my sustainers like parents and care givers like brothers and sisters. Their kinship itself by birth and nature is worthy and venerable.

Ashvins, you always abide strong and stable as givers of our wealth, honour and fame and, intrepidable as you are, you protect and promote the gift and the giver by acts and means which are not selfish nor ungenerous but which are liberal and philanthropic.

महत्तद्वः कवयश्चारु नाम यद्ध देवा भवथ विश्व इन्द्रे। सख ऋभुभिः पुरुहूत प्रियभिरिमां धियं सातय त ता नः ॥ १७ ॥

7. *Mahat tad vaḥ kavayaścāru nāma yaddha devā bhavatha viśva indre. Sakha ṛbhubhiḥ puruhūta priyebhirimāṁ dhiyaṁ sātaye takṣatā naḥ.*

Poets, scholars and visionary sages, great and auspicious is that name and reputation of yours since you rise to be world renowned celebrities in the roll of honour of the social order of Indra. O lord, Indra, approved, invited and invoked by many, friends with these dear enlightened experts and sagely scholars, refine this corporate intelligence and sharpen this vision of ours for common progress and prosperity of the nation of humanity.

अयमा णा अदितियज्ञियासा दंब्धानि वरुणस्य वतानि। युयात ना अनपत्यानि गन्ताः प्रजावाः पशुमाँ अस्तु गातुः ॥ १८ ॥

18. *Aryamā ṇo aditiryajñiyāso'dabdhāni varuṇasya vratāni. Yuyota no anapatyāni gantoḥ prajāvān naḥ paśumāň astu gātuḥ.*

May Aryama, lord of justice, Aditi, unimpaired fertility of Mother Nature, and sages dedicated to yajna protect and promote our vows of the discipline of Varuna, lord of rectitude, intact and unviolated. O Spirit of Divinity, ward off the causes of childlessness and sterility from our path of life so that our course of home life may be blest with progeny and cattle wealth.

दवानां दूतः पुरुध पसूता नागा ा वाचतु सवतीता। शृणातु नः पृथिवी द्यारुतापः सूया न ित्रुवंीन्तरि ाम॥ १९॥

19. *Devānāṁ dūtaḥ purudha prasūto'nāgān no vocatu sarvatātā. Śṛṇotu naḥ pṛthivī dyaurutāpaḥ sūryo nakṣatrairurvantarikṣam.*

Agni, messenger of the devas, i.e., vibrations of the forces of nature and voice of the visionary teachers of the wisest of humanity, arisen many ways and bearing all-round knowledge, may speak to us in our state of open, uncoloured and unvitiated mind and bring us the tolerance and forgiveness of the earth, enlightenment of heaven, peace and coolness of waters, light and life giving vitality of the sun, and the vastness of expansive space with stars and planets. And may all these forces and personalities listen and perceive our signals and be in contact with us.

शृण्वन्तु ना वृषणः पवतासा धुव ासु इळया मदन्तः। आदित्यना अदितिः शृणातु यच्छन्तु ना मरुतः शम भदम॥ २०॥

20. *Śṛṇvantu no vṛṣaṇaḥ parvatāso dhruvakṣemāsa iḷayā madantaḥ. Ādityairno aditiḥ śṛṇotu yacchantu no marutaḥ śarma bhadram.*

Let the raining clouds, mighty mountains and constant stars at peace, ecstatic participants with the earth and cosmic energy, receive our signals. Let the constant inviolable energy of the cosmos with light of the stars radiate and reach us. Let the winds provide us the joy of well being and peaceful shelter.

सदा सुगः पितुमाँ अस्तु पन्था मध्वा दवा आषधीः सं पिपृक्त। भगा म अग्न सख्य न मृध्या उदाया अश्यां सदनं पुरु गाः ॥ २१ ॥

21. *Sadā sugaḥ pitumāň astu panthā madhvā devā oṣadhīḥ saṁ pipṛkta. Bhago me agne sakhye na mṛdhyā ud rāyo aśyāṁ sadanaṁ purukṣoḥ.*

May the path be straight and clear, full of wealth and prosperity. O brilliant and generous powers of nature, fill the herbs with honey to the full. Agni, brilliant and generous power, may honour and prosperity forsake me never, nor my friends, during our friendship that is abiding. And may I be blest with wealth and a house of plenty and generosity.

स्वदस्व हव्या समिषा दिदीह्यस्मद्यꣳक्सं मिमीहि श्रवांसि। विश्वाँ अग्न पृत्सु ताञ्जषि शत्रूनहा विश्वा सुमना दीदिही नः ॥ २२ ॥

22. *Svadasva havyā samiṣo didīhyasmadryak saṁ mimīhi śravāṁsi. Viśvāň agne pṛtsu tāñjeṣi śatrūnahā viśvā sumanā dīdihī naḥ.*

Agni taste and relish the oblations offered, shine and illuminate knowledge and energy all together, and let food, energy and knowledge flow towards us. You win all those, and those enemies in battles for victory. Be happy and kind at heart and let all the days of life be bright for us.

Mandala 3/Sukta 55

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapati Vachya Rshi

उ॒षस॒: पूर्वा॒ अध॒ यद व्यू॒षुम॒हद्वि ज॑ज्ञ अ॒ रं प॒द गाः ।
व॒ता द॒वाना॒मुप॒ नु प॒भूष॑न्म॒हद्व॒वाना॑मसु॒र॒त्वमक॑म ॥ १ ॥

1. *Uṣasaḥ pūrvā adha yad vyūṣurmahad vi jajñe akṣaraṁ pade goḥ. Vratā devānāmupa nu prabhūṣan mahad devānām-asuratvam-ekam.*

Before the dawns of primeval time, which arose and shone bright, later reflecting and illuminating the ordained tasks of the forces of nature, arose Mahat, the first manifest principle of imperishable Prakrti in the depth of oceanic space. Great and One is the living spirit and glory of the divine refulgent forces of the universe.

मा षू ण॒ा अत्र॑ जुहुरन्त द॒वा मा पूर्व॑ अग्न पि॒तर॑: पद॒ज्ञाः ।
पु॒रा॒ण्याः सद्म॑नाः क॒तु॒र॒न्तम॒हद्व॒वाना॑मसु॒र॒त्वमक॑म ॥ २ ॥

2. *Mo ṣū ṇo atra juhūranta devā mā pūrve agne pitaraḥ padajñāḥ. Purāṇyoḥ sadmanoḥ keturantarmahad devānām-asuratvam-ekam.*

Agni, lord and light of the world, in this universe and its business of knowing and doing, we pray, may the brilliant forces of nature and humanity never oppose

and hurt us, may the primal pranic energies of parental sustenance never neglect and damage us, may the one great principal bright and breathing spirit in the primal forms of existence never hurt us. Great and one is the life and glory of the multiple divinities of the universe.

वि मे पुरुत्रा पतयन्ति कामाः शम्यच्छा दीद्य पूर्व्याणि ।
समिद्ध अग्नावृतमिद्वदेम महद्देवानामसुरत्वमेकम ॥ ३ ॥

3. *Vi me purutrā patayanti kāmāḥ śamyacchā dīdye pūrvyāṇi. Samiddhe agnāvṛtamid vadema mahad devānām-asuratvam-ekam.*

My desire and ambitions are great and many, they soar high and far in search of holy fulfilment. I pray I may realise them well in solemn yajnic action, shine myself and illuminate the ancient traditions. Let us all speak the truth, sing songs of Divinity when the fire is rising in flames of yajna, and let us exalt the universal law of Divinity operative in the universe. Great, glorious and one is the life and spirit of the life and spirit of the divinities of natural force.

समाना राजा विभृतः पुरुत्रा शये शयासु प्रयुता वनानु ।
अन्या वत्सं भरति कष्टि माता महद्देवानामसुरत्वमेकम ॥ ४ ॥

4. *Samāno rājā vibhṛtaḥ purutrā śaye śayāsu prayuto vanānu. Anyā vatsaṁ bharati kṣeti mātā mahad devānām-asuratvam-ekam.*

One self-refulgent ruler, constant and unvariable spirit and presence pervades the inexhaustible forms of Prakrti, dormant in inert matters and energies, and moving and extending with waves and currents of water, light and other energy forms to the sunrays and green

forests. One mother Prakrti, bears the individual form such as the baby, the other, Divine Spirit, rules and sustains it. Great and glorious is the one living, breathing, omnipresent and omnipotent spirit of the inexhaustible variations of nature's divinities.

आ॒क्षित्पू॒र्वास्वप॑रा अनू॒रुत्स॒द्या जा॒तासु॒ तरु॑णीष्व॒न्तः ।
अ॒न्तव॑तीः सुवत॒ अप॑वीता म॒हद्दे॒वाना॑मसु॒र॒त्वमक॑म ॥ ५ ॥

5. *Ākṣit pūrvāsvaparā anūrut sadyo jātāsu taruṇi-ṣvantaḥ. Antarvatīḥ suvate apravītā mahad devānām-asuratvam-ekam.*

Life abides in the ancient forms and in others, later ones, asserting with the desire to be, in the new born ones and in the mature youthful ones, and fertilising the unfertilised. Great is the glory of the generous and refulgent powers of nature's Divinity, one and only one.

शयु॒ः प॒रस्ता॒दध॒ नु द्वि॑मा॒ता ब॑न्ध॒नश्च॑रति व॒त्स एक॑ः ।
मि॒त्रस्य॒ ता वरु॑णस्य व॒ताने॑ म॒हद्दे॒वाना॑मसु॒र॒त्वमक॑म ॥ ६ ॥

6. *Śayuḥ parastādadha nu dvimātā'bandhan-aścarati vatsa ekaḥ. Mitrasya tā varuṇasya vratāni mahad devānām-asuratvam-ekam.*

Agni, vital heat of life, pervades far and farthest, dormant or manifest, child of two mothers, akasha and vayu, space and cosmic energy, moving and operating freely without bonds, by itself, All this is within the laws of the one supreme lord, universal friend and controller of the universe. Great and glorious is the life and action of the living forces of nature, one and indivisible.

द्विमा॒ता हाता॑ वि॒दथे॑षु स॒माळन्वग्रं॑ चर॑ति॒ क्षेति॑ बु॒ध्नः ।
प रण्या॑नि रण्य॒वाचा॑ भरन्त म॒हद्दे॒वाना॑मसु॒र॒त्वमे॑कम ॥ ७ ॥

7. *Dvimātā hotā vidatheṣu samrāḷanvagraṁ carati kṣeti budhnaḥ. Pra raṇyāni raṇyavāco bharante mahad devānām-asuratvam-ekam.*

Agni, self-refulgent child of two mothers, cosmic space and cosmic energy, universal yajaka in cosmic yajna and, on the seats of yajna such as earth, moves on in its orbit fixed by the Divine and shines and abides in the vast space. Happy celebrants bear and offer joyous songs of homage to the sun and the cosmic energy of Agni. Great and glorious is the life and refulgence of the divinities of nature, one and only one.

शू॒रस्य॑व॒ युध्य॑ता अन्त॒मस्य॑ पती॒चीनं॑ ददृश॒ विश्व॑मा॒यत ।
अ॒न्तम॒तिश्च॑रति नि॒ष्षिधं॑ गाम॒हद्दे॒वाना॑मसु॒र॒त्वमे॑कम ॥ ८ ॥

8. *Śūrasyeva yudhyato antamasya pratīcinaṁ dadṛśe viśvamāyat. Antarmatiścarati niṣṣidhaṁ gormahad devānām-asuratvam-ekam.*

All that comes into the light of the brave refulgent sun ever on the move and striking everything at the closest and farthest seems on the left side of the light, inferior. Source of light and intelligence for the world, it moves through and across the objects in the womb of cosmic space. Great and glorious is the life and vital power of the divinities of nature, one and only one.

नि व॑वति पलि॒ता दू॒त आ॑स्व॒न्तम॒हांश्च॑रति रा॒च॒नन॑ ।
वपूं॑षि॒ बिभ्र॑दभि॒ ना॒ वि च॑ष्ट म॒हद्दे॒वाना॑मसु॒र॒त्वमे॑कम ॥ ९ ॥

9. *Ni veveti palito dūta āsvantarmahāṁścarati rocanena. Vapūṁṣi bibhradabhi no vi caṣṭe mahad devānām-asuratvam-ekam.*

He that pervades all, ancient and eternal self-refulgent creator and harbinger of light and knowledge, great and glorious, vibrates wide awake in all these modes of Prakrti by his beauty and majesty. Wielder and sustainer of all forms and institutions, ever manifest and eloquent, speaks to us in the soul, that is the great and glorious life breath of all the divinities of nature and humanity, one and absolute without a second.

विष्णुर्गोपाः परमं पाति पाथः प्रिया धामान्यमृता दधानः।
अग्निष्टा विश्वा भुवनानि वेद महद्देवानामसुरत्वमेकम॥ १०॥

10. *Viṣṇurgopāḥ paramaṁ pāti pāthaḥ priyā dhāmānyamṛtā dadhānaḥ. Agniṣṭā viśvā bhuvanāni veda mahad devānām-asuratvam-ekam.*

Vishnu, lord omnipresent, all pervasive, all protective, wielding and sustaining all the dear immortal homes of existence, preserves and promotes the highest food and agents of life such as heat, water, air and the earth. Agni, vital heat and light of life's vitality, knows, reaches and maintains all the regions of the universe. Great is the glory of the life breath of the divinities of nature and humanity, one and only one.

नानाचक्रात यम्या३ वपूंषि तयारन्यदाचक्त कृष्णमन्यत।
श्यावीं च यदरुषी च स्वसारा महद्देवानामसुरत्वमेकम॥ ११॥

11. *Nānā cakrāte yamyā vapūṁṣi tayoranyad rocate kṛṣṇamanyat. Śyāvī ca yadaruṣī ca svasārau mahad devānām-asuratvam-ekam.*

Two twins, night and day, manifest in many forms and reveal all those many forms. One of them shines bright, the other is dark. The dark one and that which is bright are sisters. Great is the glory and power of the divinities of nature, one and undivided.

माता च यत्र दुहिता च धेनू सबर्दुघे धापयेते समीची ।
ऋतस्य ते सदसीळे अन्तर्महद्देवानामसुरत्वमेकम ॥ १२ ॥

12. *Mātā ca yatra duhitā ca dhenū sabardughe dhāpayete samīcī. Ṛtasya te sadasīḷe antarmahad devānām-asuratvam-ekam.*

Where mother and daughter, day and night, heaven and earth, generous as cows, yielding nourishments sweet as nectar, together feed each other, there I offer worship, O lord ruler of the world, to you in the house of universal truth and law. Great and glorious is the life and action of the divinities of the universe, one, undivided and absolute.

अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे धेनुरूधः ।
ऋतस्य सा पयसापिन्वतेळा महद्देवानामसुरत्वमेकम ॥ १३ ॥

13. *Anyasyā vatsaṁ rihatī mimāya kayā bhuvā ni dadhe dhenurūdhaḥ. Ṛtasya sā payasāpinvateḷā mahad devānām-asuratvam-ekam.*

Kissing and caressing the other's child, i.e., the cloud, which is a concentration of vapours from the earth, the mother sky waxes with joy and laughs with thunder. By which process of nature's, by which region

of space, does she hold the milk of life in the breast? She receives it from the waters of the universal order and waxes, and the earth grows with nourishment from the nectar waters of the sky. Great and one is the glory of the divinities of nature.

(The earth too, as one of the mothers, kisses and caress the heavens' child, sunlight, and waxes with joy. She fills her breasts with nourishment with rain from the skies and feeds both human life and nature. The vapours then rise and shower down, completing the cycle of nature's law.)

पद्या॑ वस्त पुरु॒रूपा॒ वपूं॑ष्यू॒ध्वा त॑स्थौ॒ त्र्यवि॑ं ररि॑हाणा।
ऋ॒तस्य॒ सद्म॒ वि च॑रामि वि॒द्वान्म॒हद्दे॒वाना॑मसु॒र॒त्वम-
क॑म॥ १४॥

14. *Padyā vaste pururūpā vapūṁṣyūrdhvā tasthau tryaviṁ rerihāṇā. Ṛtasya sadma vi carāmi vidvānmahad devānām-asuratvam-ekam.*

The earth bears and sustains many forms of innumerable variety. The high heaven, caressing the sun, sustainer of the three regions of the earth, middle region and the region of light, stays above. Knowing this, I move freely in the house of Rtam, the cosmic order. Great is the glory and one the variety of the Lord's omnipotent Infinity.

प॒दइ॑व॒ निहि॑त॒ द॒स्म अ॒न्तस्तय॑ो॒र॒न्यद गु॒ह्यमा॒वि॒र॒न्यत।
स॒धी॒ची॒ना प॒थ्या॒३॑ सा विषू॑ची म॒हद्दे॒वाना॑मसु॒र॒-
त्वमक॑म॥ १५॥

15. *Pade iva nihite dasme antastayoranyad guhyamā-viranyat. Sadhrīcīnā pathyā sā viṣūcī mahad devānām-asuratvam-ekam.*

Positioned both inside the same one wonderful house of space, one of them is hidden in the dark, the other is manifest in open day light. Their path of movement and their goal is one and the same, universal, and yet it is different and separate, (they meet and yet they never meet). Great is the glory of the Infinite Divine, one and yet different.

आ धेनवो धुनयन्तामशिश्वीः सबर्दुघाः शशया अपदुग्धाः ।
नव्यानव्या युवतया भवन्तीर्महद्देवानामसुरत्वमेकम ॥ १६ ॥

16. *Ā dhenavo dhunayantāmaśiśvīḥ sabardughāḥ śaśayā apradugdhāḥ. navyānavyā yuvatayo bhavantīrmahad devānām-asuratvam-ekam.*

Let the 'cows', day and night, heaven and earth, stars and planets, move and shake and shower the nectar milk of light and life, vibrant and full, abundant and inexhaustible, like youthful maidens ancient yet ever fresh anew. Great is the glory and gifts of Divinity, various, infinite, yet one, undivided, indivisible.

यदन्यासु वृषभो रोरवीति सा अन्यस्मिन्यूथे नि दधाति रेतः । स हि क्षपावान्त्स भगः स राजा महद्देवानामसुर-त्वमेकम ॥ १७ ॥

17. *Yadanyāsu vṛṣabho roravīti so anyasmin yūthe ni dadhāti retaḥ.Sa hi kṣapāvāntsa bhagaḥ sa rājā mahad devānām-asuratvam-ekam.*

The one omnipotent lord, sun and shower of the days and nights, roars with creative passion in all regions and directions of skies and space, and he plants the seed of life in the multitudinous variety of the forms of the other, Prakrti. He alone is the beauty and majesty of the

nights as the moon, he is the blazing splendour of the day as the sun and the ruling law and lord of the universe. Great is the glory and life breath of the inexhaustible divinities of nature, one, inviolable, absolute.

वीरस्य नु स्वश्व्यं जनासः प नु वोचाम विदुरस्य देवाः।
षा हा युक्ताः पञ्चपञ्चा वहन्ति महद्देवानामसुर-
त्वमकम॥ १८॥

18. *Vīrasya nu svaśvyaṁ janāsaḥ pra nu vocāma vidurasya devāḥ. Ṣoḷhā yuktāḥ pañcapañcā vahanti mahad devānām-asuratvam-ekam.*

Come ye all people, let us sing and celebrate the wondrous valour and vibrancy of this great hero, Indra, the soul. Sages and scholars know of him. Six and six, five and five horses draw his chariot, (these being five perceptive faculties and one intellect, five volitional faculties and one mind, five principal pranic energies and five subordinate pranic energies). Great is the glory and majesty of the lord of divine variety, one and only one.

देवस्त्वष्टा सविता विश्वरूपः पुपाषं प्रजाः पुरुधा जजान।
इमा च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमकम॥ १९॥

19. *Devastvaṣṭā savitā viśvarūpaḥ puposa prajāḥ purudhā jajāna. Imā ca viśvā bhuvanānyasya mahad devānām-asuratvam-ekam.*

Self-refulgent and generous lord of existence as Tvashta, maker of forms, and as Savita, generator and giver of light and vitality, inspiring and pervading the universe, creates, nourishes and sustains his children and all these worlds of the universe in many ways and

thus manifests himself in infinite forms and ways. Great is the glory and unity of the divine forms of his creation and of the divine breath of life in them.

मही समरच्चम्वा समीची उभ ते अस्य वसुना न्यृष्टे। शृण्व वीरा विन्दमाना वसूनि महद्देवानामसुरत्वमेकम ॥ २० ॥

20. *Mahī samairaccamvā samīcī ubhe te asya vasunā nyṛṣṭe. Śṛṇve vīro vindamāno vasūni mahad devānām-asuratvam-ekam.*

Indra, omnipotent lord creator, inspires the great and united heaven and earth with light and life, and they both are blest with the splendour and generosity of this lord. And I, brave and free, blest with honour and prosperity of the divine gifts of heaven and earth, hear of the glory and generosity of the lord. Great is the glory and great the gifts of the lord's divinities, all one and united.

इमां च नः पृथिवीं विश्वधायां उप क्षेति हितमित्रा न राजा। पुरःसदः शर्मसदा न वीरा महद्देवानामसुरत्वमेकम ॥ २१ ॥

21. *Imāṁ ca naḥ pṛthivīṁ viśvadhāyā upa kṣeti hitamitro na rājā. Puraḥ sadaḥ śarmasado na vīrā mahad devānām-asuratvam-ekam.*

Like a brilliant ruler who is a benevolent friend of his people, and like the warlike heroes, leaders, pioneers and citizens who bring victory and prosperity to their motherland, Indra, omnipotent lord creator, abides by the heavens and by this mother earth of ours which contains all our wealth and sustains all her children. Great is the glory and great the gifts of the lord's divinities, all one and united.

नि॒ष्षिध्व॑रीस्त आष॑धीरु॒तापा॑ र॒यिं त॑ इन्द पृथि॒वी बि॑भर्ति ।
सखा॑यस्त वाम॒भाज॑: स्याम म॒हद्दे॒वाना॑मसु॒र॒त्वमक॑म ॥ २२ ॥

22. *Niṣṣidhvarīsta oṣadhīrutāpo rayiṁ ta indra pṛthivī bibharti. Sakhāyaste vāmabhājaḥ syāma mahad devānām-asuratvam-ekam.*

Indra, lord of honour and excellence, auspicious and generous is the world of your creation, soothing are the herbs, energising the waters, wondrous the wealth earth bears and sustains. O lord of beauty and majesty, let us be friends with you, sharers of your honour and excellence. Great is the glory, one the spirit, and absolute the power and spirit of your divine manifestations. Let us be one with glory and divinity.

Mandala 3/Sukta 56

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapati Vachya Rshi

न ता मि॑नन्ति मा॒यिना॒ न धीरा॑ व॒ता दे॒वानां पथ॒मा ध्रु॒वाणि॑ ।
न रोद॑सी अ॒दुहा॑ वे॒द्याभि॒न पर्व॑ता नि॒नम॑ तस्थि॒वांस॑: ॥ १ ॥

1. *Na tā minanti māyino na dhīrā vratā devānāṁ prathamā dhruvāṇi. Na rodasī adruhā vedyābhirna parvatā ninname tasthivāṁsaḥ.*

Original and inviolable are the laws and observances of divine forces in nature and in humanity. Enchanters cannot transgress them, wise men of steady mind do not violate them. Neither heaven and earth, nor scholars free from hate and jealousy with all their knowledge, nor the fixed mountains can break or bend the strong and resolute.

षड भा॒राँ एका॒ अच॑रन्बिभ॒त्यृतं॑ वषि॑ष्ठ॒मुप॒ गाव॒ आगु॑ः ।
ति॒स्रा म॒हीरु॑प॒रास्तस्थु॒रत्या॒ गुहा॒ द्व॒ निहि॑त॒ दश्यका॑ ॥ २ ॥

2. *Ṣaḍ bhārāň eko acaran bibhartyṛtaṁ varṣiṣṭha-mupa gāva āguḥ. Tisro mahīruparāstas-thuratyā guhā dve nihite darśyekā.*

One constant and unmoving bears six burdens. The moving ones go round the one which is sun and shower and the universal law. Three great regions go round in space in constancy. Two remain hidden in the cave of mystery. One is apparently seen.

(The one unmoving is Ishvara who creates Mahat and five elements from Prakrti. Three great ones are Bhu, earth, Bhuvah, the middle region of the sky, and Svah, the region of light, of which the higher two are unseen while the earth is seen. Another interpretation is that the one unmoving is the sun, the six are the seasons. The one constant can be interpreted as Prakrti also which bears Mahat and the elements and the three greats as sattva, rajas and tamas. The mantra is mystical and mysterious and the beauty is deep in mystery.)

त्रि॒पा॒ज॒स्या वृ॑ष॒भा वि॒श्वरू॑प उ॒त त्र्यु॒धा पु॑रु॒ध प॒जाव॑ान ।
त्र्य॒नी॒कः प॑त्यत॒ माहि॑नाव॒न्त्स र॑ता॒धा वृ॑ष॒भः शश्व॑ती-
नाम ॥ ३ ॥

3. *Tripājasyo vṛṣabho viśvarūpa uta tryudhā purudha prajāvān. Tryanīkaḥ patyate māhināv-āntsa retodhā vṛṣabhaḥ śaśvatīnām.*

The sun and shower and the Law is lord of three worlds, bears the forms of the universe, feeds the three worlds like the mother cow, sustains all and fathers the children of existence. Three are his beautiful forces,

sattva, rajas and tamas. Lord of highest power, he rules and sustains all. Lord of power, sun and shower, he bears the seed of all the universal forms of existence.

अभीक आसां पदवीरबाध्यादित्यानामह्व चारु नाम। आपश्चिदस्मा अरमन्त दवीः पृथग्वजन्तीः परि षीमवृञ्जन ॥ ४ ॥

4. *Abhīka āsāṁ padavīrabodhyādityānāmahve cāru nāma. Āpaścidasmā aramanta devīḥ pṛthag vrajantīḥ pari ṣīmavṛñjan.*

Immanent in these stages of the evolution of forms such as stars and living beings, the lord knows them all and I, in love and devotion, invoke and chant his gracious name. The celestial currents of water and energy love to flow for him, each in its separate path, to him and from him.

त्री षधस्था सिन्धवस्त्रिः कवीनामुत त्रिमाता विदथषु समाट। ऋतावरीयाषणास्तिस्त्रा अप्यास्त्रिरा दिवा विदथ पत्यमानाः ॥ ५ ॥

5. *Trī ṣadhasthā sindhavastriḥ kavīnāmuta trimātā vidatheṣu samrāṭ. Ṛtāvarīryoṣaṇāstisro apyāstrirā divo vidathe patyamānāḥ.*

Self-refulgent creator is the ruling lord of light and life in all cosmic acts of creation and sustenance. Three are the rolling floods of light, air and waters, in heaven and skies and on the earth. Of the vision, thought and expression of the sagely poets and Rshis, he is the origin and inspiration. Three are the streams of causal, subtle and physical energy with cosmic truth and law flowing to the life on earth like youthful maidens rushing

to meet their lover. Three are the regions and three the lights, agni (fire) on earth, vayu (air and electricity) in the sky, and aditya (light) in heaven, sustaining life in the cosmic yajna in three sessions.

त्रिरा दि॒वः स॑वित॒वार्या॑णि दि॒वदि॑व॒ आ सु॑व॒ त्रिना॒ अह्नः॑ ।
त्रि॒धातु॑ रा॒य आ सु॑वा॒ वसू॑नि॒ भग॑ त्रातधिषण सा॒ताय॑ धाः ॥ ६ ॥

6. *Trirā divaḥ savitarvāryāṇi divediva ā suva trirno ahnaḥ. Tridhātu rāya ā suvā vasūni bhaga trātardhiṣaṇe sātaye dhāḥ.*

Savita, lord creator and giver of light and life and inspiration, bring us three of the choicest blessings of wealth and excellence day by day in three sessions of daily yajna. Create and give us the wealth of three metals of excellent order. O lord of honour and excellence, saviour and sustainer, O heaven and earth, O mother Sarasvati, bear and bring us the patience, courage and fighting strength for winning the victories of life.

त्रिरा दि॒वः स॑वि॒ता सा॑षवीति॒ राजा॑ना मि॒त्रावरु॑णा सुपा॒णी ।
आप॑श्चिदस्य॒ रोद॑सी चिदु॒र्वी रत्नं॑ भि॒ न्त स॑वि॒तुः स॒वाय॑ ॥ ७ ॥

7. *Trirā divaḥ savitā soṣavīti rājānā mitrāvaruṇā supāṇī. Āpaścidasya rodasī cidurvī ratnaṁ bhikṣanta savituḥ savāya.*

Thrice does Savita shower us with inspiration and energy from the light of heaven, so do Mitra and Varuna, refulgent powers of nature and humanity, friendly, just, and generous of hands. Indeed, the flowing waters, heaven and earth and the wide firmament, all

pray for the gifts of light, wealth and power from this lord Savita for yajnic advancement in life.

त्रिरुत्तमा दूणशा राचनानि त्रया राजन्त्यसुरस्य वीराः।
ऋतावान इषिरा दूळभासस्त्रिरा दिवा विदथे सन्तु देवाः ॥ ८ ॥

8. *Triruttamā dūṇaśā rocanāni trayo rājantya-surasya vīrāḥ. Ṛtāvāna iṣirā dūḷabhāsastrirā divo vidathe santu devāḥ.*

Three are the best and highest lights, formidable and indestructible: fire, electricity and the solar energy. These three brave and heroic powers of the lord of light and life's energy shine in the world. Heroes of truth and cosmic law and the fluent light of rectitude, vibrant and tempestuous, blazing brilliant far and wide, may, we pray, shine like divinities thrice and threefold in the yajnic battles of life by virtue of the lights of heaven.

Mandala 3/Sukta 57

Vishvedeva Devata, Vishvamitra Gathina Rshi

प्र मे विविक्वाँ अविदन्मनीषां धेनुं चरन्तीं पयुतामगोपाम।
सद्यश्चिद्या दुदुह भूरि धासरिन्द्रस्तदग्निः पनितारो अस्याः ॥ १ ॥

1. *Pra me vivikvāṅ avidanmanīṣāṁ dhenuṁ carantīṁ prayutāmagopām. Sadyaścid yā duduhe bhūri dhāser-indras-tadagniḥ panitāro asyāḥ.*

Let the man of discrimination know and appreciate my language and intelligence, rich and versatile, freely moving like a cow over the wide wide pasture, i.e., field of knowledge, which always readily yields the abundant milk of knowledge. Agni and Indra,

the powerful and the brilliant, are great admirers of this understanding and language of knowledge.

इन्द्रः सु पूषा वृषणा सुहस्ता दिवा न पीताः शंशयं दुदुह्र । विश्व यदस्यां रणयन्त देवाः प वा त्रे वसवः सुम्नमश्याम ॥ २ ॥

2. *Indraḥ su pūṣā vṛṣaṇā suhastā divo na prītāḥ śaśayaṁ duduhre. Viśve yadasyāṁ raṇayanta devāḥ pra vo'tra vasavaḥ sumnam-aśyām.*

Indra and Pusha, the power and the pranic energy of divine nature, generous and inexhaustible with open hands like happy friends, shower the gifts of the light of heaven and reveal it in the language of divinity. Brilliancies of the world rejoice in the acquisition of this light of knowledge and language. O Vasus, scholars of the first order, I wish and pray I may benefit from the pleasure and peace of your gifts of light, knowledge and the language of divinity.

या जामया वृष्ण इच्छन्ति शक्तिं नमस्यन्तीजानत गर्भमस्मिन। अच्छा पुत्रं धनवा वावशाना महश्चरन्ति बिभ्रतं वपूंषि ॥ ३ ॥

3. *Yā jāmayo vṛṣṇa icchanti śaktiṁ namasyantīr-jānate garbhamasmin. Acchā putraṁ dhenavo vāvaśānā mahaścaranti bibhrataṁ vapūṁṣi.*

Those young women who love and desire the virility and vitality of a youthful husband, knowing that they have come to maturity and there is full vitality of impregnation therein, approach the man in marriage with reverence and love in a graceful manner and, like cows in season, receive and bear and rear the great gift of a

baby having a handsome body of full and perfect parts.

(The image in this mantra describes not only the relationship of man and woman in married life but also the relationship of heaven and earth and the rain of fertility from the clouds in the process of natural procreation.)

अच्छा॑ विवक्मि रादसी सुमक्क गाव्णा॑ युजा॒ना अ॑ध्व॒र म॑नी॒षा। इ॒मा उ॑ त॒ मन॑व॒ भूरि॑वारा ऊ॒ध्वा भ॑वन्ति दश॒ता यज॑त्राः॥ ४॥

4. *Acchā vivikmi rodasī sumeke grāvṇo yujāno adhvare manīṣā. Imā u te manave bhūrivārā ūrdhvā bhavanti darśatā yajatrāḥ.*

O men and women abundant and generous as clouds, joined together in home yajna, with the best of mind in the best of words, I revere and celebrate heaven and earth, man and woman joined together with heart and mind in marriage as two-in-one. O men, these women are showers of love and joy and prosperity for you. They rise high, sweet and soothing and beautiful, equal partners in the family yajna and divine procreation, worthy of respect and reverence as the flames of yajna fire.

या त॑ जि॒ह्वा मधु॑मती सु॒मधा अग्न॑ द॒वषू॒च्यत॑ उरू॒ची। तय॒ह विश्वाँ॒ अव॑स॒ यज॑त्रा॒ना सा॑दय पा॒यया॑ चा॒ मधू॑नि॥ ५॥

5. *Yā te jihvā madhumatī sumedhā agne deveṣūcyata urūcī. Tayeha viśvāň avase yajatrānāsādaya pāyayā cā madhūni.*

O Agni, fire of home yajna, gracious lady of the house, honey sweet is your tongue like the beautiful

flame of light which radiates intelligence and wisdom far and wide and wins admiration among the noblest people. With this sweetness and light of speech and grace of manner, bring in on the vedi of home yajna all the sagely souls worthy of reverence and let them drink of the nectar sweets of a blessed home.

(The mantra also implies the women's contribution to the material prosperity and cultural grace of a happy home.)

या त॑ अग्न॒ पव॑तस्यव॒ धारास॑श्चन्ती पी॒पय॑द्दव चि॒त्रा।
ताम॒स्मभ्यं॒ पम॑तिं जातवदा॒ वसा॒ रास्व॑ सु॒मति॑ं वि॒श्व-
ज॑न्याम॥ ६ ॥

6. *Yā te agne parvatasyeva dhārāsaścantī pīpayad deva citrā. Tāmasmabhyaṁ pramatiṁ jātavedo vaso rāsva sumatiṁ viśvajanyām.*

Agni, presiding power and light divine of the yajnic home, wonderful is the flame and fragrant flow of your generosity which swells and showers like the streams of a cloud without reserve or fear or favour. With that same abundant flow, pioneer intelligence, noble wisdom and universal mother fertility, O treasure home of prosperity and power omniscient and omnipresent, we pray, bless us.

Mandala 3/Sukta 58

Ashvinau Devata, Vishvamitra Gathina Rshi

ध॒नुः प॒त्व॒स्य॒ काम्यं॒ दुह॑ा॒ना॒ न्तः पु॒त्रश्च॑रति॒ द॑ि॑णायाः।
आ द्या॑त॒निं व॑हति शु॒भ्र्या॑मा॒षस॒ः स्तामा॑ अ॒श्विना॑व-
जीगः॥ १ ॥

1. *Dhenuḥ pratnasya kāmyaṁ duhānā'ntaḥ putraścarati dakṣiṇāyāḥ. Ā dyotaniṁ vahati śubhrayāmoṣasaḥ stomo aśvināvajīgaḥ.*

The holy cow, dawn of the Voice Divine, overflowing with love and beauty of Eternity, the light and meaning of the Voice like the calf borne in the womb of exuberant mystery, moves around at freedom. The dawn riding a radiant chariot, harbinger of a new day, she bears and brings the light of truth, and the song of the dawn is awake, O Ashvins, teacher and disciple, the light and life of the world is live.

सुयुग्वहन्ति प्रति वामृतेनाध्वा भवन्ति पितरेव मेधाः।
जरेथामस्मद्वि पणमनीषां युवोरवश्चकृमा यातमर्वाक ॥ २ ॥

2. *Suyug vahanti prati vāmṛtenordhvā bhavanti pitareva medhāḥ. Jarethāmasmad vi paṇermanīṣāṁ yuvoravaścakṛmā yātamarvāk.*

O Ashvins, harbingers of the light of life, right thoughts and intelligence, vision and wisdom move towards you by the paths of universal truth and law and rise higher as children look up to the parents and rise. Come up front, ward off from us the disposition of greed and poor calculation, teach us the right ways of dealing with the business of living, and we shall do what your pleasure is.

सुयुग्भिरश्वैः सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठा हुविष्मन्तो अश्विना पुराजाः ॥ ३ ॥

3. *Suyugbhiraśvaiḥ suvṛtā rathena dasrāvimaṁ śṛṇutaṁ ślokamadreḥ. Kimaṅga vāṁ pratyavartiṁ gamiṣṭhā''hurviprāso aśvinā purājāḥ.*

Ashvins, harbingers of light and life, destroyers of suffering and poverty, listen to this prayer of the yajamana liberal as the cloud: Come by fastest horses well yoked to the chariot of the wheels of whirlwinds. O dear friends, our breath of life, haven't the sages of yore said of you that you are instant fighters against want and deprivation?

आ मन्यथामा गतं कच्चिदवविश्व जनासा अश्विना हवन्त।
इमा हि वां गात्रृजीका मधूनि प मित्रासा न ददुरुस्रा अग्ग॥ ४॥

4. *Ā manyethāmāgataṁ kaccidevairviśve janāso aśvinā havante. Imā hi vāṁ goṛjīkā madhūni pra mitrāso na dadurusro agre.*

Ashvins, scholars, teachers, specialists, come by whatever fastest means of transport you can at the earliest and study our plans and projects. All the best people of the world invite and call upon you. These cherished programmes and achievements on earth and plans of solar energy are for your consideration which, as friends, they dedicate to you for approval and application in advance of the sunrise.

तिरः पुरू चिदश्विना रजांस्याङ्गूषा वां मघवाना जनेषु।
एह यातं पथिभिर्देवयानैरदस्रा विम वां निधया मधूनाम॥ ५॥

5. *Tiraḥ purū cidaśvinā rajāṁsyāṅgūṣo vāṁ maghavānā janeṣu. Eha yātaṁ pathibhir-devayānair-dasrāvime vāṁ nidhayo madhūnām.*

Ashvins, scholars of science and energy of light and winds, cross over many many regions of earth and skies and come here. O lords of power and prosperity,

let your songs of praise ring among the people. Reach here by paths of brilliant sun-rays. O destroyers of suffering and poverty, all the treasures of sweets and pleasure are for you.

पुराणमाकैः सख्यं शिवं वां युवानारा दविणं जह्नाव्यांम।
पुनः कृण्वानाः सख्या शिवानि मध्वा मदम सह नू समानाः॥ ६॥

6. *Purāṇamokaḥ sakhyaṁ śivaṁ vāṁ yuvornarā draviṇaṁ jahnāvyām. Punaḥ kṛṇvānāḥ sakhyā śivāni madhvā madema saha nū samānāḥ.*

Ashvins, leaders of the human nation, old and constant is your friendship, blissful, restful and pleasing as a holiday home. Your wealth and power lies in the culture and philosophy of the self-sacrificing pioneers. Let us together, equal and alike, doing friendly and benevolent acts, again and again, join, sing and celebrate.

अश्विना वायुना युवं सुदा नियुद्भिश्च सजाषसा युवाना।
नासत्या तिराअह्न्यं जुषाणा सामं पिबतमस्रिधा सुदानू॥ ७॥

7. *Aśvinā vāyunā yuvaṁ sudakṣā niyudbhiśca sajoṣasā yuvānā. Nāsatyā tiro-ahnyaṁ juṣāṇā somaṁ pibatam-asridhā sudānū.*

Ashvins, experts of arts and sciences, equal friends, ever youthful, constantly true, readily helpful to the distressed, abundantly generous, come you both by the winds yoked as horses to the chariot, without delay, without injury to yourselves, join us and drink the soma of joy.

अश्विना परि वामिषः पुरूचीरीयुगीर्भियतमाना अमृधाः ।
रथा ह वामृतजा अदिजूतः परि द्यावापृथिवी याति सद्यः ॥ ८ ॥

8. *Aśvinā pari vāmiṣaḥ purūcīrīyurgīrbhiryatamānā amṛdhrāḥ. Ratho ha vāmṛtajā adrijūtaḥ pari dyāvāpṛthivī yāti sadyaḥ.*

Ashvins, scholars and masters of science and technology, may abundant energy and maintenance and comprehensive success come to you to your heart's desire. May conscientious people, self-controlled, indefatigable in effort, with words of thanks and praise, approach and assist you. Your chariot built with the materials of nature on the principles of natural force and law, powered with solar energy, spatial electricity and vapours of the clouds, and accelerated by thunderous friction of gears goes round earth and heaven at instant speed.

अश्विना मधुषुत्तमा युवाकुः सामस्तं पातमा गतं दुराण ।
रथा ह वां भूरि वपुः करिक्रत्सुतावता निष्कृतमागमिष्ठः ॥ ९ ॥

9. *Aśvinā madhuṣuttamo yuvākuḥ somastam pātamāgataṁ duroṇe. Ratho ha vāṁ bhūri varpaḥ karikrat sutāvato niṣkṛtam-āgamiṣṭhaḥ.*

Ashvins, leaders of the nation's defence and governance, the power and glory of the soma of our success is overflowing, with the highest sweetness of honey, pure as well as shared by you and all. Come, taste of it and enjoy and celebrate, and protect it in the home. Your chariot indeed is wondrous of form and perennial in performance. Surely the action and effort of the creator and builder and of the maker of soma is

come to success. Let us call it a day!

Mandala 3/Sukta 59

Mitra Devata, Vishvamitra Gathina Rshi

मित्रा जनान्यातयति ब्रुवाणा मित्रा दाधार पृथिवीमुत द्याम ।
मित्रः कृष्टीरनिमिषाभि चष्ट मित्राय हव्यं घृतवज्जुहोत ॥ १ ॥

1. *Mitro janān yātayati bruvāṇo mitro dādhāra pṛthivīmuta dyām. Mitraḥ kṛṣṭīranimiṣābhi caṣṭe mitrāya havyaṁ ghṛtavajjuhota.*

Mitra, Lord omnipotent, self-refulgent sun, speaking to people, and directing them through their direct experience, inspires and moves them to act and exert. Mitra holds and sustains the heaven and earth and the children of the earth. Mitra fully watches the people and their actions without a wink of the eye.

प स मित्र मतास्तु पयस्वान्यस्त आदित्य शिक्षति व्रतेन ।
न हन्यते न जीयते त्वोता ननमंहो अश्नोत्यन्तितो न दूरात ॥ २ ॥

2. *Pra sa mitra marto astu prayasvān yasta āditya śikṣati vratena. Na hanyate na jīyate tvoto nainamaṁho aśnotyantito na dūrāt.*

Mitra, lord of universal love, Aditya, lord self-refulgent, may that person be active and alert in action, blest with ample food and drink and the joy of life who abides by your divine law and learns and makes others learn the ways of divine discipline and action. O lord, the person under your gracious protection is neither conquered nor killed by any mortal. Sin and evil reach him not, much less touch and pollute, either from far or

from near.

अ॒न॒मी॒वास॒ इळ॑या॒ मद॑न्ता मि॒तज्ञ॑वा॒ वरि॑म॒न् ा पृ॑थि॒व्याः ।
आ॒दि॒त्यस्य॑ व्र॒तमुप॑ ा॒यन्ता॑ व॒यं मि॒त्रस्य॑ सुम॒ता स्या॑म ॥ ३ ॥

3. *Anamīvāsa iḷayā madanto mitajñavo varimannā pṛthivyāḥ. Ādityasya vratamup-akṣiyanto vayaṁ mitrasya sumatau syāma.*

Free from physical and mental sickness and disease, all rejoicing by virtue of the wide earth, under instructions of the divine Word, strongly organised and moving freely over the vast expanse of mother earth, abiding by the rule and discipline of the self-refulgent sun, may we, we pray, live under the benign eye of Mitra, lord of universal light and love, and have the benefit of his favour and pleasure.

अ॒यं मि॒त्रा न॑म॒स्यः॑ सु॒शवा॒ राजा॑ सु ा॒त्रा अ॑जनिष्ट व॒धाः ।
तस्य॑ व॒यं सु॑म॒ता य॒ज्ञिय॒स्या पि॑ भ॒द्र सा॑मन॒स स्या॑म ॥ ४ ॥

4. *Ayaṁ mitro namasyaḥ suśevo rājā sukṣatro ajaniṣṭa vedhāḥ. Tasya vayaṁ sumatau yajñiya-syā'pi bhadre saumanase syāma.*

Mitra, lord of universal love and friendship, is worthy of reverence and worship. He is worthy of service and giver of peace and comfort. He is the brilliant ruler of the vast social order of the world, all wise by nature and manifestation. Let us act and conduct ourselves so as to have the benefit of the love and favour of this lord worthy of homage and service in yajna and enjoy the bliss of his kindness and grace.

म॒हाँ आ॑दि॒त्या नम॑सापसद्या॑ यात॒यज्जना गृणत सुशवः॑ ।
तस्मा॑ एतत्पन्य॑तमाय॒ जुष्ट॑मग्ना मि॒त्राय॑ ह॒विरा जु॑होत ॥ ५ ॥

5. *Mahāň ādityo namasopasadyo yātayajjano gṛṇate suśevaḥ. Tasmā etat panyatamāya juṣṭam-agnau mitrāya havirā juhota.*

Aditya, lord self-refulgent and inviolable, is great, approachable with humility and faithful offerings in yajna. Inspiring people with courage and self-confidence to act and exert themselves, he is the giver of peace and joy to the thankful celebrant. For such a friendly lord most adorable, offer this cherished stream of oblations of havi into the holy fire.

मित्रस्य चषणीधृता वा दवस्य सानसि।
द्युम्नं चित्रश्रवस्तमम॥ ६॥

6. *Mitrasya carṣaṇīdhṛto'vo devasya sānasi.*
Dyumnaṁ citraśravastamam.

The care and protection, wealth and enlightenment of the self-refulgent sustainer and ordainer of humanity is eternal and omnificent, most wonderful and inexhaustible, glorious and infinite.

अभि या महिना दिवं मित्रा बभूव सपथाः।
अभि श्रवाभिः पृथिवीम॥ ७॥

7. *Abhi yo mahinā divaṁ mitro babhūva saprathāḥ.*
Abhi śravobhiḥ pṛthivīm.

Mitra, lord of universal love, light and friendship, having created the heaven and earth along with their light, food and energy, manifests himself by the expansive universe, and transcends them both by his supreme omnipotence.

मित्राय पञ्च यमिर जना अभिष्टिशवस।
स दवान्विश्वान्बिभति ॥ ८ ॥

8. *Mitrāya pañca yemire janā abhiṣṭiśavase.*
Sa devān viśvān bibharti.

All the five classes of people offer service and oblations to Mitra, radiant lord of love and friendship, who commands all desirable power and protection. That lord sustains all the brilliant and generous powers and forces of nature and humanity.

मित्रा दवष्वायुषु जनाय वृक्तबर्हिष।
इषं इष्टवता अकः ॥ ९ ॥

9. *Mitro deveṣvāyuṣu janāya vṛktabarhiṣe.*
Iṣa iṣṭavratā akaḥ.

Among the brilliant and generous people and among the average people too, Mitra, radiant lord of universal love and friendship, creates and provides for fulfilment of the desires of the man of renunciation dedicated to yajnic offerings, in response to his observance of the chosen vows of holy discipline.

Mandala 3/Sukta 60

Rbhus, Indra Rhbus Devata, Vishvamitra Gathina Rshi

इहह वा मनसा बन्धुता नर उशिजा जग्मुरभि तानि वदसा।
याभिमाया भिः पतिजूतिवपसः साधन्वना यज्ञियं भागमानश ॥ १ ॥

1. *Iheha vo manasā bandhutā nara uśijo jagmurabhi tāni vedasā. Yābhirmāyābhiḥ pratijūtivarpasaḥ saudhanvanā yajñiyaṁ bhāgamānaśa.*

O Rbhus, leaders of science and technology, your intelligential fraternity is right here and here only, where men of passion and determination advance and reach those goals by that art and those techniques, miraculous ones, by which you, warriors of the bow and children of the skies, instantly changing roles and taking tempestuous forms, achieve your rightful share of the fruits of yajnic endeavour.

याभिः शचीभिश्चमसाँ अपिंशत यया धिया गामरिणीत चर्मणः। यन हरी मनसा निरतत तन देवत्वमृभवः समानश॥ २॥

2. *Yābhiḥ sácībhiścamasāň apiṁśata yayā dhiyā gāmariṇīta carmaṇaḥ. Yena harī manasā niratakṣata tena devatvam-ṛbhavaḥ samānaśa.*

O Rbhus, by the knowledge and powers with which you make and break the clouds, by the skill with which you resuscitate and rejuvenate the cow from a skeleton and win back the earth with the shield of protection, and by the mind with which you create the energies and design circuitous movement, by these you rise to the brilliance of divinity.

इन्द्रस्य सख्यमृभवः समानशुमनानपाता अपसा दधन्विर। साधन्वनासा अमृतत्वमरिर विष्ट्वी शमीभिः सुकृतः सुकृत्यया॥ ३॥

3. *Indrasya sakhyam-ṛbhavaḥ samānaśurmanor-napāto apaso dadhanvire. Saudhanvanāso amṛtatvamerire viṣṭvī śamībhiḥ sukṛtaḥ sukṛ-tyayā.*

Men of intelligence, wisdom and vision, enjoy

the love and friendship of Indra, lord omnipotent of the world. They perform actions worthy of the son of infallible man. Warriors of the bow, dedicated to noble action with good intention and righteous resolution, doing acts of goodness leading to peace and joy, attain the state of immortality.

इन्द्रेण याथ सरथं सुत सचाँ अथा वशानां भवथा सह श्रिया। न वः पतिम सुकृतानि वाघतः साधन्वना ऋभवा वीर्याणि च ॥ ४ ॥

4. *Indreṇa yātha sarathaṁ sute sacāṅ atho vaśānāṁ bhavathā saha śriyā. Na vaḥ pratimai sukṛtāni vāghataḥ saudhanvanā ṛbhavo vīryāṇi ca.*

O Rbhus, leaders and pioneers of humanity, commanders of knowledge, science and power, warriors of the bow and rovers of the skies, when the soma is distilled and the nation is on top, go forward and rejoice with the honour and splendour of the land, sharing the chariot as friends with Indra, and then be one with the plenty, prosperity and grace of the people who love you. There is nothing equal to your valour, courage and noble achievements.

इन्द्र ऋभुभिर्वाजवद्भिः समुक्षितं सुतं सोममा वृषस्वा गभस्त्योः। धियेषिता मघवन्दाशुषो गृह साधन्वनभिः सह मत्स्वा नृभिः ॥ ५ ॥

5. *Indra ṛbhubhirvājavadbhiḥ samukṣitaṁ sutaṁ somamā vṛṣasvā gabhastyoḥ. Dhiyeṣito maghavan dāśuṣo gṛhe saudhanvanebhiḥ saha matsvā nṛbhiḥ.*

Indra, lord of power and splendour, come with

the Rbhus, commanders of plenty and energy of the winds, and shower the soma distilled and supervitalised into the bowls of the supplicants. Lord of magnificence, inspired with love and gifts of intelligence, come to the house of the generous giver and rejoice with the people and the pioneers.

इन्द्र ऋभुमान्वाजवान्मत्स्वह ना स्मिन्त्सवन शच्या पुरुष्टुत। इमानि तुभ्यं स्वसराणि यमिर वता दवानां मनुषश्च धर्मभिः ॥ ६ ॥

6. *Indra ṛbhumān vājavān matsveha no'smint-savane śacyā puruṣṭuta. Imāni tubhyaṁ svasarāṇi yemire vratā devānāṁ manuṣaśca dharmabhiḥ.*

Indra, lord commander of the intelligent and energetic wielders of power, sung and celebrated by many, give us the gift of joy and the grace of holy vision and action in this session of yajna. These daily sessions, and the laws of nature alongwith the dharmic and karmic observances of humanity move but only in your service.

इन्द्र ऋभुभिर्वाजिभिर्वाजयन्निह स्तामं जरितुरुप याहि यज्ञियम। शतं कतभिरिषिरभिरायव सहस्त्रणीथा अध्वरस्य हामनि ॥ ७ ॥

7. *Indra ṛbhubhir-vājibhir-vājayanniha stomaṁ jariturupa yāhi yajñiyam. Śataṁ ketebhir-iṣire-bhir-āyave sahasraṇītho adhvarasya homani.*

Indra, giver of life's honour and excellence, come with the visionaries of light and intelligence, come with leaders of dynamic action, hastening, strengthening, vitalising, come here and listen to the celebrant's song of thanks and praise offered in the yajna. Come

with fulfilments of a hundred cherished desires, leading men by hundred ways of knowing and doing in the business of yajnic living.

Mandala 3/Sukta 61

Usha Devata, Vishvamitra Gathina Rshi

उषा॒ वाज॑न वाजिनि॒ पच॑ता॒ः स्तामं जुषस्व गृणता॒ म॑घानि।
पु॒रा॒णी दे॑वि युव॒तिः पु॑र॒न्धि॒रनु॑ व॒तं च॑रसि विश्ववार॥ १॥

1. *Uṣo vājena vājini pracetāḥ stomaṁ juṣasva gṛṇato maghoni. Purāṇī devi yuvatiḥ purandhiranu vrataṁ carasi viśvavāre.*

O Dawn, lady of light, mighty with spirit and energy, replete with intelligence and revelation, mistress of grandeur, accept and enjoy the celebrative address of the admirer. Queen of splendour and generosity, old yet ever youthful, versatile sustainer of many, loved and adored by the whole world, you go on the rounds in accordance with the laws of truth in pursuit of your own discipline.

उषा॑ दे॒व्यम॑र्त्या॒ वि भा॑हि च॒न्द्रर॑था सू॒नृता॑ ई॒रय॑न्ती। आ त्वा॑ वहन्तु सु॒यमा॑सा॒ अश्वा॒ हिर॑ण्यवर्णा॑ पृथु॒पाज॑सा॒ य॥ २॥

2. *Uṣo devyamartyā vi bhāhi candrarathā sūnṛtā īrayantī. Ā tvā vahantu suyamāso aśvā hiraṇyavarṇāṁ pṛthupājaso ye.*

O Dawn, brilliant and generous harbinger of the day, immortal divinity, shine and illuminate. Come riding the chariot of the beauty and majesty of the moon, inspiring mind and speech with the truth of life and

nature. May the well directed horses, which are the resplendent rays of the sun, bring you here on earth.

उषः पतीची भुवनानि विश्वाध्वा तिष्ठस्यमृतस्य केतुः ।
समानमर्थं चरणीयमाना चकमिव नव्यस्या ववृत्स्व ॥ ३ ॥

3. *Uṣaḥ pratīcī bhuvanāni viśvordhvā tiṣṭhasya-mṛtasya ketuḥ. Samānamartham caraṇīyamānā cakramiva navyasyā vavṛtsva.*

O Dawn, breath of nectar and torchlight of immortality, you rise upfront and shine above all the worlds of the universe. Ever new and ever young, serving one master and one purpose, you go round and round as the wheel of time.

अव स्यूमेव चिन्वती मघान्युषा याति स्वसरस्य पत्नी ।
स्वर्जनन्ती सुभगा सुदंसा आन्ताद्दिवः पपथ आ पृथिव्याः ॥ ४ ॥

4. *Ava syūmeva cinvatī maghonyuṣā yāti svasarasya patnī. Svarjanantī subhagā sudaṁsā āntād divaḥ papratha ā pṛthivyāḥ.*

Like the thread spun and woven extensively with the cloth, expansive with the rays of light, the radiant queen of the day, the dawn of light, goes on and on the round, effulgent, generous, creating and giving paradisal bliss and inspiration from close to the sun expanding over to the ends of the earth.

अच्छा वा दूतीमुषसं विभातीं प वो भरध्वं नमसा सुवृक्तिम ।
ऊर्ध्वं मधुधा दिवि पाजो अश्रेत्प रोचना रुरुच रण्व-
सन्दृक ॥ ५ ॥

5. *Acchā vo devīmuṣasaṁ vibhātīṁ pra vo bharadhvaṁ namasā suvṛktim. Ūrdhvaṁ madhudhā divi pājo aśret pra rocanā ruruce raṇvasandṛk.*

Come ye celebrants, bear and bring songs of praise with offers of homage to the dawn over there, radiant and inspiring queen of light. Up there in high heaven she holds the nectar sweets and splendour of life, glorious, sublime, and blissful to the sight of mortals.

ऋतावरी दिवा अकरबाध्या रवती रादसी चित्रमस्थात। आयतीमग्र उषसं विभातीं वाममषि दविणं भि ऽमाणः ॥ ६ ॥

6. *Ṛtāvarī divo arkairabodhyā revatī rodasī citramasthāt. Āyatīmagna uṣasaṁ vibhātīṁ vāma-meṣi draviṇaṁ bhikṣamāṇaḥ.*

Observing the Law of Divinity, descending from the heights of heaven, the dawn is revealed by the showers of light, rich in wealth and splendour, illuminating the earth and skies with wondrous beauty.

Agni, enlightened performer of yajna, watching the rising dawn shining in glory, and praying to the Almighty, you attain the wealth of your heart's desire.

ऋतस्य बुध्न उषसामिषण्यन्वृषा मही रादसी आ विवश। मही मित्रस्य वरुणस्य माया चन्दव भानुं वि दध पुरुत्रा ॥ ७ ॥

7. *Ṛtasya budhna uṣasāmiṣaṇyan vṛṣā mahī rodasī ā viveśa. Mahī mitrasya varuṇasya māyā candreva bhānuṁ vi dadhe purutrā.*

In observance of the laws of nature, moving the rise of the dawns, the sun, mighty cause of energy showers, pervades and illuminates heaven and earth. The supernal energy of nature, powers of attraction and repulsion, sustains both heaven and earth and the sun as well as the golden moon, in various ways.

Mandala 3/Sukta 62

Devata: Indra-Varuna (1-3), Brhaspati (4-6), Pusha (7-9), Savita (10-12), Soma (13-15), Mitra-Varuna (16-18), Vishvamitra Rshi, or Jamadagni (16-18)

इमा उ वां भृमया मन्यमाना युवावत न तुज्या अभूवन।
क्व१ त्यदिन्दावरुणा यशा वां यन स्मा सिनं भरथः सखिभ्यः॥ १॥

1. *Imā u vāṁ bhṛmayo manyamānā yuvāvate na tujyā abhūvan. Kva tyadindrāvaruṇā yaśo vāṁ yena smā sinaṁ bharathaḥ sakhibhyaḥ.*

Indra and Varuna, powers of energy and water, these circuitous revolutions of your energy, highly valuable and undeniable, are not to be opposed or damaged for both of you in the interest of protection and progress, for, if they are damaged, where would be that honour and reputation of yours by which you bear and bring food and comfort for your friends?

अयमु वां पुरुतमा रयीयञ्छश्वत्तममवस जाहवीति।
सजोषाविन्दावरुणा मरुद्भिर्दिवा पृथिव्या शृणुतं हवं म॥ २॥

2. *Ayamu vāṁ purutamo rayīyañchaśvattamam-avase johavīti. Sajoṣāvindrāvaruṇā marud-bhirdivā pṛthivyā śṛṇutaṁ havaṁ me.*

This first and most eminent yajaka of all, desirous of wealth, honour and excellence of permanent nature, invokes and calls upon you. Hence you, Indra and Varuna, harbingers of power and peace, together with the winds, heaven and earth, triple energies of wind, light and earth, listen to the call and prayer of mine.

अस्म तदिन्दावरुणा वसु ष्यादस्म रयिमरुतः सवीरः ।
अस्मान्वरूत्रीः शरणरवन्त्वस्मान्हात्रा भारती दक्षि-
णाभिः ॥ ३ ॥

3. *Asme tadindrāvaruṇā vasu ṣyādasme rayirmarutaḥ sarvavīraḥ. Asmān varūtrīḥ śaraṇairavantvasmān hotrā bhāratī dakṣiṇābhiḥ.*

Indra and Varuna, may that wealth of power and peace be for us. O Maruts, heroes of the winds, may that man power of all-heroic order be ours. May the highest powers of nature and humanity protect us with shelter and modes of defence, and may our joint programmes of developmental yajna, and mother earth, and divine knowledge and speech bless us with imperishable gifts of honour, excellence and prosperity.

बृहस्पत जुषस्व ना हव्यानि विश्वदव्य ।
रास्व रत्नानि दाशुषे ॥ ४ ॥

4. *Bṛhaspate juṣasva no havyāni viśvadevya.*
Rāsva ratnāni dāśuṣe.

Brhaspati, ruler and sustainer of the wide world, master of universal vision and wisdom and guardian of holy speech and yajaka, be pleased to accept our gifts of homage and yajaka. O lord universally adorable, grant us the jewels of wealth and honour in favour of the

generous yajamana.

शुचिꣳमकबृहस्पतिंमध्वरषु नमस्यत।
अनाम्याज आ चक ॥ ५ ॥

5. *Śucim-arkairb-ṛhaspatim-adhvareṣu namasyata*
Anāmyoja ā cake.

O lovers and seekers of knowledge and the holy Word, in your programmes of education and development, bow in homage with words of gratitude and offers of yajna to Brhaspati, master and guardian of universal knowledge and human speech, with a pure, unsullied mind and intellect.

O lord and master, I love and pray for indomitable courage and valour (to follow the path of universal truth and righteousness).

वृषभं चषणीनां विश्वरूपमदाभ्यम।
बृहस्पतिं वरण्यम ॥ ६ ॥

6. *Vṛṣabhaṁ carṣaṇīnāṁ viśvarūpamadābhyam.*
Bṛhaspatiṁ vareṇyam.

I bow in homage to Brhaspati, master of knowledge and speech, mighty generous and creative, indomitably brave, exponent of all forms and variations of world knowledge and world language, most eminent and brilliant of scholars among men, the one and only one worthy of choice and homage.

इयं त पूष ाघृण सुष्टुितदेव नव्यसी।
अस्माभिस्तुभ्यं शस्यत ॥ ७ ॥

7. *Iyaṁ te pūṣannāghṛṇe suṣṭutirdeva navyasī.*
Asmābhis-tubhtaṁ śasyate.

O brilliant master, giver of mental and spiritual nourishment, this is the latest song of homage and reverence composed and sung by us for you in honour of your light of knowledge and flames of fire (for world enlightenment).

तां जुषस्व गिरं मम वाजयन्तीमवा धियम ।
वधूयुरिव योषणाम ॥ ८ ॥

8. *Tāṁ juṣasva giraṁ mama vājayantīmavā dhiyam. Vadhūyuriva yoṣaṇām.*

Please to accept, appreciate and cherish this song of mine, inspired, true and exciting, and protect the love, thought and beauty of imagination enshrined in it like a suitor's courting his youthful lady love.

या विश्वाभि विपश्यति भुवना सं च पश्यति ।
स नः पूषाविता भुवत ॥ ९ ॥

9. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati. Sa naḥ pūṣāvitā bhuvat.*

The One who sees all the things and living beings and all the worlds directly and instantly in all their variety, and watches all of them together as one, in truth, that lord giver of life and sustenance, we pray, be our saviour and protector.

तत्सवितुवरेण्यं भगो देवस्य धीमहि ।
धिया या नः पचादयात ॥ १० ॥

10. *Tat saviturvareṇyaṁ bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt.*

We concentrate and meditate on the radiant glory

of self-refulgent lord Savita, lord giver of light and life, who may, we pray, inspire and energise our mind and intelligence. That glory alone is worthy of choice and meditation.

दे॒वस्य॑ सवि॒तुर्व॒यं वा॑ज॒यन्तः॑ पुरं॒ध्या।
भग॑स्य रा॒तिमी॑महे ॥ ११ ॥

11. *Devasya saviturvayaṁ vājayantaḥ purandhyā.*
Bhagasya rātimīmahe.

Inspired, energised and enlightened with far-sighted vision and intelligence, we pray for the divine gifts of generous, gracious and glorious Savita, lord giver of life, light and inspiration.

दे॒वं नरः॑ सवि॒तारं॒ विप्रा॑ य॒ज्ञैः सु॑वृ॒क्तिभिः॑।
न॒म॒स्यन्ति॑ धि॒यषि॒ताः ॥ १२ ॥

12. *Devaṁ naraḥ savitāraṁ viprā yajñaiḥ suvṛkti-*
Bhiḥ. Namasyanti dhiyeṣitāḥ.

Men of piety, knowledge and intelligence, inspired with will and light divine, who control and direct their mind and sense, bow to generous and self-refulgent Savita in meditation, adore him with songs of ecstasy and offer him thanks and homage with yajnas and self-sacrifice.

सामा॑ जिगाति गातु॒विद्दे॒वानां॑मेति निष्कृ॒तम।
ऋ॒तस्य॒ यानि॑मा॒सद॑म ॥ १३ ॥

13. *Somo jigāti gātuvid devānāmeti niṣkṛtam.*
Ṛtasya yonimāsadam.

The stream of peace and joy in meditation flows on by the paths of the mind and reaches where the senses

and mind terminate, the very seat of light divine and origin of the spirit's will to move into the existential flow.

साम॑ अ॒स्मभ्यं द्विप॒द॒ चतु॑ष्पद च प॒शव॑।
अ॒न॒मी॒वा इष॑स्करत॥ १४॥

14. *Somo asmabhyaṁ dvipade catuṣpade ca paśave. Anamīvā iṣaskarat.*

May Soma, spirit of peace and joy in nature, blissful as the moon, create healthful foods and drinks, free from disease, for us humans, bipeds, quadrupeds and other animals and fulfil our physical and material needs and desires.

अ॒स्माक॒मायु॑र्व॒धय॑ न्॒भिमा॑ती॒ः सह॑मानः।
साम॑ः स॒धस्थ॒मास॑दत॥ १५॥

15. *Asmākamāyurvardhayannabhimātīḥ sahamānaḥ. Somaḥ sadhasthamāsadat.*

May Soma, stream of life's vigour and joy, invigorating health, prolonging life, and resisting, challenging and eliminating devitalising toxins and diseases, all enemies of health and age, abide in our home, our seat of yajna, and our body.

आ नो॑ मित्रावरुणा घृ॒तगव्यू॑तिमु ॒तम।
मध्वा॒ रजांसि सुकतू॥ १६॥

16. *Ā no mitrāvaruṇā ghṛtairgavyūtimukṣatam. Madhvā rajāṁsi sukratū.*

May Mitra and Varuna, sun and shower, heat and cold, fire and water, and friends of the nation inspired with justice and rectitude, fertilise and energise

our lands and environment with waters and yajnic enrichments, protect and promote our cows and other cattle wealth, develop our milk products, and make the earth flow with streams of milk and honey. May all these powers do good to humanity, our lands and our homes.

उरुशंसा नमावृधा मह्ना द ᳭स्य राजथः ।
दाघिष्ठाभिः शुचिवता ॥ १७ ॥

17. *Uruśaṁsā namovṛdhā mahnā dakṣasya rājathaḥ.*
Drāghiṣṭhābhiḥ śucivratā.

Mitra and Varuna, friends of humanity, dedicated to justice and values of rectitude, universally adored and exalted with homage, dedicated to observance of truth and purity of life and conduct, you shine and reign by the strength of your will and vision, dexterity of your art and expertise and the acts of persistent patience and endurance.

गृणाना जमदग्निना यानावृतस्य सीदतम ।
पातं सोममृतावृधा ॥ १८ ॥

18. *Gṛṇānā jamadagninā yonāvṛtasya sīdatam.*
Pātaṁ somamṛtāvṛdhā.

Mitra and Varuna, friends of humanity dedicated to love and justice, exalted by life and acts of truth, exalting universal law and the flow of existence, celebrated by men of vision dedicated to rational and empirical experience of reality, abide in the house of truth and righteousness on the vedi of yajna, protect, promote and enjoy the beauty, peace and ecstasy of life.

इति तृतीयं मण्डलम ॥

॥ AUM ॥

RIGVEDA

ऋग्वेदः

Vol. II

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

Exclusive Digital Distributor:
AGNIVEER

Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

No part of this publication may be reproduced, distributed, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning, printing, emailing, online storage, link sharing, file-copying or otherwise without prior written permission of Agniveer.

This digital edition is for single individual use only. Please purchase additional licenses for use by more than one person.

Your cooperation will help us bring more gems of Indian culture to forefront and support the cause of humanity.

© Dr. Tulsi Ram

ISBN : 978-81-7077-156-2

Publisher :

Vijaykumar Govindram Hasanand

Delhi.

Edition : First, 2013

Price : Rs. 700.00

RIGVEDA Vol. II *by* Dr. Tulsi Ram M.A., Ph.D.

CONTENTS

S.No.	Particulars	Page
1.	RIGVEDA :	
	MANDAL -4	1-252
	MANDAL -5	253-564
	MANDAL -6	565-888

—::0::—

DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	इ	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ॡ
ऌ	lṛ	ॡ	ḷ				
ए	e	ए	ai	अ	o	अ	au

अनुस्वार (ं) ṁ विसग (:) ḥ

(ँ) ñ

Consonants

Guttural

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ

Palatal

च	c	छ	ch	ज	j	झ	jh	ञ	ñ

Lingual

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ

Dental

त	t	थ	th	द	d	ध	dh	न	n

Labial

प	p	फ	ph	ब	b	भ	bh	म	m

others

य	y	र	r	ल	l	व	v
श	ś	ष	ṣ	स	s	ह	h

( ) ’ ॐ ॐ

MANDALA 4

Mandala 4/Sukta 1

Agni, Agni-Varuna Devata, Vamadeva Gautama Rshi

त्वां ह्यग्न सदमित्समन्यवो देवासो देवमरतिं न्यरिरे इति कत्वो न्यरिरे। अमर्त्यं यजत मर्त्येष्वा देवमादेवं जनत पचतसं विश्वमादेवं जनत पचतसम॥ १॥

1. *Tvāṁ hyagne sadamit samanyavo devāso devamaratiṁ nyerira iti kratvā nyerire. Amartyaṁ yajata martyeṣvā devamādevaṁ janatapracetasaṁ viśvamādevaṁ janata pracetasam.*

Agni, light and fire of life, brilliant and impassioned people always kindle you to action. Quick, relentless and refulgent, a very home of rest and peace and light as you are, they kindle and raise you with their best and noblest effort and action. O men, join, honour and respect this divine and imperishable power among humanity to full force of illumination, generate this holy power, intelligent, universal and living light for all, generate and develop it to full beauty and delight over the wide earth.

स भातरं वरुणमग्न आ ववृत्स्व देवाँ अच्छा सुमती यज्ञवनसं ज्यष्ठं यज्ञवनसम। ऋतावानमादित्यं चषणीधृतं राजानं चषणीधृतम॥ २॥

1. *Sa bhrātaraṁ varuṇamagna ā vavṛtsva devāँ̆ acchā sumatī yajñavanasaṁ jyeṣṭhaṁ yajñavanasam. Ṛtāvānam-ādityaṁ carṣaṇīdhṛtaṁ rājānaṁ carṣaṇīdhṛtam.*

And O light and fire of life, Agni, bring in your brother and complementary power, Varuna, the very spirit of cool, peace and justice of life, and direct him toward the noble and brilliant performers of yajna. Bring him well with best thoughts and intentions, bring the lover of yajna, highest and most venerable, partner in social organisation, observer of the laws and operations of universal truth and goodness, refulgent as the sun, sustainer of humanity, brilliant ruler, universally accepted and consecrated by the people.

सख॒ सखा॑यमभ्या ववृत्स्वा॒शुं न च॒क्रं रथ्ये॑व रंह्या॒स्मभ्यं दस्म॒ रंह्या॑। अग्ने॑ मृ॒ळी॒कं वरु॑ण॒ सचा॑ विदा म॒रुत्सु॑ वि॒श्व-भा॑नुषु। ता॒काय॑ तु॒ज शु॑शुचान॒ शं कृ॑ध्य॒स्मभ्यं दस्म॒ शं कृ॑धि॥ ३॥

3. *Sakhe sakhāyamabhyā vavṛtsvāśuṁ na cakraṁ rathyeva raṁhyāsmabhyaṁ dasma raṁhyā. Agne mṛḷīkaṁ varuṇe sacā vido Marutsu viśvabhānuṣu. Tokāya tuje śuśucāna śaṁ kṛdhyasmabhyaṁ dasma śaṁ kṛdhi.*

Agni, O friend, loving and gracious, destroyer of enemies, just as a swift horse by a fast moving chariot on the highway and the wheel of Time drives the master to the destination, so come, hasten your friend Varuna, power of peace and justice, to us. O refulgent master of knowledge, being friends with Varuna, the winds and the solar lights of the world, the people and brilliant eminences of the world, reach us, bring us the peace and joy of life. Blazing brilliant and gracious, bring peace and well-being for our children and grand children. O lord of light and knowledge, love and justice, peace and beauty, destroyer of evil, bring us peace,

beauty and the graces of life.

त्वं नो अग्ने वरुणस्य विद्वान्देवस्य हेळो वो यासिसीष्ठाः।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्रमुमुग्ध्यस्मत ॥ ४ ॥

4. *Tvaṁ no agne varuṇasya vidvān devasya heḷo'va yāsisīṣṭhāḥ. Yajiṣṭho vahnitamaḥ śośucāno viśvā dveṣāṁsi pra mumugdhyasmat.*

Agni, O lord and master of knowledge and enlightenment, we pray, you keep off from us the displeasure of Varuna, highest authority of justice. Lord blazing brilliant and purifying power worthy of invocation, harbinger and disseminator of divine gifts and fragrances, ward away from us the entire hate and enmity the world might have toward us.

स त्वं नो अग्नेवमो भवोती नेदिष्ठो अस्या उषसो व्युष्टौ।
अवा यो वो नो वरुणं रराणो वीहि मृळीकं सुहवो न एधि ॥ ५ ॥

5. *Sa tvaṁ no agne'vamo bhavotī nediṣṭho asyā uṣaso vyuṣṭau. Ava yakṣva no varuṇaṁ rarāno vīhī mṛḷīkaṁ suhavo na edhi.*

Agni, lord of light, knowledge and power, pray be our first and last preserver and protector, closest at this rise of the glorious dawn. Delighting, rejoicing and giving, join Varuna at the yajna and bring us peace and joy. Noble yajaka, responsive to our call, come and bless us with goodwill and well-being.

अस्य श्रेष्ठा सुभगस्य सन्दृग्देवस्य चित्रतमा मर्त्येषु।
शुचि घृतं न तप्तमघ्न्यायाः स्पार्हा देवस्य मंहनेव धेनोः ॥ ६ ॥

6. *Asya śreṣṭhā subhagasya saṁdṛg devasya citratamā martyeṣu. Śuci ghṛtaṁ na taptamaghnyāyāḥ spārhā devasya maṅhaneva dhenoḥ.*

Open, highest and most wonderful among mortals are the gifts and actions of this brilliant, generous and glorious ruler, pure and bright like the heated clarified ghrta of the inviolable cow, lovely and profuse like the liberality of the abundant cow, mother earth, and the inexhaustible speech of self-refulgent lord of omniscience. He watches all and his gifts are directly visible.

त्रिरस्य ता परमा सन्ति सत्या स्पार्हा दवस्य जनिमान्यग्नेः ।
अनन्त अन्तः परिवीत आगाच्छुचिः शुका अया रारुचानः ॥ ७ ॥

7. *Trirasya tā paramā santi satyā spārhā devasya janimānyagneḥ. Anante antaḥ parivīta āgācchuciḥ śukro aryo rorucānaḥ.*

Three are the supreme manifestations of the generous refulgent Agni, true, lovely and universally cherished which arise and shine. Pervasive everywhere in endless space in the presence of the infinite divine lord of the universe, he shines pure, refulgent, generous and beautiful.

(This mantra refers to the various manifestations of cosmic energy which is the existential potential of the Supreme Lord Creator operating at different levels in different modes. In other words, we may call it the manifestations of Adi-Shakti, the Lord's consort Prakrti, originally manifesting as sattva, rajas, and tamas.

On earth, Bhuloka, it is fire and magnetic energy, which is agni. In the middle regions of the sky, Bhuvahloka, it is electrical energy, which is vayu. In the higher regions of light, Svahloka, it is aditya, solar energy. The sun too manifests in three different phases, at dawn, at noon and in the evening when it is setting. The efficacy of the sun in these three phases is different.

At the individual human level, it is physical energy, mental energy and spiritual energy. In yet another way it is the vital heat which maintains the physical body, i.e., annamaya kosha; it is pranic energy which maintains the pranamaya kosha and the manomaya kosha; and it is the higher psychic energy which maintains the vijnanamaya kosha and the anandamaya kosha. Of these three, one feeds, the other energises, and the third illumines.

However, mantras such as this have to be interpreted in a state of meditation, and since meditation is the birth-right of every human being, we are free to divine into the mystery of the mantric vision in our experiential way.)

स दूता विश्वदभि वष्टि सद्मा होता हिरण्यरथा रंसुजिह्वः ।
रोहिदश्वा वपुष्या विभावा सदा रण्वः पितुमतीव संसत ॥ ८ ॥

8. *Sa dūto viśvedabhi vaṣṭi sadmā hotā hiraṇyaratho raṁsujihvaḥ. Rohidaśvo vapuṣyo vibhāvā sadā raṇvaḥ pitumatīva saṁsat.*

That Agni, harbinger of light and warmth of life, destroyer of darkness and evil, loves, pervades, illuminates and rules over all the forms and places of

the world. He is the yajamana, receiver and giver of sweets and fragrances. Riding a golden chariot drawn by ruddy horses and waves of light, delightful of tongue as well as flames of fire, majestic in body form, always rejoicing and emanating joy, he is a very treasure home of prosperity, happiness and excellence like an assembly house of power, governance and wealth of a nation in symbolic form.

स चेतयन्मनुषा यज्ञबन्धुः प तं मह्या रशनया नयन्ति।
स ीत्यस्य दुयासु साधन्द्वा मतस्य सधनित्वमाप॥ ९॥

9. *Sa cetayanmanuṣo yajñabandhuḥ pra taṁ mahyā raśanayā nayanti. Sa kṣetyasya duryāsu sādhan devo martasya sadhanitvamāpa.*

A brother yajaka on the yajna vedi of creation and governance, he awakens and enlightens the people. To him they move on to consecrate him in the seat of power and yajna with a long rope of powers, obligations and controls for balance. He abides in the seat of governance and justice fulfilling his roles, generous and brilliant, achieving the dreams and realities of the nation's imagination.

स तू नो अग्निनयतु पजान ाच्छा रत्नं दवभक्तं यदस्य। धिया
यद्विश्वे अमृता अकृण्वन्द्याष्पिता जनिता सत्यमु ान॥ १०॥

10. *Sa tū no agnirnayatu prajānannacchā ratnaṁ devabhaktaṁ yadasya. Dhiyā yad viśve amṛtā akṛṇvan dyauṣpitā janitā satyamukṣan.*

And may that Agni, leader and lord ruler, knowing everything full well, lead us to that valuable jewel wealth of this world, loved, coveted and enjoyed

by the brilliant divinities which the immortals of all the world with their skill and intelligence created and which the heaven and father creator showered and consecrated as real and true.

स जायत पथमः पस्त्यासु महा बुध्न रजसा अस्य यानां।
अपादशीषा गुहमानो अन्ता यायुवाना वृषभस्य नीळ॥ ११॥

11. *Sa jāyata prathamaḥ pastyāsu maho budhne rajaso asya yonau. Apādaśīrṣā guhamāno antā''-yoyuvāno vṛṣabhasya nīḷe.*

That Agni, which brings us the jewel wealth of the world, first arises from its original cause in the Mahat-tattva, the first existential evolute of Prakrti. Then it manifests in the sun as light, and then in the middle regions of space as vayu, electricity. Moving without head and feet, concealed yet joining youthfully the inmates of various regions, light in the sun, cloud in the sky, homes of people and depth of the earth, it operates everywhere.

प शर्धं आत पथमं विपन्याँ ऋतस्य यानां वृषभस्य नीळ।
स्पाहा युवा वपुष्यां विभावा सप्त प्रियासः जनयन्त वृष्णं॥ १२॥

12. *Pra śardha ārta prathamaṁ vipanyāṅ ṛtasya yonā vṛṣabhasya nīḷe. Spārho yuvā vapuṣyo vibhāvā sapta priyāso'janayanta vṛṣṇe.*

With study and appraisal discover and find energy and power in the original source of cosmic waters and the abode of fire, i.e., the solar energy, currents of wind in the sky and magnetic energy of the earth, energy

and power which is lovely, youthful and unaging, energising body systems and giver of beauty and joy. For the generous human soul, seven darling yajakas, i.e., five pranas, mind and intellect create this vital energy in the body.

अस्माकमत्र पितरो मनुष्या अभि प सदुऋतमाशुषाणाः। अश्मव्रजाः सुदुघा वव अन्तरुदुस्रा आजा उषस हुवानाः॥ १३॥

13. *Asmākamatra pitaro manuṣyā abhi pra sedurṛtamāśuṣāṇāḥ. Aśmavrajāḥ sudughā vavre antarudusrā ājannuṣaso huvānāḥ.*

Here in our human world, in this programme of energy discovery, our parental seniors and thinkers dedicated to the yajna of natural and psychic energy sit at peace in a state of tranquillity, searching and invoking the light of the dawn and discover and open out the showers of energy waves locked up inside the clouds and mountains.

त ममृजत ददृवांसो अद्रिं तदषामन्य अभिता वि वचन। पश्वयन्त्रासो अभि कारमचन्विदन्त ज्यातिश्चकृपन्त धीभिः॥ १४॥

14. *Te marmṛjata dadṛvāṁso adriṁ tadeṣāmanye abhito vi vocan. Paśvayantrāso abhi kāramarcan vidanta jyotiścakṛpanta dhībhiḥ.*

Those parental seniors and researchers, breakers of the clouds and shatterers of the mountain caves break open the treasures of energy and refine and intensify the power. Others who watch them and their programme fully describe their achievement how, equipped with

practical apparatuses, dedicated to their mission, they discover the light and thus, with their intelligence and sentiment, strengthen and do good to humanity.

त गव्यता मनसा दृधमुब्धं गा यमानं परि षन्तमदिम। दृ हं नरा वचसा दव्यन वजं गामन्तमुशिजा वि ववुः ॥ १५ ॥

15. *Te gavyatā manasā dṛdhramubdhaṁ gā yemānaṁ pari ṣantamadrim. Dṛḷhaṁ naro vacasā daivyena vrajaṁ gomantamuśijo vi vavruḥ.*

They, best of men, leaders and impassioned pioneers, with a searching mind pursuing the light concentrate and meditate on the sun, all pervasive, ocean deep, strong and bottomless treasure hold of infinite light, language and knowledge, holding and at the same time controlling and directing the radiation of light rays, and they, with words of divine vision and mysterious meaning open up and reveal the wealth of light, word and knowledge.

त मन्वत पथमं नाम धनास्त्रिः सप्त मातुः परमाणि विन्दन। तज्जानतीरभ्यनूषत वा आविर्भुवदरुणीयशसा गाः ॥ १६ ॥

16. *Te manvata prathamaṁ nāma dhenostriḥ sapta mātuḥ paramāṇi vindan. Tajjānatīrabhyanūṣat vrā āvirbhuvadaruṇīryaśasā goḥ.*

First they study, reflect and meditate on the seven ultimate forms of mother speech and thus realise and know it in the essence through word, meaning and the self-existent reality behind the word. And having realised the content of divine speech, they celebrate the red lights of the dawn bearing and revealing that lord of speech manifesting by the splendour of the dawn of

knowledge.

नशत्तमा दुधितं राचत द्यारुद्व्या उषसा भानुरत। आ सूया बृहतस्तिष्ठदजाँ ऋजु मतषु वृजिना च पश्यन॥ १७॥

17. *Neśat tamo dudhitaṁ rocata dyaurud devyā uṣaso bhānurarta. Ā sūryo bṛhatastiṣṭhadajrāň ṛju marteṣu vṛjinā ca paśyan.*

The dense darkness of the night is dispelled, the solar region shines and the light of the dawn ascends in all her splendour. The sun rises and shines on over the fields and plains of the wide world, watching the acts and ways of right and wrong among the mortal inhabitants of the earth.

आदित्पश्चा बुबुधाना व्यख्य ादिदत्नं धारयन्त द्युभक्तम। विश्व विश्वासु दुयासु दवा मित्र धिय वरुण सत्यमस्तु॥ १८॥

18. *Ādit paścā bubudhānā vyakhyannādid ratnaṁ dhārayanta dyubhaktam. Viśve viśvāsu duryāsu devā mitrā dhiye varuṇa satyamastu.*

And then men of vision, wisdom and knowledge light, celebrate and proclaim the might and splendour of Agni, bearing and enjoying the jewels of wealth gifted by the light and energy of the sun, fire and electricity. May all the divinities of nature and nobilities of humanity, and Mitra, the sun, friend of life, and Varuna, the spatial waters, givers of love, peace and justice, be good and true to the wish and desire and intellectual efforts of humanity in all homes and over all the paths of life.

अच्छा वाचय शुशुचानमग्निं हातारं विश्वभरसं यजिष्ठम। शुच्यूधा अतृण ा गवामन्धा न पूतं परिषिक्तमंशाः॥ १९॥

19. *Acchā voceya śuśucānamagniṁ hotāraṁ viśvabharasaṁ yajiṣṭham. Śucyūdho atṛṇanna gavāmandho na pūtaṁ pariṣiktamaṁśoḥ.*

Let us sing and celebrate Agni in hymns of praise, Agni bright and pure and purifying, yajaka who invokes and awakens the bounties of nature for us, sustains the world and is most worthy of love and reverence, who fills the udder of the cows with milk without injury and augments the holy acts of humanity like the food purified and sanctified by the sun.

विश्वंषामदितिंय॒ज्ञिया॑नां॒ विश्वं॑षामतिंथि॒मानु॑षाणाम।
अ॒ग्निद॒वा॒नामवं॑ आवृणा॒नः सु॑मृ॒ळी॒का भ॑वतु जा॒त॑वेदाः॥ २०॥

20. *Viśveṣāmaditiryajñiyānāṁ viśveṣāmatithirmānuṣāṇam. Agnirdevānāmava āvṛṇānaḥ sumṛḷīko bhavatu jātavedāḥ.*

Like the indivisible and inviolable sky for all the performers of yajna, like the welcome guest for all the householders, Agni, universal light and lord omnipresent and omniscient, may, we pray, taking up the protection and promotion of noble humanity and renewal and refreshment of the environment, be the harbinger of peace and prosperity for children of the earth. (So may be the teacher and the scholar.)

Mandala 4/Sukta 2

Agni Devata, Vamadeva Gautama Rshi

या मत्य॑ष्वमृतं ऋ॒तावा॑ दे॒वा दे॒वेष्वर॒तिर्नि॒धायि॑।
हाता॒ यजि॑ष्ठा म॒ह्ना शु॒चध्यै॑ ह॒व्यर॒ग्निमनु॑ष इर॒यध्यै॑॥ १॥

1. *Yo martyeṣvamṛta ṛtāvā devo deveṣvaratirnidhāyi. Hotā yajiṣṭho mahnā śucadhyai havyairagnirmanuṣa īrayadhyai.*

Agni which is immortal among mortals and refulgent among divinities of world and nature, itself ever true and dynamic destroyer of evil, is fixed in the cosmic order of law and rectitude. By virtue of its own greatness it is the invoker and harbinger of natural bounties, most worthy of reverence with homage of oblations for the purification, illumination and inspiration of mankind. And Agni is held, recognised and realised in the heart.

इह त्वं सूना सहसा ना अद्य जात जाताँ उभयाँ अन्तरग्न।
दूत इयस युयुजान ऋष्व ऋजुमुष्कान्वृषणः शुक्रांश्च॥ २॥

2. *Iha tvaṁ sūno sahaso no adya jāto jātāň ubhayāň antaragne. Dūta īyase yuyujāna ṛṣva ṛjumuṣkān vṛṣaṇaḥ śukrāṁśca.*

Agni, lord giver of light, child of omnipotence, great and sublime, giver of mighty strength, here in this world of ours, risen today to full glory among both divines and humans born and initiated, you move as the light and energy of yajna, carrying the fragrance, inspiring and engaging all who are pure and generous and move by the brilliant paths of nature and rectitude.

अत्या वृधस्नू राहिता घृतस्नू ऋतस्य मन्य मनसा जविष्ठा।
अन्तरीयस अरुषा युजाना युष्मांश्च दवान्विश आ च मतान॥ ३॥

3. *Atyā vṛdhasnū rohitā ghṛtasnū ṛtasya manye manasā javiṣṭhā. Antarīyase aruṣā yujāno yuṣmāṁśca devān viśa ā ca martān.*

Agni, light of the world, I know and realise your waves of cosmic energy ever moving in circuit at the fastest with the energy of the cosmic mind, creating and increasing, sprinkling and showering with water and energy of ghrta, red as rays of the dawn, blazing as the sun, with which you move across the world of existence, inspiring and engaging the mortals, immortals and the human children of the earth.

अ॒यम॒णं॒ वरु॑णं मि॒त्रम॑षा॒मिन्द्रा॒विष्णू॑ म॒रुता॑ अ॒श्विना॒त।
स्वश्वा॑ अग्न सु॒रथः॑ सु॒राधा॒ एदु॑ वह सुहवि॒ष॒ जना॑य॥ ४॥

4. *Aryamaṇaṁ varuṇaṁ mitrameṣāmindrāviṣṇū maruto aśvinota. Svaśvo agne surathaḥ surādhā edu vaha suhaviṣe janāya.*

Agni, lord of light and power, commanding instant waves of communication, fastest modes of transport, immense wealth and infrastructure for development and prosperity, come and, for these people dedicated to the yajna of corporate programmes of common development and progress, bring Aryaman, power of justice, Varuna, spirit of freedom, choice and excellence, Mitra, love and friendship for all these people, Indra, energy of the clouds and electricity, Vishnu, universal spirit of cosmic unity, Maruts, energy of the winds, and the Ashvins, light of the sun and soothing beauty of the moon.

गामाँ॑ अग्न॒ विमाँ॑ अ॒श्वी य॒ज्ञा नृ॒वत्स॑खा॒ सद॒मिदप॑मृष्यः।
इळा॑वाँ॒ एषा॑ अ॑सुर प॒जावा॑न्दी॒घा र॒यिः पृ॑थुबु॒ध्नः स॒भा-
वा॑न॥ ५॥

5. *Gomāň agne'vimāň aśvī yajño nṛvatsakhā sadamidapramṛṣyaḥ. Iḷāvāň eṣo asura prajāvān dīrgho rayiḥ pṛthubudhnaḥ sabhāvān.*

Agni, giver of light, power and prosperity, peace and justice, commanding wealth of cows, sheep and goats, horses, and unity and productive cooperation in yajna you are friend of the people, leaders and pioneers, blest with lands, knowledge and holy speech of divinity, possessed of vital strength, destroyer of the wicked, supported by the people and assistants. Presiding over the assembly, you know great and long lasting is this wealth of the nation, broad based and rising high and vast. Come, take over the house of government which is beyond pollution, corruption and destruction.

यस्त इध्मं जभरत्सिष्विदाना मूधानं वा ततपत त्वाया।
भुवस्तस्य स्वतवाँः पायुरग्ने विश्वस्मात्सीमघायत उरुष्य॥ ६॥

6. *Yasta idhmaṁ jabharat siṣvidāno mūrdhānaṁ vā tatapate tvāyā. Bhuvastasya svatavāṁḥ pāyuagne viśvasmāt sīmaghāyata uruṣya.*

Whoever bears the sacred fuel for your fire of yajna by the sweat of his brow, or tires himself out, not sparing himself while coming to you to serve, Agni, come to your own, and rising, be the protector of his land and person against all violent bullies and sinners.

यस्त भरादन्नियत चिदन्नं निशिषन्मन्दमतिंथिमुदीरत।
आ देवयुरिनधत दुरोण तस्मिन्नयिध्रुवा अस्तु दास्वान॥ ७॥

7. *Yaste bharādanniyate cidannaṁ niśiṣanma-ndra-matithimudīrat. Ā devayurinadhate duroṇe tasmin rayirdhruvo astu dāsvān.*

Agni, giver of light and wealth, ruler of the world, in the home where the generous house holder spares food and bears it to you for the hungry, where he welcomes, appreciates and regales the happy guest, where, dedicated to the divinities and brilliant people, he lights the fire and worships Ishwara in full faith, in that house, O lord, let there be abundant wealth, peace and stability.

यस्त्वा॑ दा॒षा य उ॒षसि॑ प्र॒शंसा॑त्प्रि॒यं वा॑ त्वा कृ॒णव॑त ह॒विष्मा॑न। अश्वा॒ न स्व दम॒ आ हे॒म्यावा॒न्तमं॑हसः पीपरा दा॒श्वांस॑म॥ ८॥

8. *Yastvā doṣā ya uṣasi praśaṁsāt priyaṁ vā tvā kṛṇvate haviṣmān. Aśvo na sve dama ā hemyāvān tamaṁhasaḥ pīparo dāśvāṁsam.*

Whoever sings in praise of you night and day, who with gifts in homage does you proud with things dear to you, save that man of generosity in his home from sin, come like a knight of golden horse and rescue him from evil.

यस्तुभ्य॑मग्न अ॒मृता॑य॒ दाश॒द्दुव॒स्त्व कृ॒णव॑त य॒तस्रु॑क।
न स रा॒या शं॑शमा॒ना वि या॑ष॒ न्न॒मं॒ह॒: परि॑ वरदघा॒यो:॥ ९॥

9. *Yastubhyamagne amṛtāya dāśad duvastve kṛṇavate yatasruk. Na sa rāyā śaśamāno vi yoṣa-nnainamaṁhaḥ pari varadaghāyoḥ.*

Agni, giver of light and wealth of life, whoever offers you honour and service in faith, ever ready, holding up the ladle full of holy ghrta and offering oblations to the imperishable fire, overflows with wealth without fear of deprivation, and the sin of the evil doer

too can never pollute him.

यस्य॒ त्वमग्न अध्व॒रं जुजो॑षो॒ दे॒वो मर्त॑स्य॒ सुधि॑तं॒ रराणः॑।
पी॒तद॑सद्धो॒त्रा सा य॑विष्ठा॒ सा॒म॒ यस्य॑ विध॒त वृ॒धासः॑॥ १०॥

10. *Yasya tvamagne adhvaraṁ jujoṣo devo martasya sudhitaṁ rarāṇaḥ. Prītedasaddhotrā sā yaviṣṭhā 'sāma yasya vidhato vṛdhāsaḥ.*

Agni, youthful light of yajnic human action, brilliant and generous giver as you are, whatever mortal offers you the yajna of service, with spirit of sacrifice, love and non-violence, well performed with reverence and faith, you accept and enjoy. May that service and spirit of charity bring him the grace of heaven. May we too be performers and promoters of that yajna, and may that grace be ours too.

चित्तिमचि॑त्तिं चिनव॒द्वि वि॒द्वान्पृ॒ष्ठेव॑ वी॒ता वृ॑जि॒ना च॒ मर्ता॑न।
रा॒य च॑ नः स्वप॒त्याय॑ देव॒ दिति॑ं च॒ रास्वादि॑तिमुरुष्य॥ ११॥

11. *Cittimacittiṁ cinavad vi vidvān pṛṣṭheva vītā vṛjinā ca martān. Rāye ca naḥ svapatyāya deva ditiṁ ca rāsvāditimuruṣya.*

Let the man of knowledge and discrimination distinguish between sense and wisdom on the one hand and non-sense and ignorance on the other, between the broad open paths of right living and the covert ways of wickedness, and between mortals and mortals. And O giver of knowledge and light of discrimination, Agni, for the sake of honour and well being and for our children give us worldly wealth and liquid assets and protect our immortal merit of rectitude.

क॒विं शं॑शासुः क॒वया॒ दब्धा॑ निधा॒रय॑न्ता॒ दुर्या॑स्वा॒याः॑।
अत॒स्त्वं दृ॑श्याँ अग्न॒ एता॒न्प॒डभिः॑ पश्य॒रद्भु॑ताँ अ॒य एवः॑ ॥ १२ ॥

12. *Kaviṁ śaśāsuḥ kavayo'dabdhā nidhārayanto duryāsvāyoḥ. Atastvaṁ dṛśyāň agna etān paḍbhiḥ paśyeradbhutāň arya evaiḥ.*

Wise visionaries, bold intrepidable scholars and sagely teachers, maintaining the inmates, disciples and seekers of knowledge in their home schools, teach them the knowledge and discipline of life. Therefore, O master and ruler, Agni, by practical steps you go, observe and assess these wonderful schools and their people. They are all open and worth seeing.

त्वम॑ग्न वा॒घत॑ सुप॒णीति॑ः सुत॑स॒माय विध॒त य॑विष्ठ। रत्नं॑
भर शशमा॒नाय॑ घृष्व पृ॒थु श्च॒न्दमव॑स चष॒णि॒पाः॑ ॥ १३ ॥

13. *Tvamagne vāghate supraṇītiḥ sutasomāya vidhate yaviṣṭha. Ratnaṁ bhara śaśamānāya ghṛṣve pṛthuś-candram-avase carṣaṇiprāḥ.*

Agni, giver of light, knowledge and power, ever fresh and youthful, noble guide in proper ways of living, ruler of the wide world, friend of the people, bear and bring the beauty, peace and jewel wealth of life for the protection and advancement of the intelligent admirer who has distilled the soma of life's joy, confidently conducts the business of life to success, conquers suffering unto overflowing happiness and refines the manners and graces of life.

अधा॑ ह॒ यद्व॒यम॑ग्न॒ त्वा॒या प॒डभिहस्त॑भिश्चकृ॒मा त॒नूभि॑ः।
रथं॒ न क॒न्ता॒ अप॑सा भु॒रिजा॑ऋ॒तं य॑मुः सु॒ध्य॑ आशु-
षा॒णाः॑ ॥ १४ ॥

14. *Adhā ha yad vayamagne tvāyā paḍbhirhastebhiścakṛmā tanūbhiḥ. Rathaṁ na kranto apasā bhurijorṛtaṁ yemuḥ sudhya āśuṣāṇāḥ.*

And Agni, O ruler of the world, as we, dedicated to you, work for you with our hands and feet and indeed with our body and soul, so may all the intelligent people, cooperating with you with the work of their dexterous hands, move together as by a chariot car and take you and all to the destination of truth and rectitude toward perfection.

अधा मातुरुषसः सप्त विप्रा जायमहि पथमा वधसा नृन।
दिवस्पुत्रा अङ्गिरसा भवमा दिं रुजम धनिनं शुचन्तः॥ १५॥

15. *Adhā māturuṣasaḥ sapta viprā jāyemahi prathamā vedhaso nṝn. Divasputrā aṅgiraso bhavemā'driṁ rujema dhaninaṁ śucantaḥ.*

And then, like the seven rainbow colours of the lights of mother dawn, let us raise ourselves to seven classes of intelligent and dynamic functionaries: ruler, presidents of councils, army, commanders, people, services and ancillaries. Let us create leaders and visionary pioneers of knowledge and education. Let us all rise to be the children of light, dexterous as divine architects, dear as vital breath of life, and then, cleansing and brightening up the well provided prosperous people who are wealth of the motherland, let us break the clouds for rain and shatter the mountains of difficulty converting them to opportunities.

अधा यथा नः पितरः परासः पत्रासा अग्न ऋतमाशुषाणाः।
शुचीदयन्दीधितिमुक्थशासः गामा भिन्दन्ता अरुणीरप वन॥ १६॥

16. *Adhā yathā naḥ pitaraḥ parāsaḥ pratnāso agna ṛtamāśuṣāṇāḥ. Śucīdayan dīdhitim-ukthaśāsaḥ kṣāmā bhindanto aruṇīrapa vran.*

Agni, ruler of light and humanity, let us all together, dedicated to truth and rectitude, rise and shine as did our forefathers, earliest and later ones, and pure and sanctified, singing songs of divine praise, breaking new ground upon the earth, let us rise to the heights of power and discover new lights of existence, and so may rise our future generations too.

सुकर्माणः सुरुचा देवयन्ता या न दवा जनिमा धमन्तः।
शुचन्ता अग्निं ववृधन्त इन्द्रमूर्वं गव्यं परिषदन्ता अग्मन ॥ १७ ॥

17. *Sukarmāṇaḥ suruco devayanto'yo na devā janimā dhamantaḥ. Śucanto agniṁ vavṛdhanta indramūrvaṁ gavyaṁ pariṣadanto agman.*

Brilliant people of noble action, deeply committed to holy pursuits and aspiring to rise to the stars, fanning their life to light and purity in the crucibles of knowledge and experience as they refine gold and temper steel in the furnace, raising the flames of fire and exalting the honour and excellence of the nation, sitting and discussing in conferences, extend the bounds of terrific energy and knowledge of the earth and skies unto the stars.

आ यूथेव क्षुमति पश्वो अख्यद्देवानां यज्जनिमान्त्युग्र।
मर्तानां चिदुर्वशीरकृपन्वृध चिदर्य उपरस्यायोः ॥ १८ ॥

18. *Ā yūtheva kṣumati paśvo akhyad devānāṁ yajjanimāntyugra. Martānāṁ cidurvaśīrakṛpran vṛdhe cidarya uparasyāyoḥ.*

As the master proclaims the material wealth of his house of prosperity, as the commander proclaims the forces under his command, so do you, O lustrous ruler, reflect the presence around you of noble and brilliant leaders and scholars. And thus do the multitudes of people, like the rise of dawns, plan and prepare for the rise and progress of the land just as the producer master prays for the generous cloud and wishes for the health and age of life's longevity.

अकर्म त स्वपसा अभूम ऋतमवस्र उषसा विभातीः।
अनूनमग्निं पुरुधा सुश्चन्दं दवस्य ममृजतश्चारु
च ऊः॥ १९॥

19. *Akarma te svapaso abhūma ṛtamavasrannuṣaso vibhātīḥ. Anūnamagniṁ purudhā suścandraṁ devasya marmṛjataścāru cakṣuḥ.*

We act in service to you, O Lord Agni, giver of light and life to the world, by which alone we can be called good performers. The brilliant dawns, wearing the divine mantle of truth and showers of light, perfectly and variously adorn the fire-divine, perfect and glorious eye of the self-refulgent Lord of the universe, which is the sun.

एता त अग्न उचथानि वधा वाचाम कवय ता जुषस्व।
उच्छाचस्व कृणुहि वस्यसा ना महा रायः पुरुवार प
यन्धि॥ २०॥

20. *Etā te agna ucathāni vedho'vocāma kavaye tā juṣasva. Ucchocasva kṛṇuhi vasyaso no maho rāyaḥ puruvāra pra yandhi.*

These are the words of thanks and praise we

poets speak for you, Lord Omniscient Agni. Please to accept these, consider, shine and rise to reveal the light of your glory to our vision. Make us rich with the wealth of divinity. Lord universal friend of the many who choose, lead us to glorious honour and excellence in existence.

Mandala 4/Sukta 3

Agni Devata, Vamadeva Gautama Rshi

आ वा॒ राजा॑नमध्व॒रस्य॑ रु॒दं हा॑तारं सत्य॒यजं॒ रोद॑स्याः । अ॒ग्निं पु॒रा त॑नयि॒त्नोर॒चित्ता॒द्धिर॑ण्यरूपमव॑से कृणुध्वम ॥ १ ॥

1. *Ā vo rājānam-adhvarasya rudraṁ hotāraṁ satya-yajaṁ rodasyoḥ. Agniṁ purā tanayitnora-cittāddhiraṇyarūpam-avase kṛṇudhvam.*

All ye people of the land, before the unexpected and inconceivable thunder and lightning, light the fire and, for the protection and advancement of your peaceful, non-violent yajnic social order in the midst of heaven and earth, appoint the golden gloried ruler, a very Rudra, saviour of the good, a terror for the evil, hota, a yajaka and not a grabber or hoarder, but one inviolably dedicated to truth and Dharma.

अ॒यं योनि॑श्चकृ॒मा यं व॒यं ते जा॒यव॒ इव॒ पत्य॑ उशती सुवा॒साः । अ॒वा॒ची॒नः परि॑वीता॒ नि षी॑दे॒मा उ॑ ते स्वपाक प॒तीची॒रिषः ॥ २ ॥

2. *Ayaṁ yoniścakṛmā yaṁ vayaṁ te jāyeva patya uśatī suvāsāḥ. Arvācīnaḥ parivīto ni ṣīdemā u te svapāka pratīcīḥ.*

This is the seat of office we create and offer to you. It is offered as a young loving wife dressed in her

best finery offers her love to her husband and protector. O ruler most modern, all round well provided, self made and self prepared, take this seat and see these are the people looking up to you.

आ॒शृण्व॒त अदृ॑पिताय॒ मन्म॑ नृ॒च॑क्से सुमृळी॒काय॑ वधः।
द॒वाय॑ श॒स्तिम॒मृता॑य शंस॒ गाव॑व॒ साता॑ मधु॒षुद्य॑मी॒ळ॥ ३॥

3. *Āśṛṇvate adṛpitāya manma nṛcakṣase sumṛḷīkāya vedhaḥ. Devāya śastim-amṛtāya śaṁsa grāveva sotā madhuṣud yamīḷe.*

I offer a hymn of praise and appreciation as an expression of my thought, O wise and virtuous ruler of the world, to you, brilliant, immortal and divinely blissful, who listen attentively and politely without pride and arrogance, watching the human situation all round in the interest of common good. Accept and approve of the hymn I present, be gracious as a cloud of showers, a maker of soma and a creator of honeyed joy.

त्वं चि॑ ॒ः शम्या॑ अग्न अ॒स्या ऋ॒तस्य॑ बाध्यृतचित्स्वा॒धीः।
क॒दा त॑ उ॒क्था सं॑ध॒माद्या॑नि क॒दा भ॑वन्ति स॒ख्या गृ॑ह॒ ते॥ ४॥

4. *Tvaṁ cinnaḥ śamyā agne asyā ṛtasya bodhy-ṛtacit svādhīḥ. Kadā ta ukthā sadhamādyāni kadā bhavanti sakhyā gṛhe te.*

Agni, ruler of humanity, you know the truth and law of existence, you think freely and rightly too. Know the truth and character of this nation of ours. Let them know too of the truth and law of right knowledge and conduct for the sake of right action. When will there be proper and friendly discussions of yours and assemblies in your yajnic house of law and government?

क॒था ह॒ तद्व॑रु॒णाय॒ त्वम॑ग्न॒ क॒था दि॒व ग॑ꣳहस॒ क॒ आ॒ आग॑ः।
क॒था मि॒त्राय॑ मी॒ हुष॑ पृथि॒व्य॑ बव॒ः कद॑य॒म्ण कद्भ॒ग॑ाय॥ ५॥

5. *Kathā ha tad varuṇāya tvamagne kathā dive garhase kanna āgaḥ. Kathā mitrāya mīḷhuṣe pṛthivyai bravaḥ kadaryamṇe kad bhagāya.*

"What is our sin, or crime or misconduct?" Agni, ruler of the world, when and why would you speak thus to Varuna, lord of justice and rectitude? to the lord of light and knowledge? to the bountiful? to the earth and the dear motherly woman? to the chief of law? to the man of power and prosperity?

कद्धि॒ष्ण्यासु॑ वृधसा॒ना अ॑ग्न॒ कद्वा॑ता॒य॒ पत॑वस शुभ॒ंय।
परि॑ज्मन॒ नास॑त्याय॒ ा बव॒ः कद॑ग्न॒ रु॒दाय॑ नृ॒घ्न॥ ६॥

6. *Kad dhiṣṇyāsu vṛdhasāno agne kad vātāya pratavase śubhaṁye. Parijmane nāsatyāya kṣe bravaḥ kadagne rudrāya nṛghne.*

Agni, ruler of the world, when would you be growing with and among the intellectuals? And growing with and among them, when would you speak to and about the eminent in knowledge, strength, peace and good will, all round goers, truthful and the landed farmers? to the chief of justice about the killers of humanity?

क॒था म॒ह पु॑ष्टि॑भ॒राय॑ पू॒ष्ण कद॒ु दाय॒ सुम॑खाय हवि॒द।
कद्वि॒ष्ण॑व उरुगा॒याय॒ रता॒ बव॒ः कद॑ग्न॒ शर॑व बृ॒ह॒त्य॥ ७॥

7. *Kathā mahe puṣṭimbharāya pūṣṇe kad rudrāya sumakhāya havirde. Kad viṣṇava urugāyāya reto bravaḥ kadagne śarave bṛhatyai.*

Agni, when and how would you speak to and about the great creator and producer for nourishment and growth, Pushan, to and about Rudra, destroyer of enemies, the generous yajaka, the giver of holy materials for yajna? How would you pray to Vishnu, universally celebrated lord sustainer of the world? Lord generous and peaceful at heart, how would you speak to and about the great forces of defence against violence and destruction?

क॒था शर्धा॑य म॒रुता॑मृ॒ताय॑ क॒था सू॒र बृ॑ह॒त पृ॒च्छ्यमा॑नः।
पति॑ ब्र॒वा दि॑तय तु॒राय॒ साधा॑ दि॒वा जा॑तवदश्चि-
कि॒त्वान॥ ८॥

8. *Kathā śardhāya marutāmṛtāya kathā sūre bṛhate pṛcchyamānaḥ. Prati bravo'ditaye turāya sādhā divo jātavedaścikitvān.*

Agni, O Jataveda, lord ruler and master of knowledge of things in existence, how would you speak to and about the sacred law of truth, about the forces swift as the winds? And when asked, what and how would you speak about the mighty great leaders bright as the sun among people? How would you speak to and about the excellent, abundant and inviolable sky? O master of knowledge, rising higher and higher in awareness, achieve the light, reaching unto the solar regions.

ऋ॒तन॑ ऋ॒तं नि॒यत॑मीळ॒ आ गा॒रामा सचा॒ मधु॑मत्प॒क्वम॑ग्न।
कृ॒ष्णा स॒ती रुश॑ता धा॒सिन॒षा जाम॑यण॒ पय॑सा पीपाय॥ ९॥

9. *Rtena ṛtaṁ niyatamīḷa ā gorāmā sacā madhumat pakvamagne. Kṛṣṇā satī ruśatā dhāsinaiṣā jāmaryeṇa payasā pīpāya.*

Agni, O lord giver of the light and life of the world, I honour and respect the truth and law of existence by observance of the truth and law of life on earth as required and determined by the demands of life on earth and set out in the language of the earth, while I live on earth one with the honey sweets of the ripe and raw treasures of the earth. May the mother earth, being green and bright with nourishments, grow with food and drink for the sustenance of her children by the efforts of her children.

ऋतन् हि ष्मा वृषभश्चिदक्तः पुमाँ अग्निः पयसा पृष्ठ्येन।
अस्पन्दमाना अचरद्वयाधा वृषा शुक्रं दुदुह्रे पृश्निरूधः॥ १०॥

10. *Ṛtena hi ṣmā vṛṣabhaścidaktaḥ pumāň agniḥ payasā pṛṣṭhyena. Aspandamāno acarad vayodhā vṛṣā śukraṁ duduhe pṛśnirūdhaḥ.*

Sustained in tune by the truth of life and law of existence, nourished on food and drink from spaces above, the virile bull, manly man and lustrous Agni, creator of light and life on earth, ruler of the world, moves around with majesty, unagitated, bearing the dignity and vitality of health and age, replete with energy and generosity like the cloud, and distils the fire and lustre of life from the skies as milk from the mother cow.

ऋतनादिं व्यसन्भिदन्तः समङ्गिरसा नवन्त गाभिः।
शुनं नरः परि षदन्नुषासमाविः स्वरभवज्जाते अग्नौ॥ ११॥

11. *Ṛtenādriṁ vyasan bhidantaḥ samaṅgiraso navanta gobhiḥ. Śunaṁ naraḥ pari ṣadannuṣāsamāviḥ svarabhavajjāte agnau.*

Ye leaders of the world, by the force of Rtam, nature's law, when the cosmic fire of energy is awake, then the roaring winds, breaking the cloud with their currents, rain down the showers, mankind on earth find peace and prosperity, and the light, riding the dawn, rises to view as the radiant sun.

ऋ॒तन॑ द्र॒वीर्॒मृता॒ अमृ॑क्ता॒ अणा॑भि॒रापा॒ मधु॑मद्भिरग्न । वा॒जी न सर्ग॑षु॒ प्रस्तु॒भा॒नः प स॒दमित्स्रवि॑तव दधन्युः ॥ १२ ॥

12. *Ṛtena devīramṛtā amṛktā arṇobhirāpo madhumadbhiragne. Vājī na sargeṣu prastubhānaḥ pra sadamit sravitave dadhanyuḥ.*

Agni, light of life, ruler of the world, by Rtam, force of eternal truth and nature's law, do the celestial waters of life, immortal, unhurt, with currents of spatial oceans bearing honey sweets of life's energy, ceaselessly flow on like a war horse flying on to battles, in order to move life on and on with energy without end or exhaustion.

मा कस्य॑ य॒ क्षं स॒दमिदधु॒रा गा॒ मा व॒शस्य॑ पमिन॒ता मापः । मा भा॒तुर॑ग्र॒ अनृ॑जाऋ॒णं व॒मा सख्यु॒द क्षं रि॒पाभु॑जम ॥ १३ ॥

13. *Mā kasya yakṣaṁ sadmiddhuro gā mā veśasya praminato māpeḥ. Mā bhrāturagne anṛjorṛṇaṁ vermā sakhyurdakṣaṁ riporbhujema.*

Agni, giver of the light of intelligence, let us not go to the meeting place of a deceitful person, nor to the door of a violent grabber, nor take the debt or obligation of a crooked brother, and may we, we pray, never try to benefit from, much less depend on, the strength and expertise of an enemy in the garb of a

friend.

र ा॑ णा अग्न॒ तव॒ र ा॑णभी रार ा॒णः सु॑मख पीणा॒नः। पति॑ ष्फुर॒ वि रु॑ज वी॒डवंहा॑ ज॒हि र ा॒ महि॑ चिद्वावृधा॒-नम॥ १४॥

14. *Rakṣā ṇo agne tava rakṣaṇebhī rārakṣāṇaḥ sumakha prīṇānaḥ. Prati ṣphura vi ruja vīḍvaṅho jahi rakṣo mahi cid vāvṛdhānam.*

Agni, ruler of the earth, blissful giver of happiness, all protector, presiding genius of yajna, social justice and noble conduct, protect us with all your methods and forces of protection and defence, shine and inspire us to good action, eliminate the blackest sin and hardest crime, destroy the wicked, even powerful ones and on the increase.

एभिर्भव सुमना॑ अग्न अ॒कै॒रि॒मान्त्स्पृ॑श॒ मन्म॑भिः शूर॒ वाजा॑न। उ॒त ब्रह्मा॑ण्यङ्गिरा जुषस्व॒ सं ते॑ शस्तिद॒ववा॑ता जरत॥ १५॥

15. *Ebhirbhava sumanā agne arkair-imānt-spṛśa manmabhiḥ śūra vājān. Uta brahmāṇyaṅgiro juṣasva saṁ te śastirdevavātā jareta.*

Agni, giver of light and life, with these songs of prayer and these learned devotees, be pleased and happy at heart. Accept and approve of these dedicated people of thought and action. Brave and heroic leader dear as breath of life, accept and enjoy these gifts of homage and reverence. May this song of praise offered by the holy celebrants be pleasing to you and exalting.

ए॒ता विश्वा॑ वि॒दुष॒ तुभ्यं वधा नी॒थान्य॑ग्न नि॒ण्या वचां॑सि। नि॒वच॑ना क॒वय॒ काव्या॒न्यशं॑सिषं म॒तिभि॒विप॑ उ॒क्थः॥ १६॥

16. *Etā viśvā viduṣe tubhyaṁ vedho nīthānyagne niṇyā vacāṁsi. Nivacanā kavaye kāvyānyaśaṁsiṣaṁ matibhirvipra ukthaiḥ.*

Agni, giver of life and light, lord of knowledge, vision and wisdom, leader, ruler, pioneer, all these songs of adoration, creative, deep and grave, meaningful and fruitful, fluent and poetic, are sincere expressions of the heart which I, inspired and moved to ecstasy, present to you, poet and scholar, with divine hymns of holiness in the company of the wise and dedicated celebrants.

Mandala 4/Sukta 4

Agni Rakshoha Devata, Vamadeva Gautama Rshi

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन।
तृष्वीमनु प्रसितिं द्रूणाना स्तोसि विध्य रक्षस्तपिष्ठैः॥ १॥

1. *Kṛṇuṣva pājaḥ prasitiṁ na pṛthvīṁ yāhi rājevāmavāṅ ibhena. Tṛṣvīmanu prasitiṁ drūṇāno'stāsi vidhya rakṣasastapiṣṭhaiḥ.*

Arise, be strong and brilliant, go over and round the earth in orbit, spread your network over the dominion and, firm and powerful, move as a king by the elephant. Impetuous and terrible, shoot like a rocket all round wherever needed for thirsting and ensnared earth as it could be, and, like an archer as you are, fix the demons of violence with your blazing arrows.

तवं भ्रमास आशुया पतन्त्यनु स्पृश धृषता शाशुचानः।
तपूंष्यग्ने जुह्वा पतङ्गानसन्दिता वि सृज विष्वगुल्काः॥ २॥

2. *Tava bhramāsa āśuyā patantyanu spṛśa dhṛṣatā śośucānaḥ. Patūṁṣyagne juhvā pataṅgānasaṁdito vi sṛja viṣvagulkāḥ.*

Your roving rockets whirl round impetuously. Shining and blazing with power and force, strike off the enemies wherever they be. Unhurt, whole and unopposed, shoot out all round burning rockets of defence like sparks of fire fed on ladlefuls of ghrta offered into the fire of the vedi.

पति स्पशा वि सृज तूर्णितमा भवा पायुर्विशा अस्या अदब्धः । या नो दूर अघशंसा या अन्त्यग्न माकिष्ट व्यथिरा दधर्षीत ॥ ३ ॥

3. *Prati spaśo vi sṛja rūrṇitamo bhavā pāyurviśo asyā adabdhaḥ. Yo no dūre aghaśaṁso yo antya-gne mākiṣṭe vyathirā dadharṣīt.*

Agni, brilliant ruler and blazing power, shoot out detectors, appoint detectives and spies, and send out ambassadors, be swift in action and response, and, bold, unhurtful and undeceived, be the protector and sustainer of this human nation, and whoever be the sinner or supporter of the wicked far or near us must not insult, impair or violate your rule and order.

उदग्न तिष्ठ पत्या तनुष्व न्यमित्राँ आषताक्तिग्महत । या नो अरातिं समिधान चक्र नीचा तं धक्ष्यतसं न शुष्कम ॥ ४ ॥

4. *Udagne tiṣṭha pratyā tanuṣva nyamitrāň oṣatāt tigmahete. Yo no arātiṁ samidhāna cakre nīcā tam dhakṣyatasaṁ na śuṣkam.*

Agni, mighty and brilliant power, rise in flames and shine on, let the light spread around. O wielder of blazing weapons, burn off the unfriendly and the enemies. Shining and rising power, whoever creates enemies and causes adversity, burn down like a dry fibre

of flax.

ऊ॒ध्वा भ॑व॒ प्रति॑ वि॒ध्याध्य॒स्मदा॒विष्कृ॑णुष्व॒ दव्या॑न्यग्न॒ । अव॑ स्थि॒रा त॑नुहि यातु॒जूना॑ जा॒मिमजा॑मिं॒ प मृ॑णीहि॒ शत्रू॑न ॥ ५ ॥

5. *Ūrdhvo bhava prati vidhyādhyasmadāviṣkṛṇu-ṣva daivyānyagne. Ava sthirā tanuhi yātujūnāṁ jāmimajāmiṁ pra mṛṇīhi śatrūn.*

Rise high and shine there, having fixed the enemies far from us, and thus reveal the divine actions of your own and of the enlightened. Loosen and reduce the firm establishments of the gate crashers and the go-getters whether related or unrelated, and destroy the enemies of the order of enlightenment.

स त॑ जानाति सुम॒तिं यवि॑ष्ठ य इव॑त॒ ब्रह्म॑ण गा॒तुमर॑त । विश्वा॑न्यस्म सु॒दिना॑नि रा॒या द्यु॒म्नान्य॒या वि दुरा॑ अ॒भि द्या॑त ॥ ६ ॥

6. *Sa te jānāti sumatiṁ yaviṣṭha ya īvate brahmaṇe gātumairat. Viśvānyasmai sudināni rāyo dyumnā-nyaryo vi duro abhi dyaut.*

Agni, most youthful power of enlightenment, that person knows and enjoys your love and good will who directs his voice and actions toward the magnificent lord supreme of the universe, who dedicates all his happy days and his wealth and good fortune to his service, and who, being master of himself and his fortune, wide opens and lights up his doors for his devotees.

सद॑ग्न अस्तु सु॒भगः॑ सु॒दानु॒यस्त्वा॒ नित्य॑न ह॒विषा॒ य उ॒क्थैः । पिपी॑षति॒ स्व आयु॑षि दुरा॒ण विश्वद॑स्म सु॒दिना॒ सास॑-दि॒ष्टिः ॥ ७ ॥

7. *Sedagne astu subhagaḥ sudānuryastvā nityena haviṣā ya ukthaiḥ. Piprīṣati sva āyuṣi duroṇe Viśvedasmai sudinā sāsadiṣṭiḥ.*

Agni, refulgent lord ruler of the world, he would be highly prosperous and generously charitable who loves to serve you with unfailing oblations of havi and songs of praise and prayer. And surely for such a person, in his own life, within his own home, all his days would be happy and his yajna and all desired acts would be fruitful.

अर्चामि त सुमतिं घाष्यवाक्सं त वावातां जरतामियं गीः। स्वश्वास्त्वा सुरथा मजयमा स्म त्राणि धारयरनु द्यून ॥ ८ ॥

8. *Arcami te sumatiṁ ghoṣyarvāk saṁ te vāvātā jaratāmiyaṁ gīḥ. Svaśvāstvā surathā marjayemā'sme kṣatrāṇi dhārayeranu dyūn.*

Agni, mighty ruler of the world, I pray for your favour and blessings of love and good will. May these words of my favourite voice address you and this adoration of mine glorify you. Blest with noble horses and beautiful chariots, may we exalt you, and may you, day by day, hold and sustain our social order and its systems of governance and administration.

इह त्वा भूया चरदुप त्मन्दाशवस्तदीदिवांसमनु द्यून। कीळन्तस्त्वा सुमनसः सपमा भि द्युम्ना तस्थिवांसा जनानाम ॥ ९ ॥

9. *Iha tvā bhūryā caredupa tman doṣāvastardīdivāṁsamanu dyūn. Krīḷantastvā sumanasaḥ sapemā'bhi dyumnā tasthivāṁso janānām.*

Let man amply and wholly serve you, refulgent ruler of the world, sincerely by heart and soul, day and night, day after day. Let us all, guardians of the total wealth and honour of the people, rejoicing at heart as playing with arms for defence of the nation, serve Agni, father protector of humanity.

यस्त्वा॒ स्वश्वः॑ सुहिर॒ण्या अ॑ग्न उप॒यात्ति॒ वसु॑मता॒ रथे॑न।
तस्य॑ त्रा॒ता भ॑वसि॒ तस्य॒ सखा॒ यस्ते॑ आति॒थ्यमा॑नु॒षग्जु॒-
जोष॑त ॥ १० ॥

10. *Yastvā svaśvaḥ suhiraṇyo agna upayāti vasumatā ratheta. Tasya trātā bhavasi tasya sakhā yasta ātithyamānuṣag jujoṣat.*

Whoever possessing noble horses and golden gold approaches you by a chariot loaded with treasures of wealth, and offers service and hospitality readily and ceaselessly without reserve, without question, you accept and own as a friend, protect him as a guardian and save him as a redeemer.

म॒हा रु॑जामि ब॒न्धुता॒ वचो॑भि॒स्तन्मा॑ पि॒तुर्गा॑त॒मा॒द॒न्वि॑याय।
त्वं नो॑ अ॒स्य वच॑सश्चिकिद्धि हो॒तर्य॑विष्ठ सुक्रतो॒ दमू॑नाः ॥ ११ ॥

11. *Maho rujāmi bandhutā vacobhistanmā piturgotamādanviyāya. Tvaṁ no asya vacasaścikiddhi hotaryaviṣṭha sukrato damūnāḥ.*

I shatter great evils and open deep mysteries by kinship with Divinity and words of eternity which I inherit from my father guardian who commands all knowledge of existence and the language of omniscience. Agni, cosmic yajaka, ever youthful light,

master of universal dynamics, self controlled controller, give us the vision and knowledge of the ultimate reality and the Word imperishable.

अस्वप्नजस्तरणयः सुशवा अतन्दासा वृका अश्रमिष्ठाः।
त पायवः सध्र्यञ्चा निषद्या ग्ने तव नः पान्त्वमूर॥ १२॥

12. *Asvapnajastaraṇayaḥ suśevā atandrāso'vṛkā aśramiṣṭhāḥ. Te pāyavaḥ sadhryañco niṣadyā 'gne tava naḥ pāntvamūra.*

Agni, life of life, light eternal, universal intelligence, your streams of life, your rays of light and waves of cosmic energy, sleepless, continuous, gracious, relentless, inviolent, and indefatigable, which ever flow integrated and together may, we pray, bless our yajnic home and give us a fresh lease of life every moment.

य पायवो मामतेयं ते अग्ने पश्यन्ता अन्धं दुरितादरक्षन।
रक्ष ता न्त्सुकृता विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः॥ १३॥

13. *Ye pāyavo māmateyaṁ te agne paśyanto andhaṁ duritā-darakṣan. Rarakṣa tāntsukṛto viśvavedā dipsanta id ripavo nāha debhuḥ.*

Agni, lord of universal knowledge and power, all those defensive powers of yours which, ever watchful and protective, save people from sin and protect them from evil and crime as their own kith and kin who cannot by themselves see, all those holy yajnic powers of noble action, O lord, protect and promote, so that the repressive enemies may not be able to terrorise the poor and the ignorant.

त्वया॑ व॒यं स॑धन्य॒१॒॑स्त्वाता॒स्तव॒ पणी॑त्यश्याम॒ वाजा॑न । उ॒भा शंसा॑ सूदय सत्यताते॒ नुष्टु॒या कृ॑णुह्यह्रयाण ॥ १४ ॥

14. *Tvayā vayaṁ sadhanyastvotāstava praṇityaśyāma vājān. Ubhā śaṁsā sūdaya satyatāte 'nuṣṭhuyā kṛṇuhyahrayāṇa.*

Agni, ruler of the world, defender of truth and holiness, may we, protected by you and blest with knowledge and power, follow your guidance and noble policy and win the honour and excellence of the world. Guide aright, order and control both the eulogiser and the calumniator far and near, and, with appropriate measures, take us out of timidity and make us bold in defence of truth and rectitude without embarrassment or hesitation.

अ॒या त॑ अग्न स॒मिधा॑ विधेम॒ प॒ति॒ स्तोमं॑ श॒स्यमा॑नं गृभाय । दहा॒शसा॑ र॒ क्षसः॑ पा॒ह्य॒१॒॑स्मान्दु॒हा नि॒दा मि॑त्रमहा अव॒द्यात ॥ १५ ॥

15. *Ayā te agne samidhā vidhema prati stomaṁ śasyamānaṁ gṛbhāya. Dahāśaso rakṣasaḥ pāhyasmān druho nido mitramaho avadyāt.*

Agni, greatest friend, adorable lord and ruler of the world, with this lighted fuel and enlightened contribution to the yajna of the social and cosmic order, we offer the song of homage to you. Be gracious to accept it. Burn down the revilers and the evil perpetrators of destruction and protect us against the jealousy, calumny and scandalous actions of the enemies.

Mandala 4/Sukta 5

Vaishvanara Agni Devata, Vamadeva Gautama Rshi

वश्वा नराय मी हुष सजाषाः कथा दाशमाग्नय बृहद्भाः ।
अनूनन बृहता व थनाप स्तभायदुपमि रा राधः ॥ १ ॥

1. *Vaiśvānarāya mīḷhuṣe sajoṣāḥ kathā dāśemāgnaye bṛhadbhāḥ. Anūnena bṛhatā vakṣathe-nopa stabhāyadupaminna rodhaḥ.*

How shall we, in accord with Agni, happy and rejoicing, offer homage, service and support to the great, generous Vaishvanara Agni, vital fire sustaining the earth, leader and ruler of humanity who, with his awful might and unbounded reach, mighty lustrous as he is, holds up this vast world like a column bearing the burden of a mighty structure.

मा निन्दत य इमां मह्यं रातिं दवा ददा मर्त्याय स्वधावान ।
पाकाय गृत्सा अमृता विचता वश्वानरा नृतमा यह्वा अग्निः ॥ २ ॥

2. *Mā nindata ya imāṁ rātiṁ devo dadau martyāya svadhāvān. Pākāya gṛtso amṛto vicetā vaiśvānaro nṛtamo yahvo agniḥ.*

Never blame, censure or revile Vaishvanara Agni, self-refulgent and generous self-existent lord of his infinite wealth and power, who has given us this great gift of food, energy and wealth of abundant nature for the simple, growing, maturing world of mortal humanity, Agni, who is self-revealing through the beauty of his own creation, immortal, omniscient teacher, best leader of men and awfully great.

साम द्विबहा महि तिग्मभृष्टिः सहस्त्ररता वृषभस्तुविष्मान।
पदं न गारपगू हं विविद्वानग्निमह्यं पदु वाचन्मनीषाम ॥ ३ ॥

3. *Sāma dvibrahā mahi tigmabhṛṣṭiḥ sahasraretā vṛṣabhastuviṣmān. Padaṁ na gorapagūḷhaṁ vividvān-agnir-mahyaṁ predu vocan-manīṣām.*

Agni, refulgent lord immanent in earth and heaven, commanding blazing heat and light, abundant a thousandfold, generous and virile as sun and cloud, mighty powerful, master of knowledge, may, we pray, speak to me of the great and deep knowledge and karma pertaining to earth and heaven, body and soul, deep as the mystery of sun and stars.

प ताँ अग्निबभसत्तिग्मजम्भस्तपिष्ठन शाचिषा यः सुराधाः।
प य मिनन्ति वरुणस्य धाम पिया मित्रस्य चतता धुवाणि ॥ ४ ॥

4. *Pra tāň agnirbabhasat tigmajambhastapiṣṭhena śociṣā yaḥ surādhāḥ. Pra ye minanti varuṇasya dhāma priyā mitrasya cetato dhruvāṇi.*

May Agni, blazing lord of power and stern rule of law, commanding the wealth, power and prosperity of the world with his splendour and magnificence, crush with the heat of his power and force of his justice the dear favourites and strongholds of those who sabotage and destroy the stability of the systems and institutions of the noble and friendly powers of enlightenment, justice, peace, unity and cooperation.

अभातरा न याषणा व्यन्तः पतिरिपा न जनया दुरवाः।
पापासः सन्ता अनृता असत्या इदं पदमजनता गभीरम ॥ ५ ॥

5. *Abhrātaro na yoṣaṇo vyantaḥ patiripo na janayo durevāḥ. Pāpāsaḥ santo anṛtā asatyā idaṁ padamajanatā gabhīram.*

As maidens without brothers and guardians to care for them, as wives who deceive their husbands, go astray from the right path and follow a wrong course of life, so the misguided people, self-deceived evil doers, false and untrue, go astray and, following the wrong course, create this hellish state of life in society.

इदं म अग्र कियते पावका मिनत गुरुं भारं न मन्म।
बृहद्दधाथ धृषता गभीरं यह्वं पृष्ठं प्रयसा सप्तधातु॥ ६॥

6. *Idaṁ me agne kiyate pāvakā'minate guruṁ bhāraṁ na manma. Bṛhad dadhātha dhṛṣatā gabhīraṁ yahvaṁ pṛṣṭhaṁ prayasā saptadhātu.*

Agni, master of knowledge and power, purifier of body, mind and soul, I pray, bear and bring for me sevenfold knowledge of matter, mind and motion, knowledge which is universal, deep and grave, greatly powerful and wide in range and application. Bless me with the knowledge along with the gift of love and courage as a burden of great responsibility. I assure you I am a humble seeker and I shall bear the burden well without arrogance and violence.

तमि ३न्नेव समना समानमभि क्रत्वा पुनती धीतिरश्याः।
ससस्य चम्न्धि चारु पृश्नरग्रं रुप आरुपितं जबारु॥ ७॥

7. *Taminnveva samanā samānamabhi kratvā punatī dhītiraśyāḥ. Sasasya carmannadhi cāru pṛśneragre rupa ārupitaṁ jabāru.*

That equal, beautiful, constant and vital zone

of light and heat of Vaishvanara Agni fixed round and over the surface of the dormant and colourful earth, separated and condensed from the solar sphere in earlier times before life emerged, may our noble intelligence, purifying and sanctifying us by the light of the Lord, reach and reveal through our holy acts of study, prayer and holy action.

प्रवाच्यं वचसः किं म अस्य गुहा हितमुप निणिग्वदन्ति।
यदुस्रियाणामप वारिव वन्पाति प्रियं रुपा अगं पदं वः॥ ८॥

8. *Pravācyaṁ vacasaḥ kiṁ me asya guhā hitamupa niṇig vadanti. Yadusriyāṇāmapa vāriva vran pāti priyaṁ rupo agraṁ padaṁ veḥ.*

What is worthy of being proclaimed, hidden in the secret cave of this word of mine, and what the scholars and visionaries, purifying and sanctifying, mysteriously whisper closely to you is That Orb of light and heat which, like a liquid zone of vapours, covers, vitalises, sustains and reveals the dear, first, highest life and beauty of the dawn, of cows and the flying earth.

इदमु त्यन्महि महामनीकं यदुस्रिया सचत पूर्व्यं गाः।
ऋतस्य पद अधि दीद्यानं गुहा रघुष्यदं रघुयद्विवद॥ ९॥

9. *Idamu tyanmahi mahāmanīkaṁ yadusviyā sacata pūrvyaṁ gauḥ. Ṛtasya pade adhi dīdyānaṁ guhā raghuṣyad raghuyad viveda.*

This same orb of light and zone of vitality, greatest of the great, glorious, ancient and eternal, blazing over the regions of the waters of space and the facts and laws of existence, which the productive earths

serve and follow and join as partners of the system, which vibrates in the depths of the heart and vibrates in the depths of the soul, I know, you know, all perceive.

अध॑ द्यु॒ता॒नः पि॒त्राः सचा॒सा म॑नु॒त॒ गुह्यं॒ चारु॒ पृश्न॑यः।
मा॒तुष्प॒द पर॒म अन्ति॒ षद्गावृष्ण॑ः शा॒चिष॒ः पय॑तस्य जि॒ह्वा॥ १०॥

10. *Adha dyūtānaḥ pitroḥ sacāsā'manuta guhyaṁ cāru pṛśneḥ. Mātuṣpade parame anti ṣad gorvṛṣṇaḥ śociṣaḥ prayatasya jihvā.*

And the light shines between heaven and earth, one with all, vibrating in the highest regions of Mother Nature at the closest and within, directly watching and knowing the raining clouds, the blazing sun, and the blowing wind and flowing waters. All ye men and women, know that lovely and wondrous mystery of the spirit of colourful reality of existence hidden in the cave of the heart.

ऋ॒तं वा॑च॒ नम॑सा पृच्छ्यमा॑न॒स्तवा॒शसा॑ जातवदा॒ यदी॒दम।
त्वम॒स्य ॑यसि॒ यद्ध॒ विश्वं॑ दि॒वि यदु॒ दवि॑णं॒ यत्पृ॑थि॒व्याम॥ ११॥

11. *Ṛtaṁ voce namasā pṛchhyamānastavaśasā jātavedo yadīdam. Tvamasya kṣayasi yaddha viśvaṁ divi yadu draviṇaṁ yat pṛthivyāṁ.*

O Jataveda, omniscient and omnipresent Agni, if I were asked, I would speak the truth in all humility by your grace: All this that is, all that exists in heaven, all that is in and on earth, all that is the wealth, power and excellence, all is yours, it abides in you, you pervade it all, you govern it all and, ultimately, you absorb it all

by drawing in and reducing it to the point of zero.

किं नो अस्य द्रविणं कद्ध रत्नं वि नो वाचा जातवदश्चिकित्वान। गुहाध्वनः परमं यो अस्य रकु पदं न निदाना अगन्म॥ १२॥

12. *Kiṁ no asya draviṇaṁ kaddha ratnaṁ vi no voco jātavedaścikitvān. Guhādhvanaḥ paramaṁ yanno asya reku padaṁ na nidānā aganma.*

O Jataveda, you know all and everything in existence. Speak to us and guide us: Of all this world, what wealth is ours? What jewels? Speak to us of that, so that going by the light of divine vision and intelligence we may achieve the best and reach the highest goal that is ours, and we at the end don't have to go empty handed, reviled and exposed.

का मयादा वयुना कद्ध वाममच्छा गमम रघवो न वाजम। कदा नो द्रवीर मृतस्य पत्नीः सूरो वर्णेन ततन ुषासः॥ १३॥

13. *Kā maryādā vayunā kaddha vāmamacchā gamema raghavo na vājam. Kadā no devīramṛtasya patnīḥ sūro varṇena tatananuṣāsaḥ.*

What are the rules of the game of karma? What ultimate bounds? Speak to us, enlighten us: When could we, racing like a courser, moving like waves of energy, creditably reach our cherished goal? When would the sun, the dawns and the celestial vibrations of immortality like life-giving nurses inspire us with light and lustre to rise to perfection?

अनिरण वचसा फल्गुनेन पतीयेन कृधुनातृपासः। अधा त अग्न किमिहा वदन्त्यनायुधास आसता सचन्ताम॥ १४॥

14. *Anireṇa vacasā phalgvena pratītyena kṛdhunā-tṛpāsaḥ. Adhā te agne kimihā vadantyanāyudhāsa āsatā sacantām.*

Agni, light and spirit of knowledge and master of the language of knowledge, listeners remain unsatisfied, their thirst for knowledge unquenched, with lifeless, unsubstantial, ambiguous and deficient words. Then what do the speakers speak of you, or to you, or about you, here? Being like warriors without arms, they should come to you, speakers as well as listeners, for light, knowledge and words for effective and living communication.

अस्य श्रिय संमिधानस्य वृष्णा वसारनीकं दम आ रुराच। रुशद्वसानः सुदृशीकरूपः क्षितिन राया पुरुवार' अद्यात ॥ १५ ॥

15. *Asya śriye samidhānasya vṛṣṇo vasoranīkaṁ dama ā ruroca. Ruśad vasānaḥ sudṛśīkarūpaḥ kṣitirna rāyā puruvāro adyaut.*

For the expression of the grace and majesty of this Agni, lord of light and ruler of the world, bright and blazing, generous, home and haven of all like mother earth, his force and splendour shines in his home. And he himself, refulgent giver of radiance, magnificent in form, treasure home and universal giver of heavenly and earthly gifts for all, shines with regal magnificence and wealth of the world like mother earth shining with the greenery of her abundance and generosity.

Mandala 4/Sukta 6

Agni Devata, Vamadeva Gautama Rshi

ऊ॒ध्व ऊ॒ षु णो॑ अध्व॒रस्य॑ हात॒रग्ने॒ तिष्ठ॑ दे॒वता॑ता॒ यजी॑यान ।
त्वं हि विश्व॑म॒भ्यसि॒ मन्म॒ प व॒धस॑श्चित्तिरसि मनी॒-
षाम ॥ १ ॥

1. *Ūrdhva ū ṣu ṇo adhvarasya hotaragne tiṣṭha devatātā yajīyān. Tvaṁ hi viśvamabhyasi manma pra vedhasaścit tirasi manīṣām.*

Agni, lord of light, ruler of the world, cosmic yajamana, sit on top of our yajna of love and non-violence among the divine yajakas of nature and humanity. You alone know the world and all our thoughts, intentions and will, and you, at the heart of all performers, comprehend and transcend the knowledge, intelligence and awareness of the scholar.

अमू॑रा हाता॒ न्यसादि वि॒ व॒॑ग्निम॒न्दा वि॒दथे॑षु पचताः ।
ऊ॒र्ध्वं भा॒नुं स॑वि॒तेवा॑श्रन्मत॑व धू॒मं स्त॑भाय॒दुप॒ द्याम ॥ २ ॥

2. *Amūro hotā nyasādi vikṣvagnirmandro vidatheṣu pracetāḥ. Urdhvaṁ bhānuṁ savitevāśrenmeteva dhūmaṁ stabhāyadupa dyām.*

Agni, all wise, universal yajamana, receiver and giver, creator of joy, brilliant in knowledge, sits and abides among the people in their yajnic social endeavours, diffuses the light and fragrance of yajna above close to the heavens like the sun and, like a builder and a column, holds the dark away.

य॒ता सु॑जू॒णी रा॒तिनी॑ घृ॒ताची॑ पद॒ि॒णिद्व॒तीति॑मु॒राणः ।
उदु॒ स्वरु॑नव॒जा नाकः॑ प॒श्वा अ॑नक्ति॒ सुधि॑तः॒ सुमे॑कः ॥ ३ ॥

3. *Yatā sujūrṇī rātinī ghṛtācī pradakṣiṇid devatātimurāṇaḥ. Udu svarurnavajā nākraḥ paśvo anakti sudhitaḥ sumekaḥ.*

The night is come on her round vibrating with the wealth of rest and peace, applying a soothing balm to the hours of holy time and ushering in the approach of dawn, and the sun, harbinger of fresh energy, new born like a baby, self-proclaiming and enlightening the world, rising fast, watching all, shining beautiful, showering the nectar of soma, anoints the morning time of the day.

स्तीर्ण बर्हिषि समिधान अग्ना ऊर्ध्वो अध्वर्युर्जुषाणो अस्थात। पर्यग्निः पशुपा न होतात्रिविष्ट्यति प्रदिव उराणः॥ ४॥

4. *Stīrṇe barhiṣi samidhāne agnā ūrdhvo adhvaryurjujuṣāṇo asthāt. Paryagniḥ paśupā na hotā triviṣṭyeti pradiva urāṇaḥ.*

The sacred grass is spread over the vedi, the fire is lit and rises, the adhvaryu, chief priest organiser, is up and doing, having started the yajna. Agni, the sun, like the shepherd of the waking world, celestial yajaka, goes over the three regions of heaven, earth and sky radiating the light and illuminating the world.

परि त्मना मितद्रुरति होताग्निर्मन्दा मधुवचा ऋतावा। दवन्त्यस्य वाजिना न शोका भयन्त विश्वा भुवना यदभ्राट॥ ५॥

5. *Pari tmnā mitadrureti hotā'gnirmandro madhuvacā ṛtāvā. Dravantyasya vājino na śokā bhayante viśvā bhuvanā yadbhrāṭ.*

Agni, performer of yajna, happy and exhilarating, honey sweet of expression, moves and expands at its own self-controlled speed and will, keeping within the laws of existence. The rays of its light and the flames of fire rise and radiate like the waves of energy, and when it shines and blazes, all the worlds in existence feel the pressure of its force and power.

भद्रा त॑ अग्न स्वनीक स॒न्दृग्घा॒रस्य॑ स॒ता विषु॑णस्य॒ चारु॑ः ।
न यत्ते॑ शा॒चिस्तम॑सा॒ वर॑न्त॒ न ध्व॒स्मान॑स्त॒न्वी॒३॒॑ रप॒ आ धु॑ः ॥ ६ ॥

6. *Bhadrā te agne svanīka saṁdṛg ghorasya sato viṣuṇasya cāruḥ. Na yat te śocistamasā varanta na dhvasmānas-tanvīrepa ā dhuḥ.*

Agni, lord blissful of light, love and justice, commanding divine force and power, fearsome, eternally true and manifesting in infinite variety of the world of change, equal, kind and gracious is your eye by which you watch every living being. No evil forces can cover with darkness the light that is yours, nor can any devil and destroyer attribute any sin or smear or partiality to your body of law and justice.

न यस्य॒ सातु॒जनि॑ता॒रवा॑रि॒ न मा॒तरा॑पि॒तरा॒ नू चि॑दि॒ष्टा । अधा॑ मि॒त्रा न सु॒धि॑तः पाव॒का॒३॒॑ ग्निर्दी॑दा॒य॒ मानु॑षीषु वि॒ क्षु ॥ ७ ॥

7. *Na yasya sāturjanitoravāri na mātarāpitarā nū cidiṣṭau. Adhā mitro na sudhitaḥ pāvako'gnir-dīdāya mānuṣīṣu vikṣu.*

Agni is the generous giver whose gifts cannot be denied or hidden as the gifts of father and mother, too, toward fulfilment of life's desire cannot be denied

since Agni as a friend, blazing with light and glowing with generosity, blissful and sanctifying, shines among the people over everything that concerns humanity.

द्विर्यं पञ्च जीजनन्त्संवसानाः स्वसारो अग्निं मानुषीषु विक्षु ।
उषर्बुधमथर्य ३ न दन्तं शुक्रं स्वासं परशुं न तिग्मम ॥ ८ ॥

8. *Dviryaṁ pañca jījanantsaṁvasānāḥ svasāro agniṁ mānuṣīṣu vikṣu. Uṣarbudhamatharyo na dantaṁ śukraṁ svāsaṁ paraśuṁ na tigmam.*

Twice do the five classes of people among all human communities, living happily together, moving on together like running streams and working together like fingers of the hand, kindle and raise Agni, vital energy waking up at dawn, voracious, blazing bright and beautiful, and thunderous as a bolt against darkness and suffering.

तव त्य अग्न हरितो घृतस्रा राहितास ऋञ्जवञ्चः स्वञ्चः ।
अरुषासो वृषण ऋजुमुष्का आ देवतातिमह्वन्त दस्माः ॥ ९ ॥

9. Tava tye agne harito ghṛtasnā rohitāsa ṛjvañcaḥ svañcaḥ. Aruṣāso vṛṣaṇa ṛjumuṣkā ā devatātim-ahvanta dasmāḥ.

Agni, ruling power of light and liberality, those rainbow colours of your light and seven streams of energy are replete with the grace and power of ghrta, red with the passion of life, straight and simple, natural and free, bright, generous, strong and right, destroyers of evil and harbingers of the benedictions of Divinity.

य हु त्य त सहमाना अयासस्त्वषासो अग्न अचयश्चरन्ति ।
श्यनासो न दुवसनासो अर्थं तुविष्वणसो मारुतं न शर्धः ॥ १० ॥

10. *Ye ha tye-te sahamānā ayāsas-tveṣāso agne arcayaścaranti. Śyenāso na duvasanāso arthaṁ tuviṣvaṇaso mārutaṁ na śardhaḥ.*

Agni, ruling power of the world, your flames of fire, blazing rays of light and electric waves of energy are patient and forbearing, yet challenging and victorious, awful and deeply perceptive and penetrative. Instant in action, they fall upon their object like falcons from the sky, and their force is like that of a roaring storm of wind shears.

अकारि ब्रह्म समिधान तुभ्यं शंसात्युक्थं यजत व्यू धाः ।
होतारमग्निं मनुषा नि षेदुनमस्यन्त उशिजः शंसमायाः ॥ ११ ॥

11. *Akāri brahma samidhāna tubhyaṁ śaṁsātyukthaṁ yajate vyū dhāḥ. Hotāram-agniṁ manuṣo ni ṣedur-namasyanta uśijaḥ śaṁsam-āyoḥ.*

Sung is the song of prayer and praise for you, O lord refulgent, the yajaka raises his voice in adoration which, pray, graciously accept for the good of the devotee, and bring him the object of his desire. Let people, loving and inspired, bearing fragrant homage with humility, come and sit round the vedi in worship of Agni, universal yajamana, loved and admired by humanity.

Mandala 4/Sukta 7

Agni Devata, Vamadeva Gautama Rshi

अयमिह पथमा धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवाना भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥ १ ॥

1. *Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho adhvareṣvīḍyaḥ. Yamapnavāno bhṛgavo viruru-curvaneṣu citraṁ vibhvaṁ viśeviśe.*

This Agni here is the first and foremost power felt, lighted, installed and glorified by the pioneers of knowledge and yajnic action. It is the first performer of the cosmic yajna of creation, most adorable, worshipped in yajnas and all other programmes of love and non-violent development. The same wonderful and all embracing light and power, men of science and Divinity blest with descendants and disciples develop and glorify in the forests and every household for the benefit of every community.

अग्ने॑ क॒दा त॑ आनु॒षग्भुव॑द्देव॒स्य॒ चेत॑नम ।
अधा॒ हि त्वा॑ जगृ॒भ्रिर मर्ता॑सो वि॒ वीड्य॑म ॥ २ ॥

2. *Agne kadā ta ānuṣag bhuvad devasya cetanam. Adhā hi tvā jagṛbhrire martāso vikṣvīḍyam.*

O Lord, when would people be in tune with the divine light, omniscience and generosity of yours in their consciousness? And when would the mortals hold your presence as adorable in every moment, in every thought and action, in every home?

ऋ॒ता॒वा॒नं॒ वि॒च॒त॒सं॒ पश्य॑न्ता॒ द्यामि॑व॒ स्तृभिः ।
विश्व॑षामध्व॒राणां॑ ह॒स्क॒तार॑ं॒ दम॑दम ॥ ३ ॥

3. *Ṛtāvānaṁ vicetasaṁ paśyanto dyāmiva stṛbhiḥ. Viśveśāmadhvarāṇāṁ haskartāraṁ damedame.*

When would the mortals in every home adore the universal Agni, watching and realising in yajna the presence of the lord of the order of universal law,

commanding the cosmic intelligence of existence and lighting up all the yajnas of the world in evolutionary development with vital fire as he lights up the heavens with stars?

आ॒शुं दू॒तं वि॒वस्व॑ता॒ विश्वा॒ यश्च॑ष॒णीर॒भि।
आ ज॑भ्रुः क॒तुमा॒यवा॒ भृग॑वाणं वि॒शवि॑श ॥ ४ ॥

4. *Āśuṁ dūtaṁ vivasvato viśvā yaścarṣaṇīrabhi.*
Ā jabhruḥ ketumāyavo bhṛgavāṇaṁ viśeviśe.

The one that sustains all people of the world, that vital fire, instant carrier of sunlight, the very sign of life, maturing everything existent, the people of the earth and their descendants, when would it be received and installed in every home?

तमी॑ं हा॒तार॒मानु॑षक्चि॒कि॒त्वांस॑ं नि षे॑दिर।
र॒ण्वं पा॑व॒कशो॑चिषं॒ यजि॑ष्ठं स॒प्त धाम॑भिः ॥ ५ ॥

5. *Tamīṁ hotāramānuṣak cikitvāṁsaṁ ni ṣedire.*
Raṇvaṁ pāvakaśociṣaṁ yajiṣṭhaṁ sapta dhāmabhiḥ.

Fully and appropriately they install, maintain and sit by that Agni, receiver and giver of gifts in yajna, enlightening, bright and happy, drying, maturing and vitalising things like light and fire, most lovable and adorable. They maintain, serve and benefit from it seven ways through five senses, five pranas, and mind and intellect, and worship the power in every home of every community.

तं श॒श्व॒तीषु॑ मा॒तृषु॒ वन॒ आ वी॒तम॑श्रि॒तम।
चि॒त्रं सन्त॑ं गु॒हा॒ हि॒तं सु॒वदं॑ कू॒चिद॒थिन॑म ॥ ६ ॥

6. *Taṁ śaśvatīṣu mātṛṣu vana ā vītamaśritam. Citraṁ santaṁ guhā hitaṁ suvedaṁ kūcidarthinam.*

That Agni, present in permanent sources, in forests, immanent everywhere, independent and free, wonderful as hidden in a cave, knowledgeable and deeply meaningful, they maintain and serve.

सस॑स्य यद्वियु॒ता सस्मि॒न्नूधं॑ ऋ॒तस्य॒ धाम॑न्नृणय॑न्त दे॒वाः ।
म॒हाँ अ॒ग्निर्नम॑सा रा॒तह॑व्या॒ वर॑ध्व॒राय॒ सद॒मिद्ऋ॒तावा॑ ॥ ७ ॥

7. *Sasasya yad viyutā sasminnūdhannṛtasya dhāman raṇayanta devāḥ. Mahāň agnirnamasā rātahavyo veradhvarāya sadamidṛtāvā.*

Far from sleep, the bounties of nature rejoice in the entire spaces of the skies and over the celebrations of yajna. We pray that the great Agni, light and lord of yajna, fed on offerings and rich in gifts, commanding the laws of truth and showers of bliss may pervade our home for the performance and completion of yajna.

वर॑ध्व॒रस्य॑ दू॒त्या॑नि वि॒द्वानु॒भे अ॒न्ता रो॑द॒सी सं॑चिकि॒त्वान् ।
दू॒त ई॑यसे प्र॒दिव॑ उरा॒णो वि॒दुष्टरा दि॒व आरो॑धनानि ॥ ८ ॥

Veradhvarasya dūtyāni vidvānubhe antā rodasī saṁcikitvān. Dūta īyase pradiva urāṇo viduṣṭaro diva ārodhanāni.

Agni, omnipresent lord of yajna fire, you know the motions and vibrations of yajna rising and pervading in both earth and skies since, being carrier of the fragrance, ancient and all mobile, inviolable and unconquerable, you rise and reach even the heights and caverns of secret heavens.

कृष्णं त एम रुशतः पुरा भाश्चरिष्यवे चिवपुषामिदकम ।
यदप्रवीता दधत ह गर्भं सद्यश्चिज्जाता भवसीदु दूतः ॥ ९ ॥

9. *Kṛṣṇaṁ ta ema ruśataḥ puro bhāś-cariṣṇvar-cirvapuṣāmidekam. Yadapravītā dadhate ha garbhaṁ sadyaścijjāto bhavasīdu dūtaḥ.*

Let us know the motive force and paths of your brilliant light, both centripetal and centrifugal, the light and fire moving ahead, all round, blazing bright, unique among all forms of light. Just as an unpregnated female receives and carries the new embryo, so held in the unkindled vedi you light up immediately on ignition and rise to the heights as carrier of flames and fragrance.

सद्या जातस्य ददृशानमाजा यदस्य वाता अनुवाति शाचिः ।
वृणक्ति तिग्मामतसषु जिह्वां स्थिरा चिद ा दयत वि जम्भैः ॥ १० ॥

10. *Sadyo jātasya dadṛśānamojo yadasya vāto anuvāti śociḥ. Vṛṇakti tigmāmataseṣu jihvāṁ sthirā cidannā dayate vi jambhaiḥ.*

The light and lustre of the flames of this Agni instantly risen becomes worth seeing when the wind fans its flames and spreads the blaze into the forests and uproots strong and firm trees and, with the flames as jaws it crushes and devours the strong as food. And when with the breeze and vital heat it fans the vegetation with its currents, it protects, matures and provides the foods for life.

तृषु यद ा तृषुणा ववक्ष तृषुं दूतं कृणुत यह्व अग्निः । वातस्य मळिं सचत निजूव ा शुं न वाजयत हिन्व अर्वा ॥ ११ ॥

11. *Tṛṣu yadannā tṛṣuṇā vavakṣa tṛṣuṁ dūtaṁ kṛṇute yahvo agniḥ. Vātasya meḷiṁ sacate nirjūvannāśuṁ na vājayate hinve arvā.*

Mighty Agni, fire and energy, fast and quick, speedily bears and brings food, and functions as instant carrier of communications. Running and rising fast, it joins the company of the winds and, like a galloping horse and current of energy, it travels over vast distances. I invoke Agni (for light, food and communications).

Mandala 4/Sukta 8

Agni Devata, Vamadeva Gautama Rshi

दूतं वा॑ वि॒श्ववे॑दसं हव्य॒वाह॒ममर्त्यम ।
यजि॑ष्ठमृञ्जस गि॒रा ॥ १ ॥

1. *Dūtaṁ vo viśvavedasaṁ havyavāhamamartyam. Yajiṣṭhamṛñjase girā.*

O scholar and master of the science of fire and energy, with your words and thought you study and develop the power of Agni, carrier of communications, all round operative in the universe, bearer of food and fragrances, imperishable, and most creative, productive, cooperative and valuable catalytic agent of the natural and human world. O men and women of the world, the scientist develops it for you all.

स हि वदा॒ वसु॑धितिं म॒हाँ आ॒राध्यं॑ दि॒वः ।
स दे॒वाँ एह व॑क्षति ॥ २ ॥

2. *Sa hi vedā vasudhitiṁ mahāň ārodhanaṁ divaḥ. Sa devāň eha vakṣati.*

Ye men and women of the world, that knower

alone knows Agni, treasure hold of heavenly light and divine beneficence of universal wealth. That Agni is great, that alone brings us here the light and graces of nature and divinity.

स वेद देव आनमं देवाँ ऋतायत दमं।
दाति प्रियाणि चिद्वसु॥ ३॥

3. *Sa veda deva ānamaṁ devāṅ ṛtāyate dame.*
Dāti priyāṇi cid vasu.

That brilliant scholar knows the operative powers of nature and knows how to respect and value them. He inspires the learned and noble people, and he energises and moves nature's gifts for the creation of wealth and power in the house of yajna. Agni thus bestows the cherished gifts of wealth and comfort for the good life.

स हाता सदु दूत्यं चिकित्वाँ अन्तरीयत।
विद्वाँ आराधनं दिवः॥ ४॥

4. *Sa hotā sedu dūtyaṁ cikitvāṅ antarīyate.*
Vidvāṅ ārodhanaṁ divaḥ.

Agni is Chikitvan, all immanent brilliant presence that wields and holds and knows. It is the yajamana as well as deity of the yajamana, which internally energises all motion, communication and activity of life and nature. The knower knows the treasure hold of light, energy and universal intelligence in concentration as well as in expansion.

त स्याम य अग्नय ददाशुर्हव्यदातिभिः।
य ईं पुष्यन्त इन्धत॥ ५॥

5. *Te syāma ye agnaye dadāśurhavyadātibhiḥ.*
Ya īṁ puṣyanta indhate.

Let us dedicate ourselves to you, Agni, like those who, with liberal offers of havi, give themselves unto you in devotion for the gifts and powers of universal energy, light the fire and make the streams of the waters of life flow free across the globe.

त रा॒या त सु॒वीय॑ः सस॒वांसा॒ वि शृ॑ण्विर।
य अ॒ग्ना द॑धि॒र दुव॑ः ॥ ६ ॥

6. *Te rāyā te suvīryaiḥ sasavāṁso vi śṛṇvire.*
Ye agnā dadhire duvaḥ.

They enjoy life in peace and comfort with plenty of wealth and noble strength and powers who study fire, learn about its properties and pursue it with reverence and self sacrifice through the yajna of research and development.

अ॒स्म राया॑ दि॒वदि॑व॒ सं च॑रन्तु पुरु॒स्पृहः॑।
अ॒स्म वाजा॑स इरताम ॥ ७ ॥

7. *Asme rāyo divedive saṁ carantu puruspṛhaḥ.*
Asme vājāsa īratām.

Let wealths of various kinds and universal value come and abound among us, let food and energy of all varieties flow and arise among us (as divine gifts of Agni, lord of heat and light and cosmic energy).

स विप॑श्चषणी॒नां शव॑सा॒ मानु॑षाणाम।
अति॑ ि॒पव॑ विध्यति ॥ ८ ॥

8. *Sa vipraścarṣaṇīnāṁ śavasā mānuṣāṇām.*
Ati kṣipreva vidhyati.

He, Agni, is the most dynamic of brilliant visionaries of the world who, with his power and force, like a flying arrow, shoots off the sufferance and ailments of the people.

Mandala 4/Sukta 9

Agni Devata, Vamadeva Gautama Rshi

अग्न॑ मृ॒ळ म॒हाँ अ॑सि॒ य ई॒मा दे॑व॒युं जन॑म।
इ॒यथ॑ ब॒हिरा॒सद॑म॥ १॥

1. *Agne mṛḷa mahāň asi ya īmā devayuṁ janam.*
Iyetha barhirāsadam.

Agni, be kind and gracious. Great you are as you come to these divinely dedicated people sitting round the fire of yajna and you bless them all round without reserve.

स मानु॑षीषु दू॒ळभो॑ वि॒ ॒ु पा॒वीरम॑र्त्यः।
दू॒ता विश्व॑षां भुवत॥ २॥

2. *Sa mānuṣīṣu dūḷabho vikṣu prāvīramartyaḥ.*
Dūto viśveṣāṁ bhuvat.

He is rare among the human people of the world who is kind, protective, pioneer, exceptional and immortal giver of light and knowledge. May this power be the destroyer of the suffering of entire humanity.

स सद्म॒ परि॑ णीयत॒ हाता॑ म॒न्दा दि॑वि॑ष्टिषु।
उ॒त पोता॒ नि षी॑दति॥ ३॥

3. *Sa sadma pari ṇīyate hotā mandro diviṣṭiṣu.*
Uta potā ni ṣīdati.

3. That light and power, Agni, sacrificing,

sanctifying, happy and rejoicing, is investigated, discovered and worshipped in all holy programmes of life, and everywhere in yajnic homes where it sits as the prime and central presence.

उत ग्ना अग्निरध्वर उता गृहपतिदमे।
उत ब्रह्मा नि षीदति ॥ ४ ॥

4. *Uta gnā agniradhvara uto gṛhapatirdame.*
Uta brahmā ni ṣīdati.

And Agni joins the yajna of love and non-violence as master of divine voice, in the home where he abides as the head of family, and in the yajna he presides over as the high priest, having mastered all the Vedas.

वषि ह्यध्वरीयतामुपवक्ता जनानाम।
हव्या च मानुषाणाम ॥ ५ ॥

5. *Veṣi hyadhvarīyatām-upavaktā janānām.*
Havyā ca mānuṣāṇām.

You are the guide of the performers of yajna and teacher of the people in general, and you receive the respect and yajnic gifts and fragrances offered by humanity.

वषीद्वस्य दूत्यं१ यस्य जुजोषो अध्वरम।
हव्यं मतस्य वा हवे ॥ ६ ॥

6. *Veṣīdvasya dūtyaṁ yasya jujoṣo adhvaram.*
Havyaṁ martasya voḷhave.

You accept the message of this devotee whose yajna of love and social cooperation you join without violence, and you receive the inputs of holy fuel to

communicate the meaning, message and fragrance to the destination where it is meant for.

अस्माकं जाष्यध्वरमस्माकं यज्ञमङ्गिरः ।
अस्माकं शृणुधी हवम ॥ ७ ॥

7. *Asmākaṁ joṣyadhvaramasmākaṁ yajñam-aṅgiraḥ. Asmākaṁ śṛuṇudhī havam.*

You join and accomplish the ends of our holy acts. You expedite our yajna of love and non-violence for social cohesion, O life breath of humanity, Agni, O power omnipresent and omniscient, listen to our call and prayer and bless us with success.

परि ते दूळभो रथो स्माँ अश्नातु विश्वतः ।
येन रक्षसि दाशुषः ॥ ८ ॥

8. *Pari te dūlabho ratho'smāň aśnotu viśvataḥ. Yena rakṣasi dāśuṣaḥ.*

Agni, ruler of the world, may that rare invincible chariot of your power by which you protect the generous givers in yajna, we pray, be directed to us and promote us all round.

Mandala 4/Sukta 10

Agni Devata, Vamadeva Gautama Rshi

अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम ।
ऋध्यामा त ओहैः ॥ १ ॥

1. *Agne tamadyā'śvaṁ na stomaiḥ kratuṁ na bhadraṁ hṛdispṛśam. Ṛdhyāmā ta ohaiḥ.*

Agni, mighty power of light and motion, with songs of praise and prayer and with holy acts of service

offered in homage to you today, we augment, celebrate and glorify you, fast as nature's waves of energy, bright as intelligence and blissful as yajna, and dear as love closest to the heart.

अधा ह्यग्न क्रतांभद्रस्य द ंस्य साधाः ।
रथीऋतस्य बृहता बभूथ ॥ २ ॥

2. *Adhā hyagne kratorbhadrasya dakṣasya sādhoḥ.*
Rathīrṛtasya bṛhato babhūtha.

And now Agni, O light and ruler of the world, be the rider and commander of the chariot of the plan and programme of our creative and developmental yajna of the human nation, a yajna which is blissfully fruitful, expertly organised and sophisticated, truthfully in consonance with the laws of nature and the environment and positively good, great and far reaching in consequence for life.

एभिना अकभवा ना अवाङ स्वंण ज्यातिः ।
अग्न विश्वभिः सुमना अनीकः ॥ ३ ॥

3. *Ebhirno arkairbhavā no arvaṅ svarṇa jyotiḥ.*
Agne viśvebhiḥ sumanā anīkaiḥ.

Agni, light and life of the world, majestic as the sun's refulgent glory, good and loving at heart, in response to these our songs of praise and prayer and acts of piety, come straight and bless us with all your forces of protection and promotion and give us, lead us to, the success of our heart's desire.

आभिष्ट अद्य गीभिगृणन्ता ग्न दाशम ।
प त दिवा न स्तनयन्ति शुष्माः ॥ ४ ॥

4. *Ābhiṣṭe adya gīrbhir-gṛṇanto'gne dāśema.*
Pra te divo na stanayanti śuṣmāḥ.

Agni, brilliant ruling power of the world, speaking in these words of ours to you, we would pay homage to you in appreciation, thanks and praise for your gifts of protection and promotion for us. And see, the people, happy and bold, raise shouts of joy like the roar of thunder from the skies in celebration of your majesty.

तव॒ स्वादि॒ष्ठा ग्न॒ संदृ॑ष्टिरि॒दा चि॒दह्न॑ इ॒दा चि॑दु॒क्ताः ।
श्रि॒य रु॒क्मा न रो॑चत उपा॒के ॥ ५ ॥

5. *Tava svādiṣṭhā'gne saṁdṛṣṭiridā cidahna idā cidaktoḥ. Śriye rukmo na rocata upāke.*

Agni, glorious ruler of the world, your gracious eye, equal and beneficent for all, all time whether it is day or night, shines all round like radiance itself expressive of your regality.

घृ॒तं न पू॒तं त॒नूर॑रे॒पाः शु॒चि हिर॑ण्यम ।
तत्ते॑ रु॒क्मा न रो॑चत स्वधावः ॥ ६ ॥

6. *Ghṛtaṁ na pūtaṁ tanūrarepāḥ śuci hiraṇyam.*
Tat te rukmo na rocata svadhāvaḥ.

Agni, lord self-refulgent and potent in your own essence, the light of your presence manifesting in the world body is immaculate, pure as ghrta and sacred as celestial water, and it is unalloyed as gold which shines and pleases like light of the moon and dazzles as radiance of the sun.

कृ॒तं चि॒द्धि ष्मा॒ सनेमि॒ द्वषा ग्न॑ इ॒नाषि॒ मर्तात ।
इ॒त्था यजमानादृतावः ॥ ७ ॥

7. *Kṛtaṁ ciddhi ṣmā sanemi dveṣo 'gna inoṣi martāt. Itthā yajamānādṛtāvaḥ.*

Agni, lord giver, observer and commander of the law of natural truth and justice, you drive away from mortal humanity and from the man of yajnic performance all sin, hate and enmity even if it has been done and has existed since time immemorial.

शिवाः नः सख्या सन्तु भात्रा ग्ने दवषु युष्म।
सा ना नाभिः सदने सस्मि ूधन ॥ ८ ॥

8. *Śivā naḥ sakhyā santu bhrātrā'gne deveṣu yuṣme. Sā no nābhiḥ sadane sasminnūdhan.*

Agni, lord of light and ruler of the world, may our friendship and fraternity among the nobilities and divine personalities of your rule and order be auspicious and blessed, and may that sacred relationship be the anchor and centrehold of our conduct and action in the entire social order of governance, administration and economy of the system.

Mandala 4/Sukta 11

Agni Devata, Vamadeva Gautama Rshi

भद्रं त अग्न सहसिन्नानीकमुपाक आ रोचत सूयस्य। रुशद दृश ददृश नक्तया चिदरूि तं दृश आ रूप अ ाम ॥ १ ॥

1. *Bhadraṁ te agne sahasinnanīkamupāka ā rocate sūryasya. Ruśad dṛśe dadṛśe naktayā cidarūkṣitaṁ dṛśa ā rūpe annam.*

Agni, mighty presiding power of the world, holy and blissful is your splendour at the dawn of sunrise as it shines in majesty, and while it shines, it is seen by

night also, as glorious to the sight as by day. And in that bright and blissful form of beauty and majesty I see delicious food for life and energy for mind and soul.

वि षाह्यग्न गृणत मनीषां खं वपसा तुविजात स्तवानः।
विश्वेभियद्वावनः शुक्र देवस्ता रास्व सुमहा भूरि मन्म॥ २॥

2. *Vi ṣāhyagne gṛṇate manīṣāṁ khaṁ vepasā tuvijāta stavānaḥ. Viśvebhiryad vāvanaḥ śukra devaistanno rāsva sumaho bhūri manma.*

Agni, lord of light and majesty, universally manifest and acknowledged, while you are praised and honoured by the devotee with the action and inspiration of your light and glory, break open the locks of the mind and intellect of the devotee since, O lord of brilliance and purity, commanding the grandeur of the world and giving with and through all the divine powers of nature and humanity, you bless us with the knowledge and wisdom of the living world.

त्वदग्न काव्या त्वन्मनीषास्त्वदुक्था जायन्त राध्यानि।
त्वदेति द्रविणं वीरपशा इत्थाधिय दाशुष मर्त्याय॥ ३॥

3. *Tvadange kāvyā tanmanīṣāstvadukthā jāyante rādhyāni. Tvadeti draviṇaṁ vīrapeśā itthādhiye dāśuṣe martyāya.*

Agni, lord of light, energy and intelligence, by you are great poems inspired. From you flows genius and intelligence. By you are revealed hymns of celebration and holy action. From you arise the resources of life for development. O lord of valour and beauteous form, from you flow the wealths of existence in

circulation for the mortal man of versatile intelligence and generosity.

त्वद्वाजी वाजंभरा विहाया अभिष्टिकृज्जायत सत्यशुष्मः।
त्वद्रयिर्देवजूता मयाभुस्त्वदाशुर्जूजुवाँ अग्र अर्वा॥ ४॥

4. *Tvad vājī vājambharo vihāyā abiṣṭikṛjjāyate satyaśuṣmaḥ. Tvad rayirdevajūto mayobhus-tvadāśur-jūjuvāň agne arvā.*

From you arises heroic energy, victorious power, all expansive and unfailingly true which wins the desired object of all round success. From you is created the wealth produced, expanded and multiplied by noble experts which is full of blessings. From you is created the self-driven transport of high velocity which reaches the destination instantly. Such you are, Agni, tremendous source of inexhaustible energy.

त्वामग्र पथमं देवयन्तो देवं मर्ता अमृत मन्द्रजिह्वम।
द्वेषायुतमा विवासन्ति धीभिर्दमूनसं गृहपतिममूरम॥ ५॥

5. *Tvāmagne prathamaṁ devayanto devaṁ martā amṛta mandrajihvam. Dveṣoyutamā vivāsanti dhībhir-damūnasaṁ gṛhapatim-amūram.*

You, Agni, lord and master of light and knowledge, energy and power, mortal men in search of joy and beauty, light and immortality seek, serve and develop you with their acts and intelligence, as first and foremost power of life, brilliant and generous, immortal, sweet and joyous of tongue, free from hate and enmity, self-controlled and all-controller, wise and perfect master of the household.

आर अस्मदमतिमार अंहं आर विश्वां दुमतिं यि ापासि। दाषा शिवः सहसः सूना अग्न यं द्व आ चित्सचस स्वस्ति॥ ६॥

6. *Āre asmadamatimāre aṅha āre viśvāṁ durmatiṁ yannipāsi. Doṣā śivaḥ sahasaḥ sūno agne yaṁ deva ā cit sacase svasti.*

Agni, child of omnipotence and patience, take off from us callousness, take away sin, take away all hate and enmity from the world. Whosoever you protect, you promote, lord generous and refulgent, you are good and kind to him night and day. He is blest. May all be good and gracious!

Mandala 4/Sukta 12

Agni Devata, Vamadeva Gautama Rshi

यस्त्वामग्न इनधत यतस्रुक्त्रिस्त अ ं कृणवत्सस्मि ाहन। स सु द्युम्नर्भ्यस्तु पस ात्तव कत्वा जातवदश्चि-कित्वान॥ १॥

1. *Yastvāmagna inadhate yatasruk triste annaṁ kṛṇavat sasminnahan. Sa su dyumnairabhyastu prasakṣat tava kratvā jātavedaścikitvān.*

Agni, lord and master of light, knowledge and wealth, he who lights and serves you with ladlefuls of ghrta for the offering of food thrice every day will be blest with wealth, honour and well being all round by virtue of his service to you and noble works, O Jataveda, lord of universal knowledge, and he will be enlightened with knowledge and self-awareness.

इ॒ध्मं यस्ते॑ जभर॑च्छश्रमा॒णा म॒हो अ॑ग्ने॒ अनी॑कमा स॑प॒यन।
स इ॑धा॒नः पति॑ दा॒षामु॒षासं॑ पुष्य॑न॒यिं स॑चत॒ घ्न ॒मित्रा॑न ॥ २ ॥

2. *Idhmaṁ yaste jabharacchaśramāṇo maho agne anīkamā saparyan. Sa idhānaḥ prati doṣāmuṣāsaṁ puṣyan rayiṁ sacate ghnannamitrān.*

Agni, lord sublime commanding power and force, any person of high endeavour who bears and takes you forward, serving your great force and splendour, he/she is blest with wealth and grandeur, rising in strength and power, blazing with light and fire and eliminating hate and enmity every day and night.

अ॒ग्निरीशे बृ॒हत॑ः ॒त्रिय॑स्या॒ ग्निवाज॑स्य पर॒मस्य॑ रा॒यः।
दधा॑ति॒ रत्नं॑ विध॒त यवि॑ष्ठा॒ व्या॑नु॒षङ्मर्त्या॑य स्व॒धाव॑ान ॥ ३ ॥

3. *Agnirīśe bṛhataḥ kṣatriyasyā'gnirvājasya paramasya rāyaḥ. Dadhāti ratnaṁ vidhate yaviṣṭho vyānuṣaṅmartyāya svadhāvān.*

Agni rules and commands the great order of defence, governance and law of society. Agni rules over the highest wealth of food, energy and movement. Strongest and most youthful, Agni, holding and commanding his own essential sustenance, food, energy and power, ever in unison with the celebrant, bears and secures the jewel assets of life for mortal humanity all round.

यच्चि॒द्धि त॑ पुरुष॒त्रा य॑वि॒ष्ठा चि॑त्ति॒भिश्चकृ॒मा कच्चि॒दाग॑ः।
कृ॒धी ष्व॒॑स्माँ अदि॑ति॒रना॑गा॒न्व्यना॑सि शिश्रथा॒ विष्व॑गग्न ॥ ४ ॥

4. *Yacciddhi te puruṣatrā yaviṣṭhā'cittibhiścakṛmā kaccidāgaḥ. Kṛdhiṣvasmāँ aditeranāgān vyenāṁsi śiśratho viṣvagagne.*

Agni, youthful lord of light and the world of light, if we, unawares or out of ignorance, happen to commit something sinful, whatever it be, among your devoted people, then free us from that sin and render us sinless children of the good earth. Relax the hold of all sin and evil from over us.

म॒हश्चि॑दग्न॒ एन॑सो अ॒भीक॑ ऊ॒वाद्दु॒वान्मा॑मु॒त मर्त्या॑नाम। मा त॒ सखा॑य॒: सद॒मिदि॑षाम॒ यच्छा॑ ता॒काय॒ तन॑याय॒ शं या:॥ ५॥

5. *Mahaścidagna enaso abhīka ūrvād devānāmuta martyānām. Mā te sakhāyaḥ sadamid riṣāma yacchā tokāya tanayāya śaṁ yoḥ.*

Agni, lord of light and purity of power, save us even from great and extensive sin committed or suffered either close to or among the noblest powers or the ordinary mortals, let us never be hurt or injured. We are your friends. Give us peace and well being for our children and further future generations.

यथा॑ ह॒ त्यद्व॑सवो गौ॒र्यं॑ चित्प॒दि षि॒ताममु॑ञ्चता यजत्राः।
ए॒वा ष्व१॒॑स्मन्मु॑ञ्चता॒ व्यं॑ह॒: प ता॑यग्न पत॒रं न॒ आयु॑:॥ ६॥

6. *Yathā ha tyad vasavo gauryaṁ cit padi ṣitāma-muñcatā yajatrāḥ. Evo ṣvasmanmuñcatā vyaṁhaḥ pra tāryagne prataraṁ na āyuḥ.*

Vasus, holy divines of knowledge and speech dedicated to Dharma and education, just as you release language, bonded in word, meaning and object all integrated, free into expression and communication, similarly loosen the bonds of sin from us to set us free and take us across the seas of life which must be crossed

with merit and virtue.

Mandala 4/Sukta 13

Agni Devata, Vamadeva Gautama Rshi

पत्यग्निरुषसामग्रमख्यद्विभातीनां सुमना रत्नधेयम ।
यातमश्विना सुकृता दुराणमुत्सूया ज्यातिषा दव एति ॥ १ ॥

1. *Partyagniruṣasāmagramakhyad vibhātīnāṁ sumanā ratnadheyam. Yātamaśvinā sukṛto duroṇamut sūryo jyotiṣā deva eti.*

Agni, brilliant as sun, vibrant as wind and potent as electric energy, stirs in advance of the lights of rising dawns happy at heart, and the Ashvins, currents of elevating energy, move on to the house of the man of noble acts, a house blest with the jewels of life, while the refulgent sun, generous giver of the breath of life, moves on (on its daily round) with its light.

ऊर्ध्वं भानुं सविता दवा अश्रद द्प्सं दविध्वद्रविषा न सत्वा ।
अनु वतं वरुणा यन्ति मित्रा यत्सूर्यं दिव्यारोहयन्ति ॥ २ ॥

2. *Ūrdhvaṁ bhānuṁ savitā devo aśred drapsaṁ davidhvad gaviṣo na satvā. Anu vrataṁ varuṇo yanti mitro yat sūryaṁ divyārohayanti.*

The refulgent sun, giver of light and life's energy, radiates the light on high and, as if in love with the earth, diffuses the particles of light around in space with passion. And according to the laws of Nature, Varuna and Mitra, waters and winds, and all other causes which elevate the sun rise to activity by the sun on their appointed course.

यं सीमकृण्वन्तमस विपृचं धुव ामा अनवस्यन्ता अथम।
तं सूर्यं हरितः सप्त यह्वीः स्पशं विश्वस्य जगता वहन्ति ॥ ३ ॥

3. *Yaṁ sīmakṛṇvan tamase vipṛche dhruvakṣemā anavasyanto artham. Taṁ sūryaṁ haritaḥ sapta yahvīḥ spaśaṁ viśvasya jagato vahanti.*

One of the objects which for sure the fixed centres of cosmic energy for sustenance dedicated to their appointed task create for the dispulsion of darkness is the sun. That sun, centre, eye and light of the entire moving world of the solar system, seven mighty forces of nature carry and conduct and seven blazing rays of light radiate for the appointed purpose.

वहिष्ठभिर्विहरन्यासि तन्तुमवव्ययन्नसितं दव वस्म।
दविध्वता रश्मयः सूयस्य चमवावाधुस्तमा अप्स्वन्तः ॥ ४ ॥

4. *Vahiṣṭhebhirviharanyāsi tantumavavyayannasitaṁ deva vasma. Davidhvato raśmayaḥ sūryasya carmevāvādhustamo apsvantaḥ.*

O Deva, refulgent sun, borne by seven mighty carriers of light, you go round in orbit radiating your rays and dispelling the cover of darkness. The vibrating rays of the sun in the middle regions of the sky remove the mantle of darkness.

अनायता अनिबद्धः कथायं न्यङङुत्ताना व पद्यत न।
कया याति स्वधया का ददश दिवः स्कम्भः समृतः पाति नाकम ॥ ५ ॥

5. *Anāyato anibaddhaḥ kathāyaṁ nyaṅṅuttāno'va padyate na. Kayā yāti svadhayā ko dadarśa divaḥ skambhaḥ samṛtaḥ pāti nākam.*

Unsupported and unbound, high up above yet looking downward, how is it sustained? Why doesn't it fall down? By what strength of its own does it go on? Who sees it thus behave? The pillar sustainer of the vault of heaven with the cosmic law of Rtam sustains it too. Who sees that pillar of the universe which sustains this giver of bliss?

Mandala 4/Sukta 14

Agni Devata, Vamadeva Gautama Rshi

पत्यग्निरुषस॑ जातवेदा॒ अख्य॑द्देव॒ र चमाना॒ मह॑भिः ।
आ नासत्य रुगा॒या रथे॑नमं य॒ज्ञमुप॑ न या॒तमच्छ॑ ॥ १ ॥

1. *Pratyagniruṣaso jātavedā akhyad devo rocamānā mahobhiḥ. Ā nāsatyorugāyā rathenemaṁ yajña-mupa no yātamaccha.*

Refulgent Agni, omnipresent in the world of existence, with his own grandeur and lustre lights up the bright and beautiful dawns. Hey Ashvins, ever true and beautiful, universally praised harbingers of light, twofold breath of energy, teacher and preacher, come well by the chariot and grace this yajna of ours.

ऊ॒र्ध्वं के॒तुं स॑वि॒ता दे॒व अ॑श्रज्यति॒विश्वस्मै॒ भुव॑नाय कृण्वन । आप्रा॒ द्यावा॑पृथि॒वी अ॒न्तरि॑ यी वि सूय॑ र॒श्मि-भि॒श्चकि॑तानः ॥ २ ॥

2. *Ūrdhvaṁ ketuṁ savitā devo aśrejjyotirviśvasmai bhuvanāya kṛṇvan. Āprā dyāvāpṛthivi antarikṣaṁ vi sūryo raśmibhiścekitānaḥ.*

May Savita, brilliant and generous, giver of light and life's energy, create light and radiate energy high

up and give enlightenment to the whole world, as the refulgent sun, with its rays, illuminates the heaven and earth and the skies.

आ॒वह॑न्त्यरु॒णीर्ज्यो॑ति॒षागा॑न्म॒ही चि॒त्रा र॒श्मिभि॒श्च-कि॑ताना। प॒ब॒॑धयं॑ती सुवि॒ताय॑ दे॒व्यु॒॑षा इ॑यत सु॒युजा॒ रथे॑न॥ ३॥

3. *Āvahantyaruṇīrjyotiṣāgānmahī citrā raśmibhiś-cekitānā. Prabodhayantī suvitāya devyuṣā īyate suyujā rathena.*

Crimson clad in brilliance, great and glorious, bright with morning rays, comes the blessed dawn by the chariot in top-notch harness, awaking the world to the joy and bliss of the new day.

आ वां॒ वहि॑ष्ठा इ॒ह त वं॑हन्तु॒ रथा॒ अश्वा॑स उ॒षस॒॑ व्यु॑ष्ट ।इ॒म हि वां मधु॒पर्या॑य॒ स मा॑ अ॒स्मिन्य॒ज्ञ वृ॑षणा मादयथाम॥ ४॥

4. *Ā vāṁ vahiṣṭhā iha te vahantu rathā aśvāsa uṣaso vyuṣṭau. Ime hi vāṁ madhupeyāya somā asmin yajñe vṛṣaṇā mādayethām.*

Come ye Ashvins, harbingers of the dawn, breath and beauty of the morning, men and women dedicated to Divinity, may these strong chariots and horses bring you here in the light of the dawn. These honey drinks of soma, vital energy of life, are for you. Come, virile ones, and rejoice in this yajna (of the creation of a new day).

अना॑यता॒ अनि॑बद्धः क॒थायं न्य॑ङङुत्ताना॒ वं पद्यत॒ न। कर्या॑ याति स्व॒धया॒ का द॑दश दि॒वः स्क॒म्भः समृ॑तः पाति॒ नाक॑म॥ ५॥

5. *Anāyato anibaddhaḥ kathāyaṁ nyaṅñuttāno'va padyate na. Kayā yāti svadhayā ko dadarśa divaḥ skambhaḥ samṛtaḥ pāti nākam.*

So close and unsupported, unbound and free, so wide and high looking down, as it is, what is that power which holds it up from falling down? By what force of its own does it go on as it does? Who sees that power, pillar sustainer of the vault of heaven, which sustains it with the cosmic law of Rtam, blissful as it is? Agni.

Mandala 4/Sukta 15

Agni, Somaka Sahadevya and Ashvinau Devata, Vamadeva Gautama Rshi

अग्निहोता ना अध्वरे वाजी सन्परि णीयत।
देवा देवषु यज्ञियः॥ १॥

1. *Agnirhotā no adhvare vājī san pari ṇīyate. Devo deveṣu yajñiyaḥ.*

Agni, brilliant leader, sustainer, yajaka and the clarion call of our yajna, most refulgent of the brilliants, most adorable of the adorables, being potent and warlike as a missile, is conducted all round and followed in the corporate business of our life.

परि त्विष्ट्यध्वरं यात्यग्नी रथीरिव।
आ देवषु पया दधत॥ २॥

2. *Pari tviviṣṭyadhvaraṁ yātyagnī rathīriva. Ā deveṣu prayo dadhat.*

Agni, leader and pioneer, like a hero of the war chariot goes thrice round and round the yajna of our

corporate life, bearing the wealth of peace and well-being among the noble powers and peoples of the world.

परि॒ वाज॑पतिः क॒विर॒ग्नि ह॒व्यान्य॑क्रमीत।
दध॒दत्नानि॑ दा॒शुषे॑॥ ३॥

3. *Pari vājapatiḥ kavir-agnir-havyānyakramīt.*
Dadhad ratnāni dāśuṣe.

Agni, lord of food, energy and the dynamics of life and society, commanding a full poetic vision of corporate life, comprehends the gifts and oblations of the holy fire of the nation, bearing the jewels of life's wealth for the generous giver.

अ॒यं यः सृञ्ज॑य पु॒रा दे॑ववा॒त सं॑मि॒ध्यते॑।
द्यु॒माँ अ॑मित्र॒दम्भ॑नः॥ ४॥

4. *Ayaṁ yaḥ sṛñjaye puro daivavāte samidhyate.*
Dyumāṅ amitradambhanaḥ.

This is he, that fiery and brilliant Agni, leader of yajna, vanquisher of the enemies of life and society, who is lighted and joined first of all in corporate struggles for the attainment of the holy gifts of Divinity.

अस्य॑ घा वी॒र इव॑ता॒ ग्नरी॑शीत॒ मर्त्य॑ः।
ति॒ग्मजं॑म्भस्य मी॒ ह॒षः॥ ५॥

5. *Asya ghā vīra īvato'gnerīśīta martyaḥ.*
Tigmajambhasya mīḷhuṣaḥ.

Only that brave man among mortals can command the wealth and power of the world who is a yajnic follower of this Agni, dynamic leader, generous giver and unflinchingly just and powerful.

तमर्वन्तं न सानसिमरुषं न दिवः शिशुम।
ममृज्यन्त दिवदिव ॥ ६ ॥

6. *Tamarvantaṁ na sānasimaruṣaṁ na divaḥ śiśum.*
Marmṛjyante divedive.

Him the followers serve, adorn and adore day by day who is lovable and victorious like a war horse and brilliant as a very child of heavenly light.

बाधद्यन्मा हरिभ्यां कुमारः साहदव्यः।
अच्छा न हूत उदरम ॥ ७ ॥

7. *Bodhadyanmā haribhyāṁ kumārah sāhadevyaḥ. Acchā na hūta udaram.*

Neither well informed nor inspired nor fully prepared as I am, may the youthful Agni, companion power of divinity, awaken and inform me by the gifts of Ashvins, light and knowledge of the teacher and the preacher, breath and beauty of nature and the light and fragrance of yajna.

उत त्या यजता हरी कुमारात्साहदव्यात।
पयता सद्य आ ददे ॥ ८ ॥

8. *Uta tyā yajatā harī kumārāt sāhadevyāt.*
Prayatā sadya ā dade.

I readily accept the breath and beauty of nature and the light and fragrance of yajna, gifts of the Ashvins, teachers and preachers, adorable messengers of life coming from Agni, youthful brilliance of Divinity.

एष वां दवावश्विना कुमारः साहदव्यः।
दीघायुरस्तु सामकः ॥ ९ ॥

9. *Eṣa vo devāvaśvinā kumāraḥ sāhadevyaḥ.*
Dīrghāyurastu somakaḥ.

Divine Ashvins, teachers and preachers, may this youth, your celebate disciple, dedicated to Divinity, be blest with long life, blest with the light of peace and well-being.

तं युवं देवावश्विना कुमारं साहदेव्यम।
दीर्घायुषं कृणातन॥ १०॥

10. *Taṁ yuvaṁ devāvaśvinā kumāraḥ sāhadevyam.*
Dīrghāyuṣaṁ kṛṇotana.

Divine Ashvins, messengers of the light of Divinity, brilliant and generous teachers and preachers, both of you bless this youth, devotee of Divinity, with long life.

Mandala 4/Sukta 16

Indra Devata, Vamadeva Gautama Rshi

आ सत्या यातु मघवाँ ऋजीषी द्रवन्त्वस्य हरयु उप नः। तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं करते गृणानः॥ १॥

1. *Ā satyo yātu maghavāṅ ṛjīṣī dravantvasya haraya upa naḥ. Tasmā idandhaḥ suṣumā sudakṣamihābhipitvaṁ karate gṛṇānaḥ.*

May Indra, lord ruler of the world, ever true, mighty bounteous and ever righteous in natural ways, come to us. May his men and powers hasten to us to help and bless. For his sake we produce energising food and distil exciting soma. Praised and appreciated and praising and appreciating, he provides us all with

sustenance and protection in this world order.

अव॑ स्य शू॒राध्व॑ना॒ नान्त॒ स्मि गा॑ अ॒द्य सव॑न मु॒न्दध्यै॑।
शंसा॑त्यु॒क्थमु॒शने॑व वे॒धाश्चि॑कि॒तुष॑ असु॒र्या॑य॒ मन्म॑॥ २॥

2. *Ava sya śūrādhvano nānte'smin no adya savane mandadhyai. Śaṁsātyukthamuśaneva vedhāścikituṣe asuryāya manma.*

Indra, such as you are, guard us in this yajnic programme of holy living so that we may enjoy life and you too be happy with us. Guard us, pray, O Ruler, as you would the boundaries of the path of progress. Forsake us not till the end. The wise celebrant like a poet and lover sings songs of adoration and speaks words of wisdom to enlighten the simple innocents eager to learn and pray.

क॒विर्न नि॒ण्यं वि॒दथा॑नि॒ साध॒न्वृषा॒ यत्सेकं॑ विपिपा॒ना अर्चा॑त। दि॒व इ॒त्था जी॑जनत्स॒प्त का॒रून॑ह्ना चिच्चकृ॒वाँ अ॒युना॑ गृ॒णन्तः॥ ३॥

3. *Kavirna niṇyaṁ vidathāni sādhan vṛṣā yat sekaṁ vipipāno arcāt. Diva itthā jījanat sapta kārūnahnā ciccakrurvayunā gṛṇantaḥ.*

The generous man of might and vision accomplishing the performance of various yajnas of science, like a poet, receiving mysteriously but surely the shower of light from above, preserving it with reverence and advancing it, creates knowledge from the light above, and then the scholars, admiring and pursuing it further by day, create seven kinds of science and technology and raise seven orders of scientists and technologists. (The mantra suggests the science of

spectrum and development of light technology.)

स्व१॒र्यद्वदि॑ सु॒दृशी॑कम॒कमहि॒ ज्याति॑ रुरुचु॒यद्ध॒ वस्ताः॑। अ॒न्धा तमां॑सि॒ दुधि॑ता वि॒च॒ ऽ नृभ्य॑श्चकार॒ नृत॑मा अ॒भिष्टा॑॥ ४॥

4. *Svaryad vedi sudṛśīkamarkairmahi jyotī rurucuryaddha vastoḥ. Andhā tamāṁsi dudhitā vicakṣe nṛbhyaścakāra nṛtamo abhiṣṭau.*

The heavenly light and paradisal bliss that is revealed by the reflections of knowledge and radiations of the sun, the greatness and sublimity of ultimate reality that is revealed and shines as the dawn of the day, the impenetrable layers of darkness that are laid open and bare, all that, Indra, the best of men and highest of leaders and divinities, does for the sake of humanity for their highest good so that all may see and admire.

व॒व॒क्ष॒ इन्द्रो॒ अमि॑तमृजी॒ष्यु१॒॑भ आ प॑प्रौ॒ रोद॑सी महि॒त्वा। अत॑श्चिदस्य महि॒मा वि र॑च्य॒भि यो विश्वा॒ भुव॑ना ब॒भूव॑॥ ५॥

5. *Vavakṣa indro amitamṛjīṣyubhe ā paprau rodasī mahitvā. Ataścidasya mahimā vi recyabhi yo viśvā bhuvanā babhūva.*

Indra, lord supreme of nature and Rtam, the law of nature, wields and sustains both heaven and earth, immeasurable though they are. He pervades both and transcends them with his power and grandeur. For this very reason, his power and grandeur too exceeds everything else of the universe since he pervades, transcends and presides over all the regions of the universe in existence.

विश्वानि शक्रा नर्याणि विद्वानपा रिरेच सखिभिर्निकामैः ।
अश्मानं चिद्ये बिभिदुर्वचोभिर्व्रजं गोमन्तमुशिजो वि वव्रुः ॥ ६ ॥

6. *Viśvāni śakro naryaṇi vidvānapo rireca sakhibhir-nikāmaiḥ. Aśmānaṁ cid ye bibhidurvacobhir-vrajaṁ gomantam-uśijo vi vavruḥ.*

Indra, world ruler, commanding knowledge and power, exhausts all the possibilities of human action with his dedicated friends who, even with words of command, break down adamantine resistance and, passionate for action, open up and reveal the hidden treasures of wealth and energy of nations, like cowherds releasing cows from the stalls or winds breaking the clouds and releasing the waters.

अपा वृत्रं वव्रिवांसं पराहन्पार्वत्तं वजं पृथिवी सचेताः ।
पाणींसि समुद्रियाण्यनाः पतिर्भवञ्छवसा शूर धृष्णा ॥ ७ ॥

7. *Apo vṛtraṁ vavrivāṁsaṁ parāhan prāvat te vajraṁ pṛthivī sacetāḥ. Prārṇāṁsi samudriyāṇyainoḥ patirbhavañchavasā śūra dhṛṣṇo.*

Indra, ruler of the world, just as, when thunderous rays of the sun break the dark cloud holding waters of rain, the earth rejoices and rivers flow to the sea, so O mighty one, all-aware and intrepidable hero, be the master protector and promoter ruler with your strength and power and, by virtue of the centrifugal force of your power and law, break open the dark strongholds of energy and action, and let the freedom and vitality of humanity flow in action unto the ocean of eternal Divinity.

अपा यददिं पुरुहूत ददराविर्भुवत्सरमा पूर्व्यं ते। स नो नेता वाजमा दर्षि भूरिं गात्रा रुज अङ्गिराभिर्गृणानः ॥ ८ ॥

8. *Apo yadadriṁ puruhūta dardarāvirbhuvat saramā pūrvyaṁ te. Sa no netā vājamā darśi bhūri gotrā rujann-aṅgirobhir-gṛṇānaḥ.*

Indra, universal celebrity, when you break the cloud of hoarded potentials and your simple and straight policy of governance and administration comes into full view on earth, then you, such leader and commander of ours, sung and celebrated by scholars and scientists, manifest your power and policy further and break open the many centre-holds of human intelligence and social energy.

अच्छा कविं नृमणा गा अभिष्टा स्वर्षाता मघवन्नाधमानम। ऊतिभिस्तमिषणा द्युम्नहूता नि मायावानब्रह्मा दस्युरर्त ॥ ९ ॥

9. *Acchā kaviṁ nṛmaṇo gā abhiṣṭau svarṣātā maghavan-nādhamānam. Ūtibhis-tamiṣaṇo dyumnahūtau ni māyāvānabrahmā dasyurarta.*

Indra, winner of the light of heaven and harbinger of light on earth, lover of humanity, lord of glory, for the sake of desired goals and for the achievement of honour, wealth and excellence, inspire the poet, promote language and education, advance the seeker, scientist and researcher, with protection and incentive, and whoever be the clever exploiter opposed to knowledge, social good and general well being, let him be defeated.

आ दस्युघ्ना मनसा याह्यस्तं भुवत्त कुत्सः सख्य निकामः। स्व याना नि षदतं सरूपा वि वां चिकित्सदृतचिद्ध नारी ॥ १० ॥

10. *Ā dasyughnā manasā yāhyastaṁ bhuvat te kutsaḥ sakhye nikāmaḥ. Sve yonau ni ṣadataṁ sarūpāvi vāṁ cikitsadṛtaciddha nārī.*

O destroyer of the wicked, come home to your own with your heart and soul. May the sage and the warrior be eager for your friendship. May both of you, being of equal mind, sit together in the home. May the woman, discriminative and expert in the sacred law of Dharma, know you well and cooperate.

यासि कुत्सेन सरथमवस्युस्तोदा वातस्य हयारीशानः ।
ऋजा वाजं न गध्यं युयूषन्कवियदहन्पार्याय भूषात ॥ ११ ॥

11. *Yāsi kutsena sarathamavasyustodo vātasya haryorīśānaḥ. Ṛjrā vājaṁ na gadhyaṁ yuyūṣan kaviryadahan pāryāya bhūṣāt.*

You advance with the thunderbolt, O protector of the people, destroyer of enemies, riding the chariot, commanding the house like currents of the winds, a very team of energy and velocity in hand, the lord of vision and creation who destroys the wicked and wins the glory of victory.

कुत्साय शुष्णमशुषं नि बर्हीः पपित्व अह्नः कुयवं सहस्रा ।
सद्या दस्यून्प मृण कुत्स्यन प सूरश्चकं वृहतादभीके ॥ १२ ॥

12. *Kutsāya śūṣṇamaśuṣaṁ ni barhīḥ prapitve ahnaḥ kuyavaṁ sahasrā. Sadyo dasyūn pra mṛṇa kutsyena pra sūraścakraṁ bṛhatādabhīke.*

For the sake of the wise and discriminate, you root out persistent want and drought. On the rise of the day you overthrow a thousand forms of pettiness and stinginess. You destroy the evil and the wicked by your

thunderous force and, like the solar orb, scatter the enemy forces all round.

त्वं पिपुं मृगयं शूशुवांसमृजिश्वन वदथिनाय रन्धीः।
पञ्चाशत्कृष्णा नि वपः सहस्रा त्कं न पुरा जरिमा वि ददः॥ १३॥

13. *Tvaṁ pipruṁ mṛgayaṁ śūśuvāṁsam-ṛjiśv-ine vaidathināya randhīḥ. Pañcāśat kṛṣṇā ni vapaḥ sahasrā 'tkaṁ na puro jarimā vi dardaḥ.*

For the sake of the man of rectitude and continuance of law abiding generations of the pious yajnics, you subdue the swollen and wide spread wastours, hunters of forest wealth and destroyers of social good. Create a new force of fifty thousand warriors and like a storm of wind blow off the enemy strongholds, changing the old outmoded forms for the new.

सूर उपाक तन्वं१ दधानो वि यत्त चित्यमृतस्य वपः।
मृगा न हस्ती तविषीमुषाणः सिंहा न भीम आयुधानि बिभ्रत॥ १४॥

14. *Sūra upāke tanvaṁ dadhāno vi yat te cetya-mṛtasya varpaḥ. Mṛgo na hastī taviṣīmuṣāṇaḥ siṁho na bhīma āyūdhani bibhrat.*

Indra, warrior hero blazing as the sun, around you the new form of your immortal self manifesting a new character wielding new arms appears like a mighty elephant, a ferocious lion, awfully burning off the lustre of enemy forces.

इन्द्रं कामा वसूयन्तो अग्मन्त्स्वमी ह न सवन चकानाः।
श्रवस्यवः शशमानास उक्थराका न रण्वा सुदृशीव पुष्टिः॥ १५॥

15. *Indraṁ kāmā vasūyanto agmantsvarmīḷhe na savane cakānāḥ. Śravasyavaḥ śaśamānāsa ukthairoko na raṇvā sudṛśīva puṣṭiḥ.*

Those who love life, wish for the wealth of life, strive for the bliss of heaven on earth through yajnic action, desire for food, energy and victory in the battle of living, and with songs of praise and faith wish to achieve delightful health and nourishment in a paradisal home, all should go and join Indra, brilliant and potent ruler of the world.

तमिद्व इन्दं सुहवं हुवम् यस्ता चकार् नर्या पुरूणि। या मावंत जरित्र गध्यं चिन्म् ा वाजं भर्ति स्पाहर्धाः ॥ १६ ॥

16. *Tamidva indraṁ suhavaṁ huvema yastā cakāra naryā purūṇi. Yo māvate jaritre gadhyaṁ cinmakṣū vājaṁ bharati spārharādhāḥ.*

For sure that Indra, holily invoked and honoured, we invoke, join and celebrate, Indra who does all those many wondrous things for humanity, who, for the celebrant like me, bears and provides all the many desired kinds of food, energy and victory, and who is the source giver of things we love for all mankind.

तिग्मा यदन्तर्शनिः पतांति कस्मिंञ्चिच्छूर मुहुक जनानाम। घारा यदर्य समृंतिभवात्यधं स्मा नस्तन्वां बाधि गापाः ॥ १७ ॥

17. *Tigmā yadantaraśaniḥ patāti kasmiñcicchūra muhuke janānām. Ghorā yadarya samṛtir-bhavātyadha smā nastanvo bodhi gopāḥ.*

Indra, lord of excellence and glory, mighty brave hero, if a blazing thunderous missile falls like lightning

upon the people in the midst of some battle, or, O celebrated lord, some terrible battle conflicts arise on the earth, then you alone, O world ruler, are the protector of our body of humanity you know.

भुवा॑ वि॒ता वा॒मद॑वस्य धी॒नां भुव॒: सखा॑वृ॒का वाज॑साता।
त्वामनु॒ पर्म॑ति॒मा जग॑न्मारु॒शंसा॑ जरि॒त्र वि॒श्वध॑ स्याः ॥ १८ ॥

18. *Bhuvo'vitā vamdevasya dhīnāṁ bhuvaḥ sakhāvṛko vājasātau. Tvāmanu prmtimā jaganmoruśaṁso jaritre viśvadha syāḥ.*

Indra, ruler of the world, be protector of the holy and graceful scholar and promoter of arts and sciences. Be our friend and supporter, free from greed and violence in the battles of life for victory so that, O lord universally celebrated, we may follow our good sense and your guidance. Be the bearer and giver of the world's wealth for the faithful celebrant.

एभिनृभि॑रिन्द त्वा॒युभि॑ष्ट्वा म॒घव॑द्भिमघव॒न्विश्व॑ आ॒जा।
द्यावा॒ न द्यु॒म्नर्॒भि सन्ता॑ अ॒यः ा॑पा म॑दम श॒रद॑श्च पू॒वीः ॥ १९ ॥

19. *Ebhirnṛbhirindra tyāyubhiṣṭvā maghvadbhirmaghavan viśva ājau. Dyāvo na dhumnairabhi santo aryaḥ kṣapo madema śaradaśca pūrvīḥ.*

Indra, lord of glory, commander of the world's honour and excellence, lord of wealth and grace, with all these leaders of men, your lovers and celebrants all, wealthy, powerful and honourable, and with all our wealth and power, we pray, let us all shine being brilliant as sunrays in the battle of life and let us enjoy and celebrate life and the lord all nights and days and seasons

all the year round on top of the world.

एवदिन्द्राय वृषभाय वृष्ण ब्रह्माकर्म भृगवो न रथम। नू चिद्यथा नः सख्या वियाषदस ा उगा विता तनूपाः ॥ २० ॥

20. *Evedindrāya vṛṣabhāya vṛṣṇe brahmākarma bhṛgavo na ratham. Nū cidyathā naḥ sakhyā viyoṣadasanna ugro'vitā tanūpāḥ.*

Thus for Indra, lord of glory, virile and generous, let us create wealth and offer songs of homage and celebration just as the Bhrgus, scientists and engineers, create and offer the chariot, so that he may not forsake us but firmly retain our friendship, and, bright and blazing as he is, he may continue to be our protector and saviour of our body and the social order.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याꣳ न पीपः। अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, appreciated, praised and worshipped, appreciating, approving and praising your devotees, create and give ample food and energy to the celebrants, like rivers flowing and swelling with waters. O lord of speed and transport, with the best of our intellect and imagination, the new homage and new song is created and offered to you. And, we pray, with the same intellect and imagination may we be chariot champions blest with divine gifts of prosperity and spirituality.

Mandala 4/Sukta 17

Indra Devata, Vamadeva Gautama Rshi

त्वं महाँ इन्द्र तुभ्यं ह ा अनु ात्रं मंहना मन्यत द्याः ।
त्वं वृत्रं शवसा जघन्वान्त्सृजः सिन्धूँरहिना जगसानान ॥ १ ॥

1. *Tvaṁ mahāň indra tubhyaṁ ha kṣā anu kṣatraṁ maňhanā manyata dyauḥ. Tvaṁ vṛtraṁ śavasā jaghanvāntsṛajaḥ sindhūňrahinā jagrasānān.*

Indra, lord ruler of the world, you are great and glorious. The earths do homage to your divine order as do the heavens. By virtue of your glory alone are the earths and heavens reverenced as great. By your power and prowess you break the cloud and release the floods of water locked up and devoured by the dark and deep of the clouds.

तव त्विषा जनिमनजत द्या रजद्भूमिंभियसा स्वस्य मन्याः ।
ऋघायन्त सुभ्व१ः पवतास आदन्धन्वानि सरयन्त आपः ॥ २ ॥

2. *Tava tviṣo janimanrejata dyaurejadbhūmir-bhiyasā svsya manyoḥ. Ṛdhāyanta subhvaḥ parvatāsa ārdandhanvāni sarayanta āpaḥ.*

By your blazing glory, O lord manifest, does the heaven shine and dazzle. By force and fear of your essential law and power does the earth move in order and the deep clouds and mighty mountains, excellent all bound in law, shower rain on deserts and make the floods of water flow.

भिनद्गिरिं शवसा वजमिष्ण ाविष्कृण्वानः सहसान आजः ।
वधीद वृत्रं वजण मन्दसानः सर ापा जवसा हतवृष्णीः ॥ ३ ॥

3. *Bhinadgiriṁ śavasā vjramiṣṇannāviṣkṛṇvānaḥ sahasāna ojaḥ. Vadhīdvṛtraṁ vajreṇa mandasānaḥ sarannāpo javasā hatavṛṣṇīḥ.*

Indra, hero bold and invincible, happy and joyous, striking thunder and lightning with his mighty force, thereby manifesting his lustrous blaze of power, destroys the cloud of darkness with the thunderbolt, making the floods of water flow with rapidity after the vapours have been unlocked and released.

(The mantra is a metaphor of the energies of life, of nature as well as of humanity, being unlocked and released by the ruling power with a strike of the force of law and justice against the strongholds of darkness, evil and selfishness which lock up those energies and prevent them from flowing into channels of progress and evolution.)

सुवीरस्त जनिता मन्यत द्यारिन्दस्य कता स्वपस्तमा भूत।
य ईं जजानं स्वर्यं सुवजमनपच्युतं सदसा न भूमं॥ ४॥

4. *Suvīraste janitā manyata dyaurindrasya kartā svapastamo bhūt. Ya īṁ jajāna svaryaṁ suvajramanapacyutaṁ sadaso na bhūma.*

Magnificent and brave is your creator, your maker, to be honoured with reverence and awe, and let the creator, maker, of Indra, the ruler, be brilliant, the very light of the world, doer of great and holy deeds, the very epitome of the world, who gives rise to the great, omnificent, heavily armed and excellently empowered ruler, unswerving and unrelenting from his position, powers and obligations.

य एक इच्च्यावयति प भूमा राजा कृष्टीनां पुरुहूत इन्दः ।
सत्यमनमनु विश्व मदन्ति रातिं दवस्य गृणता मघानः ॥ ५ ॥

5. *Ya eka iccyāvayati pra bhūmā rājā kṛṣṭīnāṁ puruhūta indraḥ. Satyamenamanu viśve madanti rātiṁ devasya gṛṇato maghonaḥ.*

The ruler of the people, Indra, invoked and celebrated by many, all by himself, alone, shakes and stirs many a great one, and surely all his admirers, in response to the munificence and generosity of the brilliant lord of magnificence and majesty, approve and support him, celebrate and rejoice with him.

सत्रा सामा अभव रस्य विश्व सत्रा मदासा बृहता मदिष्ठाः ।
सत्राभवा वसुपतिवसूनां दत्र विश्वा अधिथा इन्द कृष्टीः ॥ ६ ॥

6. *Satrā somā abhavannasya viśve satrā madāso bṛhato madiṣṭhāḥ. Satrābhavo vasupatirvasūnāṁ datre viśvā adhithā indra kṛṣṭīḥ.*

May all the members and sessions of his assembly be good and true and successful. May all the sessions of the joyous celebrations of this great ruling order be happier than the happiest. Indra, O ruling lord president of the wealth of nations, be true to the entire body of people in the state of prosperity and rule with a mind above everything you rule and possess.

त्वमध पथमं जायमाना म विश्वा अधिथा इन्द कृष्टीः ।
त्वं पतिं पवत आशयानमहिं वजण मघवन्वि वृश्चः ॥ ७ ॥

7. *Tvamadha prathamaṁ jāyamāno'me viśvā adhithā indra kṛṣṭīḥ. Tvaṁ prati pravata āśayāna-mahiṁ vajreṇa maghavan vi vṛścaḥ.*

Indra, lord ruler of the world and destroyer of evil and ignorance, rising high as the first born of the home land, you take over the entire body of the people as presiding power, and then the lowest sections of the people and the sleeping sloth of the population, and then, O lord of fire and power, strike and shake up the sleeping giant with the thunderbolt and root out the serpentine ignorance and darkness.

सत्राहणं दाधृषिं तुमिन्द्रं महामपारं वृषभं सुवज्रम । हन्ता या वृत्रं सनितोत वाजं दाता मघानि मघवा सुराधाः ॥ ८ ॥

8. *Satrāhaṇaṁ dādhṛṣiṁ tumramindraṁ mahāmapāraṁ vṛṣabhaṁ suvajram. Hantā yo vṛtraṁ sanitota vājaṁ dātā maghāni maghavā surādhāḥ.*

Accept, honour and exalt Indra, ruler of the world, destroyer of untruth by the rule of truth and righteousness, bold, inspiring, great, unbounded, mighty generous, wielder of the thunderbolt of law and force, who is destroyer of the dark cloud of evil and selfishness, provider of food, energy and advancement, giver of honour and excellence, magnanimous and all-ways successful achiever of glory.

अयं वृतश्चातयत समीचीय आजिषु मघवा शृण्व एकः । अयं वाजं भरति यं सनात्यस्य पियासः सख्य स्याम ॥ ९ ॥

9. *Ayaṁ vṛtaścātayate samīcīrya ājiṣu maghavā śṛṇva ekaḥ. Ayaṁ vājaṁ bharati yaṁ sanotyasya priyāsaḥ sakhye syāma.*

This ruler, elected, accepted and exalted, inspires and enlightens, he stirs and moves and leads trained armies to the battles of life, is excellent and

magnanimous, listens to people and wins fame, and decides and acts with unique self-confidence. He creates and bears food and energy and leads forward in progress whoever approaches and cooperates with him. Let us all be friends with him and win his love and confidence.

अयं शृण्व अध जयन्नुत घ्नन्नयमुत प कृणुत युधा गाः। यदा सत्यं कृणुत मन्युमिन्द्रो विश्वं दृळ्हं भयत एजदस्मात ॥ १० ॥

10. *Ayaṁ śṛṇve adha jayannuta ghnannayamuta pra kṛṇute yudhā gāḥ. Yadā satyaṁ kṛṇute manyumindro viśvaṁ dṛḷhaṁ bhayata ejadasmāt.*

This ruler is Indra, of resounding fame is he, winner of victories, destroyer of the killers and destroyers of the world, fights, and by fighting expands the lands of noble rule by the laws of peace. And when he expresses his righteous anger in action against misrule, the entire world, whether firm or unsettled, fears and shakes in awe.

समिन्द्रो गा अजयत्सं हिरण्या समश्विया मघवा या हु पूर्वीः। एभिनृभिर्नृतमा अस्य शाक्र राया विभक्ता संभरश्च वस्वः ॥ ११ ॥

11. *Samindro gā ajayat saṁ hiraṇyā samaśviyā maghavā yo ha pūrvīḥ. Ebhirnṛbhirnṛtamo asya śākai rāyo vibhaktā saṁbharaśca vasvaḥ.*

By his strength and nobility, Indra wins over lands rich in the wealth of cows, precious gold and noble horses. Liberal and excellent he is and wins over the people ancient and far off who may be. And with these best of men and leaders, and by the power and talent of

these, while he shares the gains of expansion with others, he also continues to wield and command the wealths of the world.

कियꣳत्स्विदिन्द्रो अध्येति मातुः कियत्पितुर्जनितुर्या जजान।
या अस्य शुष्मं मुहुकैरियर्ति वातो न जूतः स्तनयद्भिरभ्रैः ॥ १२ ॥

12. *Kiyat svidindro adhyeti mātuḥ kiyat piturjanituryo jajāna. Yo asya śuṣmaṁ muhukairiyarti vāto na jūtaḥ stanayadbhir-abhraiḥ.*

How far does Indra reflect on the debt he owes to his mother? How far on that he owes to his father? How does he gratefully acknowledge the gift of his makers? He who refreshes and renews his power and influence repeatedly by virtue of these makers and rejuvenators and moves on like the wind pressed on with thundering clouds?

[illegible]यन्तं त्वमक्षियन्तं कृणोतीयर्ति रेणुं मघवा समाहम।
विभञ्जनुरशनिमाँइव द्यारुत स्तोतारं मघवा वसौ धात ॥ १३ ॥

13. *Kṣiyantaṁ tvamakṣiyantaṁ kṛṇotīyarti reṇuṁ maghavā samoham. Vibhañjanuraśanimāṁ iva dyauruta stotāraṁ maghavā vasau dhāt.*

Indra settles the unsettled, gives a home to the homeless. Commanding power and glory, wielding thunder and lightning like radiance of the sun, he advances to battle and crushes the enemy to dust. And commanding wealth and honour of the world, he establishes the celebrant in a state of excellence and prosperity.

अयं चक्रमिषणत्सूर्यस्य न्यतंशं रीरमत्ससृमाणम । आ कृष्ण ईं जुहुराणा जिघति त्वचा बुध्न रजसा अस्य य नां ॥ १४ ॥

14. *Ayaṁ cakramiṣaṇatsūrysya nyetaśaṁ rīramatsasṛmāṇam. Ā kṛṣṇa īṁ juhurāṇo jigharti tvaco budhne rajaso asya yonau.*

This Indra, lord ruler of cosmic energy, moves the wheel of the sun in orbit and then stops the continuance of the day's activity for rest. By virtue of the same energy the dark cloud in its tortuous motions holds and releases the waters to shower and flow. And the same Indra holds the great defining dark concentrations of energy in its cosmic womb at the deepest.

असिक्न्यां यजमाना न होता ॥ १५ ॥

15. *Asiknyāṁ yajamāno na hotā.*

In the great dark night of the universe, Indra is the yajamana of creation, the clarion call as well as the performer, preserving the fire eternal.

गव्यन्त इन्द्रं सख्याय विपा अश्वायन्ता वृषणं वाजयन्तः । जनीयन्त ' जनिदामि 'तातिमा च्यावयामा वत न काशम ॥ १६ ॥

16. *Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇaṁ vājayantaḥ. Janīyanto janidāmaksitotimā cyāvayāmo'vate na kośam.*

Desirous of cows, horses, speed and energy, science and progress, and the love of our mates, we, scholars, sages and intelligent people exhort and move Indra for friendship, hero brave and generous, giver of

birth and progeny and unfailing provider of protection and well-being. We move and exhort him as we lower a bucket into a well, shake it, fill it up with water and draw it up for our benefit.

त्राता नो बोधि ददृशान आपिरभिख्याता मडिता साम्यानाम। सखा पिता पितृतमः पितॄणां कतमु लोकमुशत वयोधाः॥ १७॥

17. *Trātā no bodhi dadṛśāna āpirabhikhyātā marḍitā somyānām. Sakhā pitā pitṛtamaḥ pitṝṇāṁ kartemu lokamuśate vayodhāḥ.*

Know that, O people, who is our saviour and protector, ever watching, always present with us as brother, teacher and benefactor of loving peaceful devotees, friend, father and progenitor of our forefathers and sustainer guardians, all doer and all giver of life, health and age to the lovers of life on earth.

सखीयतामविता बोधि सखा गृणान इन्द स्तुवत वया धाः। वयं ह्या त चकृमा सबाध आभिः शमीभिमहयन्त इन्द॥ १८॥

18. *Sakhīyatāmavitā bodhi sakhā gṛṇāna indra stuvate vayo dhāḥ. Vyaṁ hyā te cakṛmā sabādha ābhiḥ śamībhirmahayanta indra.*

Indra, friend and protector of friends you are, know us and enlighten us. Lord admired and celebrated, bless the devotee with health, wealth and long age. Lord of power, honour and excellence, Indra, with all our limitations, we admire, honour and celebrate you only, exalting you with these our acts of love, devotion and worship.

स्तुत इन्दा मघवा यद्ध वृत्रा भूरीण्यका अपतीनि हन्ति।
अस्य प्रिया जरिता यस्य शम गकिर्दवा वारयन्त न मर्ताः ॥ १९ ॥

19. *Stuata indro maghavā yaddha vṛtrā bhūrīṇyeko apratīni hanti. Asya priyo jaritā yasya śarmannakirdevā vārayante na martaḥ.*

Indra, lord of honour, power and excellence, ruler of the world, admired and worshipped, is the one who all by himself breaks and destroys many irresistible clouds of vapours, darkness and evil. Whoever is dear to him, a celebrant of this lord, and takes shelter under his protection, no one, no human or divine, can obstruct or oppose.

एवा न इन्दा मघवा विरप्शी करत्सत्या चषणीधृदनवा।
त्वं राजा जनुषां धह्यस्म अधि श्रवा माहिनं यज्जरित्र ॥ २० ॥

20. *Evā na indro maghavā virapśī karat satyā carṣṇīdhṛdanarvā. Tvaṁ rājā januṣāṁ dhehyasme adhi śravo māhinaṁ yajjaritre.*

Thus does Indra, lord of wealth, power and excellence, free and irresistible, abounding and generous sustainer of the people, do and achieve what is good and true for the world. O lord of light ruling over the living beings, who create and bear great food, sustenance and honour for the celebrant, the same honour and excellence, pray, create and give for us all and bless us.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याꣳ न पीपः। अकारि त हरिवा बह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, lord supreme of honour and excellence, praised and worshipped in holy voice, create and augment food, energy and sustenance for the celebrant like streams overflowing with water for all. O lord omnipresent, moving yet unmoving, we create and offer ever new songs of praise and homage in your honour, and pray, give us the will and intelligence by which we may be masters of chariots and be thankful and obedient servants of Divinity.

Mandala 4/Sukta 18

Indraditi Devata, Vamadeva Gautama Rshi

अयं पन्था अनुवित्तः पुराणा यतो देवा उदजायन्त विश्वे ।
अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरममुया पत्तवे कः ॥ १ ॥

1. *Ayaṁ panthā anuvittaḥ purāṇo yato devā udajāyanta viśve. Ataścadā janiṣīṣṭa pravṛddho mā mātaramamuyā pattave kaḥ.*

This is the path ancient and eternal, known and followed, by which all saints and sages and divine facts and forces are born to grow and rise, from which the whole world comes into being and evolves to greatness and grandeur. Therefore, do not do anything by that way to insult or desecrate the mother, nature, earth, human mother or animal, or any source of generation.

नाहमतो निरया दुर्गहैतत्तिरश्चतो पार्श्वाभिगमाणि ।
बहूनि मे अकृता कर्त्वानि युध्यै त्वेन सं त्वेन पृच्छ ॥ २ ॥

2. *Nāhamato nirayā durgahaitat tiraścatā pārśvā-nnirgamāṇi. Bahūni me akṛtā kartvāni yudhyai tvena saṁ tvena pṛcchai.*

This path is dark and deep, unfathomable, yet it is unavoidable. Therefore, I won't evade it, nor trespass it either by another tortuous route or by a wayside alley. Many are my jobs yet unaccomplished, many the battles to be fought by many, many the questions to be asked of many.

परायतीं मातरमन्वचष्ट न नानुं गान्यनु नू गमानि।
त्वष्टुर्गृह अपिबत्सामुमिन्दः शतधन्यं चम्वोः सुतस्य॥ ३॥

3. *Parāyatīṁ mātaramanvacaṣṭa na nānu gānyanu nū gamāni. Tvaṣṭurgṛahe apibat somamindraḥ śatadhanyaṁ camvoḥ sutasya.*

I see the mother passing away, neither anyone going with nor anyone following after. Indra, the spirit of life, by itself in the house of Tvashta, divine artificer, receives a hundredfold joy of earthly form and drinks the soma of the ecstasy of living in the cup of existence fashioned by the maker.

किं स ऋधक्कृणवद्यं सहस्रं मासा जभारं शरदश्च पूर्वीः।
नही न्वस्य पतिमानमस्त्यन्तर्जातेषूत य जनित्वाः॥ ४॥

4. *Kiṁ sa ṛdhakkṛaṇavadyaṁ sahasraṁ māso jabhāra śaradaśca pūrvrīḥ. Nahī nvasya pratimā-namastyantarjateṣūta ye janitvāḥ.*

What would he do in truth singly, particularly or distinguishably, whom uncountable months and seasons and years have earlier borne, supported and cherished a hundred times? And for sure there is none

exactly like or equal to him, no copy, either among those who have been born so far or among those who would be born in future.

अवद्यमिव मन्यमाना गुहाकरिन्दं माता वीर्येण न्यृष्टम।
अथादस्थात्स्वयमत्कं वसान आ रोदसी अपृणाज्जायमानः ॥ ५ ॥

5. *Avadyamiva manyamānā guhākarindraṁ mātā vīryeṇā nyṛṣṭam. Athodasthātsvayamatkaṁ vasāna ā rodasī apraṇājjāyamānaḥ.*

The mother, worthy of reverence and full of the pride and joy of motherhood, bears Indra, living foetus, in the womb as a silent secret nourished with her vital blood. This Indra, nestled by itself as a living form, nourished, growing and wearing its own form as a garment, abides, and when it is born it fulfils the purpose of heaven and earth (as it fulfils the purpose of father and mother).

एता अर्षन्त्यलला भवन्तीरृतावरीरिव संक्रोशमानाः। एता
वि पृच्छ किमिदं भनन्ति कमापो अद्रिं परिधिं रुजन्ति ॥ ६ ॥

6. *Etā arṣantyalalābhavantīrṛatāvarīriva saṁkrośamānāḥ. Etā vi pṛccha kimidaṁ bhananti kamāpo adriṁ paridhiṁ rujanti.*

These streams of water, flowing, murmuring, ecstatically singing, rush on like beauteous rays of the dawn. Ask them what they say thus, what mounts they strike and circle, what banks they overflow, what limitations they overcome, what clouds they touch.

किमु ष्विदस्मै निविदो भनन्तन्दस्यावद्यं दिधिषन्त आपः।
ममतान्पुत्रा महता वधेन वृत्रं जघन्वाँ असृजद्वि सिन्धून ॥ ७ ॥

7. *Kimu ṣvidasmai nivido bhanantendrasyāvadyaṁ didhiṣanta āpaḥ. Mamaitān putro mahatā vadhena vṛtraṁ jaghanvāँ asṛjadvi sindhūn.*

What do the ripples, murmurs and songs of excitement of the streams, imaging the immanent power of Indra, say to the mount they hit, the cloud they touch and to this humanity? They speak for Mother Nature, Aditi: My son Indra, breaking the cloud with the mighty thunderbolt of solar energy released the waters and made the streams to flow.

मम॑च्चन त्वा॑ युव॒तिः प॒रास॒ मम॑च्चन त्वा कु॒षवा॑ जु॒गार॑। मम॑च्चिदाप॒ः शिशा॑व ममृड्यु॒मम॑च्चिदिन्द्र॒ः सह॒सादं॑-तिष्ठत ॥ ८ ॥

8. *Mamaccana tvā yuvatiḥ parāsa mamaccana tvā kuṣavā jagāra. Mamaccidāpaḥ śiśave mamṛḍyur-mamaccidindraḥ sahasodatiṣṭhat.*

Once Mother Nature, a youthful female, in a state of passion conceives you and brings you to life and birth. Then another, a voracious raging demoniac swallows you. Yet another, cool and kind, overflowing with love, caresses and comforts you as a child. And then Indra, grown mature as a new born soul, arrives with his own essential strength.

मम॑च्चन त॑ मघवन्व्यंसा निविविध्वाँ॑ अप॒ हनू॑ जघान॑। अधा॒ निवि॑द्ध॒ उत्त॑रा बभूवाञ्छिरा॑ दा॒सस्य॒ सं पि॑णग्व॒धन॑ ॥ ९ ॥

9. *Mamaccana te maghavanvyaṁso nivividhvāँ apa hanū jaghāna. Adhā nividdha uttaro babhūvāñchiro dāsasya saṁ piṇagvadhena.*

Maghavan, lord of might and excellence, when

the self-deluded fool, though arms and shoulders broken, in a state of madness, striking right and left attacks your forces, then though attacked, recover, rise later higher and crush the head of the wicked opponent with a deadly strike of the thunderbolt.

गृष्टिः ससूव स्थविरं तवागामनाधृष्यं वृषभं तुमिन्दम।
अरीळ्हं वत्सं चरथाय माता स्वयं गातुं तन्वं इच्छमानम॥ १०॥

10. *Gṛaṣṭiḥ sasūva sthaviraṁ tavāgāmanādhṛṣyaṁ vṛaṣabhaṁ tumramindram. Ariḷhaṁ vatsaṁ carathāya mātā svayaṁ gātuṁ tanva icchamānam.*

Just as a young cow gives birth to the calf, so does the mother, Mother Nature, give birth to Indra, jiva, the blessed soul, essentially a lover of life, inspired with the will to love and live, to act, to move around and to know the Divine Word. A divine child is man, strong, unshakable, intrepidable, generous, inspiring, lover and winner of honour and excellence, and invincible, blest with the human body.

उत माता महिषमन्ववेनदमी त्वा जहति पुत्र देवाः।
अथाबवीद वृत्रमिन्दा हनिष्यन्त्सखे विष्णा वितरं वि क्रमस्व॥ ११॥

11. *Uta mātā mahiṣamanvavenadamī tvā jahati putra devāḥ. Athābravīd-vṛtrmindro haniṣyan-tsakhe viṣṇo vitaraṁ vi kramasva.*

Then (having given birth to the soul) Mother Nature (inspired with divinity), loving, longing and yearning for the well being of the child, softly speaks,

warning the great off-spring: Dear child, the devas, senses, mind and all, are neglecting, forsaking, misleading you (in your state of darkness, ignorance and unawareness). Indra, the born soul, dispelling darkness and destroying Vrtra, demon of ignorance, speaks loud and bold to Vishnu, intelligent spiritual self: Dear friend, arise and act for self redemption (through existence with the devas, senses, mind and the discriminative intelligence).

कस्तं मातरं विधवामचकच्छयुं कस्त्वामजिघांसच्चरन्तम।
कस्तं दवा अधि माडीक आसीद्यत्पाणिः पितरं पादगृह्य॥ १२॥

12. *Kaste mātaraṁ vidhavāmacakracchayuṁ kastvāmajighāṁsaccarantam. Kaste devo adhi marḍika āsīd yatprākṣiṇāḥ pitaraṁ pādagṛhya.*

Indra, obedient soul, holding on to the feet of the father, who can render your mother a widow? Who can hurt you while asleep or moving about? What is that supernormal power over and above your state of grace which can corrupt you? (Answer: None.)

अवर्त्या शुन आन्त्राणि पचन दवषु विविद मडितारम।
अपश्यं जायाममहीयमानामधा म श्यना मध्वा जभार॥ १३॥

13. *Avartya śuna āntrāṇi pece na deveṣu vivide marḍitāram. Apaśyaṁ jāyāmamahīyamānāmadhā me śyeno madhvā jabhāra.*

At peace beyond fluctuations of the mind, I ripen and refine the inner visions. I see no saviour either in the experience of the senses or among the external powers of nature. Indeed, I have seen even Mother

Nature insulted and desecrated. Ultimately it is the bird of heaven that brings me the divine message, nectar sweets of the honey of real life.

Mandala 4/Sukta 19

Indra Devata, Vamadeva Gautama Rshi

एवा त्वामिन्द्र वज्रिन्नत्र विश्वे देवासः सुहवासस ऊमाः ।
महामुभे रोदसी वृद्धमृष्वं निरेकमिद वृणत वृत्रहत्ये ॥ १ ॥

1. *Evā tvāmindra vajrinnatra viśve devāsaḥ suhavāsa ūmāḥ. Mahāmubhe rodasī vṛddhamṛṣvaṁ nirekamid vṛṇate vṛtrahatye.*

Indra, lord ruler of power and excellence, wielder of the thunderbolt of law, justice and protection, all the scholars of the world, nobles and divines, defenders, holy yajakas and both earth and heaven elect and invite you alone, great, vast and high in grandeur, lord sublime, unique and incomparable. They invoke you for the destruction of Vrtra, demon of darkness, ignorance and selfishness.

अवासृजन्त जिवयो न देवा भुवः समाळिन्द्र सत्ययोनिः ।
अहन्नहिं परिशयानमर्णः प वर्तनीरदा विश्वधेनाः ॥ २ ॥

2. *Avāsṛjanta jivrayo na devā bhuvaḥ samrāḷindra satyayoniḥ. Ahannahiṁ pariśayānamarṇaḥ pra vrtanīrarado viśvadhenāḥ.*

Indra, lord of the world, men of age, experience and wisdom, firm in their values and conduct of life, as also the brilliant nobles and divines of the world, create and consecrate the ruler of the earth dedicated to truth as the very being and purpose of his existence. And like

the sun, light of the world dedicated to his eternal task and nature, breaking the cloud sleeping over the locked up vapours, and releasing the streams of water to flow and feed the world, the ruler destroys the demons of darkness and their strongholds to make the waters of life to flow and give new energy and freshness of life to the people.

अतृंप्णुवन्तं वियंतमबुध्यमबुंध्यमानं सुषुपाणमिन्द ।
सप्त पतिं प्रवतं आशयानमहिं वजेण वि रिणा अपवन ॥ ३ ॥

3. *Atṛpṇuvantaṁ viyatamabudhyamabudhyamānaṁ suṣupāṇamindra. Sapta prati pravata āśayānamahiṁ vjreṇa vi riṇā aparvan.*

Indra, lord of light, power and excellence, ruler of the world, with a stroke of the thunderbolt destroy without relent the serpentine demon, Vrtra, insatiable, uncontrollable, unawakened, incorrigible, inebriated, blocking up and sleeping over seven streams of the onward flow of life.

अ गादयच्छवसा क्षाम बुध्नं वाण वातस्तविषीभिरिन्द्रः ।
दृ ह्हान्याभ्नादुशमान आजा वाभिनत्क्रकुभः पवताना-
नाम ॥ ४ ॥

4. *Akṣodayacchavasā kṣāma budhnaṁ vārṇa vātastaviṣībhirindraḥ. Dṛḷhānyaubhnādu-śamāna ojo'vābhinat kakubhaḥ parvatānām.*

Indra, with his own strength and courage and by his blazing forces, shakes the earths and skies just as the winds beat and shear the currents of water flows and concentrations of vapour. Lustrous, passionate and inspired, he crushes mighty strongholds of the enemy

and breaks down the peaks of mountainous adversaries.

अभि प दद्रुजनयो न गर्भं रथाइव प ययुः साकमदयः।
अतपया विसृत उब्ज ऊर्मीन्त्वं वृताँ अरिणा इन्द्र सिन्धून॥ ५॥

5. *Abhi pra dadrurjanayo na garbhaṁ rathā iva pra yayuḥ sākamadrayaḥ. Atarpayo visṛta ubja ūrmīntvaṁ vṛtāň ariṇā indra sindhūn.*

As mothers rush to the child to protect it, so do the multitudinous armies rush forward to defend you alongwith the chariots. You break the clouds, fill the rivers with water and make them flow and thus, O lord Indra, you set the locked up seas rolling.

त्वं महीमवनिं विश्वधनां तुवीतय वय्याय रन्तीम।
अरमया नमसजदर्णः सुतरणाँ अकृणारिन्द्र सिन्धून॥ ६॥

6. *Tvaṁ mahīmavaniṁ viśvadhenāṁ turvitaye vayyāya kṣarantīm. Aramayo namasaijadarṇaḥ sutaraṇāň akṛṇorindra sindhūn.*

Indra, lord ruler of the world, with thanks and homage to nature and her maker, serve the earth, great protective mother of her children, universal sustainer of life overflowing with nourishment for the defender of humanity and destroyer of enmity for the sake of peace and well being of all. Fill the earth with food and plenty, make her a lovely place for living, let the streams ripple and flow, make the seas roll, inviting all to surf and swim and navigate, and cross the storms of existence.

पागुवा नभन्वा३ न वक्वा ध्वस्त्रा अपिन्वद्युवतीर्ऋतज्ञाः।
धन्वान्यजौ अपृणक्तृषाणाँ अधागिन्दः स्तया३ दंसु-
पत्नीः॥ ७॥

7. *Prāgruvo nabhanvo na vakvā dhvasrā apinvad-yuvatīrṛtajñāḥ. Dhanvānyajrāṅ apṛṇaktṛṣā-ṇāṅ adhogindraḥ staryo daṁsupatnīḥ.*

Like the winding streams of rushing waters, let Indra, ruler of the world, develop the fatal armour as the destructive and defensive force. Let him enlist young and intelligent women dedicated to truth and progress. Let him plan and provide irrigation projects for the desert lands to restore their fertility. Similarly let him develop the cattle wealth and take care of the wives of the warriors and make them play a creative role in development.

पूवीरुषसः शरदश्च गूता वृत्रं जघन्वाँ असृजद्वि सिन्धून। परिष्ठिता अतृणद्बद्बधानाः सीरा इन्द्रः स्रवितवे पृथिव्या ॥ ८ ॥

8. *Pūrvīruṣasaḥ śaradaśca gūrtā vṛtraṁ jaghanvāṅ asṛjadvi sindhūn. Pariṣṭhitā atṛṇad badbadhānāḥ sīrā indraḥ sravitave pṛthivyā.*

Just as the sun causes the ancient dawns to rise and moves the cycle of the seasons such as winter and others and move them on and on, and just as solar energy breaks the clouds and makes the rivers flow, so let Indra, ruler of the world, break open the locked up energy of still waters and make it flow in streams for the development and progress of the earth and her children.

वमीभिः पुत्रमगुवा अदानं निवर्शनाद्वरिव आ जभथ। व्यर्न्धा अख्यदहिमाददाना निभूदुखच्छित्समरन्त पर्व ॥ ९ ॥

9. *Vamrībhiḥ putramagruvo adānaṁniveśanāddhariva ā jabhartha. Vyandho akhyadahimādadāno nirbhūdukhacchit samaranta parva.*

Indra, master of motive energies and controller of the speed and direction of resources, by rising hills hold the unused and unusable water of the streams emerging from the source from further flow, collect and lift the flows together, redirect the water so that the fields and crops receiving the water proclaim the gift as it flows out from the reservoir filling the canals.

प त पूर्वाणि करणानि विपा विद्वाँ आह विदुष करांसि।
यथायथा वृष्ण्यानि स्वगूता पांसि राज न्यावविषीः ॥ १० ॥

10. *Pra te pūrvāṇi karaṇāni viprā''vidvāṅ āha viduṣe karāṁsi. Yathāyathā vṛṣṇyāni svagūrtā'pāṁsi rājannaryāviveṣīḥ.*

Rajan, glorious ruler of the world, the deeds of ancient and eternal value you have done, the programmes you have accomplished, and the self-proclaiming acts of generosity and noble adventures you have performed, the noble scholar and poet sings and celebrates in your honour, O wise leader and master, exactly as you have performed in the interest of humanity.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्या३ न पीपः। अकारि
त हरिवा ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Sung and celebrated thus, Indra, O ruler of the

world, create, bear and bring food, energy and knowledge for the celebrants just as the rivers flow for us all. And thus, this the latest song of homage and adoration is offered to you to the best of our knowledge and intelligence. Bless us, we pray, with intelligence and knowledge so that we may be warriors of the chariot in the service of Divinity and humanity.

Mandala 4/Sukta 20

Indra Devata, Vamadeva Gautama Rshi

आ न इन्दा दूरादा न आसादभिष्टिकृदवस यासदुगः।
आजिष्ठभिनृपतिवजबाहुः सङ्ग समत्सु तुवणिः पृतन्यून॥ १॥

1. *Ā na indro dūrādā na āsādabhiṣṭikṛdavase yāsadugraḥ. Ojiṣṭhebhirnṛpatirvajrabāhuḥ saṅge samatsu turvaṇiḥ pṛtanyūn.*

May Indra, strong and blazing hero, impetuous and impassioned warrior of the arms of thunder, ruler and sustainer of the people, harbinger of the cherished fruits of noble desire and peace, come to us from far and near for our defence and protection. Lovers of the battles of life as we are, join us in our heats and meets and battles of action for progress with the most powerful weapons and warriors of the time.

आ न इन्दा हरिभियात्वच्छा वाचीना वस राधस च।
तिष्ठाति वजी मघवा विरपशीमं यज्ञमनु ना वाजसाता॥ २॥

2. *Ā na indro haribhiryātvacchā'rvācīno'vase rādhase ca. Tiṣṭhāti vajrī maghavā virapśīmaṁ yajñamanu no vājasātau.*

May Indra, lord great and glorious, commanding

wealth, honour and excellence, wielding thunderous arms of latest design and power, come to us with his forces, come well at the fastest for our protection and all round success, and may he, we pray, stand by us in the conduct of this yajna of ours for victory in our battle of peace and progress in the field of production, development of energy, and advancement in arts and sciences.

इमं यज्ञं त्वमस्माकमिन्द पुरा दधत्सनिष्यसि क्रतुं नः ।
श्वघ्नीव वजिन्त्सनय धनानां त्वया वयमर्य आजिं जयम ॥ ३ ॥

3. *Imaṁ yajñaṁ tvamasmākamindra puro dadhatsaniṣyasi kratuṁ naḥ. Śvaghnīva vajrintsanaye dhanānāṁ tvayā vayamarya ājiṁ jayema.*

This yajna of our social order, Indra, lord commander of wealth and power, honour and excellence, ruling, guiding and sharing the governance of our cities, you would join and share with us in our plans and discussions throughout the holy programme of ours. And we hope, O wielder of the thunderbolt, that with you as the leader and pioneer we shall fight like hunters of the wild and win the battle for the achievement of the wealth and values of the good life.

उश ु षु णः सुमना उपाक सामस्य नु सुषुतस्य स्वधावः ।
पा इन्द पतिभृतस्य मध्वः समन्धसा ममदः पृष्ठ्येन ॥ ४ ॥

4. *Uśannu ṣu ṇaḥ sumanā upāke somasya nu suṣutasya svadhāvaḥ. Pā indra pratibhṛtasya madhvaḥ samandhasā mamadaḥ pṛṣṭhyena.*

Indra, brilliant ruler, wielding your own essential wealth and strength and power, glowing with love and

kindness for us, happy and joyous at heart close by us, preserve, protect and promote the plenty and prosperity of the nation's honour fought for and won for every partner and then, after the battle and struggle, enjoy the honey sweets of life with a taste of the food and pleasure of peace and progress.

वि या ररप्श ऋषिभिर्नवेभिर्वृ ा न पक्वः सृण्या न जर्ता।
मया न यामन्यमाना च्छा विवक्मि पुरुहूतमिन्द्रम॥ ५॥

5. *Vi yo rarapśa ṛṣibhirnavebhirvṛkṣo na pakvaḥ sraṇyo na jetā. Maryo na yoṣāmabhi manyamāno'cchā vivakmi puruhūtamindram.*

Mighty and full abundant is Indra who is praised and celebrated by the latest sages and scholars like a tree laden with ripe fruit, like a victor putting the enemy to flight. Like a man loving and honouring his beloved, knowing, loving and respecting Indra at the closest and highest, I too celebrate and exalt Indra invoked and glorified by the whole humanity.

गिरिन यः स्वतवाँ ऋष्व इन्द्रः सनादव सहस जात उगः।
आदर्ता वज्रं स्थविरं न भीम उद्नव काशं वसुना न्यृष्टम॥ ६॥

6. *Girirna yaḥ svatavāṁ ṛṣva indraḥ sanādeva sahase jāta ugraḥ. Ādartā vajraṁ sthaviraṁ na bhīma udneva kośaṁ vasunā nyṛṣṭam.*

Inherently mighty like a cloud and a mountain, dynamic and sublime, Indra is blazing glorious, ever known for his power and patience, destroyer of enemies, thunderous of arms, awful as an invincible warrior, abundant as the sea and overflowing with the wealth of

life.

न यस्य॑ व॒ता ज॒नुषा॒ न्व॑स्ति न राध॑स आमरी॒ता म॒घस्य॑।
उ॒द्वा॒वृ॒षा॒णस्त॑विषीव उग्रा॒स्मभ्यं॑ दद्धि पुरुहूत रा॒यः॥ ७॥

7. *Na yasya vartā januṣā nvasti na rādhasa āmarītā maghasya. Udvāvṛṣāṇastaviṣīva ugrā'smabhyaṁ daddhi puruhūta rāyaḥ.*

By birth and by nature, there is none to resist him and to turn his back, none to destroy the wealth and power of his glory and majesty. Ever pouring forth the showers of favours, blazing with forces under command, O lord of might and passion, universally invoked and exalted, bear and bring for us the wealths and honours of the good life.

इ॑ रा॒यः रा॑यस्य चषणी॒नामुत व्र॒जम॑पव॒तासि॒ गाना॑म।
शि॒ ग्ना॒नरः॑ सं॒मि॒थषु॑ प्रहावा॒न्वस्वा॑ रा॒शिम॑भिन॒तासि॒ भूरि॑म॥ ८॥

8. *Īkṣe rāyaḥ kṣayasya carṣaṇīnāmuta vrajama-pavartāsi gonām. Śikṣānaraḥ samitheṣu prahā-vānvasvo rāśimabhinetāsi bhūrim.*

I see you watch over the treasures of the wealth and home of the people and open up the treasures of the languages and learning of the earths. You are the leader of knowledge and education, warrior and victor of wars, and director of the circulation of the collective wealth and assets of the world in many ways.

कया॒ तच्छृ॑ण्व॒ शच्या॒ शचि॑ष्ठा॒ यया॑ कृ॒णाति॒ मुहु॒ का चि॑दृ॒ष्वः। पुरु॒ दा॒शुष॒ विच॑यिष्ठा॒ अंहा॑ थो॑ दधाति॒ दवि॑णं जरि॒त्र॥ ९॥

9. *Kayā tacchṛṇve śacyā śaciṣṭho yayā kṛṇoti muhu kā cidṛṣvaḥ. Puru dāśuṣe vicayiṣṭho aṅho'thā dadhāti draviṇaṁ jaritre.*

What is that knowledge and expertise, what sort after all, by which, let me hear, you, mighty majestic and most versatile, somehow achieve success and victory again and again, and by which, being the greatest breaker and destroyer of sin and evil and crime, you bear and bring plenty of wealth for the generous celebrant?

मा नो मधीरा भरा दद्धि त ुः प दाशुष दातव भूरि यत्त। नव्य दष्ण शस्त अस्मिनत उक्थ प बवाम वयमिन्द स्तुवन्तः॥ १०॥

10. *Mā no mardhīrā bharā daddhi tannaḥ pra dāśuṣe dātave bhūri yatte. Navye deṣṇe śaste asmin ta ukthe pra bravāma vayamindra stuvantaḥ.*

Indra, lord of majesty and generosity, we pray, forsake us not, bear and bring and give us that plenty and variety of wealth which is yours meant for a gift to the generous devotee in this new, productive, admirable and well directed yajnic song of celebration in your honour, and may we, we pray, continue to speak and sing in praise of your glory.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याइ न पीपः। अकारि त हरिवा बह्म नव्यं धिया स्याम रथ्यः सदासाः॥ ११॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, generous lord of knowledge, wealth,

honour and excellence, sung and celebrated thus by the devotees, bear and bring and increase your gift of the wealth of food, energy and knowledge of arts and sciences for the celebrants like the overflowing streams of water across the earth. This new homage of song and adoration is created and offered to your honour so that, O lord of horse and armour, we pray, we may rise as a nation of chariot warriors, generous and obedient to Divinity.

Mandala 4/Sukta 21

Indra Devata, Vamadeva Gautama Rshi

आ यात्विन्दा वंस उपं न इह स्तुतः संधमादंस्तु शूरंः ।
वावृधानस्तविषीयस्यं पूर्वीद्यान त्रमभिभूंति पुष्यात ॥ १ ॥

1. *Ā yātvindro'vasa upa na iha stutaḥ sadhamādastu śūraḥ. Vāvṛdhānas-taviṣīr-yasya pūrvīr-dyaurna kṣatram-abhibhūti puṣyāt.*

May Indra, ruler and protector of the people, come here to us for our protection and advancement and, praised and sung, may the brave hero share our joy of celebration. Exalted and ascending he is, time tested his forces, bright and blazing as light of the sun. May he, we pray, strengthen our social order and raise it to the heights of prosperity.

तस्यदिह स्तवथ वृष्ण्यानि तुविद्युम्नस्यं तुविराधसा नृन ।
यस्यं कतुंविदथ्याइं न समाट साह्वान्तरुत्रा अभ्यस्तिं कृष्टीः ॥ २ ॥

2. *Tasyediha stavatha vṛṣṇyāni tuvidyūmnasya tuvirādhaso nṝn. Yasya kraturvidathyo na samrāṭ sāhvāntarutro abhyasti kṛṣṭīḥ.*

Here on this earth praise Indra, celebrate his acts of bravery and generosity, appreciate and honour the leaders and commanders of the mighty and majestic glorious achiever, whose yajnic rule over the social order is worth knowing and holy as an umbrella over the people like the cover of universal and effulgent sunlight, challenging, fighting, winning, forbearing and redeeming.

आ यात्विन्दा दिव आ पृथिव्या म ू समुदादुत वा पुरीषात।
स्वर्णरादवस न मरुत्वान्परावता वा सदनादृतस्य॥ ३॥

3. *Ā yātvindro diva ā pṛthivyā makṣū samudrāduta vā purīṣāt. Svarṇarādavase no marutvān parāvato vā sadanādṛtasya.*

Let Indra, with vision, power and energy to rule, come instantly from the heavens, from the earth, from the sea or from the orb of the sun and from the ethereal spaces for our protection and promotion. Let the lord of the winds come from afar or from the vedi of cosmic yajna and from the centre of truth and rectitude.

स्थूरस्य राया बृहता य इश तमु ष्टवाम विदथेष्विन्दम। या
वायुना जयति गामतीषु प धृष्णुया नयति वस्या अच्छ॥ ४॥

4. *Sthūrasya rāyo bṛhato ya īśe tamu ṣṭavāma vidatheṣvindram. Yo vāyunā jayati gomatīṣu pra dhṛṣṇuyā nayati vasyo accha.*

In the holiest programmes of our daily business of life, we honour and celebrate Indra who rules the great and permanent assets of the nation, who wins victories by the winds in the battles of the lands and movable wealth and who, with bold and intrepidable

confidence and initiative, wholly and faultlessly directs the circulation of the nation's wealth for development.

उप॒ या नम॒ा नम॑सि स्तभा॒याँ इ॑यर्ति॒ वाचं॑ ज॒नय॒न्यज॑ध्यै।
ऋ॒ञ्जसा॑नः पु॒रु॒वार॑ उ॒क्थैरिन्द्रं॑ कृण्वीत॒ सद॑नेषु॒ होता॑॥ ५॥

5. *Upa yo namo namasi stabhāyanniyarti vācaṁ janayan yajadhyai. Ṛñjasānaḥ puruvāra ukthairendraṁ kṛṇvīta sadaneṣu hotā.*

He who moves forward, who creates and holds food stocks for the sake of consumption in emergency and establishes courtesy and mutual respect as a value of social culture, who creates and uses the language of cooperation and social cohesion for the unity and cooperation of the common wealth of order, who is accepted and celebrated by many many people with words of reverence, and who, by all these ways, creates honour and prestige for the nation of humanity, calls for the shots in world assemblies and rises higher as ruler, as Indra above all.

धि॒षा यदि॑ धिष॒ण्यन्तः॑ सर॒ण्यान्त्सद॑न्ता॒ अदि॑माशि॒जस्य॒ गाहे॑। आ दु॒रोषाः॑ पा॒स्त्यस्य॒ होता॒ या नो॑ म॒हान्त्सं॒वर॑णेषु॒ वह्निः॑॥ ६॥

6. *Dhiṣā yadi dhiṣṇyantaḥ saraṇyān tsadanto adrimauśijasya gohe. Ā duroṣāḥ pāstyasya hotā yo no mahāntsaṁvaraṇeṣu vahniḥ.*

If the wise people sitting in the house of a loving and nobly ambitious man of yajna, were to do homage with their intelligence and wisdom to the generous giver and yajaka and to those who are realised souls worthy of company, then the one, Indra himself, really great,

beyond anger and fear, would come and join there as the leader and high priest, as indeed the very fire, winner and carrier of fragrance, in the battles of life in the house of the yajamana taking it as his own affair in his own house.

स॒त्रा यदी॑ भाव॒रस्य॒ वृष्ण॒ः सिष॑क्ति॒ शुष्म॑ः स्तुव॒त भरा॑य।
गुहा॒ यदी॑माशि॒जस्य॒ गाहु॒ प य॒द्धिय पाय॑स॒ मदा॑य ॥ ७ ॥

7. *Satrā yadīṁ bhārvarasya vṛṣṇaḥ siṣakti śuṣmaḥ stuvate bharāya. Guhā yadīmauśijasya gohe pra yaddhiye prāyase madāya.*

When truly in yajnic session in honour of the lord sustainer of humanity, Indra, the light and power of the generous lord showers upon the celebrant for his fulfilment, then the hidden wealth and potential in the mind and home of the loving and faithful yajamana blooms forth for the fruition of his intelligence, advancement and life's joy.

वि यद्वरां॑सि॒ पव॑तस्य वृ॒ण्व पया॑भि॒जि॒न्व अ॒पां जवां॑सि।
वि॒दद्गा॒रस्य॑ गव॒यस्य॒ गाहु॒ यदी॒ वाजा॑य सु॒ध्या॒३॑ वह॑न्ति ॥ ८ ॥

8. *Vi yad varāṁsi parvatasya vṛṇve payobhirjinve apāṁ javāṁsi. Vidadgaurasya gavayasya gohe yadī vājāya sudhyo vahanti.*

When I open the flood gates of the cloud and break open the path of the mountain, I augment the flow of the rivers with fresh reservoirs. And then the wise pioneers diving deep and reaching the depths of the brilliance and generosity of nature's resources carry on researches for the food, energy and speed of life's progress.

भ॒दा त॒ हस्ता॒ सुकृ॑ता॒त पा॒णी प॑यन्ता॒रा॑ स्तुव॒त राध॑ इन्द । का त॒ निष॑त्तिः किमु॒ ना म॑मत्सि॒ किं नादु॑दु हषस॒ दात॒वा उ॑ ॥ ९ ॥

9. *Bhadrā te hastā sukṛtota pāṇī prayantārā stuvate rādha indra. Kā te niṣattiḥ kimu no mamatsi kiṁ noduhu harṣase dātavā u.*

Noble are your arms, O lord Indra, as instruments of noble deeds, gracious your hands generously giving the wealth of life to the celebrant. What and where is the seat of your dispensation? Why not bless us with joy? Why not rejoice and give us the thrill and the ecstasy?

एवा वस्व॒ इन्द॑ः स॒त्यः स॒माड्ढन्ता॑ वृ॒त्रं वरि॑वः पूर॑व॑ कः । पुरु॑ष्टुत॒ कत्वा॑ नः शग्धि रा॒या भ॑ ी॒य त॑ व॑सा॒ दव्य॑स्य ॥ १० ॥

10. *Evā vasva indraḥ satyaḥ samrāḍḍhantā vṛtraṁ varivaḥ pūrave kaḥ. Puruṣṭuta kratvā naḥ śagdhi rāyo bhakṣīya te'vaso daivyasya.*

Thus does Indra, ruler of the world, brilliant and ever true, destroyer of the demons of darkness and enmity, give us abundant wealth for the devotee. O lord praised and universally celebrated, give us the wealth of the world by virtue of noble and creative actions. Pray give us the privilege of your divine protection so that we may enjoy the gift of life.

नू ष्टु॒त इ॑न्द॒ नू गृ॑णा॒न इष॑ं जरि॒त्र॒ न॒द्या॒३॑ न पी॑पः । अकां॑रि त हरिवा॒ ब॒ह्म॒ नव्यं॒ धि॒या स्या॑म र॒थ्यः॑ सदा॒सा॑ः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, lord of knowledge, honour and excellence of wealth and well being, praised and celebrated, bear and bring the wealth of food, energy, knowledge and progress for the devotee like the flowing streams of living waters. This new song of homage is offered to you, O lord of speed and advancement, so that with action and intelligence we may be masters of chariots and noble servants of Divinity.

Mandala 4/Sukta 22

Indra Devata, Vamadeva Gautama Rshi

य इन्द॑ जुजुष यच्च॒ वष्टि॒ त ग्रं म॒हान्क॑रति शु॒ष्म्या चि॑त।
ब्रह्म॒ स्तामं म॒घवा॒ साम॑मु॒क्था या अश्मा॑नं॒ शव॑सा॒ बिभ॒दति॑॥ १॥

1. *Yanna indro jujuṣe yacca vaṣṭi tanno mahān karati śuṣmyā cit. Brahma stomaṁ maghavā somamukthā yo aśmānaṁ śavasā bibhradeti.*

Indra, lord of light and power, supreme ruler of the world, commanding honour and majesty, who is ever with us as a friend, who loves us, who does great things for us and, bearing the awful might of thunder and generosity of the cloud, and bestowing on us food, energy and knowledge, honour and fame, greatness of wealth and grandeur, peace of mind and joy of health, and admirable art and poetry, goes on and on with his glory and majesty.

वृषा वृषन्धिं चतुरश्रिमस्यन्नुग्रो बाहुभ्यां नृतमः शचीवान।
श्रिय परुष्णीमुषमाण ऊर्णां यस्याः पर्वाणि सख्याय विव्ये॥ २॥

2. *Vṛṣā vṛṣandhiṁ caturaśrimasyannugro bāhubhyāṁ nṛtamaḥ śacīvān. Śriye paruṣṇīmuṣamāṇa ūrṇāṁ yasyāḥ parvāṇi sakhyāya vivye.*

Indra, brave and generous, fierce and mighty brilliant but kind and generous, best and highest of leaders, blazing with his majesty and shooting out the vibrations of his four-winged forceful power of thunder directed all round by his arms of protection and progress, interweaves the harsh and variegated regions of the earth into a unified pattern under the warm cover of a single umbrella for the sake of mutual harmony and beauty of life.

या दवा दवतमा जायमाना महा वाजेभिर्महद्भिश्च शुष्मैः।
दधानो वजं बाह्वारुशन्तं द्यामर्मन रजयत्प भूमं॥ ३॥

3. *Yo devo devatamo jāyamāno maho vājebhirmahadbhiśca śuṣmaiḥ. Dadhāno vajraṁ bāhvoruśantaṁ dyāmamena rejayat pra bhūma.*

Indra is the leader who, brilliant ruler, most majestic among brilliant ones, newly rising, great, wielding the blazing thunderbolt in hands, makes the earth and skies shine with his grandeur, and, with his great forces and dynamic intelligence, makes the proud and passionate tremble and the loving and shining ones shine more brilliant.

विश्वा राधांसि पवतश्च पूवीर्द्याऋष्वाजनिमनजत गाः।
आ मातरा भरति शुष्म्या गानृवत्परिज्म गानुवन्त वार्ताः॥ ४॥

4. *Viśvā rodhāṁsi pravataśca pūrvīrdyaurṛṣvājjaniman-rejata kṣāḥ. Ā mātarā bharati śuṣmyā gornṛvat-parijman-nonuvanta vātāḥ.*

All the solid spheres and mountains of the world, the floods and waves of liquid motions, the regions of light ancient as time, the earths, all born of the dynamics of Prakrti, the source mothers of the earth such as heat and water and oceans of space, or the roaring winds of the interspaces, all these like the world of humanity, the lord of omnipotence, Indra, bears, moves and sustains.

ता तू त इन्द महता महानि विश्वष्वित्सवनेषु प्रवाच्या ।
यच्छूर धृष्णा धृषता दधृष्वानहिं वज्रेण शवसाविवेषीः ॥ ५ ॥

5. *Tā tū ta indra mahato mahāni viśveṣvitsavaneṣu pravācyā. Yacchūra dhṛṣṇo dhṛṣatā dadhṛṣvānahiṁ vajreṇa śavasāviveṣīḥ.*

Indra, lord and presence omnipotent, invincible and intrepidable, those acts of yours greater than the greatest are worth admiration and exaltation in all celebrations of the world which, with your might, bearing and sustaining the fixed stars and moving forces of the universe, you perform with your power and force of thunder to break the clouds holding up the process of evolution.

ता तू त सत्या तुविनृम्ण विश्वा प धनवः सिस्रत वृष्ण ऊर्ध्नः । अधा ह त्वद वृषमणा भियानाः प सिन्धवा जवसा चकमन्त ॥ ६ ॥

6. *Tā tū te satyā tuvinṛmṇa viśvā pra dhenavaḥ sisrate vṛṣṇa ūdhnaḥ. Adhā ha tvad-vṛṣamaṇo bhiyānāḥ pra sindhavo javasā cakramanta.*

Indra, lord of great valour and magnificence, generous as rain showers and magnanimous at heart, all those universal acts of yours are great and true. The cows, the earths and the words of vision stream forth with nourishment, energy and inspiration. And by your fear and force of law the rivers rush on with rapidity and the seas roll round with awe.

अत्राह॑ त हरिव॒स्ता उ॑ द॒वीरवा॑भिरिन्द स्तवन्त॒ स्वसा॑रः।
यत्सी॒मनु॒ प मु॒चा ब॑द्बधा॒ना दी॒घामनु॒ पसि॑तिं स्यन्द॒-
यध्यै॑॥ ७॥

7. *Atrāha te harivastā u devīravobhirindra stavanta svasāraḥ. Yat sīmanu pra muco badbadhānā dīrghāmanu prasitiṁ syandaya-dhyai.*

And surely, O lord of horse and armour and speed of progress, Indra, those sisterly and forward looking dynamic forces of yours in the land, noble and brilliant all, managing the resources along disciplined and determined lines, forces which you released to move forward at freedom on the long and high road to their goal, rush on with pleasure, favour and hopes for protection and exhort and exalt you.

पि॒पी॒ळ अं॒शुमद्या॒ न सिन्धु॒रा त्वा॒ शमी॑ शशमा॒नस्य॑ श॒क्तिः।
अ॒स्म॒दर्य॑क्शुशु॒चा॒नस्य॑ यम्या आ॒शुन र॒श्मिं तु॒व्याज॑सं॒
गाः॥ ८॥

8. *Pipīḷe aṁśurmadyo na sindhurā tvā śamī śaśamānasya śaktiḥ. Asmadryak-śuśucānasya yamyā āśurna raśmiṁ tuvyojasaṁ goḥ.*

Distilled is the soma of exciting joy of life's action as homage to you. May it reach you like the sea.

And O lord, bring us the peace and power of the omnipotent and self-refulgent Divinity at the fastest like a driver controlling the reins of a tempestuous courser.

अस्म वषिष्ठा कृणुहि ज्यष्ठा नृम्णानि सत्रा सहुर् सहांसि।
अस्मभ्यं वृत्रा सुहनानि रन्धि जहि वधर्वनुषा मत्यस्य॥ ९॥

9. *Asme varṣiṣṭhā kṛṇuhi jyeṣṭhā nṛmṇāni satrā sahure sahāṁsi. Asmabhyaṁ vṛtrā suhanāni randhi jahi vadharvanuṣo martyasya.*

O lord of peace, patience, power and victory, bless us with all those gifts of yours which are permanent, challenging, highest and most generous. For us, destroy the demons of darkness and enmity which deserve to be destroyed, and ward off and annihilate the onslaughts on the worshipful humanity.

अस्माकमित्सु शृणुहि त्वमिन्द्रा स्मभ्यं चित्राँ उप माहि वाजान। अस्मभ्यं विश्वा इषणः पुरन्धीरस्माकं सु मघवन्बाधि गादाः॥ १०॥

10. *Asmākamitsu śṛṇuhi tvamindrā'smabhyaṁ citrāṅ upa māhi vājān. Asmabhyaṁ viśvā iṣaṇaḥ purandhīrasmākaṁ su maghavan bodhi godāḥ.*

Indra, ruler of the world, commanding wealth and valour and honour, giver of the speech of wisdom, lands and cows, listen to our voice, measure, mark out, plan, and apportion for us vast and wondrous successes in the field of food, energy and victory. Inspire us with all the possibilities of intellectual and scientific achievement, and let us awake into a heaven of light and freedom.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याꣳ३ इ न पीपः । अकारि त हरिवा ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Thus faithfully praised, celebrated and worshipped in song, O lord of power and progress, Indra, bless the supplicant worshipper with food, energy and advancement like the streams that flow abundant. This homage of worship is created and offered with the best of our intention and intelligence praying that with the divine gift of latest genius we may be warriors of the chariot and obedient servants of Divinity.

Mandala 4/Sukta 23

Indra, Indra Rtadeva Devata, Vamadava Gautama Rshi

कथा महामवृधत्कस्य होतुर्यज्ञं जुषाण अभि सोममूधः । पिबन्नुशाना जुषमाणो अन्धो ववक्ष ऋष्वः शुचते धनाय ॥ १ ॥

1. *Kathā mahāmavṛdhatkasya hoturyajñaṁ juṣāṇo abhi somamūdhaḥ. Pibannūśāno juṣam-āṇo andho vavakṣa ṛṣvaḥ sucate dhanāya.*

How to evolve and exalt the grandeur of life? Which creative yajaka's holy programme of yajnic instruction and evolution to join? Which milky drink of soma to drink from the mother's breast?

The great, generous and protective lord of sublimity, Indra, commanding knowledge, wealth, honour and excellence, loving and owning up the devoted disciple supplicant, cherishing his offer of

homage, blesses him with the gift of refinement and exaltation of his innate wealth of honour and grandeur.

का अस्य वीरः सधमादमाप समानंश सुमतिभिः का अस्य।
कदस्य चित्रं चिकित कदूती वृध भुवच्छशमानस्य यज्योः॥ २॥

2. *Ko asya vīraḥ sadhamādamāpa samānaṁśa sumatibhiḥ ko asya. Kadasya citraṁ cikite kadūtī vṛdhe bhuvacchaśamānasya yajyoḥ.*

Who is the brave who reaches the ecstasy of the lord's company? Who attains to him and shares the manifestations of his vision and intelligence? When does he know and realise the wonder and variety of this lord's benediction? When does the lord's grace flow for the protection and advancement of the supplicant in yajna?

कथा शृणाति हूयमानमिन्दः कथा शृण्व ावसामस्य वद।
का अस्य पूर्वीरुपमातया ह कथनमाहुः पपुरिं जरित्र॥ ३॥

3. *Kathā śṛṇoti hūyamānamindraḥ kathā śṛṇvannavasāmasya veda. Kā asya pūrvīrupamātayo ha kathainamāhuḥ papuriṁ jaritre.*

When does Indra listen to the supplicant? And while he listens, when does he grant that the time for his liberation and ultimate protection is come? What are, for sure, the ultimate bounds (if any) of the lord's gifts of grace? How do the celebrants sing of the gracious lord for the supplicant?

कथा सबाधः शशमाना अस्य नशदभि दविणं दीध्यानः।
दवा भुव ावदा म ऋतानां नमा जगृभ्वाँ अभि यज्जुजाषत॥ ४॥

4. *Kathā sabādhaḥ śaśamāno asya naśadabhi draviṇaṁ dīdhyānaḥ. Devo bhuvannavedā ma ṛtānāṁ namo jagṛbhvāṅ abhi yajjujoṣat.*

When does the supplicant, though bound in his limitations yet intent upon his search for Divinity, attain to the wealth of the lord's grace?

When the lord self-refulgent and infinitely generous becomes cognizant of my yajnas of service and devotion, accepts my offers of food and fragrance in the vedi, and owns me as his child and disciple in faith, then does his grace shower on me.

कथा कदस्या उषसा व्युष्टा दवा मतस्य सख्यं जुजाष। कथा कदस्य सख्यं सखिभ्या य अस्मिन्कामं सुयुजं ततस्र ॥ ५ ॥

5. *Kathā kadasyā uṣaso vyuṣṭau devo martasya sakhyaṁ jujoṣa. Kathā kadasya sakhyaṁ sakhibhyo ye asmin kāmaṁ suyujaṁ tatasre.*

When would the refulgent and generous lord in this light of the dawn accept and cherish the devotion and friendship of mortal humanity? When would his love and friendship extend to the human friends who in this yajna of love and covenant extend their love and ambition over practical work in divine service?

किमादमत्रं सख्यं सखिभ्यः कदा नु तं भात्रं प बवाम। श्रिय सुदृशा वपुरस्य सगाः स्वर्ण चित्रतममिष आ गाः ॥ ६ ॥

6. *Kimādamatraṁ sakhyaṁ sakhibhyaḥ kadā nu te bhrātraṁ pra bravāma. Śriye sudṛśo vapurasya sargāḥ svarṇa citratamamiṣa ā goḥ.*

O lord, when and how shall we describe your firm and protective love and friendship and your brotherly affection to our friends?

The cosmic body of this gracious lord and the various stages of his creation are for the beauty and glory of existence, blissful as heaven, various and most wondrous. So also are the beauties and generosities of the sun for the love and sustenance of life.

दुहं जिघांसन्ध्वरसमनिन्दां ततिक्त तिग्मा तुजस अनीका।
ऋणा चिद्यत्र ऋणया न उगा दूर अज्ञाता उषसा बबाध ॥ ७ ॥

7. *Druhaṁ jighāṁsan-dhvarasamanindrāṁ tetikte tigmā tujase anīkā. Ṛṇā cidyatra ṛṇayā na ugro dūre ajñātā uṣaso babādhe.*

Keen to eliminate the hateful, destructive and rebellious elements, Indra sharpens his blazing armies to greater force, and where the existing forces thus grow fiercer, our ruler, awesome and bold as terror, like a man under pressure of an obligation, wipes out unknown fears like the dawns dispelling darkness.

ऋतस्य हि शुरुधः सन्ति पूर्वीऋतस्य धीतिर्वृजिनानि हन्ति।
ऋतस्य श्लोक बधिरा ततर्द कर्णा बुधानः शुचमान आयोः ॥ ८ ॥

8. *Ṛtasya hi śurudhaḥ santi pūrvīrṛtasya dhītirvṛjināni hanti. Ṛtasya śloko badhirā tatarda karṇā budhānaḥ śucamāna āyoḥ.*

The protective forces of truth are everlasting. The vision and understanding rooted in truth removes all hurdles and breaks the clouds of darkness. The word and message of truth clears up the ears of the deaf,

awakening and brightening up the man who hears, giving him the light of Divinity.

ऋतस्य दृ हा धरुणानि सन्ति पुरूणि चन्दा वपुष वपूंषि ।
ऋतन दीघमिषणन्त पृ ऋतन गाव ऋतमा विवशुः ॥ ९ ॥

9. *Ṛtasya dṛḷhā dharuṇāni santi purūṇi candrā vapuṣe vapūṁṣi. Ṛtena dīrgham-iṣaṇanta pṛkṣa ṛtena gāva ṛtamā viveśuḥ.*

The foundations of Truth and Eternal Law are unshakable, boundless and beautiful, the very embodiments of truth, beauty and Dharma for life forms. By the Law of truth do people enjoy long life and showers of joy. By the Law of truth do our voice and senses follow truth and reach the very source of reality and the seat of the law of eternal truth.

ऋतं यमान ऋतमिद्वनात्यृतस्य शुष्मस्तुरया उ गव्युः ।
ऋताय पृथ्वी बहुल गभीर ऋताय धनू परम दुहात ॥ १० ॥

10. *Ṛtaṁ yemāna ṛtamidvanotyṛtasya śuṣmasturayā u gavyuḥ. Ṛtāya pṛthvī bahule gabhīre ṛtāya dhenū parame duhāte.*

The pursuant of truth attains to truth. The operation of the eternal law of truth is fast, instantaneous, so fast that it is omnipresent, all operative. The abundant earth, deep interspaces and the high heavens all like the mother cow yield the milk of life in service of the eternal law of truth.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याऽ न पीपः । अकारि त हरिवा बह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, world ruler, omnipotent lord of universal truth and abundance, thus praised and worshipped, bear and bring food, energy, and the sustaining power of life for the celebrant in abundance like the rivers overflowing with life giving waters. This new song of homage and fragrant yajna is offered in worship, O lord of the universal dynamics of nature, in hope with prayer that with vision and intelligence we may be masters of the chariot and dedicated workers in your service of the law of truth.

Mandala 4/Sukta 24

Indra Devata, Vamadeva Gautama Rshi

का सुष्टुतिः शवसः सूनुमिन्दमवाचीनं राधस आ ववतत।
ददिहि वीरा गृणत वसूनि स गापतिनिष्षिधां ना जनासः॥ १॥

1. *Kā suṣṭutiḥ śavasaḥ sūnumindramarvācīnaṁ rādhasa ā vavartat. Dadirhi vīro gṛṇate vasūni sa gopatirniṣṣidhāṁ no janāsaḥ.*

O citizens of the land, what is that order of praise and approbation which would persuade and move Indra toward us for our joint success and prosperity? A very child of might is he, inspirer of the brave, most youthful hero of latest knowledge and modern tactic, eminent warrior, creator and munificent giver of wealth for his supporters, manager and promoter of the earth and its resources, and leader and commander of the generous producers, our own pioneers.

स वृत्रहत्य हव्यः स इड्यः स सुष्टुत इन्दः सत्यराधाः ।
स याम ा मघवा मर्त्याय ब्रह्मण्यत सुष्वय वरिवा धात ॥ २ ॥

2. *Sa vṛtrahatye havyaḥ sa īḍyaḥ sa suṣṭuta indraḥ satyarādhāḥ. Sa yāmannā maghavā martyāya brahmaṇyate suṣvaye varivo dhāt.*

He is to be invoked in the battles against darkness, evil and crime, lord adorable as he is, profusely adored, Indra, lord of honour and excellence, achiever of truth and giver of noble riches. He, lord of wealth, might and majesty, bears and bestows choice gifts of honour and freedom upon the mortals who dedicate themselves to the lord of existence and pray for success and divine grace in the ways of life.

तमि रा वि ह्वयन्त समीक रिरिक्वांसस्तन्वः कृण्वत त्राम ।
मिथा यत्त्यागमुभयासा अग्म रस्ताकस्य तनयस्य साता ॥ ३ ॥

3. *Taminnaro vi hvayante samīke ririkvāṁsastanvaḥ kṛṇvata trām. Mitho yattyāgamubhayāso agman narastokasya tanayasya sātau.*

People and leaders both call upon him in their battles of life in search of freedom, those who seek release and those who look to him for the protection of their bodies. Together, men and women, men and leaders, go to him for freedom from suffering as well as for the well being of their children and grand children.

कतूयन्ति ि तया याग उगा शुषाणासा मिथा अर्णसाता ।
सं यद्विशा ववृत्रन्त युध्मा आदि रम इन्दयन्त अभीक ॥ ४ ॥

4. *Kratūyanti kṣitayo yoga ugrā''śuṣāṇāso mitho arṇasātau. Saṁ yadviśo'vavṛtranta yudhmā ādinnema indrayante abhīke.*

People of the land, both bright and blazing as well as impetuous in action, together, joining in the pursuit of knowledge and yajnic action do their best and holiest in faith in their own fields of social development freely, and when all the citizens thus engage in battle against the demons of darkness, evil and poverty and conduct themselves with discipline on a war footing, they unitedly and unanimously choose Indra as their guide and leader in action.

आदिद्ध नमं इन्दियं यजन्त आदित्पक्तिः पुरोळाशं रिरिच्यात। आदित्सामा वि पपृच्यादसुष्वीनादिज्जुजोष वृषभं यजध्य॥ ५॥

5. *Āditthā nema indriyaṁ yajanta āditpaktiḥ puroḷāśaṁ riricyāt. Āditsomo vi papṛcyādasuṣvīnādijjujoṣa vṛṣabhaṁ yajadhyai.*

And then the warriors all work for the honour and excellence of the nation through joint action. And then let the fruit of the action and struggle, like delicious pudding seasoned, be consolidated and reserved. And then when the present and future is secured, let the soma of joy be prepared and ripened for the warriors of courage and valour, and then let all join Indra, virile and generous leader, in the celebration.

कृणात्यस्म वरिवा य इत्थन्दाय सोममुशत सुनोति। सधीचीनेन मनसाविवेनन तमित्सखायं कृणुत समत्सु॥ ६॥

6. *Kṛṇotyasmai varivo ya itthendrāya somamuśate sunoti. Sadhrīcīnena manasāvivenan tamitsakhāyaṁ kṛṇute samatsu.*

One who thus does honour and distinguished

service for Indra, ruler of the world, and distils the soma of excellence and joy for him who, of course, loves honour and excellence and joy for humanity, and one who, with an undivided dedicated mind, without any selfish axe to grind, acts as a friend and supportive warrior for him in the battles of humanity: Indra too for such a person creates and awards rare and choicest gifts of honour and dignity like a friend.

य इन्दा॑य सु॒नव॒त्सामं॒मद्य पचा॑त्प॒क्तीरु॒त भृ॒ज्जाति॑ धा॒नाः।
पति॑ मना॒यारु॒चथा॑नि॒ हय॒न्तस्मि॑न्दध॒द वृष॑णं॒ शुष्म॒-
मिन्दः॑॥ ७॥

7. *Ya indrāya sunavatsomamadya pacātpaktīruta bhṛjjāti dhānāḥ. Prati manāyorucathāni haryan tasmin dadhadvṛṣaṇaṁ śuṣmamindraḥ.*

Whoever for Indra, today, distils and ripens the soma of honour and excellence, confirms and consolidates the gains of victory over darkness, evil and want, and perfects the production for national consumption: to such a person Indra responds, loving and listening to his songs of praise arising from the heart, and the lord in-vests him with inner strength of valour and showers of unbounded generosity.

य॒दा स॑म॒र्यं व्यच॒दृघा॑वा दी॒र्घं यदा॒जिम॒भ्यख्य॑द॒यः।
अचि॑कद॒द वृष॑णं॒ पत्य॑च्छा दुरा॒ण आ निशि॑तं साम॒-
सुद्भिः॑॥ ८॥

8. *Yadā samaryaṁ vyacedṛghāvā dīrghaṁ yadājimabhyakhyadryaḥ. Acikradadvṛṣaṇaṁ patnyacchā duroṇa ā niśitaṁ somasudbhiḥ.*

When the ruler of the land and noble head of

his people and destroyer of the enemies perceives a tumult of battle around and afar, he displays his long range deployment of arms and armies, while the citizenry at home, as a sustaining and supportive force, exhorts him and proclaims aloud his internal strength of morale created and sharpened by the creators and refiners of national energy.

भूयसा वस्नमचरत्कनीया विक्रीता अकानिषं पुनयन।
स भूयसा कनीया नारिरचीद्दीना द ग्रा वि दुहन्ति प वाणम ॥ ९ ॥

9. *Bhūyasā vasnamacarat kanīyo'vikrīto akāniṣaṁ punaryan. Sa bhūyasā kanīyo nārirecīd dīnā dakṣā vi duhanti pra vāṇam.*

The poor ignorant trader buys the pleasure of glitter and sense at the great price of the spirit. Drained out, exhausted and disvalued, he goes back: "I want back what I had parted with in exchange for what I had got." No, not now. With all that he can surrender, he cannot redeem even a little of what he has lost. The poor as well as the intelligent get back only what they bargain for in word and action.

क इमं दशभिममन्दं कीणाति धनुभिः।
यदा वृत्राणि जङ्घनदथनं म पुनर्ददत ॥ १० ॥

10. *Ka imaṁ daśabhirmamendraṁ krīṇāti dhenubhiḥ. Yadā vṛtrāṇi jaṅghanadathainaṁ me punardadat.*

Who can buy this Indra, this spiritual glory, from me for all time with the ten senses and their pleasure? None. Yes, when one dispels the evils of darkness, ignorance and indulgence, then the lord gives it back to

me.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याꣳ३ न पीपः । अकारि त हरिवा बह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, lord of glory, thus praised and celebrated, bless the supplicant with food, energy and enlightenment just as overflowing streams bring living waters for humanity. O lord of power and progress at high speed, thus is the song of celebration and yajnic homage offered to you, the newest presentation, so that with your blessings of intelligence and action we may be master warriors of the chariot and great servants of Divinity.

Mandala 4/Sukta 25

Indra Devata, Vamadeva Gautama Rshi

का अद्य नया दवकाम उशन्निन्द्रस्य सख्यं जुजोष ।
का वा महे वस पार्याय समिद्ध अग्नौ सुतसोम ईट्टे ॥ १ ॥

1. *Ko adya naryo devakāma uśnnindrasya sakhyaṁ jojoṣa. Ko vā mahe'vase pāryāya samiddhe agnau sutasoma īṭṭe.*

Who today among noble humanity, lover of the light of divinity, inspired with holy ambition and enthusiasm, enjoys the favour and friendship of Indra? Or, who, having offered oblations of distilled soma into the lighted fire for the achievement of great redeeming divine protection, enjoys the honour and excellence of life? Answer: The friend and lover of humanity who is dedicated to Indra, the supreme ruler.

का नानाम वचसा साम्याय मनायुर्वा भवति वस्त उस्राः।
क इन्द्रस्य युज्यं कः सखित्वं का भात्रं वष्टि कवय क ऊती ॥ २ ॥

2. *Ko nānāma vacasā somyāya manāyurvā bhavati vasta usrāḥ. Ka indrasya yujyaṁ kaḥ sakhitvaṁ ko bhrātraṁ vaṣṭi kavaye ka ūtī.*

Who bows with words of prayer to Indra for the gift of peace, pleasure, honour and excellence of body, mind and soul? And who submits to him in search of knowledge and self-awareness? Who loves the lights of the dawn and the lovely cows in the morning? Who waits on Indra for help and protection? Who feels anxious for friendship and fraternity with him? Who prays for security and poetic vision to the lord of omniscience? Answer: Who ever wants to do good unto all including the self as servant of Divinity.

का द्वानामवा अद्या वृणीत क आदित्याँ अदितिं ज्यातिरीट्ट। कस्याश्विनाविन्दा अग्निः सुतस्यां शाः पिबन्ति मनसाविवनम ॥ ३ ॥

3. *Ko devānāmavo adyā vṛṇīte ka adityaṅ aditiṁ jyotirīṭṭe. Kasyāśvināvindro agniḥ sutasyāṁ'śoḥ pibanti manasāvivenam.*

Who these days opts for and wins the protection and benedictions of the divine powers of nature? Who pursues and prays for the light of the suns in orbital phases, the generosity of nature and mother earth, and the secrets and mysteries of light? Whose achievement of knowledge and contribution to life's peace and joy is favourably in tune with the nature and operation of

the laws and properties of the Ashvins, earth and the skies, Indra, the sun, and Agni, heat and magnetic energy of the earth? Answer: One who acts in cooperation with nature for life and in the service of Divinity.

तस्मा॑ अ॒ग्निभा॑र॒तः शम॑ यंस॒ज्ज्याक्प॑श्या॒त्सूय॑मु॒च्चर॑न्तम ।
य इन्दा॑य सु॒नवा॒मत्याह॒ नर॒ नर्या॑य॒ नृत॑माय नृ॒णाम ॥ ४ ॥

4. *Tasmā agnirbhārataḥ śarma yaṁsajjyok paśyāt sūryam-uccarantam. Ya indrāya sunavāmetyāha nare naryāya nṛtamāya nṛṇām.*

To him Agni, the cosmic power and presence that holds, sustains and governs the world of nature and humanity, provides a happy home, and he would watch the rising sun for a long long time who is able to say this with confidence: We pursue knowledge and create the means of comfort and happiness for humanity, the world of human interests, and the highest qualities and attainments of human values among the people of the world, and this we do for Indra, Lord of humanity and the entire world of existence.

न तं जि॑नन्ति ब॒हवा॒ न द॒भा उ॒व॑स्मा॒ अदि॑ति॒ः शम॑ यंसत ।
पि॒यः सु॒कृत्पि॒य इन्द॑ मना॒युः पि॒यः सु॑पा॒वीः पि॒या अ॑स्य सा॒मी ॥ ५ ॥

5. *Na taṁ jinanti bahavo na dabhrā urvasmā aditiḥ śarma yaṁsat. Priyaḥ sukṛtpriya indre manāyuḥ priyaḥ suprāvīḥ priyo asya somī.*

Neither many nor few, nor even the fiercest, can overpower him who acts in the service of Indra, governing power and presence of the universe. Indeed mother earth, in fact mother nature of imperishable

wealth, blesses him with abundant peace and joy in a happy home, for, to Indra, the one who does good is dear, the lover of Divinity is dear, the follower of the path of rectitude is dear, and the creator of comfort, joy and enlightenment for life is dear to this lord.

सुपाव्यः पाशुषाळष वीरः सुष्वः पक्तिं कृणुत कवलन्दः ।
नासुष्वरापिन सखा न जामिदुष्प्राव्या वहन्तदवाचः ॥ ६ ॥

6. *Suprāvyaḥ prāśuṣāḷeṣa vīraḥ suṣveḥ paktiṁ kṛṇute kevalendraḥ. Nāsuṣverāpirna sakhā na jāmirduṣprāvyo'vahantedavācaḥ.*

Indra, leader and ruler, instant destroyer of enmity, is openly accessible to the person who creates and produces good things and thus contributes positively to the peace, progress and happiness of life, and he fully protects and promotes such people and raises them to maturity as the sun ripens grain. But to the person who is uncreative, and malignant scandalizer, he is not accessible, not a friend, or a brother, or protector, in fact he is awfully opposed to such negatives.

(Creativity and a positive, contributive attitude to life is a value, while uncreativeness and a negative, destructive attitude is a dangerous disvalue. The former is to be protected and promoted, but the latter has to be opposed and eliminated.)

न रवता पणिना सख्यमिन्दा सुन्वता सुतपाः सं गृणीत ।
आस्य वदः खिदति हन्ति नग्नं वि सुष्वय पक्तय कवला भूत ॥ ७ ॥

7. *Na revatā paṇinā sakhymindro'sunvatā sutapāḥ saṁ gṛṇīte. Āsya vedaḥ khidati hanti nagnaṁ vi suṣvaye paktaye kevalo bhūt.*

Not with the miserly man of wealth does Indra bargain any friendship since he is the master creator of peace and joy and lover of honour and excellence. He does not acknowledge, much less approve of the wealth of the ungenerous. In fact, he exposes the wealth of the hoarder until, exposed and ashamed, he is reduced to nullity, because, basically and exclusively he is for the creative and generous who produce and mature the wealth of the nation to the state of honour and dignity.

इन्द्रं पर वर मध्यमास इन्द्रं यान्ता वसितास इन्द्रम ।
इन्दं ि◌यन्त उत युध्यमाना इन्द्रं नरा वाजयन्ता हवन्त ॥ ८ ॥

8. *Indraṁ pare'vare madhyamāsa indraṁ yānto'-vasitāsa indram. Indraṁ kṣiyanta uta yudhya-mānā indraṁ naro vājayanto havante.*

People at the farthest and at the nearest, highest and lowest, and people at the middle, all call upon Indra, lord of honour and excellence. People on the move and those at the end of the journey call upon Indra, lord of peace and security. People settled in the home and warriors on the battle field call upon Indra, lord of prosperity and victory. And the leaders of the people and the men fighting for food, struggling for energy and panting for speed and progress call upon Indra, lord giver of food, energy and advancement.

Mandala 4/Sukta 26

Indra Suparna Brahma Devata,
Vamadeva Gautama Rshi

अहं मनुरभवं सूयश्चा हं क ीवाँ ऋषिरस्मि विपः ।
अहं कुत्समाजुनयं न्यृञ्ज हं कविरुशना पश्यता मा ॥ १ ॥

1. *Ahaṁ manurabhavaṁ sūryaścā'haṁ kakṣīvāṅ ṛṣirasmi vipraḥ. Ahaṁ kutsamārjuneyaṁ nyṛñje'haṁ kaviruśanā paśyatā mā.*

I am the thinker and law-giver of existence, I am the light of life, I comprehend the time and space of the universe, I am the visionary, I am the centre and shaker at the core. I create the thunder and light and I make the thunderbolt. I am the poet of omniscience and passionate lover of my creation. Come ye all and see.

अहं भूमिमददामार्यायाहं वृष्टिं दाशुष मर्त्याय ।
अहमपा अनयं वावशाना मम देवासो अनु केतमायन ॥ २ ॥

2. *Ahaṁ bhūmimadadāmāryāyā'haṁ vṛṣṭiṁ dāśuṣe martyāya. Ahamapo anayaṁ vāvaśānā mama devāso anu ketamāyan.*

I give the earth for noble humanity, and I bring rain and rolling oceans and waves of energy for the mortals who give in charity, and, in consequence, saints and sages who love are blest with light divine.

अहं पुरो मन्दसाना व्यैरं नव साकं नवतीः शम्बरस्य ।
शततमं वश्यं सवर्ताता दिवोदासमतिथिग्वं यदावम ॥ ३ ॥

3. *Aham puro mandasāno vyairaṁ nava sākaṁ navatīḥ śambarasya. Śatatamaṁ veśyaṁ sarvatātā divodāsamatithigvaṁ yadāvam.*

In the state of perfect bliss, I first move ninty and nine streams of cloud showers together, and as I protect and promote the man of hospitality and the giver of enlightenment, I open hundred-fold gates of delight and prosperity for the whole world.

प सु ष विभ्या मरुता विरस्तु प श्यनः श्यनभ्य आशुपत्वा ।
अचक्रया यत्स्वधया सुपणा हव्यं भरन्मनव दवजुष्टम ॥ ४ ॥

4. *Pra su ṣa vibhyo maruto virastu pra śyenaḥ śyenebhya āśupatvā. Acakrayā yatsvadhayā suparṇo havyaṁ bharanmanave devajuṣṭam.*

Just as the eagle bird is the fastest of all the birds of prey in flight and descent so may that glorious heavenly bird of light wings, the sun, which moves by its own mighty force without wheels and which is prime among the powers of nature, the Maruts, may bring for humanity food and energy blest by the best and brilliant bounties of Divinity.

भरद्यदि विरता ववविजानः पथारुणा मनजवा असजि ।
तूयं ययौ मधुना सम्यनात श्रवा विविद श्यना अत्र ॥ ५ ॥

5. *Bharadyadi virato vevijānaḥ pathoruṇā manojavā asarji. Tūyaṁ yayau madhunā somyenota śravo vivide śyeno atra.*

When the bird of the wings of light, vibrating as sunrays, flying fast as thought by the wide paths of space brings and releases food and energy here, and then from here itself flies back fast with earthly, sweets of soma juices (to bring them back, reinvigorated), thus this eagle wins thanks and praise from earthly humanity.

ऋजीपी श्यना ददमाना अंशुं परावतः शकुना मन्दं मदम ।
सामं भरद्बादृहाणा दवावन्दिवा अमुष्मादुत्तरादादाय ॥ ६ ॥

6. *Ṛjīpī śyeno dadamāno aṁśuṁ parāvataḥ śakuno mandraṁ madam. Somaṁ bharaddādṛ-hāṇo devāvān divo amuṣmāduttarādādāya.*

The eagle bird of light, enjoying the company of heavenly planets, coming from far off country by simple paths, having taken from that distant region of light sweet celestial delights of soma energies of life, gives us that nectar and, taking the soma sweets of earth grows stronger and more generous.

आदाय श्येना अभरत्सामं सहस्त्रं सवाँ अयुतं च साकम।
अत्रा पुरन्धिरजहादरातीमद सामस्य मूरा अमूरः ॥ ७ ॥

7. *Ādāya śyeno abhart somaṁ sahasraṁ savāṅ ayutaṁ ca sākam. Atrā purandhir-ajahād-arātīrmade somasya mūrā amūraḥ.*

The eagle bird of light, ruler and illuminator of the world, bears and brings a thousand delights of soma for life with unbounded yajnic creations of organic tonics for health and, in the ecstasy of the drink of soma on earth, doing noble actions and maintaining human habitations with wisdom and equanimity of mind, eliminates all stupidity and negativities!

Mandala 4/Sukta 27

Indra Devata, Vamadeva Gautama Rshi

गभ नु स न्वेषामवदमहं देवानां जनिमानि विश्वा।
शतं मा पुर आयसीरर क्षन्नधं श्येना जवसा निरदीयम ॥ १ ॥

1. *Garbhe nu sannanveṣāmavedamahaṁ devānāṁ janimāni viśvā. Śataṁ mā pura āyasīrarakṣannadha śyeno javasā niradīyam.*

Having been in the mother's womb, I have witnessed and known the birth and growth of all these divine creations (such as the elements, earth, water,

senses, and mind, etc.). Hundreds of golden cities and iron walls have protected me. And having lived all this, I have got out to freedom like a falcon bird of the winds with impetuous speed.

(The mantra describes the soul's journey through births and death's across the body forms and then the release to the freedom of Moksha.)

न घा स मामप जोषं जभारा भीमास त्वक्षसा वीर्येण।
ईर्मा पुरन्धिरजहादरातीरुत वातॉं अतरच्छूशुवानः॥ २॥

2. *Na ghā sa māmapa joṣaṁ jabhārā'bhīmāsa tvakṣasā vīryeṇa. Īrmā purandhirajahādarātīr-uta vātāň ataracchūśuvānaḥ.*

That womb of nature couldn't hold me against my will and pleasure. I sat in there with all my vigour and penetrative vision. And when the Lord inspirer who sustains the hundreds of golden cities and iron walls of prison wards off the contraries of flesh and blood, then the falcon bird of the spirit, rising up and high, crosses the storms and shears of winds to freedom.

अव यच्छ्येना अस्वनीदध द्यावि यद्यदि वात ऊहुः पुरन्धिम।
सृजद्यदस्मा अव ह क्षिपज्यां कृशानुरस्ता मनसा भुरण्यन॥ ३॥

3. *Ava yacchyeno asvanīdadha dyorvi yadyadi vāta ūhuḥ purandhim. Sṛjadyadasmā ava ha kṣipa-jjyāṁ kṛśānurastā manasā bhuraṇyan.*

When the falcon bird of the spirit descends from heaven singing and roaring with energy, then if the winds and storms of existence hijack the master of the golden city, then, just as the warrior draws the string of

the bows and shoots off the arrow, so the soul, archer subduer of contraries, with the light radiating from the flame of the heart, draws up the string of yoga meditation and shoots away the fluctuations.

ऋ॒जि॒प्य इ॒मिन्द्रा॑वता॒ न भु॒ज्युं श्ये॒ना ज॑भार बृ॒हता॒ अधि॒ ष्णाः। अ॒न्तः प॑तत्पत॒त्र्य॑स्य प॒र्णमध॒ यामं॑नि॒ पसि॑तस्य॒ तद्वः॥ ४॥

4. *Ṛjipya īmindrāvato na bhujyuṁ śyeno jabhāra bṛhato adhi ṣṇoḥ. Antaḥ patatpatatryasya parṇa-madha yāmani prasitasya tadveḥ.*

The falcon bird of the spirit, going by the path of rectitude always under the protection of Indra, lord of life, bears the sacred vessel of the body like a prize from the vast regions of joy and energy and, at the end, flying up, the bird on the wing jettisons the sacred vessel like the plume of a bird bound down to the nest.

अध॑ श्व॒तं क॒लशं॒ गाभि॑र्॒ उक्तमा॑पिप्या॒नं म॒घवा॑ शु॒कमन्धः॑। अ॒ध्व॒र्यु॒भि॒ः पय॑त॒ं मध्वा॒ अग॒मिन्द्रा॒ मदा॑य॒ पति॑ ध॒त्पिब॑ध्य॒ शूरा॒ मदा॑य॒ पति॑ ध॒त्पिब॑ध्य॥ ५॥

5. *Adha śvetaṁ kalaśaṁ gobhiraktamāpipyānaṁ maghavā śukramandhaḥ. Adhvaryubhiḥ pra-yataṁ madhvo agramindro madāya prati dhatpibadhyai śūro madāya prati dhatpi-badhyai.*

Let Indra, the brave soul, blest with and commanding honour and prosperity, bear, in response to the Lord's grace, the bright and beauteous body vessel nourished by mother earth and cows, satisfying, pure and powerful, and let him enjoy the food seasoned and sanctified by holy yajakas, and prime delicious drink

for realising the beauty and ecstasy of existence. Yes, let the fearless brave spirit bear the body vessel to drink of the joy of life and to celebrate the gift of divine rapture.

Mandala 4/Sukta 28

Indra-Soma Devata, Vamadeva Gautama Rshi

त्वा युजा तव तत्सोम सख्य इन्दो अपा मनव सस्रुतस्कः ।
अहन्नहिमरिणात्सप्त सिन्धूनपावृणोदपिहितेव खानि ॥ १ ॥

1. *Tvā yujā tava tatsoma sakhya indro apo manave sasrutaskaḥ. Ahannahimariṇāt sapta sindhūna-pāvṛṇodapihiteva khāni.*

With you and for your friendship, O Soma, power, pleasure and excellence of life, did Indra, resplendent ruler of the world, set the spatial waters afloat, broke the cloud, made the seven streams of water flow and opened up the hidden treasures of life.

त्वा युजा नि खिदत्सूर्यस्येन्द्रश्चक्रं सहसा सद्य इन्दो । अधि
ष्णुना बृहता वर्तमानं महो दुहो अप विश्वायु धायि ॥ २ ॥

2. *Tvā yujā ni khidat-sūryasyendracśakraṁ sahasā sadya indo. Adhi ṣṇunā bṛhatā vartamā-naṁ maho druho apa viśvāyu dhāyi.*

Soma, power of cool and bliss of nature's cosmic energy, with force, constantly counters the cycle of solar radiations operating with mighty catalysis and coming from higher regions, and thus the great all round negativity of sun rays against life is warded off.

अहन्निन्द्रो अदहदग्निरिन्दो पुरा दस्यून्मध्यन्दिनादभीके ।
दुर्गे दुराणे कत्वा न यातां पुरू सहस्रा शर्वा नि बर्हीत ॥ ३ ॥

3. *Ahann-indro adahad-agnir-indro purā dasyūn madhyandināda bhīke. Durge duroṇe kratvā na yātāṁ purū sahasrā śarvā ni barhīt.*

Indu, Soma, cool and bliss of mind, nature and people of the land and forces of peace, with your balancing action, Indra, powerful and blazing, destroys darkness and evil, as fire burns off the demoniac forces before the mid-day yajna in the battle of life. Thus does the spirit of life, with Indra and Soma, hot and cold in the existential circuit of nature, destroy and ward off a thousand onslaughts of impending dangers and attacks. And so do the acts of yajna in the home of the family and fortress of the ruler.

विश्वस्मात्सीमधमाँ इन्द्र दस्यून्विशो दासीरकृणोरपशस्ताः ।
अबाधथामम्णतं नि शत्रूनविन्दथामपचितिं वधत्रैः ॥ ४ ॥

4. *Viśvasmāt sīmadhamāň indra dasyūn vīśo dāsīr-akṛṇorapraśastāḥ. Abādhethāmamṛṇataṁ ni śatrūn-avindethām-apacitiṁ vadhatraiḥ.*

Indra, ruler of the world blazing as the sun, reduce the evil and wicked to nullity all round, and save the people and the forces of generosity from ignominy. Indra and Soma, power and peace of the land, ruler and people, bind down the enemy forces, give peace and security to the good, and thus win honour and fame with your weapons of protection.

एवा सत्यं मघवाना युवं तदिन्द्श्च सामावमश्व्यं गाः ।
आदर्दृतमपिहितान्यश्ना रिरिचथुः गाश्चित्ततृदाना ॥ ५ ॥

5. *Evā satyaṁ maghavānā yuvaṁ tadindraśca somorvam-aśvyaṁ goḥ. Ādardṛtam-apihitāny-śnā riricathuḥ kṣāścit-tatṛdānā.*

It is true, O potent commanders of honour and excellence, Indra and Soma, destroyer of evil and creator of peace and prosperity, together you release the earth's vast energy and progressive forces, break open the resources of wealth and fertility, and release the lands from oppression into freedom.

Mandala 4/Sukta 29

Indra Devata, Vamadeva Gautama Rshi

आ नः स्तुत उप वाजभिरूती इन्द याहि हरिभिमन्दसानः ।
तिरश्चिदर्यः सवना पुरूण्यङ्गूषभिर्गृणानः सत्यराधाः ॥ १ ॥

1. *Ā naḥ stuta upa vājebhirūtī indra yāhi haribhir-mandasānaḥ. Tiraścidaryaḥ savanā purūṇ-yāṅgū-ṣebhirgṛṇānaḥ satyarādhaḥ.*

Indra, lord ruler of honour and excellence, spirit incarnate of power and prosperity, come with all the vigour and velocity for our protection and progress. Invoked and invited, happy and rejoicing, come with the fastest achievements. You are the wealth of the nation incarnate, truly the harbinger of success. Praised, appraised and pursued by the highpriests of knowledge and action, come directly and indirectly by all paths of centripetal movement to bless our manifold yajnic programmes of creation and production.

आ हि ष्मा याति नर्यश्चिकित्वान्हूयमानः सातृभिरुप यज्ञम ।
स्वश्वा या अभीरुमन्यमानः सुष्वाणभिमदति सं ह वीरः ॥ २ ॥

2. *Ā hi ṣmā yāti naryaścikitvān hūyamānaḥ sotṛbhi-rupa yajñam. Svaśvo yo abhīrur-man-yamānaḥ suṣvāṇebhir-madati saṁ ha viraiḥ.*

And he does come, lord of men and master of knowledge all-aware, when he is invoked and invited to the yajna by those who distil the soma for yajna and sprinkle the vedi with holy water and ghrta. Then, commanding the horse and speed of the chariot, brave and fearless, self-confident and honoured, he rejoices with the heroes who create the soma, honour, grandeur and the joy of life for humanity.

श्रावयदस्य कर्णा वाजयध्य जुष्टामनु प दिशं मन्दयध्यं।
उद्वावृषाणा राधस तुविष्मान्करं इन्दः सुतीथाभयं च ॥ ३ ॥

3. *Śrāvayedasya karṇā vājayadhyai juṣṭāmanu pra diśaṁ mandayadhyai. Udvāvṛṣāṇo rādhaso tuviṣmān karanna indraḥ sutīrthābhayaṁ ca.*

Speak to him, let him hear, he loves to hear of the cherished policy and direction for the sake of speed and success in action so that he may be happy and rejoice with you all. And then he, Indra, ruler of all and creator of honour and excellence, generous as showers and blazing brave in action, would create paths of progress into a state of freedom from fear and success, and thence would flow the ultimate release.

अच्छा या गन्ता नाधमानमूती इत्था विपं हवमानं गृणन्तम।
उप त्मनि दधाना धुयाइशून्त्सहस्राणि शतानि वजबाहुः ॥ ४ ॥

4. *Acchā yo gantā nādhamānamūtī itthā vipraṁ havamānaṁ gṛṇantam. Upa tmani dadhāno dhuryāśūntsahasrāṇi śatāni vajrabāhuḥ.*

With grace, he goes to the supplicant with protection, thus, to bless the earnest seeker invoking him and singing in praise. He holds the supplicant and celebrant closest to his heart and, yoking a hundred

thousand horses to his chariot, wielding the thunderbolt for creation and protection, he hastens to the devotees.

त्वातासा मघवन्निन्द्र विप्रा वयं ते स्याम सूरयो गृणन्तः ।
भजानासो बृहद्दिवस्य राय आकाय्यस्य दावने पुरुक्षोः ॥ ५ ॥

5. *Tvotāso maghavannindra viprā vayaṁ te syāma sūrayo gṛṇantaḥ. Bhejānāso bṛhaddivasya rāya ākāyyasya dāvane purukṣoḥ.*

Under your protection, O lord of power and glory, Indra, lord ruler and giver of honour and excellence, let us be earnest seekers of knowledge, brave and brilliant celebrants of Divinity, so that we may be dedicated sharers of the abundance of the lord of light, wealth, and generosity of sustenance incarnate.

Mandala 4/Sukta 30

Indra, Indra and Usha Devata, Vamadeva Gautama Rshi

नकिरिन्द्र त्वदुत्तरा न ज्यायाँ अस्ति वृत्रहन ।
नकिरेवा यथा त्वम ॥ १ ॥

1. *Nakirindra tvaduttaro na jyāyāň asti vṛtrahan. Nakirevā yathā tvam.*

Indra, lord ruler of the world, destroyer of evil and breaker of the cloud like the sun, there is none higher than you, none beyond, none greater, none even equal to you as you are.

सत्रा त अनु कृष्टया विश्वा चकव वावृतुः ।
सत्रा महाँ असि श्रुतः ॥ २ ॥

2. *Satrā te anu kṛṣṭayo viśvā cakreva vāvṛtuḥ. Satrā mahāň asi śrutaḥ.*

In truth and honour of conduct, all the people together move around you in orbit, harmoniously, as do the wheels of the chariot revolve round the axle. Truly you are great, commanding honour and universal fame.

विश्व॑ च॒नद॒ना त्वा॑ द॒वास॑ इन्द युयुधुः ।
यदह॒ नक्त॒मातिरः ॥ ३ ॥

3. *Viśve canedanā tvā devāsa indra yuyudhuḥ.*
Yadahā naktamātiraḥ.

Indra, lord ruler of the world, all the nobilities of humanity and divinities of nature, with all their wisdom and resolution, relentlessly fight for you day and night so that you are always victorious over the enmities and negativities of life.

यत्रा॒त बा॑धि॒तभ्य॑श्च॒कं कुत्सा॑य॒ युध्य॑ते ।
मु॒षा॒य इ॑न्द्र॒ सूय॑म ॥ ४ ॥

4. *Yatrota bādhitebhyaścakraṁ kutsāya yudhyate.*
Muṣāya indra sūryam.

Where the battle rages in support of the warriors fighting in defence of the oppressed and the wise, there Indra, O lord of honour, power and justice, take up the solar disc of thunder and crush the wicked.

यत्र॑ द॒वाँ ऋ॑घाय॒ता विश्वा॒ँ अयु॑ध्य॒ एक॒ इत ।
त्वमि॑न्द व॒नूँरह॑न ॥ ५ ॥

5. *Yatra devāṅ ṛghāyato viśvāṅ ayudhya eka it.*
Tvamindra vanūṅrahan.

Where in the battle against the evil and the

violent oppressing and fighting against all the nobilities of the world you take up arms, you destroy the wicked forces all alone.

यत्रा॒त मर्त्या॑य॒ कमरि॑णा इन्द्र॒ सूय॑म।
पाव॒: शची॑भि॒रत॑शम॥ ६॥

6. *Yatrota martyāya kamariṇā indra sūryam.*
Prāvaḥ śacībhiretaśam.

Where you set in motion the streams and breezes of comfort and joy for humanity, there also you move and protect the sun orbiting at terrible speed with your actions of omnipotence.

किमादु॒तासि॑ वृत्रह॒न्मघ॑वन्मन्यु॒मत्त॑मः।
अत्राह॒ दानु॒मात॑रः॥ ७॥

7. *Kimādutāsi vṛtrahan maghavan manyumat-tamaḥ. Atrāha dānumātiraḥ.*

And what more! You are, O lord ruler and commander of the wealth and power of the world, you are the most passionate lover of rectitude and fiercest destroyer of evil. And lo! you are the top redeemer of the generous and shatterer of the selfish.

ए॒तद घदु॒त वी॒य॑॑मिन्द्र॑ च॒कथ॒ पांस्य॑म।
स्त्रिय॒ं यद्दु॑हणा॒युव॒ं वधी॑दु॒हि॒तरं दि॒वः॥ ८॥

8. *Etad gheduta vīryamindra cakartha pauṁsyam.*
Striyaṁ yaddurhaṇāyuvaṁ vadhīrduhitaraṁ divaḥ.

This truly is the manly valour you display in action. In addition, this too is your wonder that you dispel and ward off the rays of the malevolent star which,

though, is the daughter of heaven like the dawn, the light of which, too, you overcome.

दिवश्चिद घा दुहितरं महान्महीयमानाम।
उषासमिन्द्र सं पिणक ॥ ९ ॥

9. *Divaścid-ghā duhitaraṁ mahān mahīyamānām.*
Uṣāsamindra saṁ piṇak.

Indra, great you are. Surely the dawn is glorious, daughter of heaven, which you refine, adorn and glorify, and then make her disappear when she waxes with pride.

अपाषा अनसः सरत्संपिष्टादह बिभ्युषी।
नि यत्सीं शिश्नथद वृषा ॥ १० ॥

10. *Apoṣā anasaḥ saratsaṁpiṣṭādaha bibhyuṣī.*
Ni yatsīṁ śiśnathad vṛṣā.

Indra, mighty ruler of heavens, breaks the chariot of the dawn as she waxes, but when the chariot is broken, she withdraws from the broken chariot in fear and awe. (So do the forces of gate-crashing pride withdraw under the blazing power of the ruler.)

एतदस्या अनः शय सुसंपिष्टं विपाश्या।
ससारं सीं परावतः ॥ ११ ॥

11. *Etadasyā anaḥ śaye susaṁpiṣṭaṁ vipāśyā.*
Sasāra sīṁ parāvataḥ.

When the chariot of this dawn is broken and lies in unobstructed path ways of space and the dawn is gone far away, then the sun, coming from afar, radiates its glory far and wide.

उत सिन्धुं विबाल्यं वितस्थानामधि क्षमि।
परि ष्ठा इन्द्र मायया॥ १२॥

12. *Uta sindhuṁ vibālyaṁ vitasthānāmadhi kṣami.*
Pari ṣṭhā indra māyayā.

Indra, lord of the elements, with your inexhaustible force and power, you sustain the flow of full and overflowing turbulent rivers on the earth.

उत शुष्णस्य धृष्णुया प मृक्ष आ अभि वदनम।
पुरा यदस्य संपिणक॥ १३॥

13. *Uta śuṣṇasya dhṛṣṇuyā pra mṛkṣo abhi vedanam.*
Puro yadasya sampiṇak.

And when with your force and power you break down the strongholds of this demon of drought and sprinkle the land with water, then you acquire the wealth of the land and the knowledge of science for the people.

उत दासं कौलितरं बृहतः पर्वतादधि।
अवाहन्निन्द्र शम्बरम॥ १४॥

14. *Uta dāsaṁ kaulitaraṁ bṛhataḥ parvatādadhi.*
Avāhannindra śambaram.

Indra, ruler of the elements and vast spaces on earth, you break the dark cloud of rain from the vast skies on high and make the rivers flow from the mountains, thereby rendering the generous people and venerable families stronger and more generous.

उत दासस्य वर्चिनः सहस्राणि शतावधीः।
अधि पञ्च प्रधीँरिव॥ १५॥

15. *Uta dāsasya varcinaḥ sahasrāṇi śatāvadhīḥ.*
Adhi pañca pradhīñriva.

But destroy the hundreds and thousands of the violent demons who are fixed in society like five fellies fixed round the spokes of a wheel.

उत त्यं पुत्रमगुवः परावृक्तं शतक्रतुः ।
उक्थेष्विन्द्र आभजत ॥ १६ ॥

16. *Uta tyaṁ putramagruvaḥ parāvṛktaṁ śatakratuḥ.*
Uktheṣvindra ābhajat.

And Indra, who performs hundreds of yajnic acts of creation and generosity with his knowledge of the Shastras, invites the formidable children of leading pioneers of the nation to participate in the theoretical and practical affairs of the state.

उत त्या तुवशायदू अस्नातारा शचीपतिः ।
इन्द्रो विद्वाँ अपारयत ॥ १७ ॥

17. *Uta tyā turvaśāyadū asnātārā śacīpatiḥ.*
Indro vidvāñ apārayat.

Indra, lord of the people and the sacred voice, ruler of the world and master of knowledge, helps the man of efficiency, the man of effort, and also the simple folk who do not know how to swim and enables them all to cross the hurdles of life over to the shore.

उत त्या सद्य आर्या सरयोरिन्द्र पारतः ।
अर्णाचित्ररथावधीः ॥ १८ ॥

18. *Uta tyā sadya āryā sarayorindra pārataḥ.*
Arṇācitrarathāvadhīḥ.

Indra, lord of goodness and nobility of power, always smashes the grabber and the smuggler in possession of wondrous transport across the world of movement and communication over the border.

अनु द्वा जहिता नयान्धं श्रोणं च वृत्रहन।
न तत्ते सुम्नमष्टव॥ १९॥

19. *Anu dvā jahitā nayo'ndhaṁ śroṇaṁ ca vṛtrahan.*
Na tatte sumnamaṣṭave.

Indra, destroyer of evil and want, leader of humanity, you restore and rehabilitate the two, the blind and the disabled abandoned by society. None can reach that level of service and philanthropy.

शतमश्मन्मयीनां पुरामिन्द्रा व्यास्यत।
दिवोदासाय दाशुषे॥ २०॥

20. *Śatamaśmanmayīnāṁ purāmindro vyāsyat.*
Divodāsāya dāśuṣe.

Indra, lord of power, justice and generosity, for the sake of the creative and the generous giver you break a hundred adamantine strongholds of hoarded wealth like the sun that breaks the cloud concentrations of rain to bless the generous earth.

अस्वापयद्दभीतये सहस्रा त्रिंशतं हथैः।
दासानामिन्द्रो मायया॥ २१॥

21. *Asvāpayad-dabhītaye sahasrā triṁśataṁ hathaiḥ.*
Dāsānāmindro māyayā.

Indra, the ruler, should smash three hundred thousand of social saboteurs with weapons of far reaching calibre for the peace and security of the law-

abiding servants of the nation and for keeping down of the violent.

स घदुतासि॑ वृत्रहन्त्समा॒न इ॑न्द्र॒ गाप॑तिः ।
यस्ता विश्वा॑नि चिच्यु॒षे ॥ २२ ॥

22. *Sa ghedutāsi vṛtrahantsamāna indra gopatiḥ. Yastā viśvāni cicyuṣe.*

Indra, such as you are, ruler and protector of the earth, destroyer of evil and promoter of the good, you are equal and kind, like the sun, for all in treatment since you bring about all that you do and achieve for all of them as they deserve according to law and justice.

उ॒त नू॒नं यदि॑न्द्रि॒यं क॑रि॒ष्या इ॑न्द्र॒ पांस्यम ।
अ॒द्या नक्रि॒ष्टदा मि॑नत ॥ २३ ॥

23. *Uta nūnaṁ yadindriyaṁ kariṣyā indra pauaṁsyam. Adyā nakiṣṭadā minat.*

Indra, lord ruler of the world, for sure whatever deeds of courage and valour and of manly honour and excellence you do for the good or against the wicked, none can deny, resist or undo.

वा॒मंवा॑मं त आदुर द्॒वा द॑दात्वय्॒मा ।
वा॒मं पू॒षा वा॒मं भगा॑ वामं द्॒वः करू॑ळती ॥ २४ ॥

24. *Vāmaṁ vamaṁ ta ādure devo dadātvaryamā . Vāmaṁ pūṣā vāmaṁ bhago vāmaṁ devaḥ darūḷatī.*

Indra, lord of glory, ruler of the world, destroyer of evil, may Aryama, ordainer of the world's law and justice, give you the highest and most admirable gifts of honour. May Pusha, lord of health and sustenance

bless you with the best of vigour and strength. May Bhaga, lord of grandeur and excellence, grant you the highest prosperity and dignity. May the generous lord of art and beauty give you the best of art and craft and creative beauty.

Mandala 4/Sukta 31

Indra Devata, Vamadeva Gautama Rshi

कया नश्चित्र आ भुवदूती सदावृधः सखा।
कया शचिष्ठया वृता ॥ १ ॥

1. *Kayā naścitra ā bhuvadūtī sadāvṛdhaḥ sakhā.*
Kayā śaciṣṭhayā vṛtā.

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace?

कस्त्वा सत्या मदानां मंहिष्ठा मत्सदन्धसः।
दृ ह्या चिदारुज वसु ॥ २ ॥

2. *Kastvā satyo madānāṁ maṁhiṣṭho matsadandhasaḥ. Dṛḷhā cidāruje vasu.*

What is the truest and highest of joys and foods for body, mind and soul that may please you? What wealth and value of life to help you break through the limitations and settle on the rock-bed foundation of permanence?

अभी षु णः सखीनामविता जरितॄणाम।
शतं भवास्यूतिभिः ॥ ३ ॥

3. *Abhī ṣu ṇaḥ sakhīnāmavitā jaritṝṇām.*
Śataṁ bhavāsyūtibhiḥ.

Friend of friends and protector of celebrants you are, come and bless us too with a hundred modes of protection and advancement. Be ours, O lord!

अभी न आ ववृत्स्व चक्रं न वृत्तमवतः।
नियुद्भिश्चषणीनाम ॥ ४ ॥

4. *Abhī na ā vavṛtsva cakraṁ na vṛttamarvataḥ.*
Niyudbhiś-carṣṇīnām.

Ruler of the world, turn and come to us on the wheels of a chariot in motion. Come lord and help us turn the wheel of the social order at the speed of winds.

पवता हि कतूनामा हा पदव गच्छसि।
अभि सूय सचा ॥ ५ ॥

5. *Pravatā hi kratūnāmā hā padeva gacchasi.*
Abhakṣi sūrye sacā.

You walk down to the people, as one walks on foot, by the paths of their holy words and actions of yajnic offerings. I worship you and serve you like the sun with the light of the sun.

सं यत्त इन्द मन्यवः सं चकाणि दधन्विर।
अध त्व अध सूय ॥ ६ ॥

6. *Saṁ yatta indra manyavaḥ saṁ cakrāṇi dadhanvire. Adha tve adha sūrye.*

Indra, lord ruler of the world, all the ardour, passions and yajnic offerings of men offered in honour and service to you move like wheels continuously and

reach you and then later to the sun.

उ॒त स्मा॒ हि त्वामा॒हुरिन्म॒घवा॑नं शचीपत।
दाता॑र॒मविदीधयुम ॥ ७ ॥

7. *Uta smā hi tvāmāhurinmaghavānaṁ śacīpate.*
Dātāramavidīdhayum.

O lord of beauty and grace, power, intelligence and will, sages of vision and devotion celebrate you as lord of infinite honour and excellence in existence, boundless giver and self-refulgent beyond imagination.

उ॒त स्मा॑ स॒द्य इत्परि॑ शशमा॒नाय॑ सुन्व॒त।
पु॒रू चि॑न्मंहस॒ वसु॑ ॥ ८ ॥

8. *Uta smā sadya itpari śaśamānāya sunvate.*
Purū cinmaṁhase vasu.

Indra, lord of knowledge and power, you give immense wealth for the celebrant devotee and creator of soma instantly, and ever more augment it many ways all round.

न॒हि ष्मा त श॒तं च॒न राधा॒ वर॑न्त आ॒मुरः॑।
न च्या॒त्रानि॑ करिष्य॒तः ॥ ९ ॥

9. *Nahi ṣmā te śataṁ cana rādho varanta āmuraḥ.*
Na cyautnāni kariṣyataḥ.

Indra, lord omnipotent of infinite wealth and generosity, the violent and the destroyers can never get, nor do they choose to receive, the hundreds of gifts and successes you bestow upon humanity, nor can they ever stall the wondrous deeds you do for the devotee.

अस्माँ अवन्तु त शतमस्मान्त्सहस्त्रमूतयः ।
अस्मान्विश्वा अभिष्टयः ॥ १० ॥

10. *Asmāň avantu te śatam-asmānt-sahasram-ūtayaḥ.*
Asmān-viśvā abhiṣṭayaḥ.

Indra, lord of infinite love, the hundred ways of your divine protection, we pray, may protect us, the thousand ways of promotion advance us, the infinite blessings and good wishes lead us to fulfilment.

अस्माँ इहा वृणीष्व सख्याय स्वस्तय ।
महा राय दिवित्मत ॥ ११ ॥

11. *Asmāň ihā vṛṇīṣva sakhyāya svastaye.*
Maho rāye divitmate.

Take us up, O lord, and receive us under your divine protection for friendship, all round well being, and for the great gift of the immense wealth of this heavenly world right here.

अस्माँ अविद्धि विश्वहन्द राया परीणसा ।
अस्मान्विश्वाभिरूतिभिः ॥ १२ ॥

12. *Asmāň aviḍḍhi viśvahendra rāyā parīṇasā.*
Asmān viśvābhir-ūtibhiḥ.

Ruler of the world, Indra, lead us on day and night with abundant wealth of all kinds, lead us on and on with all the protection and favours of divinity.

अस्मभ्यं ताँ अपा वृधि व्रजाँ अस्तेव गामतः ।
नवाभिरिन्द्रातिभिः ॥ १३ ॥

13. *Asmabhyaṁ tāň apā vṛdhi vrajāň asteva gomataḥ.*
Navābhirindrotibhiḥ.

Indra, lord ruler of the wealth of the world, open for us the gates of the cow stalls like the cow herd, open the secrets of the Divine Word like the Omniscient, open the treasures of the earth like the earth's ruler and protector, open the doors for us with the latest safeguards and methods of protection.

अस्माकं धृष्णुया रथा द्युमाँ इन्दानपच्युतः।
गव्युरश्वयुरीयत॥ १४॥

14. *Asmākaṁ dhṛṣṇuyā ratho dyumāँ indrāna-pacyutaḥ. Gavyuraśvayurīyate.*

Indra, unchallengeable ruler of the world, our chariot of progress goes on advancing, bold and unobstructed, blazing bright, irresistible and imperishable, winning the wealth of the holy earth with unbounded speed and energy.

अस्माकमुत्तमं कृधि श्रवा दवषु सूय।
वषिष्ठं द्यामिवापरि॥ १५॥

15. *Asmākamuttamaṁ kṛdhi śravo deveṣu surya. Varṣiṣṭhaṁ dyāmivopari.*

Indra, refulgent sun, ruler of the world, lead us to the highest heights of glory, our fame resounding among the divinities, as in the most generous heavens far above.

Mandala 4/Sukta 32

Indra, Indra-Ashva Devata, Vamadeva Gautama Rshi

आ तू न इन्द वृत्रह ास्माकमधमा गहि।
महान्महीभिरूतिभिः॥ १॥

1. *Ā tū na indra vṛtrahannasmākamardhamā gahi.*
Mahān mhībhirūtibhiḥ.

Indra, lord and ruler of the world, mighty destroyer of darkness and evil, come with all great powers and protections, join and guide our progress.

भृमिश्चिद्घासि तूतुजिरा चित्र चित्रिणीष्वा।
चित्रं कृणाष्यूतय॥ २॥

2. *Bhṛmiścidghāsi tūtujirā citra citriṇīṣvā.*
Citraṁ kṛṇoṣyūtaye.

You are ever on the move, harbinger of good, instant promoter, wondrous great in the fighting forces of awful power, and you do wonders in matters of protection and all round human progress.

दभ्रेभिश्चिच्छशीयांसं हंसि वार्धन्तमाजसा।
सखिभिरिय त्व सचा॥ ३॥

3. *Dabhrebhiścicchaśīyāṁsaṁ haṁsi vrādhantamojasā. Sakhibhirye tve sacā.*

You stand by friends who are dedicated to you even though they be the humblest and few, and with your mighty power and lustre punish the violator of the law and values of Dharma howsoever strong and powerful he be.

वयमिन्द्र त्व सचा वयं त्वाभि नानुमः।
अस्माँअस्माँ इदुदव॥ ४॥

4. *Vayamindra tve sachā vayaṁ tvābhi nonumaḥ.*
Asmāँ asmāँ idudava.

Indra, ruler of the world, we are with you, wholly

dedicated in word and deed. We bow to you in obedience, without reserve. Help us all, save us all, protect us all.

स नश्चित्राभिरदिवा नवद्याभिरूतिभिः ।
अनाधृष्टाभिरा गहि ॥ ५ ॥

5. *Sa naścitrābhiradrivo'navadyābhirūtibhiḥ.*
Anādhṛṣṭābhirā gahi.

Wielder of the thunderbolt of law and justice, come and join us with marvellous, irreproachable, and irresistible modes of defence, protection and promotion.

भूयामा षु त्वावतः सखाय इन्द्र गामतः ।
युजा वाजाय घृष्वय ॥ ६ ॥

6. *Bhūyāmo ṣu tvāvataḥ sakhāya indra gomataḥ.*
Yujo vājāya ghṛṣvaye.

Indra, mighty ruler, let us be well protected friends of yours, loyal and dedicated to you, blest with cows and lands, knowledge and culture for the sake of strength and speed of progress to resist and crush the negative forces.

त्वं ह्यक इशिष इन्द्र वाजस्य गामतः ।
स नो यन्धि महीमिषम ॥ ७ ॥

7. *Tvaṁ hyeka īśiṣa indra vājasya gomataḥ.*
Sa no yandhi mahīmiṣam.

Indra, you alone rule over power and prosperity and the speed of progress. Pray bring us ample food and energy and the high speed of progress.

न त्वा॑ वरन्त अ॒न्यथा॒ यद्दित्स॑सि स्तु॒ता म॒घम ।
स्ता॒तृभ्य॑ इन्द गिवणः ॥ ८ ॥

8. *Na tvā varante anyathā yadditsasi stuto magham.*
Stotṛbhya indra girvaṇaḥ.

The supplicants do not ask of you anything otherwise since, O lord of power and world's wealth, Indra, praised and celebrated, you liberally grant ample wealth of power and prosperity, honour and excellence to the celebrants and devotees.

अ॒भि त्वा॒ गात॑मा गि॒रा नू॑षत॒ प दा॒वन॑ ।
इन्द्र॒ वाजा॑य॒ घृष्व॑य ॥ ९ ॥

9. *Abhi tvā gotamā girā'nūṣata pra dāvane.*
Indra vājāya ghṛṣvaye.

Indra, lord ruler of the world and its wealth and power, the most enlightened scholars and celebrants praise and pray to you in the holiest words for the gift of food and energy, power and progress beyond challenge.

प त॑ वाचाम वी॒या॒३॑ या म॑न्दसा॒न आरु॑जः ।
पु॒रा॒ दासी॑र॒भीत्य॑ ॥ १० ॥

10. *Pra te vocāma vīryā yā mandasāna ārujaḥ.*
Puro dāsīrabhītya.

Indra, lord of might, joyous and brilliant victor, we sing and celebrate those warlike exploits of yours in which you stormed the fortresses of slavery and broke them open into freedom.

ता त॑ गृणन्ति व॒धसा॒ यानि॑ च॒कथ॒ पांस्या॑ ।
सु॒तष्वि॑न्द गिवणः ॥ ११ ॥

11. *Tā te gṛṇanti vedhaso yāni cakartha pauṁsyā.*
Suteṣvindra girvaṇaḥ.

Indra, lord of victorious might, in those lands which you awakened into the joy of freedom, the celebrants, men of knowledge and wisdom all, sing in praise of you and celebrate those valorous deeds of yours which you performed in there as for your children.

अवीवृधन्त गातमा इन्द्र त्व स्तामवाहसः ।
एषु धा वीरवद्यशः ॥ १२ ॥

12. *Avīvṛdhanta gotamā indra tve stomavāhasaḥ.*
Aiṣu dhā vīravad yaśaḥ.

Indra, lord of light and splendour, men of light and wisdom, best of them all, and the singers of song sing in praise of you and exalt your honour and fame. Pray bless them all with honour and excellence worthy of the brave.

यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम ।
तं त्वा वयं हवामह ॥ १३ ॥

13. *Yacciddhi śaśvatāmasīndra sādhāraṇastvam.*
Taṁ tvā vayaṁ havāmahe.

Indra, lord of love and justice, fatherly omnipresence for all, since you are general and universal power of all the eternal presences, equal and universal for all, we invoke and pray to you as the one father figure for our good.

अवाचीना वसा भवा स्म सु मत्स्वान्धसः ।
सामानामिन्द सामपाः ॥ १४ ॥

14. *Arvācīno vaso bhavā'sme su matsvāndhasaḥ.*
Somānāmindra somapāḥ.

Indra, ancient, eternal and latest and immediate power and presence, haven and home for all, turn to us with divine favours, rejoice with us as guardian of the honour and excellence of humanity, giver and augmenter of food and freshness of energy and the creator and protector of the joy of life and ecstasy of living.

अस्माकं त्वा मतीनामा स्तामं इन्द यच्छतु।
अवागा वर्तया हरी॥ १५॥

15. *Asmākaṁ tvā matīnāmā stoma indra yacchatu.*
Arvāgā vartayā harī.

Indra, may the song of praise and prayer composed by our wise poets rise and reach you, and then, we pray, turn the horses of your chariot hitherward to us.

पुराळाशं च ना घसा जाषयास गिरश्च नः।
वधूयुरिव यार्षणाम॥ १६॥

16. *Puroḷāśaṁ ca no ghaso joṣayāse giraśca naḥ.*
Vadhūyuriva yoṣaṇām.

And then taste the delicious sweets of our yajnic hospitality and enjoy the music of our song like a lover cherishing the company of his beloved.

सहस्रं व्यतीनां युक्तानामिन्दमीमह।
शतं सामस्य खार्यः॥ १७॥

17. *Sahasraṁ vyatīnaṁ yuktānāmindramīmahe.*
Śataṁ somasya khāryaḥ.

Indra, leader of power, pleasure and excellence, we pray for a thousand top speed generalists and a thousand intensive specialists and a hundred barrels of the soma of national excellence and celebrative joy.

स॒हस्रा॑ त शृता व॒यं गवा॒मा च्यावयामसि।
अ॒स्म॒त्रा राध॑ एतु त॥ १८॥

18. *Sahasrā te śatā vayaṁ gavāmā cyāvayāmasi.*
Asmatrā rādha etu te.

Indra, lord of excellence and beneficence, we activate and accelerate a hundred and thousand schemes of development of research and extension of knowledge, enrichment and fertility of lands and improvement of cows, other cattle wealth and milk products, and hope that the wealth and prosperity of your social order would benefit us all.

दश॑ त क॒लशा॑नां॒ हिर॑ण्यानामधीमहि।
भू॒रि॒दा अ॑सि वृत्रहन॥ १९॥

19. *Daśa te kalaśānaṁ hiraṇyānāmadhīmahi.*
Bhūridā asi vṛtrahan.

We study, research and produce tens of jars of liquid gold. Destroyer of ignorance and poverty, you are the giver and creator of unbounded wealth.

भूरि॑दा॒ भूरि॑ दहि ना॒ मा द॒भं भूया भ॑र।
भूरि॒ घदि॑न्द दित्ससि॥ २०॥

20. *Bhūridā bhūri dehi no mā dabhraṁ bhūryā bhara.*
Bhūri ghedindra ditsasi.

Indra, giver of unbounded wealth, give us immense wealth, withhold not, give us not little, bear

and bring us profuse amounts of wealth. For you give and wish to give nothing less than immensity.

भूरिदा ह्यसि श्रुतः पुरुत्रा शूर वृत्रहन।
आ नो भजस्व राधसि॥ २१॥

21. *Bhūridā hyasi śrutaḥ purutrā śūra vṛtrahan.*
Ā no bhajasva rādhasi.

Indra, destroyer of want and darkness, for sure you are the giver of immensity. Brave and magnificent, you command universal fame and glory. Come, we pray, bless us, you are the giver of success and glory.

प्र ते बभ्रू विचक्षण शंसामि गोषणो नपात।
माभ्यां गा अनु शिश्रथः॥ २२॥

22. *Pra te babhrū vicakṣaṇa śaṁsāmi goṣaṇo napāt.*
Mābhyāṁ gā anu śiśrathaḥ.

Lord of omniscience and the universal eye, giver of the Divine Word and the earth and her wealth, power and presence imperishable, I praise and celebrate your divine agencies that bear and bring us the wealth of life. Let these divinities keep it up, and allow not the earths and inspirations to slacken.

कनीनकेव विद्रधे नवे दुपदे अर्भके।
बभ्रू यामेषु शोभते॥ २३॥

23. *Kanīnakeva vidradhe nave drupade arbhake.*
Babhrū yāmeṣu śobhete.

Like the two pupils of the eyes, overly strong and lasting, ever new, ever cherished and subtle divine harbingers of the truth, goodness and beauty of existence, let nature's complementaries ever shine

blissfully in the hours of human yajna.

अरं म उस्रयाम्ण रमनुस्रयाम्ण। बभ्रू यामंष्वस्रिधा॥ २४॥

24. *Araṁ ma usrayāmṇe'ramanusrayāmṇe.*
Babhrū yāmeṣvasridhā.

May the waves of divine energy, instant, constant and never failing, never hurtful, travelling in the day and in the night, to the upper solstice and the nether solstice, be ever blissful to me in the hours of yajnic life.

Mandala 4/Sukta 33

Rbhavah Devata, Vamadeva Gautama Rshi

प ऋभुभ्यो दूतमिव वाचमिष्य उपस्तिर श्वतरीं धनुमीळ।
य वातजूतास्तरणिभिरवः परि द्यां सद्या अपसा बभूवुः॥ १॥

1. *Pra ṛbhubhyo dūtamiva vācamiṣya upastire śvaitarīṁ dhenumiḷe. Ye vātajūtāstaraṇibhire-vaiḥ pari dyāṁ sadyo apaso babhūvuḥ.*

I send up my words to the Rbhus, scientists, as a messenger, in order that they be broadcast around, and I hope that they would be converted into a subtle, clearer and more powerful message—words which, carried up by currents of energy by their own floating vibrations, immediately rise to the upper layers of space and become acts of nature to come back in the finer form I want.

यदारमक्रन्नृभवः पितृभ्यां परिविष्टी वषणा दंसनाभिः।
आदिद्देवानामुप सख्यमायन्धीरासः पुष्टिमवहन्मनाय॥ २॥

2. *Yadāramakrannṛbhavaḥ pitṛbhyāṁ pariviṣṭī veṣaṇā daṁsanābhiḥ. Ādiddevānāmupa sakhya-māyan dhīrāsaḥ puṣṭimavahan manāyai.*

When the Rbhus, sages and scientists, through service and action, receive instruction from parents and teachers, and have done enough to their own satisfaction and satisfaction of the seniors, they graduate to join the fraternity of the enlightened, and then, constant in study and meditation, bring about maturity and fullness of mind and spirit for independent work.

पुनय चक्रुः पितरा युवाना सना यूपेव जरणा शयाना। त वाजा विभ्वाँ ऋभुरिन्दवन्ता मधुप्सरसा ना वन्तु यज्ञम ॥ ३ ॥

3. *Punarye cakruḥ pitarā yuvānā sanā yūpeva jaraṇā śayānā. Te vājo vibhvāṅ ṛbhurindra-vanto madhupsaraso no'vantu yajñam.*

And then they, the Rbhus, who, with their knowledge and dedicated service, rejuvenate their parents and senior generation grown old, nerveless and almost lying like a broken pillar, and bring them back to their youthful time, thus keeping the tradition young and alive: may they, vigorous geniuses, far reaching in imagination, marvellous in invention, mighty and majestic in achievement, and brilliant and blissful in conduct, come to our yajna of science and research, protect us and promote our progress and advancement far ahead.

यत्संवत्समृभवा गामरक्षन्यत्संवत्समृभवा मा अपिंशन। यत्संवत्समभरन्भासा अस्यास्ताभिः शमीभिरमृतत्व-मांशुः ॥ ४ ॥

4. *Yat saṁvatsamṛbhavo gāmarakṣan yat saṁvatsamṛbhavo mā apiṁśan. Yat saṁvatsama-bharan bhāso asyāstābhiḥ śamībhir-amṛtatva-māśuḥ.*

The Rbhus, sages and scholars of genius and knowledge, bold and blissful, who protect the cow, mother knowledge and the speech of knowledge, and also the mother earth like nursing a holy child, those who serve the mother tradition and rejuvenate and strengthen every part of its body like a darling love, who bring new vigour and new lights to its body of science and knowledge, they, the Rbhus, attain to immortality in the living history of the advancement of human civilisation by these noble acts of holiness.

ज्यष्ठ आह चमसा द्वा करति कनीयान्त्रीन्कृणवामत्याह।
कनिष्ठ आह चतुरस्करति त्वष्ट ऋभवस्तत्पनयद्वचो वः ॥ ५ ॥

5. *Jyeṣṭha āha camasā dvā kareti kanīyān trīn kṛṇavāmetyāha. Kaniṣṭha āha caturaskareti tvaṣṭa ṛbhavastat panayad vaco vaḥ.*

The eldest of the Rbhus says: Let us make two cups for the drink of soma for the celebration of life's enlightenment. The younger, more brilliant, says: Let us make three. The youngest, most brilliant, says: Let us make four. Tvashta, the teacher, universal lord maker of forms, O Rbhus, honours and praises these words of yours. (Thus knowledge, science and technology grows from one generation of scholars to another.)

The four cups of life may be interpreted as Dharma, righteousness, artha, material goods, 'kama', material and mental fulfilment, and Moksha, ultimate purpose of living and ultimate freedom.

सत्यमूचुर एवा हि चकुरनु स्वधामृभवो जग्मुरु ताम।
विभाजमानांश्चमसाँ अहवा वनत्त्वष्टो चतुरो ददृश्वान ॥ ६ ॥

6. *Satyamūcurnara evā hi cakruranu svadhām-ṛbhavo jagmuretām. Vibhrājamānāṁścamasāň ahevā'venattvaṣṭā caturo dadṛśvān.*

The Rbhus, brave and blessed, speak true what they speak, then they accomplish what they say, and then they achieve this reward of their action. Tvashta, the divine maker, wise and all-seeing eye of the world, who sees the Rbhus' cups of life shining as daylight sees them, loves them and blesses the makers. Thus should men do in life.

द्वादश द्यून्यदगाह्यस्या तिथ्य रणं ऋभवः ससन्तः। सु त्रा-कृण्व त्रनयन्त सिन्धून्धन्वातिष्ठ ग्नाधीन्निम्नमापः॥ ७॥

7. *Dvādaśa dyūn yadagohyasyā''tithye raṇann-ṛbhavaḥ sasantaḥ. Sukṣetrākṛṇvannanayanta sindhūn dhanvātiṣṭhann-oṣadhīr-nimnamāpaḥ.*

When the scholars and sages of the science of yajna remain on holiday for twelve days in the years, resting and refreshing themselves, enjoying the hospitality of a prominent host, then the sky is overcast, the showers pour, fields are made fertile, the rivers flow and vegetation grows on barren lands, (and this by rain yajna).

रथं य चक्रुः सुवृतं नरेष्ठां य धेनुं विश्वजुवं विश्वरूपाम। त आ तक्षन्त्वृभवो रयिं नः स्ववसः स्वपसः सुहस्ताः॥ ८॥

8. *Rathaṁ ye cakruḥ suvṛtaṁ nareṣṭhāṁ ye dhenuṁ viśvajuvaṁ viśvarupām. Ta ā takṣantvṛbhavo rayiṁ naḥ svavasaḥ svapasaḥ suhastāḥ.*

The Rbhus, who design and manufacture a strong built chariot for people to travel by, create a

universal language of universal knowledge for the world prevailing all over the world. May they create universal wealth for us all — heroes of noble action, noble protection, and dexterous of hand as they are.

अपा ह्येषामजुषन्त देवा अभि कत्वा मनसा दीध्यानाः ।
वाजा देवानामभवत्सुकमन्दस्य ऋभु ा वरुणस्य विभ्वा ॥ ९ ॥

9. *Apo hyeṣāmajuṣanta devā abhi kratvā manasā dīdhyānāḥ. Vājo devānāmabhavat sukarmendrasya ṛbhukṣā varuṇasya vibhvā.*

The wonderful acts and products of these Rbhus, exceptional scientists, later, the younger intellectuals, themselves brilliant with their mind and work, honour and apply for further development: thus the food and energy becomes the favourite input for the 'devas', following researchers, for higher outputs of finer food and energy, the powerful thunderbolt becomes the arm for Indra, ruler and defender, and the extensive waves of subtle transmission become the perceptive and active agencies of Varuna, the presiding power.

य हरी मधयाक्था मदन्त इन्दाय चक्रुः सुयुजा य अश्वा ।
त रायस्पाषं दविणान्यस्म धत्त ऋभवः ामयन्ता न मित्रम ॥ १० ॥

10. *Ye harī medhayokthā madanta indrāya cakruḥ suyujā ye aśvā. Te rāyaspoṣaṁ draviṇānyasme dhatta ṛbhavaḥ kṣemayanto na mitram.*

The Rbhus, holy thinkers, creators and makers, who, using their intellect and imagination and rejoicing with the revelations of the chants of sacred verses, create

the circuit of energies, produce the motive powers, and construct the chariot for Indra, ruler and the nation, may, we pray, bring us health and nourishment and wealth and build permanent assets for us as protective and promotive friends doing good to friends.

इदाह्नः पीतिमुत वा मदं धुन ऋत श्रान्तस्य सख्याय देवाः। त नूनमस्म ऋभवा वसूनि तृतीय अस्मिन्त्सवन दधात॥ ११॥

11. *Idāhnaḥ pītimuta vo madaṁ dhurna ṛte śrāntasya sakhyāya devāḥ. Te nūnamasme ṛbhavo vasūni tṛtīye asmintsavane dadhāta.*

O Rbhus, noble creators and makers, today the holy men bring you soma to celebrate and enjoy. The divines favour not the slothfuls, they extend no hand of friendship unless you are tested in the crucibles of hard work and self sacrifice. May the Rbhus bring us, in truth, the wealths of life in the third session of yajna.

Mandala 4/Sukta 34

Rbhavah Devata, Vamadeva Gautama Rshi

ऋभुविभ्वा वाज इन्द्रो ना अच्छमं यज्ञं रत्नधयापं यात। इदा हि वो धिषणा दव्यह्नामधोत्पीतिं सं मदा अग्मता वः॥ १॥

1. *Ṛbhurvibhvā vāja indro no acchemaṁ yajñaṁ ratnadheyopa yāta. Idā hi vo dhiṣaṇā devyahnā-madhāt pītiṁ saṁ madā agmatā vaḥ.*

Rbhu, the technologist, Vibhva, specialist of natural energy, Vaja, specialist of food and vitality, and Indra, specialist of electricity and power, all harbingers

of the jewels of wealth, may come and grace this science yajna of ours. Today, the divinity of intelligence brings you the nectar of joy and celebration of success for a drink. May the joy of the occasion inspire you.

विदानासा जन्मना वाजरत्ना उत ऋतुभिर्ऋभवा मादयध्वम ।
सं वा मदा अग्मत सं पुरन्धिः सुवीरामस्म रयिमरयध्वम ॥ २ ॥

2. *Vidānāso janmano vājaratnā uta ṛtubhirṛbhavo mādayadhvam. Saṁ vo madā agmata saṁ purandhiḥ suvīrāmasme rayimerayadhvam.*

O Rbhus, blest from your very birth with the love of knowledge, commanding knowledge and the power of knowledge, work and rejoice with the scholars according to the seasons. May the peace and pleasure of life reach you, may divine intelligence and the ruling powers of the world with munificence bless you. And may you, for our sake, arouse the wealth of the nations, brave citizens and the coming generations.

अयं वा यज्ञ ऋभवा कारि यमा मनुष्वत्पदिवा दधिध्व ।
प वा च्छा जुजुषाणासा अस्थुरभूत विश्व अगियात वाजाः ॥ ३ ॥

3. *Ayaṁ vo yajña ṛbhavo'kāri yamā manuṣvat-pradivo dadhidhve. Pra vo'cchā jujuṣāṇāso asthurabhuta viśve agriyota vājāḥ.*

O Rbhus, this yajna is enacted for you which, come and take over like the best of men inspired with the bright light of knowledge and expertise. Friends and devotees would stand by you, and you would be the front leaders of the world at the speed of winds.

अभूदु वा विधत रत्नधेयमिदा नरा दाशुष मर्त्याय।
पिबत वाजा ऋभवा दद वा महि तृतीयं सवनं मदाय॥ ४॥

4. *Abhūdu vo vidhate ratnadheyamidā naro dāśuṣe martyāya. Pibata vājā ṛbhavo dade vo mahi tṛtīyaṁ savanaṁ madāya.*

O Rbhus, leaders of humanity, may the yajna of yours be a source of jewel wealth for the common man, for the generous giver and for the organiser and sustainer of the programme. O leaders and pioneers of the speed of winds, carry on with joy, let all enjoy the fruits. I dedicate the final session of the yajna to the ecstatic joy of you all.

आ वाजा यातापं न ऋभु ा महा नरा दविणसा गृणानाः।
आ वः पीतया भिपित्व अह्नामिमा अस्तं नवस्वइव गमन॥ ५॥

5. *Ā vājā yātopa na ṛabhukṣā maho naro draviṇaso gṛṇānāḥ. Ā vaḥ pītayo'bhipitve ahnāmimā astaṁ navasva iva gman.*

Come, O potent, brilliant and great Rbhus, best of the leaders of men, commanding the wealth and knowledge of the world, praised and celebrated, come as a rising glowing youth comes home at the end of the day, and may these exhilarating drinks offered to you delight you.

आ नपातः शवसा यातनापमं यज्ञं नमसा हूयमानाः।
सजाषसः सूरया यस्य च स्थ मध्वः पात रत्नधा इन्द्वन्तः॥ ६॥

6. *Ā napātaḥ śavaso yātanopemaṁ yajñaṁ namasā hūyamānāḥ. Sajoṣasaḥ sūrayo yasya ca stha madhvaḥ pāta ratnadhā indravantaḥ.*

Rbhus, strong, imperishable heroes and leaders of science and knowledge, invoked and invited with reverence, come and join this yajnic programme of development and production. Loved and loving, eminent scholars, commanding wealth, honour and power, come and accept the delicious treat of the host and protect and promote the good fortune of the community.

सजाषा इन्द्र वरुणन सामं सजाषाः पाहि गिवणा मरुद्भिः ।
अग्रपाभिर्ऋतुपाभिः सजाषा ग्नास्पत्नीभी रत्नधाभिः
सजाषाः ॥ ७ ॥

7. *Sajoṣā indra varuṇena somaṁ sajoṣāḥ pāhi girvaṇo marudbhiḥ. Agrepābhirṛtupābhiḥ sajoṣā gnāspatnībhī ratnadhābhiḥ sajoṣāḥ.*

Loved and loving Indra, lord of power and honour, come, share and promote the joy of the soma celebration of honour with Varuna, men of high endeavour and success. Loving friend, praised and celebrated, come, celebrate with the Rudras, people of justice and rectitude in the land, and protect and promote their honour and prestige. Loving, joining, socialising and celebrating with the leading pioneers, planning guardians of the nation according to the change of seasons, wedded couples, households and trustees of the jewel wealth of the land, protect and promote the honour and excellence of life with soma celebrations of joy.

सजाषस आदित्यमादयध्वं सजाषस ऋभवः पर्वतभिः ।
सजाषसा दव्यना सवित्रा सजाषसः सिन्धुभी रत्नधभिः ॥ ८ ॥

8. *Sajoṣasa ādityairmādayadhvaṁ sajoṣasa ṛbhavaḥ parvatebhiḥ. Sajoṣaso daivyenā savitrā sajoṣasaḥ sindhubhī ratnadhebhiḥ.*

O Rbhus, scientists and intellectuals, create joy and rejoice: Rejoice with the Adityas, scholars of the top order of brilliance in accord with the various phases of the sun, rejoice in harmony with the clouds and the mountains, rejoice together with the divine energy of nature and the life-sustaining light of the sun, and rejoice in confluence with the flowing rivers and the rolling seas and the treasures of the jewel wealth of nature, and share the joy with us too.

य अश्विना य पितरा य ऊती धनुं ततृ ज्रुभवा य अश्वा।
य अंसत्रा य ऋधगादंसी य विभ्वा नरः स्वपत्यानि चक्रुः॥ ९॥

9. *Ye aśvinā ye pitarā ya ūtī dhenuṁ tatakṣur-ṛbhavo ye aśvā. Ye aṁsatrā ya ṛdhagrodasī ye vibhvo naraḥ svapatyāni cakruḥ.*

Who are the Rbhus? Those who create and activate complementary circuits of energies, who serve the parents and sustain and rejuvenate health anew, who provide protection and promotion, who refine and extend knowledge and the language of knowledge, develop cattle wealth and renew the earth resources, who design and structure fast modes of travel and communication, who design and construct armour against external attacks, who cross the globe unto the sky and space and who command universal knowledge: pioneers and leaders of the best of men who can raise, train and organise a noble younger generation.

य गामन्तं वाजवन्तं सुवीरं रयिं धत्थ वसुमन्तं पुरुजुम।
त अंगपा ऋभवा मन्दसाना अस्म धत्त य च रातिं गृणन्ति॥ १०॥

10. *Ye gomantaṁ vājavantaṁ suvīraṁ rayiṁ dhattha vasumantaṁ purukṣum. Te agrepā ṛbhavo mandasānā asme dhatta ye ca rātiṁ gṛṇanti.*

Those who create, bear and bring life's wealth full of cows and horses, food and energy, knowledge and speed of progress, all round prosperity, all round sustenance and security, and a brave new generation, and who create, praise and celebrate all such wealth of the world, such Rbhus, heroic scholars, leaders and pioneers, happy creators of joy, may bear and bring such wealth, honour and prosperity for us.

नापाभूत न वा॑ तीतृषा॒मा निः शस्ता ऋभवा य॒ज्ञ अ॒स्मिन ।
समिन्द्रे॑ण॒ मद॑थ॒ सं म॒रुद्भिः॒ सं राज॑भी रत्न॒धर्या॑य दवाः ॥ ११ ॥

11. *Nāpābhūta na vo'tīṭṛṣāmā'niḥśastā ṛbhavo yajñe asmin. Samindreṇa madatha saṁ marudbhiḥ saṁ rājabhī ratnadheyāya devāḥ.*

O Rbhus, never go away, never feel depreciated, never depressed. We shall never let you feel deprived, never thirsty for anything, you will ever feel praised and appreciated in this yajnic programme of creative life. Rejoice with Indra, ruler and commander of honour and power, rejoice with the Maruts, dynamic youthful citizens, and with the brilliant ruling leaders, O generous and refulgent creators of joy and prosperity, rejoice for the creation of the jewels of life's beauty more and ever more.

Mandala 4/Sukta 35

Rbhavah Devata, Vamadeva Gautama Rshi

इ॒हाप॑ यात शवसा नपात॒ः साध॑न्वना ऋभवा॒ माप॑ भूत ।
अ॒स्मिन्हि व॒ः सव॑न रत्न॒धय॑ं गम॒न्त्विन्द्र॒मनु॑ वा॒ मदा॑सः ॥ १ ॥

1. *Ihopa yāta śavaso napātaḥ saudhanvanā ṛbhavo māpa bhūta. Asmin hi vaḥ savane ratnadheyaṁ gamantvindramanu vo madāsaḥ.*

O Rbhus, mighty strong, imperishable warriors of the bow, come here close to us, do not stay away, never feel dispraised. In this yajna enacted for you, let the honour and joy of creation and celebration be as much for you as for Indra, resplendent lord giver of wealth.

आग॑न्नृभू॒णामि॒ह र॑त्न॒धेय॒मभू॒त्सोम॑स्य॒ सुषु॑तस्य पी॒तिः ।
सु॒कृ॒त्यया॒ यत्स्व॑पस्यया॒ चँ॒ एकं॑ विच॒क्र च॑म॒सं च॑तु॒धा ॥ २ ॥

2. *Āgannṛbhūṇāmiha ratnadheyam-abhūtsomasya suṣutasya pītiḥ. Sukṛtyayā yatsvapasyayā caṁ ekaṁ vicakra camasaṁ caturdhā.*

Let the jewel wealth of the Rbhus' performance come and let the joy of the soma success distilled from nature be here for the people to share who deserve the prize, since with their admirable action and brilliant intelligence and will they have designed and manufactured one chariot fourfold in performance.

व्य॑कृणात च॒म॒सं च॑तु॒धा सख॒ वि शि॒ क्ष्यब॑वीत । अथ॑त॒ वाजा॒ अ॒मृत॑स्य॒ पन्थां॒ ग॒णं दे॒वाना॑मृभवः सुहस्ताः ॥ ३ ॥

3. *Vyakṛṇota camasaṁ caturdhā sakhe vi śikṣet-yabravīta. Athaita vājā amṛtasya panthāṁ gaṇaṁ devānāmṛbhavaḥ suhastāḥ.*

You develop the cup of life to fourfold success of completion and perfection: Dharma, artha (material development), kama (self-fulfilment), and Moksha (ultimate freedom). O friend, teach and say: This is it,

this is the art of living. And then, O eminent scholars, dynamic scientists, dexterous technologists, join the fraternity of divines and move on to the path of immortality.

किंमयः स्विच्चमस एष आस यं काव्येन चतुरो विचक्र। अथा सुनुध्वं सवनं मदाय पात ऋभवो मधुनः सोम्यस्य॥ ४॥

4. *Kiṁmayaḥ sviccamasa eṣa āsa yaṁ kāvyena caturo vicakra. Athā sunudhvaṁ savanaṁ madāya pāta ṛbhavo madhunaḥ somyasya.*

What in truth is this cup of life which, with your wisdom, you analyse, specify and realise as four-in-one? O sages of vision and imagination, distil the soma-essence of it for the joy of life and drink as well as protect and promote the nectar sweet of honey.

शच्याकत पितरा युवाना शच्याकत चमसं देवपानम। शच्या हरी धनुतरावतष्टन्द्रवाहावृभवा वाजरत्नाः॥ ५॥

5. *Śacyākarta pitarā yuvānā śacyākarta camasaṁ devapānam. Śacyā harī dhanutarāvataṣṭendravāhāvṛbhavo vājaratnāḥ.*

O Rbhus, with your truth of knowledge and holy science, you rejuvenate your parents to youthful health. With truth of vision and imagination, you reveal the fourfold cup of life's beauty and joy for the drink of divinities. With your truth of science and technology you create the power and construct the chariot faster than bullet speed for the ride of Indra, world's presiding power of rule and law. You are really the master creators and controllers of the speed and jewels of life on earth.

या वः सुनात्यभिपित्व अह्नां तीव्रं वाजासः सवनं मदाय।
तस्मै रयिमृभवः सर्ववीरमा तक्षत वृषणा मन्दसानाः ॥ ६ ॥

6. *Yo vaḥ sunotyabhipitve ahnāṁ tīvraṁ vājāsaḥ savanaṁ madāya. Tasmai rayimṛbhavaḥ sarva-vīramā takṣata vṛṣaṇo mandasānāḥ.*

Whoever for you distils at the end of the day the exciting soma juice of the beauty and joy of life for the celebration of the holiness of existence, for him, O Rbhus, thinkers and wonder workers of the speed of winds, generous as showers from the clouds, spirits of ecstasy, create and give the wealth of an all round brave progeny for times to come.

पातः सुतमपिबा हयश्व माध्यन्दिनं सवनं केवलं ते।
समृभुभिः पिबस्व रत्नधाभिः सखीयाँ इन्द्र चकृषे सुकृत्या ॥ ७ ॥

7. *Prātaḥ sutamapibo haryaśva mādhyandinaṁ savanaṁ kevalaṁ te. Samṛbhubhiḥ pibasva ratnadhebhiḥ sakhīṅ yāṅ indra cakṛṣe sukṛtyā.*

Indra, world ruler of honour and majesty, rider of the chariot of sun rays, drink the soma distilled in the morning. Drink the soma distilled at midday only for you. Drink with the Rbhus, men of science and wisdom, creators of the jewels of wealth, whom you have drafted as friends by your noble action.

य देवासो अभवता सुकृत्या श्येनाइवदधि दिवि निषेद।
त रत्नं धात शवसा नपातः साधन्वना अभवतामृतासः ॥ ८ ॥

8. *Ye devāso abhavatā sukṛtyā śyenā ivedadhi divi niṣeda. Te ratnaṁ dhāta śavaso napātaḥ saudhan-vanā abhavatāmṛtāsaḥ.*

The Rbhus who rise to divine virtues by noble actions and, like the eagle, soar to the skies, create and bestow jewels of life on others and, bold and courageous, infallible and imperishable warriors of the bow, they rise on and become immortal.

यत्तृतीयं सवनं रत्नधेयमकृणुध्वं स्वपस्या सुहस्ताः । तदृभवः परिषिक्तं व एतत्सं मदेभिरिन्द्रियेभिः पिबध्वम ॥ ९ ॥

9. *Yat tṛtīyaṁ savanaṁ ratnadheyam-akṛṇudhvaṁ svapasyā suhastāḥ. Tadṛbhavaḥ pariṣiktaṁ va etat saṁ madebhirindr-iyebhiḥ pibadhvam.*

O Rbhus, generous at heart and dexterous of hand, the third yajnic session and creation of soma replete with the jewel wealth of life's essence which you have accomplished with your noble action, that nectar sweet of soma seasoned and reinforced is here for you. Drink it with the exciting pleasure of your senses, mind and soul.

Mandala 4/Sukta 36

Rbhavah Devata, Vamadeva Gautama Rshi

अनश्वा जाता अनभीशुरुक्थ्या३ रथस्त्रिचक्रः परि वर्तते रजः । महत्तद्वो देव्यस्य प्रवाचनं द्यामृभवः पृथिवीं यच्च पुष्यथ ॥ १ ॥

1. *Anaśvo jāto anabhīśurukthyo rathastricakraḥ pari vartate rajaḥ. Mahattadvo devyasya pravācanaṁ dyāmṛbhavaḥ pṛthivīṁ yacca puṣyatha.*

O Rbhus, divine engineers of superhuman order, that admirable three wheel, three engine, three stage chariot of yours, powered without horse, controlled

without reins, created as your grand realisation of the divine formula, goes round and round over the earth, across the skies unto the regions of space without erring, and the same you control and feed.

रथं॒ य च॒क्रुः सु॒वृतं सु॒चत॒सा वि॑ह्वर॒न्तं॒ मन॑सस्परि॒ ध्यया॑। ताँ ऊ॒ न्व१॒॑स्य सव॑नस्य पी॒तय॒ आ वा॑ वाजा ऋभवा वदयामसि॥ २॥

2. *Rathaṁ ye cakruḥ suvṛtaṁ sucetaso'vihvarantaṁ manasaspari dhyayā. Tāṅ ū nvasya savanasya pītaya ā vo vājā ṛbhavo vedayāmasi.*

Those Rbhus, scientists and engineers of exceptional genius, alert of mind and vision, who created the well structured, well controlled unerring chariot with their thought, imagination and meditation beyond the mind, we recognise and invite to this soma session of scientific yajna for the order of national honour.

तद्वा॑ वाजा ऋभवः सुपवाच॒नं द॒वषु॑ विभ्वा अभवन्म॑हित्व॒नम। जिवी॒ यत्सन्ता॑ पि॒तरा॑ सना॒जुरा॒ पुन॒र्युवा॑ना च॒रथा॑य॒ त क्षथ॥ ३॥

3. *Tadvo vājā ṛbhavaḥ supravācanaṁ deveṣu vibhvo abhavanmahitvanam. Jivrī yatsantā pitarā sanājurā punaryuvānā carathāya takṣatha.*

O Rbhus, fast and imaginative scientists and engineers universally recognised and honoured, that practical realisation of yours of the divine word and formula becomes a great news for the brilliant leaders and scholars, since by that you rejuvenate the parental ancestors old and worn out for long and equip them with new life and energy of youth to go about and

onward in time.

एकं॒ वि च॑क्र चम॒सं चतु॑र्वयं॒ निश्चम॑णा॒ गाम॑रिणीत धी॒तिभिः॑ । अथा॑ दे॒वेष्वमृ॑तत्वमान॒श श्रु॒ष्टी वा॑जा ऋभव॒स्तद्व उ॒क्थ्य॑म ॥ ४ ॥

4. *Ekaṁ vi cakra camasaṁ caturvayaṁ niścarmaṇo gāmariṇīta dhitībhiḥ. Athā deveṣvamṛtatvamānaśa śruṣṭī vājā ṛbhavas-tadva ukthyam.*

You develop one cup of soma into four, make one versatile chariot into fourfold efficiency, and reclaim and develop barren and eroded land back to fertility with your thought and imagination, and thus immediately you attain to a status of immortality among the divine benefactors of humanity. Rbhus of world fame and high speed of action, such achievement of yours is admirable.

ऋ॒भुता र॒यिः प॑थ॒मश्र॑वस्तमा॒ वाज॑श्रुतासा॒ यमजी॑जन॒ नरः॑ । वि॒भ्व॒॑तष्टा वि॒दथे॑षु प॒वाच्या॒ यं दे॑वा॒सा व॑था॒ स विच॑र्षणिः ॥ ५ ॥

5. *Ṛbhuto rayiḥ prathamaśravastamo vājaśrutāso yamajījanannaraḥ. Vibhvataṣṭo vidatheṣu pravācyo yaṁ devāso'vathā sa vicarṣaṇiḥ.*

The wealth most meritorious, received through the Rbhus, that which is created by the most famous and dynamic leaders, that which is created by the world famous Rbhus themselves, the person wide awake and perceptive whom the wise and generous divinities protect and promote: this is worthy of honour and celebration at public assemblies.

स वा॒ज्यवा॒ स ऋषि॑वच॒स्यया॒ स शू॒रा अस्ता॒ पृत॑नासु दु॒ष्टर॑ः ।
स रा॒यस्पोषं॒ स सु॒वीर्य॑ं दध॒ यं वाजा॒ विभ्वाँ॑ ऋ॒भवा॒
यमावि॑षुः ॥ ६ ॥

6. *Sa vājyarvā sa ṛṣirvacasyayā sa śūro astā pṛtanāsu duṣṭaraḥ. Sa rāyaspoṣaṁ sa suvīryaṅ dadhe yaṁ vājo vibhvāṁ ṛbhavo yamāviṣuḥ.*

He is the hero, he is the pioneer, he is the visionary prophet by eloquence, he is the brave, he is the warrior, unchallengeable in battle contests, he wins health and wealth, and he wins strength and prowess whom the Rbhus, world heroes of the speed of winds, protect and patronise.

श्रेष्ठं व॒ः पशा॒ अधि॑ धायि दर्श॒तं स्तामा॑ वाजा ऋभव॒स्तं
जु॑जुष्टन । धीरा॑सा॒ हि ष्ठा क॒वया॑ वि॒पश्चि॑त॒स्तान्व॑ ए॒ना
ब्रह्म॒णा व॑दयामसि ॥ ७ ॥

7. *Śreṣṭhaṁ vaḥ peśo adhi dhāyi darśataṁ stomo vājā ṛbhavastaṁ jujuṣṭana. Dhīrāso hi ṣṭhā kavayo vipaścitastān va enā brahmaṇā vedayāmasi.*

Most distinguished and elevating is the form and position held by you, Rbhus, masters of art and science and pioneers of progress. Accept and appreciate the song of celebration. Stay constant, poets and visionaries, scholars of high wisdom. Such we recognise and honour you by this holy song of praise.

यू॒यम॒स्मभ्यं॒ धि॒षणा॑भ्य॒स्परि॑ वि॒द्वांसा॒ विश्वा॒ नया॑णि॒
भाज॑ना । द्यु॒मन्तं॒ वाजं॒ वृष॑शुष्ममुत्त॒मम॑ा॒ र॒यिमृ॑भवस्त ॒ता
वय॑ः ॥ ८ ॥

8. *Yūyamasmabhyaṁ dhiśaṇābhyaspari vidvāṁso viśvā naryāṇi bhojanā. Dyumantaṁ vājaṁ vṛṣaśuṣmamuttamamā no rayimṛbhavastakṣatā vayaḥ.*

O Rbhus, scholars and scientists of high order, with your knowledge, art and wisdom, create and provide for us the food, energy and modes of care and comfort we need for the sustenance of humanity. Create and bring us the light of science and progress of technology, strength and power coupled with generosity, highest form of life's wealth and health and age.

इह प्रजामिह रयिं रराणा इह श्रवो वीरवत्तक्षता नः।
यन्नो वयं चितयेमात्यन्यान्तं वाजं चित्रमृभवो ददा नः॥ ९॥

9. *Iha prajāmiha rayiṁ rarāṇā iha śravo vīravattakṣatā naḥ. Yena vayaṁ citayemātyanyān taṁ vājaṁ citramṛbhavo dadā naḥ.*

Happy, joyous and generous, O Rbhus, create and prepare for us here a noble progeny and a prosperous nation, create wealth here, food, knowledge and honour worthy of the brave here itself by which we may enlighten others too full well. O scholars of science and wisdom, give us that wonderful art and knowledge and all round progress.

Mandala 4/Sukta 37

Rbhavah Devata, Vamadeva Gautama Rshi

उप नो वाजा अध्वरमृभु क्षा दवो यात पथिभिर्देवयानैः।
यथा यज्ञं मनुषो वि वाꣳसु दधिध्वे रण्वाः सुदिनत्वह्नाम॥ १॥

1. *Upa no vājā adhvaramṛbhukṣā devā yāta pathibhirdevayānaiḥ. Yathā yajñaṁ manuṣo vikṣvāsu dadhidhve raṇvāḥ sudineṣvahnām.*

O generous Rbhus, brilliant sages, eminent scholars and leaders of science and progress, come and grace our yajnic programme of non-violent development, come by the paths of divinity so that, happy and joyous, you may take over the humanistic project of the people in these happy days of the season.

त वा॑ हृद मन॑स सन्तु य॒ज्ञा जुष्टा॑सा अ॒द्य घृ॒तनि॑णिजा गुः । प व॑ः सु॒तासा॑ हरयन्त पू॒णाः कत्व॒ द ा॑य हषयन्त पी॒ताः ॥ २ ॥

2. *Te vo hṛde manase santu yajñā juṣṭāso adya ghṛtanirṇijo guḥ. Pra vaḥ sutāso harayanta pūrṇāḥ kratve dakṣāya harṣayanta pītāḥ.*

May those yajnic projects of yours for the creation of happiness and prosperity be satisfying and delightful to your heart and mind, and may the fruits of yajnas served by holy men and fed with ghrta flow to you with fragrance. May the soma cups of joy full to the brim enrapture you and, drunk to the leas, excite and exhilarate you to your best performance.

र्य्यु॒दा॒यं द॒वहि॑तं॒ यथा॑ व॒ः स्तामा॑ वाजा ऋभु ाणा द॒द व॑ः । जु॒ह्व॑ मनु॒ष्वदुप॑रासु वि॒ ु यु॒ष्म सचा॑ बृ॒हद्दि॑वषु सामम ॥ ३ ॥

3. *Tryudāyaṁ devahitaṁ yathā vaḥ stomo vājā ṛbhukṣaṇo dade vaḥ. Juhve manuṣvaduparāsu vikṣu yuṣme sacā bṛhaddiveṣu somam.*

Rbhus, eminent scholars and miraculous makers, as your threefold gift of science, technology

and wealth of power and excellence for the highest of people is a source of bliss and comfort, so do I as one among the same people high and low, dedicated to the vast divinities, offer you the treat of soma, best of wealth and joy as gift, in truth of thought, word and deed, offering loved by the noblest divine souls, the Rbhus.

पीवाऽअश्वाः शुचदथा हि भूता यःशिपा वाजिनः सुनिष्काः ।
इन्दस्य सूना शवसा नपाता नु वश्चत्यग्रियं मदाय ॥ ४ ॥

4. *Pīvo aśvāḥ śucadrathā hi bhūtā'yaḥśiprā vājinaḥ suniṣkāḥ. Indrasya sūno śavaso napāto 'nu vaścetyagriyaṁ madāya.*

O Rbhus, commanding mighty horse power, riding brilliant chariots, clad in corselets of steel, be golden great, tempestuous as winds. Consequently, O children of Indra, universal energy, unassailable images of strength and power, for your joy and celebration, the first and foremost tribute of soma yajna is selected and offered.

ऋभुमृभु णा रयिं वाज वाजिन्तमं युजम ।
इन्दस्वन्तं हवामह सदासातमम्श्विनम ॥ ५ ॥

5. *Ṛbhumṛbhukṣaṇo rayiṁ vāje vājintamaṁ yujam. Indrasvantamaṁ havāmahe sadāsātamamaśvinam.*

O Rbhus, in the struggle of life we invoke and call upon the wonder visionary man of art and science, wealth of all kinds, most heroic warrior, cooperative ally, most powerful leader, and furious fighting force ever dependable, inalienable. (That is the Rbhu we want.)

सद्ऽभवा॒ यमव॑थ यू॒यमिन्द॑श्च॒ मर्त्य॑म ।
स धी॒भिर॑स्तु स॒निता॒ मधसा॑ता॒ सा अव॑ता ॥ ६ ॥

6. *Sedṛbhavo yamavatha yūyamindraśca martyam.*
Sa dhībhirastu sanitā medhasātā so arvatā.

O Rbhus, visionaries of science, power and action, whoever the man you and the ruler, Indra, protect and promote, would be the man of dedication and discrimination with actions and intelligence, an admirable ally in the business of life with the fastest modes of movement and progress.

वि नो॑ वाजा ऋभु॒क्षणः॑ प॒थश्चि॑तन॒ यष्ट॑वे ।
अ॒स्मभ्यं॑ सूरयः स्तु॒ता विश्वा॒ आशा॑स्तरी॒षणि॑ ॥ ७ ॥

7. *Vi no vājā ṛbhukṣaṇaḥ pathaścitana yaṣṭave.*
Asmabhyaṁ sūrayaḥ stutā viśvā āśāstarīṣaṇi.

O Rbhus, visionaries and craftsmen of the art and science of life, leaders of the speed of winds, teachers and pioneers bright and brave, open and reveal for us our paths of progress in our yajna of corporate living. We rightfully admire you and humbly pray to you so that we may realise all our hopes and ambitions and ultimately cross the ocean of life.

तं नो॑ वाजा ऋभु॒क्षण॒ इन्द्र॒ नास॑त्या र॒यिम ।
समश्वं॑ चष॒णिभ्य॒ आ पु॒रु शꣳस्त म॒घत्त॑य ॥ ८ ॥

8. *Taṁ no vājā ṛbhukṣaṇa indra nāsatyā rayim.*
Samaśvaṁ carṣaṇibhya ā puru śasta maghattaye.

O Rbhus, leaders and pioneers of vision and progress, O lord ruler of the world, Indra, never failing, ever true, teach us, give us that order of wealth and

speedy progress with power and horse which leads the people to honour and prosperity in life to the full.

Mandala 4/Sukta 38

Dyavaprthivi, Dadhikra Devata, Vamadeva Gautama Rshi

उता हि वां दात्रा सन्ति पूर्वा या पूरुभ्यस्त्रसदस्युनिताशे।
त्रासां ददथुरुवरासां घनं दस्युभ्या अभिभूतिमुग्रम॥ १॥

1. *Uto hi vāṁ dātrā santi pūrvā yā pūrubhyastra-sadasyurnitośe. Kṣetrāsāṁ dadathururvarāsāṁ ghanaṁ dasyubhyo abhibhūtimugram.*

O heaven and earth, ruler and commander, generous givers, whatever the gifts of munificence earlier than the earliest for the many recipients, they are all yours: whether they are gifts of fields and fertile lands with generous grants or, as terror for the wicked, you give to the evil doer the crushing bolt and intense fall from grace.

उत वाजिनं पुरुनिष्षिध्वानं दधिक्रामु ददथुर्विश्वकृष्टिम।
ऋज्रिप्यं श्यनं पुष्तिप्सुमाशुं चकृत्यमया नृपतिं न शूरम॥ २॥

2. *Uta vājinaṁ puruniṣṣidhvānaṁ dadhikrāmu dadathurviśvakṛṣṭim. Ṛjipyaṁ śyenaṁ pruṣita-psumāśuṁ carkṛtyamaryo nṛpatiṁ na śūram.*

Or, like the brave parental master, you give the war horse, destroyer of many enemies, or the roaring war craft, winner of victories for many people of the world, and the refulgent hero like the rising sun, supporter and defender of humanity, or the simple man

of rectitude, or the eagle like fighter that pounces upon the target, or the instant flier and pilot or the relentless doer of the master's order.

यं सीमनु पवतेव दवन्तं विश्वः पूरुमदति हषमाणः।
पडभिगृध्यन्तं मधयुं न शूरं रथतुरं वातमिव धजन्तम ॥ ३ ॥

3. *Yaṁ sīmanu pravateva dravantaṁ viśvaḥ pūrurmadati harṣamāṇaḥ. Paḍbhirgṛdhyantaṁ medhayuṁ na śūraṁ rathaturaṁ vātamiva dhrajantam.*

War horse or the aircraft which, rushing like turbulent waters to the sea, the people of the world admire and celebrate with joy, which, like a brave and tempestuous warrior, advances to the heat of battle by leaps and bounds and grabs the enemy and which, rushing like a wind sheer tears the enemy force apart.

यः स्मारुन्धाना गध्या समत्सु सनुतरश्चरति गाषु गच्छन।
आविरृजीका विदथा निचिक्यत्तिरा अरतिं पयापा आयाः ॥ ४ ॥

4. *Yaḥ smārundhāno gaḍhyā samatsu sanutaraścarati goṣu gacchan. Āvirṛjīko vidathā nicikyat tiro aratiṁ paryāpa āyoḥ.*

Which in battles stems the united force of the enemy and goes over lands and seas of the earth in majesty, which openly displays its strength of arms and thrust openly, and watches over the grand yajnic programmes of humanity and wards off the enemies and adversities from the life of noble people.

उत स्मनं वस्त्रमथिं न तायुमनु काशन्ति ितया भरषु।
नीचायमानं जसुरिं न शयनं श्रवश्चाच्छा पशुमच्चा यूथम ॥ ५ ॥

5. *Uta smainaṁ vastramathiṁ na tāyumanu krośanti kṣitayo bhareṣu. Nīcāyamānaṁ jasuriṁ na śyenaṁ śravaścācchā paśumacca yūtham.*

Just as people cry out for help when a thief attacks their cloth and hearth and home, so do people call out to the fighter warrior in battles for the safety of their hearth and home and herds of cattle wealth when they see the terrible enemy descending like a hawk intending to attack.

उत स्मासु पथमः सरिष्यन्ना ववर्ति श्रणिभी रथानाम । स्त्रजं कृण्वाना जन्या न शुभ्वा रणुं ररिहत्किरणं ददश्वान ॥ ६ ॥

6. *Uta smāsu prathamaḥ sariṣyan ni veveti śreṇibhī rathānām. Srajaṁ kṛṇvāno janyo na śubhvā reṇuṁ rerihat kiraṇaṁ dadaśvān.*

Keen to be the first and prime leader in front of these battle formations of the war chariots, creating a garland pattern, graceful like a bridegroom in procession, he goes like the wind raising a cloud of dust and radiating beams of light like the sun.

उत स्य वाजी सहुरिऋतावा शुश्रूषमाणस्तन्वा समर्य । तुरं यतीषु तुरयन्नृजिप्या धिं भुवाः किरत रणुमञ्जन ॥ ७ ॥

7. *Uta sya vājī sahurirṛtāvā śuśrūṣamāṇastanvā samarye. Turaṁ yatīṣu turayannṛjipyo'dhi bhruvoḥ kirate reṇumṛñjan.*

And that hero, mighty and brilliant, dedicated to truth, keen for service in battle in his own person, commanding the strong and smart warriors on fronts, going up and forward by straight paths, tossing up dust in battle, shaking it off from the eyebrows, goes on

making things straight and favourable for all.

उत स्मास्य तन्यतारिव द्यात्रृघायता अभियुजा भयन्त। यदा सहस्त्रमभि षीमयाधीद्दुवतुः स्मा भवति भीम ऋञ्जन ॥ ८ ॥

8. *Uta smāsya tanyatoriva dyorṛghāyato abhiyujo bhayante. Yadā sahasramabhi ṣīmayodhīd durvartuḥ smā bhavati bhīma ṛñjan.*

And when the hero in passion takes up arms in battle, those who face him shake in fear as from the thunder of lightning from the skies, and then when he engages thousands of adversaries he grows terrible and irresistible and comes out victorious.

उत स्मास्य पनयन्ति जना जूतिं कृष्टिपा अभिभूतिमाशाः। उतनमाहुः समिथ वियन्तः परा दधिका असरत्सहस्त्रैः ॥ ९ ॥

9. *Uta smāsya panayanti janā jūtiṁ kṛṣṭipro abhibhūtimāśoḥ. Utainamāhuḥ samithe viyantaḥ parā dadhikrā asarat sahasraiḥ.*

And people praise the drive and superior power of this hero of human endeavour and accomplishment for humanity, and the warriors going to battle describe him as the roaring war horse, the booming war craft of the skies and the supreme of arms going with but ahead of thousands.

आ दधिकाः शवसा पञ्च कृष्टीः सूयइव ज्यातिषापस्तताना। सहस्त्रसाः शतसा वाज्यर्वा पृणक्तु मध्वा समिमा वचांसि ॥ १० ॥

10. *Ā dadhikrāḥ śavasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpastatāna. Sahasrasāḥ śatasā vājyarvā pṛṇaktu madhvā samimā vacāṁsi.*

Just as the sun with its rays fills the skies and space, so does Dadhikra, the roaring war horse, the booming war-craft and the superior war hero with characteristic power and majesty fascinate all the five classes of people. May this hero, tempestuous mover, giver of a hundred and thousand favours to the people bring our words of praise to golden honey sweets of success and fulfilment.

Mandala 4/Sukta 39

Dadhikra Devata, Vamadava Gautama Rshi

आ॒शुं द॑धि॒क्रां तमु॒ नु ष्ट॑वाम दि॒वस्पृ॑थि॒व्या उ॒त च॑किराम ।
उ॒च्छन्ती॒मामु॒षस॑: सूदय॒न्त्वति॒ विश्वा॑नि दुरि॒ता॑ पषन ॥ १ ॥

1. *Āśuṁ dadhikrāṁ tamu nu ṣṭavāma divaspṛthivyā uta carkirāma. Ucchantīr-māmuṣasaḥ sūdayantvati viśvāni duritāni parṣan.*

Varily we praise the swift Dadhikra, the war horse of earth and skies, and we sing in praise of earth and heaven too. May the glorious dawns inspire and mature me, cleansing me of all the evils and weaknesses of earthly existence.

म॒हश्च॑क्रम्यव॑तः कतु॒पा द॑धि॒काव्ण॑: पुरु॒वार॑स्य॒ वृष्ण॑: ।
यं पू॒रुभ्या॑ दीदि॒वांस॒ं नाग्निं॒ द॒दथु॑मित्रावरुणा॒ तत॑ुरिम ॥ २ ॥

2. *Mahaścarkarmyarvataḥ kratuprā dadhikrāvṇaḥ puruvārasya vṛṣṇaḥ. Yaṁ pūrubhyo dīdivāṁ-saṁ nāgniṁ dadathur-mitrāvaruṇā taturim.*

O Mitra and Varuna, President of the Council and commander of the army, dear as pranic energies of life, inspired and enlightened, I praise the mighty war

horse, Dadhikra, sustainer of sustainers, a shower of blessings, saviour of the people, a gift swift and blazing as fire, which you have given for the sake of noble humanity.

या अश्वस्य दधिक्राव्णा अकारीत्समिद्ध अग्ना उषसा व्युष्टा। अनागसं तमदितिः कृणातु स मित्रेण वरुणेना सजोषाः॥ ३॥

3. *Yo aśvasya dadhikrāvṇo akārīt samiddhe agnā uṣaso vyuṣṭau. Anāgasaṁ tamaditiḥ kṛṇotu sa mitreṇa varuṇenā sajoṣāḥ.*

Whoever does honour and worship to Dadhikra, mighty life sustaining energy of the Divine and offers oblations into the burning fire at the rise of dawn, him Aditi, mother earth and the skies and space, lead to a state of purity from sin and evil and elevate him to a state of love and friendship with Mitra and Varuna, friend and highest authority of humanity.

दधिक्राव्णो इष ऊजा महा यदमन्महि मरुतां नाम भद्रम।
स्वस्तये वरुणं मित्रमग्निं हवामहे इन्द्रं वज्रबाहुम॥ ४॥

4. *Dadhikrāvṇa iṣa ūrjo maho yadamanmahi marutāṁ nāma bhadram. Svastaye varuṇaṁ mitramagniṁ havāmaha indraṁ vajrabāhum.*

While we study and discover the food, energy and power gifts of the great Dadhikra, cosmic sustainer of sustaining energies and of the good that the Maruts, powerful people, for sure do for our good and advancement, we at the same time study with devotion Varuna, water energy, Mitra, solar energy, Agni, fire power, and Indra, electricity which wields the arms of

thunder.

इन्द्रमिवदुभय वि ह्वयन्त उदीराणा यज्ञमुपप्रयन्तः ।
दधिकामु सूदनं मत्याय ददथुमित्रावरुणा ना अश्वम ॥ ५ ॥

5. *Indramivedubhaye vi hvayanta udīrāṇā yajñamu-paprayantaḥ. Dadhikrāmu sūdanaṁ martyāya dadathurmitrāvaruṇā no aśvam.*

Science researchers and engineers and technologists going to centres of production, and both the rulers and the people, all invoke and develop Indra, electrical energy, Dadhikra, basic energy, flow of waters, and awareness of the modes of comfort which the friendly and generous powers, Mitra and Varuna, at national and international levels, give us as gifts for the people.

दधिकाव्णा अकारिषं जिष्णारश्वस्य वाजिनः ।
सुरभि ना मुखा करत्प ण आयूंषि तारिषत ॥ ६ ॥

6. *Dadhikrāvno akāriṣaṁ jiṣṇoraśvasya vājinaḥ. Surabhi no mukhā karat pra ṇa āyūṁṣi tāriṣat.*

We sing in praise of Dadhikra, divine energy, victorious, all achieving spirit and power, who may, we pray, refine our sense of taste and other refinements and may help us live a full and healthy life across the floods of existence.

Mandala 4/Sukta 40

Dadhikra, Surya Devata, Vamadeva Gautama Rshi

दधिकाव्ण इदु नु चकिराम विश्वा इन्मामुषसः सूदयन्तु ।
अपामग्रुषसः सूयस्य बृहस्पतेराङ्गिरसस्य जिष्णाः ॥ १ ॥

1. *Dadhikrāvṇa idu nu carkirāma viśvā inmāmuṣasaḥ sūdayantu. Apāmagneruṣasaḥ sūryasya bṛhaspaterāṅgirasasya jiṣṇoḥ.*

We study and develop for human purposes the forces of Dadhikra, all victorious cosmic energy which impels various forms of natural energy, and we tap and develop the power sources of water, fire, dawns, sun, Brhaspati and pranas. May all the lights of the dawns and new revelations inspire me and mature my projects.

सत्वा॑ भरि॒षा ग॑वि॒षा दु॑वन्य॒सच्छ॑व॒स्यादि॒ष उ॒षस॑स्तु॒रण्य॒सत। स॒त्या द॒वा द॑व॒रः प॑तङ्ग॒रा द॑धि॒कावष॒मूर्ज॑ स्व॑जनत ॥ २ ॥

2. *Satvā bhariṣo gaviṣo duvanyasacchravasyādiṣa uṣasasturaṇyasat. Satyo dravo dravaraḥ pataṅgaro dadhikrāveṣamūrjaṁ svarjanat.*

Dadhikrava, cosmic energy, potent and omnipresent, all sustaining, all inspiring of sense and mind, responsive to the dedicated enquirer, acting fast in foods, power sources and light of the dawns, true and imperishable, dynamic, flowing, heating, flying, may respond and create food, energy and the joy of life.

उ॒त स्मास्य॒ द्रव॑तस्तुरण्य॒तः प॒र्णं न वर॑नु॒ वाति॑ प्रगॄ॒धिन॑ः। श्ये॒नस्ये॑व॒ ध्रज॑ता अङ्क॒सं परि॑ दधि॒क्राव्ण॑ः स॒हाजा तरि॑त्रतः ॥ ३ ॥

3. *Uta smāsya dravatasturaṇyataḥ parṇaṁ na veranu vāti pragardhinaḥ. Śyenasyeva dhrajato aṅkasaṁ pari dadhikrāvṇaḥ sahorjā taritrataḥ.*

And like the wings of an arrow, everything follows the curves and waves of the motion of this

Dadhikra, cosmic energy, flowing, running, accelerating, flying, driving and pressing forward like an eagle, and traversing the spaces with terrific power and velocity.

उत स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपिकक्ष आसनि। क्रतुं दधिक्रा अनु संतवीत्वत्पथामङ्कांस्यन्वापनीफणत ॥ ४ ॥

4. *Uta sya vājī kṣipaṇiṁ turaṇyati grīvāyāṁ baddho api kakṣa āsani. Kratuṁ dadhikā anu santavītvat pathāmaṅkāṁsyanvāpanīphaṇat.*

And that flying horse, missile of terrific power, Dadhikra, tied and programmed at the mouth, neck and the flanks, carries a warhead at terrific speed, and, following its programmed action, crosses the marks of its course to the target.

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत। नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतम ॥ ५ ॥

5. *Haṁsaḥ śuciṣad vasurantarikṣasaddhotā vediṣadatithirduroṇasat. Nṛṣad varasadṛtasad vyomasadabjā gojā ṛtajā adrijā ṛtam.*

Hansa, the divine bird, soul unpolluted, resides in purity in biological forms in the skies, and, as yajnic doer, sits on the vedi in family home among people, the best ones, and rises up to the heights of heavens. It is born of the waters on the earth from the Law of existence and from the clouds. That is the truth, the Law.

Mandala 4/Sukta 41

Indra-Varuna Devata, Vamadeva Gautama Rshi

इन्द्रा का वां वरुणा सुम्नमाप स्तामा हविष्माँ अमृता न हाता। या वां हृदि कतुमाँ अस्मदुक्तः पस्पर्शदिन्द्रावरुणा नमस्वान ॥ १ ॥

1. *Indrā ko vāṁ varuṇā sumnamāpa stomo haviṣmāň amṛto na hotā. Yo vāṁ hṛdi kratumāň asmaduktaḥ pasparśadindrāvaruṇā namasvān.*

Indra, O lord of power and glory, O Varuna, lord of justice and rectitude, who could win the favour of your blessing, which song of praise and prayer, expressive of yajnic reverence like an immortal yajaka would win your favour? Which song and tribute, O Indra and Varuna, sung in your honour, expressing humility and surrender as holy offering would touch your heart?

इन्द्रा ह या वरुणा चक्र आपी देवा मतः सख्याय प्रयस्वान। स हन्ति वृत्रा समिथेषु शत्रूनवाभिवा महद्भिः स प शृण्व ॥ २ ॥

2. *Indrā ha yo varuṇā cakra āpī devau martaḥ sakhyāya prayasvān. Sa hanti vṛtrā samitheṣu śatrūn-avobhirvā mahadbhiḥ sa pra śṛṇve.*

Indra and Varuna, lord of power and of justice, abounding in strength and grace, generous and refulgent, the man who tries in honest action to win your friendship destroys darkness and evil and wins over enemies in battles with great weapons of defence and protection.

इन्द्रा ह रत्नं वरुणा धेष्ठत्था नृभ्यः शशमानभ्यस्ता। यदी सखाया सख्याय सामः सुतेभिः सुप्रयसा मादयते ॥ ३ ॥

2. *Indrā ha ratnaṁ varuṇā dheṣṭhetthā nṛbhyaḥ śaśamānebhyastā. Yadī sakhāyā sakhyāya somaiḥ sutebhiḥ suprayasā mādayaite.*

Indra and Varuna, ruler and the elected people in power, if they hold and govern the jewel wealth of the nation in trust for the people, and the people would then appreciate, approve and admire them, then this way, they, both friends in agreement, for friendship of the people, would be happy and rejoice with the honour and prosperity of the law created with the honest effort of all in unison.

इन्द्रा युवं वरुणा दिद्युमस्मि न्राजिष्ठमुग्रा नि वधिष्टं वज्रम ।
या नो दुरवो वृकतिर्दभीतिस्तस्मिन्मिमाथामभिभूत्योजः ॥ ४ ॥

4. *Indrā yuvaṁ varuṇā didyum-asminnojiṣṭham-ugrāni vadhiṣṭaṁ vajram. Yo no durevo vṛkatir-dabhītis-tasmin mimāthām-abhibhūtyojaḥ.*

Indra, ruler, and Varuna, chief of justice, mighty impassioned powers in this system, wield the light of knowledge and law in the social order. Who ever is malignant, evil doer and terror monger against us, strike the shattering blow of justice and punishment on him and create faith and confidence in the light and lustrous power of the law.

इन्द्रा युवं वरुणा भूतमस्या धियः पतारा वृषभेव धेनोः ।
सा नो दुहीयद्यवसेव गत्वी सहस्रधारा पयसा मही गौः ॥ ५ ॥

5. *Indrā yuvaṁ varuṇā bhūtamasyā dhiyaḥ pretārā vṛṣabheva dhenoḥ. Sā no duhiyadyava-seva gatvī sahasradhārā payasā mahī gauḥ.*

Indra, leader and giver of knowledge and power, and Varuna, embodiment of cherished virtue and intelligence, as Indra, lord of clouds sends down rain showers on earth and fertilises her, so, be the promoters of the intelligence and enlightenment of the children of the earth so that, as the earth, rich in vegetation, overflows with food in a thousand ways, so the knowledge, language and enlightenment of the community may grow a thousandfold and overflow with creative work on the great moving earth.

ताक हित तनय उवरासु सूरा दृशीक वृषणश्च पांस्य। इन्दा ना अत्र वरुणा स्यातामवाभिदस्मा परितक्म्याया-याम ॥ ६ ॥

6. *Toke hite tanaya urvarāsu sūro dṛśīke vṛṣaṇaśca pauṁsye. Indrā no atra varuṇā syātāmavobhirdasmā paritakmyāyām.*

Indra and Varuna, ruler and administrator, for the good of our children and grand children on these fertile lands on this moving and progressive earth, be the sun for the health and beauty of life, be the cloud for the fertility and virility of the nation. Indra, giver of light and energy, Varuna, lord of law and justice, with all your protections and promotions, be the destroyers of want and suffering, be the harbingers of health and plenty and enlightenment.

युवामिद्ध्यवस पूव्याय परि पभूती गविषः स्वापी। वृणीमह सख्याय पियाय शूरा मंहिष्ठा पितरेव शंभू ॥ ७ ॥

7. *Yuvāmiddhyavase pūrvyāya pari prabhūtī gaviṣaḥ svāpī. Vṛṇīmahe sakhyāya priyāya śūrā maṅhiṣṭhā pitareva śambhū.*

Indra and Varuna, ruler and sustainer, lord of life and power, giver of freedom and justice, we choose to dedicate ourselves to you for the sake of protection and progress as ever before, great and beneficent friends like brothers, brave and fearless, greatest majestic, and kind as parents as you are. Lovers of the earth and cows, knowledge and the language of Divinity as we are, we opt for you in freedom for the sake of love and friendship.

ता वां धिया वस वाजयन्तीराजिं न जग्मुयुवयूः सुदानू।
श्रिय न गाव उप सोममस्थुरिन्द्रं गिरा वरुणं म मनीषाः ॥ ८ ॥

8. *Tā vāṁ dhiyo'vase vājayantīrājim na jagmuryuvayūḥ sudānū. Śriye na gāva upa somamasthurindraṁ giro varuṇaṁ me manīṣāḥ.*

Indra and Varuna, benevolent energy and inspiration of nature and Divinity, all senses, mind and intelligence in search of efficiency and refinement in the business of life flow to you for the sake of protection and promotion. So may my mind, senses, vision and voices of exploration and celebration turn to Indra and Varuna for light and inspiration and abide by them for beauty and delicacy like the earth and other planets relating to the moon for the sweetness and beauty of their products.

इमा इन्द्रं वरुणं म मनीषा अग्मन्नुप द्रविणमिच्छमानाः।
उपमस्थुर्जोष्टारइव वस्वो रघ्वीरिव श्रवसो भिक्षमाणाः ॥ ९ ॥

9. *Imā indraṁ varuṇaṁ me manīṣā agmannupa draviṇamicchamānāḥ. Upemasthurjoṣṭāra iva vasvo raghvīriva śravaso bhikṣamāṇāḥ.*

These senses and mind of mine keenly desiring to win the wealth and vision of life may proceed to Indra and Varuna, light and power and inspiration of nature and Divinity, and abide thereby, awaiting, getting and enjoying the wealth and wisdom of life like little Brahmacharinis of a girls' institution of education waiting upon their teacher mother.

अश्व्यस्य त्मना रथ्यस्य पुष्टनित्यस्य रायः पतयः स्याम।
ता चक्राणा ऊतिभिर्नव्यसीभिरस्मत्रा राया नियुतः सचन्ताम॥ १०॥

10. *Aśvyasya tmanā rathyasya puṣṭernityasya rāyaḥ patayaḥ syāma. Tā cakrāṇā ūtibhirnavyasībhir-asmatrā rāyo niyutaḥ sacantām.*

May we, with our mind and soul, be masters of the lasting wealth of horses and chariots, of achievement and further progress, of health and nourishment, and may those two, Indra and Varuna, ruler and administrator, teacher and preacher, ever active with their latest modes of protection, promotion and progress join us and share our health.

आ नो बृहन्ता बृहतीभिरूती इन्द्र यातं वरुण वाजसाता।
यद्दिद्यवः पृतनासु पक्रीळान तस्य वां स्याम सनितारः आजः॥ ११॥

11. *Ā no bṛhantā bṛhatībhirūtī indra yātaṁ varuṇa vājasātau. Yad didyavaḥ pṛtanāsu prakrīḷān tasya vāṁ syāma sanitāra ājeḥ.*

Indra ruler, and Varuna, administrator and commander, great and majestic, come to us with the best of protection, promotion, progress and welfare and

join our battle of life so that, participating in the struggles of that battle, joining and shining together with you, we may play our game with the best of capacities.

Mandala 4/Sukta 42

Atma, Indra-Varuna Devata,

Trasadasyu Paurukutsya Rshi

मम॑ द्वि॒ता रा॒ष्ट्रं क्ष॒त्रिय॑स्य वि॒श्वायो॒र्विश्व॑ अ॒मृता॒ यथा॑ नः ।
क॒तुं स॑चन्त॒ वरु॑णस्य दे॒वा राजा॑मि कृ॒ष्टेरु॑प॒मस्य॑ व॒वेः ॥ १ ॥

1. *Mama dvitā rāṣṭraṁ kṣatriyasya viśvāyorviśve amṛtā yathā naḥ. Kratuṁ sacante varuṇasya devā rājāmi kṛṣṭerupamasya vavreḥ.*

I am Indra, sovereign spirit of the universe. Twofold is my kingdom: heaven and earth, or, the world of nature and the world of humanity. I am Varuna, highest Intelligence and the Ruling Power of the universe. All the Immortals, divine forces in the service of Varuna are ours, they comprise and conduct the mighty yajna system of the universe. Thus I rule all: the world of humanity, all that is highest and closest in the world of forms, and all that is hidden.

(This mantra is a metaphor of the living, breathing, intelligent, self-organising, autonomous and sovereign system of the universe as macrocosm as well as microcosm. At the macrocosmic level, Indra is the Supreme Sovereign, immanent and transcendent Spirit, and Varuna is the immanent ruling force, intelligence and the law of Rtam. Indra-varuna is a functional version of the Supreme Spirit which is both immanent and transcendent. At the microcosmic level, Indra-Varuna

is the individual soul with all its faculties of awareness, intelligence, mind and senses. At the world level too, Indra-Varuna may be interpreted as the Ruler and the President-in-council.)

अहं राजा वरुणो मह्यं तान्यसुर्याणि पथमा धारयन्त।
कतुं सचन्त वरुणस्य देवा राजामि कृष्टरुपमस्य ववः ॥ २ ॥

2. *Ahaṁ rājā varuṇo mahyaṁ tānyasuryāṇi prathamā dhārayanta. Kratuṁ sacante varuṇasya devā rājāmi kṛṣṭerupamasya vavreḥ.*

I am Varuna, ruling spirit of the world, best and highest. For me do the first manifestations of the spirit in nature hold the wealth and power of existence. They are the divine immortals who comprise and conduct the creative yajna, the spirit in body form. I rule the world of humanity, the phenomenal forms and all that is hidden in potentiality.

अहमिन्द्रो वरुणस्ते महित्वावी गभीर रजसी सुमके। त्वष्टेव विश्वा भुवनानि विद्वान्त्समरयं रादसी धारयं च ॥ ३ ॥

3. *Ahamindro varuṇaste mahitvorvī gabhīre rajasī sumeke. Tvaṣṭeva viśvā bhuvanāni vidvāntsamairayaṁ rodasī dhārayaṁ ca.*

I am Indra, the highest, omnipotent, and transcendent. I am Varuna, highest and best immanent and omniscient. Happy and exalted, having created the vast and deep and firm heaven and earth as Tvashta, cosmic maker, I hold and move in unison the sun and earth and all other regions of the universe.

अहमपा अपिन्वमु रमाणा धारयं दिवं सदन ऋतस्य।
ऋतनं पुत्रा अदितऋतावात त्रिधातु पथयद्वि भूम ॥ ४ ॥

4. *Ahamapo apinvamukṣamāṇā dhārayaṁ divaṁ sadana ṛtasya. Ṛtena putro aditerṛtāvota tridhātu prathayad vi bhūma.*

I shower the rains of energising and fertilising waters. I hold and rule the sun and cosmic energy in the space of nature within eternal law. By the same eternal law of mine, the child of eternity, the threefold world of natural constituents, sattva, rajas and tamas (thought, energy and matter) manifests and expands and keeps to the law. Thus do I create, hold and rule the universe.

मां नरः स्वश्वा वाजयन्ता मां वृताः समरण हवन्त।
कृणाम्याजिं मघवाहमिन्द्र इयर्मि रणुमभिभूत्योजाः॥ ५॥

5. *Māṁ naraḥ svaśvā vājayanto māṁ vṛtāḥ samaraṇe havante. Kṛṇomyājiṁ maghavāhamindra iyarmi reṇum-abhibhūtyojāḥ.*

The best of men and leaders, equipped with good horses and modes of transport and communication, fighting for strength and sustenance, the chosen ones, knowing me and struggling to attain to me call upon me in the battle of existence. I, Indra, commanding the wealth and power of the world, highest of the lustre and glory in existence, create the battle for their victory and raise the heat of action.

अहं ता विश्वा चकरं नकिर्मा दव्यं सहा वरत अपतीतम।
यन्मा सामासा ममदन्यदुक्थाभ भयत रजसी अपार॥ ६॥

6. *Ahaṁ tā viśvā cakaraṁ nakirmā daivyaṁ saho varate apratītam. Yanmā somāso mamadanyadukthobhe bhayete rajasī apāre.*

I do all those acts of creation, sustenance and

victory. None can restrain or resist the supernal power that's mine, mysterious and unknown. When the flames of my soma yajna rise, the fire crackles and the hymns of celebration reverberate, the boundless heaven and earth shake in fear. There is none that equals me.

विदुष्ट विश्वा भुवनानि तस्य ता प बवीषि वरुणाय वधः ।
त्वं वृत्राणि शृण्विष जघन्वान्त्वं वृताँ अरिणा इन्द्र सिन्धून ॥ ७ ॥

7. *Viduṣṭe viśvā bhuvanāni tasya tā pra bravīṣi varuṇāya vedhaḥ. Tvaṁ vṛtrāṇi śṛṇviṣe jaghanvān tvaṁ vṛtāň ariṇā indra sindhūn.*

That greatness and grandeur of yours all the scholars of the worlds know. O lord omniscient, you yourself speak of it to the selected men of vision. You are the breaker of the clouds, we hear, and you set the rivers aflow and release the waters locked up in lakes and clouds.

अस्माकमत्र पितरस्त आसन्त्सप्त ऋषया दागह बध्यमान ।
त आयजन्त त्रसदस्युमस्या इन्द्रं न वृत्रतुरमधदवम ॥ ८ ॥

8. *Asmākamatra pitarasta āsantsapta ṛṣayo daurgahe badhyamāne. Ta āyajanta trasadasyu-masyā indraṁ na vṛtraturam-ardhadevam.*

When the seven sages, senses, pranic energies and flowing streams, which are our feeding and sustaining powers like father and mother, are locked up in darkness then, as they join Indra, so they join the sun (wakefulness), who is superior to the darkness of Vrtra and presides over half of this world with his light (until light and life is restored).

पुरुकुत्सानी हि वामदाशद्भव्यभिरिन्दावरुणा नमाभिः ।
अथा राजानं त्रसदस्युमस्या वृत्रहणं ददथुरधदेवम ॥ ९ ॥

9. *Purukutsānī hi vāmadāśaddhavyebhirindrā-varuṇā namobhiḥ. Athā rājānaṁ trasada-syuma-syā vṛtrahaṇaṁ dadathur-ardhadevam.*

O Indra and Varuna, the abundant power of the thunderbolt, light and showers offer you the homage of yajnic inputs of food for consumption and holistic expansion of creative nourishment. And thence, further, you give it on to this earth's ruler, destroyer of darkness and evil, who presides over half the world (and rises in majesty with the break of dawn).

राया वयं ससवांसा मदम हव्यन दवा यवसन गावः । तां धनुमिन्दावरुणा युवं ना विश्वाहा धत्तमनपस्फुरन्तीम ॥ १० ॥

10. *Rāyā vayaṁ sasavāṁso madema havyena devā yavasena gāvaḥ. Tāṁ dhenum-indrāvaruṇā yuvaṁ no viśvāhā dhattam-anapasphurantīm.*

Let us rejoice with the wealth of peace and refreshment with energy while we sleep, just as the devas, divine powers of nature, are replenished with spirit and joy by the offer of yajnic homage, and cows rejoice with grass. That vibrating energy of life, Indra and Varuna, you bear and bring for us day and night without break. Reveal that language of enlightenment, all calm and undisturbed.

Mandala 4/Sukta 43

Ashvinau Devate, Purumidhajamidhau Sauhotrau Rshis

क उं श्रवत्कतमा यज्ञियानां वन्दारु दवः कतमा जुषात ।
कस्यमां दवीममृतेषु पष्ठां हृदि श्रेषाम सुष्टुतिं सुहव्याम ॥ १ ॥

1. *Ka u śravatkatamo yajñiyānāṁ vandāru devaḥ katamo juṣāte. Kasyemāṁ devīmamṛteṣu preṣṭhāṁ hṛdi śreṣāma suṣṭutiṁ suhavyām.*

Who listens? Which of the adorables? Which brilliant divinity loves and entertains the song of prayer and adoration? To whose heart shall we dedicate this eulogy, divine, highly presentable, and dearest to the immortals.

का मृळाति कतम आगमिष्ठा दवानामु कतमः शंभविष्ठः।
रथं कमाहुर्दवदश्वमाशुं यं सूयस्य दुहितावृणीत ॥ २ ॥

2. *Ko mṛḷāti katama āgamiṣṭho devānāmu katamaḥ śambhaviṣṭhaḥ. Rathaṁ kamāhurdravadaśvamāśuṁ yaṁ sūryasya duhitāvṛṇīta.*

Who is kind and blissful? Which one comes at the fastest and earliest? Which one of the adorable divinities is the most benevolent? Which one is the chariot, power driven, which moves instantly at the fastest, they say, which the daughter of the sun, the Dawn, chooses for the ride?

म ू हि ष्मा गच्छथ इवता द्यूनिन्द्रा न शक्तिं परितक्म्यायाम।
दिव आजाता दिव्या सुपर्णा कया शचीनां भवथः शचिष्ठा ॥ ३ ॥

3. *Makṣu hi ṣmā gacchatha īvato dyūnindro na śaktiṁ paritakmyāyām. Diva ājātā divyā suparṇā kayā śacīnāṁ bhavathaḥ śaciṣṭhā.*

Ashvins, complementary powers of nature and humanity, magnificent on the move, you come instantly at the call of time like rays of the sun displaying his power over the smiling earth at the end of night. Coming

from the heavens, divine with wings of light, by which one of nature's immaculate forces do you become the most powerful and eloquent?

का वां भूदुपमातिः कया न आश्विना गमथा हूयमाना।
का वां महश्चित्त्यजसा अभीके उरुष्यतं माध्वी दस्रा न ऊती ॥ ४ ॥

4. *Kā vāṁ bhūdupamātiḥ kayā na āśvinā gamatho hūyamānā. Ko vāṁ mahaścit-tyajaso abhīka uruṣyataṁ mādhvī dasrā na ūtī.*

Ashvins, what could be the simile or metaphor to describe or define you? On whose invocation and invitation would you come to us? Even though someone might be great, who could be as great and selfless around as you? Sweet powers, destroyers of evil, rise higher and higher for our defence and protection.

उरु वां रथः परि नक्षति द्यामा यत्समुद्रादभि वर्तते वाम।
मध्वा माध्वी मधु वां पुषाय्यत्सीं वां पृक्षो भुरजन्त पक्वाः ॥ ५ ॥

5. *Uru vāṁ rathaḥ pari nakṣati dhyāmā yatsamudrādabhi vartate vām. Madhvā mādhvī madhu vāṁ pruṣāyan yat sīṁ vāṁ pṛkṣo bhurajanta pakvāḥ.*

Great and grand is your chariot that goes round the regions of light, it comes to you from the oceans and from the oceans of spatial waters. Honey sweet you are, honey sweet is your wisdom. You and your wisdom shower us with sweetness of honey when your people at the stage of ripeness reach you for company and advice.

सिन्धुर्ह वां रसया सिञ्चदश्वान्घृणा वया रुषासः परि ग्मन। तदू षु वामजिरं चेति यानं यन पती भवथः सूर्यायाः॥ ६॥

6. *Sindhurha vāṁ rasayā siñjadaśvān ghṛṇā vayo'-ruṣāsaḥ pari gman. Tadū ṣu vāmajiraṁ ceti yānaṁ yena patī bhavathaḥ sūryāyāḥ.*

The waters of the flowing rivers and rolling seas evaporate and lend moisture to your horses of sun rays which rise like birds bright and red, and then your chariot, quick and soaring, coming and rising, is seen and known by which you become masters of the dawns.

इहह यद्वां समना पपृक्षे सयमस्म सुमतिर्वाजरत्ना। उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक॥ ७॥

7. *Iheha yadvāṁ samanā papṛkṣe seyamasme sumatir-vājaratnā. Uruṣyataṁ jaritāraṁ yuvaṁ ha śritaḥ kāmo nāsatyā yuvadrik.*

Here itself in this world, O Ashvins, both of you, ever correct and true as you are, of equal mind and rich with the treasures of wealth and speed of light, may that holy and dynamic intelligence and wisdom which attends on you may, we pray, be for us too and may it bless and promote the celebrant who, looking to you with surrender and faith, may achieve the desire of his heart. Our ambition and fulfilment is centred on you only.

Mandala 4/Sukta 44

Ashvinau Devate, Purumidhajamidhau Sauhotrau Rshis

तं वां रथं वयमद्या हुवम पृथुज्रयमश्विना संगतिं गाः। यः सूर्यां वहति वन्धुरायुगिर्वाहसं पुरुतमं वसूयुम॥ १॥

1. *Taṁ vāṁ rathaṁ vayamadyā huvema pṛthujra-yamaśvinā sangatiṁ goḥ. Yaḥ sūryāṁ vahati vandhurāyur-girvāhasaṁ purutamaṁ vasūyum.*

Ashvins, complementary currents of cosmic energy of the Divine, today we invoke you and call for that chariot of yours which is wide extended, joins earth and heaven, carries the light and energy of sunrays, ages not, carries the sound and which is abundant in various wealth which never diminishes but continuously enriches the earth.

युवं श्रियमश्विना दुवता तां दिवो नपाता वनथः शचीभिः ।
युवावपुर्भि पृ ीः सचन्त वहन्ति यत्ककुहासो रथं वाम ॥ २ ॥

2. *Yuvaṁ śriyam-aśvinā devatā tāṁ divo napātā vanathaḥ śacībhiḥ. Yuvor-vapur-abhi pṛkṣaḥ sacante vahanti yatkakuhāso rathe vām.*

Ashvins, children of light, infallible and imperishable, generous and brilliant divinities, with your intelligence, power and expertise, you win that treasure of wealth which the spaces conduct and concentrate in your chariot and thereby provide food and nourishment for your body and mind.

का वामद्या करते रातहव्य ऊतये वा सुतपेयाय वाकः ।
ऋतस्य वा वनुषे पूर्व्याय नमो यमाना अश्विना ववर्तत ॥ ३ ॥

3. *Ko vāmadyā karate rātahavya ūtaye vā sutape-yāya vārkaiḥ. Ṛtasya vā vanuṣe pūrvyāya namo yemāno aśvinā vavartat.*

Ashvins, who with the offer of homage today directs his thoughts and prayers to you for the sake of

protection and advancement, or for the drink of soma in celebration of success, or to learn and win the truth of eternal Dharma of existence, Rtam? Who with salutations and liberal hospitality prays for favour of your attention toward him?

हिर॒ण्यये॑न पुरुभू॒ रथे॑नमं य॒ज्ञं नास॒त्योप॑ यातम।
पिबा॑थ॒ इन्मधु॑नः सा॒म्यस्य॒ दधा॑था॒ रत्नं॑ विधते॒ जना॑य ॥ ४ ॥

4. *Hiraṇyayena purubhū rathenemaṁ yajñaṁ nāsatyopa yātam. Pibātha inmadhunaḥ somyasya dadhatho ratnaṁ vidhate janāya.*

Ashvins, twin powers of the Divine, universal of form and presence, ever constant in thought and action, come by the golden chariot to join this yajna of ours, drink of this honey sweet of the soma of success and bring the jewels of wealth for the supplicant people of action and endeavour.

आ नो॑ यातं दि॒वा अच्छा॑ पृथि॒व्या हिर॒ण्यये॑न सुवृता॒ रथे॑न।
मा वा॑म॒न्य नि य॑मन्दव॒यन्तः॑ सं यद्द॒द नाभिः॑ पू॒र्व्या वा॑म ॥ ५ ॥

5. *Ā no yātaṁ devo acchā pṛthivyā hiraṇyayena suvṛtā rathena. Mā vāmanye ni yaman devayantaḥ saṁ yaddade nābhiḥ pūrvyā vām.*

Come well and soon to us by the paths of heaven and earth riding your well structured chariot of gold. Let not others detain you, nor divert you from the natural life link which the forefathers and teachers of old gave you in pursuit of Divinity.

नू नो॑ र॒यिं पु॑रु॒वीरं॑ बृ॒हन्तं॑ दस्रा॒ मिमा॑थामु॒भया॑ष्व॒स्मे।
नरा॒ यद्वा॑मश्विना॒ स्तोम॒मावं॑न्त्स॒धस्तु॑तिमाजमी॒ हासा॑ अग्मन ॥ ६ ॥

6. *Nū no rayiṁ puruvīraṁ bṛhantaṁ dasrā mimāthā-mubhayeṣvasme. Naro yad vāmaśvinā stomamā-vantsadhastutim-ājamīḷhāso agman.*

Ashivns, destroyers of evil and misery, brilliant as the sun and gracious cool as the moon, give us the wealth of life comprising brave children, great and vast prosperity for all of us, rulers as well as the people, since the leaders of the nation offer you songs of adoration and teachers of the people shower you with words of prayer in praise of Divinity.

इहह यद्वां समना पपृ ा सयमस्म सुमतिर्वाजरत्ना।
उरुष्यतं जरितारं युवं ह श्रितः कामा नासत्या युवदिक ॥ ७ ॥

7. *Iheha yadvāṁ samanā papṛkṣe seyamasme sumatir-vājaratnā. Uruṣyataṁ jaritāraṁ yuvaṁ ha śritaḥ kāmo nāsatyā yuvadrik.*

Ashvins, ever constant and true, here itself in this world, may this holy wisdom and knowledge of yours which is peaceable and procurative of science and speed of prosperity and progress, bless us, we pray. Both of you, we pray, protect, promote and elevate the celebrant. Our desire and ambition depends on you and we look forward up to you alone.

Mandala 4/Sukta 45

Ashivns Devata, Vamadeva Gautama Rshi

एष स्य भानुरुदियति युज्यत रथः परिज्मा दिवा अस्य सानवि। पृ ागसा अस्मिन्मिथुना अधि त्रया दृतिस्तुरीया मधुना वि रप्शत ॥ १ ॥

1. *Eṣa sya bhānurudiyarti yujyate rathaḥ parijmā divo asya sānavi. Pṛkṣāso asmin mithunā adhi trayo dṛtisturīyo madhuno vi rapśate.*

There rises the sun, chariot of the Ashvins in motion. It goes high up on top of the heavens, gaining heights and leaving the regions below. In this are three analogous kinds of food and energy: wind, water and electricity. And there is the fourth, the cloud on top of all, laden with the honey sweets of showers.

उद्वां पृ ाासा॒ मधु॑मन्त इरत॒ रथा॒ अश्वा॑स उ॒षसा॒ व्यु॑ष्टिषु।
अ॒पा॒णु॒वन्त॒स्तम॒ आ परी॑वृतं॒ स्व१॑ण शु॒कं त॒न्वन्त॒ आ रज॑ः॥ २॥

2. *Udvāṁ pṛkṣāso madhumanta īrate rathā aśvāsa uṣaso vyuṣṭiṣu. Aporṇuvantastama ā parīvṛtaṁ svarṇa śukraṁ tanvanta ā rajaḥ.*

On the rise of dawns, honey sweets of foods and energies and the horses and the chariots raise you high up, Ashvins, while they remove the veil of darkness and spread the brilliance of morning light like the glory of heaven all round.

मध्व॑ः पिबतं मधु॒पभि॑रा॒सभि॑रु॒त पि॒यं मधु॑न युञ्जाथां॒ रथ॑म।
आ व॑त॒निं मधु॑ना जिन्वथस्प॒था दृतिं॑ वहथ॒ मधु॑मन्तम॒श्विना॥ ३॥

3. *Madhvaḥ pibataṁ madhupebhirāsabhiruta priyaṁ madhune yuñjāthāṁ ratham. Ā vartaniṁ madhunā jinvathaspatho dṛtiṁ vahethe madhumantamaśvinā.*

Ashvins, drink the sweets with lips addicted to

the taste of honey. Start the chariot to reach the dear sweets of life. Take to the high road on the way home by the chariot bearing the sweets of success as the sun and wind bear the cloud of showers.

हंसासा य वां मधुमन्ता अस्रिधा हिरण्यपणा उहुव उषबुधः। उदपुता मन्दिना मन्दिनिस्पृशा मध्वा न म ाः सवनानि गच्छथः ॥ ४ ॥

4. *Haṁsāso ye vāṁ madhumanto asridho hiraṇya-parṇā uhuva uṣarbudhaḥ. Udapruto mandino mandinispṛso madhvo na makṣaḥ savanāni gacchathaḥ.*

Flying gracefully like hansa birds, pleasant and agreeable, fleet and comfortable, golden winged morning birds floating across mists and waters, giving the luxurious feel of breezy ecstasy: such are your horses which transport you across the spaces like bees flying to the honey cups of flowers, by which you proceed to the yajnic programmes of humanity creating the honour and excellence of life.

स्वध्वरासा मधुमन्ता अग्नय उस्रा जरन्त पति वस्तोरश्विना। यि ाक्तहस्तस्तरणिर्विच ाणः सामं सुषाव मधुमन्त-मद्रिभिः ॥ ५ ॥

5. *Svadhvarāso madhumanto agnaya usrā jarante prati vastoraśvinā. Yanniktahastas-taraṇirvica-kṣaṇaḥ somaṁ suṣāva madhumantam-adribhiḥ.*

Holy yajnic performers, creating and bearing honey sweets of vitality, leaders and pioneers brilliant as fire, every morning, welcome and praise the first rays of the sun, while the clean handed, clear eyed, wise

priest, saviour from sin and disease, grinds with stones the holy plant of soma for honey juice and all wait for your arrival, O Ashvins, harbingers of morning joy.

आ॒क॒नि॒पासा॒ अह॑भि॒दवि॑ध्वत॒: स्व॑१॒॑ण शु॒कं त॒न्वन्त॒ आ रज॑: । सूर॑श्चि॒दश्वा॑न्युयुजा॒न इ॑यत॒ विश्वाँ॒ अनु॑ स्व॒धया॑ चतथस्प॒थः ॥ ६ ॥

6. *Ākenipāso ahabhir-davidhvataḥ svarṇa śukraṁ tanvanta ā rajaḥ. Suraścidaśvān yuyujāna īyate viśvāň anu svadhayā cetathaspathaḥ.*

While the approaching and vitalising morning rays everyday dispel the darkness and spread the brilliant light across the skies like regions of heaven, and the sun, using the rays as chariot horses, goes in majesty, you show the paths of the world by virtue of your own power.

प वा॑मवाचमश्विना धिय॑ंधा रथ॒: स्वश्वा॑ अ॒जरा॒ या अस्ति॑ । यन॑ स॒द्यः परि॒ रजांसि या॒था ह॒विष्म॑न्तं त॒रणिं भा॒ज-मच्छ॑ ॥ ७ ॥

7. *Pra vām-avocam-aśvinā dhiyandhā rathaḥ svaśvo ajaro yo asti. Yena sadyaḥ pari rajāṁsi yātho haviṣmantaṁ taraṇiṁ bhojamaccha.*

Ashvins, path makers of the world, having the knowledge and intelligence that I have attained, I speak to you of the chariot that's yours, which is imperishable, equipped with unfailing horse power, by which you instantly and all time go over the skies and spaces and by which you bear and bring excellent food and energy full of sacrificial vitality that carries us across the seas of life.

Mandala 4/Sukta 46

Indra-Vayu Devate, Vamadeva Gautama Rshi

(Indra and Vayu are open-ended symbols to be interpreted according to the context of life which the mantra shows: Indra may be interpreted as power and protection, and Vayu as power in motion, energy for motion and advancement.)

अग्रं पिबा मधूनां सुतं वायो दिविष्टिषु।
त्वं हि पूर्वपा असि॥ १॥

1. *Agraṁ pibā madhūnāṁ sutaṁ vāyo diviṣṭiṣu.*
Tvaṁ hi pūrvapā asi.

Vayu, fast as waves of energy, drink the first and best of honeyed drinks distilled in the best of our heavenly acts, since you are the protector and promoter of the earliest arts, acts and nobilities of humanity.

शतना ना अभिष्टिभिर्नियुत्वाँ इन्द्रसारथिः।
वायो सुतस्य तृम्पतम॥ २॥

2. *Śatenā no abhiṣṭibhir-niyutvāň indrasārathiḥ.*
Vāyo sutasya tṛmpatam.

Vayu, strong in command of vast forces with Indra as your charioteer, come with hundreds of choice acts and gifts, and enjoy a drink of the best of our preparations to your heart's content.

आ वां सहस्रं हरय इन्द्रवायू अभि प्रयः।
वहन्तु सोमपीतय॥ ३॥

3. *Ā vāṁ sahasraṁ haraya indravāyū abhi prayaḥ.*
Vahantu somapītaye.

Indra and Vayu, may a thousand horses moving to the choice delicacies transport you hither for a drink of soma.

रथं॒ हिर॑ण्यवन्धुरं॒मिन्द॑वायू स्वध्व॒रम ।
आ हि स्थाथ॑ दिवि॒स्पृश॑म ॥ ४ ॥

4. *Rathaṁ hiraṇyavandhuram-indravāyū svadhvaram. Ā hi sthātho divispṛśam.*

Indra and Vayu, come, take to the chariot of golden frame, rising and touching the heavens, serviced and heading to a holy yajnic programme, be there.

रथे॑न पृथुपाज॑सा दा॒श्वांस॒मुप॑ गच्छतम ।
इन्द॑वायू इ॒हा ग॑तम ॥ ५ ॥

5. *Rathena pṛthupājasā dāśvāṁsamupa gaccha-tam. Indravāyū ihā gatam.*

Indra and Vayu, come here by the chariot, big and spacious and powerful, and go to reach the man of charity.

इन्द॑वायू अ॒यं सु॒तस्तं द॒वभि॑: स॒जाष॑सा ।
पिब॑तं दा॒शुषो॑ गृ॒ह ॥ ६ ॥

6. *Indravāyū ayaṁ stutastaṁ devebhiḥ sajoṣasā . Pibataṁ dāśuṣo gṛhe.*

Indra and Vayu, friends with the devas, generous brilliancies of nature and humanity, distilled is this soma, the best in the house of the generous yajaka, drink to your heart's content.

इ॒ह प॒याण॑मस्तु वा॒मिन्द॑वायू वि॒माच॑नम ।
इ॒ह वां॒ साम॑पीतय ॥ ७ ॥

7. *Iha prayāṇamastu vāmindravāyū vimocanam. Iha vāṁ somapītaye.*

Indra and Vayu, here may be the end of your journey for the drink of soma and here may the chariot and the horses be released so that you may drink the soma of Moksha.

(This sukta may be interpreted in another way in the light of this mantra: Indra as the soul, Vayu as the prana energy of breath and blood circulation, the chariot as the body and horses as the organs of perception and volition, distillation of soma as creative yajnic action, drinking as the fruit of action, and release of chariot and horses as the freedom of the soul from the body and senses.)

Mandala 4/Sukta 47

Indra, Indra-Vayu Devata, Vamadeva Gautama Rshi

वायो शुका अयामि त मध्वा अग्रं दिविष्टिषु।
आ याहि सोमपीतय स्पार्हा देव नियुत्वता॥ १॥

1. *Vāyo śukro ayāmi te madhvo agraṁ diviṣṭiṣu. Ā yāhi somapītaye spārho deva niyutvatā.*

Vayu, lord omnipotent, self-refulgent and generous centre object of universal love, I come to the top of the honey sweets of yajnic creations of light and joy for the life divine, cleansed and pure as I am now. Come for a drink of soma by the chariot and the team of horses.

इन्द्रश्च वायवेषां सोमानां पीतिमर्हथः।
युवां हि यन्तीन्दवो निम्नमापो न सध्यक॥ २॥

2. *Indraśca vāyaveṣāṁ somānāṁ pītimarhathaḥ.*
Yuvāṁ hi yantīndavo nimnamāpo na sadhryak.

Indra and Vayu, you two love and deserve the drink of these somas distilled in yajnas. Just as waters all together flow to the sea, so do all flows of soma and all movements of dedicated devotees end up when they join you.

वायविन्द्श्च शुष्मिणा सरथं शवसस्पती।
नियुत्वन्ता न ऊतय आ यातं सामपीतय॥ ३॥

3. *Vāyavindraśca suṣmiṇā sarathaṁ śavasaspatī.*
Niyutvantā na ūtaya ā yātaṁ somapītaye.

Vayu and Indra, most powerful, commander and ruler of the power and force of existence, controllers of the dynamics of energy, come hither together by the same chariot as two in one for the protection and promotion of our yajna of production, honour and excellence.

या वां सन्ति पुरुस्पृहा नियुता दाशुषे नरा।
अस्म ता यज्ञवाहसन्द्वायू नि यच्छतम॥ ४॥

4. *Yā vāṁ santi puruspṛho niyuto dāśuṣe narā.*
Asme tā yajñavāhasendravāyū ni yacchatam.

Indra and Vayu, omnipotent power and most dynamics Divinity, power and energy of nature, ruler and controller of humanity, leaders and pioneers of the community, and lords of the accomplishment of yajnas, loved and honoured of all, bless us with all those acts and gifts of yours which are surely and certainly divine for the sake of the generous and charitable devotees.

Mandala 4/Sukta 48

Vayu Devata, Vamadeva Gautama Rshi

वि॒हि होत्रा॒ अवी॑ता॒ विपो॒ न रायो॑ अ॒यः।
वाय॒वा च॒न्दण॒ रथे॑न या॒हि सु॒तस्य॑ पी॒तये॑॥ १॥

1. *Vihi hotrā avītā vipo na rāyo aryaḥ.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Vayu, receiver of the inputs of yajna and carrier of the fragrance, imperishable, lord of wealth as the vibrant scholar, come by the golden chariot as glorious as the moon to our yajna for a drink of soma and for protection and promotion of the honour and excellence of our programme.

नि॒युवा॒णा अशस्तीनि॒युत्वाँ॑ इन्द्रसारथिः।
वाय॒वा च॒न्दण॒ रथे॑न या॒हि सु॒तस्य॑ पी॒तये॑॥ २॥

2. *Niryuvāṇo aśastīrniyutvāň indrasārathiḥ.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Perennial young, ineffable, constant in motion and velocity, mover of fire, electricity and the sun, Vayu, highpriest of cosmic yajna, come by the golden chariot of the moon for a drink of soma and for protection and promotion of the finest creations of humanity.

अनु॑ कृ॒ष्ण वसु॑धिती य॒मात॑ वि॒श्वप॑शसा।
वाय॒वा च॒न्दण॒ रथे॑न या॒हि सु॒तस्य॑ पी॒तये॑॥ ३॥

3. *Anu kṛṣṇe vasudhitī yemāte viśvapeśasā.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Vayu, both heaven and earth, sustained by your cosmic energy, hold and sustain the wealth of the world

and are themselves the form and wielders of the forms of the world, moving in accord with your force and law. Come by the chariot of the golden beauty of the moon and drink the soma distilled by us in our yajna.

वहन्तु त्वा मनायुजा युक्तासो नवतिनव।
वायवा चन्दण रथेन याहि सुतस्य पीतय॥ ४॥

4. *Vahantu tvā manoyujo yuktāso navatirnava.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Vayu, may the ninety nine forces of cosmic energy yoked to your chariot transport you by the golden chariot of the moon controlled by thought of the mind. Come to our yajna for a drink of soma.

वाया शतं हरीणां युवस्व पाष्यांणाम।
उत वा त सहस्त्रिणा रथ आ यातु पाजसा॥ ५॥

5. *Vāyo śataṁ harīṇāṁ yuvasva poṣyāṇām.*
Uta vā te sahasriṇo ratha ā yātu pājasā.

Vayu, vibrant ruler of power, force and yajnic development, use a hundred of the best of force and people in your project of development, and let your chariot of a thousandfold wealth and power come to us for our yajna.

Mandala 4/Sukta 49

Indra-Brhaspati Devate, Vamadeva Gautama Rshi

इदं वामास्य हविः पियमिन्दाबृहस्पती।
उक्थं मदश्च शस्यत॥ १॥

1. *Idaṁ vāmāsye haviḥ priyamindrābṛhaspatī.*
Ukthaṁ madaśca śasyate.

Indra, O lord intrepidable of ruling power, Brhaspati, O lord protector and promoter of the wide world and its comprehensive knowledge, this is the holy offering of food and this the heartfelt offering of happy tribute made for your acceptance and enjoyment.

अयं वां परि षिच्यत सामं इन्दाबृहस्पती।
चारुमदाय पीतये॥ २॥

2. *Ayaṁ vāṁ pari ṣicyate soma indrābṛhaspatī.*
Cārurmadāya pītaye.

Indra and Brhaspati, ruler and scholar of eminence, this soma for you is offered as a drink of pleasure and ecstasy of the highest order.

आ नं इन्दाबृहस्पती गृहमिन्दश्च गच्छतम।
सामपा सामपीतय॥ ३॥

3. *Ā na indrābṛspatī gṛhamindraśca gacchatam.*
Somapā somapītaye.

May Indra-Brhaspati, ruler scholar of eminence, and Indra, controller and defender of power, honour and excellence, connoisseurs of the delight of soma, come to our home for a drink of soma. May they protect and promote the honour and prestige of the land.

अस्म इन्दाबृहस्पती रयिं धत्तं शतग्विनम।
अश्वावन्तं सहस्त्रिणम॥ ४॥

4. *Asme indrābṛhasptī rayiṁ dhattaṁ śatagvinam.*
Aśvāvantaṁ sahasriṇam.

May Indra and Brhaspati bear and bring for us a hundredfold wealth of cows, lands and knowledge,

and may they bring us a thousandfold wealth of horses, transport and progress in science and technology.

इन्दाबृहस्पती वयं सुत गीभिहवामह।
अस्य सामस्य पीतय ॥ ५ ॥

5. *Indrābṛhaspatī vayaṁ sute gīrbhirhavāmahe.*
Asya somasya pītaye.

Indra and Brhaspati, the soma is extracted and distilled. We invoke and invite you for a drink of this soma.

सामिन्दाबृहस्पती पिबतं दाशुषो गृह।
मादयथां तदोकसा ॥ ६ ॥

6. *Somamindrābṛhaspatī pibataṁ dāśuṣo gṛhe.*
Mādayethāṁ tadokasā.

Indra and Brhaspati of the house of honour and power, drink the soma in the home of the generous yajamana as your own and give us the honour and pleasure of your company.

Mandala 4/Sukta 50

Brhaspati, Indra-Brhaspati Devate, Vamadeva Gautama Rshi

यस्तस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्थो रवेण। तं पत्नासु ऋषयो दीध्यानाः पुरो विपो दधिरे मन्दजिह्वम ॥ १ ॥

1. *Yastastambha sahasā vi jmo antān bṛhaspatis-triṣadhastho raveṇa. Taṁ pratnāsa ṛṣayo dīdhyā-nāḥ puro viprā dadhire mandrajihvam.*

Brhaspati, the sun, which, positioned in the

midst of the three regions of earth, skies and heaven, sustains the earth and other planets to the ends with its force and its rays of light and gravitation;

Or, the Lord of mighty universe who is omnipresent in the worlds of earth, skies and the heavens of light and rules the universe to the ends of it with his omnipotence and Word of revelation;

Or, the ruler, who, self-established in knowledge, action, and prayer, rules the world to the ends of the earth with his power and word and force of law;

Or, the eminent scholar, who, master of the three realms of knowledge, Divinity, Prakrti, and the soul with the word of the Veda, rules the heart and intellect of the people to the ends of the earth with his knowledge that is power and his word:

Him, lord of sweet voice and vibrations of communication and gravitation, the ancient seers, shining since the first moments of human existence, vibrant with living knowledge and holy desire, sing, celebrate and advance in human consciousness.

धुनतयः सुप्रकेतं मदन्तो बृहस्पत अभि य नस्ततस्र।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पत रक्षतादस्य योनिम॥ २॥

2. *Dhunetayaḥ supraketaṁ mandanto bṛhaspate aghi ye nastatasre. Pṛṣantaṁ sṛpramadabdhamūrvaṁ bṛhaspate rakṣatādasya yonim.*

O Brhaspati, vibrant scholars and heroes are they who inspire the holy and brilliant man of knowledge and centres of advancement, and help us progress in

culture and achievement. O lord of progress and advancement, protect and promote the home and profession of every such person and institution, creative, brilliant, fearless, and generous and extensive in possibilities.

बृहस्पत॒ या प॑र॒मा प॑रा॒वदत॒ आ त॑ ऋत॒स्पृशा॒ नि ष॑दुः।
तुभ्यं॑ खा॒ता अ॑व॒ता अदि॑दुग्धा॒ मध्व॑: श्चातन्त्य॒भिता॑ विर॒प्शम॥ ३॥

3. *Bṛhaspate yā paramā parāvadata ā ta ṛtaspṛśo ni ṣeduḥ. Tubhyaṁ khātā avatā adridugdhā madhvaḥ ścotantyabhito virapśam.*

Brhaspati, far off and most high is your seat of majesty whence travel and ever abide your rays of light and Law which then touch the oceans of water to break them into vapours so that, like deep dug wells and clouds laden with milky showers of honey sweets, they pour down in abundant rain in your service for you and your people.

बृह॒स्पति॑: पथ॒मं जाय॑माना म॒हा ज्याति॑षः पर॒म व्या॑मन।
स॒प्तास्य॑स्तुविजा॒ता रव॑ण॒ वि स॒प्तर॑श्मिरधम॒त्तमांसि॥ ४॥

4. *Bṛhaspatiḥ prathamaṁ jāyamāno maho jyotiṣaḥ parame vyoman. Saptāsyas-tuvijāto raveṇa vi saptaraśmir-adhamat-tamāṁsi.*

Brhaspati, the cosmic sun, first born of the supreme light of existence in the highest heaven, with seven mouths for consumption of materials and seven rays of light for creation of energy, born among many the mightiest, dispels the darknesses from the world with the thunder and lightning power of its majesty.

(So should the ruler and the scholar be in knowledge and power.)

स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत ॥ ५ ॥

5. *Sa suṣṭubhā sa ṛkvatā gaṇena valaṁ ruroja phaligaṁ raveṇa. Bṛhaspatirusriyā havyasūdaḥ kanikradad vāvaśatīrudājat.*

With a mighty jubilant roar of thunder and terrible shower of electric energy, Brhaspati breaks the crooked cloud, releases the showers, activates the production of food for holy offerings and wins the gratitude of the green earth, fertile cows and rejoicing humanity.

एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम ॥ ६ ॥

6. *Evā pitre viśvadevāya vṛṣṇe yajñairvidhema namasā havirbhiḥ. Bṛhaspate suprajā vīravanto vayaṁ syāma patayo rayīṇām.*

Thus do we, O lord Brhaspati, offer homage to the father, divine giver of light and rain showers, with food, and salutations, yajnas and oblations of fragrant havis, and we pray that we may be blest with noble and brave progeny, and we may be masters of the wealths of life.

स इदाजा पतिर्जन्यानि विश्वा शुष्मेण तस्थावभि वीर्येण ।
बृहस्पतिं यः सुभृतं बिभर्ति वल्गूयति वन्दते पूवभाजम ॥ ७ ॥

7. *Sa id rājā pratijanyāni viśvā śuṣmeṇa tasthāvabhi vīryeṇa. Bṛhaspatiṁ yaḥ subhṛtaṁ bibharti valgūyati vandate pūrvabhājam.*

He surely is ruler of the world who faces all the practical battles of life with his own strength and courage, and who holds in faith, honours and worships Brhaspati, lord supreme sustainer of the universe, most cherished and the first immanent lord of life.

स इत्ँति सुधिंत आकंसि स्व तस्मा इळां पिन्वत विश्वदानींम। तस्म विशः स्वयमवा नंमन्त यस्मिंन्ब्रह्मा राजंनि पूव एतिं॥ ८॥

8. *Sa itkṣeti sudhita okasi sve tasmā iḷā pinvate viśvadānīm. Tasmai viśaḥ svayamevā namante yasmin brahmā rājani pūrva eti.*

Surely he dwells with peace and contentment in his own home, and him nature favours with all her gifts as her loving all-generous child, and to him all people spontaneously bow in reverence, whom Brahma, Lord Supreme as well as visionary of the Vedas, prime Spirit and prime person, favours and blesses as the brilliant ruler with the divine presence.

अपंतीता जयति सं धनांनि पतिंजन्यान्युत या सजंन्या। अवस्यव या वरिंवः कृणातिं ब्रह्मण राजा तमंवन्ति दवाः॥ ९॥

9. *Apratīto jayati saṁ dhanāni pratijanyānyuta yā sajanyā. Avasyave yo varivaḥ kṛṇoti brahmaṇe rājā tamavanti devāḥ.*

Unchallenged, unopposed, that ruler wins over

and rules all the wealth and powers, assets and liabilities, whether they belong to the opposition or to his own supporters, who does honour and service to the holy man of Vedic knowledge, who feels he needs protection and support and offers worship and support to the lord omniscient and omnipotent in support of his people. Indeed all the nobilities of humanity and all powers of nature strengthen, support and protect that ruler as the man of God for all his people.

इन्द्र॑श्च॒ सामं पिबतं बृहस्पत॒ स्मिन्य॒ज्ञ म॑न्दसा॒ना वृ॑षण्वसू।
आ वां विश॒न्त्विन्द॑वः स्वा॒भुवा॒ स्म र॒यिं सव॑वीरं॒ नि य॑च्छतम ॥ १० ॥

10. *Indraśca somaṁ pibataṁ bṛhaspate'smin yajñe mandsānā vṛṣaṇvasū. Ā vāṁ viśantvindavaḥ svābhuvo'sme rayiṁ sarvavīraṁ ni yacchatam.*

Brhaspati, master of the knowledge of omniscience, and Indra, lord ruler of the world, both rejoicing and giving showers of wealth and comfort to the people, drink the soma of bliss in this yajna of human excellence. O lords of glory in your own right, may the majesty and sublimity of divinity bless you both and may you create and give us the wealth and honour of a brave and perfect nation with a brave young generation.

बृह॑स्पत इन्द्र॒ वध॑तं नः॒ सचा॒ सा वां सु॒मति॑भू॑त्वस्म। अ॒वि॒ष्टं धिया॑ जिगृ॒तं पुर॑न्धीजज॒स्तम॒या व॒नुषा॒मरा॑तीः ॥ ११ ॥

11. *Bṛhaspata indra vardhataṁ naḥ sacā sā vāṁ sumatirbhūtvasme. Aviṣṭaṁ dhiyo jigṛtaṁ puran dhīrjajastamaryo vanuṣāmarātīḥ.*

Brhaspati and Indra, scholar teacher of science

and Divinity, ruler of the world, lead us on to advancement, we pray, be with us as our own, and may your vision and wisdom be ours for ourselves. Inspire and protect our mind and soul, awaken our thought and action. Lord and master, kind and favourable, help us exhaust and eliminate our weaknesses, want and poverty, dedicated supplicants as we are.

Mandala 4/Sukta 51

Usha Devata, Vamadeva Gautama Rshi

इदमु त्यत्पुरुतमं पुरस्ताज्ज्योतिस्तमसा वयुनावदस्थात।
नूनं दिवा दुहितरो विभातीर्गातुं कृणव उषसो जनाय॥ १॥

1. *Idamu tyat purutamaṁ purastājjyotistamaso vayunāvadasthāt. Nūnaṁ divo duhitaro vibhātīr-gātuṁ kṛṇavannuṣaso janāya.*

Yonder in the east arises and shines that glorious light of the dawn revealing itself from the depths of night's darkness and inspiring us to wake up and see the light of knowledge. Surely daughters of heaven, the sublime lights of the dawn illuminate the earth for us to see the paths of the day's action.

अस्थुरु चित्रा उषसः पुरस्तान्मिताइव स्वरवो ध्वरषु।
व्यू वजस्य तमसा द्वाराच्छन्तीरवञ्छुचयः पावकाः॥ २॥

2. *Asthuru citrā uṣasaḥ purastān-mitā iva svaravo'-dhvareṣu. Vyū vrajasya tamaso dvārocchantīra-vrañ-chucayaḥ pāvakāḥ.*

The lights of the dawn, various wondrous, shine magnificent in the east like daughters of omniscience, bright and bold like flag posts of yajnas of the day, pure

and purifying as flames of fire, opening the doors of light from the deep folds of the night's darkness.

उच्छन्तीरद्य चितयन्त भोजानाधादयायोषसो मघानीः ।
अचित्र अन्तः पणयः ससन्त्वबुध्यमानास्तमसो विमध्य ॥ ३ ॥

3. *Ucchantīradya citayanta bhojān rādhodeyā-yoṣaso maghonīḥ. Acitre antaḥ paṇayaḥ sasantva-budhyamānās-tamaso vimadhye.*

Brilliant and blissful magnificent lights of the dawn now in the early hours of the morning wake up and inspire liberal yajakas for the gifts of charity and performance of the morning yajna, while deep down in the folds of impenetrable darkness the slothful misers sleep on, unconscious, unaware and lost in the state of ignorance.

कुवित्स देवीः सनया नवो वा यामो बभूयादुषसो वो अद्य ।
यना नवग्व अङ्गिरो दशग्व सप्तास्य रवती रवदूष ॥ ४ ॥

4. *Kuvitsa devīḥ sanayo navo vā yāmo babhū-yāduṣaso vo adya. Yenā navagve aṅgire daśagve saptāsye revatī revadūṣa.*

O divinities of the dawn, let that ancient chariot of yours which is ever new every morning be ever so great and magnificent by which, rich and luxurious in wealth and grace of beauty, you come and shine for your darling, dear as breath of life, who has nine cows or ten, i.e., earthly virtues, and seven mouths for consumption and many more for creation.

यूयं हि देवीरृतयुग्भिरश्वैः परिपयाथ भुवनानि सद्यः ।
पबाधयन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरथाय जीवम ॥ ५ ॥

5. *Yūyaṁ hi devīr-ṛtayugbhiraśvaiḥ pariprayātha bhuvanāni sadyaḥ. Prabodhayantīruṣasaḥ sasantaṁ dvipāc-catuṣpāc-carathāya jīvam.*

O divine lights of dawn, you always move over and across regions of the world by the rays of light travelling by the straight paths of truth and natural law across the oceans of space, waking up and inspiring the sleeping world of life, humans and animals, to rise and move for the day's activity.

क्व स्विदासां कतमा पुराणी यया विधाना विदधुर्ऋभूणाम। शुभं यच्छुभा उषसश्चरन्ति न वि ज्ञायन्त सदृशीरजुर्याः ॥ ६ ॥

6. *Kva sivadāsāṁ katamā purānī yayā vidhānā vidadhur-ṛbhūṇām. Śubhaṁ yacchubhrā uṣasaścaranti na vi jñāyante sadṛśīr-ajuryāḥ.*

Where and which of these dawns is that ancient one by which the wonder works of the Rbhus, miraculous artists and experts, were accomplished? Which one of these glorious dawns that go about so blissfully, all alike and unaging? No, not known.

ता घा ता भद्रा उषसः पुरासुरभिष्टिद्युम्ना ऋतजातसत्याः। यास्वीजानः शशमान उक्थैः स्तुवञ्छंसन्द्रविणं सद्य आपे ॥ ७ ॥

7. *Tā ghā tā bhadrā uṣasaḥ purāsurabhiṣṭidyumnā ṛtajātasatyāḥ. Yāsvījānaḥ śaśamāna ukthaiḥ stuvañchaṁsan-draviṇaṁ sadya āpa.*

For sure those were the dawns of ancient time, givers of abundant wealth of one's heart's desire, born of the law of Divinity, rooted in eternal truth and

rectitude, in which the holy yajaka, worshipping the Divine with songs of praise and celebration, always and immediately achieved the wealth of his choice and desire. They are the same even now, the old ever new.

ता आ चरन्ति समना पुरस्तात्समानतः समना पपथानाः।
ऋतस्य दवीः सदसा बुधाना गवां न सगा उषसा जरन्त ॥ ८ ॥

8. *Tā ā caranti samanā purastāt samānataḥ samanā paprathānāḥ. Ṛtasya devīḥ sadaso budhānā gavāṁ na sargā uṣaso jarante.*

They are the celestial lights of Divinity, part of cosmic dynamics, waking up the homesteads to activity and proceeding like streams of cows going to the pastures. Thus do the dawns arise, radiate, wake up life and celebrate the Divine. They rise and act the same way in the east since eternity, radiate equally the same way, illuminating the same way, eternal, ever new, old yet ever young.

ता इ वइव समना समानीरमीतवणा उषसश्चरन्ति।
गूहन्तीरभ्वमसितं रुशद्भिः शुकास्तनूभिः शुचया रुचानाः ॥ ९ ॥

9. *Tā innveva samanā samānīr-amītavarṇā uṣasaścaranti. Gūhantīr-abhvamasitaṁ ruśadbhiḥ śukrāstanūbhiḥ śucayo rucānāḥ.*

Thus do the dawns, equal, alike, unobstructed and inviolable, radiate and roam around, covering the vast spatial darkness with light and vesting things with beautiful forms of their own by their catalytic rays of light and blaze, penetrating, pure, purifying, beautiful and edifying.

र॒यिं दि॑वा दुहितरा विभा॒तीः प्र॒जाव॑न्तं यच्छता॒स्मासु॑ दवीः ।
स्या॒नादा व॑: पति॒बुध्य॑मानाः सु॒वीय॑स्य॒ पत॑यः स्याम ॥ १० ॥

10. *Rayiṁ divo duhitaro vibhātīḥ prajāvantaṁ yacchatāsmāsu devīḥ. Syonādā vaḥ pratibudhyamānāḥ suvīryasya patayaḥ syāma.*

O daughters of the light of heaven, angelic damsels of divinity, bear and bless us with the wealth of progeny so that, illuminative as you are, edified into a state of wakefulness and enlightenment through the peace and bliss of your love and beauty, we, awake and enlightened, may command a blessed force of warlike heroes.

तद्वा॑ दिवा दुहितरा विभा॒तीरुप॑ ब्रुव उषसा य॒ज्ञके॑तुः । व॒यं
स्या॑म य॒शसा॒ जने॑षु॒ तद द्य॒ श्चं ध॒त्तां पृ॑थि॒वी च॑ दु॒वी ॥ ११ ॥

11. *Tadvo divo duhitaro vibhātīrupa bruva uṣaso yajñaketuḥ. Vayaṁ syāma yaśaso janeṣu tad dyauśca dhattāṁ pṛthivī ca devī.*

O lights of dawn, daughters of the glory of heaven, brilliant, radiating and illuminative as you are, I sing of you as you are, symbol of cosmic yajna, and I pray we may be blest with the glory of divinity, splendour of humanity and the honour and wealth of excellence which the heaven and earth and the daughters of heaven and earth may bear and bring for us.

(Swami Dayananda extends the meaning of the dawns from ‘daughters of heaven’ to heavenly daughters of humanity’, enlightened women, makers of happy homes. A happy home is a very heaven, he says.)

Mandala 4/Sukta 52

Usha Devata, Vamadeva Gautama Rshi

पति॒ ष्या सू॒नरी॒ जनी॑ व्यू॒च्छन्ती॒ परि॒ स्वसु॑ः ।
दि॒वा अ॑दर्शि दुहि॒ता ॥ १ ॥

1. *Prati ṣyā sūnatī janī vyucchantī pari svasuḥ.*
Divo adarśi duhitā.

That joyous dawn, pioneer of the sun, harbinger of the new day, shining at the departure of her sister, the night, rises to view every morning as the daughter of heaven, arousing the world to fresh life.

अश्व॑व चि॒त्रारु॑षी मा॒ता गवा॑मृ॒तावरी ।
सखा॑भूदु॒श्विना॑रु॒षाः ॥ २ ॥

2. *Aśveva citrāruṣī mātā gavāmṛtāvarī.*
Sakhābhūdaśvinoruṣāḥ.

Like a graceful mare, crimson red, wondrous bright, mother pioneer of sunrays, shower of nature's light and bliss, the dawn is a friend of the Ashvins, the sun and moon.

उ॒त सखा॑स्य॒श्विन॑ो॒रु॒त मा॒ता गवा॑मसि ।
उ॒त ष॒ वस्व॑ इशिष ॥ ३ ॥

3. *Uta sakhāsyaśvinoruta mātā gavāmasi.*
Utoṣo vasva īśiṣe.

O Dawn, while you are a friend of the sun and moon and mother of sunrays, you also command the wealths of the world.

या॒व॒यद द्वे॑ष॒सं त्वा चिकि॒त्वित्सू॑नृतावरि ।
पति॒ स्त म॑रभुत्महि ॥ ४ ॥

4. *Yāvayaddveṣasaṁ tvā cikitvitsūnṛtāvari.*
Prati stomairabhutsmahi.

O bright and illuminative dawn, spirit and beauty of truth and holiness, while you dispel hate and anger and inspire love and admiration, let us know and celebrate you with songs of praise and honour.

पतिं भदा अदृक्षत गवां सगा न रश्मयः ।
अषा अपा उरु जयः ॥ ५ ॥

5. *Prati bhadrā adṛkṣata gavāṁ sargā na raśmayaḥ.*
Oṣā aprā uru jrayaḥ.

The bright and blessed light rays of the dawn appear moving like herds of cows, like showers of solar energy and like clusters of galaxies: the refulgent dawns filling the wide spaces with light and splendour.

आ पपुषी विभावरि व्यावर्ज्योतिषा तमः ।
उषा अनु स्वधामव ॥ ६ ॥

6. *Āpapruṣī vibhāvari vyāvarjyotiṣā tamaḥ.*
Uṣo anu svadhāmava.

Bright and wide awake, inspiring the world with light and awareness, replete with the virtue of divinity, removing the veil of darkness with light, O dawn, protect us, protect and promote all, as you have the power and wakefulness.

आ द्यां तनाषि रश्मिभिरान्तरिक्षमुरु प्रियम ।
उषः शुक्रेण शोचिषा ॥ ७ ॥

7. *Ā dyāṁ tanoṣi raśmibhir-āntarikṣamuru priyam.*
Uṣaḥ śukreṇa śociṣā.

O dawn, with your rays of light, you radiate and fill the wide heavens and the skies, and the regions of universal love, so do you bless your loved one with the purest light of love and bliss.

(Swami Dayananda interprets the dawn literally as well as metaphorically: The dawn is not only the light of the morning, daughter of the sun, but also the light of the home, blessed and beautiful lady of the house who fills the home with light and virtue and inspires her beloved husband with love and bliss.)

Mandala 4/Sukta 53

Savita Devata, Vamadeva Gautama Rshi

तद्व॒स्य॑ सवि॒तुर्वार्यं॑ म॒हद वृ॑णी॒महे॒ असु॑रस्य॒ पच॑तसः।
छ॒दिय॑न॑ दा॒शुष॒ यच्छ॑ति॒ त्मना॒ त ग॑ म॒हाँ उद॑यान्दे॒वो अ॒क्तुभि॑ः॥ १॥

1. *Tad devasya saviturvāryaṁ mahad vṛṇīmahe asurasya pracetasaḥ. Chardiryena dāśuṣe yachati tmanā tanno mahāṅ udayāndevo aktubhiḥ.*

We love, choose and pray for that great, lovable and cherished energy and refulgence of Savita, self-refulgent, all observant, giver of light, life and breath of energy by which, all by himself, he gives the peace and shelter of a blessed home to the generous yajnic devotee. May the same lord of light and life arise for us day by day and bless us with the bliss of a sweet home.

दि॒वा ध॒ता भुव॑नस्य प॒जाप॑तिः पि॒शङ्गं॑ दा॒पिं पति॑ मुञ्चत क्र॒विः। वि॒च॒ ा॒णः प॒थय॑ ागापृ॒ण ु॒वजी॑जनत्सवि॒ता सु॒म्न-मु॒क्थ्य॑म॥ २॥

2. *Devo dhartā bhuvanasya prajāpatiḥ piśaṅgaṁ drāpiṁ prati muñcate kaviḥ. Vicakṣaṇaḥ pratha-yannāpṛṇannurvajījanat savitā sumnamukth-yam.*

Upholder of the heaven of light, sustainer of the universe, Prajapati Savita, lord of light and vision, wears the refulgent mantle of many forms and colours and, all watching, illuminative, radiating and expansive, filling all regions with the life breath of energy, creates and inspires adorable peace and joy of living.

आपा॒ रजांसि दि॒व्यानि॒ पार्थि॑वा॒ श्लोक॑ं दे॒वः कृ॑णुत॒ स्वाय॒ धर्म॑णा । प बा॒हू अ॑स्राक्सवि॒ता सवी॑मनि नि॒वेश॑यन्प्रसु॒व-न्नक्तु॑भिर्जगत ॥ ३ ॥

3. *Āprā rajāṁsi divyāni pārthivā ślokaṁ devaḥ kṛṇute svāya dharmaṇe. Pra bāhū asrāksavitā savīmani niveśayan prasuvannaktubhirjagat.*

Savita, self-refulgent creator, giver of light and life, pervades the highest regions of light, the middle regions of the skies and the regions of the earth and creates the poetry of omniscience for the revelation and communication of his own divine law. He extends the arms of his omnipotential power and presence thereby in-vesting and advancing the world of his creation into the honour and excellence of life day and night.

अदा॑भ्या॒ भुव॑नानि प॒चाक॑शद व्र॒तानि॑ दे॒वः सं॒वि॒ताभि र॑क्षते । पास्रा॑ग्बा॒हू भुव॑नस्य प॒जाभ्या॑ धृ॒तव्र॑ता म॒हा अज्म॑स्य राजति ॥ ४ ॥

4. *Adābhyo bhuvanani pracākaśad vratāni devaḥ savitābhi rakṣate. Prāsrāgbāhū bhuvanasya prajābhyo dhṛtavrato maho ajmasya rājati.*

Undaunted and intrepidable, the self-refulgent lord of infinite generosity, Savita, illuminates the worlds of existence and guards and superintends the laws of nature and holy resolutions of humanity. He extends his arms of help and protection for the children of the earth and, wielding his omnipotence of the laws of existence, he shines and rules over the wide regions of the mighty universe.

त्रिर॒न्तरि॑ꣳ सवि॒ता म॑हित्व॒ना त्री रजा॑ꣳसि परि॒भूस्त्रीणि॑ राच॒ना। ति॒स्रा दिव॑ः पृथि॒वीस्ति॒स्र इ॑न्वति त्रि॒भिव्र॒तैर॒भि नो॑ र॒क्षति॒ त्मना॑॥ ५॥

5. *Trirantarikṣaṁ savitā mahitvanā trī rajāṁsi paribhūstrīṇi rocanā. Tisro devaḥ pṛathivīstisra invati tribhir-vratair-abhi no rakṣati tmanā.*

Lord Savita with his power and presence pervades and inspires threefold middle regions, threefold regions of firmament and spatial oceans, threefold lights of fire, lightning and the sun, three orders of heaven and threefold regions of earth, and with his love and power he guides, protects and fulfils us by the threefold laws of creation, sustenance and dissolution of the world.

बृ॒हत्सु॑म्नः प्रसवी॒ता नि॒वेश॑ना॒ जग॑तः स्था॒तुरु॒भय॑स्य॒ या व॒शी। स नो॑ दे॒वः स॑वि॒ता शम॑ यच्छत्वस्म॒ क्षया॑य त्रि॒वरू॑थ॒मंह॑सः॥ ६॥

6. *Bṛhatsumnaḥ prasavītā niveśano jagataḥ sthāturubhayasya yo vaśī. Sa no devaḥ savitā śarma yacchatvasme kṣayāya trivarūthamaṅ-hasaḥ.*

Lord giver of abundant peace and joy, creator

sustainer, mainstay of the moving and unmoving world and controller of both, may the self-refulgent lord Savita of infinite generosity grant us peace and prosperity of an excellent home for threefold protection of body, mind and soul, elimination of sin and evil and rest in tranquillity.

आगन्दुव ऋतुभिर्वधातु ायं दधातु नः सविता सुप्रजा-मिषम। स नः ापाभिरहभिश्च जिन्वतु प्रजावन्तं रयिमस्म समिन्वतु॥ ७॥

7. *Āgandeva ṛtubhir-vardhatu kṣayaṁ dadhātu naḥ savitā suprajāmiṣam. Sa naḥ kṣapābhirahabhiśca jinvatu prajāvantaṁ rayimasme saminvatu.*

May the self-refulgent lord Savita arise, promote the peace and prosperity of our home by every season and bring us abundant food and energy with the bliss of noble progeny. May he inspire us day and night to higher honour and achievement and advance us all round to a settled state of homely wealth for generations to come.

Mandala 4/Sukta 54

Savita Devata, Vamadeva Gautama Rshi

अभूद्देवः सविता वन्द्यो नु न इदानीमह्न उपवाच्यो नृभिः। वि या रत्ना भजति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधत॥ १॥

1. *Abhūddevaḥ savitā vandyo nu na idānīmahna upavācyo nṛbhiḥ. Vi yo ratnā bhajati mānavebhyaḥ śreṣṭhaṁ no atra draviṇaṁ yathā dadhat.*

Lord Savita, giver of abundant light and joy, is adorable for all of us, the lord who is now praised and

worshipped day in and day out by the best of men and leaders of humanity, and who gives for the people abundant good fortune of the jewels of wealth just as he creates and gives the best and highest of wealth for us.

दे॒वभ्या॒ हि प॑थ॒मं य॒ज्ञिय॑भ्या मृत॒त्वं सु॒वसि॑ भा॒गमु॑त्त॒मम ।
आदिद्वा॒मानं सवित॒व्यू॑णुष नू॒चीना॑ जी॑वि॒ता मानु॑षभ्यः ॥ २ ॥

2. *Devebhyo hi prathamaṁ yajñiyebhyo'mṛtatvaṁ suvasi bhāgamuttamam. Ādiddāmānaṁ savitar-vyūrṇuṣe'nūcīnā jīvitā mānuṣebhyaḥ.*

Savita, lord creator of life, you alone first of all create and inspire the immortal bliss of freedom, the highest gift of divinity for mankind, awarded to the devotees of yajna and divine worship, and then you alone reveal yourself and open up the treasures of divine gifts for the generous people followed by children who keep up the family tradition of piety.

अचि॑त्ती॒ यच्चकृ॒मा दव्ये॒ जने॑ दी॒नद ॒ाः पभू॑ती पूरु॒ष॒त्वता॑ ।
दे॒वषु॑ च सवित॒मानु॑षेषु च॒ त्वं ना॒ अत्र॑ सुवता॒दना॑गसः ॥ ३ ॥

3. *Acittī yaccakṛmā daivye jane dīnairdakṣaiḥ prabhūtī pūruṣatvatā. Deveṣu ca savitarmānuṣesu ca tvaṁ no atra suvatādanāgasaḥ.*

Whatever our trespass whether out of ignorance, or helplessness, or pride, or arrogance, or sense of power, either among or toward the divine people, or the generous and brilliant, or even ordinary people, for that trespass, O lord Savita, giver of light and inspiration, give us the strength and inspiration to correct ourselves and be free from sin and evil here itself in this life we are human, after all.

न प्रमियं सवितुर्दव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति।
यत्पृथिव्या वरिमन् ना स्वङ्गुरिवष्मन्दिवः सुवति सत्यमस्य
तत ॥ ४ ॥

4. *Na pramiye savitur-daivyasya tad yathā viśvaṁ bhuvanaṁ dhārayiṣyati. Yatpṛthivyā varimannā svaṅgurir-varṣmandivaḥ suvati satyamasya tat.*

Never shall the grandeur of divine Savita be violated and destroyed, grandeur by which he wields and shall ever wield the whole universe, by which he creates the wide expanse of the earth and the glory of high heaven whereon is seen the imprint of his fingers. That grandeur is ever true, imperishable.

इन्द्ज्यष्ठान्बृहद्भ्यः पवतभ्यः ायाँ एभ्यः सुवसि
पस्त्यावतः। यथायथा पतयन्ता वियमिर एवव तस्थुः
सवितः सवाय त ॥ ५ ॥

5. *Indrajyeṣṭhān bṛhadbhyaḥ parvatebhyaḥ kṣayāṅ ebhyaḥ suvasi pastyāvataḥ. Yathāyathā patayanto viyemira evaiva tasthuḥ savitaḥ savāya te.*

Savita, O lord creator, you create the stars and forces great as the sun and cosmic energy, greater than the mighty mountains and the thunderous clouds, and you create the regions and orbits for these wherein they abide like home dwellers. And as these fly around and observe the cosmic law, so they abide for your honour and grandeur doing homage to your glory.

य त त्रिरह्नन्सवितः सवासा दिवदिव साभगमासुवन्ति।
इन्दा द्यावापृथिवी सिन्धुरद्भिरादित्यना अदितिः शम
यंसत ॥ ६ ॥

6. *Ye te trirahant-savitaḥ savāso divedive saubhagamāsuvanti. Indro dyāvāpṛthivī sinduradbhirādityair-no aditiḥ śarma yaṁsat.*

Savita, lord creator, the created ones such as sun and moon and the human beings, who daily do homage to you thrice every day, may all these, earth and heaven, the sea with waters, mother nature with her solar lights, and Indra, the sun, and lord omnipotent create for us homely sweetness and give us a peaceful home for rest.

Mandala 4/Sukta 55

Vishvedeva Devata, Vamadeva Gautama Rshi

का वस्त्राता वसवः का वरूता द्यावाभूमी अदिति त्रासीथां नः। सहीयसा वरुण मित्र मतात्का वां ध्वर वरिवा धाति दवाः॥ १॥

1. *Ko vastrātā vasavaḥ ko varūtā dyāvābhūmī adite trāsīthāṁ naḥ. Sahīyaso varuṇa mitra martāt ko vo'dhvare varivo dhāti devāḥ.*

O Vasus, shelter homes of life, which one of you is our saviour, our protector? O heaven and earth, O mother nature, safeguard us. O Mitra and Varuna, friend and lord of justice, who is our protector and defender against the powerful challenging man? O noble people, who bears and brings us the best gifts in yajna?

प य धामानि पूव्याण्यचान्वि यदुच्छान्विंयातारा अमूराः। विधातारा वि त दधुरजस्रा ऋतधीतया रुरुचन्त दस्माः॥ २॥

2. *Pra ye dhāmāni pūrvyāṇyarcān vi yaducchānviyotāro amūrāḥ. Vidhātāro vi te dadhurajasrā ṛatadhītayo rurucanta dasmāḥ.*

Those who love and respect and have realised the primal seats and sources of divine bliss, who dispel the darkness and illuminate them, wise destroyers of suffering, creators and sustainers of boons of divine bliss, bear and bring immortal bliss without relent, they are the destroyers of want and misery, and they abide by and sustain the laws of truth and shine in glory.

प प॒स्त्या॒३॑मदि॑तिं सिन्धु॒म॒कः स्व॒स्तिमी॑ळ स॒ख्याय॑ द॒वीम ।
उ॒भ यथा॑ ना॒ अह॑नी नि॒पात॑ उ॒षास॒ानक्ता॑ करता॒मद॑ब्ध ॥ ३ ॥

3. *Pra pastyāmaditiṁ sindumarkaiḥ svastimīḷe sakhyāya devīm. Ubhe yathā no ahanī nipāta uṣāsānaktā karatāmadabdhe.*

I praise the divine Aditi, Mother Nature and imperishable Eternity, blessed home of existence and the ocean, with songs of celebration for the sake of friendship and the gift of welfare and happiness, and I pray that just as the two protect and sustain us day and night, so may the night and the dawns, both intrepidable, nourish and sustain us.

व्य॑य॒मा वरु॑णश्चति॒ पन्था॑मि॒षस्पति॑ः सुवि॒तं गा॒तु॒मग्नि॑ः ।
इन्द्रा॑विष्णू नृ॒वदु॒ षु स्तवा॑ना॒ शम॑ ना यन्त॒मम॑वद्वरू॒थम ॥ ४ ॥

4. *Vyaryamā varuṇaśceti panthāmiṣaspatiḥ suvitaṁ gātumagniḥ. Indrāviṣṇū nṛvadu ṣu stavānā śarma no yantamamavadvarūtham.*

May Aryama, lord of justice, and Varuna, supreme ruler, show us the paths of life with light and knowledge. May Agni, leading creator and controller of food and energy, open up the paths of progressive development on earth. May Indra, controller and

commander of power, and Vishnu, sustainer and protector of a steady state of law and order, both praised and celebrated as leaders of excellence, provide us a life of peace, freedom and security and a sweet home of conjugal bliss and promising progeny.

आ पव॑तस्य म॒रुता॒मवांसि द॒वस्य॑ त्रा॒तुर॑वि॒ भग॑स्य।
पात्पति॒जन्या॒दंह॑सा ना मि॒त्रा मि॒त्रिया॑दुत न॑ उरुष्यत ॥ ५ ॥

5. *Ā parvatasya marutāmavāṁsi devasya trāturavri bhagasya. Pātpatirjanyādaṅhaso no mitro mitriyāduta na uruṣyet.*

I pray for protections of the cloud, the mountain and the winds and warriors, and for the gifts of Bhaga, generous giver of power and prosperity, the lord protector and promoter of all. May the ruler of the land save us from sin and crime that might arise, and Mitra, friends, like real friends, protect and advance us in life.

नू रा॑दसी॒ अहि॑ना बु॒ध्न्य॑न स्तुवी॒त दे॑वी॒ अप्य॑भि॒रिष्टः।
स॒मु॒द्रं न सं॒चर॑ण सनि॒ष्यवा॑ घ॒मस्व॑रसा न॒द्या॒३॑ अप॑ वन ॥ ६ ॥

6. *Nū rodasī ahinā budhnyena stuvīta devī apyebhiriṣṭaiḥ. Samudraṁ na saṁcaraṇe saniṣyavo gharmasvaraso nadyo apa vran.*

As the sailors who desire to cross the sea study and appraise the sea and sea conditions to sail over, so, O dedicated performers of yajna, study the earth and heaven along with thunder and clouds and the desired water gifts of the skies so that streams of vapour and showers of rain be released for the rivers to flow over land to the sea.

दे॒वना॑ दे॒व्यदि॑तिर्नि पा॑तु दे॒वस्त्रा॒ता त्रा॑यतामप॑युच्छन ।
न॒हि मि॒त्रस्य॒ वरु॑णस्य धा॒सिमर्हा॑मसि प्र॒मिय॑ꣳ सान्व॒ग्निः ॥ ७ ॥

7. *Devairno devyaditirni pātu devastrātā trāyatāmaprayucchan. Nahi mitrasya varuṇasya dhāsimarhāmasi pramiyaṁ sānvagneḥ.*

May divine Aditi, Mother Nature, with all her generous forces nourish and sustain us. May divine saviour save, protect and sustain us without relent and neglect. (So may our mother and father guide, protect and sustain us.) And we must not try, much less even feel, that we can hurt or compromise the high position and favour of Mitra, the friend, Varuna, senior guide and judge, and Agni, leader, fire and vital energy.

अ॒ग्निरीॅ॑श वसव्य॒स्या॒ ग्निम॒हः सा॑भगस्य ।
तान्य॒स्मभ्यं रासत ॥ ८ ॥

8. *Agnirīśe vasavyasyā'gnirmahaḥ saubhagasya. Tānyasmabyaṁ rāsate.*

Agni, ruler of action and endeavour, rules the wealth, power and honours of life. Agni, fire, commands the prosperity, good fortune and grandeur of humanity. Agni provides all these for us.

उषा॑ मघा॒न्या व॑ह सू॒नृ॑त॒ वाया॑ पु॒रु ।
अ॒स्मभ्यं वाजिनीवति ॥ ९ ॥

9. *Uṣo maghonyā vaha sūnṛte vāryā puru. asmabyaṁ vājinīvati.*

Usha, O lady of morning light, beauty of the home, blest with holy speech of inspiration, commanding wealth and honour, mistress of intelligence

and speed of progress in action and endeavour, bring us manifold wealth and honour of our cherished desire.

तत सु नः सविता भगो वरुणा मित्रा अर्यमा।
इन्द्रो ना राधसा गमत॥ १०॥

10. *Tat su naḥ savitā bhago varuṇo mitro aryamā. Indro no rādhasā gamat.*

That power, prosperity, honour and excellence for us, may Savita, the sun, Bhaga, ruler of wealth and power, Varuna, the chosen leader, Mitra, the friend, Aryama, the chief of justice, and Indra, commander and controller of power and rule of law and order, may bring us with all wealth and success of excellence and joy.

Mandala 4/Sukta 56

Dyavaprthivi Devata, Vamadeva Gautama Rshi

मही द्यावापृथिवी इह ज्यष्ठे रुचा भवतां शुचयद्भिरर्कैः।
यत्सीं वरिष्ठे बृहती विमिन्वन्रुवद्धोक्षा पप्रथानेभिरेवैः॥ १॥

1. *Mahī dyāvāpṛthivī iha jyeṣṭhe rucā bhavatāṁ śucayadbhir-arkaiḥ. Yatsīṁ variṣṭhe bṛhatī viminvan ruvaddhokṣā paprathānebhir-evaiḥ.*

The great heaven and earth, greatest here both, grow bright and beautiful with pure and purifying showers of light when the sun, radiating and all round pervading both the great and best regions of the universe, rises and roars like a bull in the heavens with wide expansive rays of its glorious radiation.

देवी देवभिर्यजत यजत्रैरमिनती तस्थतुरुक्षमाणा।
ऋतावरी अदुहो देवपुत्रे यज्ञस्य नेत्री शुचयद्भिरर्कैः॥ २॥

2. *Devī devebhiryajate yajatrair-aminatī tasthat-urukṣamāṇe. Ṛtāvarī adruhā devaputre yajñasya netrī śucayadbhir-arkaiḥ.*

Divine dyavaprthivi, sun and earth with their divine forces—the sun with light and the earth with her motherly nurture and noble people — both worthy of love and study with dedication, loving and non-violent, abide constant in the universe. They are generous with showers of light and vitality, firm in the cosmic law of truth, replete with waters of life, loving all and hating none, blest with bright and creative progeny — the sun with planets and satellites and the earth with vegetation — carrying on and leading the process of cosmic yajna with their pure and purifying rays of light and vibrations of creative generosity.

स इत्स्वपा॒ भुव॑नेष्वास॒ य इ॒म द्यावा॑पृथि॒वी ज॒जान॑।
उ॒वी ग॑भी॒र रज॑सी सु॒मके॑ अव॒ꣳश धीर॒ः शच्या॒ सम॑रत ॥ ३ ॥

3. *Sa itsvapā bhuvaneṣvāsa ya ime dyāvāpṛthivī jajāna. Urvī gabhīre rajasī sumeke avaṁśe dhīraḥ śacyā samairat.*

That One alone, lord of omnipotent holy action omnipresent in these worlds of the universe, is the lord who creates the heaven and earth wide and deep with concentrations of particles together in beautiful forms self-sustained without external support. He is the lord eternal and omniscient who moves these with his vision and holy power.

नू रा॑दसी बृ॒हद्भि॑ना॒ वरू॑थः पत्नी॑वद्भिरि॒षय॑न्ती स॒जोषा॑ः।
उ॒रू॒ची विश्व॑ यज॒त नि पा॑तं धि॒या स्या॑म र॒थ्य॑ः सदा॒सा॑ः ॥ ४ ॥

4. *Nū rodasī bṛhadbhirno varūthaiḥ patnīva-dbhir-iṣayantī sajoṣāḥ. Urūcī viśve yajate ni pātaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

May the heaven and earth, vast, together loving, kind, favourable and fertile, revered and admired by the world, bless us with vast homes managed by dedicated ladies and may we, with our will and intelligence, achieve and command many chariots and assistants under their protection.

प व्वां महि द्यवी अभ्युपस्तुतिं भरामह।
शुची उप प्रशस्तय॥ ५॥

5. *Pra vāṁ mahi dyavī abhyupastutiṁ bharāmahe. Śucī upa praśastaye.*

O resplendent heaven and earth, pure and unsullied, we offer earnest praise in honour to you and approach you with prayers.

पुनान तन्वा मिथः स्वन द ाणा राजथः।
ऊह्याथे सनादृतम॥ ६॥

6. *Punāne tanvā mithaḥ svena dakṣeṇa rājathaḥ. Uhyāthe sanādṛtam.*

Divine and pure heaven and earth, together in body with your innate power and potential, you shine in glory and observe the laws of eternal truth in existence.

मही मित्रस्य साधथस्तरन्ती पिपती ऋतम।
परि यज्ञं नि षेदथुः॥ ७॥

7. *Mahī mitrasya sādhathas-tarantī pipratī ṛtam. Pari yajñaṁ ni ṣedathuḥ.*

O mighty heaven and earth, helping friends and devotees to cross the hurdles to attainment, fulfilling the laws of truth to bliss, you preside over the yajnas of life to perfection of success.

Mandala 4/Sukta 57

Kshetrapati, Shuna, Shunasira, Sita Devata, Vamadeva Gautama Rshi

क्षेत्रस्य पतिना वयं हितनेव जयामसि।
गामश्वं पोषयित्न्वा स नो मृळातीदृशे॥ १॥

1. *Kṣetrasya patinā vayaṁ hiteneva jayāmasi.*
Gāmaśvaṁ poṣayitnvā sa no mṛḷātīdṛśe.

We prosper in life by virtue of the master of the field as by a benefactor or a friendly army. May he, giver of good health and nutriments, develop fertile fields, cows and horses and, in this way, provide peace and joy for us all.

क्षेत्रस्य पते मधुमन्तमूर्मिं धेनुरिव पयो अस्मासु धुक्ष्व।
मधुश्चुतं घृतमिव सुपूतमृतस्य नः पतयो मृळयन्तु॥ २॥

2. *Kṣetrasya pate madhumantam-ūrmiṁ dhen-uriva payo asmāsu dhukṣva. Madhuścutaṁ ghṛtamiva supūtam-ṛtasya naḥ patayo mṛḷayantu.*

Master of the field, as the cow produces milk and you milk the nectar for us, so produce the rippling sweets of honey for us, and so may the masters of running waters, laws of nature and holy action discover the sacred knowledge of science like sanctified ghrta seasoned with honey for the peace and joy of us all.

मधु॒मती॒राष॑धीद्याव॒ आपा॒ मधु॑म ॒ा भवत्व॒न्तरि॑ ॒म।
॒त्रस्य॒ पति॒मधु॑मा ॒ा अ॒स्त्वरि॑ष्यन्ता॒ अन्व॑नं चरम ॥ ३ ॥

3. *Madhumatīroṣadhīrdyāva āpo madhumanno bhavatvantarikṣam. Kṣetrasya patir-madhumānno astvarisyanto anvenaṁ carema.*

May the herbs and trees, all vegetation indeed, be full of honey for us. May the heavens of light, the skies and the oceans of earth and space be full of honey for us. May the farmer, master of the field, be gracious with honey for us. And let us join, serve and cooperate with the farmer as well as with nature as we should without hurting, injuring and polluting.

शु॒नं वा॒हाः शु॒नं नर॑ः शु॒नं कृ॑षतु॒ लाङ्ग॑लम।
शु॒नं व॑र॒त्रा ब॑ध्यन्तां शु॒नमष्टा॒मुदि॑ङ्गय ॥ ४ ॥

4. *Śunaṁ vāhāḥ śunaṁ naraḥ śunaṁ kṛṣatu lāṅgalam. Śunaṁ varatrā badhyantāṁ śunamaṣṭrāmudiṅgaya.*

Let the oxen and horses draw the plough and carry the burdens happily for growth and prosperity. Let the men work happily, let the plough furrow the field neatly, and let the whole process move on happily and effectively for growth and prosperity.

शु॒नासीरावि॒मां वाचं जुषथां॒ यद्दि॒वि च॒क्रथु॒ः पय॑ः।
तन॒मामुप॑ सिञ्चतम ॥ ५ ॥

5. *Śunāsīrāvimāṁ vācaṁ juṣethāṁ yad divi cakrathuḥ payaḥ. Tenemāmupa siñcatam.*

O Vayu and Aditya, wind and sun, farmer and helpers, listen to this word and follow: the water which

you create in the regions of light, and which you move in the light of science, pray bring down to irrigate this holy land of the fields.

अवाचीं सुभग भव सीते वन्दामहे त्वा।
यथा नः सुभगाससि यथा नः सुफलाससि ॥ ६ ॥

6. *Arvācī subhage bhava sīte vandāmahe tvā.*
Yathā naḥ subhagāsasi yathā naḥ suphalāsasi.

O charming furrow, be straight and deeply well drawn. We love and celebrate you so that you bring us good fortune, so that you bring us the best fruit of our labour and endeavour.

इन्द्रः सीतां नि गृह्णातु तां पूषानु यच्छतु।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम ॥ ७ ॥

7. *Indraḥ sītāṁ ni gṛhṇātu tāṁ pūṣānu yacchatu.*
Sā naḥ payasvatī duhām-uttarāmuttarāṁ samām.

Let Indra, the farmer, take over and look after the furrow with seed, and may the sun shine warmly over the seed. Let Pusha, fertility of nature, feed and energise the grain. And let the earth mother, full of the milk of life, produce more and more of pure foods year by year for us.

शुनं नः फाला वि कृषन्तु भूमिं शुनं कीनाशा अभि यन्तु वाहः। शुनं पर्जन्या मधुना पयोभिः शुनासीरा शुनमस्मासु धत्तम ॥ ८ ॥

8. *Śunaṁ naḥ phālā vi kṛṣantu bhūmiṁ śunaṁ kīnāśā abhi yantu vāhaiḥ. Śunaṁ parjanyo madhunā payobhiḥ śunāsīrā śunamasmāsu dhattam.*

Let the ploughmen plough the land happily for

our peace and nourishment. Let the farmers work with the oxen and horses happily for peace and joy. Let the clouds shower with milk and honey joyously for peace and prosperity. Let the share and plough, the ploughmen and their helpers, and the powers of fertility bear and bring us peace, prosperity and joy for us all.

Mandala 4/Sukta 58

Agni, Surya, Apah, Gavah, or Ghrtam Devata, Vamadeva Gautama Rshi

समुदादूमिमधुमाँ उदारदुपांशुना समंमृतत्वमानट।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानांममृतस्य नाभिः ॥ १ ॥

1. *Samudrād-ūrmir-madhumāň udāradupāṁśunā samamṛtatvamānaṭ. Ghṛtasya nāma guhyaṁ yadasti jihvā devānāmamṛtasya nābhiḥ.*

From the seas of earth and space arises the wave of honeyed energy, and close by the sun and soma that is produced in the solar yajna it joins and collects the nectar of immortality. That mysterious identity of cosmic fertility which is for us and for life as a whole flows from the tongue of divinities and originates from the centre of Eternity.

वयं नाम प बवामा घृतस्या स्मिन्यज्ञ धारयामा नमाभिः।
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गो वमीद्गौर एतत ॥ २ ॥

2. *Vayaṁ nāma pra bravāmā ghṛtasyā'smin yajñe dhārayāmā namobhiḥ. Upa brahmā śṛṇavaccha-syamānaṁ catuḥśṛṅgo'vamīd gaura etat.*

The name and identity of that spirit of energy and immortality we sing and celebrate in divine words

in this yajna, and, with reverence, surrender and self sacrifice, give it unto ourselves in the soul to hold on to it in life. May the Lord Omniscient so close to us hear it well chanted in celebration, the same Lord of Vak, the eternal Word, who commands the four Vedas as high peaks of knowledge and breathes out the same for us in revelation.

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्ष सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आ विवेश ॥ ३ ॥

3. *Catvāri śṛṅgā trayo asya pādā dve śīrṣe sapta hastāso asya. Tridhā baddho vṛṣabho roravīti maho devo martyāň ā viveśa.*

Of this mighty self-refulgent Lord, Word and Dharma, four are the high peaks of light and self proclamation: Rgveda, Yajurveda, Samaveda and Atharva-veda; three legs on which it rests: jnana or knowledge, karma or action, and upasana or prayer; two heads: abhyudaya or worldly well being, and Nihshreyas or moksha or ultimate freedom; seven hands or the seven verse forms. Three way bound in faith, action and meditation, it is the thundervoice of Divinity which proclaims itself through the beauty, wonder and terror of nature and the music of the Veda. And this mighty presence of mighty self-refulgent Lord and the self-awareness of omniscience is enshrined in the heart of mortal humans.

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन ।
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः ॥ ४ ॥

4. *Tridhā hitaṁ paṇibhirguhyamānaṁ gavi devāso ghṛtamanvavindan. Indra ekaṁ sūrya ekaṁ jajāna venādekaṁ svadhayā niṣṭatakṣuḥ.*

Ghrta, the essence of the nature, purpose and science of life, three way hidden in mystic language and held by natural forces, the enlightened ones discover, create and produce: Indra, cosmic energy, electricity, thunder and lightning, holds and reflects one, the sun holds and radiates another, and the third they discover from their meditation on Divinity with their own vision and intelligence.

एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे ।
घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम ॥ ५ ॥

5. *Etā arṣanti hṛdyātsamudrācchatavrajā ripuṇā nāvacakṣe. Ghṛtasya dhārā abhi cākaśīmi hiraṇyayo vetaso madhya āsām.*

These streams of light and life's energy flow in a hundred streams from the innermost depth of the heart-ocean, but not perceptible to the negative soul. Residing in the golden grove, myself wrapped in golden hue in their midst, I watch the light all round, the gold and the essence of life.

सम्यक्स्रवन्ति सरिता न धेना अन्तर्हृदा मनसा पूयमानाः ।
एत अर्षन्त्यूर्मयो घृतस्य मृगाइव क्षिपणोरीषमाणाः ॥ ६ ॥

6. *Samyak sravanti sarito na dhenā antarhṛdā manasā pūyamānāḥ. Ete arṣantyūrmayo ghṛtasya mṛgā iva kṣipaṇorīṣamāṇāḥ.*

These streams of light and life flow like vibrations of the voice divine, purified and sanctified by the innermost soul of the heart and mind. The streams of ghrta, joy of life, flow like deer flying from the hunter's arrows towards the shelter of the divine saviour.

सिन्धोरिव पाध्वन शूघनासा वातपमियः पतयन्ति यह्वाः ।
घृतस्य धारा अरुषा न वाजी काष्ठा भिन्द ूर्मिभिः पिन्वमानः ॥ ७ ॥

7. *Sindhoriva prādhvane śūghanāso vātapramiyaḥ patayanti yahvāḥ. Ghṛtasya dhārā aruṣo na vājī kāṣṭhā bhindannūrmibhiḥ pinvamānaḥ.*

The streams of ghrta, life's energy, flow on to join the sea like strong currents of a river rushing on in tumult by simple, straight and holy paths of the bed carved by Divinity, and I, inspired by the waves of ghrta, like a fiery stallion flying, breaking the bounds of world pressures all round by the force of inner vibrations, move on to my divine destination.

अभि पवन्त समनव यषाः कल्याण्यः स्मयमानासा अग्निम । घृतस्य धाराः समिधा नसन्त ता जुषाणा हयति जातवदाः ॥ ८ ॥

8. *Abhi pravanta samaneva yoṣāḥ kalyāṇyaḥ smayamānāso agnim. Gṛtasya dhārāḥ samidho nasanta tā juṣāṇo haryati jātavedāḥ.*

As youthful ladies of love and virtue, inspired with passion and smiling in bliss, proceed to meet agni, enlightened husband, so do streams of ghrta move and flow into the vedi to meet the lighted fire, and the rising fire, loving and gracious, cherishes to receive the flow of the holy yajaka's offer.

कन्याइव वहतुमतवा उ अञ्ज्यञ्जाना अभि चाकशीमि ।
यत्र सामः सूयत यत्र यज्ञा घृतस्य धारा अभि तत्पवन्त ॥ ९ ॥

9. *Kanyā iva vahatumetavā u añjyañjānā abhi cākaśīmi. Yatra somaḥ sūyate yatra yajño ghṛtasya dhārā abhi tatpavante.*

Where the yajna of holy action and meditation is enacted and the bliss of divine soma is created, there I see all round the flow of the streams of consciousness into that vedi of divine fire wherein, like a maiden in all her beauty, finery and perfume proceeding to meet her bridegroom at the wedding yajna, the individual soul flies and is accepted and sanctified in the supreme spirit of Divinity.

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्त ॥ १० ॥

10. *Abhyarṣata suṣṭutiṁ gavyam-ājim-asmāsu bhadrā draviṇāni dhatta. Imaṁ yajñaṁ nayata devatā no ghṛtasya dhārā madhumat-pavante.*

Let the voice of holy praise and divine celebration rise and resound, O saints and sages and scholars of eminence, bear and bring us the light of knowledge enshrined in holy speech, lead us to honour, excellence and victory, and help us create wealth for the world leading all to the bliss of peace and common good. Guide, lead and direct this yajna of ours, the streams of honeyed ghrta flow for the fire divine.

धामन्त विश्वं भुवनमधि श्रितमन्तः समुद्र हृद्य१न्तरायुषि।
अपामनीक समिथ य आभृतस्तमश्याम मधुमन्तं त ऊर्मिम ॥ ११ ॥

11. *Dhāman te viśvaṁ bhuvanamadhi śritamantaḥ samudre hṛdyantarāyuṣi. Apāmanīke samithe ya ābhṛtastamaśyāma madhumantaṁ ta ūrmim.*

O Lord, within your presence by your power is sustained the entire world of existence. That same power and presence vibrates in the depths of the oceans, in the cave of the heart, in the breath of life and age, in the waves of water and energy, in the vibrations of thought, and in the heat of action in nature and humanity. That power and presence vibrating in existence, O Lord, we pray, let us realise. Let us flow with that constant flow of vibration of Divinity in and across the fluctuations of mutability.

॥ इति चतुर्थं मण्डलम ॥

MANDALA 5

Mandala 5/Sukta 1

Agni Devata, Budha-Gavishthara of Atreya Family Rshis

अबाध्यग्निः समिधा जनानां पतिं धेनुमिवायतीमुषासम।
यह्वाइव प वयामुज्जिहानाः प भानवः सिस्रत नाकमच्छ॥ १ ॥

1. *Abodhyagniḥ samidhā janānāṁ prati dhenumivāyatīmuṣāsam. Yahvā iva pra vayāmujjihānāḥ pra bhānavaḥ sisrate nākamaccha.*

Agni is seen and known while rising by the burning samidhas lighted by the yajakas at dawn coming up like a cow early in the morning, and the flames, like branches of a mighty tree, rise brilliantly and touch the sky where there is no pain, no darkness.

अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात।
समिद्धस्य रुशददर्शि पाजो महान्देवस्तमसो निरमोचि॥ २ ॥

2. *Abodhi hotā yajathāya devānūrdhvo agniḥ sumanāḥ prātarasthāt. Samiddhasya ruśadadarśi pājo mahān devastamaso niramoci.*

The yajaka Agni, good at heart, is seen to invoke the divinities and noble sages to the yajna and rises high while the fire keeps burning and rising. The light of the burning fire is seen as a blissful divine power and then the great refulgent sun rises from the night's darkness.

यदीं गणस्य रशनामजीगः शुचिरङ्क शुचिभिर्गाभिरग्निः।
आद्दिणा युज्यत वाजयन्त्युत्तानामूर्ध्वा अधयज्जुहूभिः॥ ३ ॥

3. *Yadīṁ gaṇasya raśanāmajīgaḥ śuciraṅkte śucibhirgobhiragniḥ. Āddakṣiṇā yujyate vājayantyuttānāmūrdhvo adhayajjuhūbhiḥ.*

When the pure and lustrous fire of yajna, as the sun, rises with its pure bright flames and takes over the reins of the conduct of the yajnic world around, then the invigorating and powerful dakshina offering is made with the ladles, the flames of fire rise high, and the fire higher and higher up voraciously consumes the offering.

अग्निमच्छा दवयतां मनांसि च ꣳषीव सूय सं चरन्ति। यदीं सुवात उषसा विरूप श्वता वाजी जायत अग अह्नाम ॥ ४ ॥

4. *Aghimacchā devayatāṁ manāṁsi cakṣūṁṣīva sūrye saṁ caranti. Yadīṁ suvāte uṣasā virūpe śveto vājī jāyate agre ahnām.*

The minds of holy celebrants of Divinity turn intently to Agni as their eyes wait for and turn to the rising sun. And when the heaven and earth, both different of form, one bright and the other dark and green, bring forth this Agni at the rise of the dawn, day light appears and the world grows bright.

जनिष्ट हि जन्या अग अह्नां हिता हितष्वरुषा वनषु।
दमदम सप्त रत्ना दधाना ग्रिहाता नि षसादा यजीयान ॥ ५ ॥

5. *Janiṣṭa hi jenyo agre ahnāṁ hito hiteṣvaruṣo vaneṣu. Damedame sapta ratnā dadhāno'gnirhotā ni ṣasādā yajīyān.*

Arises Agni, victorious yajaka, the fire and the sun, for sure in advance of the day every morning, benevolent, active in everything good and holy, bright in the woods and every home, bearing sevenfold jewels

of light and flame, and then settles in yajnic business, carrying the yajna on and on. The yajna must go on.

अग्निहाता न्यसीदद्यजीयानुपस्थे मातुः सुरभा उ लोक। युवा कविः पुरुनिःष्ठ ऋतावा धता कृष्टीनामुत मध्य इद्धः ॥ ६ ॥

6. *Agnirhotā nyasīdadyajīyānupasthe mātuḥ surabhā u loke. Yuvā kaviḥ puruniḥṣṭha ṛtāvā dhartā kṛṣṭīnāmuta madhya iddhaḥ.*

Agni, host and performer of yajna, settles in the lap of the mother, earth and nature, in the beautiful fragrant world and its people, conducting the yajnic business of life which must go on. Young and bold, bright, intelligent and creative, imaginative as a poet, dedicated to all without exception, committed to truth and the law divine, sustainer and controller of the people, he goes on at the centre of everything, bright and blazing, never relenting, never slackening. The yajna must go on.

प णु त्यं विपमध्वरषु साधुमग्निं होतारमीळत नमोभिः। आ यस्ततान रोदसी ऋतन नित्यं मृजन्ति वाजिनं घृतन ॥ ७ ॥

7. *Pra ṇu tyaṁ vipramadhvareṣu sādhumagniṁ hotāramīḷate namobhiḥ. Ā yastatāna rodasī ṛtena nityaṁ mṛjanti vājinaṁ ghṛtena.*

Ever and onward, with food, surrender and service in faith, people light, praise and worship that Agni, wise and vibrating, excellent in the accomplishment of yajnic projects, host, priest and organiser of life's business, who pervades heaven and earth with light and fragrance and blesses the people

with enlightenment. Daily they renew their dedication and commitment with vows of truth, feed the power with ghrta, and refine the light and power to shine it more and more.

मा॒जा॒ल्या॑ मृज्यत॒ स्व द॑मू॒नाः कविप॑शस्ता अति॑थिः शि॒वा न॑ः। स॒हस्र॑शृङ्गा वृष॒भस्तदा॑जा॒ विश्वाँ॑ अग्न॒ सह॑सा॒ पास्य॒न्यान॥ ८॥

8. *Mārjālyo mṛjyate sve damūnāḥ kavipraśasto atithiḥ śivo naḥ. Sahasraśṛṅgo vṛṣabhastadojā viśvāň agne sahasā prāsyanyān.*

Agni, pure and purifying catalytic power, is refined in itself. Self-controlled and a powerful controller, sung and celebrated by poets, it is a welcome guest, auspicious and beneficent for all of us as a breeze of peace and freshness. Agni, O light of a thousand flames of eminence, generous as cloud showers, blazing lustrous, you are the pioneer, overtaking, conquering, and leading all others forward with your power and force.

प स॒द्या अ॑ग्न अत्यꣳष्य॒न्यान॒वियस्म॒ चारु॑तमा ब॒भूथ॑। इ॒ळन्या॑ वपु॒ष्या॑ वि॒भावा॑ पि॒या वि॒शामति॑थि॒मानु॑षीणाम॥ ९॥

9. *Pra sadyo agne atyeṣyanyānāviryasmai cārutamo babhūtha. Īḷenyo vapuṣyo vibhāvā priyo viśāma-tithirmānuṣīṇām.*

Agni, lord of light and power, for whosoever you rise on the vedi, light up in the home, or shine in flame in the cave of the heart most lovely and gracious, for him you excel and surpass everything else instantly and forever: adorable, sublime, effulgent, dearest and

most welcome guest of all communities and habitations of men and women.

तुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित आत दूरात।
आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत्ते अग्ने महि शर्म भद्रम॥ १०॥

10. *Tubhyaṁ bharanti kṣitayo yaviṣṭha balimagne antita ota dūrāt. Ā bhandiṣṭhasya sumatiṁ cikiddhi bṛhatte agne mahi śarma bhadram.*

Agni, most youthful power and presence, devoted people from far and near bear and bring and offer homage and yajaka to you. Listen, know and accept the praise and prayer of the celebrant. May your shelter and protection for us be wide and great, full of peace and well being.

आद्य रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतभिः समन्तम।
विद्वान्पथीनामुर्वन्तरिक्षमिह देवान्हविरद्याय वक्षि॥ ११॥

11. *Ādya rathaṁ bhānumo bhānumantamagne tiṣṭha yajatebhiḥ samantam. Vidvān pathīnām-urvantarikṣameha devān haviradyāya vakṣi.*

Agni, refulgent lord of knowledge, ascend your strong and brilliant chariot of light today with your adorable powers and associates, and across the wide paths of space bring here the nobilities of eminence of your alliance for joining and sharing our feast of yajnic offerings to the divinities.

अवाचाम कवय मध्याय वचा वन्दारु वृषभाय वृष्णे।
गविष्ठिरा नमसा स्तामग्निं दिवीव रुक्ममुरुव्यञ्चमश्रत॥ १२॥

12. *Avocāma kavaye medhyāya vaco vandāru vṛṣabhāya vṛṣṇe. Gaviṣṭhiro namasā stomamagnau divīva rukmamuruvyañcamaśret.*

We sing this song of adoration in honour of the lord of light and knowledge, holy, potent, and generous. The holy yajaka dedicated to sacred speech and light of heaven, thus, ought to direct his beautiful song of praise and prayer with oblations and salutations rising high to the skies as to the sun in heaven.

Mandala 5/Sukta 2

Agni Devata, Kumara Atreya or Vrsha Jana or both Rshis

कुमा॒रं मा॒ता यु॑व॒तिः सम॑ुब्धं गु॒हा॑ बिभर्ति॒ न द॑दाति पि॒त्र॑। अनी॑कमस्य॒ न मि॒नज्ज॑नास॑ः पु॒रः प॑श्यन्ति॒ निहि॑त॑-मर॒ता॥ १॥

1. *Kumāraṁ mātā yuvatiḥ samubdhaṁ guhā bibharti na dadāti pitre. Anīkamasya na minajjanāsaḥ puraḥ paśyanti nihitamaratau.*

The youthful mother bears and supports the foetus concealed in the womb, she does not, cannot, give it to the father in the state of immaturity. People cannot hurt its strength and vitality hidden in secret. But when it is born, they see its beauty and vitality before their eyes.

कम॒तं त्वं यु॑वत कुमा॒रं पषी॑ बिभर्षि॒ महि॑षी॑ जजान।
पू॒वीहि॑ गर्भ॑ः श॒रदा॑ व॒वर्धा॑ प॑श्यं जा॒तं यदसू॑त मा॒ता॥ २॥

2. *Kametaṁ tvaṁ yuvate kumāraṁ peṣī bibharṣi mahiṣī jajāna. Pūrvīrhi garbhaḥ śarado vavardhā'paśyaṁ jātaṁ yadasūta mātā.*

O youthful lady, sweet is this baby you carry which the consecrated mother bore. I saw the foetus grow and grow for many many years many times before. And I see it born of the mother when she delivered it.

हिरण्यदन्तं शुचिवर्णमारात् क्षेत्रादपश्यमायुधा मिमानम।
ददाना अस्मा अमृतं विपृक्वत्किं मामनिन्द्राः कृणवन्ननुक्थाः ॥ ३ ॥

3. *Hiraṇyadantaṁ śucivarṇam-ārāt-kṣetrād-apaśya-māyudhā mimānam. Dadāno asmā amṛtaṁ vipṛkvatkiṁ māmanindrāḥ kṛṇavannan-ukthāḥ.*

I see him born of the mother's womb far and near with a golden spoon in his month, pure and bright of form, wielding his weapons of essential potential. And I give him the feed of immortal elixir for life. What can those deny Indra, the soul? What can those who reject knowledge and celebration of Divinity do against me? Nothing.

क्षेत्रादपश्यं सनुतश्चरन्तं सुमद्यूथं न पुरु शोभमानम।
न ता अगृभ्रन्नजनिष्ट हि षः पलिक्नीरिद्युवतयो भवन्ति ॥ ४ ॥

4. *Kṣetrādapaśyaṁ sanutaścarantaṁ sumadyū-thaṁ na puru śobhamānam. Na tā agṛbhrann-ajaniṣṭa hi ṣaḥ paliknīr-id-yuvatayo bhavanti.*

I see him born of the mother, mother earth and Mother Nature, see him roaming around since eternity by himself like an army on the march, commanding great beauty and grace. When he is born they hold him not, withhold him not, they cannot, and the young mothers, having given him birth, grow old and grey haired, and

then they grow youthful again.

क म॑ मय॒कं वि य॑वन्त॒ गाभि॒न यषां॑ गा॒पा अर॑णश्चि॒दास॑।
य ई॑ जगृ॒भुरव॒ त सृ॑ज॒न्त्वाजा॑ति प॒श्व उप॑ नश्चि-
कि॒त्वान॥ ५॥

5. *Ke me maryakaṁ vi yavanta gobhirna yeṣāṁ gopā araṇaścidāsa. Ya īṁ jagṛbhurava te sṛjantvājāti paśva upa naścikitvān.*

Who can take away my wealth alongwith my lands and cows, sense and mind, feeling as if they are the cowherd stealing away my bull alongwith the cows, when in fact Agni himself is their protector and energiser? And those who try to grab them must despair and give up since the lord omniscient continues to protect, create and recreate the human wealth.

व॒सां राजा॑नं वस॒तिं जना॑ना॒मरा॑तया॒ नि द॑धु॒मत्य॑षु।
बह्मा॒ण्यत्र॒रव॒ तं सृ॑जन्तु निन्दि॒तारा॒ निन्द्या॑सा भवन्तु॥ ६॥

6. *Vasāṁ rājānaṁ vasatiṁ janānāmarātayo ni dadhurmartyeṣu. Brahmāṇyatrerava taṁ sṛjantu ninditāro nindyāso bhavantu.*

The law and order of humanity and the human habitations, negative forces try to obstruct and sabotage in the communities among themselves. But the power, potential and intelligence of Atri, enlightened people free from physical, mental and spiritual fears and limitations disinflate that negative effort and the saboteurs themselves become self-condemned.

शुन॑श्चि॒च्छप॑ निदि॑तं स॒हस्त्रा॒द्यूपा॑दमुञ्चा॒ अश॑मिष्ट॒ हि षः।
ए॒वास्मद॑ग्ने॒ वि मु॑मु॒ग्धि॒ पाशा॒न्हात॑श्चिकित्व इ॒ह तू
नि॒षद्य॥ ७॥

7. *Śunaścicchepaṁ niditaṁ sahasrād yūpāda-muñco aśamiṣṭa hi ṣaḥ. Evāsmadagne vi mumugdhi pāśān hotaścikitva iha tū niṣadya.*

Agni, O lord of light and ruler of the world, you save even shunah-shepa, the connoisseur lost in senses, reviled and condemned; you save him from a thousand snares of the world so that the man settles back in peace of mind. Same way, O lord and light of the world, come, O highpriest of the yajna of life, grace our yajna here and snap the snares of suffering and slavery off our body, mind and soul.

हृणीयमानो अप हि मदयः प मे दवानां वतपा उवाच। इन्दा विद्वाँ अनु हि त्वा चच ा तनाहमग्ने अनुशिष्ट आगाम ॥ ८ ॥

8. *Hṛṇīyamāno apa hi madaiyeḥ pra me devānāṁ vratapā uvāca. Indro vidvāň anu hi tvā cacakṣa tenāhamagne anuṣiṣṭa āgām.*

The observer of the laws of righteousness and divinity says: Let the element of hate and anger be away from me. Indra, man of knowledge and power, who knows and speaks of you, O Agni, destroyer of the pollution and impurity of body, mind and soul, has spoken to me and, instructed by him, I come to you in search of purity and purgation.

वि ज्यातिषा बृहता भात्यग्निरावि विश्वानि कृणुते महित्वा। पादवीमायाः सहत दुरवाः शिशीत शृङ्गर ीस विनि ी॥ ९ ॥

9. *Vi jyotiṣā bṛhatā bhātyagnirāvirviśvāni kṛṇute mahitvā. Pradevīrmāyāḥ sahate durevāḥ śiśīte śṛṅge rakṣase vinikṣe.*

Agni shines and blazes expansively with mighty rising flames of light, and with its lustre and power illuminates and reveals all things of the world. It sharpens and extends its arms of light and power for the destruction of evil and challenges and throws out the strength and wiles and acts of the clever forces of negation and destruction.

उत स्वानासो दिवि षन्त्वग्नस्तिग्मायुधा रक्षसे हन्तवा उ। मदे चिदस्य प रुजन्ति भामा न वरन्त परिबाधो अदेवीः ॥ १० ॥

10. *Uta svānāso divi ṣantvagnes-tigmāyudhā rakṣase hantavā u . Made cidasya pra rujanti bhāmā na varante paribādho adevīḥ.*

And let the blazing weapons of fire roaring in the heights of the skies be raised for the destruction of evil forces, for as they strike for the joy and victory of life's positive forces as the very flames of terror, the obstructive forces of evil would fail to avert or oppose them.

एतं त स्तामं तुविजात विपा रथं न धीरः स्वपा अतक्षम। यदीदग्ने पति त्वं देव हयाः स्वावतीरप एना जयम ॥ ११ ॥

11. *Etaṁ te stomaṁ tuvijāta vipro rathaṁ na dhīraḥ svapā atakṣam. Yadīdagne prati tvaṁ deva haryāḥ svarvatīrapa enā jayema.*

Agni, light and power divine among the strong and wise, I, dedicated to knowledge and service, bold and patient, keen to do good in word and action, structure this song of celebration like a skillful engineer designing and making a chariot for you. O lord refulgent,

if you are kind and gracious to accept it, then by the same song we would win sweet and heavenly waters of life, light and energy for the joy of life.

तुविग्रीवा वृषभा वावृधाना शत्रय्ऽयः समजाति वदः। इतीममग्निममृता अवाचन्बर्हिष्मते मनवे शमं यंसद्धविष्मते मनवे शमं यंसत ॥ १२ ॥

12. *Tuvigrīvo vṛṣabho vāvṛdhāno'śatrvaryaḥ samajāti vedaḥ. Itīmam-agnim-amṛtā avocan barhiṣmate manave śarma yaṁsaddhaviṣmate manave śarma yaṁsat.*

Agni, strong and graceful power and flame, roaring as a bull and generous as cloud showers, growing and promoting, free from enemies, master ruler and sustainer, creates and bestows wealth and power of the noblest kind: Thus do men of spiritual vision and divine wisdom celebrate this Agni in holy words. May Agni bless the man of generosity and self sacrifice, man of thought and discrimination, with a happy and peaceful life, holy family and a happy home.

Mandala 5/Sukta 3

Agni Devata, Vasushruta Atreya Rshi

त्वमग्ने वरुणो जायसे यत्त्वं मित्रो भवसि यत्समिद्धः।
त्वे विश्वे सहसस्पुत्र देवास्त्वमिन्द्रो दाशुषे मर्त्याय ॥ १ ॥

1. *Tvamagne varuṇo jāyaso yat tvaṁ mitro bhavasi yatsamiddhaḥ. Tve viśve sahasasputra devā stvamidro dāśuṣe martyāya.*

Agni, flaming fire, light of knowledge and power of the world, when you are born, you shine like

Varuna, light of the dawn and spirit of justice and discrimination in mankind. When you are in full blaze of your glory, you are like Mitra, bright sun, friend of all. In you reside and abide all the powers of nature's divinity, O child of omnipotence, and you are Indra, giver of honour and excellence for the man of charity and generosity.

त्वम॑र्यमा भवसि॒ यत्क॒नीना॑ं॒ नाम॑ स्वधाव॒न्गुह्यं॑ बिभषि।
अ॒ञ्जन्ति॑ मि॒त्रं सु॒धि॑तं॒ न गा॒भि॒यद्दम्प॑ती॒ सम॑नसा
कृ॒णा॒षि॑॥ २॥

2. *Tvamaryamā bhavasi yat kanīnāṁ nāma svadhāvan guhyaṁ bibharṣi. Añjanti mitraṁ sudhitaṁ na gobhiryaddampatī samanasā kṛṇoṣi.*

Agni, lord of energy and living vitality, when you bear the mysterious name of youth among men and women, you become Aryama and assume the role of a judge with discrimination. When you join man and woman in wedlock, with equal love of mind and heart, they celebrate you with holy words and hospitality with cow's milk and butter.

तव॑ श्रि॒य म॒रुता॑ मजयन्त॒ रुद॒ यत्त॒ जनि॑म॒ चारु॑ चि॒त्रम।
प॒दं यद्विष्णा॑रुप॒मं नि॒धायि॒ तन॑ पासि॒ गुह्यं॑ नाम॒ गाना॑म॥ ३॥

3. *Tava śriye maruto marjayanta rudra yatte janima cāru citram. Padaṁ yadviṣṇorupamaṁ nidhāyi tena pāsi guhyaṁ nāma gonām.*

Agni, you are Rudra, lord of justice and dispensation. For your honour and excellence vibrant people come to you and anoint you and glorify the beautiful and wonderful name that is yours. The office

of Vishnu, protector and sustainer, is vested in you, by that you protect and maintain the secret name and identity of the lights of stars.

तव श्रिया सुदृशो देव दवाः पुरू दधाना अमृतं सपन्त ।
होतारमग्निं मनुषा नि षेदुदशस्यन्त उशिजः शंसमायाः ॥ ४ ॥

4. *Tava śriyā sudṛśo deva devāḥ purū dadhānā amṛtaṁ sapanta. Hotāramagniṁ manuṣo ni ṣedurdaṣasyanta uśijaḥ śaṁsamāyoḥ.*

O lord of light and generosity, ruler of the world, by virtue of your light, honour and grace, brilliant scholars of vision, commanding wide powers and immortal knowledge, and the people in general, loving and desiring admirable wealth and beauty of life, establish, serve and expand the fire of various forms of yajna of social and scientific projects, in your honour, holy yajaka and giver of life's benefits.

न त्वद्धोता पूर्वो अग्ने यजीयान् न काव्यैः परो अस्ति स्वधावः ।
विशश्च यस्या अतिथिभवासि स यज्ञेन वनवद्देव मर्तान् ॥ ५ ॥

5. *Na tvaddhotā pūrvo agne yajīyān na kāvyaiḥ paro asti svadhāvaḥ. Viśaśca yasyā atithirbha-vāsi sa yajñena vanavad-deva martān.*

Agni, there never is a generous giver and yajnic performer before you, nor is there any one higher celebrated by poets in hymns, lord of your own essential wealth and power as you are, worthy of homage. Lord of light and generosity, whoever the host where you are invoked and invited as yajnic deity, you bless the people by the yajna with fulfilment.

वयमग्न वनुयाम त्वातो वसूयवो हविषा बुध्यमानाः ।
वयं समय विदथेष्वह्नां वयं राया सहसस्पुत्र मर्तान ॥ ६ ॥

6. *Vayamagne vanuyāma tvotā vasūyavo haviṣā budhyamānāḥ. Vayaṁ samarye vidatheṣvahnāṁ vayaṁ rāyā sahasasputra martān.*

Agni, lord refulgent ruler of the world, may we grow and prosper, we pray, under your protection, searching for wealth, raising the fire with havi offerings and ourselves rising in wealth and knowledge with the yajna. Let us win in life's contests, in yajnas, day by day, O child of strength and protector of power and valour, and let us be blest with children and grand children.

या न आगो अभ्येना भरात्यधीदघमघशंस दधात । जही चिकित्वो अभिशस्तिमतामग्र या नो मचयति द्वयन ॥ ७ ॥

7. *Yo na āgo abhyeno bharātyadhīdaghamagha-śaṁse dadhāta. Jahī cikitvo abhiśastimetā-magne yo no marcayati dvayena.*

Whoever commits sin and crime against us, may Agni, lord ruler and dispenser of justice, turn that sin and crime upon the sinner and calumniator. May the lord of light and knowledge, Agni, silence that imprecation, whoever be the person that hurts us with double dealing, sin and scandal.

त्वामस्या व्युषि देव पूर्व दूतं कृण्वाना अयजन्त हव्यः ।
संस्थ यदग्र इयस रयीणां दवा मतवसुभिरिध्यमानः ॥ ८ ॥

8. *Tvāmasyā vyuṣi deva pūrve dūtaṁ kṛṇvānā ayajanta havyaiḥ. Saṁsthe yadagna īyase rayī-ṇāṁ devo martair-vasubhir-idhyamānaḥ.*

Agni, refulgent power of light and generosity settled in the midst of this people, yajakas ever since time immemorial honouring you as harbinger of nature's wealth join you and adore you in yajna with oblations of havi. And when you join them and settle in their midst then, raised and fed by the people on fragrant materials, you rise in flames as brilliant lord giver of the wealth of life.

अव॑ स्पृधि पि॒तर॒ं याधि॑ वि॒द्वान्पु॒त्रा यस्ते॑ सहसः सून ऊ॒ह।
क॒दा चि॑कित्वा अ॒भि च॑ ष्यस॒ ना ग्नः क॒दाँ ऋ॑त॒चिद्या॑त-
यास॥ ९ ॥

9. *Ava sprdhi pitaraṁ yodhi vidvān-putro yaste sahasaḥ sūna ūhe. Kadā ciditvo abhi cakṣase no'gne kadāň ṛtacidyātayāse.*

Agni, born of omnipotence, I think of you, meditate on you: You are the saviour from suffering and mortality as a child is for the parent. You are the scholar of science, visionary of existence and observer of the eternal laws of Dharma. Emulate, excel and save the parent, the protector and the yajaka who lights you in the vedi, fight out and eliminate suffering, sufferance, evil and destruction. Pray when would your eye of grace favour us? When would you inspire us and show the path of rectitude to guide us?

भूरि॒ नाम॒ वन्द॑माना दधाति पि॒ता व॑सो॒ यदि॒ तज्जु॑षया॑स।
कु॒विद्दे॒वस्य॒ सह॑सा चका॒नः सु॒म्नम॒ग्निर्व॑नते वावृधा॒नः॥ १० ॥

10. *Bhūri nāma vandamāno dadhāti pitā vaso yadi tajjoṣayāse. Kuviddevasya sahasā cakānaḥ sumnam-agnir-vanate vāvṛdhānaḥ.*

O shelter home of life, Agni, father and sustainer of living beings as you are, the worshipper adores you by many names which adoration if you accept and acknowledge with pleasure then the worshipper, loving, adoring and growing like fire by the light and power of the generous lord, creates joy and well being for himself, and Agni too, loving and favouring the adorer by his own divine knowledge and power, waxing with love and kindness, bestows the joy and well being of life upon the supplicant.

त्वम॒ङ्ग जरि॒तारं यविष्ठ॒ विश्वा॑न्यग्न दुरि॒तानि॑ पर्षि। स्त॒ना अ॑दृश्रन्नि॒पवा॒ जना॒सा ज्ञा॑तकता वृजि॒ना अ॑भूवन॥ ११॥

11. *Tvamaṅga jaritāraṁ yaviṣṭha viśvānyagne duritāti parṣi. Stenā adṛśranripavo janāso-'jñātaketā vṛjinā abhūvan.*

Dearest ruler of the earth, most youthful power of the world, Agni, save the celebrant, purge the supplicant of all the evil and sufferings of the world: thieves are seen prowling around, enemies lying in wait, ignorant people lying in hidden corners, all following crooked ways, flags flying.

इ॒म यामा॑सस्त्व॒दिग॑भूव॒न्वस॑व॒ वा॒ तदिदा॑गा॑ अवाचि। नाहा॒यम॒ग्निर॒भिश॑स्तय॒ ना॒ न रीष॑त वावृधा॒नः परा॑ दात॥ १२॥

12. *Ime yāmāsas-tvadrig-abhūvan vasave vā tadidāgo avāci. Nāhāyam-agnir-abhiśastaye no na rīṣate vāvṛdhānaḥ parā dāt.*

These celebrants and supplicants observing the law divine are dedicated to you, O lord Agni. Also,

whatever their weakness or trespass, that too has been confessed to the lord protector and sustainer. We pray may this Agni, lord omniscient and omnipotent, increasingly pleased and gracious, never forsake us and never deliver us unto the maligner or the injurer or the evil of failure and disaster.

Mandala 5/Sukta 4

Agni Devata, Vasushruta Atreya Rshi

त्वामग्ने वसुपतिं वसूनामभि प्र मन्द अध्वरेषु राजन। त्वया वाजं वाजयन्तो जयेमाभि ष्याम पृत्सुतीर्मर्त्यानाम॥ १॥

1. *Tvāmagne vasupatiṁ vasūnāmabhi pra mande adhvareṣu rājan. Tvayā vājaṁ vājayanto jayemā'bhi ṣyāma pṛtsutīr-martyānām.*

Agni, lord and brilliant ruler of the world, protector and sustainer of the wealths of life, I serve and celebrate you in the constructive business of cooperative living without hate and violence. With you and under your guidance and inspiration, collecting speed and strength for progress, let us, we pray, win the battles of mortal humanity and be happy.

हव्यवाळग्निरजरः पिता नो विभुर्विभावा सुदृशीको अस्म। सुगार्हपत्याः समिषो दिदीह्यस्मद्र्यक्सं मिमीहि श्रवांसि॥ २॥

2. *Havyavāḷagnir-ajaraḥ pitā no vibhurvibhāvā sudṛśīko asme. Sugārhapatyāḥ samiṣo didīhyasmadryak-saṁ mimīhi śravāṁsi.*

Agni, our father, sustainer and ruler, ever youthful and unaging, carrier of holy materials and

fragrances over and across the world is all pervasive in power and presence, resplendent, all illuminative and all revealing, and blissful in form and appearance. May he provide for us all the healthful food, and energies for a happy household and may he, knowing us well and what is good for us, measure out, determine and grant all the bounds and laws of our wealth and properties, rights and duties, which we must not violate or neglect.

विशां कविं विश्पतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निम।
नि हातारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥ ३ ॥

3. *Viśāṁ kaviṁ viśpatiṁ mānuṣīṇāṁ śuciṁ pāvakaṁ ghṛtapṛṣṭhamagnim. Ni hotāraṁ viśvavidaṁ dadhidhve sa deveṣu vanate vāryāṇi.*

Install Agni in the seat of power, protection and creative governance, Agni the poetic sage and visionary of the people, chief of human settlements, pure and unsullied, the light and fire of the world, strongly based in ghrta and waters, highpriest of the yajnic human organisation, conversant with every detail of the social order, and he procures and rules the choice gifts which people love and desire.

जुषस्वाग्न इळया सजोषा यतमाना रश्मिभिः सूर्यस्य।
जुषस्व नः समिधं जातवद आ च देवान्हविरद्याय वक्षि ॥ ४ ॥

4. *Juṣasvāgna iḷayā sajoṣā yatamāno raśmibhiḥ sūryasya. Juṣasva naḥ samidhaṁ jātaveda ā ca devān haviradyāya vakṣi.*

Agni, all knowing lord of light and destroyer of

enemies, pervasive across the earth and pleased with world voice, joining the sunrays and working with them, come, join our yajna lighted and rising with the fuel on fire, enjoy yourself and bring the noblest generous powers of nature and humanity along to partake of the fruits of our corporate endeavour of yajna.

जुष्टो॒ दमू॑ना॒ अति॑थिर्दुरो॒ण इ॒मं नो॑ य॒ज्ञमुप॑ याहि वि॒द्वान्।
विश्वा॑ अग्न अभि॒युजो॑ वि॒हत्या॑ शत्रू॒य॒तामा भ॑रा॒ भोज॑नानि॥ ५॥

5. *Juṣṭo damūnā atithirduroṇa imaṁ no yajñam-upa yāhi vidvān. Viśvā agne abhiyujo vihatyā śatrū-yatāmā bharā bhojanāni.*

Agni, enlightened scholar, ruler of the world, loved and honoured as a member of the family and welcome visitor to the house, having challenged and eliminated all the opposing forces of hate and enmity in the world, come to this yajna of ours and bring us cherished foods and delicacies.

व॒धेन॒ दस्यु॑ं प हि चा॒तय॑स्व॒ वय॑ः कृण्वा॒नस्त॒न्व॒३॒॑ स्वाय॑।
पिपꣳषि॒ यत्स॑हसस्पुत्र द॒वान्त्सा अ॑ग्न पाहि नृत॒म॒ वाज॑ अ॒स्मान॥ ६॥

6. *Vadhena dasyuṁ pra hi cātayasva vayaḥ kṛṇvā-nastanve svāyai. Piparṣi yatsahasasputra devā-ntso agne pāhi nṛtama vāje asmān.*

Agni, enlightened ruler of the world, born and risen as the very child of strength and honour, drive away the wicked, thieves and robbers, augmenting the food and energy for your own body politic. O best of men and leaders, protect and promote the noble

enlightened people and replenish the powers of nature and thus strengthen and promote us in our joint endeavour of living.

वयं त अग्न उक्थविधम वयं हव्यः पावक भदशाच। अस्म रयिं विश्ववारं समिन्वास्म विश्वानि दविणानि धहि॥ ७॥

7. *Vayaṁ te agna ukthairvidhema vayaṁ havyaiḥ pāvaka bhadraśoce. Asme rayiṁ viśvavāraṁ saminvāsme viśvāni draviṇāni dhehi.*

Agni, noble ruler of life and humanity of the earth, pure and purifying power, rising in flames of piety and well being, with holy songs of celebrative knowledge and practical work and with correct inputs of yajnic materials, we offer you homage and service for human progress and all round welfare. For us, create, collect and receive the wealth of universal value and hold in trust the honour and prestige of the entire human nation.

अस्माकमग्न अध्वरं जुषस्व सहसः सूना त्रिषधस्थ हव्यम। वयं दवषु सुकृतः स्याम शमणा नस्त्रिवरूथन पाहि॥ ८॥

8. *Asmākamagne adhvaraṁ juṣasva sahasaḥ sūno triṣadhastha havyam. Vayaṁ deveṣu sukṛtaḥ syāma śarmaṇā nastrivarūthena pāhi.*

Agni, blazing light and fire, child of omnipotence, ruler of three worlds, join and bless our non-violent yajna of creation and production for the good of life. Let us be blest, we pray, to be followers of universal Dharma and piety of action, and protect and promote us with peace and comfort in a happy home of threefold bliss for body, mind and soul through three

seasons for the human family.

विश्वानि ना दुगहा जातवदः सिन्धुं न नावा दुरितातिं पषि।
अग्न अत्रिव ाममसा गृणानाइ स्माकं बाध्यविता तनूनाम ॥ ९ ॥

9. *Viśvāni no durgahā jātavedaḥ sindhuṁ na nāvā duritāti parṣi. Agne atrivannamasā gṛṇāno'smākaṁ bodhyavitā tanūnām.*

Agni, lord ruler commanding knowledge of the world of existence, constantly supported by relentless active assistants, as a sailor helps travellers to cross the sea by boat, so do you, we pray, help us cross the most difficult obstacles of the world. Served and celebrated with homage and service with surrender, you are the protector and sustainer of our bodies and material interests, this be gracious to know we know.

यस्त्वा हृदा कीरिणा मन्यमाना ममर्त्यं मर्त्या जाहवीमि।
जातवदा यशा अस्मासु धहि पजाभिरग्न अमृतत्वमश्याम ॥ १० ॥

10. *Yastvā hṛdā kīriṇā manyamāno 'martyaṁ martyo johavīmi. Jātavedo yaśo asmāsu dhehi prajābhiragne amṛtatvamaśyām.*

While I, a mortal man, invoke, sing and celebrate your gifts and glory, immortal lord omnipresent in the world of existence, I pray with a sincere heart in full awareness of your omniscience and omnipotence as a supplicant, give us the gift of honour and excellence and bless us that with good progeny we may attain the state of immortality and ultimate freedom.

यस्म॒ त्वं सु॒कृत॑ जातवद उ लो॒कमग्न॒ कृ॒णव॑ः स्यो॒नम।
अ॒श्वि॒नं॒ स पु॒त्रिणं॑ वी॒रव॑न्तं॒ गाम॑न्तं र॒यिं न॑शत स्व॒स्ति॥ ११॥

11. *Yasmai tvaṁ sukṛte jātaveda u lokamagne kṛṇavaḥ syonam. Aśvinaṁ sa putriṇaṁ vīravantaṁ gomantaṁ rayiṁ naśate svasti.*

Whoever the person doing noble work in piety, for whom, O Jataveda, lord all knowing the things born, Agni, lord refulgent ruler of the world, you create and provide a lovely life of freedom and action, he attains a wealth of horses, dynamic self-progress, noble children, brave warriors, lands and cows, and above all the bliss of well being.

Mandala 5/Sukta 5

Apri Sukta, Mantrawise Devata, Vasushruta Atreya Rshi

सुस॑मिद्धाय शो॒चिष॑ घृ॒तं ती॒व्रं जु॑होतन।
अ॒ग्नय॑ जा॒तव॑दस॥ १॥

1. *Susamiddhāya śociṣe ghṛtaṁ tīvraṁ juhotana. Agnaye jātavedase.*

For success and self-fulfilment, ardenly offer hot and sharply catalytic ghrta into the intense fire, lighted, rising and radiant in the vedi, Jataveda, fire of life vibrating in everything in existence including yourself.

For self-realisation in meditation, collect and concentrate your mind and consciousness into focus and direct it into the light of Divinity all pervasive, and shining in the cave of your heart also.

नरा॒शंसः॑ सुषूदती॒मं य॒ज्ञमदा॑भ्यः ।
क॒विर्हि मधु॑हस्त्यः ॥ २ ॥

2. *Narāśaṁsaḥ suṣūdatīmaṁ yajñamadābhyaḥ.*
Kavirhi madhuhastyaḥ.

Only the best of men admired by humanity effects such a yajna, the man intrepidable, whatever the circumstances, the man of poetic vision, so generous that sweetness and charity flows from his hand like honey dripping from the honey suckle.

इ॒ळि॒ता अ॑ग्न॒ आ व॒हन्द्रं॑ चि॒त्रमि॒ह प्रि॒यम ।
सु॒ख रथे॑भिरू॒तय॑ ॥ ३ ॥

3. *Īḷito agna ā vahendraṁ citramiha priyam.*
Sukhai rathebhirūtaye.

Served and celebrated in yajna, O light of life, Agni, hastening hither-ward by holy chariots for our protection and advancement, bring into the world the dearest wonderful wealth of honour and excellence with peace, comfort and freedom from fear.

ऊर्णम्रदा॒ वि प॑थस्वा॒ भ्य१॑र्का अ॑नूषत ।
भवा॑ नः शुभ सा॒तय॑ ॥ ४ ॥

4. *Ūrṇamradā vi prathasvā'bhyarkā anūṣata.*
Bhavā naḥ śubhra sātaye.

O ruling light of the world, soft, softening and protective, the mantric songs resound, arise and expand, bright and pure. Be gracious for our good and give us our share of wealth, honour and enlightenment in the social system.

दवीद्वारा॒ वि श्र॑यध्वं सुपाय॒णा न॑ ऊ॒तय॑ ।
पप॑ य॒ज्ञं पृ॑णीतन ॥ ५ ॥

5. *Devīrdvāro vi śrayadhvaṁ suprāyaṇā na ūtaye.*
Prapra yajñaṁ pṛṇītana.

O celestial doors of light divine, open welcome wide for us to walk through to the heavenly shades of peace and protection, expand, beautify and beatify the yajna of life for us.

सु॒पती॑क वयाॅवृधा॑ य॒ह्वी ऋ॒तस्य॑ मा॒तरा॑ ।
दा॒षामु॒षास॑मीमह ॥ ६ ॥

6. *Supratīke vayovṛdhā yahvī ṛtasya mātarā.*
Doṣāmuṣāsamīmahe.

We arise, welcome and honour the night and the dawn of day, both gracious and blissful of form, energisers of life, mighty strong, observers of nature's law and makers of yajna.

वात॑स्य॒ पत्म॑ न्नीळि॒ता दव्या॒ हाता॑रा॒ मनु॑षः ।
इ॒मं नो॑ य॒ज्ञमा ग॑तम ॥ ७ ॥

7. *Vātasya patmannīḷitā daivyā hotārā manuṣaḥ.*
Imaṁ no yajñamā gatam.

Divine performers of yajna, night and the dawn of day, blessed benefactors of humanity, celebrated in songs of praise and prayer, come by flight of the winds to grace this yajna of ours.

इळा॒ सर॑स्वती म॒ही ति॒स्रो दे॒वीर्म॑या॒भुवः॑ ।
ब॒र्हिः सी॑दन्त्व॒स्रिधः॑ ॥ ८ ॥

8. *Iḷā sarasvatī mahī tisro devīrmayobhuvaḥ.*
Barhīḥ sīdantvasridhaḥ.

Ila, divine knowledge of infinite omniscience, Sarasvati, divine language of existencial knowledge, and the divine spirit of mother earth, three divine givers of material, mental and spiritual bliss, may, we pray, come and sanctify our holy grass on the vedi and bless our yajna without delay and without fail.

शि॒वस्त्वष्टरि॒हा ग॑हि वि॒भुः पाष॑ उ॒त त्मना॑।
य॒ज्ञंय॑ज्ञ॒ न॒ उद॑व॥ ९॥

9. *Śivastvaṣṭarihā gahi vibhuḥ poṣa uta tmanā.*
Yajñeyajñe na udava.

Shiva, lord of peace and bliss, Tvashta, destroyer of suffering, spirit of the universe all pervasive, come to us in our business of health and growth by your own love and grace and protect and advance us all round in every performance of ours, yajna by yajna.

यत्र॒ वत्थ॑ वनस्पत द॒वाना॑ं गुह्या॒ नामा॑नि।
तत्र॑ ह॒व्यानि॑ गामय॥ १०॥

10. *Yatra vettha vanaspate devānāṁ guhyā nāmāni.*
Tatra havyāni gāmaya.

Lord of sun rays and master of vegetation and forests, wherever you know are the secret abodes of the divine powers of nature and their names and definitions, there guide our yajna to reach for knowledge and further development.

स्वाहा॒ग्नय॒ वरु॑णाय॒ स्वाहेन्द्रा॑य म॒रुद्भ्यः॑।
स्वाहा॑ द॒वभ्या॑ ह॒विः॥ ११॥

11. *Svāhāgnaye varuṇāya svāhendrāya marud-bhyaḥ. Svāhā devebhyo haviḥ.*

Let there be right words of description and exact definition for Agni, light and fire energy. Let there be right words of knowledge and choice for Varuna, right values and judgement. Let there be right actions for Indra, power, energy, honour and excellence for the Maruts, the people. Let there be honour and holy care for the divinities of nature and nobilities of humanity. Let there be right materials as inputs for the holy scientific yajna of development and growth in gratitude to nature and the Lord Divine.

Mandala 5/Sukta 6

Agni Devata, Vasushruta Atreya Rshi

अग्निं तं मन्य यो वसुरस्तं यं यन्ति धनवः। अस्तमर्वन्त आशवा स्तं नित्यासो वाजिन इषं स्तातृभ्य आ भर॥ १॥

1. *Agniṁ taṁ manye yo vasurastaṁ yaṁ yanti dhenavaḥ. Astamarvanta āśavo'staṁ nityāso vājina iṣaṁ stotṛbhya ā bhara.*

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent Spirit. (In the mantra agni is described as astam, i.e.,

set into motion.)

सा अ॒ग्निया वसु॑गृण॒ सं यमा॒यन्ति॑ ध॒नव॑ः । समव॑न्ता रघु॒दुव॒ः सं सु॑जा॒तास॑ः सू॒रय॒ इषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ २ ॥

2. *So agniryo vasurgṛṇe saṁ yamāyanti dhenavaḥ. Samarvanto raghudruvaḥ saṁ sujātāsaḥ sūraya iṣaṁ stotṛbhya ā bhara.*

That is Agni which is the abiding power, pervasive and moving force, and that is what I study and celebrate. The cows and horses, stars and planets and the rays of light, and sound and word come from, move by and go unto it, from which and into which and by which the slow moving ones move and function; and by which and toward which brave and eminent scholars rise to fame and create and produce the wealth of food and energy for the celebrants and supplicants.

अ॒ग्निहि वा॒जिनं॒ वि॒श ददा॑ति वि॒श्वच॑र्षणिः । अ॒ग्नी रा॒य स्वा॒भुव॑ं स पी॒ता या॑ति॒ वाय॒मिषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ३ ॥

3. *Agnirhi vājinaṁ viśe dadāti viśvacarṣaṇiḥ. Agnī rāye svābhuvaṁ sa prīto yāti vāryamiṣaṁ stotṛbhya ā bhara.*

Agni, light and energy of existence, alone provides fast modes of transport for the people. Studied and developed for wealth, Agni provides automatic and self-sustaining energy for the people. O scholar scientist, create and bring choice foods and energies for the celebrants and supplicants.

आ त॑ अग्न इधीमहि द्यु॒मन्तं॑ दवा॒जर॑म । यद्ध॒ स्या त॒ पनी॑यसी स॒मिद्दी॒दय॑ति द्य॒वीषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ४ ॥

4. *Ā te agna idhīmahi dyumantaṁ devājaram. Yaddha syā te panīyasī samiddīdayati dyavīṣaṁ stotṛbhya ā bhara.*

Let us kindle you, light and fire of life, generous divinity, refulgent and unaging so that the wonderfully admirable light of your blaze shines in heaven and you bring food and energy for the celebrants.

आ तं अग्न ऋचा हविः शुक्रस्य शाचिषस्पत। सुश्चन्द्र दस्म विश्पत हव्यवाट तुभ्यं हूयत इषं स्तातृभ्य आ भर॥ ५॥

5. *Ā te agna ṛcā haviḥ śukrasya śociṣaspate. Suścandra dasma viśpate havyavāṭ tubhyaṁ hūtaya iṣaṁ stotṛbhya ā bhara.*

Agni, light of life, lord of power, purity and splendour, golden beautiful, generous, sustainer of the people and carrier of fragrant oblations across the spaces, fragrant offers are made to you with the chant of holy verses in praise of your identity, attributes and functions. Generous creative power, create and bring food and energy for the celebrants.

पा त्य अग्नया ग्निषु विश्वं पुष्यन्ति वार्यम। त हिन्विर त इन्विर त इषण्यन्त्यानुषगिषं स्तातृभ्य आ भर॥ ६॥

6. *Pro tye agnayo'gniṣu viśvaṁ puṣyanti vāryam. Te hinvire ta invire ta iṣaṇyantyānuṣag-iṣaṁ-stotṛbhya ā bhara.*

Those radiations of your energy into other forms of energies feed, invigorate and develop the wealth and growth of life in existence. They inspire, impel and collect, they expel, expand and organise, and thus they

animate the circuitous dynamics of centripetal and centrifugal forces in systemic unison of the universe. O living power, create and bring food and energy for the celebrants.

तव॒ त्य अ॑ग्न अ॒चय॒ा महि॑ वाधन्त वा॒जिन॑ः। य पत्व॑भिः श॒फानां व॒जा भु॒रन्त॒ गान॒ामिषं स्ता॒तृभ्य॒ आ भ॑र॥ ७॥

7. *Tava tye agne arcayo mahi vrādhanta vājinaḥ. Ye patvabhiḥ śaphānāṁ vrajā bhuranta gonāmiṣaṁ stotṛbhya ā bhara.*

Agni, O mighty power of the universe, those mighty radiations of your flames of energy feed and animate all objects into motion in space and they, with the radiating waves of your power, energise, expand and hold in poise the orbits of motions for the stars, planets and the galaxies. O mighty power, create and hold the food and energy of life and bless the celebrants.

नवा॑ ना अग्न॒ आ भ॑र स्ता॒तृभ्य॑ः सु॒ष्टीरिष॑ः। त स्या॑म॒ य आ॑नृ॒चुस्त्वादू॑तासा॒ दम॑दम॒ इषं स्ता॒तृभ्य॒ आ भ॑र॥ ८॥

8. *Navā no agna ā bhara stotṛbhyaḥ sukṣitīriṣaḥ. Te syāma ya ānṛcus-tvādūtāso damedama iṣaṁ stotṛbhya ā bhara.*

Agni, mighty power and light of knowledge, bring us new forms of food and energy and give us new revelations of blissful earths and stars in existence. And we pray, may we, who worship and celebrate you, be your messengers in every home. O lord, bring us the food and energy of life and light of knowledge ever new for us, your celebrants and supplicants.

उ॒भ सु॑श्चन्द स॒पिषा॒ दवी॑ श्रीणीष आ॒सनि॑। उ॒ता न॒ उत्पु॑पूया उ॒क्थषु॑ शवसस्पत॒ इषं स्तो॒तृभ्य॒ आ भ॑र॥ ९॥

9. *Ubhe suścandra sarpriṣo darvī śrīṇīṣa āsani. Uto na ut papūryā uktheṣu śavasaspata iṣaṁ stotṛbhya ā bhara.*

Agni, mighty lord of golden glory in form, creator and wielder of universal energy, you catalyse two ladlefuls of liquid fuel in your crucible for impulsion and expulsion in cosmic metabolism. Thus, O lord, fulfil us too in holy tasks of yajna and create and bring food and energy for the celebrants.

एवाँ अ॒ग्निम॑जु॒यमु॒गी॒भिय॒ज्ञभि॑रानु॒षक। दध॑द॒स्म सु॒वीय॑मुत त्यदा॒श्वश्व्य॒मिषं स्तो॒तृभ्य॒ आ भ॑र॥ १०॥

10. *Evāň agnim-ajur-yamur-gīrbhir-yajñebhir-ānuṣak. Dadhadasme suvīryamuta tyadāśvaś-vyamiṣaṁ stotṛbhya ā bhara.*

Thus do the celebrants and supplicants positively dedicated to Agni study and apply natural energy for practical purposes by holy speech and yajnic structures of research and experimentation, so that agni may hold and bring us lustrous strength and dynamic energy of electric speed and success.

O lord of power and energy, create and bring food and energy for the celebrants.

Mandala 5/Sukta 7

Agni Devata, Isha Atreya Rshi

सखा॑य॒ः सं व॑ः स॒म्यञ्च॒मिषं॒ स्तामं चा॒ग्नय॑। वषि॑ष्ठाय ि॑ातीनामू॒जा नप्त्र॒ सह॑स्वत॥ १॥

1. *Sakhāyaḥ saṁ vaḥ samyañcamiṣaṁ stomaṁ cāgnaye. Varṣiṣṭhāya kṣitīnāmūrjo naptre sahasvate.*

O friends, all your food and energy well collected and all your song of description and celebration is for Agni and is dedicated to Agni, lord giver of light and energy, highest of the powers and abodes in the universe, power manifest in divine manifestations of energy and the power omnipotent over all.

कुत्रा चिद्यस्य समृता रण्वा नरा नृषदने।
अहन्तश्चिद्यमिन्धत संजनयन्ति जन्तवः ॥ २ ॥

2. *Kutrā cidyasya samṛtau raṇvā naro nṛṣadane. Arhantaścidyamindhate saṁjanayanti jantavaḥ.*

Where is that Agni on whose revelation and arrival in the home-steads of humanity, people, the best and highest of them, rejoice? which scholars and sages light and raise? and which even the least of living beings generate?

सं यदिषा वनामहे सं हव्या मानुषाणाम।
उत द्युम्नस्य शवस ऋतस्य रश्मिमा ददे ॥ ३ ॥

3. *Saṁ yadiṣo vanāmahe saṁ havyā mānuṣāṇām. Uta dyumnasya śavasa ṛatasya raśmimā dade.*

When we join together and pray for foods and energy forms, and the oblations of holy materials into the fire for the good of humanity rise in fragrance, then Agni with its power takes over the reins of rain showers and abundance of wealth and well being.

स स्मा कृणाति क्रतुमा नक्तं चिद दूर आ सत।
पावका यद्वनस्पतीन्प स्मा मिनात्यजरः ॥ ४ ॥

4. *Sa smā kṛṇoti ketumā naktaṁ ciddūra ā sate.*
Pāvako yad-vanaspatīn pra smā mināty ajaraḥ.

He, the power unaging, pure and purifying, gives signals of his light and guidance even for those who are far away when he leaves behind the night and rides the waves of light over the tops of trees.

अव स्म यस्य वर्षण स्वदं पथिषु जुह्वति।
अभीमह स्वजन्यं भूमा पृष्ठव रुरुहुः ॥ ५ ॥

5. *Ava sma yasya veṣaṇe svedaṁ pathiṣu juhvati.*
Abhīmaha svajenyaṁ bhūmā pṛṣṭheva ruruhuḥ.

On whose rise, as the sun's, and in whose service people shed the sweat of their brow in pursuit of the paths of life, to that Agni and the sun, the entire people of the earth look up and rise as children rise on the back of the parent.

यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे।
प स्वादनं पितूनामस्तातिं चिदायव ॥ ६ ॥

6. *Yaṁ martyaḥ puruspṛhaṁ vidadviśvasya dhāyase. Pra svādanaṁ pitūnām-astatātiṁ cidāyave.*

For the service of Agni, unaging sustainer of the world, let mortal man know and attain to Agni, favourite love of all, because Agni is supreme among the pleasures of life and Agni is the ultimate home of living beings, in fact, of everything in existence.

स हि ष्मा धन्वाितं दाता न दात्या पशुः।
हिरिश्मश्रुः शुचिद ृभुरनिभृष्टतविषिः ॥ ७ ॥

7. *Sa hi ṣmā dhanvākṣitaṁ dātā na dātyā paśuḥ.*
Hiriśmaśruḥ śucidannṛbhuranibhṛṣṭataviṣiḥ.

Like a generous man with a golden beard and pure white teeth, Agni, wise and expert with his forces intact, his effulgence undiminished, watches all and, like a liberal giver, gives to the dedicated supplicant a dwelling in the skies.

शुचिः ष्म यस्मा अत्रिवत्प स्वधितीव रीयते।
सुषूरसूत माता काणा यदानश भगम॥ ८॥

8. *Śuciḥ ṣma yasmā atrivat pra svadhitīva rīyate.*
Suṣūrasūta mātā krāṇā yadānaśe bhagam.

For him, i.e., the supplicant yajaka, the man free from threefold suffering of body, mind and soul, Agni, bright and pure, releases the honour and splendour of life like currents of thunder power, which mother nature spontaneously generates for him and which flows to him incessantly.

आ यस्ते सपिरासुत ग्रे शमस्ति धायसे।
एषु द्युम्नमुत श्रव आ चित्तं मर्त्येषु धाः॥ ९॥

9. *Ā yaste sarpirāsute'gne śamasti dhāyase.*
Aiṣu dyumnam-uta śrava ā cittaṁ martyeṣu dhāḥ.

Agni, lord of light, giver of peace and power, when the ghrta has been offered into the fire and the flames arise, then let there be a shower of peace for the bearer of oblations, your gift for the yajaka. O lord, bear and bring wealth of honour and excellence, food and energy, and a noble mind with wisdom and vision and vest the same in these dedicated people.

इति चिन्मन्युमधिजस्त्वादातमा पशुं ददे। आदग्ने अपृणता त्रिः सासह्यादस्यूनिषः सासह्या नॄन ॥ १० ॥

10. *Iti cinmanyum-adhrijas-tvādātamā paśuṁ dade. Ādagne apṛṇato'triḥ sāsahyād-dasyūn-iṣaḥ sāsahyān-nṝn.*

This is the song of praise and prayer, O lord, Agni, giver of light, peace and power. Born among the dedicated aspirants, I accept the gift of peace and passion, power and property and cattle wealth. Let man be Atri, free from threefold suffering of body, mind and soul. Let man challenge the ungenerous and fight out the impending dangers, human as well as natural, and hold on to noble men and aspirations.

Mandala 5/Sukta 8

Agni Devata, Isha Atreya Rshi

त्वामग्न ऋतायवः समीधिर पत्नं पत्नासं ऊतय सहस्कृत।
पुरुश्चन्दं यजतं विश्वधायसं दमूनसं गृहपतिं वरेण्यम ॥ १ ॥

1. *Tvāmagne ṛtāyavaḥ samīdhire pratnaṁ pratnāsa ūtaye sahaskṛta. Puruścandraṁ yajataṁ viśva-dhāyasaṁ damūanasaṁ gṛhapatiṁ vareṇyam.*

You, light of the world, life of life, Agni, the lovers of Truth and universal law dedicated to yajna since time immemorial kindle and install in the home for protection and progress: Agni, ancient and eternal born of omnipotence, golden glorious, worthy of reverence, sustainer of the universe, self-controlled and abiding in divine law, head of human family, chosen and worthy of choice.

(Swami Dayananda applies this hymn by implication and extension to home life and the homely fire yajna, of which the head and yajamana is the married couple. Agni, further, may be interpreted as the head of a state and of the world government elected and anointed by common consent.)

त्वामग्न॒ अति॑थिं पू॒र्व्यं विश॑: शो॒चिष्के॑शं गृ॒हप॑तिं॒ नि षे॑दिर ।
बृ॒हत्के॑तुं पुरु॒रूपं॑ धन॒स्पृतं॑ सु॒शर्मा॑णं॒ स्वव॑सं जर॒द्विष॑म ॥ २ ॥

2. *Tvāmagne atithiṁ pūrvyaṁ viśaḥ śociṣkeśaṁ gṛhapatiṁ ni ṣedire. Bṛhatketuṁ pururūpaṁ dhanaspṛtaṁ suśarmāṇaṁ svavasaṁ jaradviṣam.*

Agni, light of life, people have enshrined and consecrated you in their heart and home: Agni, a welcome guest on the rounds, ancient presence with flames of fire for locks of hair, master of the home, high beacon of light, pervasive in all forms of the world, creator, lover and giver of wealth, neatly settled in homes, commanding noble and sure modes of protection and progress, pure, cleansed and free from hate and poisonous enmity.

त्वामग्न॒ मानु॑षीरीळत॒ विशा॑ हात्रा॒विद॑ं विविं॑चिं रत्न॒धात॑मम ।
गुहा॒ सन्तं॑ सुभग वि॒श्वद॑र्शतं तुविष्व॒णसं॑ सु॒यजं॑ घृत॒-
श्रिय॑म ॥ ३ ॥

3. *Tvāmagne mānuṣīrīḷate viśo hotrāvidaṁ viviciṁ ratnadhatamam. Guhā santaṁ subhaga viśva-darśataṁ tuviṣvaṇasaṁ suyajaṁ ghṛtaśriyam.*

Agni, human communities all adore you enshrined in the heart, knower of the yajakas and the delicacies of yajna, discriminator between right and

wrong, positive and negative, good and evil, highest treasurehold of the jewels of wealth, gracious and glorious with honour and excellence, light of the universe, loud and bold in universal service, directly accessible in yajna and rising in flames by ghrta.

त्वामग्न धणसिं विश्वधा वयं गीभिगृणन्ता नमसापं सदिम।
स ना जुषस्व समिधाना अङ्गिरा दवा मतस्य यशसा सुदीतिभिः॥ ४॥

4. *Tvāmagne dharṇasiṁ viśvadhā vayaṁ gīrbhirgṛṇanto namasopa sedima. Sa no juṣasva samidhāno aṅgiro devo martasya yaśasā sudītibhiḥ.*

Agni, lord of light and sustainer of the world, celebrating you in many ways with holy songs of praise and prayer, we sit by you with reverence, with offers of oblations in the holy fire. O lord Angira, pervasive in every particle of the universe, bright and generous, kindled and rising in flames by the mortals' offers of havi, be gracious, accept our homage and bless us with honour and excellence in life.

त्वमग्न पुरुरूपा विशविंश वया दधासि पत्रथा पुरुष्टुत।
पुरूण्य ना सहसा वि राजसि त्विषिः सा ते तित्विषाणस्य नाधृषे॥ ५॥

5. *Tvamagne pururūpo viśeviśe vayo dadhāsi pratnathā puruṣṭuta. Purūṇyannā sahasā vi rājasi tviṣiḥ sā te titviṣāṇasya nādhṛṣe.*

Agni, pervading in all the many forms of existence, praised and celebrated by all since time immemorial, you bear and bring abundant food and health and life for every individual and every

community. You shine with might and splendour, and that splendour of yours, glorious one, no one dare challenge.

त्वामग्न समिधानं यविष्ठ्य दवा दूतं चक्रिर हव्यवाहनम।
उरुजयसं घृतयानिमाहुतं त्वषं च ुदधिर चादयन्मति ॥ ६ ॥

6. *Tvāmagne samidhānaṁ yaviṣṭhya devā dūtaṁ cakrire havyavāhanam. Urujrayasaṁ ghṛtayonimāhutaṁ tveṣaṁ cakṣurdadhire codayanmati.*

Agni, ever youngest, unaging power of existence, kindled and shining in flames, bright and generous sages and scholars among humanity and divinities of nature make you the carrier and disseminator of fragrant energies of life and health, and install and enshrine you in the vedi, ghrta fed, wide expansive, brilliant, watchful and inspirer of intelligence, ever invoked and invited.

त्वामग्न पदिव आहुतं घृतः सुम्नायवः सुषमिधा समीधिर।
स वावृधान आषधीभिरुिताऽ भि जयांसि पाथिवा वि तिष्ठस ॥ ७ ॥

7. *Tvāmagne pradiva āhutaṁ ghṛtaiḥ sumnāyavaḥ suṣamidhā samīdhire. Sa vāvṛdhāna oṣadhībhirukṣito'bhi jrayāṁsi pārthivā vi tiṣṭhase.*

Agni, light of life invoked and received from the revelations of heaven, enlightened people in pursuit of self-realisation enkindle and raise you in the vedi with fuel and ghrta of the holiest kind. They light you in the heart with the fuel of their sense and mind and self-awareness. And you, rising with the fuel and sprinkled with ghrta, ever abide expansive in all their

business of earthly existence.

Mandala 5/Sukta 9

Agni Devata, Gaya Atreya Rshi

त्वाम॑ग्न हविष्मन्ता द॒वं मत॑स इळत ।
मन्य॑ त्वा जा॒तवे॑दसं॒ स ह॒व्या व॑ यानु॒षक ॥ १ ॥

1. *Tvāmagne haviṣmanto devaṁ martāsa īḷate.*
Manye tvā jātavedasaṁ sa havyā vakṣyānuṣak.

You, O fire divine, mortals bearing havis with reverence in homage, honour, celebrate and worship, and I meditate on your presence in omniscience to pray: Radiate the holy light and fragrance all round and let it come to me also, generous one.

अ॒ग्निहा॒ता॒ दास्व॑त॒: ार्यस्य वृ॒क्तब॑र्हिषः ।
सं य॒ज्ञास॒श्चर॑न्ति॒ यं सं वाज॑सः श्रव॒स्यव॑: ॥ २ ॥

2. *Agnirhotā dāsvataḥ kṣayasya vṛktabarhiṣaḥ. Saṁ yajñāsaścaranti yaṁ saṁ vājāsaḥ śravasyavaḥ.*

Agni is the high-priest of Nature's abundance for humanity, blessing the house of the liberal devotee ready to kindle the holy fire, since all nutriments, energies and all yajnic gifts of Divinity coexist and work with Agni.

उ॒त स्म॒ यं शिशुं॒ यथा॒ नव॒ं जनि॑ष्टा॒रणी॑ ।
ध॒तार॒ं मानु॑षीणां वि॒शाम॒ग्निं स्व॑ध्व॒रम ॥ ३ ॥

3. *Uta sma yaṁ śiśuṁ yathā navaṁ janiṣṭāraṇī.*
Dhartāraṁ mānuṣīṇāṁ viśāmagniṁ svadhvaram.

And just as two arani woods produce the fire, and just as mother and father beget and nurse a new

born baby, so do we kindle, raise and serve the holy fire of yajna and worship the lord of life, sustainer of human communities and high-priest of cosmic yajna.

उत स्म दुगृभीयस पुत्रा न ह्वायाणाम।
पुरू या दग्धासि वना ग्न पशुन यवस॥ ४॥

4. *Uta sma durgṛbhīyase putro na hvāryāṇām.*
Purū yo dagdhāsi vana'gne paśurna yavase.

You who burn up vast forests and devour grasses like a hungry animal are a product of tortuous waves of energy, too tempestuous and too difficult to grab.

अध स्म यस्याचयः सम्यक्संयन्ति धूमिनः। यदीमह त्रिता दिव्युप ध्मातव धमति शिशीत ध्मातरी यथा॥ ५॥

5. *Ādha sma yasyārcayaḥ samyaksaṁyanti dhūminaḥ. Yadīmaha trito divyupa dhmāteva dhamati śiśīte dhmātarī yathā.*

Fire whose flames mixed together with smoke rise up and shine when the yajaka or the yogi, thrice excelling others in body, mind and soul, lights up the fire, refines, intensifies and raises the flames close to and into the heights of heaven just like a smelter blowing and intensifying the fire with the blower.

तवाहमग्न ऊतिभिर्मित्रस्य च पशस्तिभिः।
द्वेषायुता न दुरिता तुयाम मर्त्यानाम॥ ६॥

6. *Tavāhamagna ūtibhirmitrasya ca praśastibhiḥ.*
Dveṣoyuto na duritā turyāma martyānām.

O light and fire of life, Agni, may we, with your protections and friendly exhortations, cross over the sins and weaknesses of mortal humanity as we overcome

the hate and enmity of the wicked.

तं नो अग्न अभी नरो रयिं सहस्व आ भर। स क्षेपयत्स पोषयद्भुवद्वाजस्य सातय उतधिं पृत्सु नो वृध ॥ ७ ॥

7. *Taṁ no agne abhī naro rayiṁ sahasva ā bhara. Sa kṣepayat sa poṣayad bhuvadvājasya sātaya utaidhi pṛtsu no vṛdhe.*

O lord of patience and power, Agni, create the right leaders among us. Bless us with the wealth of life. Inspire and move us to act. Come, be with us for the achievement of food, energy and prosperity. Help us win and make progress in our battles of life.

Mandala 5/Sukta 10

Agni Devata, Gaya Atreya Rshi

अग्न आजिष्ठमा भर द्युम्नमस्मभ्यमधिगा।
प नो राया परीणसा रत्सि वाजाय पन्थाम ॥ १ ॥

1. *Agna ojiṣṭhamā bhara dyumnamasmabhya-madhrigo. Pra no rāyā parīṇasā ratsi vājāya panthām*

Agni, irresistible power of motion and advancement for the aspirants, bring us the most brilliant honour and excellence of life. Bless us with abundant wealth, open the path of progress and guide us on the way.

त्वं नो अग्न अद्भुत क्रत्वा दक्षस्य मंहना।
त्व असुर्यमारुहत्क्राणा मित्रा न यज्ञियः ॥ २ ॥

2. *Tvaṁ no agne adbhuta kratvā dakṣasya maṁhanā. Tve asuryamāruhat krāṇā mitro na yajñiyaḥ.*

Agni, unique unrivalled power of the world, help us advance by yajnic action and the greatness of our experts. The man rising in divine strength and intelligence and acting in your service is adorable for us.

त्वं नो॑ अग्न एषां॒ गयं॑ पु॒ष्टिं च॑ वर्धय।
य स्तोमे॑भिः प सू॒रया॒ नरो॑ म॒घान्यो॑न॒शुः ॥ ३ ॥

3. *Tvaṁ no agna eṣāṁ gayaṁ puṣṭiṁ ca vardhaya.*
Ye stomebhiḥ pra sūrayo naro maghānyānaśuḥ.

For us, Agni, lord of light and knowledge, increase and exalt the health and home of these, men of vision and splendour, sages, scholars, teachers, leaders and all, bright and brave who, with songs of praise and prayer, have come to attain the honour and excellence of existence.

य अ॑ग्न चन्द त॒ गिरः॑ शुम्भन्त्यश्व॑राधसः। शुष्मे॑भिः शुष्मिणा॒
नरो॑ दि॒वश्चि॒द्यषां॑ बृ॒हत्सु॑की॒तिबो॑धति॒ त्मना॑ ॥ ४ ॥

4. *Ye agne candra te giraḥ śumbhantyaśvarādhasaḥ.*
Śuṣmebhiḥ śuṣmiṇo naro divaścidyeṣāṁ bṛhatsu-
kīrtirbodhati tmanā.

Agni, lord of beauty, majesty and ecstasy, the words of your voice, potent and pregnant with sense and power, shine and reverberate all round in space with the message of action and achievement at the fastest, the wise expansive vibrancy of which, a shower from heaven, by itself, awakens and inspires the leading people of imagination with flames of fire.

तव॒ त्य अ॑ग्न अ॒चया॒ भाज॑न्ता यन्ति धृष्णु॒या।
परि॑ज्मान॒ा न वि॒द्युतः॑ स्वा॒ना रथा॒ न वा॑ज॒युः ॥ ५ ॥

5. *Tava tye agne arcayo bhrājanto yanti dhṛṣṇuyā.*
Parijmāno na vidyutaḥ svāno ratho na vājayuḥ.

Agni, those flames of your light and fire, bright and blazing, go round with might and majesty like cosmic waves of lightning energy commanding the kingdom of the world, as if by a roaring chariot leading to victory.

नू नो अग्न ऊतय सबाधसश्च रातय। अस्माकासश्च सूरया विश्वा आशास्तरीषणि ॥ ६ ॥

6. *Nū no agna ūtaye sabādhasaśca rātaye.*
Asmākāsaśca sūrayo viśvā āśāstarīṣaṇi.

And now Agni, for our protection and progress and for the relief and advancement bound in limitations, come so that all our leaders, bright and bold, may cross over all the bounds in all the directions of space.

त्वं नो अग्न अङ्गिरः स्तुतः स्तवानु आ भर। होतर्विभ्वासहं रयिं स्तातृभ्यः स्तवसे च न उतधिं पृत्सु नो वृध ॥ ७ ॥

7. *Tvaṁ no agne aṅgiraḥ stutaḥ stavāna ā bhara.*
Hotarvibhvāsahaṁ rayiṁ stotṛbhyaḥ stavase ca
na utaidhi pṛtsu no vṛdhe.

Agni, light of the world, dear as breath of life, generous sage and scholarly yajaka, liberal giver, praised by devotees and approving and praising the celebrants, bring us wealth for the devotees and the worshipper good enough to challenge the mighty, and come for us so that we may win the battles of life and grow higher and higher.

Mandala 5/Sukta 11

Agni Devata, Sutambhara Atreya Rshi

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे।
घृतप्रतीका बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः॥ १॥

1. *Janasya gopā ajaniṣṭa jāgṛviragniḥ sudakṣaḥ suvitāya navyase. Ghṛtapratīko bṛhatā divispṛśā dyumadvi bhāti bharatebhyaḥ śuciḥ.*

Agni, fire energy, friend and protector of man, ever awake, versatile power, it arises for the latest good of humanity. Feeding and rising on the fuel of ghrta, shining pure and magnificent with heat and light touching the skies, it shines and gives light for those who feed and keep the fire burning.

यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समीधिरे।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः॥ २॥

2. *Yajñasya ketuṁ prathamaṁ purohitamagnim narastriṣadhasthe samīdhire. Indreṇa devaiḥ sarathaṁ sa barhiṣi sidanni hotā yajathāya sukrutaḥ.*

Agni is the leader, mark of the science of yajna, first highpriest in the process, which the leading lights among people kindle and establish in three stages of life in three departments of the acquisition of knowledge, observance of Dharma and performance of karma, in three regions of earth, sky and the solar sphere. And Agni takes the prime seat on the grass on the vedi with Indra, power, devas, divine givers of nature, as it

comes with its chariot which carries it with fragrance to all regions. It is the sanctifier for yajnic initiation, conduct and congregation, and it is the very light, beauty and grace of the holy project.

असंमृष्टा जायस मात्राः शुचिर्मन्दः क्रविरुदतिष्ठा विवस्वतः ।
घृतन त्वावधय ाग्न आहुत धूमस्त केतुरभवद्दिवि श्रितः ॥ ३ ॥

3. *Asaṁmṛṣṭo jāyase mātroḥ śucirmandraḥ kaviru-datiṣṭho vivasvataḥ. Ghṛtena tvāvardhayannagna āhuta dhūmaste keturabhavad-divi śritaḥ.*

Agni, born of parents natural, unadorned and free, pure and radiant, charming, with the gift of being the leading light rising from the sun, when you are invoked and invited, people raise and advance you with oblations of ghrta and then your light and fragrance as the flag of your majesty rises to the regions of the sun.

अग्निना यज्ञमुप वतु साधुया गिं नरा वि भरन्त गृहगृह ।
अग्निदूता अभवद्धव्यवाहना गिं वृणाना वृणत क्रविक्रतुम ॥ ४ ॥

4. *Agnirno yajñamupa vetu sādhuyā ’gniṁ naro vi bharante gṛhegṛhe. Agnirdūto abhavaddha-vyavāhano’gniṁ vṛṇānā vṛṇate kavikratum.*

May Agni come straight to our yajnic actions of social value. Leading and enlightened people light and raise Agni in every home. Agni is the disseminator of the fragrance of yajna over lands and spaces. Intelligent people of holy action take to Agni, the power that effects creative actions of the enlightened for social good.

(Swami Dayananda interprets agni in the sense of the enlightened leading heights of society who help

people to do good to the community. Agni is thus not only the divine fire but also the leader, teacher and the preacher.)

तुभ्यदमग्न मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृद।
त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शवसा वधयन्ति च ॥ ५ ॥

5. *Tubhyedamagne madhumattamaṁ vacastubhyaṁ manīṣā iyamastu śaṁ hṛde. Tvāṁ giraḥ sindu-mivāvanīrmahīrā pṛṇanti śavasā vardhayanti ca.*

Agni, this sweetest song of honour and adoration is presented to you. The holy sentiment and prayer is addressed to you in praise of your holiness and peace at heart. The great holy voices protect, promote and fulfil you and make you stronger with power just as great rivers flow and add to the depth and power of the sea.

त्वामग्न अङ्गिरसा गुहा हितमन्वविन्दञ्छिश्रियाणं वनेवने।
स जायस मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः ॥ ६ ॥

6. *Tvāmagne aṅgiraso guhā hitam-anvavindañchiśriyāṇaṁ vanevane. Sa jāyase mathyamānaḥ saho mahat tvāmāhuḥ sahasasputram-aṅgiraḥ.*

Angira, life breath of the universe, light and fire of the world, Agni, pervading every forest, every ray of light and every living being, holy yajakas dedicated to you as to the breath of life awaken and realise you through meditation in the cave of the heart when you are hidden as a mysterious flame, and you, stirred through contemplation, concentrated and enkindled, rise

as a great power of light and victory. Rightly they call you manifestation of the omnipotent.

Mandala 5/Sukta 12

Agni Devata, Sutambhara Atreya Rshi

प्राग्नये बृहत यज्ञियाय ऋतस्य वृष्ण असुराय मन्म।
घृतं न यज्ञ आस्येसुपूतं गिरं भर वृषभाय पतीचीम ॥ १ ॥

1. *Prāgnaye bṛhate yajñiyāya ṛtasya vṛṣṇe asurāya manma. Ghṛtaṁ na yajña āsye supūtaṁ giraṁ bhare vṛṣabhāya pratīcīm.*

As in yajna, we bear and bring and offer oblations of ghrta into the vedi, so do I compose and bring the language of inner consciousness purified in meditation and offer it in honour of Agni, great, adorable in yajna, giver of the showers of water and the light of truth, life breath of the world, inspirer of thought, and generous giver of strength and power.

ऋतं चिकित्व ऋतमिच्चिकिद्ध्यृतस्य धारा अनु तृन्धि पूर्वीः। नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः ॥ २ ॥

2. *Ṛtaṁ cikitva ṛtamiccikiddhyṛtasya dhārā anu tṛndhi pūrvīḥ. Nāhaṁ yātuṁ sahasā na dvayena ṛtaṁ sapāmyaruṣasya vṛṣṇaḥ.*

Agni, light of the world, you know the law and dynamics of world order. Know the truth and sincerity of our yajna and worship, and release the showers of eternal light of truth and open the doors of nature's generosity. I follow the generous and brilliant lord's path of truth and rectitude but not by violence nor with

duplicity. I follow the path of honesty and sincerity.

कया॑ ना अग्न ऋ॒तय॑ ऋ॒तन॒ भुवा॒ नवे॑दा उ॒चथ॑स्य॒ नव्यः॑ ।
वेदा॑ म॒ दे॒व ऋ॑तु॒पा ऋ॑तू॒नां नाहं पतिं॑ स॒नि॒तुर॒स्य रा॒यः ॥ ३ ॥

3. *Kayā no agna ṛtayannṛtena bhuvo navedā ucathasya navyaḥ. Vedā me deva ṛtupā ṛtūnāṁ-nāhaṁ patiṁ sanitурasya rāyaḥ.*

For what reason, Agni, you being the latest scholar and observer of the laws of truth by the laws of truth, would you not know of the earth and of our songs of adoration? Lord protector and observer of the laws and cycle of the seasons, generous and brilliant, give me the knowledge. I do not well know the lord giver and protector of the wealth of life.

क त॑ अग्न रि॒पव॒ बन्ध॑नास॒ः क पा॒यव॑ः सनिषन्त द्यु॒मन्त॑ः ।
क धा॒सिम॑ग्न॒ अनृ॑तस्य पान्ति॒ क आस॑ता॒ वच॑सः सन्ति गो॒पाः ॥ ४ ॥

4. *Ke te agne ripave bandhanāsaḥ ke pāyavaḥ saniṣanta dyumantaḥ. Ke dhāsimagne anṛtasya pānti ka āsato vacasaḥ santi gopāḥ.*

Agni, ruler of humanity, what are your injunctions and prohibitions of law and order to deal with the opposite forces? Who are the guards and what are the safeguards? Who are your allies? Who the leading lights? Who preserve and maintain food supplies and food resources? Who are the people and what the elements that shelter falsehood? What are the safeguards against false and malicious words and reports?

सखायस्त विषुणा अग्न एत शिवासः सन्ता अशिवा अभूवन। अधूषत स्वयमत वचाभिऋजूयत वृजिनानि बुवन्तः॥ ५॥

5. *Sakhāyaste viṣuṇā agna ete śivāsaḥ santo aśivā abhūvan. Adhūrṣata svayamete vacobhir-ṛjūyate vṛjināni bruvantaḥ.*

Agni, bright ruler, those friends and allies of yours, wide spread and intelligent, who were favourable earlier but have become unfavourable and negative later would of themselves be destroyed, all these, by their own words, speaking crooked things to simple people of rectitude. See they are eliminated.

यस्ते अग्न नमसा यज्ञमीट्ट ऋतं स पात्यरुषस्य वृष्णः।
तस्य र्यः पृथुरा साधुरेतु प्रसस्त्राणस्य नहुषस्य शषः॥ ६॥

6. *Yaste agne namasā yajñamīṭṭa ṛtaṁ sa pātyaruṣasya vṛṣṇaḥ. Tasya kṣayaḥ pṛthurā sādhuretu prasarsrāṇasya nahuṣasya śeṣaḥ.*

O brilliant ruler, Agni, whoever the man with reverence and holy oblations in yajna serves your yajna of the social order, he protects and promotes the rule of truth and rectitude, the rule of the generous, brilliant and non-violent ruler. May his house as the house of the ruler go on rising high and higher, from good to better, the house of the progressive man on sound foundations of economic surplus and all round security.

Mandala 5/Sukta 13

Agni Devata, Sutambhara Atreya Rshi

अचा॑न्तस्त्वा हवाम॒ह चा॑न्त॒: समि॑धीमहि।
अग्न॒ अचा॑न्त ऊ॒तय॑ ॥ १ ॥

1. *Arcantastvā havāmahe'rcantaḥ samidhīmahi.*
Agne arcanta ūtaye.

Agni, light of life, brilliant ruler, reverend teacher and scholar, singing hymns of adoration we invoke you. Singing songs of joy we enkindle and celebrate you. With homage and reverence, we come and pray for protection, light and advancement.

अ॒ग्नः स्तामं मनामह सि॒धम॒द्य दि॑वि॒स्पृशः।
द्र॒वस्य॑ द॒विण॒स्यव॑: ॥ २ ॥

2. *Agneḥ stomaṁ manāmahe sidhramadya divispṛ-śaḥ. devasya draviṇasyavḥ.*

With desire for the creation and achievement of the wealth and power of brilliant Agni, we study and concentrate on fire energy in focus and structure a joyous song of success in praise of the rich and generous power touching the lights of heaven and for sure that would make the achievement possible.

अ॒ग्निजु॑षत ना॒ गिरा॒ हाता॒ या मानु॑ष॒ष्वा।
स य॑ _॒द्व्यं॒ जन॑म ॥ ३ ॥

3. *Agnirjuṣata no giro hotā yo mānuṣeṣvā.*
Sa yakṣad-daivyaṁ janam.

May Agni, life and light and fire of the world, yajaka, creator and giver of wealth among the people,

hear and accept our prayer, come and join the brilliant creative geniuses and bless us with wealth.

त्वमग्न सपथा असि जुष्टो होता वरेण्यः ।
त्वया यज्ञं वि तन्वत ॥ ४ ॥

4. *Tvamagne saprathā asi juṣṭo hotā vareṇyaḥ.*
Tvayā yajñaṁ vi tanvate.

Agni, you are all pervasive, loving and integrative, creator and giver, cherished and venerable leader for choice. By you is the yajna of life and the yajna of the social order enacted and extended.

त्वामग्न वाजसातमं विप्रा वर्धन्ति सुष्टुतम ।
स नो रास्व सुवीयम ॥ ५ ॥

5. *Tvāmagne vājasātamaṁ viprā vardhanti suṣṭutam. Sa no rāsva suvīryam.*

Agni, praised and celebrated power, creator giver of food and energy and winner of victories, intelligent people serve, develop and raise you to the heights. May Agni give us valour, virility and honour.

अग्न नमिरराँइव दवाँस्त्वं परिभूरसि ।
आ राधश्चित्रमृञ्जस ॥ ६ ॥

6. *Agne nemirarāṅ iva devāṅstvaṁ paribhūrasi.*
Ā rādhaś-citram-ṛñjase.

Agni, just as the felly of a wheel holds and surrounds the spokes of the wheel, you hold and reign over the brilliancies and divinities of nature and humanity, and you create and refine all the wonderful varieties of the world's wealth for us.

Mandala 5/Sukta 14

Agni Devata, Sutambhara Atreya Rshi

अग्निं स्तामन बाधय समिधाना अमत्यम।
हव्या दवषु ना दधत॥ १॥

1. *Agniṁ stomena bodhaya samidhāno amatryam.*
Havyā deveṣu no dadhat.

Light the immortal holy fire, physical, mental and spiritual, with a celebrative song of its attributes and qualities. Refulgent, it bears the wealth of life in nature's variations, carries the fragrance of oblations to these divinities and brings us the gifts of divinity to bless the nobilities of humanity.

तमध्वरष्वीळत दवं मता अमत्यम। यजिष्ठं मानुष जनं॥ २॥

2. *Tamadhvareṣvīḷate devaṁ martā amartyam.*
Yajiṣṭhaṁ mānuṣe jane.

That refulgent immortal divine fire bearing rich gifts, loved and most loving among the human community, the mortals light, serve and worship in creative, productive and holiest projects of yajna, love and non-violence in the service of the Lord and humanity.

तं हि शश्वन्त इळत स्रुचा दवं घृतश्चुता। अग्निं हव्याय वा हव॥ ३॥

3. *Taṁ hi śaśvanta īḷate srucā devaṁ ghṛtaścutā.*
Agniṁ havyāya voḷhave.

Agni, that divine refulgent generous power, the humans, immortal souls, with ladles dripping with ghrta, sprinkle, serve and worship so that it may carry their

offerings across the spaces and bring them the sweets of yajna.

अग्निजाता अरोचत घ्नन्दस्यूञ्ज्योतिषा तमः ।
अविन्दद्गा अपः स्वः ॥ ४ ॥

4. *Agnirjāto arocata ghnan dasyūñjyotiṣā tamaḥ.*
Avindadgā apaḥ svaḥ.

Agni, lighted, raised and manifesting, rises radiant and, destroying the negativities, dispelling the darkness and driving away the wicked with its blazing light, reaches over the earth and rays of the sun, waters in the middle regions of the skies and touches the lights of heaven.

अग्निमीळन्यं कविं घृतपृष्ठं सपयत ।
वतु मे शृणवद्धवम ॥ ५ ॥

5. *Agnimīḷenyaṁ kaviṁ ghṛtapṛṣṭhaṁ saparyata.*
Vetu me śṛṇavaddhavam.

Serve, develop, honour and worship Agni, adorable, poetic visionary of omniscience, shining bright on ghrta and rooted in fertility. May Agni hear and accept my invocation and prayer and come to bless my yajnic business of life.

अग्निं घृतन वावृधुः स्तोमभिर्विश्वचर्षणिम ।
स्वाधीभिर्वचस्युभिः ॥ ६ ॥

6. *Agniṁ ghṛtena vāvṛdhuḥ stomebhir-viśvacarṣaṇim. Svādhībhir-vacasyubhiḥ.*

The devotees light, raise and exalt Agni, light of life, ever wakeful watcher of the world, with songs of adoration, deeply meditative and highly eloquent,

created by realised souls with words of Divinity in the state of samadhi.

Mandala 5/Sukta 15

Agni Devata, Dharuna Angirasa Rshi

प व॒धस॑ क॒वय॒ वद्या॑य॒ गिरं भर य॒शस॑ पू॒व्याय॑। घृ॒तप॑सत्ता॒ असु॑रः सु॒शवा॑ रा॒या ध॒ता ध॒रुणा॒ वस्वो॑ अ॒ग्निः ॥ १ ॥

1. *Pra vedhase kavaye vedyāya giraṁ bhare yaśase pūrvyāya. Ghṛtaprasatto asuraḥ suśevo rāyo dhartā dharūṇo vasvo agniḥ.*

I bear and offer words of adoration in honour of Agni, omniscient presence, visionary creator, glorious and eternal lord worth knowing. Pleased with the offer of ghrta and sincere devotion in yajna, Agni is the breath of life, gracious, giver and commander of the wealth of existence, sustainer of the universe and ultimate haven of the world.

ऋ॒तन॑ ऋ॒तं ध॒रुणं धारयन्त य॒ज्ञस्य॑ शा॒क पर॑म व्या॑मन। दि॒वा धर्म॑न्ध॒रुण॑ स॒दुषा॒ नृञ्जा॒तरजा॑ताँ अ॒भि य न॑न॒ ुः ॥ २ ॥

2. *Ṛtena ṛtaṁ dharūṇaṁ dharayanta yajñasya śāke parame vyoman. Devo dharman dharuṇe saduṣo nṝñjātairajātāň abhi ye nanakṣuḥ.*

Those who know and realise the unborn eternals of existence by the forms and functioning of the manifested mutables, and sit by the leading lights abiding by the sustainer of the laws of heavenly stars, would know the mysteries and power of yajna in the highest heaven, abide by the sustainer of the laws of Rtam, and realise the Truth, observing the laws by themselves.

अꣳहायुवꣳस्तन्वꣳस्तन्वत वि वयाꣳ महद्दुष्टरं पूव्यायꣳ। स सꣳवता नवꣳजातस्तुतुयात्सिꣳहं न क्रुद्धमभितः परिꣳष्ठुः ॥ ३ ॥

3. *Aṅhoyuvas-tanvas-tanvate vi vayo mahad-duṣṭaraṁ pūrvyāya. Sa saṁvato navajātas-tuturyāt siṅhaṁ na kruddham-abhitaḥ pari ṣṭhuḥ.*

Those who eliminate sin and perplexity grow inwardly in the self and offer incomparable gifts of austerities and meditation for the eternal power, Agni within. And he, the lordly power newly arisen in the soul, would, like a passionate lion, destroy the hostile powers prowling around.

मातव यद्भरꣳस पपथाना जनंजनं धायꣳस च ꣳस च।
वयाꣳवया जरस यद्दधानः परि त्मना विषुरूपा जिगासि ॥ ४ ॥

4. *Māteva yadbharase paprathāno janaṁjanaṁ dhāyase cakṣase ca. Vayovayo jarase yaddadhā-naḥ pari tmanā viṣurūpo jigāsi.*

Agni, rising and expansive, you bear and sustain every person like a mother, taking and giving food for nourishment and enlightenment. You go to everyone, shine as fire within for a new lease of life even for the weak, and in this way you glorify life, and by yourself go on self-revealing, taking on new and universal forms of life.

वाजा नु त शवꣳसस्पात्वन्तꣳमुरुं दाघं धरुणं दव रायः।
पदं न तायुगुहा दधाना महा राय चितय त्रिमस्पः ॥ ५ ॥

5. *Vājo nu te śavasas-pātvantam-uruṁ doghaṁ dharuṇaṁ deva rāyaḥ. Padaṁ na tāyurguhā dadhāno maho rāye citayann-atrim-aspaḥ.*

Agni, light of life, generous giver, may your omnipotence protect the strength and courage of humanity to the highest degree, our plenty and prosperity to the utmost bounds, and may you, we pray, protect the wealth of humanity like a guard holding his foot firmly down. And revealing the light of divinity in the cave of the heart, enlightening the devotee for great spiritual wealth, you bless all with the vision of Divinity.

Mandala 5/Sukta 16

Agni Devata, Puru Atreya Rshi

बृहद्वया हि भानव चा दवायाग्नय।
यं मित्रं न पशस्तिभिमतास दधिर पुरः॥ १॥

1. *Bṛhadvayo hi bhānave'rcā devāyāgnaye.Yaṁ mitraṁ na praśastibhirmartāso dadhire puraḥ.*

For heat and light, energy and power, and for vision and excellence in life, study, develop and revere that mighty inexhaustible Agni with vast and rich inputs, which like a friend, people have lighted and instituted as a prime and divine power with high praise and celebrations since the earliest times.

स हि द्युभिजनानां हाता द स्य बाह्वाः।
वि हव्यमग्निरानुषग्भगा न वारमृण्वति॥ २॥

2. *Sa hi dyubhir janānāṁ hotā dakṣasya bāhvoḥ. Vi havyam-agnirānuṣag-bhago na vāramṛṇvati.*

With light and power, and with holy acts, Agni, highpriest of humanity, giver of the strength of arms, bears our inputs to the divinities of nature and, like a friend, brings us cherished gifts of nature and Divinity.

Agni makes the development and achievement possible like Bhaga, excellence incarnate.

अस्य स्तामं मघानः सख्य वृद्धशोचिषः।
विश्वा यस्मिन्तुविष्वणि समय शुष्ममादधुः॥ ३॥

3. *Asya stome maghonaḥ sakhye vṛddhaśociṣaḥ.*
Viśvā yasmin tuviṣvaṇi samarye śuṣmamādadhuḥ.

In the song and celebration of this mighty power of excellence, in the friendship of this lord of high light and majesty, in this roaring power and energy, in this noble master of wealth and all round prosperity, Agni, in which all mankind place their faith and trust, let us all abide, invest, preserve and develop our power and potential, and from this let us receive our strength and fragrance of life.

अधा ह्यग्न एषां सुवीयस्य मंहना।
तमिद्यह्वं न रादसी परि श्रवा बभूवतुः॥ ४॥

4. *Adhā hyagna eṣāṁ suvīryasya maṁhanā.*
Tamidyahvaṁ na rodasī pari śravo babhūvatuḥ.

Agni, lord refulgent of power and glory, bless these heroes with the gifts of strength and noble valour. As the heaven and earth go round that mighty sun in orbit and homage, so do the honour and valour of life's dynamics move round you.

नू न एहि वायमग्न गृणान आ भर। य वयं य च सूरयः
स्वस्ति धामहे सचातधि पृत्सु नो वृध॥ ५॥

5. *Nū na ehi vāryamagne gṛṇāna ā bhara. Ye vayaṁ*
ye cha sūryaḥ svasti dhāmahe sacotaidhi pṛtsu
no vṛdhe.

Agni, come and bless us now as ever, come roaring, rejoicing and joining our celebration, bring us the gifts we cherish. All of us here and all the brilliant brave wholly dedicated to you pray for peace and joy. Come as a friend, our own, promote and advance us in the battles of life's dynamics.

Mandala 5/Sukta 17

Agni Devata, Puru Atreya Rshi

आ यज्ञदेव मर्त्य इत्था तव्यांसमूतये।
अग्निं कृत स्वध्वर पूरुरीळीतावसे ॥ १ ॥

1. *Ā yajñairdeva martya itthā tavyāṁsamūtaye.*
Agniṁ kṛte svadhvare pūrurīḷītāvase.

Come Agni, generous self-refulgent life of the world, the entire humanity thus, having organised holy projects of peace and non-violence, invokes and invites you, potent power, with yajnas for the sake of protection and advancement in knowledge, power and achievement.

अस्य हि स्वयशस्तर आसा विधमन्मन्यसे।
तं नाकं चित्रशोचिषं मन्दं परा मनीषया ॥ २ ॥

2. *Asya hi svayaśastara āsā vidharman manyase.*
Taṁ nākaṁ citraśociṣaṁ mandraṁ paro manīṣayā.

O man, honourable in your own right by your own virtue, dedicated to your particular duties of Dharma, with best of thought and mind, with your words of mouth, for sure, praise that Agni, bliss beyond suffering, wonderfully brilliant, charming and gracious,

and supreme over all.

अस्य वासा उ अचिषा य आयुक्त तुजा गिरा।
दिवा न यस्य रतसा बृहच्छाचन्त्यचयः॥ ३॥

3. *Asya vāsā u arciṣā ya āyukta tujā girā.*
Devo na yasya retasā bṛhacchocantyarcayaḥ.

O man, blest with the holy speech of communion and the divine light of this Agni, by whose energy-showers streams of adoration shine all round widely like rays of the sun, by that same holy light and divine speech destroy the want and suffering of existence.

अस्य कत्वा विचेतसा दस्मस्य वसु रथ आ।
अधा विश्वासु हव्या ग्निर्विु प शंस्यत॥ ४॥

4. *Asya kratvā vicetaso dasmasya vasu ratha ā.*
Adhā viśvāsu havyo'gnirvikṣu pra śasyate.

By the yajna and holy action of this brilliant generous power, creators of positives and destroyers of negatives, men of wisdom and discernment, achieve wealth and circulation of wealth by modes of transport and communication. And then Agni, venerable power for development, is valued and honoured among all human habitations.

नू न इद्धि वायमासा सचन्त सूरयः। ऊजा नपादभिष्टय
पाहि शग्धि स्वस्तय उतधि पृत्सु ना वृध॥ ५॥

5. *Nū na iddhi vāryamāsā sacanta sūrayaḥ. Ūrjo napādabhiṣṭaye pāhi śagdhi svastaya utaidhi pṛtsu no vṛdhe.*

Brave men of knowledge, wisdom and brilliance study, produce and bring us cherished gifts of Agni, fire

and electricity, gifts of divinity, by word of mouth and steady application. Agni, O power of permanence, for all our good, protect and promote energy, be strong and strengthen us for all our good and well-being, and stand by us for our success and advancement in our battles of the business of life.

Mandala 5/Sukta 18

Agni Devata, Dvita Mrktavaha Atreya Rshi

प्रातरग्निः पुरुप्रिया विशः स्तवतातिथिः।
विश्वानि या अमर्त्या हव्या मर्तेषु रण्यति॥ १॥

1. *Prātaragniḥ purupriyo viśaḥ stavetātithiḥ. Viśvāni yo amartyo havyā marteṣu raṇyati.*

Let Agni, beloved of all people, freely roaming around as a visitor, be welcomed and honoured early morning, the immortal spirit and power which pervades, energises and beatifies all acts and things worth doing, giving and receiving among the mortals.

द्वितायर्मृक्तवाहस स्वस्य दक्षस्य मंहना।
इन्दुं स धत्त आनुषक्स्तुता चित्त अमर्त्य॥ २॥

2. *Dvitāya mṛktavāhase svasya dakṣasya maṁhanā. Induṁ sa dhatta ānuṣak stotā citte amartya.*

Agni, immortal spirit and power, by virtue of the grandeur of your own potential bring light and sweetness, power and prosperity for dvita, dedicated celebrant twice born, educated and cultured, who loves free knowledge and bears the knowledge and power for your service only.

तं वा॑ दी॒घायु॑शाचिषं गि॒रा हु॑व म॒घाना॑म ।
अरि॑ष्टा॒ यषा॑ं॒ रथा॒ व्यश्वदाव॒ नीय॑त ॥ ३ ॥

3. *Taṁ vo dirghāyuśociṣaṁ girā huve maghonāṁ.*
Ariṣṭo yeṣāṁ ratho vyaśvadāvannīyate.

O dedicated celebrants, for you with holy words of prayer I invoke Agni, harbinger of light and power, good health and long age, that presiding power of yajna, that welcome visitor. O lord giver of speed, power and progress, Agni, I pray for them whose chariot, blest with light, power and prosperity as they are, rolls on unchallenged.

चि॒त्रा वा॒ यषु॒ दीधि॑तिरा॒स नु॒क्था पान्ति॒ य ।
स्तीर्णं ब॒र्हिः स्व॑णर॒ श्रवां॑सि दधिर॒ परि॑ ॥ ४ ॥

4. *Citrā vā yeṣu dīdhitirāsannukthā pānti ye.*
Stīrṇaṁ barhiḥ svarṇare śravāṁsi dadhire pari.

Who are the holy visitors like Agni? Who are the dedicated celebrants and yajnic devotees of Agni? Those in whom the light of Divinity shines bright and various, who preserve and promote holy songs of dedication and pursue yajnic actions, and who spread holy grass on the vedi, propagate knowledge, and bear and offer holy materials in yajnic projects of love and non-violence among people for the sake of peace and ultimate freedom of salvation.

य म॑ पञ्चा॒शतं॑ द॒दुरश्वा॑नां स॒धस्तु॑ति । द्यु॒मद॑ग्ने॒ मह्यि॒ श्रवा॑ बृ॒हत्कृ॑धि म॒घानां॑ नृ॒वदमृ॑त नृ॒णाम ॥ ५ ॥

5. *Ye me pañcāśataṁ daduraśānāṁ sadhastuti.*
Dyumadagne mahi śravo bṛhatkṛdhi magho-nāṁ nṛvadamṛta nṛṇām.

Those who give me fifty modes of speed and progress in life alongwith their description and words of thanks to Divinity, for those men of power and excellence among the leaders of humanity, O lord of light and heavenly knowledge, Agni, spirit of immortality, just like a human friend and leader, create and bring honour and glory of vast and universal order.

Mandala 5/Sukta 19

Agni Devata, Vavri Atreya Rshi

अभ्यवस्थाः प जायन्त प ववव विश्चिकत।
उपस्थं मातुवि चष्ट॥ १॥

1. *Abhyavasthāḥ pra jāyante pra vavrervavriściketa.*
Upasthe māturvi caṣṭe.

For the man of attainment, adverse circumstances do arise. Let the man in the real situation accept this eventuality. And then, let him be close to mother Divinity for light and rise to face it successfully.

जुहुर वि चितयन्ता निमिषं नृम्णं पान्ति।
आ दृ हां पुरं विविशुः॥ २॥

2. *Juhure vi citayanto'nimiṣaṁ nṛmṇaṁ pānti.*
Ā dṛḷhāṁ puraṁ viviśuḥ.

Those who challenge adverse circumstances and sit by Agni, light of Divinity, day and night without a wink of sleep, they enter the adamantine city celestial.

आ श्वत्रयस्य जन्तवा द्युमद्वधन्त कृष्टयः।
निष्कगीवा बृहदुक्थ एना मध्वा न वाजयुः॥ ३॥

3. *Ā śvaitreyasya jantavo dyumadvardhanta kṛṣṭayaḥ. Niṣkgarīvo bṛhaduktha enā madhvā na vājayuḥ.*

Living beings of spatial waters, common men on earth, the man wearing a golden necklace, and the priest chanting loud hymns, loving and wanting food and energy sweet as honey, all grow by the energy of vital fire and, with holy chant and yajnic action, develop the light and power of brilliant Agni.

पि॒यं दु॒ग्धं न काम्य॒मजा॑मि जा॒म्याः सचा॑।
घ॒मा न वाज॑जठ॒रा द॑ब्ध॒रः शश्व॑ता॒ दभः॑॥ ४॥

4. *Priyaṁ dugdhaṁ na kāmyam-ajāmi jāmyoḥ sacā. Gharmo na vājajaṭharo'dabdhaḥ śaśvato dabhaḥ.*

Friend and associate of heaven and earth, intrepidable, eternal, dynamic, like the vital fire of the body which assimilates all it receives for energy, I, living fire of existence, receive and assimilate all I love as delicious milk and remain unconquered.

कीळं॑ ग॒ रश्म॒ आ भु॑व॒ः सं भस्म॑ना वा॒युना॒ ववि॑दानः। ता
अ॑स्य सन्धृ॒षजा॒ न ति॒ग्माः सुसं॑शिता व॒ या॑ व ण॒स्थाः॥ ५॥

5. *Krīḷanno raśma ā bhuvaḥ saṁ bhasmanā vāyunā vevidānaḥ. Tā asya sandhṛṣajo na tigmāḥ susaṁśitā vakṣyo vakṣaṇesthāḥ.*

Agni, radiant as rays of the sun, sporting with the wind and self-declaring with heat and ash, come and be good to us, and so too may be those potent flames of yours, fierce, fiery, sharp and penetrating, fully collected and intensified in form in vehicles and batteries for transport and communication.

Mandala 5/Sukta 20

Agni Devata, Prayaswantah Atreyah Rshis

यमग्न वाजसातम त्वं चिन्मन्यसे रयिम।
तं ना गीभिः श्रवाय्यं दवत्रा पनया युजम॥ १॥

1. *Yamagne vājasātama tvaṁ cinmanyase rayim.*
Taṁ no gīrbhiḥ śravāyyaṁ devatrā panayā yujam.

Agni, scholar of eminence, expert in matters of food, energy, success and victory in the affairs of life, whatever you think is the real wealth worthy to be heard of, acknowledged, and, accepted for application as friendly and companionable power, speak to us among the generous and illuminative divines in words of truth in faith with admiration.

य अग्न नरयन्ति त वृद्धा उगस्य शवसः।
अप द्वषा अप ह्वरा न्यवतस्य सश्चिर॥ २॥

2. *Ye agne nerayanti te vṛddhā ugrasya śavasaḥ.*
Apa dveṣo apa hvaro'nyavratasya saścire.

Agni, these senior dedicated devotees of yours, who take to the strength of your power and passion for truth, do not waver in their faith, they keep away from malice, crookedness, double dealing and tortuous behaviour.

हातारं त्वा वृणीमह ग्र द स्य साधनम।
यज्ञषु पूर्व्य गिरा पयस्वन्ता हवामह॥ ३॥

3. *Hotāram tvā vṛṇīmahe'gne dakṣasya sādha-nam.*
Yajñeṣu pūrvyaṁ girā praysvanto havā-mahe.

Agni, we opt for dedication to you, original

yajaka, generous giver, agent and instrument of strength and success, and, creatively endeavouring in our yajnic programmes, we invoke and invite you with the holy voice of faith.

इत्था यथा त ऊतय सहसावन्दिवदिव। राय ऋताय सुकता
गाभिः ष्याम सधमादा वीरः स्याम सधमादः ॥ ४ ॥

4. *Itthā yathā ta ūtaye sahasāvan divedive. Rāya ṛtāya sukrato gobhiḥ ṣyāma sadhamādo viraiḥ syāma sadhamādaḥ.*

O lord giver of strength and light of life, enlighten us so that we may, under your protection, advance on way to wealth and rectitude day by day, and by our words and voice be your companions and co-dwellers in the home, blest with brave children.

Mandala 5/Sukta 21

Agni Devata, Sasa Atreya Rshi

मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि।
अग्न मनुष्वदङ्गिरा दवान्दवयत यज ॥ १ ॥

1. *Manuṣvattvā ni dhīmahi manuṣvat-samidhī-mahi. Agne manuṣvadaṅgiro devān-devayate yaja.*

Agni, light of life, like a living human presence we meditate on you. Like a living human power, we enkindle, serve and develop you. O breath of life, Angira, like a human power and sagely presence, inspire the brilliant and generous sages with the light of life for the sake of those who love the divinities.

त्वं हि मानुष जन ग्न सुपीत इध्यस।
स्तुचस्त्वा यन्त्यानुषक्सुजात सपिरासुत ॥ २ ॥

2. *Tvaṁ hi mānuṣe jane'gne suprīta idhyase. Srucastvā yantyānuṣak sujāta sarpirāsute.*

Agni, fire of life, loved and kindled, you shine and blaze in the human community. Excellent in form and beauty by birth and nature you are, and ladles full of ghrta move to you in love and faith and, on the oblations of ghrta, you rise and shine among humanity.

त्वां विश्व॑ स॒जाष॑सा द॒वासा॑ दू॒तम॑कत।
स॒प॒यन्त॑स्त्वा कव य॒ज्ञषु॑ द॒वमी॑ळत ॥ ३ ॥

3. *Tvāṁ viśve sajoṣaso devāso dūtamakrata. Saparyantastvā kave yajñeṣu devamīḷate.*

All the divine powers of nature and all brilliant sages of humanity in one accord, with love and reverence for you, install you as the conductor and carrier of their yajna forward. Serving you, O visionary of poetic excellence, they honour and worship you as a divine power in their yajnas of creative and corporate projects.

द॒वं वा॑ दवय॒ज्यया॒ ग्निमी॑ळीत॒ मर्त्य॑ः। समि॑द्धः शुक्र दीदिह्यृ॒तस्य॒ यानि॒मास॑दः स॒सस्य॒ यानि॒मास॑दः ॥ ४ ॥

4. *Devaṁ vo devayajyayā'gnimīḷīta martyaḥ. Samiddhaḥ śukra dīdihyṛtasya yonimāsadaḥ sasasya yonimāsadaḥ.*

O sages and scholars, with your service in yajnas of love and non-violence in honour of the divinities of nature and noble humanity, man serves and worships the generous and radiant Agni. O radiant power and presence, Agni, pure and potent, lighted and raised to the full, shine on, illuminate the truth of existence and

the flow of life from the particle onward and reveal the chain of cause and effect in the process of evolution.

Mandala 5/Sukta 22

Agni Devata, Vishvasama Atreya Rshi

प वि॑श्वसाम ऋत्रि॒वदर्चा॑ पाव॒कशो॑चिषे।
या अ॑ध्व॒रेष्वीड्या॒ होता॑ म॒न्द्रत॑मा वि॒शि॥ १॥

22. *Praviśvasāmannatrivadarcā pāvakasociṣe.*
Yo adhvareṣvīḍyo hotā mandratamo viśi.

O vishvasaman, master of all world power and property, songs of praise and prayer, peace and tranquillity, shine, illuminate, develop, honour and sing in celebration of Agni, blazing as fire, pure and potent power and presence of nature and humanity, yajaka, creator and giver, most enlightened and blissful among people, worthy of song and celebration in yajnic projects. Celebrate Agni like Atri, man of vast knowledge and freedom from suffering.

न्य१॑ग्निं जा॒तवे॑दस॒ं दधा॑ता दे॒वमृ॒त्विज॑म।
प य॒ज्ञ ए॑त्वानु॒षग॒द्या दे॒वव्य॑चस्तमः॥ २॥

2. *Nyagniṁ jātavedasaṁ dadhātā devamṛtvijam.*
Pra yajña etvānuṣagadyā devavyacastamaḥ.

Hold on to Agni, meditate, worship the power omnipresent in things born, generous Divinity, cosmic yajaka in seasons of time, holiest friend and companion, haven and home of divinities such as earth and heaven, and ultimately the power that winds up the cosmic game. May that Power and Presence, most intimate, reveal Itself in the heart, the friend, the Self.

चिकित्विन्मनसं त्वा देवं मर्तास ऊतये।
वरेण्यस्य ते वस इयानासो अमन्महि॥ ३॥

3. *Cikitvinmanasaṁ tvā devaṁ martāsa ūtaye. Vareṇyasya te'vasa iyānāso amanmahi.*

Agni, refulgent lord of life and giver of light, we mortals, approaching the generous lord of supreme intelligence worthy of choice for protection and enlightenment, meditate on your presence and pray for the favour of your grace.

अग्ने चिकिद्ध्यस्य नं इदं वचः सहस्य। तं त्वा सुशिप दम्पते स्तोमैर्वर्धन्त्यत्रयो गीर्भिः शुम्भन्त्यत्रयः॥ ४॥

4. *Agne cikiddhyasya na idaṁ vacaḥ sahasya. Taṁ tvā suśipra dampate stomairvardhan-tyatrayo gīrbhiḥ śumbhantyatrayaḥ.*

Agni, giver of strength and courage, listen to this word of our prayer for light, protection and advancement. O lord of gracious visor and presiding power of the home and family, celebrants free from three kinds of suffering, of body, mind and soul, exalt you with songs of celebration, supplicants free from three kinds of passion, hate, anger and greed, adore you with words of worship.

Mandala 5/Sukta 23

Agni Devata, Dyumna Vishvacharshani Atreya Rshi

अग्ने सहन्तमा भर द्युम्नस्य प्रासहा रयिम।
विश्वा यश्चर्षणीरभ्यासा वाजेषु सासहत्॥ १॥

1. *Agne sahantamā bhara dyumnasya prāsahā rayim. Viśvā yaścarṣaṇīrabhyā sā vājeṣu sāsahat.*

Agni, commander of honour, power and majesty, bring us that wealth of strength and courage of the conviction, honour and dignity most forbearing, challenging and victorious which may instantly face, fight and overthrow all the opposing forces against humanity in the battles of life.

तमग्न पृतनाषहं रयिं सहस्व आ भर ।
त्वं हि सत्या अद्भुता दाता वाजस्य गोमतः ॥ २ ॥

2. *Tamagne pṛtanāṣahaṁ rayiṁ sahasva ā bhara.*
Tvaṁ hi satyo adbhuto dātā vājasya gomataḥ.

Agni, commander of valour and power, forbearing, challenging and victorious, bring us that overwhelming wealth of fighting force and stability which may face and overthrow the opposing forces of the enemy. You are the pillar of truth indispensable, wonderful, generous giver of food, energy and endurance, wonderful and in possession of cows, lands and the right language of communication.

विश्व हि त्वा सजाषसा जनासा वृक्तबर्हिषः ।
हातारं सद्मसु प्रियं व्यन्ति वार्या पुरु ॥ ३ ॥

3. *Viśve hi tvā sajoṣaso janāso vṛktabarhiṣaḥ.*
Hotāraṁ sadmasu priyaṁ vyanti vāryā puru.

Agni, all people, all friendly and allied forces ready in arms for the call, come and make choice offers of things required, without reservation, to you, host and yajaka, dear most welcome in homes and seats of government.

स हि ष्मा विश्वचर्षणिरभिमाति सहा दध । अग्न एषु क्षयेष्वा
रव ऽः शुक दीदिहि द्युमत्पावक दीदिहि ॥ ४ ॥

4. *Sa hi ṣmā viśvacarṣaṇirabhimāti saho dadhe. Agna eṣu kṣayeṣvā revannaḥ śukra dīdihi dyumat pāvaka dīdihi.*

Agni, that all watchful commander of the world brings us challenging strength and victorious force. Agni, light of life and ruler of the world, in these homes and places, shine, lord of wealth, shine for us, fire pure and light illuminating, shine in command of the wealth and honour of humanity.

Mandala 5/Sukta 24

Agni Devata, Bandhu, Subandhu, Shrutabandhu, Viprabandhu Gopayana or Laupayana Rshis

अग्न॒ त्वं ना॒ अन्त॑म उ॒त त्रा॒ता शि॒वा भ॑वा वरू॒थ्यः॑ ॥ १ ॥

1. *Agne tvaṁ no antama uta trātā śivo bhavā varūthyaḥ.*

Agni, lord of light, fire of life, you are our closest friend and saviour. Be good and gracious, the very spirit and security of the home for the inmates.

वसु॑र॒ग्निर्वसु॑श्रवा॒ अच्छा॑ न॑क्षि द्यु॒मत्त॑मं र॒यिं दाः॑ ॥ २ ॥

2. *Vasuragnir-vasuśravā acchā nakṣi dyumatta-maṁ rayiṁ dāḥ.*

Agni, you are the home and shelter of the world. Pure and purifier, you create and give the food for life and energy, wealth and honour. Give us the food, energy and light of life. Come and pervade this home as the very spirit and security.

स नो॑ बाधि श्रु॒धी हव॑मुरु॒ष्या णो॑ अघाय॒तः सं॑मस्मात ॥ ३ ॥

3. *Sa no bodhi śrudhī havamuruṣyā ṇo aghāyataḥ samasmāt.*

Such is Agni. May the lord awaken us, listen, enlighten us. Hear our prayer, save us from all sin. We want no sin. We love no sin and evil.

तं त्वा शाचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥ ४ ॥

4. *Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ.*

Lord most pure and purifying, light of illumination, with all our friends, for sure, we pray to you for peace and life's well being.

Mandala 5/Sukta 25

Agni Devata, Vasuyavah Atreya Rshis

अच्छा वो अग्निमवसे देवं गासि स ना वसुः ।
रासत्पुत्र ऋषूणामृतावा पर्षति द्विषः ॥ १ ॥

1. *Acchā vo agnimavase devaṁ gāsi sa no vasuḥ.*
Rāsat putra ṛṣūṇāmṛtāvā parṣati dviṣaḥ.

Sing well of Agni, light of Divinity, with enthusiasm, for your protection and progress. He, spirit of truth and rectitude, who inspires the sages with the light of truth and life's stability may, we pray, give us wealth and stability. Agni is a saviour as a son is, overcomes hate and enmity and takes us across the seas of life.

स हि सत्या यं पूर्व चिद्वासश्चिद्यमीधिरे ।
हातारं मन्द्रजिह्वमित्सुदीतिभिर्विभावसुम ॥ २ ॥

2. *Sa hi satyo yaṁ pūrve cid devāsaścid yamīdhire.*
Hotāraṁ mandrajihvamit sudītibhirvibhāvasum.

That alone is true, unquestionable and inviolable whom the seniors and brilliant sages kindle and install on the vedi, the leader and ruler, liberal giver and host of yajna, sweet and serious of tongue and commander of wealth and splendour by virtue of his innate light and flames of holy fire.

(Swami Dayananda applies this mantra to the choice and investiture of a ruler.)

स नो॑ धी॒ती वरि॑ष्ठया॒ श्रेष्ठ॑या च सु॒म॒त्या।
अग्ने॑ रा॒या दि॑दीहि नः सु॒वृ॒क्तिभि॑र्वरण्य॥ ३॥

3. *Sa no dhītī variṣṭhayā śreṣṭhayā ca sumatyā.Agne rāyo didīhi naḥ suvṛktibhir-vareṇya.*

Agni, O lord of our love and choice, life of life, light of the world, give us the stability of mind and intelligence and, alongwith the highest, choicest and best thought and understanding, kindle and bring us splendid wealth with do's and don'ts of holy teaching.

अ॒ग्निर्द॒वषु॑ राजत्य॒ग्निम॑र्त॑ष्वावि॒शन ।
अ॒ग्निना॑ हव्य॒वाह॑ना॒ ग्निं धी॒भिः स॑पयत॥ ४॥

4. *Agnirdeveṣu rājatyagnir-marteṣvāvísan.*
Agnirno havyavāhano'gniṁ dhībhiḥ saparyata.

Agni, life of life, light of existence, revealing intelligence, natural energy, leading light, pervades, energises, inspires, shines, illuminates and enlightens as it is present in divinities such as earth, and nobilities such as scholars and sages, and vibrates in all mortals.

O scholars and sages, serve, pursue, and develop Agni with the best of your intelligence and understanding.

अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम ।
अतूर्तं श्रावयत्पतिं पुत्रं ददाति दाशुषे ॥ ५ ॥

5. *Agnis-tuviśravastamaṁ tuvibrahmāṇamuttamam.*
Atūrtaṁ śrāvayatpatiṁ putraṁ dadāti dāśuṣe.

Agni, generous light of yajna, gives to a liberal yajaka and man of charity progeny fond of study and listening, abundant in food and wealth, widely read in sacred lore, most virtuous and invincible, who brings honour and glory to the parents.

अग्निर्ददाति सत्पतिं सासाह यो युधा नृभिः ।
अग्निरत्यं रघुष्यदं जेतारमपराजितम ॥ ६ ॥

6. *Agnirdadāti satpatiṁ sāsāha yo yudhā nṛbhiḥ.*
Agniratyaṁ raghuṣyadaṁ jetāramaparājitam.

Agni, lord of light and ruler, gives us a leader, ruler, and progeny who protects and supports the good, who fights and wins over evil with arms and forces, and to this invincible victor he gives transport and communications of fastest efficiency.

यद्वाहिष्ठं तदग्नय बृहदर्च विभावसो ।
महिषीव त्वदयिस्त्वद्वाजा उदीरत ॥ ७ ॥

7. *Yad vāhiṣṭhaṁ tadagnaye bṛhadarca vibhāvaso.*
Mahiṣīva tvad rayistvad vājā udīrate.

The fastest transport, fastest communication, lightning adoration is for Agni, lord of light and power. Shine high and wide and intense, blazing power, and as all greatness and grandeur flows from you, so do all

wealth, all energy and all victories flow from you.

तव॑ द्यु॒मन्ता॑ अ॒चय॒ा गाव॑वाच्यत बृ॒हत।
उ॒ता त॑ तन्य॒तुय॑था स्वा॒ना अ॑त॒ त्मना॑ दि॒वः ॥ ८ ॥

8. *Tava dyumanto arcayo grāvevocyate bṛhat.*
Uto te tanyaturyathā svāno arta tmanā divaḥ.

Blazing are your flames of fire, radiant your rays of light. Your identity is proclaimed like rumble of the cloud, and your voice like thunder and lightning radiates from heavens by itself.

ए॒वाँ अ॒ग्निं व॑सू॒यव॑ः सहसा॒नं व॑वन्दिम।
स ना॒ विश्वा॒ अति॒ द्विष॒ः पष॑ ा॒ववं॑ सु॒कतु॑ः ॥ ९ ॥

9. *Evāň agniṁ vasūyavaḥ sahasānaṁ vavandima.*
Sa no viśvā ati dviṣaḥ parṣannāveva sukratuḥ.

Thus do we, aspiring for wealth and power, adore and celebrate you, lord of forbearance, challenge and victory. May Agni, omnipotent lord of holy action, save us and, like a boat over seas, help us cross over all hate and enmity of the world.

Mandala 5/Sukta 26

Agni Devata, Vasuyavah Atreya Rshis

अग्न॑ पावक रा॒चिषा॑ म॒न्दया॑ दव जि॒ह्वया॑।
आ द॒वान्व॑ी॒ ा यि॑ ा च ॥ १ ॥

1. *Agne pāvaka rociṣā mandrayā deva jihvayā.*
Ā devān vakṣi yakṣi ca.

Agni, light of Divinity, fire of life, generous and brilliant giver of knowledge and enlightenment, with a sweet and lustrous tongue, bright and blissful, you bear

and bring the divinities of nature and nobilities of humanity to the vedi and serve them from here with light and energy.

तं त्वा घृतस्नवीमहु चित्रभाना स्वदृशम।
दवाँ आ वीतय वह॥ २॥

2. *Taṁ tvā ghṛtasnavīmahe citrabhāno svardṛśam.*
Devāň ā vītaye vaha.

Agni, pure and purifier, light of fire feeding on ghrta, showerer of life's beauty and grace, shining with manifold lustre, indeed the very light and bliss of heaven, we pray: With a sweet and lustrous tongue of flame full of bliss, bring for us the nobilities and divinities of nature and humanity for a feast of pleasure and enlightenment and serve them with love and reverence.

वीतिहात्रं त्वा कव द्युमन्तं समिधीमहि।
अग्न बृहन्तमध्वर॥ ३॥

3. *Vītihotraṁ tvā kave dyumantaṁ samidhīmahi.*
Agne bṛhantam-adhvare.

Agni, creative visionary of the light of heaven, in our yajnic project of love and non-violence, we invoke and enkindle you, universally great, self-refulgent and giver of the gifts of peace and enlightenment.

अग्न विश्वभिरा गहि दवभिहव्यदातय।
हातारं त्वा वृणीमह॥ ४॥

4. *Agne viśvebhirā gahi devebhir-havyadātaye.*
Hotāraṁ tvā vṛṇīmahe.

Agni, light and fire of yajna, spirit of creation

and cooperation, come with all the divinities and nobilities of nature and humanity for the presentation of the fruits of yajnic creation. We elect and invite you as the presiding priest and the chief yajaka.

यजमानाय सुन्वत आग्ने सुवीर्यं वह।
देवरा सत्सि बर्हिषि ॥ ५ ॥

5. *Yajamānāya sunvata āgne suvīryaṁ vaha.*
Devairā satsi barhiṣi.

Agni, giver of the prizes of yajna, come with the divinities, sit with the nobilities on the holy grass in the holy assembly, bearing noble vigour and splendour for the host of yajna who prepares and offers the pleasure and power of peace and excellence in the yajna and bless him and all.

समिधानः सहस्त्रजिदग्न धर्माणि पुष्यसि।
देवानां दूत उक्थ्यः ॥ ६ ॥

6. *Samidhānaḥ sahasrajidagne dharmāṇi puṣyasi.*
Devānaṁ dūta ukthyaḥ.

Agni, burning and blazing, winning a thousand forces over, you protect and promote the universal values of knowledge and practical conduct in cooperation. Surely you are the adorable harbinger of the bounties of God and nature for humanity.

न्यग्निं जातवेदसं होत्रवाहं यविष्ठ्यम।
दधाता देवमृत्विजम ॥ ७ ॥

7. *Nyagniṁ jātavedasaṁ hotravāhaṁ yaviṣṭhyam.*
Dadhātā devam-ṛtvijam.

Hold on to Agni, light and fire of life, pervasive

in all things in existence, bearer of yajna fragrance, most youthful energy, and divine yajaka of nature and humanity.

प य॒ज्ञ ए॑त्वानु॒षग॒द्या दे॒वव्य॑चस्तमः ।
स्तृ॒णी॒त ब॒र्हिरा॒सद॑म् ॥ ८ ॥

8. *Pra yajña etvānuṣagadyā devavyacastamaḥ.*
Stṛṇīta barhirāsade.

May the yajna, creative and fragrant activity of mankind and nature, spread around in due order and reach the bounds of divinities pervasive unto the ends of the expansive universe. Come ye devout performers, spread the holy grass for the yajnas and expansion of the fire and fragrance.

एदं म॒रुता॑ अ॒श्विना॑ मि॒त्रः सी॑दन्तु॒ वरु॑णः ।
दे॒वास॒ः सव॑या वि॒शा ॥ ९ ॥

9. *Edaṁ maruto aśvinā mitraḥ sīdantu varuṇaḥ.*
Devāsaḥ sarvayā viśā.

May the Maruts, dynamic leaders, Ashvins, complementary powers like teachers and preachers, friends, Varuna, judges, and brilliant nobilities with all the people come, and sit on this vedi for yajna.

Mandala 5/Sukta 27

Agni and Indra-Agni Devata, Tryaruna Traivrshna, Trasadasyu, Paurukutsa, Ashva-medha Bharata, or Atri Bhauma Rshis

अन॑स्वन्ता॒ सत्प॑तिमामह म॒ गावा॒ चति॑ष्ठा॒ असु॑रा म॒घान॑ः ।
त्र॒वृ॒ष्णा अ॑ग्न दु॒शभि॑ः स॒हस्र॒वश्वा॑नर॒ त्र्य॑रुणश्चिकत ॥ १ ॥

1. *Anasvantā satpatirmāmahe me gāvā cetiṣṭho asuro maghonaḥ. Traivṛṣṇo agne daśabhiḥ sahasrair-vaiśvānara tryaruṇaściketa.*

Agni, life and leader of humanity, the Lord, protector and sustainer of the true and the good, giver of higher knowledge, mighty powerful and dear as breath of life, shower of bliss for and from the earth and heaven and the sky, commanding existence, omniscience and beatitude, has blest me with tens, hundreds and thousands of cows and transports. I honour and exalt the lord of all wealth and power and pray the lord may know my people and my gifted power and potential and protect the same.

या म॑ श॒ता च॑ विंश॒तिं च॒ गाना॑ं॒ हरी॑ च यु॒क्ता सु॒धुरा॒ ददा॑ति।
वश्वा॑नर॒ सुष्टु॑ता वावृधा॒ना ग्न॒ यच्छ॒ त्र्य॑रुणाय॒ शर्म॑॥ २॥

2. *Yo me śatā ca viṁśatiṁ ca gonāṁ harī ca yuktā sudhurā dadāti. Vaiśvānara suṣṭuto vāvṛdhāno'gne yaccha tryaruṇāya śarma.*

Agni, life and light pervasive in the world, leader of entire humanity, honoured, exalted and exalting in the universe, you give me teams of twenty and hundred cows and horses yoked to well structured and firmly balanced chariots, pray give a happy and comfortable home for the man aspiring for the truth, beauty and goodness of life.

ए॒वा त॑ अग्न सुम॒तिं च॑का॒ना नवि॑ष्ठाय नव॒मं त्र॒सद॑स्युः। या
म॒ गिर॑स्तुविजा॒तस्य॑ पू॒र्वीयु॒क्तना॒भि र्त्य॑रुणा गृ॒णाति॑॥ ३॥

3. *Evā te agne sumatiṁ cakāno naviṣṭhāya navamaṁ trasadasyuḥ. Yo me girastuvijātasya pūrvīryukte-nābhi tryaruṇo gṛṇāti.*

O lord of light and life, Agni, thus does Trasadasyu, the man terror for the wicked, aspiring for favour of your attention and kindness, Tryaruna, blest with physical health, mental insight and spiritual vision, with concentrative mind sings anew in praise of you, lord ever fresh and most youthful, who 'for me (i.e.Trasadasyu, Tryaruna) reveal the ancient and eternal Word of omniscient awareness'.

या म इति प्रवाच्यश्वमधाय सूर्यं ।
ददद्ऋचा सनिं यत ददन्मधामृतायत ॥ ४ ॥

4. *Yo ma iti pravocatyaśvamedhāya sūraye.*
Dadadṛcā sanim yate dadanmedhāmṛtāyate.

"Who for me reveals the ancient and eternal Word...", whoever speaks thus in homage to Agni in the interest of the social order of the world and for advancement of the brave, enlightened people, to him, endeavouring with holy chant, may Agni give wealth, to him, aspiring for truth and rectitude, may the lord grant the light of divine intelligence.

यस्य मा परुषाः शतमुद्धर्षयन्त्युक्षणः ।
अश्वमधस्य दानाः सामाइव त्र्याशिरः ॥ ५ ॥

5. *Yasya mā paruṣāḥ śatamuddharṣayantyukṣaṇaḥ.*
Aśvamedhasya dānāḥ somā iva tryāśiraḥ.

The loud and bold voices, creative acts and generous gifts of 'ashvamedha', national yajna in relation to threefold programmes for life, environment and energy, like a drink of soma, give me pleasure in a hundred ways.

इन्दा॑ग्नी श॒तदा॑व्न्यश्व॑मध सु॒वीय॑म ।
_त्रं धा॑रयतं बृ॒हद्दि॒वि सूय॑मि॒वा॒जर॑म ॥ ६ ॥

6. *Indragnī śatadāvnyaśvamedhe suvīryam.*
Kṣatraṁ dhārayataṁ bṛhad divi sūryamivājaram.

May Indra and Agni, knowledge and power, force of law and enlightenment, generous and giving in a hundred ways, in this ashvamedha yajna, i.e., non-violent holy plan and programme of national development and governance, enact, uphold and sustain the social order as they hold the sun in the vast heaven. Unaging, ever young harbingers of honour and valour to the system, ever fresh they are.

Mandala 5/Sukta 28

Agni Devata, Vishvavara Atreyi Rshi

समि॑द्धा अ॒ग्निर्दि॒वि शो॒चिर॑श्रेत्प्र॒त्यङ्डु॒षस॑मु॒विया वि भा॑ति ।
एति॒ पाची॑ वि॒श्ववा॑रा॒ नमा॑भिर्दे॒वाँ इळा॑ना हु॒विषा॑ घृ॒ताची॑ ॥ १ ॥

1. *Samiddho agnirdivi śociraśret pratyaṅṅuṣasa-murviyā vi bhāti. Eti prācī viśvavārā namobhir-devāṅ īḷānā haviṣā ghṛtācī.*

The fire of yajna, kindled and rising, reaches the light and energy in the solar sphere and, with its various and expansive lustre, extends to the dawn, and then the East. Vishvavara, laden with versatile food and energy for the world, activating nature's bounties like a yajnic ladle full of ghrta, it illuminates and showers the world with gifts of Divinity at the end of the dewy night.

समिध्यमानो अमृतस्य राजसि हविष्कृण्वन्तं सचसे स्वस्तये। विश्वं स धत्ते द्रविणं यमिन्वस्यातिथ्यमग्ने नि च धत्त इत्पुरः॥ २॥

2. *Samidhyamāno amṛtasya rājasi haviṣkṛṇvantaṁ sacase svastaye. Viśvaṁ sa dhatte draviṇaṁ yaminvasyātithyamagne ni ca dhatta it puraḥ.*

Agni, O light and fire of life, kindled and raised in the vedi and in the mind, you rise and shine in the midst of immortality and abide with the supplicant yajaka as a friend for his life's well being. Whoever you inspire, invigorate and, as a friend, take up under your care and protection, the person wins, holds and commands the world's wealth in existence and, since then for all time, O light divine, he offers service with complete surrender in obedience to your will like hospitality in obligation to an honoured guest.

अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु। सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि॥ ३॥

3. *Agne śardha mahate saubhagāya tava dyumnānyuttamāni santu. Saṁ jāspatyaṁ suyamamā kṛṇuṣva śatrūyatāmabhi tiṣṭhā mahāṁsi.*

Agni, mighty power, may your highest gifts of wealth, honour and splendour be for great good fortune and well being in life. Make our homes full of conjugal bliss, well maintained with discipline and control. Help us face and fight out the greatest enemies in the conflicts of life.

समिद्धस्य परमहसाग्ने वन्द तवश्रियम।
वृषभा द्युम्नवाँ असि समध्वरष्विध्यस॥ ४॥

4. *Samiddhasya pramahaso'gne vande tava śriyam.*
Vṛṣabho dyumnavāň asi samadhvareṣ-vidhyase.

Agni, mighty ruling power of the world, burning bright and great, I honour and adore your wealth and splendour. Valorous and generous, prosperous and majestic, you shine glorious in the yajnic projects of the world.

समिद्धा अग्न आहुत देवान्यक्षि स्वध्वर।
त्वं हि हव्यवाळसि ॥ ५ ॥

5. *Samiddho agna āhuta devān yakṣi svadhvara.*
Tvaṁ hi havyavāḷasi.

Agni, invoked, kindled and raised to the full in light and splendour, you honour and inspire the nobilities of humanity and feed and replenish the bounties of nature. O noble power of the yajnas of love and non-violence, you are the receiver and disseminator of our oblations and you are the harbinger of the gifts of nature's bounties.

आ जुहाता दुवस्यताग्निं पयत्यध्वर।
वृणीध्वं हव्यवाहनम ॥ ६ ॥

6. *Ā juhotā duvasyatā'gniṁ prayatyadhvare.*
Vṛṇīdhvaṁ havyavāhanam.

O man, honour and serve Agni with offers of fragrant havi in creative and developmental programmes of love and non-violence in humanity. Select, elect and serve the light and fire of life, receiver of our oblations and giver of the gifts of life and nature.

(Swami Dayananda interprets Agni as the fire

of yajna, as the scholar and teacher who gives knowledge, and as the ruler who receives, creates and distributes the wealth in the social order of humanity with love and without violence.)

Mandala 5/Sukta 29

Indra, Indra Ushana Devata, Gauriviti Shaktya Rshi

त्र्यर्यमा मनुषो देवतातात्रीरोचना दिव्या धारयन्त। अर्चन्ति त्वा मरुतः पूतदक्षास्त्वमेषामृषिरिन्द्रासि धीरः॥ १॥

1. *Tryaryamā manuṣo devatātā trī rocanā divyā dhārayanta. Arcanti tvā marutaḥ pūtadakṣās-tvameṣām-ṛṣir-indrāsi dhīraḥ.*

Indra, lord of power and ruling power of the world, in the holy yajna of the social order, its governance and administration, those heroes of the speed of winds honour and serve you whose strength and expertise is pure and sanctified : men of judgement and discretion who are thrice blest with full knowledge, noble action and devotion to Divinity; men of brilliance who are self-established with health of body, mind and soul, familial joy and social commitment; and men who enjoy the favour and grace of Divinity. Indra, you are their seer, philosopher and guide, imperturbable, inviolable and unchallengeable.

नु यदीं मरुता मन्दसानमार्चन्निन्द्रं पपिवांसं सुतस्य। आदत्त वज्रमभि यदहिं हन्पो यह्वीरसृजत्सर्वता उ॥ २॥

2. *Anu yadīṁ maruto mandasānamārcannindraṁ papivāṁsaṁ sutasya. Ādatta vajramabhi yadahiṁ hannapo yahvīrasṛjat sarvatā u.*

With dedication and loyalty, when the Maruts,

supportive heroes of the social order, serve and honour Indra, the ruler, happy and honourable, ruling and enjoying the state entrusted to him, then, just as the sun with thunder and lightning breaks up the clouds and releases the showers and mighty streams aflow, he too takes over the thunderbolt of law and power and, striking the serpentine demons of darkness and evil, sets the mighty streams of national energy to flow in showers and creative streams.

उत ब्रह्माणा मरुता म अस्यन्द्रः सामस्य सुषुतस्य पयाः ।
तद्धि हव्यं मनुष गा अविन्दद्ह ाहिं पपिवाँ इन्दा अस्य ॥ ३ ॥

3. *Uta brahmāṇo maruto me asyendraḥ somasya suṣutasya peyāḥ. Taddhi havyaṁ manuṣe gā avindad-ahann-ahiṁ papivāň indro asya.*

And may the Maruts, heroes of the winds, dedicated to Brahma and the Vedas and the ruling lord Indra, now drink of this soma of national honour and glory so well distilled by me. That honour and glory alone, dedicated to Divinity in yajna, for man can win cows and lands and holy wisdom, of which Indra alone is the guardian, having destroyed the forces of evil.

आददसी वितरं वि ष्कभायत्संविव्यानश्चिद्भियस मृगं कः । जिगर्तिमिन्दा अपजगुराणः पतिं श्वसन्तमव दानवं हन ॥ ४ ॥

4. *Ād rodasī vitaraṁ vi ṣkabhāyat saṁvivyānaścid bhiyase mṛgaṁ kaḥ. Jigartim-indro apajargurāṇaḥ prati śvasantamava dānavaṁ han.*

And then Indra holds and firms up the earth and heaven separate and yet together pervading both with

his presence and power just like separating a fear-stricken deer and a devouring tiger by the power of his presence and holding off the demon tiger snorting fiercely.

(Compare the laws of gravitation separating and holding together in firm relationship two heavenly bodies according to their mass and distance under the presiding presence of the force of natural omnipotence.)

अध॒ कत्वा॑ मघव॒न्तुभ्यं द॒वा अनु॒ विश्व॑ अददुः साम॒पय॑म ।
यत्सूय॑स्य ह॒रित॒ः पत॑न्तीः पु॒रः स॒तीरुप॑रा॒ एत॑श॒ कः ॥ ५ ॥

5. *Adha kratvā maghavan tubhyaṁ devā anu viśve adaduḥ somapeyam. Yat sūryasya haritaḥ patantīḥ puraḥ satīruparā etaśe kaḥ.*

And further, O lord of honour and power of omnipotence, all the divinities of nature and humanity offer you the drink of soma in response to your yajnic action of systemic integration and sustenance when the various rays of the sun radiating forward all round and nourishing life stop on the planet on your behest (to feed life and drink up the sweet juices of soma).

नव॒ यद॑स्य नव॒तिं च॑ भा॒गान्त्सा॒कं वज॑ण म॒घवा॑ विवृ॒श्चत ।
अच॒न्तीन्द्रं म॒रुत॑ः स॒धस्थ॒ त्रैष्टु॑भन॒ वच॑सा बाधत॒ द्याम ॥ ६ ॥

6. *Nava yadasya navatiṁ ca bhogāntsākaṁ vajreṇa maghavā vivṛścat. Arcantīndraṁ marutaḥ sadhasthe traiṣṭubhena vacasā bādhata dyām.*

When Indra with thunder and lightning destroys ninetynine serpentine strongholds of evil and darkness obstructing the light of Divinity in this world, then the Maruts, guardian forces of humanity on earth, honour

and adore the omnipotent lord with trishtubha hymns of celebration.

सखा॒ सख्यं॑ अपचत्तू॒यं॒मग्नि॒र॒स्य क॒त्वा म॒हि॒षा त्री श॒ता॒नि॑ ।
त्री सा॒कमि॑न्दा॒ मनु॑षः॒ सरां॑सि सु॒तं पि॑बद वृ॒त्र॒हत्या॑य॒ सा॒म॑म ॥ ७ ॥

7. *Sakhā sakhye apacat tūyamagnirasya kratvā mahiṣā trī śatāni. Trī sākamindro manuṣah sarāṁsi sutaṁ pibad bṛtrahatyāya somam.*

Agni, a friend, for a friend, Indra, alongwith Indra and the holy action of Indra, the sun, in this world soon ripens the sap in three hundred fields and forests of man, and then Indra, great and generous, drinks up the soma in order to break the clouds of rain and let the rivers flow to fill three great lakes in three worlds of heaven, earth and sky.

त्री यच्छ॒ता म॑हि॒षाणा॒मघा॒ मास्त्री सरां॑सि म॒घवा॑ सा॒म्यापाः॑ ।
का॒रं न विश्व॑ अह्वन्त दे॒वा भर॒मिन्दा॑य॒ यदहिं॑ ज॒घान॑ ॥ ८ ॥

8. *Trī yacchatā mahiṣāṇāmagho māstrī sarāṁsi maghavā somyāpāḥ. Kāraṁ na viśve ahvanta devā bharamindrāya yadahiṁ jaghāna.*

Indra, inviolable lord, commanding honour, power and excellence, when you ripen and mature three hundred great fields and forests and create and protect three great lakes of soma, all the divinities of the world invoke Indra like a great hero and offer homage since he breaks the cloud of serpentine hoards of showers.

उ॒शना॒ यत्स॑हस्य॒ ३॒ रया॑तं गृ॒हमि॑न्द जूजु॒वा॒नभि॒रश्व॑ः ।
व॒न्वा॒ना अत्र॑ स॒रथं॑ ययाथ॒ कुत्स॑न दे॒वरव॑नाहु॒ शुष्ण॑म ॥ ९ ॥

9. *Uśanā yat sahasyairayātaṁ gṛhamindra jūjuvānebhiraśvaiḥ. Vanvāno atra sarathaṁ yayātha kutsena devairavanorha śuṣṇam.*

Indra, glorious ruler, when the man of light and passion and you both come home by chariot driven by swift and robust horses, then, again with love and desire for victory, pray go with the thunderbolt and the best of the brilliancies and defend the strength and honour of the nation.

पान्यच्चक्रमवृहः सूयस्य कुत्सायान्यद्वरिवा यातव कः। अनासा दस्यूँरमृणा वधन नि दुयाण आवृणङ्मृध-वाचः॥ १०॥

10. *Prānyaccakramavṛhaḥ sūryasya kustāyānyad varivo yātave'kaḥ. Anāso dasyūňramṛṇo vadhena ni duryoṇa āvṛṇaṅ mṛdhravācaḥ.*

Extend the orbit of enlightenment for the thunderbolt. Clear the paths and areas for development, peace and freedom of movement. Eliminate the shameless, the wicked and the thieves with punishment, and stop the entry of the malicious, throw them in jail.

स्तामासस्त्वा गारिवीतरवध रन्धया वदथिनाय पिपुम। आ त्वामृजिश्वा सख्याय चक्र पचन्पक्तीरपिबः सामम-मस्य॥ ११॥

11. *Stomāsastvā gaurivīteravardhannarandhayo vaidathināya piprum. Ā tvāmṛjiśvā sakhyāya cakre pacan paktīrapibaḥ somamasya.*

May the eulogies of the poetic lovers of song and their singers exalt you. Punish the man who exalts

and raises the warring forces against you. Let the men of simple honest mind be keen to make friends with you. Maturing and completing the plans and programmes of the state, celebrate and enjoy the honour and splendour of the order.

नवग्वासः सुतसोमास इन्द्रं दशग्वासो अभ्यर्चन्त्यर्कैः । गव्यं चिदूर्वमपिधानवन्तं तं चिन्नरः शशमाना अप वन ॥ १२ ॥

12. *Navagvāsaḥ sutasomāsa indraṁ daśagvāso abhyarcantyarkaiḥ. Gvyaṁ cidūrvamapidhānavantaṁ te cinnaraḥ śaśamānā apa vran.*

Men of new ideas treading new paths of knowledge and polity, men of controlled mind and senses, celebrants ready with distilled exhilarating soma, adore Indra with songs and presentations of homage and, celebrating him, the dedicated admirers, best of men and leaders, extol him revealing his vast but hidden virtues of divine knowledge.

कथा नु ते परि चराणि विद्वान्वीर्या मघवन्या चकर्थ । या चा नु नव्या कृणवः शविष्ठ पदु ता त विदथेषु बवाम ॥ १३ ॥

13. *Katho nu te pari carāṇi vidvān vīryā maghavan yā cakartha. Yā co nu navyā kṛṇavaḥ śaviṣṭha predu tā te vidatheṣu bravāma.*

Indra, ruler of the world, mightiest hero commanding wealth, power, honour and excellence, sage and scholar, how shall we, in yajnic assemblies of the nation, fully describe, sing and celebrate your achievements and your potential, the exploits that you have done and those new ones you are sure to achieve henceforth ?

एता विश्वा चकृवाँ इन्द्र भूयपरीता जनुषा वीर्यण। या चि नु वजिन्कृणवा दधृष्वा न ते वता तविष्या अस्ति तस्याः॥ १४॥

14. *Etā viśvā cakṛvāṅ indra bhūryaparīto januṣā vīryena. Yā cinnu vajrin kṛṇavo dadhṛṣvān na te vartā taviṣyā asti tasyāḥ.*

All these many exploits of the world [from creation and sustenance to organisation, organisational elimination included], Indra, ruler and lord of power and excellence, which you have done and which you would do, unresisted and irresistible, by nature and nurture, by vigour and valour, O wielder of the thunderbolt, bold and terrific, no one can comprehend. There is none who can obstruct, hold or surpass those overwhelming powers and forces of yours.

इन्द्र ब्रह्म क्रियमाणा जुषस्व या ते शविष्ठ नव्या अकर्म। वस्त्रेव भद्रा सुकृता वसूयू रथं न धीरः स्वपा अतक्षम॥ १५॥

15. *Indra brahma kriyamāṇā juṣasva yā te śaviṣṭha navyā akarma. Vastreva bhadrā sukṛtā vasūyū rathaṁ na dhīraḥ svapā atakṣam.*

Indra, the holy chant and homage of gifts, newest and latest, being offered, graciously accept and cherish, which, for you, O lord most powerful, we have created. Like a beautiful dress of thought and devotion, I, a sincere artist in pursuit of life's wealth and peace and a steadfast and skilful maker, have designed and created the song like a chariot.

Mandala 5/Sukta 30

Indra, Indra and Rnanchaya Devata, Babhru Atreya Rshi

क्वꣳस्य वीरः का अपश्यदिन्दं सुखरथमीयमानं हरिभ्याम।
या राया वजी सुतसाममिच्छन्तदाका गन्ता पुरुहूत ऊती ॥ १ ॥

1. *Kva sya vīraḥ ko apaśyadindraṁ sukharatha-mīyamānaṁ haribhyām. Yo rāyā vajrī sutaso-mamicchan tadoko gantā puruhūta ūtī.*

Where is that thunderous catalytic power? Who saw that Indra, harbinger of peace and comfort travelling like a pleasing chariot along the waves of attraction and repulsion which, laden with wealth and wielding the force of thunder moves on and, invoked and invited by many for protection and promotion, goes to the house of the host with desire for the taste of life's pleasure?

अवाचच ं पदमस्य सस्वरुगं निधातुरन्वायमिच्छन।
अपृच्छमन्याँ उत त म आहुरिन्दं नरा बुबुधाना अशम ॥ २ ॥

2. *Avācacakṣaṁ padamasya sasvarugraṁ nidhā-turanvāyamicchan. Apṛcchamanyāň uta te ma āhurindraṁ naro bubudhānā aśema.*

With the desire to pursue and achieve success, I have discovered and described the science of this mighty source of immanent energy. Let me consult and ask others too who would speak of Indra, the energy, to me. And the best of men and leading scholars among men, enlightened all, we would realise and achieve it in full.

प नु वयं सुत या त कृतानीन्द्र बवाम यानि ना जुजाषः।
वददविद्वाञ्छृणवच्च विद्वान्वहत यं मघवा सवसनः ॥ ३ ॥

3. *Pra nu vayaṁ sute yā te kṛtānīdra bravāma yāni no jujoṣaḥ. Vedadavidvāñchṛṇavacca vidvān vahate'yaṁ maghavā sarvasenaḥ.*

The knowledge acquired and energy created in practice, O scholar, Indra, let us speak of and proclaim your achievements which you share with us. Let those who don't know hear and know of it too. This scholar who bears the knowledge and power is the mighty possessor of honour and excellence, and he commands all the power and the forces.

स्थिरं मनश्चकृष जात इन्द्र वषीदकां युधय भूयसश्चित।
अश्मानं चिच्छवसा दिद्युता वि विदा गवामूर्वमुस्रियाणाम ॥ ४ ॥

4. *Sthiraṁ manaścakṛṣe jāta indra veṣīdeko yudhaye bhūyasaścit. Aśmānaṁ cicchavasā didyuto vi vido gavāmūrvamusriyāṇām.*

Indra, commander of light, knowledge and power, rising, you firm and resolve the mind to stability and constancy. In battle, you alone, by yourself, overcome many. You illuminate the cloud and the firmament and break the mountain with your power and force, and you recover and reveal the vastness of earth, the sun rays, the wisdom of knowledge and the ocean fire enshrined in words.

परा यत्त्वं परम आजनिष्ठाः परावति श्रुत्यं नाम बिभ्रत।
अतश्चिदिन्द्रादभयन्त देवा विश्वा अपा अजयद्दासपत्नीः ॥ ५ ॥

5. *Paro yat tvaṁ parama ājaniṣṭhāḥ parāvati śrutyaṁ nāma bibhrat. Ataścidindrādabhayanta devā viśvā apo ajayad dāsapatnīḥ.*

When you, highest and best power, arise and manifest, bearing great name and high renown in far off regions, and win over and release the waters concealed in the cloud, since then all the forces of nature accept the power of Indra and obey the divine law.

तुभ्यदेत मरुतः सुशवा अचन्त्यर्कं सुन्वन्त्यन्धः। अहि-माहानमप आशयानं प मायाभिर्मायिनं स दिन्द्रः॥ ६॥

6. *Tubhyedete marutaḥ suśevā arcantyarkaṁ sunvantyandhaḥ. Ahimohānamapa āśayānaṁ pra māyābhirmāyinaṁ sakṣadindraḥ.*

Vibrant heroes and these yajakas in obedient service offer you songs of adoration, prepare the food and distil the soma for you, Indra. And with his wondrous forces, Indra engages the crafty cloud holding the waters by his deceptive wiles and sleeping like a giant in apparent security.

वि षू मृधो जनुषा दानमिन्व हन्गवा मघवन्त्संचकानः। अत्रा दासस्य नमुचः शिरा यदवर्तया मनव गातु-मिच्छन॥ ७॥

7. *Vi ṣū mṛdho januṣā dānaminvannahan gavā maghavantsaṁcakānaḥ. Atrā dāsasya namuceḥ śiro yadavartayo manave gātumicchan.*

Indra, commander of honour and valour, ruling lord of excellence, from your very emergence thirsting for battle, breaking the cloud with the roar of thunder and lightning, energising and winning prizes for humanity with the desire to make way for progress, you arise here and now and break the stronghold of the dark cloud locking up the waters of rain showers.

युजं॒ हि मामकृ॑था॒ आदिदि॑न्द्र शिरा॑ दा॒सस्य॒ नमु॑चम-
था॒यन। अश्मा॑नं चित्स्व॒र्यं॑१ वत॑मानं॒ प च॒किय॑व॒ रादसी
म॒रुद्भ्य॑: ॥ ८ ॥

8. *Yujaṁ hi māmakṛthā ādidindra śiro dāsasya namucermathāyan. Aśmānaṁ cit svaryaṁ vartamānaṁ pra cakriyeva rodasī marudbhyaḥ.*

Make me your friend and instrument since you break the top of the cloud, replete with vapours but resistant to release the rain, hold the firmament wheeling, circling and resounding, and divide space into earth and heaven and make them turn round and round like wheels for the winds to blow in the firmament and the humans to live on the earth.

स्त्रिया॒ हि दा॒स आयु॑धानि च॒क्र किं मा॑ कर॒ाब॒ला अ॑स्य॒ सना॑:। अ॒न्तह्य॑ख्यदु॒भ अ॑स्य॒ धन॒ अथाप॒ पद्यु॑धय॒ दस्यु॒-
मिन्द॑: ॥ ९ ॥

9. *Striyo hi dāsa āyudhāni cakre kiṁ mā karannabalā asya senāḥ. Antarhyakhyadubhe asya dhene athopa praid yudhaye sasyumindraḥ.*

Dasa, enemy of an inferior order, uses women as secret weapons and warriors. But what can these poor forces do against me (in violation of my discretion]. Let the ruler, Indra, see deep into both the language and warriors [of this enemy, the open policy and the secret tactics), and then advance upon the slavish enemy to engage him in battle.

समत्र॒ गावा॒ भित॑ा॒ नवन्त॒हह॑ व॒त्सवियु॑ता॒ यदास॑न। सं ता इन्द्र॑ असृजदस्य शा॒कयदी॑ सामा॑स॒: सुषु॑ता॒ अम॑न्दन ॥ १० ॥

10. *Samatra gāvo'bhito'navanteheha vatsairviyutā yadāsan. Saṁ tā indro asṛjadasya śākairyadīṁ somāsaḥ suṣutā amandan.*

If the cows exult in unison with calves everywhere, if the sunrays play together on the herbs, if the lands smile with greenery and the earth rejoices with her children, and then, suppose the cows were separated from the calves, the rays of the sun were intercepted from the herbs, the lands were locked off from greenery, the earth were bereft of her children, then must Indra, brilliant ruler of the earth and the skies, should join the mothers and children with his might so that the soma drinks distilled may gladden him and his ruling order.

यदीं सामा बभ्रुधूता अमन्द रारवीद वृषभः सादनेषु।
पुरन्दरः पपिवाँ इन्दा अस्य पुनर्गवामददादुस्रियाणाम ॥ ११ ॥

11. *Yadīṁ somā babhrudhūtā amandannaroravīd vṛṣabhaḥ sādaneṣu. Purandaraḥ papivāň indro asya punargavāmadadādusriyāṇām.*

When the somas, honours and pleasures of the earth, created, distilled and energised by the sagely scholars and people of yajnic creativity, exhilarate Indra, the ruler and his order, then the generous and valorous lord roars in the assemblies and in the homesteads and he, breaker of the enemy strongholds, having drunk of the honour and glory of the nation, again gives to the nation fertile lands, cows, open sunlight and words of holy speech.

भ॒द्रमि॒दं रु॒शमा॑ अग्न अक्रन्गवां च॒त्वारि॒ दद॑तः स॒हस्रा॑ ।
ऋ॒णं च॒यस्य॒ पय॑ता म॒घानि॒ पत्य॑गभीष्म॒ नृत॑मस्य
नृ॒णाम ॥ १२ ॥

12. *Bhadramidaṁ ruśamā agne akran-gavāṁ catvāri dadataḥ sahasrā. Ṛṇaṁcayasya prayatā maghā-nipratyagrabhīṣma nṛtamasya nṛṇām.*

Agni, refulgent ruler, it is a great blessing of Indra, the sun, giver of four thousand rays of light, wealth of existence, and destroyers of negativities, which he collects from nature, and gives us. He is the best leader and guide of humanity, and with gratitude and best efforts we should acknowledge and benefit from these gifts of energy and power.

सु॒पर्श॑सं मा॒व सृ॒ज॒न्त्यस्तं॒ गवां स॒हस्र॑ रु॒शमा॑सा अग्न । ती॒वा
इन्द॑मममन्दुः सु॒तासा॒ क्ताव्यु॑ष्टा॒ परि॑तक्म्यायाः ॥ १३ ॥

13. *Supeśasaṁ māva sṛjantyastaṁ gavāṁ sahasrai ruśamāso agne. Tīvrā indram-amanduḥ sutāso 'ktorvyuṣṭau paritakmyāyāḥ.*

Agni, refulgent ruler, brilliant forces, destroyers of evil and darkness, create and give me a beautiful home with a thousand bright rays of light, and at the end of the departing night in the light of the dawn, blazing fires bear distilled soma oblations and rise to Indra, the sun, and give him delight.

आच्छ॒त्सा रात्री॒ परि॑तक्म्या॒ याँ ऋ॒णं च॒य राज॑नि रु॒शमा॑नाम ।
अत्या॒ न वा॒जी र॒घु॒र॒ज्यमा॑ना ब॒भुश्च॒त्वाय॑सनत्स॒हस्रा॑ ॥ १४ ॥

14. *Aucchat sā rātrī paritakmyā yāṅ ṛṇañcaye rājani ruṣamānām. Atyo na vājī raghurajyamāno babhruścatvāryasanat sahasrā.*

When the fugitive night of rest and peace in the home departs, having made up the want of light at the rise of dawn, blest and beautiful, collecting and bearing nature's gifts, then babhru, the crimson sun, sustainer of life, moving like a flying horse at instant speed, showers four thousand gifts of energy and intelligence and the creative yajaka receives and shares the gifts on and from the vedi.

चतुःसहस्रं गव्यस्य पश्वः पत्यगभीष्म रुशमंष्वग्न। घमश्चित्तप्तः प्रवृज य आसीदयस्मयस्तम्वादाम विपाः ॥ १५ ॥

15. *Catuḥ sahasraṁ gavyasya paśvaḥ pratyagrabhīṣma ruśameṣvagne. Gharmaścit taptaḥ pravṛje ya āsīdayasmayastamvādāma viprāḥ.*

Agni, O self-refulgent light of life, glorious ruler of the world, let us receive and share four thousand gifts of the wealth of light, energy and intelligence present in the lights of the dawn, and let us, O friends of knowledge, vibrant scholars, receive and share that golden wealth and heat of life which is tempered and refined in the pravargya yajna of self sacrifice and surrender.

Mandala 5/Sukta 31

Indra, Indra or Kutsa, Indra or Ushana, Indra and Kutsa Devatah, Avasyu Atreya Rshi

इन्द्रा रथाय पवतं कृणाति यमध्यस्थान्मघवा वाजयन्तम। यूथव पश्वा व्युनाति गापा अरिष्टा याति पथमः सिषासन ॥ १ ॥

1. *Indro rathāya pravataṁ kṛṇoti yamadhyasthānmaghavā vājayantam. Yūtheva paśvo vyunoti gopā ariṣṭo yāti prathamaḥ siṣāsan.*

Indra, lord of honour and excellence, commander of power and forces, accelerates whichever supersonic chariot he rides and inspires whichever region he rules for a great leap forward to the heights. All round protector and pioneer, like a shepherd who leads and drives his flock and followers forward, he gives the clarion call, gathers his forces with the desire to advance and win, and goes fast forward, unhurt and unobstructed, first and foremost leader and pioneer thirsting to realise his ambition.

आ प द॑व हरिवा॒ मा वि व॑नः पिशङ्गरात अ॒भि नः॑ सचस्व।
न॒हि त्वदि॑न्द्र॒ वस्या॑ अ॒न्यदस्त्य॑म॒नाँश्चि॒ज्जनि॑वतश्च-
कथ॥ २॥

2. *Ā pra drva harivo mā vi venaḥ piśaṅgarāte abhi naḥ sacasva. Nahi tvadindra vasyo anyadastya-menāṅścijjanivataścakartha.*

Indra, commander of horse and speed of progress, giver of golden wealth, advance all round, be not lustful, be with us and share the honours. There is none better settled, successful and prosperous than you. Look after the unmarried, widows and widowers, help them to have a meaningful life.

उद्यत्स॒हः सह॑स॒ आज॑निष्ट॒ ददि॑ष्ट इन्द्र॑ इन्द्रि॒याणि॒ विश्वा॑।
पाचा॑दयत्सु॒दुघा॑ वव अ॒न्तवि ज्याति॑षा संववृ॒त्वत्त॒मा॑ वः॥ ३॥

3. *Udyat sahaḥ sahasa ājaniṣṭa dediṣṭa indra indriyāṇi viśvā. Prācodayat sudughā vavre antarvī jyotiṣā saṁvavṛtvat tamo'vaḥ.*

When strength and virility is born and matures

with the growth of health and vitality, then let Indra, the disciplined soul, control and command all the senses, mind and intellect, awaken and exercise the creative potentials innate but yet dormant within, and with inner light of the soul keep off the resurgent darkness.

अनवस्त रथमश्वाय त ान्त्वष्टा वजं पुरुहूत द्युमन्तम।
बह्माण इन्दं महयन्ता अकरवधय ाहय हन्तवा उ ॥ ४ ॥

4. *Anavaste rathamaśvāya takṣan tvaṣṭā vajraṁ puruhūta dyumantam. Brahmāṇa indraṁ mahayanto arkairavardhayannahaye hantavā u.*

Indra, mighty ruler, expert craftsmen design and make the chariot for your fast movement and communication, the defence scientist and engineer, Tvashta, makes the blazing thunderbolt for you, and the scholars of the Veda celebrate your power and glory with hymns of adoration and exalt you to break the demonic cloud of darkness and want for showers of rain and prosperity.

वृष्ण यत्त वृषणा अकमचानिन्द् गावाणा अदितिः सजाषाः। अनश्वासा य पवया रथा इन्दषिता अभ्यवतन्त दस्यून ॥ ५ ॥

5. *Vṛṣṇe yat te vṛṣaṇo arkamarcānindra grāvāṇo aditiḥ sajoṣāḥ. Anaśvāso ye pavayo'rathā indreṣitā abhyavartanta dasyūn.*

Indra, ruler of honour and excellence, when the brave warriors and noble citizens offer songs of adoration to you, then, O generous lord, the clouds and the sky in unison with them and with you and those dynamic powers even without horse and chariot,

inspired by your power and grace, surround the wicked and destroy them.

प त पूर्वाणि करणानि वाचं प नूतना मघवन्या चकथ। शक्तीवा यद्बिभरा रादसी उभ जयन्नापो मनव दानु-चित्राः ॥ ६ ॥

6. *Pra te pūrvāṇi karaṇāni vocaṁ pra nūtanā maghavan yā cakartha. Śathīvo yad vibharā rodasī ubhe jayannapo manave dānucitrāḥ.*

Indra, lord of wealth, honour and excellence, commanding force and power, let me speak to you of the acts and instruments old and new which you have achieved and which you would achieve, which scholars and scientists, having immense knowledge and bearing immense possibilities of gifts for mankind, exploring both earth and the skies, would make it possible for you to win waters from the clouds and pranic energies from air.

तदि नु त करणं दस्म विपा हिं यद घ्न राजा अत्रामिमीथाः। शुष्णस्य चित्परि मा या अगृभ्णाः पपित्वं य प दस्यूँरसधः ॥ ७ ॥

7. *Tadinnu te karaṇaṁ dasma viprā'hiṁ yad ghnannojo atrāmimīthāḥ. Śuṣṇasya cit pari māyā agṛbhṇāḥ prapitvaṁ yannapa dasyūँrasedhaḥ.*

That is your act, achievement and further possibility, generous ruler of the world, giver of gifts, and eminent scholar, since you break the clouds, destroy the serpentine demons of darkness, create prosperity and excellence for mankind here on earth, and, mastering the wondrous knowledge of the secrets of

energy and techniques of power, you stall the negativities, make the waters flow and achieve further progress.

त्वमपा यदव तुवशाया रमयः सुदुघाः पार इन्द ।
उगमयातमवहा ह कुत्सं सं ह यद्वामुशनारन्त दवाः ॥ ८ ॥

8. *Tvamapo yadave turvaśāyā'ramayaḥ sudughāḥ pāra indra. Ugramayātamavaho ha kutsaṁ saṁ ha yad vāmuśanāranta devāḥ.*

Indra, ruler of the world, giver of honour and glory, pioneer and helmsman of the people, you make the abundant waters flow for Yadu and Turvasha, men of management, production and control, you achieve the rare and difficult energy of electricity powerful as thunderbolt, and then the brilliant people, lovers of life and humanity all, enthusiastically admire and celebrate both you and your thunderous achievement.

इन्दाकुत्सा वहमाना रथना वामत्या अपि कणं वहन्तु ।
निः षीमद्भ्या धमथा निः षधस्थान्मघानां हृदा वरथस्तमांसि ॥ ९ ॥

9. *Indrākutsā vahamānā rathenā''vāmatyā api karṇe vahantu. Niḥ ṣīmadbhyo dhamatho niḥ ṣadhasthānmaghono hṛdo varathastamāṁsi.*

Indra, ruler of the world, and Kutsa, creator and controller of energy and the force of power, both travelling by chariot, let the running horse powers of energy at instant speed transport you both to the centre of life's business. Both energy and power arise from the currents of waters and waves (as of sunrays), and both of you control and complete the projects from your

seat of office and residence, wherefrom you dispel the darkness and want from the centre of their power and prosperity.

वातस्य युक्तान्त्सुयुजश्चिदश्वान्क्विश्चिद्दषा अंजग ावस्युः। विश्व त अत्र मरुतः सखाय इन्द्र ब्रह्माणि तविषीमवधन॥ १०॥

10. *Vātasya yuktānt-suyujaścid-aśvān kaviścid-eṣo ajagann-avasyuḥ. Viśve te atra marutaḥ sakhāya indra brahmāṇi taviṣīm-avardhan.*

Let this scholar of creative vision working for defence and protection, take to, explore and advance the forceful currents of winds employed as effective agents of travel and transport. All your scholars, friends and forces here, O powerful ruler, at the speed of winds increase and advance the power, prosperity and defence potential of the land.

सूरश्चिदथं परितक्म्यायां पूर्वं कर्दुपरं जूजुवांसम। भरच्चक्रमतशः सं रिणाति पुरा दधत्सनिष्यति कतुं नः॥ ११॥

11. *Sūraścid ratham paritakmyāyām pūrvam karaduparam jūjuvāṁsam. Bharaccakrametaśaḥ saṁ riṇāti puro dadhat saniṣyati kratuṁ naḥ.*

Let the brave and brilliant pilot of the chariot first steady the chariot in the initial motion in the night and then take off rising to the clouds. The craft bearing its gears and stages of motion presses forward, conducting our project onward perfectly as intended.

आयं जना अभिच ा जगामन्द्रः सखायं सुतसामभिच्छन। वदन्गावाव वदिंभियात यस्य जीरमध्वयवश्चरन्ति॥ १२॥

12. *Āyaṁ janā abhicakṣe jagāmendraḥ sakhāyaṁ sutasomamicchan. Vadan grāvāva vediṁ bhriyāte yasya jīram-adhvaryavaś-caranti.*

O citizens of the land, this Indra, the ruling lord, has come to the yajna vedi to see his friends and all with the desire to observe and enjoy the finest achievements of the nation. The scholars too proclaiming their achievements are brought to the vedi where learned priests dedicated to the yajna of love and non-violence conduct and manage the programme and its progress.

य चाकनन्त चाकनन्त नू त मर्ता अमृत मा त अंह आरन।
वावन्धि यज्यूँरुत तषु धह्याजा जनषु यषु त स्याम ॥ १३ ॥

13. *Ye cākananta cākananta nū te martā amṛta mo te aṁha āran. Vāvandhi yajyūňruta teṣu dhehyo-jo janeṣu yeṣu te syāma.*

O lord of immortality, Indra, those who love truth, knowledge and peaceful progress for themselves and others may abide loving and self sacrificing. May the mortals never come to suffer evil, never commit sin and crime. Bond with the yajakas who are committed to truth and holy action, vest them with honour and splendour, and bless us that we too, your own, be among them.

Mandala 5/Sukta 32

Indra Devata, Gatu Atreya Rshi

अद दरुत्समसृजा वि खानि त्वमणावान्बद्बधानाँ अरम्णाः।
महान्तमिन्द पवतं वि यद्वः सृजा वि धारा अव दानवं हन ॥ १ ॥

1. *Ādardarutsam-asṛjo vi khāni tvamarṇavān badbadhānāñ aramṇāḥ. Mahāntamindra parvataṁ vi yad vaḥ sṛjo vi dhārā ava dānavaṁ han.*

Indra, maker and breaker of things, you break open the springs, open the doors, let the streams aflow, and free the bonded to live free and enjoy, you who break the cloud and the mountain, let out the streams to flow into rivers and the sea, having destroyed the demons and broken the cloud.

त्वमुत्साँ ऋतुभिर्बद्बधानाँ अरंहू ऊधः पवतस्य वजिन। अहिं चिदुग्र पर्युतं शयानं जघन्वाँ इन्द्र तविषीमधत्थाः ॥ २ ॥

2. *Tvamutsāñ ṛtubhirbadbadhānāñ araṁha ūdhaḥ parvatasya vajrin. Ahiṁ cidugra prayutaṁ śayānaṁ jaghanvāñ indra taviṣīm-adhatthāḥ.*

Indra, lord of the thunderbolt, you let the locked up springs of water flow like milky streams of the cloud down the mountain slopes according to the seasons. O ruling lord of light and lustre, breaker of the serpentine cloud of darkness, take up and command the blazing forces for action.

त्यस्य चिन्महता निर्मृगस्य वधर्जघान तविषीभिरिन्द्रः।
य एक इदपतिमन्यमान आदस्मादन्या अजनिष्ट तव्यान ॥ ३ ॥

3. *Tyasya cinmahato nirmṛgasya vadharjaghāna taviṣībhir-indraḥ. Ya eka idapratirmanyamāna ādasmādanyo ajaniṣṭa tavyān.*

Indra, the ruling lord, alone by himself, unequalled and universally acknowledged and adored, destroys the might of that great informidable demon of

darkness and negativities with his blazing powers and actions like the sun breaking the cloud, and then he creates other powers greater than demonic negativities.

त्यं चिदषां स्वधया मदन्तं मिहा नपातं सुवृधं तमागाम।
वृषपभमा दानवस्य भामं वजेण वजी नि जघान शुष्णम॥ ४॥

4. *Tyaṁ cideṣāṁ svadhayā madantaṁ miho napātaṁ suvṛdhaṁ tamogām. Vṛṣaprabharmā dānavasya bhāmaṁ vajreṇa vajrī ni jaghāna śuṣṇam.*

That demon of darkness and negativity whose might is only the drought, locking up the rains and consuming and thriving on the food and morale of these people of the earth, growing and growing and roaming around in the prevailing darkness and want is strong: yet the might and rage of that demon, shushna, drought and famine, Indra, wielder of the thunderbolt, destroys with his lightning strike and rises as lord victor of the clouds and rain showers.

त्यं चिदस्य कतुभिर्निषत्तममर्मणो विददिदस्य मर्म।
यदीं सु त्रा पभृता मदस्य युयुत्सन्तं तमसि हर्म्य धाः॥ ५॥

5. *Tyaṁ cidasya kratubhir-niṣattam-amarmaṇo vidadidasya marma. Yadīṁ sukṣatra prabhṛtā madasya yuyutsantaṁ tamasi harmye dhāḥ.*

O noble lord of the mighty social order, Indra, with your actions and intelligence you know and expose the hidden weakness of this otherwise incomprehensible demon thirsting for fight, and, happy and elated in the hope and thrill of victory, you shut him up in the depths

of darkness.

त्यं चिदित्था कत्पयं शयानमसूय तमसि वावृधानम ।
तं चिन्मन्दाना वृषभः सुतस्याच्चरिन्दा अपगूर्या जघान ॥ ६ ॥

6. *Tyaṁ cidittthā katpayaṁ śayānam-asūrye tamasi vāvṛdhānam. Taṁ cinmandāno vṛṣabhaḥ sutasyo-ccair-indro apagūryā jaghāna.*

That demon of drought and negativity thus lying and sleeping in sunless darkness with some vapours of water but still growing, Indra, ruler of the social order, great and generous, exhilarated by the hope and joy of victory and raising his thunderbolt breaks, and destroys that demon.

उद्यदिन्दा महत दानवाय वधयमिष्ट सहा अपतीतम ।
यदीं वजस्य पभृता ददाभ विश्वस्य जन्तारधमं चकार ॥ ७ ॥

7. *Ud yadindro mahate dānavāya vadharyamiṣṭa saho apritītam. Yadīṁ vajrasya prabhṛtau dadābha viśvasya jantoradhamaṁ cakāra.*

And when Indra raises the thunderbolt of justice and punishment against the great demon of wickedness, in favour of the great and generous man of charity, and thus displays his mysterious force and power, and at the raising of the bolt he punishes the wicked, he reduces them to the lowest state of living beings.

त्यं चिदर्णा मधुपं शयानमसिन्वं ववं मह्याददुगः ।
अपादमत्रं महता वधन नि दुयाण आवृणङमृधवाचम ॥ ८ ॥

8. *Tyaṁ cidarṇaṁ madhupaṁ śayānam-asinvaṁ vavraṁ mahyādadugraḥ. Apādamatraṁ mahatā vadhena ni duryoṇa āvṛṇaṅ mṛdhra-vācam.*

For sure that flood of water, honey sweet, dormant, unbounded, cavernous, floating, expansive and roaring, the blazing sun, Indra, seizes with a great blow of electric charge of thunderbolt and breaks it in its own place.

(So should the ruler break open the hidden treasures of the land.)

का अस्य शुष्मं तविषीं वरात एका धना भरत अपतीतः ।
इम चिदस्य जयसा नु दवी इन्द्रस्याजसा भियसा जिहात ॥ ९ ॥

9. *Ko asya śuṣmaṁ taviṣīṁ varāta eko dhanā bharate apratītaḥ. Ime cidasya jrayaso nu devī indrasyaujaso bhiyasā jihāte.*

Who can comprehend and hold his force and blaze? The One alone by himself bears all the wealths though unseen. And these two divine creations, heaven and earth, move by the awful force and blazing splendour of this mighty Indra.

न्यस्म दवी स्वधितिजिहीत इन्दाय गातुरुशतीव यम ।
सं यदाजा युवत विश्वमाभिरनु स्वधाव्ं ितया नमन्त ॥ १० ॥

10. *Nyasmai devī svadhitirjihīta indrāya gāturuśatīva yeme. Saṁ yadojo yuvate viśvamābhiranu svadhāvne kṣitayo namanta.*

To this Indra, cosmic energy and the earth, both divine, submit in love and obedience like a maiden in love submitting herself to her lover. When Indra radiates the cosmic splendour and power with these natural phenomena, then the entire humanity and all stars and planets do homage to the divine and self-refulgent omnipotence of Indra with these acts of obedience to

the law.

एकं नु त्वा सत्पतिं पाञ्चजन्यं जातं शृणामि यशसं जनेषु।
तं म जगृभ आशसा नविष्ठं दाषा वस्ताहवमानास इन्दम॥ ११॥

11. *Ekaṁ nu tvā saptatiṁ pāñcajanyaṁ jātaṁ śṛṇomi yaśasaṁ janeṣu. Taṁ me jagṛbhra āśaso naviṣṭhaṁ doṣā vastorhavamānāsa indraṁ.*

I hear you, feel your vibrations manifested among the people: One and only one self-existent and self-refulgent lord and protector in truth, guardian of all the five people, commanding divine excellence and majesty. I hope and pray that my people, hoping and loving, self sacrificing day and night, may attain to the latest manifestations of Indra and his newest gifts of excellence.

एवा हि त्वामृतुथा यातयन्तं मघा विप्रभ्या ददतं शृणामि।
किं ते ब्रह्माणो गृहत सखाया य त्वाया निदधुः कामम-
मिन्द॥ १२॥

12. *Evā hi tvāmṛtuthā yātayantaṁ maghā viprebhyo dadataṁ śṛnomi. kiṁ te brahamāṇo Gṛhate sakhāyo ye tvāyā nidadhuḥ kāmamindra.*

Indra, ruling lord of the world, thus do I hear of you, I feel the vibrations, inspiring life according to the seasons, bestowing wealth and honour on noble scholars, what the sages dedicated to divine knowledge receive and what desires and ambitions with prayers they place in you.

Mandala 5/Sukta 33

Indra Devata, Samvarana Prajapatya Rshi

महि॑ म॒ह तव॑स॑ दीध्य॒ नृनिन्दा॑य॒त्था त॒वस॒ अत॑व्यान।
या अ॑स्म सु॒मति॑ वाज॑साता स्तु॒ता जन॑ सम॒य॑श्चिकत॑॥ १॥

1. *Mahi mahe tavase dīdhye nṝnindrāyetthā tavase atavyān. Yo asmai sumatiṁ vājasātau stuto jane samaryaściketa.*

For the sake of great strength and power, let me thus focus on the people who are not too strong and draw the attention of this mighty ruler, Indra, who, honoured and admired among people, is keen to fight for progress and, in the struggle onward, enlightens our mind and directs our efforts on the right path.

स त्वं न॑ इन्द धियसा॒ना अ॒कहरी॑णां वृष॒न्याक्त्रम॑श्रः।
या इ॒त्था म॑घव॒ ानु॒ जाषं॒ व ा॑ अ॒भि पायः स॑ा॒ जना॑न॥ २॥

2. *Sa tvaṁ na indra dhiyasāno arkairharīṇāṁ vṛṣan yoktramaśreḥ. Yā itthā maghavannanu joṣaṁ vakṣo abhi prāryaḥ sakṣi janān.*

And you Indra, master and ruler of the nation, commanding power and prosperity, generous as showers of rain, thus addressed with reverence and listening to our prayer, take up the reins of the people, be with them and harness their energy, and with love and faith pursue the noble policies for advancement to completion.

न त त॑ इन्द्रा॒भ्य१॑स्मदृ॒ष्वा यु॑क्तासा अब्र॒ह्मता॒ यदस॑न।
तिष्ठा॒ रथ॒मधि॒ तं व॑ज॒हस्ता॒ र॒श्मिं दे॑व यमस॒ स्वश्व॑ः॥ ३॥

3. *Na te ta indrābhyasmadṝṣvā'yuktāso abrahmatā yadasan. Tiṣṭhā rathamadhi taṁ vajrahastā'' raśmiṁ deva yamase svaśvaḥ.*

Indra, mighty lord, refulgent and generous, those who are not with us and are not for you are disjoined from reality. It is their ignorance and impiety toward the motherland. O lord of the force of thunder in hand, ride the chariot, take up the reins, equipped as you are with excellent forces for advancement. Guide and lead.

पुरू यत्ते इन्द्र सन्त्युक्था गवे चकथावरासु युध्यन। तत ा
सूर्याय चिदाकसि स्व वृषा समत्सु दासस्य नाम चित ॥ ४ ॥

4. *Purū yat ta indra santyukthā gave cakarthorvarāsu yudhyan. Tatakṣe sūryāya cidokasi sve vṛṣā samatsu dāsasya nāma cit.*

Many are your acts of generosity, Indra, which you have done for the land and cattle wealth and for fertility of the fields, O generous lord, and while fighting in the battles of life in your own seat, you create the light of life like the sun and earn for yourself the name and fame of the abundant cloud of showers.

वयं त तं इन्द्र य च नरः शधा जज्ञाना याताश्च रथाः।
आस्माञ्जगम्यादहिशुष्म सत्वा भगा न हव्यः पभृथषु चारुः ॥ ५ ॥

5. *Vayaṁ te ta indra ye ca naraḥ śardho jajñānā yātāśca rathāḥ. Āsmāñ-jagamyād-ahiśuṣma satvā bhago na havyaḥ prabhṛtheṣu cāruḥ.*

Indra, lord illustrious breaker of the dark cloud of might, we are yours, and these leaders creating and forming power and force, the chariots that go round for transport, all these are yours. Come, O lord, and bless us with all your imperishable power, come like power and splendour incarnate, most welcome among the cherished ones.

पपृ ाण्यमिन्द्र त्व ह्याजा नृम्णानि च नृतमाना अमतः। स न एनीं वसवाना रयिं दाः पायः स्तुष तुविमघस्य दानम ॥ ६ ॥

6. *Papṛkṣeṇyamindra tve hyojo nṛmṇāni ca nṛtamāno amartaḥ. Sa na enīṁ vasavāno rayiṁ dāḥ prāryaḥ stuṣe tuvimaghasya dānam.*

Incomprehensible is the splendour in you, Indra, lord of glory, all the wealths of humanity abide in you, yours is the ongoing dance of creation, yours is immortality. Universal abode of existence, give us the pure wealth of life, wealth that is possible. You are the lord and master commanding immense wealth, honour and power. I praise, admire and pray for your grace and generosity.

एवा न इन्द्रातिभिरव पाहि गृणतः शूर कारून। उत त्वचं ददता वाजसाता पिपीहि मध्वः सुषुतस्य चारोः ॥ ७ ॥

7. *Evā na indrotibhirava pāhi gṛṇataḥ śūra kārūn. Uta tvacaṁ dadato vājasātau piprīhi madhvaḥ suṣutasya cāroḥ.*

Thus O lord brave and fearless, Indra, protect us, the celebrants, poets, makers and artists, teachers and preachers with all modes of safety and security. And giving us the glowing corselet of self defence in the battle business of life, enjoy the beauty and sweetness of life created, distilled and offered by the admirers and worshippers.

उत त्य मा पारुकुत्स्यस्य सूरस्त्रसदस्याहिरणिना रराणाः। वहन्तु मा दश श्यतासो अस्य गरिातस्य कतुभिनु संश्च ॥ ८ ॥

8. *Uta tye mā paurukutsyasya sūrestrasadasyor-hiraṇino rarāṇāḥ. Vahantu mā daśa śyetāso asya gairikṣitasya kratubhirnu saśce.*

And may those ten horses (ten senses of perception and volition or five senses of perception and five pranic energies) of the child of the wielder of the thunderbolt, wise and bold, terror of the wicked, lord of golden wealth, abiding on the heights carry me on in life. Playful yet stable are they, gifts of the bountiful, and with holiness of words and actions I abide with them, (and enjoy the beauty and sweetness of life).

उत त्य मा मारुताश्वस्य शाणाः कत्वामघासा विदथस्य राता। सहस्रा म च्यवताना ददान आनूकमया वपुष नाचत ॥ ९ ॥

9. *Uta tye mā mārutāśvasya śoṇāḥ kratvāmaghāso vidathasya rātau. Sahasrā me cyavatāno dadāna ānūkamaryo vapuṣe nārcat.*

And may those vibrating gifts of the lord, who commands the winds as a charioteer drives and controls the horses, red hot in action, vested with holy perception and action, help me in the abundant creative yajna of the social order, so that the Lord and Master, inspiring me and giving me grace a thousand ways, may love and accept me like an ornament for the body.

उत त्य मा ध्वन्यस्य जुष्टा ल मण्यस्य सुरुचा यतानाः। मह्ना रायः संवरणस्य ऋषवजं न गावः पयता अपि ग्मन ॥ १० ॥

10. *Uta tye mā dhvanyasya juṣṭā lakṣmaṇyasya suruco yatānāḥ. Mahnā rāyaḥ saṁvaraṇasya ṛṣe-rvrajaṁ na gāvaḥ prayatā api gman.*

May the living voices of Vedic mantras and wealths of existence with all their grandeur of meaning and value, coexistent with the lord of original Word, loved by the scholar of holy intention and purpose, divined and envisioned in right selection of words by the Rshis, all dynamic and relevant by moving forward to modern contexts come to me like cows going to their stalls.

Mandala 5/Sukta 34

Indra Devata, Samvarana Prajapatya Rshi

अजातशत्रुमजरा स्वर्वत्यनु स्वधामिता दस्ममीयत।
सुनातन पचत बह्मवाहस पुरुष्टुताय पतरं दधातन॥ १॥

1. *Ajātaśatrumajarā svarvatyanu svadhāmitā dasmamīyate. Sunotana pacata brahmavāhase puruṣṭutāya prataraṁ dadhātana.*

The lady of light and joy, grace unbound, unaging power, divine Shakti, as the human offering too, in yajna, follows the lord omnificent, Indra, omnipotent, free from enemies ever born. Sow the seed of piety, distil the soma, mature it for the lord creator, giver and receiver of food, energy and eternal wisdom, universally adored and worshipped, and bear and offer the fragrance that will take you across the seas of existence.

आ यः सामन जठरमपिपता मन्दत मघवा मध्वा अन्धसः।
यदीं मृगाय हन्तव महावधः सहस्त्रभृष्टिमुशनो वधं यमत॥ २॥

2. *Ā yaḥ somena jaṭharamapipratā'mandata maghavā madhvo andhasaḥ. Yadīṁ mṛgāya hantave mahāvadhaḥ sahasrabhṛṣṭimuśanā vadhaṁ yamat.*

He, lord of wealth, honour and power, who satisfies his hunger with soma and exults in honey sweets of food offered, and who, wielding the mighty thunderbolt of justice and punishment, out of love for life and the people raises his bolt of a thousand potentials to punish and destroy the wild beast of violence and ferocity: that is Indra, that is the ruler.

या अस्म घꣳस उत वा य ऊधꣳनि सामं सुनाति भवति द्युमाँ अहꣳ । अपाप शकस्तनुष्टिमूहति तनूशुभं मघवा यः कवासखः ॥ ३ ॥

3. *Yo asmai ghraṁsa uta vā ya ūdhani somaṁ sunoti bhavati dyumāṁ̆ aha. Apāpa śakras-tatanuṣṭim-ūhati tanūśubhraṁ maghavā yaḥ kavāsakhaḥ.*

He who creates soma day and night and offers it to this lord Indra surely rises to heights of brilliance in knowledge, power and honour. But Indra, the lord commanding wealth, power, honour and excellence, disowns and throws off that man far and farther from himself who lives and works only for self-decoration and self-exhibition and associates with the selfish, miserly and wholly acquisitive.

यस्यावधीत्पितरं यस्य मातरं यस्य शका भातरं नात इषत । वतीद्वस्य पयता यतंकरा न किल्बिषादीषत वस्व आकरः ॥ ४ ॥

4. *Yasyāvadhīt pitaraṁ yasya mātaraṁ yasya śakro bhrātaraṁ nāta īṣate. Vetīdvasya prayatā yataṁ-karo na kilviṣādīṣate vasva ākaraḥ.*

If the powerful ruler punishes somebody's father or mother or brother, he does not for that reason forsake

that person, nor does he go back on his decision. Indeed he expects and accepts the homage of the man since he loves effort and endeavour, and he is the shelter of all and a treasure of wealth. He does not fly away from sin and guilt, he faces it and fixes it.

न पञ्चभिर्दशभिर्वष्ट्यारभं नासुन्वता सचत पुष्यता चन।
जिनाति वदमुया हन्ति वा धुनिरा देवयुं भजति गामति व्रज ॥ ५ ॥

5. *Na pañcabhir-daśabhir-vaṣṭyārabhaṁ nāsun-vatā sacate puṣyatā cana. Jināti vedamuyā hanti vā dhunirā devayuṁ bhajati gomati vraje.*

He does not wish to begin anything with the five senses and ten pranic energies in association with a selfish, slothful, unyajnic person even though he were otherwise thriving. In this manner he defeats and punishes the lazy and the selfish. But a terror as he is to the wicked, he loves and serves the pious and learned person in the place where cows roam around and the place resounds with chant of the sacred Word.

वित्व ईणः समृता चकमासजा सुन्वता विषुणः सुन्वता वृधः। इन्द्रा विश्वस्य दमिता विभीषणा यथावशं नयति दासमार्यः ॥ ६ ॥

6. *Vitvakṣṇaḥ samṛtau cakramāsajo'sunvato viṣuṇaḥ sunvato vṛdhaḥ. Indro viśvasya damitā vibhīṣaṇo yathavaśaṁ nayati dāsamāryaḥ.*

Brave in the battle of life, Indra destroys suffering and rides the wheel of time and cycle of the seasons. Averse to the selfish and uncreative, he helps and raises the creative men of yajna so that life may

grow higher and better. Self-controlled and awe-inspiring, Indra is the ruler and ordainer of the world, a power, dynamic, ever modern and progressive, who controls the services of the nation according to the force and pressure needed on time.

समीँ पणरंजति भाजनं मुष वि दाशुषं भजति सूनरं वसु।
दुग चन धियत विश्व आ पुरु जना या अस्य तविषीम-
चुकुधत ॥ ७ ॥

7. *Samīṁ paṇer-ajati bhojanaṁ muṣe vi dāśuṣe bhajati sūnaraṁ vasu. Durge cana dhriyate viśva ā puru jano yo asya taviṣīmacukrudhat.*

For sure he augments the food and comfort of the celebrant but takes away the grains of the thief, and for the charitable he gives wealth good for people. And into dungeon darkness are thrown all those people who challenge his blazing power and provoke his indignation.

सं यज्जना सुधना विश्वशर्धसावदिन्दो मघवा गाषु शुभिषु।
युजं ह्यन्यमकृत पवपन्युदीं गव्यं सृजत सत्वभिर्धुनिः ॥ ८ ॥

8. *Saṁ yajjanau sudhanau viśvaśardhasāvavedindro maghavā goṣu śubhriṣu. Yujaṁ hyanyamakṛta pravepa nyudīṁ gavyaṁ sṛjate satvabhir-dhuniḥ.*

If Indra, lord of honour and excellence, terror of the enemies and inspirer of the people by virtues of his nature and character, were to come across and select two men possessed of honest wealth and all round strength and courage from among the brilliant people over the reputed and spotless regions of the land, he would appoint one as his assistant, and the other for

economic management providing for abundant water and wealth of cows and food products.

सहस्रसामाग्निवेशिं गृणीष शत्रिमग्न उपमां कतुमयः । तस्मा आपः संयतः पीपयन्त तस्मिन्न त्रममवत्त्वषमस्तु ॥ ९ ॥

9. *Sahasrasāmāgniveśiṁ gṛṇīṣe śatrimagna upamāṁ ketumaryaḥ. Tasmā āpaḥ saṁyataḥ pīpayanta tasmin kṣatram-amavat tveṣamastu.*

Agni, refulgent ruler, you adore Indra, giver of a thousand gifts of fire and electric energy, powerful, self-evident mark of honour and grandeur. Such as you are, I pray, like rivers flowing in bounds to the sea, may the disciplined people be dedicated to you and may the social order, brilliance and majesty vest in you as their very home and glory incarnate.

Mandala 5/Sukta-35

Indra Devata, Prabhuvasu Angirasa Rshi

यस्त साधिष्ठा वसइन्द कतुष्टमा भर । अस्मभ्यं चषणीसहं सस्निं वाजषु दुष्टरम ॥ १ ॥

1. *Yaste sādhiṣṭho'vasa indra kratuṣṭamā bhara. Asmabhyaṁ carṣaṇīsahaṁ sasniṁ vājeṣu duṣṭarn.*

Indra, lord refulgent, ruler of the world, for our protection and promotion, bear and bring for us that straight and most effective vision and action of yours which is pure and most bountiful, tolerant and yet challenging for people and informidable in our battles of life, the discipline inviolable.

यदिन्द त चतस्रा यच्छूर सन्ति तिस्रः ।
यद्वा पञ्च क्षितीनामवस्तत सु न आ भर ॥ २ ॥

2. *Yadindra te catasro yacchūra santi tisraḥ.*
Yad vā pañca kṣitīnāmavastat su na ā bhara.

Indra, refulgent ruler, bear and bring us for the protection, progress and sustenance of the people those three, four or five principles of policy and values of society which, according to you, are the best ways of the peace and advancement of the people, and let us settle and establish ourselves therein with your law and inviolable power, brave one.

Note: This mantra is the basic formula of any socio-political structure and its governance and administration for the preservation, advancement and balanced sustenance of society. Details have to be worked out in the light of permanent values, history and tradition, and present and future implications. We may consider the following:

(A) Three: Physical, mental and spiritual well-being of the individual, society and the total human community, the departments of governance and administration, legislation and education; care, preservation and replenishment of the earth, environment and higher sphere; the government, the people, and the defence forces.

(B) Four: The four classes of the people, i.e., teachers and researchers, defence forces and administrators, producers and businessmen, and the ancillary workers; The four stages of individual and collective life, i.e., Brahmacharya (education,

preparation and consolidation), Grhastha (family, professional life and social responsibilities and management), Vanaprastha (retirement and voluntgary community service), and Sanyas (total freedom, renunciation and social service). This is Varnashrama Dharma.

(C) Five: Four classes of people and the other miscellaneous groups whosoever they be.

Five levels of organisation: individual, family, professional community, nation, and the global and environmental level.

Vedic suggestions are symbolic and general, particular details are to be worked out in the light of the Vedic purpose of life and living for the realisation of Dharma, righteousness in practical life, Artha, material well being, Kama, fulfilment of the Self, and Moksha, ultimate freedom.

आ त वा॒ वर॑ण्यं॒ वृष॑न्तमस्य हूमह।
वृष॑जूतिꣳहि ज॑ज्ञि॒ष आ॒भूभि॑रिन्द तु॒वणि॑ः ॥ ३ ॥

3. *Ā te'vo vareṇyaṁ vṛṣantamasya hūmahe.*
Vṛṣajūtirhi jajñiṣa ābhūbhirindra turvaṇiḥ.

Indra, refulgent lord of power and protection, we invoke and pray for your protection, most cherished, since you are the most generous and gracious. Uninterrupted is the shower of your grace like the showers of a cloud, as you arise, instantly victorious, commanding and bearing the protective blessings of existence such as knowledge, power and humility.

वृषा॒ ह्यसि॒ राध॑स ज॒ज्ञि॒ष वृष्णि॑ त॒ शव॑सः।
स्व॑ ॑त्रं त धृ॒षन्मन॑ः सत्रा॒हमि॑न्द॒ पांस्यम ॥ ४ ॥

4. *Vṛṣā hyasi rādhase jajñiṣe vṛṣṇi te śavaḥ. Svakṣ-traṁ te dhṛṣanmanaḥ satrāhamindra pauṁ-syam.*

Indra, ruling lord of the world, you rise as the shower of bliss for munificence and achievement of success. Your power is the shower of joy. Your self-government and free social order is powerful, your mind is irresistible, your strength is for the good of the people.

त्वं तमिन्द्र मर्त्यममित्रयन्तमदिवः ।
सवरथा शतकता नि याहि शवसस्पत ॥ ५ ॥

5. *Tvaṁ tamindra martyam-amitrayantam-adrivaḥ. Sarvarathā śatakrato ni yāhi śavasaspate.*

Indra, lord of lustre and majesty, wielder of the thunderbolt and generous as a cloud, master of knowledge doing a hundred noble creative actions, commander of forces and power, take to your chariot, deploy all the chariots of battle forces and advance upon that mortal enemy who challenges the love and friendship of the people.

त्वामिद वृत्रहन्तम जनासो वृक्तबर्हिषः ।
उगं पूर्वीषु पूर्व्यं हवन्त वाजसातय ॥ ६ ॥

6. *Tvāmid vṛtrahantama janāso vṛktabarhiṣaḥ. Ugraṁ pūrvīṣu pūrvyaṁ havante vājasātaye.*

O lord, all the people ready for yajnic action of defence and advancement, having touched the skies by their chant and fragrance, all ready in full gear, invoke and call upon you, breaker of the cloud and destroyer of darkness and suffering, blazing with force of grandeur, first among the best leaders old and new. This is the clarion call for victory in life's battle for

sustenance and success.

अस्माकमिन्द दुष्टरं पुरायावानमाजिषु।
सयावानं धनंधन वाजयन्तमवा रथम ॥ ७ ॥

7. *Asmākamindra duṣṭaraṁ puroyāvānamājiṣu.*
Sayāvānaṁ dhanedhane vājayantamavā ratham.

Indra, ruler and commander of the people, take over, command, lead and protect our chariot of the nation, formidable, advancing in the contests of life, going ahead with all forces of the nation in one field after another and winning victory after victory.

अस्माकमिन्दहि ना रथमवा पुरन्ध्या। वयं शविष्ठ वार्यं
दिवि श्रवो दधीमहि दिवि स्तामं मनामह ॥ ८ ॥

8. *Asmākamindrehi no rathamavā purandhyā.*
Vayaṁ śaviṣṭha vāryaṁ divi śravo dadhīmahi
divi stomaṁ manāmahe.

Indra, lord of might and blazing power of light, come, we pray, and protect our chariot by your intelligence, wisdom and tactics. O lord most potent, let us have our cherished sustenance and word of wisdom in this kingdom of love and beauty. Let us know and meditate on the holy song of success and adoration in this kingdom of light and peace.

Mandala 5/Sukta 36

Indra Devata, Prabhuvasu Angirasa Rshi

स आ गमदिन्दा या वसूनां चिकेतद्दातुं दामना रयीणाम।
धन्वचरा न वंसगस्तृषाणश्चकमानः पिबतु दुग्धमंशुम ॥ १ ॥

1. *Sa ā gamadindro yo vasūnāṁ ciketad dātuṁ dāmano rayīṇām. Dhanvacaro na vaṁsagastṛ-ṣāṇaś-cakamānaḥ pibatu dugdham-aṁśum.*

Come, Indra, lord of honour and excellence, you know the wealth, beauty and excellence, of the world of existence, you know how to give, you are the giver and treasure hold of the wealth of life, golden orb of the full moon. Like a sojourner of the skies, like a bird or bull, thirsting, loving, discriminating between truth and falsehood, come, drink the nectar of refreshing, rejuvenating, regenerating milk of life, your rightful share.

आ त॒ हनू॑ हरिवः शू॒र॒ शिप्र॒ रुह॒त्सामा॒ न पव॑तस्य पृ॒ष्ठ।
अनु॑ त्वा राज॒न्ावं॑ता॒ न हि॒न्वन्गी॒भिम॑दम पुरुहूत॒ विश्व॑॥ २॥

2. *Ā te hanū harivaḥ śūra śipre ruhat somo na parvatasya pṛṣṭhe. Anu tvā rājannarvato na hinvan gīrbhir-madema puruhūta viśve.*

Indra, great and brave lord of heroic people, may love and sweetness play on your lips, let fragrance breathe from your nose, let success and glory play on your helmet like a soma creeper on mountain top. O ruler of the world all honoured and adored, like a victorious army rejoicing on victory, we all with all our voices in unison invoke and entertain you so that we all enjoy together.

च॒कं न वृ॒त्तं पु॑रुहूत वपत॒ मना॑ भि॒या म॒ अम॑त॒रिद॑दिवः।
रथा॒दधि॑ त्वा जरि॒ता स॑दावृध कु॒वि॒ु स्ताष॑न्मघवन्पुरू॒-
वसु॑ः॥ ३॥

3. *Cakraṁ na vṛttaṁ puruhuta vepate mano bhiyā me amateridadrivaḥ. Rathādadhi tvā jaritā sadāvṛdha kuvinnu stoṣanmaghavan purū-vasuḥ.*

Indra, invoked and adored, blazing as sun and generous as cloud, ever greater and greater, commanding knowledge, honour, power, and treasure hold of all wealth, like a wheel in motion my mind is trembling for fear of want of intelligence and understanding and, in praise and adoration of you as commander of the chariot, it raises the voice of prayer and supplication. Listen lord, shelter, haven and home of all.

एष गाव॑व जरि॒ता त॑ इन्दर्यति॒ वाचं॑ बृ॒हदा॑शुषा॒णः। प स॒व्यन॑ मघव॒न्यंसि॑ रा॒यः प द॑क्षि॒णिद्धरिवो॒ मा वि व॑नः॥ ४॥

4. *Eṣa grāveva jaritā ta indreyarti vācaṁ bṛhad-āśuṣāṇaḥ. Pra savyena maghavan yaṁsi rāyaḥ pra dakṣiṇidd-harivo mā vi venaḥ.*

Indra, lord of wealth, power and honour, you have attained the heights of wide spaces. This celebrant like a soma press which extracts streams of soma or like a cloud of showers sends up words of praise in your honour for your beneficence. You control and give gifts of wealth by both right and left hands. O warrior of the chariot and leader of men, we pray, do not ignore us.

वृषा॑ त्वा॒ वृष॑णं वधतु॒ द्यावृषा॒ वृष॑भ्यां वहस॒ हरि॑भ्याम। स ना॒ वृषा॒ वृष॑रथः सुशिप॒ वृष॑क्रता॒ वृषा॑ व॒ज्रि॒न्भर॑ धाः॥ ५॥

5. *Vṛṣā tvā vṛṣaṇaṁ vardhatu dyaurvṛṣā vṛṣabhyāṁ vahase haribhyām. Sa no vṛṣā vṛṣarathaḥ suśipra vṛṣakrato vṛṣā vajrin bhare dhāḥ.*

Indra, you are brave and generous, may the gracious heaven elevate and exalt you. Generous and great, you move and rise by ground and powerful modes of transport and yajnic action. May the great lord of mighty chariot, clad in strong helmet, generous of action, wielder of the thunderbolt engage and protect us in the battle of life.

या रोहिता वाजिना वाजिनीवान्त्रिभिः शतः सचमानावदिष्ट।
यून समस्मै क्षितया नमन्तां श्रुतरथाय मरुता दुवोया ॥ ६ ॥

6. *Yo rohitau vājinau vājinīvān tribhiḥ śataiḥ sacamānāvadiṣṭa. Yūne samasmai kṣitayo namantāṁ śrutarathāya maruto duvoyā.*

Let the people of the world bow in honour and reverence to the scholar, expert of the knowledge of motion and speed who teaches this young student the two allied subjects of the science of heat and electric energy with three hundred applications of it and designs a world famous vehicle for transport.

Mandala 5/Sukta 37

Indra Devata, Atri Bhauma Rshi

सं भानुना यतते सूर्यस्या जुह्वाना घृतपृष्ठः स्वञ्चाः।
तस्मा अमृधा उषसा व्युच्छन्य इन्द्राय सुनवामत्याह ॥ १ ॥

1. *Saṁ bhānunā yatate sūryasyā''juhvāno ghṛtapṛṣṭhaḥ svañcāḥ. Tasmā amrīdhrā uṣaso vyucchān ya indrāya sunavāmetyāha.*

The flame of Agni, heat and light, invoked and kindled on the base of ghrta, water, rising fast and beautifully vies with the light of the sun. "This we create

in honour of Indra, the ruler": for the scholar scientist who says this, let untiring dawns of light and excellence shine blissfully.

समिद्धाग्निर्वनवत्स्तीर्णबर्हिर्युक्तग्रावा सुतसोमो जरते ।
ग्रावाणो यस्येषिरं वदन्त्यध्वर्यवो हविषा सिन्धुम् ॥ २ ॥

2. *Samiddhāgnir-vanavat stīrṇabarhir-yuktagrāvā sutasomo jarāte. Grāvāṇo yasyeṣiraṁ vadantya-yad-adhvaryur-haviṣāva sindhum.*

Agni, light and fire, raised and rising, touching the skies, suffusing the clouds, creating the soma for life and energy, crackles, and adores Divinity. The roaring clouds proclaim its force and refreshing power. The yajaka scientist with his yajnic inputs into the fire rises and moves to the sea (with fragrant vibrations rising to space, with waters flowing to the seas).

वधूरियं पतिमिच्छन्त्येति य ईं वहाते महिषीमिषिराम । आस्य श्रवस्यादथ आ च घाषात्पुरू सहस्रा परि वतयाते ॥ ३ ॥

3. *Vadhūr-iyaṁ patim-icchantyeti ya īṁ vahāte mahiṣīm-iṣirām. Āsya śravasyād ratha ā ca ghoṣāt purū sahasrā pari vartayāte.*

Just as a loving bride goes to her groom and the bridegroom receives the consecrated bride, and both together run the home and take the family forward, so do fire and water mixed and working together drive the chariot and from the power and its revolution and thunderous roar many thousands of projects are moved forward.

न स राजा व्यथत यस्मिन्निन्द्रस्तीव्रं सामं पिबति गोसखायम। आ सत्वनरजति हन्ति वृत्रं क्षेति क्षितीः सुभगो नाम पुष्यन॥ ४॥

4. *Na sa rājā vyathate yasminn-indras-tīvraṁ somaṁ pibati gosakhāyam. Ā satvanair-ajati hanti vṛtraṁ kṣeti kṣitīḥ subhago nāma puṣyan.*

That ruler does not face want and trouble in whose realm Indra, fire or electric energy, consumes intense liquid, friendly with earth connection, and goes forward with various forms of power. The ruler moves forward, breaks the clouds for rain, destroys the demon of darkness with light and knowledge, and settles his people in homes, thus progressing all forward in health and sustenance and earning a name for wealth and power.

पुष्यात्क्षेमं अभि योगं भवात्युभे वृतौ संयती सं जयाति। प्रियः सूर्ये प्रिया अग्नौ भवाति य इन्दाय सुतसोमो ददाशत॥ ५॥

5. *Pusyāt kṣeme abhi yoge bhavātyubhe vṛtau saṁyatī saṁ jayāti. Priyaḥ sūrye priyo agnā bhavāti ya indrāya sutasomo dadāśat.*

That nation moves forward in yoga, creation of new assets, and in kshema, preservation of the progress and achievement earlier attained, rises higher in social dynamics both ways, and wins further ground in both together: the nation which reverentially loves solar energy, which reverentially takes interest in fire energy, and which spares its best and sweetest surplus in the service of Indra, development of electric energy.

Mandala 5/Sukta 38

Indra Devata, Atri Bhauma Rshi

उ॒राष्ट इन्द्र॒ राध॑सा वि॒भ्वी रा॒तिः श॑तक्रता।
अधा॑ ना विश्वचर्षण द्यु॒म्ना सु॑ क्ष॒त्र मं॑हय॥ १॥

1. *Uroṣṭa indra rādhaso vibhvī rātiḥ śatakrato. Adhā no viśvacarṣaṇe dyumnā sukṣatra maṁhaya.*

Indra, hero of a hundred holy actions with insight and counsel, wide and high are your powers and wealth, abundant your gifts. Ultimate watcher and observer of all that is in the world, ruler of the mighty social order, lead us on to wealth, power, honour and excellence and help us rise to the heights.

यदी॑मिन्द श्र॒वाय्य॒मिषं॑ शविष्ठ द॒धि॒ष।
प॒प॒थ दी॑घ॒श्रुत्त॑मं॒ हिर॑ण्यवर्ण दु॒ष्टर॑म॥ २॥

2. *Yadīmindra śravāyyam-iṣaṁ śaviṣṭha dadhiṣe. Paprathe dīrghaśruttamaṁ hiraṇyavarṇa duṣṭaram.*

Indra, ruler of golden majesty, lord most potent, destroyer of suffering, whatever food, energy and light of knowledge, great and renowned, you bear and bestow upon us you increase and extend, and it resounds far and wide as the highest of fame most unchallengeable by mortal man.

शुष्मा॑सा॒ य त॑ अदिवा म॒हना॑ क॒त॒सापः॑।
उ॒भा द॒वाव॒भिष्ट॑य दि॒वश्च॒ ग्मश्च॑ राजथः॥ ३॥

3. *Śuṣmāso ye te adrivo mehanā ketasāpaḥ. Ubhā devāvabhiṣṭaye divaśca gmaśca rājathaḥ.*

O ruler of the clouds and mountains, dispenser

of generous and adamantine justice, these powers and potent people of yours, these lights and the enlightened, all these brilliancies that obey your law and do your will both shine and exalt earth and heaven with their power and generosity for the achievement of cherished goals.

उता ना॑ अस्य कस्य॑ चिद्द॑क्षस्य॒ तव॑ वृत्रहन।
अस्मभ्यं नृम्णमा भ॑रा॒ स्मभ्यं नृमणस्यस॥ ४॥

4. *Uto no asya kasya cid dakṣasya tava vṛtrahan.*
Asmabhyaṁ nṛmṇamā bharā'smabhyaṁ nṛmaṇasyase.

Indra, O lord destroyer of darkness, want and suffering, bring that human wealth of values, honour and excellence which is worthy of anyone here, there and everywhere in terms of efficiency of your divine order. Give us the power and freedom from fear, since you love us and wish us to rise and prosper.

नू त॑ आ॒भिर॒भिष्टि॑भिस्तव॒ शम॑ञ्छतकता।
इन्द्र॒ स्याम॑ सुगो॒पाः शूर॒ स्याम॑ सुगो॒पाः॥ ५॥

5. *Nū ta ābhir-abhiṣṭibhis-tava śarmañchatakrato.*
Indra syāma sugopāḥ śūra syāma sugopāḥ.

Indra, lord of unbounded action and generosity, potent ruler of the world, may we with these cherished blessings under your benign protection be possessors, protectors and promoters of lands and cows and revelations of light. Let us be preservers and promoters without fear.

Mandala 5/Sukta 39

Indra Devata, Atri Bhauma Rshi

यदिन्द्र चित्र महना स्ति त्वादातमदिवः ।
राधस्त ा' विदद्वस उभयाहस्त्या भर ॥ १ ॥

1. *Yadindra citra mehanā'sti tvādātamadrivaḥ. Rādhastanno vidadvasa ubhayāhastyā bhara.*

Indra, O lord of light and power, mysterious and sublime, refulgent ruler of the clouds and mountains, omniscient dispenser of munificence, whatever the rain of blessings showered by you, whatever the wealth and honour of success, not yet ours, pray give us with both hands.

यन्मन्यस वरण्यमिन्द द्यु ं तदाभर ।
विद्याम तस्य त वयमकूपारस्य दावन ॥ २ ॥

2. *Yanmanyase vareṇyam-indra dyukṣaṁ tad-ābhara. Vidyāma tasya te vayam-akūpārasya dāvane.*

Indra, whatever you think is worthy of choice, bear and bring that brilliant gift of heavenly quality. Let us receive that and let us know that as a blessing of your unbounded generosity worthy to be received and justified with gratitude.

यत्त दित्सु प्राध्यं मना अस्ति श्रुतं बृहत ।
तन दृ हा चिदद्रिव आ वाजं दर्षि सातय ॥ ३ ॥

3. *Yat te ditsu prarādhyaṁ mano asti śrutaṁ bṛhat. Tena dṛḷhā cidadriva ā vājaṁ darṣi sātaye.*

Adriva, wielder of thunder arms and ruler of

clouds and mountains, with that mind and courage of yours which is great, renowned and magnanimous leading to sure success, break down the strongholds of darkness and scatter the forces of negativity to reveal the light of rectitude for success and victory.

मंहिष्ठं वा मघानां राजानं चर्षणीनाम।
इन्द्रमुप प्रशस्तय पूर्वीभिर्जुजुष्ट गिरः॥ ४॥

4. *Maṁhiṣṭhaṁ vo maghonāṁ rājānaṁ carṣaṇī-nām.*
Indramupa praśastaye pūrvībhir-jujuṣe giraḥ.

For the praise and celebration of Indra, greatest of the powerful among you and ruler of the people, offer songs of adoration with the eternal verses of the Vedas as did the ancients for the benediction of the lord and master.

अस्मा इत्काव्यं वचः उक्थमिन्द्राय शंस्यम। तस्मा उ ब्रह्मवाहस गिरा वर्धन्त्यत्रया गिरः शुम्भन्त्यत्रयः॥ ५॥

5. *Asmā it kāvyaṁ vaca uktham-indrāya śaṁsyam.*
Tasmā u brahmavāhase giro vardhantyatrayo giraḥ śumbhantyatrayaḥ.

For this Indra, lord and master, indeed, is the holy poetic voice of praise. For that lord giver of universal wealth and light of knowledge and wisdom do poets free from threefold bondage of body, mind and soul raise and offer their songs of adoration. Him, the voices beautified with threefold graces of sound, meaning and structure, free from threefold defects of sound, meaning and structure exalt and glorify.

Mandala 5/Sukta 40

Indra, Surya, Atri Devata, Atri Bhauma Rshi

आ याह्यदिभिः सुतं सामं सामपत पिब।
वृषन्निन्द्र वृषभिवृत्रहन्तम॥ १॥

1. *Ā yāhyadribhiḥ sutaṁ somaṁ somapate piba.*
Vṛṣannindra vṛṣabhir-vṛtrahantama.

Indra, creator and protector of honour, excellence and prosperity, come with the clouds of rain showers, and taste and promote the distilled soma of the herbs of the earth. Come, generous lord, greatest dispeller of darkness and suffering, with the strongest and most enlightened, commanding the creation of glory.

वृषा गावा वृषा मदा वृषा सामा अयं सुतः।
वृषन्निन्द्र वृषभिवृत्रहन्तम॥ २॥

2. *Vṛṣā grāvā vṛṣā mado vṛṣā somo ayaṁ sutaḥ.*
Vṛṣannindra vṛṣabhir-vṛtrahantama.

Deep is the cloud, the hope and ecstasy is high, and this soma distilled is potent and delicious. O generous lord, Indra, creator of valour and destroyer of darkness and suffering, come and realise the highest prosperity with the showers of rain clouds.

वृषा त्वा वृषणं हुव वज्रिञ्चित्राभिरूतिभिः।
वृषन्निन्द्र वृषभिवृत्रहन्तम॥ ३॥

3. *Vṛṣā tvā vṛṣaṇaṁ huve vajriñ-citrābhir-ūtibhiḥ.*
Vṛṣannindra vṛṣabhir-vṛtrahantama.

Indra, potent lord of generosity, magnanimous

giver of the showers of joy, wielder of the arms of thunder, greatest breaker of the clouds of rain and destroyer of evil, I invoke you with the strongest and most liberal powers and gifts of prosperity to come with various and wondrous securities, protections and promotions.

ऋ॒जी॒षी व॒जी वृ॑ष॒भस्तु॑रा॒षाट्छु॒ष्मी राजा॑ वृत्र॒हा सो॑म॒पाव॑ा।
यु॒क्त्वा हरि॑भ्या॒मुप॑ यासद॒वाङ्माध्यं॑न्दिन॒ सव॑न मत्स॒-
दिन्द्र॑ः ॥ ४ ॥

4. *Ṛjīṣī vajrī vṛṣabhas-turāṣāṭ-chuṣmī rājā vṛtrahā somapāvā. Yuktvā haribhyāmupa yāsadarvāṅ mādhyaṁdine savane matsadindraḥ.*

Dynamic guardian of the path of rectitude to the last, wielder of thunder, generously brave, breaker of tempestuous missiles instantly, terribly forceful, refulgent ruler and sovereign commander, destroyer of the darkest enemies and protector of peaceful prosperity and joy of the people, Indra comes post haste by fastest horses, and at the noon day session of yajna joins the celebrations of the nation's honour and excellence.

यत्त्वा॑ सू॒य॒ स्व॑भानु॒स्तम॒सावि॑ध्यदासु॒रः।
अ॒क्षे॒त्रवि॒द्यथा॑ मु॒ग्धा भुव॑नान्यदीधयुः ॥ ५ ॥

5. *Yat tvā sūrya svarbhānus-tamasāvidhyad-āsuraḥ. Akṣetravid yathā mugdho bhuvanān-yadīdhayuḥ.*

When the moon lighted by the sun affects the sun with the darkness of its shadow, when it is in line with the sun and earth, then the person who does not know his area feels confused during the eclipse and the regions too appear confusing. Similarly O sun, light of

the spirit, when the veil of darkness covers knowledge and awareness of the spirit, then the ignorant man feels confused and the world too appears different, that is, the material appears as ultimate reality and the spirit is eclipsed. He makes no distinction between body and soul.

स्व॑भानो॒रध॒ यदि॑न्द मा॒या अ॒वा दि॒वा वत॑माना अ॒वाह॑न।
गू॒ हं सूर्य॑ तम॒सापव्रतेन तु॒रीय॑ण॒ ब्रह्म॑णाविन्द॒दत्रि॑ः ॥ ६ ॥

6. *Svarbhānoradha yadindra māyā avo divo varta-mānā avāhan. Gūḷhaṁ sūryaṁ tamasāpavra-tena turīyeṇa brahmaṇāvindadatriḥ.*

And then Indra, when the cosmic energy which moves the stars and planets removes the shadow of the moon from the sun, then Atri, man of knowledge, with his fourth state of the soul, that is, turiya, direct vision of Reality, regains the sight of the sun earlier covered by the shadow of the moon.

Similarly, when Indra, lord of light, removes the illusion of darkness which intercepts the light of the spirit below it, then Atri, the sage of knowledge and discrimination, with this fourth stage of spiritual development, regains the light earlier covered by the darkness of ignorance.

मा मामि॒मं तव॒ सन्त॑मत्र इर॒स्या दु॒ग्धो भि॒यसा॒ नि गा॑रीत।
त्वं मि॒त्रो अ॑सि स॒त्यरा॑धास्तो म॒हाव॑तं॒ वरु॑णश्च॒ राजा॑ ॥ ७ ॥

7. *Mā māmimaṁ tava santamatra irasyā drugdho bhiyasā ni gārīt. Tvaṁ mitro asi satyarādhāstau mehāvataṁ varuṇaśca rājā.*

O sage, Atri, free from the bondage of confusion

between body, mind and soul, I am your friend. Let not this malevolent ogre out of anger, dread or hunger devour me. You are a friend. So is this Varuna, ruler of light and man of judgement and discrimination. May you two, I pray, protect me from darkness, ignorance and confusion.

गाव्णा ब्रह्मा युयुजानः सपयन्कीरिणा दवा नमसापशि ॅन।
अत्रिः सूयस्य दिवि च ुराधात्स्वभानारप मामा अघु-
ात॥ ८॥

8. *Grāvṇo brahmā yuyujānaḥ saparyan kīriṇā devān namasopasīkṣan. Atriḥ sūryasya divi cakṣurā-dhāt svarbhānorapa māya aghukṣat.*

Then Atri, sagely scholar of four Vedas, free from threefold confusion, illusion and sufferance, collecting hymns of adoration, joining wise sages, singing songs of adoration in honour of Divinity, teaches and illuminates the supplicant disciple, removes the clouds, dispels the veil of darkness and illusion, and restores the light of the heavenly sun into the spirit.

यं व सूर्यं स्वभानुस्तमसाविध्यदासुरः।
अत्रयस्तमन्वविन्द ाह्यन्य अशक्नुवन॥ ९॥

9. *Yaṁ vai sūryaṁ svarbhānus-tamāsavidhyadā-suraḥ. Atrayas-tamanvavindan nahyanye aśa-knuvan.*

That sun and light of heaven, covered by the shadow of the moon and hidden by the veil of darkness, the Atris, sages of knowledge in the fourth state of spiritual development, turiya, direct vision of Reality, free from threefold confusion, illusion and sufferance,

restore and regain for themselves and their disciples. Others cannot see that light because they do not have the spiritual vision and freedom from illusion.

Mandala 5/Sukta 41

Vishvedeva Devata, Atri Bhauma Rshi

का नु वां मित्रावरुणावृतायन्दिवा वा महः पार्थिवस्य वा द। ऋतस्य वा सदसि त्रासीथां ना यज्ञायत वा पशुषा न वाजान॥ १॥

1. *Ko nu vāṁ mitrāvaruṇāvṛatāyan divo vā mahaḥ pārthivasya vā de. Ṛtasya vā sadasi trāsīthāṁ no yajñāyate vā paśuṣo na vājān.*

O Mitra and Varuna, light and bliss of heaven, complementary energies of prana and udana, friend and man of justice, teacher and preacher, who, for sure, dedicated to truth, can know you? Who can thank you in words? Protect and promote us wherever you be in your regions of truth and natural law in the light of heaven, the firmament or the earth, and bless us with food and energy, speed and progress, vision and wisdom, and material and spiritual wealth for the generous man of yajna.

त नो मित्रा वरुणा अयमायुरिन्द्र ऋभु ग मरुता जुषन्त। नमोभिवा य दधत सुवृक्तिं स्तामं रुदाय मीळहुष सजाषाः॥ २॥

2. *Te no mitro varuṇo aryamāyurindra ṛbhukṣā maruto juṣanta. Namobhirvā ye dadhate suvṛktiṁ stomaṁ rudrāya mīḷhuṣe sajoṣāḥ.*

May the light of the day and the peace of night,

the ocean, the cosmic order, health and time of age, spiritual vision, spirit of nature, cosmic flow of energies, be friendly with us. May all these who, together in love and loyalty with Rudra, lord of generous abundance and universal justice of correctitude, bear and carry our prayers and adorations and yajnic offerings with all our obedience and salutations to the Lord.

आ वां यष्ठाश्विना हुवध्यै वातस्य पत्मन्नथ्यस्य पुष्टौ। उत वा दिवो असुराय मन्म पान्धांसीव यज्यवे भरध्वम॥ ३॥

3. *Ā vāṁ yeṣṭhāśvinā huvadhyai vātasya patman rathyasya puṣṭau. Uta vā divo asurāya manma prāndhāṁsīva yajyave bharadhvam.*

Ashvins, complementary harbingers of light and life energy, observers and keepers of the laws of nature and guiding principles of humanity, teachers and preachers, I invoke you for extension of the paths of winds and clearance of the channels of progress, and I call upon you for strengthening and sophistication of the chariot powers of humanity. Come ye all fellow men, travellers and friends, concentrate your thoughts and intentions on the life breath of existence flowing from the regions of light as you bear and bring the food and fragrance for the yajna fire.

प स क्षणा दिव्यः कण्वहाता त्रिता दिवः सजोषा वातो अग्निः। पूषा भगः पभृथ विश्वभोजा आजिं न जग्मुराश्वश्वतमाः॥ ४॥

4. *Pra sakṣaṇo divyaḥ kaṇvahotā trito divaḥ sajoṣā vāto agniḥ. Pūṣā bhagaḥ prabhṛthe viśvabhojā vājiṁ na jagmurāśvaśvatamāḥ.*

The refulgent yajaka, forbearing, challenging and victorious, intelligent and self-conscious (Kanva), Trita, active and expansive in the three regions of the universe, i.e., the sun, wind and electric energy, heat and light, nourishment and growth, power, prosperity, honour and excellence, all operative together in love like friends, with brilliant holy ambitions for the advancement of the world, may, we plan and pray, come like warriors flying to the battle business of life on the wings of fastest coursers.

प वो॑ र॒यिं युक्ताश्वं भरध्वं रा॒य एष॑ व॑स दधीत॒ धीः ।
सु॒शव॒ एव॑राशि॒जस्य॒ हाता॒ य व॒ एवा॑ मरुतस्तु॒राणा॑म ॥ ५ ॥

5. *Pra vo rayiṁ yuktāśvaṁ bharadhvaṁ rāya eṣe'vase dadhīta dhīḥ. Suśeva evairauśijasya hotā ye va evā marutasturāṇām.*

O Maruts, dynamics of nature and progressive forces of humanity, create, bear and bring the wealth and power born of action and advancement. Develop, hold and use knowledge and intelligence for the achievement of all forms of power, honour and prosperity. All the actions and movements of yours are for your good, and by all these progressive steps of yours, the yajaka, creator and giver of fragrance, humanity, the child of brilliant ambition, grows happy and enjoys peace and comfort.

प वो॑ वा॒युं र॑थ॒युजं कृणुध्वं॒ प द॒वं विपं॑ पनि॒तार॑म॒र्कैः ।
इ॒षु॒ध्यव॑ ऋ॒तसा॑पः॒ पुर॑न्धी॒वस्वी॑ना॒ अत्र॒ पत्नी॑रा धि॒य धु॑ः ॥ ६ ॥

6. *Pra vo vāyuṁ rathayujaṁ kṛṇudhvaṁ pra devaṁ vipraṁ panitāramarkaiḥ. Iṣudhyava ṛtasāpaḥ purandhīrvasvīrno atra patnīrā dhiye dhuḥ.*

With your holy chants of mantras and offers of fragrant inputs into the yajnic fire of corporate action, create the wind and electric energy usable in your transports for progress. Create the brilliant, vibrant, admirable scholar and scientist of energy. And may these warriors of energy and scientific intelligence dedicated to progress and the truth and goodness of the laws of natural and human dynamics, serving heaven and earth, motherly divinities, bear and bring universal light and nourishment for our intellectual and cultural advancement.

उप॑ व॒ एष॒ वन्द्यॉभिः शू॒षः प य॒ह्वी दि॒वश्चि॒तय॑द्भिर॒र्कः ।
उ॒षास॒ानक्ता॑ वि॒दुषी॑व॒ विश्व॒मा हा॑ वहता॒ मर्त्या॑य य॒ज्ञम ॥ ७ ॥

7. *Upa va eṣe vandyebhiḥ śūṣaiḥ pra yahvī divaṣcitayadbhir-arkaih. Uṣāsānaktā viduṣīva viśvamā hā vahato martyāya yajñam.*

In consequence, for your success and achievement, by virtue of your holy and powerful efforts and your intelligent and enlightened chants and oblations, may the night and day, both great and potent, like intelligent and educated women, carry your yajna across the world and bring you from heaven the wealth of the world for humanity.

अ॒भि वा॑ अच पा॒ष्यावं॑ता नृ॒न्वास्ता॒ष्पतिं॒ त्वष्टा॑रं॒ रर॑ाणः ।
धन्या॑ स॒जाषा॑ धि॒षणा॒ नमा॑भि॒वन॒स्पती॒ाराष॑धी रा॒य एष॑ ॥ ८ ॥

8. *Abhi vo arce poṣyāvato nṝn vāstoṣpatiṁ tvaṣṭā-raṁ rarāṇaḥ. Dhanyā sajoṣā dhiṣaṇā namo-bhirvanaspatīṅroṣadhī rāya eṣe.*

Happy with myself, celebrant for you all, and

for the achievement of wealth, power and all round prosperity, I honour, adore and serve the leaders who work for food and nourishment for growth. I honour the artist, architect and maker of forms, and love creative and friendly intelligence, trees and herbs, with reverence, gratitude, replenishment and renewal.

तुज॑ न॒स्तन॒ पर्व॑ताः सन्तु स्वत॑वा॒ य वस॑वा॒ न वी॒राः। प॒नि॒त आ॒प्त्य॑ य॑ज॒तः सदा॑ ना॒ वर्धा॑ ॒ः शंस॒ नया॑ अ॒भिष्टा॑॥ ९॥

9. *Tuje nastane parvatāḥ santu svaitavo ye vasavo na vīrāḥ. Panita āptyo yajataḥ sadā no vardhānnaḥ śaṁsaṁ naryo abhiṣṭau.*

May the clouds and mountains be for the expansion of our charities. So may be the Vasus, abodes of life such as earth and oceans, suns and planets, as well as the brave and generous people of strength and intelligence, self-motivated, self-moved, celebrated, self-realised, creative and corporate powers, and may they all augment our honour and reputation in all fields of human welfare.

वृष्णा॑ अस्ताषि भू॒म्यस्य॒ गर्भं॑ त्रि॒ता नपा॑तम॒पां सु॑वृ॒क्ति। गृ॒णी॒त अ॒ग्नि॒र॒तरी॒ न शू॒षः शा॒चिष्के॑शा॒ नि रि॑णाति॒ वना॑॥ १०॥

10. *Vṛṣṇo astoṣi bhūmyasya garbhaṁ trito napātamapāṁ suvṛkti. Gṛṇīte agniretarī na śūṣaiḥ sociṣkeśo ni riṇāti vanā.*

I admire and adore the lightning fire, child of waters, which pervades the three worlds of the universe and gives showers of life for the fertility of the earth. Like a moving power with locks of light with its force

and motion, Agni energises the rays of the sun, moves the clouds and enlivens the forests with greenery.

क॒था म॒ह रु॒दिया॑य बवाम॒ कदा॒य चि॑कि॒तु॒ष॒ भगा॑य। आप॒ आष॑धीरु॒त ना॑ वन्तु॒ द्यावना॑ गि॒रया॑ वृ॒ ाकशाः॥ ११॥

11. *Kathā mahe rudriyāya bravāma kad rāye cikituṣe bhagāya. Āpa oṣaḍhīruta no'vantu dyaurvanā girayo vṛkṣakeśāḥ.*

How shall we speak to the seeker of nature's catalytic powers breaking and making the changing forms of matter and energy, how speak to the earnest seeker of knowledge, of wealth, production and prosperity? May the flowing waters and clouds, herbs, heavens, rays of sunlight and high mountains with locks of forests help and protect us.

शृ॒णातु॑ न ऊ॒र्जां प॒ति॒गिर॒ः स न॑भ॒स्तरी॑याँ इषि॒रः परि॑ज्मा।
शृ॒ण्वन्त्वाप॒ः पुरा॒ न शु॒भाः परि॒ स्रुचा॑ बबृहा॒णस्यादः॥ १२॥

12. *Śṛṇotu na ūrjāṁ patirgiraḥ sa nabhastarīyāṅ iṣiraḥ parijmā. Śṛṇvantvāpaḥ puro na śubhrāḥ pari sruco babṛhāṇasyādreḥ.*

May the lord creator, controller and sustainer of energies listen to our voice of prayer, listen and reveal the mystery. May the master of the science of energy listen and enlighten us. May the lord omniscient, pervasive in waters and the skies, ever moving, omnipresent, listen and reveal the knowledge. May the crystal waters and the perennial streams and showers issuing forth from the mighty clouds and mountains speak to us like the clairvoyant ancient seers and seekers.

विदा चि ꣳु मꣳहान्ता य व एवा बवामꣳ दस्मा वार्यं दधानाः ।
वयꣳश्चन सुभ्वꣳ आवꣳ यन्ति ꣳुभा मतमनुयतं वधस्नैः ॥ १३ ॥

13. *Vidā cinnu mahānto ye va evā bravāma dasmā vāryaṁ dadhānāḥ. Vayaścana subhva āva yanti kṣubhā martamanuyataṁ vadhasnaiḥ.*

Listen ye, great ones, and let us know for certain those acts and motions of yours which we speak of and pray for, which, all great and generous ones, bearing cherished gifts of food, energy, health and age, ever growing stronger and expansive, mighty powerful with their catalytic forces, come to the mortal seeker who tries to know and search them out.

आ दव्यानि पाथिवानि जन्मा पश्चाच्छा सुमखाय वाचम ।
वधन्तां द्यावा गिरश्चन्दाग उदा वर्धन्ताम्भिषातार्णाः ॥ १४ ॥

14. *Ā daivyāni pārthivāni janmā'paścācchā sumakhāya vocam. Vardhantāṁ dyāvo girascandrāgrā udā vardhantām-abhiṣātā arṇāḥ.*

I speak of the celestial and terrestrial evolution of things and forces and their actions and attributes for the holy pursuer of creative yajnic action. May the heavenly light and words of knowledge grow with peace, beauty and bliss in action. May the waters of life and energy grow and flow like the spatial oceans enveloping our existence.

पदपद म जरिमा नि धायि वरूत्री वा शका या पायुभिश्च ।
सिषक्तु माता मही रसा नः स्मत्सूरिभिर्ऋजुहस्तै ऋजुवनिः ॥ १५ ॥

15. *Padepade me jarimā ni dhāyi varūtrī vā śakrā yā pāyubhiśca. Siṣaktu mātā mahī rasā naḥ smat sūribhir-ṛjuhasta ṛjuvaniḥ.*

At every stage of evolution, my growth with divine praise and prayer is evident, replete with power and grace bearing all natural and divine modes and materials of protection and progress. May mother earth and her nectar sweets of energy with sages and scholars bless us with the rich gifts of her simple, natural and liberal hands.

कथा दाशम नमसा सुदानूनवया मरुता अच्छाक्ता पश्रवसा मरुता अच्छाक्ता। मा ना हिबुध्न्या रिष धादस्माकं भूदुपमातिवनिः॥ १६॥

16. *Kathā dāśema namasā sudānūnevayā maruto acchoktau praśravaso maruto acchoktau. Mā no'hirbudhnyo riṣe dhādasmākaṁ bhūdupamātivaniḥ.*

How shall we honour and serve the generous and renowned Maruts, dynamics of nature and the dynamic leaders and scholars of humanity, with offers of gifts and acts of homage in order to thank and supplicate them in words of reverence? Too generous and too highly renowned are they even for the best and choicest words of ours. May the generous cloud in the sky never forsake us to suffer want and injury. May there always be ample blessings of nature and Divinity for us close at hand.

इति चि ꣳ पजाय पशुमत्य दवासा वनत मत्या व आ दवासा वनत मत्या वः। अत्रा शिवां तन्वा धासिमस्या जरां चिन्म निर्ऋतिजगसीत॥ १७॥

17. *Iti cinnu prajāyai paśumatyai devāso vanate martyo va ā devāso vanate martyo vaḥ. Atrā śivāṁ tanvo dhāsimasyā jarāṁ cinme nirṛtir-jagrasīta.*

Thus does mortal man honour and celebrate you, O divinities of nature and humanity, for progeny and for abundance of wealth and cattle. Thus does mortal man win your favour. Give me here in the world well being of the body and sustenance for health, and may mother earth with her generosity keep off debility and decay of my health and the onset of old age.

तां वां दवाः सुमतिमूजयन्तीमिषमश्याम वसवः शसा गाः ।
सा नः सुदानुर्मृळयन्ती द्रवी पति दवन्ती सुविताय गम्याः ॥ १८ ॥

18. *Tāṁ vo devāḥ sumatim-ūrjayantīm-iṣamaśyāma vasavaḥ śasā goḥ. Sā naḥ sudānur-mṛḷayantī devī prati dravantī suvitāya gamyāḥ.*

O Vasus, divinities of nature and humanity, may we receive that holy intelligence of yours, that energising food, by our praise and prayer in honour of mother earth, nature and the cow, and may that mother power, generous, loving and merciful, O divinities, sages and scholars, the lady overflowing with kindness, move for us in response to us for our good, for our honour and prosperity.

अभि न इळा यूथस्य माता स्म दीभिरुवशी वा गृणातु ।
उवशी वा बृहद्दिवा गृणाना भ्यूर्ण्वाना पभृथस्यायाः ॥ १९ ॥

19. *Abhi na iḷā yūthasya mātā smannadībhir-urvaśī vā gṛṇātu. Urvaśī vā bṛhaddivā gṛṇānā'bhyūr-ṇvānā prabhṛthasyāyoḥ.*

May the divine Ida, voice of omniscience, generous nature and the wide earth, mother of multitudes, sublime and overwhelming, enlighten and inspire us. And may the majesty of divinities, commanding universal light, comprehending the meaning, purpose and energy of life itself, revealing knowledge and wisdom come to us.

सिषक्तु न ऊर्जव्यस्य पुष्टः ॥ २० ॥

20. *Siṣaktu na ūrjavyasya puṣṭeḥ.*

And let the scientist help us and the lord omniscient bless us, with strength and energy from all sources of nature.

Mandala 5/Sukta 42

Vishvedeva Devata, Atri Bhauma Rshi

प शन्तमा वरुणं दीधितीं गीर्मित्रं भगमदितिं नूनमश्याः ।
पृषद्यानिः पञ्चहाता शृणात्वतूर्तपन्था असुरा मयोभुः ॥ १ ॥

1. *Pra śantamā varuṇaṁ dīdhitīṁ gīrmitraṁ bhaga-maditiṁ nūnamaśyāḥ. Pṛṣadyoniḥ pañcahotā śṛṇotvatūrtapanthā asuro mayobhuḥ.*

Let my holy voice, the chant of OM, full of peace and bliss, light of my higher energy of udana, rise up and reach Varuna, cherished lord of love and justice, Mitra, lord of light and friendship, Bhaga, lord of honour and excellence, and Aditi, mother Infinity of heaven and earth. May the lord Supreme listen and receive, the lord of Eternal Word and speech coexistent with space and Divinity, ministrant of five pranic energies, indefatigable and irresistible in the ways of his power and action, giver of life and energy, lord of bliss, Bliss

itself.

पतिं म स्तामदितिर्जगृभ्यात्सूनुं न माता हृद्यं सुशेवम ।
ब्रह्म प्रियं देवहितं यदस्त्यहं मित्र वरुण यन्मयोभु ॥ २ ॥

2. *Prati me stomam-aditir-jagṛbhyāt sūnuṁ na mātā hṛdyaṁ suśevam. Bṛahma priyaṁ devahi-taṁ yadastyahaṁ mitre varuṇe yanmayobhu.*

May Aditi, mother of eternal speech, receive and love my song of praise and prayer as a mother holds her child to the heart, dear, cherished and soothing. Brahma, lord Infinite that is dear, kind and benevolent to the noble people, supreme giver, who inspires prana and udana energies, is our lord adorable.

उदीरय कवितमं कवीनामुनत्तनमभि मध्वा घृतेन । स नो वसूनि पयता हितानि चन्दाणि देवः सविता सुवाति ॥ ३ ॥

3. *Udīraya kavitamaṁ kavīnām-unattainam-abhi madhvā ghṛtena. Sa no vasūni prayatā hitāni candrāṇi devaḥ savitā suvāti.*

Sing, celebrate him that is the most imaginative of poets, exalt him with honey sweets of song and homage, and may he, the inspirer creator, Savita, refulgent and generous lord, in response to our homage and effort, give us cherished wealth and honour of our choice for the good of our body, mind and soul.

समिन्द्र णो मनसा नेषि गोभिः सं सूरिभिर्हरिवः सं स्वस्ति ।
सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमत्या यज्ञियानाम ॥ ४ ॥

4. *Samindra ṇo manasā neṣi gobhiḥ saṁ sūribhir-harivaḥ saṁ svasti. Saṁ brahmaṇā devahitaṁ yadasti saṁ devānāṁ sumatyā yajñiyānām.*

Indra, lord of power, honour and excellence, you lead us on with a holy mind, with efficient senses, intelligence and songs of homage, with bright and brave people. Lord of humanity, commanding the motive forces of the dynamics of existence, let there be all good and well being for us. Lead us on with knowledge and wealth of divinity, with whatever is good and beneficial for noble people, and with the wisdom of the brilliant people devoted to yajnic creation and divine service.

दे॒वा भगः॑ सवि॒ता रा॒या अंशे॒ इन्दा॑ वृ॒त्रस्य॑ सं॒जिता॒ धना॑नाम।
ऋ॒भु॒क्षा वाज॑ उ॒त वा॒ पुर॒न्धिर॑वन्तु॒ ना अ॒मृता॑सस्तु॒रासः॑ ॥ ५ ॥

5. *Devo bhagaḥ savitā rāyo aṁśa Indro vṛtrasya saṁjito dhanānām. Ṛbhukṣā vāja uta vā purandhiravantu no amṛtāsas-turāsaḥ.*

May the brilliant and generous, the prosperous and honourable, the creator inspirer, rich and generous, participant sharer, commander of honour and excellence, winner of loud showers, producer of wealth, the powerful intellectual, commander of power and progress, the man of wisdom and distant vision, the immortals and powers of tempestuous advancement, may all these protect and promote us on the path of goodness.

म॒रुत्व॑ता॒ अप॑तीतस्य जि॒ष्णोरज॑ूर्यतः॒ प्र ब॑वामा कृ॒तानि॑।
न त॒ पूर्व॑ मघव॒न्नाप॑रासो॒ न वी॒र्यं॑ नू॒तनः॒ कश्च॒नाप॑ ॥ ६ ॥

6. *Marutvato aprītasya jiṣṇorajūryataḥ pra bravāmā kṛtāni. Na te pūrve maghavan nāparāso na vīryaṁ nūtanaḥ kaścanāpa.*

We sing and celebrate the acts and achievements

of the lord of men and winds, incomprehensible, victorious, unaging and undecaying. O lord of honour and power, Indra, neither the ancients, nor the moderns, nor the succeeding ones nor anyone else would comprehend your power and potential.

उप॑ स्तुहि पथ॒मं र॑त्न॒धेय॑ं बृह॒स्पति॑ं॑सनि॒तार॒ं धना॑नाम ।
यः शंस॑त स्तु॒वत शंभ॑विष्ठः पुरू॒वसु॑रा॒गम॒ज्जाहु॑वानम ॥ ७ ॥

7. *Upa stuhi prathamaṁ ratnadheyaṁ bṛhaspatiṁ sanitāraṁ dhanānām. Yaḥ śaṁsate stuvate śaṁbhaviṣṭhaḥ purūvasur-āgamaj-johuvānam.*

First sing in honour of him close at hand who wields and governs the jewel wealth of existence, Brhaspati, Lord Almighty of the boundless universe, giver of wealth and honour, lord most blissful, omnificent, universally adored, who blesses the celebrant and supplicant, and brings him the wealth and honour prayed for.

तवा॒तिभि॑ः सच॑मानाॅ॒ अरि॑ष्टा॒ बृह॑स्पत म॒घवा॑नः सु॒वीरा॑ः ।
य अ॑श्व॒दा उ॒त वा॒ सन्ति॑ गा॒दा य व॑स्त्र॒दा॑ः सु॒भगा॒स्तषु॒ राय॑ः ॥ ८ ॥

8. *Tavotibhiḥ sacamānā ariṣṭā bṛhaspate maghavānaḥ suvīrāḥ. Ye aśvadā uta vā santi godā ye vastradāḥ subhagāsteṣu rāyaḥ.*

Brhaspati, O lord of unbounded wealth of the universe, the people who are free from injury, enjoying wealth and power, brave and fearless, sharing the blessings of your protections, who are generous and honourable and give horses, cows and clothes in charity, all enjoy the good fortune of wealth and power and the

grace of divinities.

विसमाणं कृणुहि वित्तमेषां य भुञ्जत अपृणन्ता न उक्थैः ।
अपव्रतान्प्रसव वावृधानान ब्रह्मद्विषः सूर्याद्यावयस्व ॥ ९ ॥

9. *Visarmāṇaṁ kṛṇuhi vittameṣāṁ ye bhuñjate apṛṇanto na ukthaiḥ. Apavratān prasave vāvṛdhānān brahmadviṣaḥ sūryād yāvayasva.*

Render the wealth of those people fruitless and unproductive who eat by themselves inspite of our songs of divine praise in honour of charity. Deprive them of the light of the sun who observe no rules of good conduct, and who, while growing materially in the lord's creation, revile the lord giver and desecrate the food.

य आहत रसा दववीतावचकभिस्तं मरुता नि यात । या वः शमीं शशमानस्य निन्दात्तुच्छ्यान्कामान्करत सिष्विदानः ॥ १० ॥

10. *Ya ohate rakṣaso devavītāvacakrebhistaṁ maruto ni yāta. Yo vaḥ śamīṁ śaśamānasya nindāt tucchyān kāmān karate siṣvidānaḥ.*

O Maruts, dynamic leaders of the people, take him down straight, not in round about words, who invokes and entertains the wicked in the holy programmes of society, who reviles the noble work of the divine celebrant and who, even though trying hard apparently, demeans his values and desires.

तमु ष्टुहि यः स्विषुः सुधन्वा या विश्वस्य यतति भषजस्य ।
य वा महसामनसाय रुदं नमाभिदवमसुरं दुवस्य ॥ ११ ॥

11. *Tamu ṣṭuhi yaḥ sviṣuḥ sudhanvā yo viśvasya kṣayati bheṣajasya. Yakṣvā mahe saumanasāya rudraṁ namobhir-devam-asuraṁ duvasya.*

Praise and exalt him who wields the strong bow and sharp arrow in support of life and shelters the creative, corrective and protective forces of the world. Do good work in cooperation with the great and magnanimous people, and honour and serve with homage and holy offerings Rudra, lord of power, justice and punishment, brilliant and generous giver of life and energy.

दमू॑नसा अ॒पसा॒ य सु॒हस्ता॒ वृष्ण॒: पत्नी॑नद्या॑ विभ्वत॒ष्टा:।
सर॑स्वती बृहद्दि॒वात रा॒का द॑श॒स्यन्ती॑वरिवस्यन्तु शु॒भा:॥ १२॥

12. *Damūnaso apaso ye suhastā vṛṣṇaḥ patnīr-nadyo vibhvataṣṭāḥ. Sarasvatī bṛhaddivota rākā daśasyantīrvarivasyantu śubhrāḥ.*

May those who are generous at heart, noble at work, liberal of hand, bold and bountiful, motherly women, streams of water flowing within bounds of divinity, vastly illuminative, perennially flowing with sweetness, blissful like a moonlit night, ever giving without reserve, pure and immaculate, we pray, bless us.

प सू म॒ह सु॑शर॒णाय॑ म॒धां गिरं भर॒ नव्य॑सीं जाय॑मानाम।
य आ॑ह॒ना दु॑ह्ितुव॒ राणा॑सु रू॒पा मि॑ना॒ना अकृ॑णादि॒दं न॑:॥ १३॥

13. *Pra sū mahe suśaraṇāya medhāṁ giraṁ bhare navyasīṁ jāyamānām. Ya āhanā duhitur-vakṣaṇāsu rūpā mināno akṛṇod-idaṁ naḥ.*

I offer my latest song of praise arising spontaneously and dedicate my intellect and imagination in honour of Indra, blissful shelter of the world, who,

sculptor of the forms of his creation, has provided and made to flow this water for us in the streams of his daughter, the earth.

प सुष्टुतिः स्तनयन्तं रुवन्तमिळस्पतिं जरितर्नूनमश्याः। या अब्दिमाँ उदनिमाँ इयर्ति प विद्युता रोदसी उ ऋमाणः॥ १४॥

14. *Pra suṣṭutiḥ stanayantaṁ ruvantam-iḷaspatiṁ jaritar-nūnamaśyāḥ. Yo abdimāṅ udanimāṅ iyarti pra vidyutā rodasī ukṣamāṇaḥ.*

Let this celebrative song, O celebrant, rise and reach the roaring, thundering lord of earth and eternal speech who, replete with blissful waters, rolling like spatial oceans, goes forward sprinkling the earth and illuminating heaven and earth with the showers of light and life.

एष स्तामा मारुतं शधा अच्छा रुदस्य सूनूँयुवन्यूँरुदश्याः। कामा राय हवत मा स्वस्त्युप स्तुहि पृषदश्वाँ अयासः॥ १५॥

15. *Eṣaḥ stomo mārutaṁ śardho acchā rudrasya sūnūṅr-yuvanyūṅr-udaśyāḥ. Kāmo rāye havate mā svastyupa stuhi pṛṣadaśvāṅ ayāsaḥ.*

Let this song of praise reach and excite the power and force of the Maruts, fellow humans, youthful children of Rudra, Lord of law, justice and discriminative wisdom, and let my love and desire inspire them for wealth and honour of the world. O celebrant, celebrate the dynamic forces of humanity, generous and showerful as the clouds.

पषः स्तामः पृथिवीमन्तरिं इं वनस्पतींराषधी राय अंश्याः। द्रवादवः सुहवा भूतु मह्यं मा नां माता पृथिवी दुमता धात॥ १६॥

16. *Praiṣaḥ stomaḥ pṛthivīmantatikṣaṁ vanaspatīňroṣadhī rāye aśyāḥ. Devodevaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatau dhāt.*

May this song of celebration ring over the earth, resound across the sky, and vibrate among the trees and herbs for the production of wealth. May the lord supreme, God of the divinities of nature and humanity, be kind to me and listen to my invocation and prayer. May the mother earth be kind and never ill-disposed to us.

उरा दवा अनिबाध स्याम॥ १७॥

17. *Urau devā anibādhe syāma.*

O divinities, saints and sages, may we ever prosper in the unbounded generosity of nature and of mother earth.

समश्विनारवसा नूतनन मयाभुवा सुपणीती गमम। आ नां रयिं वहतमात वीराना विश्वान्यमृता साभगानि॥ १८॥

18. *Samaśvinor-avasā nūtanena mayobhuvā supraṇītī gamema. Ā no rayiṁ vahatamota vīrānā viśvānya-mṛtā saubhagāni.*

O lord, we pray, may we ever follow and benefit from the latest and blissful guidance and noble policy of the Ashvins, teachers and scholars. Bring us, O divine -twin powers of nature's complementarities, wealth, brave progeny and all the imperishable good fortunes

of honour and excellence. Let us prosper with your protection and vision of progress.

Mandala 5/Sukta 43

Vishvedeva Devata, Atri Bhauma Rshi

आ धेनवः पयसा तूण्यर्था अमर्धन्तीरुप नो यन्तु मध्वा।
महो राय बृहतीः सप्त विप्रो मयोभुवो जरिता जोहवीति॥ १॥

1. *Ā dhenavaḥ payasā tūṇryarthā amardhantīrupa no yantu madhvā. Maho rāye bṛhatīḥ sapta vipro mayobhuvo jaritā johavīti.*

Let the Voice of Divinity like mother cows, flowing with milky streams of meaning and metaphor, instantly vibrating unto the mind and soul, incessantly rippling and soothing without violence or difficulty, come and bless us with honey sweets of divine peace and spiritual awareness. Sevenfold are they in sound, music and meaning, expressive, grand and infinite. The celebrant yajaka, joyous and ecstatic, invokes, augments and proclaims the voices for the highest wealth and well being of life.

आ सुष्टुती नमसा वर्तयध्यै द्यावा वाजाय पृथिवी अमृधे।
पिता माता मधुवचाः सुहस्ता भरेभरे नो यशसावविष्टाम॥ २॥

2. *Ā suṣṭutī namasā vartayadhyai dyāvā vājāya pṛthivī amṛdhre. Pitā mātā madhuvacāḥ suhastā bharebhare no yaśasāvaviṣṭām.*

We offer songs of adoration with homage and offers of yajnic food and fragrance to win incessant blessings of loving and non-violent heaven and earth

for the sake of food and sustenance, knowledge and progressive advancement in life. May the father, mother, heaven and earth, sweet and loving of voice and word, liberal and unstinted of hand, bless us with honour and excellence at every stage of our battle business of life.

अध्वर्यवश्चकृवांसा मधूनि प वायव भरत चारु शुकम ।
हातव नः पथमः पाह्यस्य दव मध्वा ररिमा त मदाय ॥ ३ ॥

3. *Adhvaryavaś-cakṛvāṁso madhūni-pra vāyave bharata cāru śukram. Hoteva naḥ prathamaḥ pāhyasya deva madhvo rarimā te madāya.*

O priests of the scientific yajna for peace and unity with love and non-violence, working on the holy powers and mysteries of wind and electric energy, take up pure energised waters, and create and bear the energy for Vayu, spirit and ruler of humanity. O Vayu, brilliant ruler, first of all preserve, protect and promote this honey sweet energy so that we may be happy and enjoy life together for your honour and pleasure.

दश ि पा युञ्जत बाहू अद्रिं सामस्य या शमितारा सुहस्ता ।
मध्वा रसं सुगभस्तिगिरिष्ठां चनिश्चदद्दुदुह शुकमंशुः ॥ ४ ॥

4. *Daśa kṣipo yuñjate bāhū adriṁ somasya yā śamitārā suhastā. Madhvo rasaṁ sugabhastīr-giriṣṭhāṁ caniścadad duduhe śukramaṁśuḥ.*

Just as ten fingers join the two hands, and the dexterous priests use the stone press to extract the soma juice, and just as the sun with its bright rays, happy and rejoicing, distils the potent pure honey sweet vitalities of energy existing in the clouds and mountains, so do the happy performers of scientific yajna for peace, expert

specialists of energy, using their hands and mind and senses, working on the clouds distil the purest rays of energy, the honey sweet essence of nature's sources of wind and waters.

असावि त जुजुषाणाय सामः कत्व द ाय बृहत मदाय।
हरी रथ सुधुरा याग अवागिन्द पिया कृणुहि हूयमानः ॥ ५ ॥

5. *Asāvi te jujuṣāṇāya somaḥ kratve dakṣāya bṛhate madāya. Harī rathe sudhurā yoge arvāgindra priyā kṛṇuhi hūyamānaḥ.*

Indra, brilliant ruler, commander of winds and waters, distilled is the soma of energy for your knowledge and enlightenment, for your power and potential, and for delight and grand celebration, love as you do the honour and excellence of prosperity. Invoked and invited to the celebration, harness the fast controlled powers to the chariot, come straight, and accomplish the programmes you wish to complete.

आ ना महीमरमतिं सजाषा ग्नां दवीं नमसा रातहव्याम।
मधामदाय बृहतीमृतज्ञामाग्न वह पथिभिर्देवयानैः ॥ ६ ॥

6. *Ā no mahīm-aramatiṁ sajoṣā gnaṁ devīṁ namasā rātahavyām. Madhormadāya bṛhatīm-ṛtajñāmāgne vaha pathibhirdevayānaiḥ.*

Agni, O light of knowledge, scholar scientist, loving and cooperative, lead us on to that great, continuous but unaddicted knowledge of divine value with your humility and yajnic inputs, knowledge which is highly creative and productive for honey sweet delights and celebration of mankind, which is vastly revealing of mother nature's truths and worthy of further

pursuit by the progressive paths of divinities and nobilities among humanity.

अञ्जन्ति यं प्रथयन्ता न विप्रा वपावन्तं नाग्निना तपन्तः ।
पितुर्न पुत्र उपसि प्रष्ठ आ घर्मा अग्निमृतयन्नसादि ॥ ७ ॥

7. *Añjanti yaṁ prathayanto na viprā vapāvantaṁ nāgninā tapantaḥ. Piturna putra upasi preṣṭha ā gharmo agnim-ṛtayann-asādi.*

Like a darling child in the lap of father, like the fire of yajna in the vedi, the disciple in pursuit of the light of knowledge and fire of life is seated in school close to the teachers like a seedling growing to fullness, whom sagely scholars, purifying, seasoning and tempering like steel and gold by the heat of fire, strengthen and prepare for a full yajnic life.

अच्छा मही बृहती शन्तमा गीर्दूता न गन्त्वश्विना हुवध्यै ।
मयोभुवा सरथा यातमर्वाग्गन्तं निधिं धुरमाणिन नाभिम ॥ ८ ॥

8. *Acchā mahī bṛhatī śantamā gīrdūto na gantvaśvinā huvadhyai. Mayobhuvā sarathā yātamarvāggantaṁ nidhiṁ dhuramānirna nābhim.*

Let the good and great, wide and high, refreshing and beneficent voice of ours like a messenger go to invoke and invite the Ashvins, teachers and preachers, complementary powers of nature, positive and negative currents of energy circuit, and may the Ashvins, kind, peaceable and peace giving come to us straight like the centre pin of the axle and nave of a chariot wheel, and share our treasure wealth of knowledge, power and material well-being.

प तव्यसा नमउक्तिं तुरस्या हं पूष्ण उत वायारदिं । या राधसा चादितारा मतीनां या वाजस्य दविणादा उत त्मन ॥ ९ ॥

9. *Pra tavyaso namauktiṁ turasya'haṁ pūṣṇa uta vāyoradikṣi. Yā rādhasā coditārā matīnāṁ yā vājasya draviṇodā uta tman.*

I offer the song of homage and reverence in honour of Pusha, power of nourishment, and Vayu, energy of wind and electricity, both power givers for success and achievement, inspirers of mankind, and both spontaneous and instant givers of wealth and progress.

आ नामभिमरुता वि । विश्वाना रूपभिजातवदा हुवानः । यज्ञं गिरा जरितुः सुष्टुतिं च विश्व गन्त मरुता विश्व ऊती ॥ १० ॥

10. *Ā nāmabhir-maruto vakṣi viśvānā rūpebhirjā-tavedo huvānaḥ. Yajñaṁ giro jarituḥ suṣṭutiṁ ca viśve ganta maruto viśva ūtī.*

O Jataveda, light of life, sagely scholar of the knowledge of things in existence, invoked and invited, kindled and raised, you bring and speak of all the energies of winds and electricity of all names and all descriptions for men. O Maruts, winds and energies, in response to the mantric formulae and the celebrant's songs of adoration, come all and bring all modes of protection and advancement along to the sagely scholars' yajnic pursuit of research and development.

आ ना दिवा बृहतः पवतादा सरस्वती यजता गन्तु यज्ञम । हवं दवी जुजुषाणा घृताची शग्मां ना वाचमुशती शृणातु ॥ ११ ॥

11. *Ā no divo bṛhataḥ parvatādā sarasvatī yajatā gantu yajñam. Havaṁ devī jujuṣāṇā ghṛtācī śagmāṁ no vācamuśatī śṛṇotu.*

May Sarasvati, divine mother of knowledge and language in the cosmic flow, loving and responsive to her children, come to bless our yajna, bearing ghrta and waters of life's energy and inspiration from heaven, the vast skies, clouds and mountains. May she join us like a mother overflowing with love, listen to our words of prayer for peace and pious advancement and give us the vision.

आ व॒धस॑ं नील॑पृष्ठं बृ॒हन्त॑ं बृ॒हस्पति॑ं सद॑न सादयध्वम।
सा॒दद्यो॑नि॑ं दम॒ आ दी॑दि॒वांस॑ं हिर॑ण्यवर्णमरु॒षं स॑पम ॥ १२ ॥

12. *Ā vedhasaṁ nīḷapṛṣṭhaṁ bṛhantaṁ bṛhaspatiṁ sadane sādayadhvam. Sādad-yoniṁ dama ā dīdivāṁsaṁ hiraṇyavarṇam-aruṣaṁ sapema.*

Enshrine the eminent sage and scholar specialised in the round blue skies, great and rising pursuant of space, in your seat of yajnic learning, in the home and in the assembly : the scholar concentrating on the ultimate natural causes, bright and illuminative, golden in performance, the very dawn of light and knowledge, we honour and serve.

आ ध॑र्ण॒सिबृ॑हद्दि॒वा॒ रर॑ा॒णा॒ विश्व॑भिग॒न्त्वाम॑भिहुवा॒नः।
ग्रा वसा॑न॒ आष॑धी॒रमृ॑धस्त्रि॒धातु॑शृङ्गा वृष॒भा व॑या॒धाः ॥ १३ ॥

13. *Ā dharṇasir-bṛhaddivo rarāṇo viśvebhir-gantv-omabhirhuvānaḥ. Gnā vasāna oṣadhīr-amṛ-dhras-tridhātuśṛṅgo vṛṣabho vayodhāḥ.*

May the wielder and sustainer of existence,

mighty refulgent and blissful, invoked, enkindled and raised in the vedi come and bless our yajna with all means of protection and progress, the lord illuminating our voices of praise and prayer, vitalising herbs and vegetation, kind and loving, lord of nature's three modes of thought (sattva), energy (rajas) and matter (tamas) which are transparent, red and dark green, the lord generous as showers and giver of health and age.

मातुष्पद पर्म शुक्र आयाविपन्यवा रास्पिरासा अग्मन।
सुशव्यं नमसा रातहव्याः शिशुं मृजन्त्यायवा न वास ॥ १४ ॥

14. *Mātuṣpade parame śukra āyor-vipanyavo rāspi-rāso agman. Suśevyaṁ namasā rātahavyāḥ śiśuṁ mṛjantyāyavo na vāse.*

On the sacred and excellent vedi on the floor of mother earth, lovers and admirers of life come in pursuit of the joy of living, bearing holy offers for the sacred fire. And just as they cleanse the new born baby and welcome it in new life, so they feed, serve and develop the holy fire with love and offers of food and fragrance like a living divinity on earth.

बृहद्वया बृहत तुभ्यमग्न धियाजुरा मिथुनासः सचन्त।
देवादेवः सुहवा भूतु मह्यं मा नो माता पृथिवी दुर्मता धात ॥ १५ ॥

15. *Bṛhad vayo bṛhate tubhyamagne dhiyājuro mithunāsaḥ sacanta. Devodevaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatau dhāt.*

People senior in age and wide in experience, eminent in knowledge and intelligence, men and women together, offer homage to you, Agni, lord of light and

great. May the lord Divine, light of all divinities, be kind and gracious to me, and may mother earth look at us with favour and never forsake us.

उ॒रा दे॑वा अनिबा॒ध स्या॑म ॥ १६ ॥

16. *Urau devā anibādhe syāma.*

O Divinities, may we ever be in the light of your unbounded grace, free and uninterrupted.

सम॒श्विना॒रव॑सा॒ नूत॑नेन मया॒भुवा॑ सु॒पणी॑ती गमेम । आ नो॑ र॒यिं व॑हत॒मात वी॒राना विश्वा॒न्यामृता॒ साभ॑गानि ॥ १७ ॥

17. *Samaśvinor-avasā nūtanena mayobhuvā supraṇītī gamema. Ā no rayiṁ vahatamota vīrān-ā viśvānyamṛtā saubhagāni.*

Ashvins, complementary powers of nature, teachers and preachers, men and women together, all kind and blissful, may we go on in life by your latest protections and noble paths of progress and morality. O immortal divines, bear and bring us wealth, and brave progeny and all the good fortunes of the world.

Mandala 5/Sukta 44

Vishvedeva Devata, Avatsara Kashyapa and others Rshis

तं प॒त्न॒था पू॒वथा॑ वि॒श्वथ॒मथा॑ ज्य॒ष्ठता॑तिं ब॒र्हिष॑दं स्व॒र्विद॑म । प॒ती॒ची॒नं वृ॒जनं दाहस॑ गि॒रा शुं जर्य॑न्त॒मनु॒ यासु॒ वर्ध॑स ॥ १ ॥

1. *Taṁ pratnathā pūrvathā viśvathemathā jyeṣṭha-tātiṁ barhiṣadaṁ svarvidam. Pratīcīnaṁ vṛjanaṁ dohase girā''śuṁ jayantamanu yāsu vardhase.*

Indra, Ruler as of ancient times, as before, as always, as of now, with your holy voice you draw upon

the highest, heavenly, blissful force and power present upfront and instantly victorious in the battles of life, and you grow and progress in consequence of that same power and force. O Ruler, let us all honour and augment and serve that power.

श्रिय सुदृशीरुपरस्य याः स्वर्विराचमानः ककुभामचादत। सुगापा असि न दभाय सुकता परा मायाभिर्ऋत आस नाम त ॥ २ ॥

2. *Śriye sudṛśīr-uparasya yāḥ svarvirocamānaḥ kakubhām-acodate. Sugopā asi na dabhāya sukrato paro māyābhir-ṛta āsa nāma te.*

Ruler of the world, you are the self-refulgent light of heaven, illuminator of spaces and mover of the still clouds of vapours in the skies, the lord whose lights and graces are for the beauty and majesty of life. You are the protector, defender, preserver and promoter. You are not for deceit or violence. You are the cause and agent of holy action, sovereign with your powers and potential, and your name is identical with truth and law.

अत्यं हविः सचत सच्च धातु चा रिष्टगातुः स हाता सहाभरिः। प्रसस्राणा अनु बर्हिवृषा शिशुमध्य युवाजरा विस्रुहा हितः ॥ ३ ॥

3. *Atyaṁ haviḥ sacate sacca dhātu cā'riṣṭagātuḥ sa hotā sahobhariḥ. Prasarsrāṇo anu barhirvṛṣā śiśurmadhye yuvājaro visruhā hitaḥ.*

(He abides in, with, and above the dynamics of the yajnic evolution of existence: consumer, consumed, consumption, evolution and devolution, the beginning and the end, all): He abides with the food of life. He is

truth, reality, eternity. He is the wielder, sustainer and commander of the world in existence. Inviolable is his word, uncharted his way. He is the yajaka, creator and giver. He is the lord and controller of power and potential, challenge and forbearance. He is ever on the move across the skies and spaces. He is the generous cloud, the seedling in the womb of existence, ever young, unaging, antidote of negative destruction, and loving support of all.

प व॑ एत सुयुजा॒ यामं॑ि॒ष्टय॒ नीचीं॑र्मुष्मं॑ य॒म्यं॑ ऋता॒वृधः॑। सुयन्तु॑भिः सवशा॒सर॒भीशु॑भि॒ः किवि॒नामं॑नि पव॒ण मु॑षायति॥ ४॥

4. *Pra va ete suyujo yamanniṣṭaye nīcīramuṣmai yamya ṛtāvṛdhaḥ. Suyantubhiḥ sarvaśāsai-rabhī-śubhiḥ krivirnāmāni pravaṇe muṣāyati.*

O children of the earth, for your good and comfort, immediate as well as distant, are these united, cooperative, well controlled radiations of the sun all round, fostering the truth of nature's law in their own way: For that Master Spirit, the sun sucks up the vapours of water from the ocean and other lower places by well directed, all dominating waves of light, and then makes the cloud release the waters in rain showers to flow down in streams and rivers into the ocean.

(In the same way the administrative forces of the ruler, working together in cooperation within the law, collect the taxes from the various communities of the people and the ruler uses the collection for rain showers of the people's protection, promotion and prosperity without hoarding anything for himself.)

सं॒जभु॑राण॒स्तरु॑भिः सु॒त॒गृभं॑ वया॒किनं॑ चि॒त्तग॑र्भासु सु॒स्वरुः॑। धा॒र॒वा॒कष्वृ॑जुगाथ शाभस॒ वध॑स्व॒ पत्नी॑र॒भि जी॒वा अ॑ध्व॒र॥ ५॥

5. *Sañjarbhurāṇas-tarubhiḥ sutegṛbhaṁ vayākinaṁ cittagarbhāsu susvaruḥ. Dhāravākeṣvṛjugātha śobhase vardhasva patnīrabhi jīvo adhvare.*

Shining and vibrating by flutter of the leaves of trees, proclaiming the presence of the spirit manifested in life forms living and aging in the world of creation, in the caves of the heart, you shine and radiate in the consciousness, O lord of rectitude and paths of naturalness. Grow on, live on, O lord, in the yajna of creation and let the life forms grow on and advance.

या॒दृ॒ग॒व दर्दृ॑श ता॒दृग॒दुच्य॒त॒ सं छा॒यया॑ दधिर॒ सि॒धया॒प्स्वा। म॒हीम॒स्मभ्य॑मुरु॒षामु॒रु जया॑ बृ॒हत्सु॒वीर॒मन॑पच्युतं॒ सहः॥ ६॥

6. *Yādṛgeva dadṛśe tādṛg-ucyate saṁ chāyayā dadhire sidhrayāpsvā. Mahīm-asmabhyamuruṣāmuru jrayo bṛhat suvīram-anapacyutaṁ sahaḥ.*

Who are the sagely divines of humanity? As they see the truth of reality, so do they speak of it. They behold it and stand thereby by the holy reflection of it in divine works of creation or in the visions of their own imagination. And they, men of courage, wide and bold in speech and imagination, bear and bring for us great illuminative speech of knowledge and high and mighty undecaying valour, forbearance and spirit of challenge which creates great heroes in the service of truth and rectitude. They are human divines.

वत्यगुजनिवान्वा अति स्पृधः समयता मनसा सूयः कविः। घंसं र न्तं परि विश्वता गयमस्माकं शम वनवत्स्वावसुः ॥ ७ ॥

7. *Vetyagrur-janivān vā ati spṛdhaḥ samaryatā manasā sūryaḥ kaviḥ. Ghraṁsaṁ rakṣantaṁ pari viśvato gayamasmākaṁ śarma vanavat svāvasuḥ.*

The leader, reborn in knowledge and courage of action, goes forward challenging, thirsting for battle, radiant by mind, visionary of present and future, protecting the light of day, preserving our future wealth of generations, and protecting our hearth and home, self-possessed and self-established as he is.

ज्यायांसमस्य यतुनस्य कतुनं ऋषिस्वरं चरति यासु नाम त। यादृश्मिन्धायि तमपस्यया विदद्य उ स्वयं वहत सा अरं करत ॥ ८ ॥

8. *Jyāyāṁsamasya yatunasya ketuna ṛṣisvaraṁ carati yāsu nāma te. Yādṛśmin dhāyi tamapasyayā vidad ya u svayaṁ vahate so araṁ karat.*

The ruler and scholar who receives and serves the superior, the holy and advancing voice of the seers and sages by virtue of the knowledge and efforts of this industrious scholar, and you whose name and fame resounds among the people, whichever way the name and fame and knowledge is received, and the man who attains the knowledge of that all by his own effort and karmic discipline and carries the tradition on by himself, self-possessed and self-established, may all these do us good on our way of life.

समुदमांसामवं तस्थ अगिमा न रिंष्यति सर्वनं यस्मि गायता।
अत्रा न हादिं कवणस्यं रजत यत्रा मतिर्विद्यतं पूत-
बन्धनी ॥ ९ ॥

9. *Samudram-āsām-ava tasthe agrimā na riṣyati savanaṁ yasminn-āyatā. Atrā na hārdi kravaṇasya rejate yatrā matirvidyate pūtabandhanī.*

The fame and advancement of these people resounds over seas and abides over spaces, nor does their yajnic progress suffer where hymns are chanted and wealth grows in holiness. Here the heart's desire of the worshipper is not obstructed where holy intelligence and intentions abide for guidance in action.

स हि त्रस्यं मनसस्य चित्तिभिरवावदस्यं यजतस्य सधंः।
अवत्सारस्यं स्पृणवाम रण्वंभिः शविंष्ठं वाजं विदुषा
चिदध्यंम ॥ १० ॥

10. *Sa hi kṣatrasya manasasya cittibhir-evāvadasya yajatasya sadhreḥ. Avatsārasya spṛṇavāma raṇvabhiḥ śaviṣṭhaṁ vājaṁ viduṣā cidardhyam.*

With our collective thoughts and intentions and with all our love and delight, we desire to have that ruler for the social order whose high strength and dynamism is respected by the wise and enlightened scholars, who is a strong disciplinarian and organiser, who commands intelligence and eloquence, who is a holy and cooperative man of yajna, sociable as a friend and who can preserve, protect, defend, promote and enlighten the people and the system. Only such a person deserves to be the ruler.

श्यो॒न आ॑सा॒मदि॑तिः क॒क्ष्यो॒३॑ मदो॑ विश्ववा॑रस्य यज॒तस्य॑ मा॒यिनः॑। सम॒न्यम॑न्यमथय॒न्त्यत॑व वि॒दुर्वि॒षाणं परि॒पान॒मन्ति॒ त ॥ ११ ॥

11. *Śyena āsāmaditiḥ kakṣyo mado viśvavārasya yajatasya māyinaḥ. Sam-anyamanyam-artha-yantyetave vidurviṣāṇaṁ paripānamanti te.*

Of these people, he, the ruler, is the Shyena, eagle, harbinger of nectar, the watchful eye, and the marksman for the target, the destination. He is Aditi, the inviolable identity, symbol of nature, character, tradition and the nation. He is Kakshya, orbit of movement as well as the rampart, ever in harness, and he is the joy of life. Of this universal leader, all embracing and giving, all powerful, they jointly and separately desire and ask for advancement, know his generosity, and find their own fulfilment in his presence.

स॒दा॒पृ॒णा य॑ज॒ता वि द्विषो॑ वधीद्बाहुवृ॒क्तः श्रु॑त॒वित्तया॑ व॒ः सचा॑। उ॒भा स वरा॒ पत्य॑ते॒ भाति॑ च॒ यदी॑ गृ॒णं भज॑ते सुप्र॒यावभिः॑ ॥ १२ ॥

12. *Sadāpṛṇo yajato vi dviṣo vadhīd bāhuvṛktaḥ śrutavit taryo vaḥ sacā. Ubhā sa varā pratyeti bhāti ca yadīṁ gaṇaṁ bhajate suprayāvabhiḥ.*

He is an unfailing giver of fulfilment, holy and cooperative in joint action for development, destroyer of hate and enmity, strong of arms, scholar of the Vedas, accessible saviour and helper and friendly for all of you. He receives both friend and foe appropriately and realises both material and spiritual good, shines and illuminates, the leader who serves this social order and this people with effective and acceptable means and

policies.

सु॒त॑ंभ॒रा यज॑मानस्य॒ सत्प॑ति॒र्विश्वा॑सा॒मू॒ध॒ः स धि॒या-
मु॒दञ्च॑नः । भर॑द्ध्रु॒नू रस॑वच्छिश्रि॒य॒ पया॑ नुबु॒वा॒णा अध्ये॑ति॒
न स्व॒पन ॥ १३ ॥

13. *Sutaṁbharo yajamānasya satpatir-viśvāsām-ūdhaḥ sa dhiyām-udañcanaḥ. Bharad dhenū rasavac-chiśriye payo'nubruvāṇo adhyeti na svapan.*

The baby's parent, the yajaka's protector and promoter, the teacher, ruler, guardian of humanity who preserves, sustains and advances whatever wealth and joy is achieved, the treasure hold of all history and tradition and intellectual and scientific progress on the march, bearing the milky food for body, mind and soul like the mother cow and forbearing earth, he goes onwards high proclaiming his knowledge and vision, the divine gift, without a wink of sleep: He is worthy of reverence.

या जा॒गार॒ तमृचः॑ कामयन्त॒ या जा॒गार॒ तमु॒ सामा॑नि यन्ति ।
या जा॒गार॒ तम॒यं साम॑ आह॒ तवा॒हमस्मि स॒ख्य न्यो॑काः ॥ १४ ॥

14. *Yo jāgāra tamṛcaḥ kāmayante yo jāgārah tamu sāmāni yanti. Yo jāgāra tamayaṁ soma āha tavāhamasmi sakhye nyokāḥ.*

Whoever is awake, the Rks love and bless. Whoever is alert, the Samans move and elevate. Whoever is active without a wink of sleep, this soma of life's joy and ecstasy addresses and says: O seeker and yajaka, I am for you, a friend and shelter home.

अग्निर्जागार तमृचः कामयन्त ग्निर्जागार तमु सामानि यन्ति। अग्निर्जागार तमयं साम आह तवाहमस्मि सख्य न्योकाः ॥ १५ ॥

15. *Agnirjāgāra tamṛcaḥ kāmayante'gnirjāgāra tamu sāmāni yanti. Agnirjāgāra tamayaṁ soma āha tavāhamasmi sakhye nyokāḥ.*

To Agni, soul of life awake, the light of Rks radiates with love. To Agni, light of life awake, the songs of Samans vibrate with love. To Agni, the fire of life aflame, the streams of nectar flow with love, and to the soul of life, the light of awareness and the fire of action, the ecstasy of life says: I am yours with love, a friend, your very haven and home.

Mandala 5/Sukta 45

Vishvedeva Devata, Sadaprna Atreya Rshi

विदा दिवा विष्य ादिमुक्थरायत्या उषसा अचिना गुः। अपावृत व्रजिनीरुत्स्वर्गाद्वि दुरा मानुषीदव आवः ॥ १ ॥

1. *Vidā divo viṣyann-adrim-ukthair-āyatyā uṣaso arcino guḥ. Apāvṛta vrajinīrut svargād vi duro mānuṣīrdeva āvaḥ.*

Brilliant sages with holy songs of adoration worship the self-refulgent Lord and break the cloud of ignorance. In consequence, the dawn of light follows, dispels the nights of darkness, and then the refulgent sun of divine knowledge opens the doors of human reason and intelligence with knowledge.

वि सूया अमतिं न श्रियं सादावाद गवां माता जानती गात। धन्वणसा नद्यः खादाअणाः स्थूणाव सुमिता दृंहत द्याः ॥ २ ॥

2. *Vi sūryo amatiṁ na śriyaṁ sādorvād gavāṁ mātā jānatī gāt. Dhanvarṇaso nadyaḥ khādo arṇāḥ sthūṇeva sumitā dṛṁhata dyauḥ.*

The sun takes on the refulgent form of beauty like the grace of divinity, and from the vast heavens, the dawn, mother of light rays, goes forward revealing the beauty of the world. Streams and rivers, charming bright and refreshing, flow rushing on to the sea. The regions of light rise on, expansive like a measured column of the day's sustenance.

(The mantra is a metaphor, in continuation of the previous mantra, of the expansion of the light of knowledge and onward flow of life.)

अस्मा उक्थाय पर्वतस्य गर्भा महीनां जनुषे पूर्व्याय। वि पर्वता जिहीत साधत द्यारविवासन्ता दसयन्त भूम ॥ ३ ॥

3. *Asmā ukthāya parvatasya garbho mahīnāṁ januṣe pūrvyāya. Vi parvato jihīta sādhata dyaur-āvivāsanto dasayanta bhūma.*

In honour of this adorable ancient sun, cause of the birth of planets and the cloud, and for the fertility of the earths, the vapours leave the cloud to rain in showers. Let us too, high shining like the sun, realising the light of knowledge, illuminating all around, giving in charity, eliminating evil, realise ourselves.

सूक्तभिर्वा वचोभिर्देवजुष्टैरिन्द्रा न्वग्नी अवसे हुवध्यै। उक्थेभिर्हि ष्मा कवयः सुयज्ञा आविवासन्ता मरुता यजन्ति ॥ ४ ॥

4. *Sūktebhirvo vacobhir-devajuṣṭair-indrā nvagnī avase huvadhyai. Ukthebhirhi ṣmā kavayaḥ suyajñā āvivāsanto maruto yajanti.*

With unambiguous holy words approved by scholars and loved and used by divine brilliancies, we study and experiment with Indra and Agni for the invocation and achievement of electric energy and fire power for protection and progress, just as, with the same holy words, for all time, poetic men of vision and imagination and dynamic scientists engaged in creative and productive joint works, shining and illuminating in the pursuit of truth, work and conduct holy programmes of research for you all.

एता न्व१द्य सुध्या३ भवाम प दुच्छुना मिनवामा वरीयः ।
आर द्वषांसि सनुतर्दधामा यामं पाञ्चा यजमानमच्छ ॥ ५ ॥

5. *Eto nvadya sudhyo bhavāma pra ducchunā mina-vāmā varīyaḥ. Āre dveṣāṁsi sanutardadhāmā'-yāma prāñco yajamānamaccha.*

Come ye all today, let us engage in works of vision and wisdom as intelligent holy people. Let us throw off all evil and eliminate it. Let us always keep hate and enmity far away. Let us move forward and enthusiastically join the yajamana engaged in creative and productive work for advancement.

एता धियं कृणवामा सखाया प या माताँ ऋणुत व्रजं गाः । यया मनुर्विशिशिपं जिगाय यया वणिग्वङ्कुरापा पुरीषम ॥ ६ ॥

6. *Etā dhiyaṁ kṛṇavāmā sakhāyo'pa yā mātāṅ ṛṇuta vrajaṁ goḥ. Yayā manurviśiśipraṁ jigāya yayā vaṇigvaṅkurāpā purīṣam.*

Come friends, let us take up works of science and reason by which mother knowledge reveals and,

like the dawn, opens the doors of light and power, by which the man of war and tactics wins the helmet and armour, and by which the industrious producer achieves fertile land and ample water.

अनूनोदत्र हस्तयता अदिरार्चन्यन दश मासा नवग्वाः । ऋतं यती सरमा गा अविन्दद्विश्वानि सत्याङ्गिराश्चकार ॥ ७ ॥

Anūnodatra hastayato adrirārcan yena daśa māso navagvāḥ. Ṛtaṁ yatī saramā gā avindad viśvāni satyāṅgirāścakāra.

7. Let the priest of dexterous hand, generous like the cloud, celebrant of divinity and nature's powers, set the yajna in motion, inspiring the new generation on the move to keep the fire burning for ten months at least, and the dynamics of revelation would flow to the yajna, open the secrets of the Word and knowledge and control of mind and senses, and vibrant men of initiative would enact projects of truth and universal good.

विश्व अस्या व्युषि माहिनायाः सं यद गभिरङ्गिरसा नवन्त । उत्स आसां परम सधस्थ ऋतस्य पथा सरमा विदद गाः ॥ ८ ॥

Viśve asyā vyuṣi māhināyaḥ saṁ yad gobhiraṅgiraso navanta. Utsa āsāṁ parame sadhastha ṛtasya pathā saramā vidad gāḥ.

8. When on the rise of this glorious dawn the Angiras, vibrant scholars and sages dedicated to yajnic divinity, meet and rejoice with the rays of light, then, the oceanic source of these rays of light being in the highest heaven, it is the radiations of Divinity on the waves of nature's vitality that transmit the revelations

of light and knowledge and bless the yajnic seekers.

आ सूय ँ यातु स॒प्ताश्व॒: त्रं॒ यद॑स्य॒ व्रि॒या दी॑घया॒थ। र॒घुः श्य॒नः प॑तय॒दन्ध॒ अच्छ॒ युवा॑ क॒विदी॑दय॒द गो षु॒ गच्छ॑न॥ ९॥

9. *Ā suryo yatu saptāśvaḥ kṣetraṁ yadasyorviyā dirghayāthe. Raghuḥ ṣyenaḥ patayad-andho acchā yuvā kavirdīdayad goṣu gacchan.*

Let the sun, commanding seven horses of its spectrum lights, come to the earthly part of its domain like a flying courser, a hawk-like harbinger of nectar, dispelling darkness, and ripening food with its light and heat, and let it shine, an unaging youth, a visionary creator and inspirer, going over lands and planets on the long course of its orbit in space.

So may the light of the Spirit descend into the earthly form of the body of five elements and five senses, mind and intelligence, and illuminate the individual personality of the soul to keep it a youthful visionary and self-inspiring poet, creatively playing around with the mind and senses, dispelling the darkness of ignorance and ripening the existential potential of its nature, across the world of five elements, and ahankara and mahan modes of nature, for its advancement over its eternal course.

आ सूया॑ अरुहच्छु॒कमणा॒ यु॑क्त॒ यद्ध॒रिता॑ वी॒तपृ॑ष्ठाः। उ॒द्ना न नाव॑मनयन्त॒ धीरा॑ आशृण्व॒तीरापा॑ अ॒वाग॑तिष्ठन॥ १०॥

10. *Ā sūryo aruhac-chukram-arṇo'yukta yaddharito vītaprṣṭhāḥ. Udgā na nāvam-anayanta dhīrā āśṛṇvatīr-āpo arvāg-atiṣṭhan.*

When the sun yokes its far ranging rays of

spectrum light to its chariot, it rises over the bright and lustrous ocean of spatial waters, and its intelligent and well directed horses carry it over the orbit like the constant waves of the sea carrying a boat, with the result that the overflowing waters stand around listening and raining down in showers. Similarly when the self-luminous soul yokes the five senses, the five pranas and the mind and intelligence to its purpose of action in yoga yajna, it rises over the bright and blazing world of existence, the seven lights of natural powers, perceptive and well directed by the soul in the state of constancy, carry it over the waters around waiting for its orders, and the soul reaches its destination where it joins the Divine.

धियं वा अप्सु दधिष स्वर्षां ययातरन्दश मासा नवग्वाः ।
अया धिया स्याम देवगोपा अया धिया तुतुयामात्यंहः ॥ ११ ॥

11. *Dhiyaṁ vo apsu dadhiṣe svarṣāṁ yayātaran daśa māso navagvāḥ. Ayā dhiyā syāma devagopā ayā dhiyā tuturyāmātyaṁhaḥ.*

O divinities of nature and humanity, I pray, I may absorb into my pranic energies and actions that blissful intelligence of your gift by which the rising souls on the move cross the seas over ten months. May we, by this, be protectors and promoters of our sages and our divine nature. May we, by this, cross the seas over sin and evil.

Mandala 5/Sukta 46

Vishvedeva, Devapatni Devatah, Pratikshatra Atreya Rshi

हया न विद्वाँ अयुजि स्वयं धुरि तां वहामि पतरणीमवस्युवम ।
नास्या वश्मि विमुचं नावृतं पुनर्विद्वान्पथः पुरएत ऋजु नषति ॥ १ ॥

1. *Hayo na vidvaň ayuji svayaṁ dhuri tāṁ vahāmi prataraṇīm-avasyuvam. Nāsyā vaśmi vimucaṁ nāvṛtaṁ punarvidvān pathaḥ pura eta ṛju neṣati.*

Like a trained horse on the new path, the man of knowledge takes on a new programme, voluntarily. I too carry on the new programme which is protective, defensive and progressive. I do not want it abandoned, nor do I have anything reserved or secret about it, and further, only a scholar pioneer and leader advancing on the path of rectitude would take men and leaders forward.

अग्न इन्द्र वरुण मित्र देवाः शर्धः प यन्त मारुतोत विष्णो। उभा नासत्या रुद्रा अध ग्नाः पूषा भगः सरस्वती जुषन्त ॥ २ ॥

2. *Agna indra varuṇa mitra devāḥ śardhaḥ pra yanta mārutota viṣṇo. Ubhā nāsatyā rudro adha gnāḥ pūṣā bhagaḥ sarasvatī juṣanta.*

Agni, O brilliant power of light, fire and knowledge, may Indra, powers of honour and excellence, Varuna, chosen powers of justice and goodness, Mitra, friends, devas, noble powers of nature and humanity, Vishnu, universal lover of life all over, Maruts, leaders of the force and speed of the winds, create strength and courage and bestow it on us. O Ashvins, cooperative powers of truth and rectitude of behaviour, Rudra, powers of justice and punishment, and voices of scholars and sages, Pusha, power of nourishment and vitality, Bhaga, creator of honour and prosperity and Sarasvati, spirit of knowledge, listen to our voice.

इन्द्राग्नी मित्रावरुणादितिं स्वः पृथिवीं द्यां मरुतः पर्वताँ अपः। हुव विष्णुं पूषणं ब्रह्मणस्पतिं भगं नु शंसं सवितारमूतये॥ ३॥

3. *Indrāgnī mitrāvaruṇāditiṁ svaḥ pṛthivīṁ dyāṁ marutaḥ parvatāṅ apaḥ. Huve viṣṇuṁ pūṣaṇaṁ brahmaṇaspatiṁ bhagaṁ nu śaṁsaṁ savitāra-mūtaye.*

I invoke and study, for the benefit of protection and progress, heat, light and electricity, prana and udana energies of vitality, the atmosphere and the sky, the sun and higher regions of light, air and winds, clouds and mountains, waters and other liquids, all pervasive space, vitality of vyana energy, spirit of the universe, universal power and prosperity, creative energy of the universe, and all their positive and beneficial attributes and practical applications.

उत नो विष्णुरुत वाता अस्रिधा दविणोदा उत सोमो मयस्करत। उत ऋभव उत राय नो अश्विनात त्वष्टात विभ्वानु मंसत॥ ४॥

4. *Uta no viṣṇuruta vāto asridho draviṇodā uta somo mayaskarat. Uta ṛbhava uta rāye no aśvinota tvaṣṭota vibhvānu maṁsate.*

And may the omnipresent lord Vishnu, sustainer of life, Vata, waves of wind and electric energy, the creator and giver of wealth, and Soma, spirit of peace and joy do us good without delay or violence. And may the experts and specialists, and the Ashvins, complementarities of natural evolution, and the maker of forms and sophisticated designs, all with their skill

and power and knowledge enlighten and train us in arts and crafts for the achievement of life's wealth and honour.

उत त्य ॒ मारु॒तं शध॒ आ ग॑मद्दिवि ॒यं य॑ज॒तं ब॒र्हिरा॒सद॑ । बृ॒हस्पति॒ः शम॑ पू॒षात ना॑ यमद्वरू॒थ्यं॑ वरु॑णा मि॒त्रा अ॑य॒मा ॥ ५ ॥

5. *Uta tvanno mārutaṁ śardha ā gamad divikṣayaṁ yajataṁ barhirāsade. Bṛhaspatiḥ śarma pūṣota no yamad varūthyaṁ varuṇo mitro aryamā.*

And may that celestial and adorable power and force of the tempestuous nature of winds in consonance with joint human interest and advancement come and be installed in our homes, assemblies and centres of production. And may Brhaspati, father and ruler of the wide world, Pusha, giver of nourishment and sustenance, Varuna, highest leader of our choice, Mitra, friendly and loving as breath of life, and Aryama, lord of justice and correctitude grant us peace, joy and progress worthy of a happy home.

उत त्य न॒ः पव॑तासः सुश॒स्तय॑ः सुदी॒तया॑ न॒द्य॑ः स्त्राम॑ण भुवन । भगा॑ विभ॒क्ता शव॒सावसा ग॑मदुरु॒व्यचा॒ अदि॑तिः श्रातु म॒ हव॑म ॥ ६ ॥

6. *Uta tye naḥ parvatāsaḥ suśastayaḥ sudītayo nadyastrāmaṇe bhuvan. Bhago vibhaktā śavas-āvasā gamad-uruvyacā aditiḥ śrotu me havam.*

And may those clouds and mountains, and streams and rivers, admirable and majestic, shine and flow for our sustenance and progress. May Bhaga, lord of honour, excellence and prosperity, generous friend

of all, come to us with universal strength and protection, and may Aditi, inviolable Mother Nature of unbounded generosity respond to our invocation and prayer and bless us all.

दे॒वाना॑ं पत्नी॑रुश॒तीर॑वन्तु न॒: पाव॑न्तु नस्तुजय॒ वाज॑सातय।
या: पाथि॑वासा॒ या अ॒पाम॒पि॑ व्र॒त ता न॑ा दवी: सुहवा॒:
शम॑ यच्छत ॥ ७ ॥

7. *Devānāṁ patnīr-uśatīr-avantu naḥ prāvantu nastujaye vājasātaye. Yāḥ pārthivāso yā apāmapi vrate tā no devīḥ suhavāḥ śarma yacchata.*

May the motherly divinities of nature and the motherly women in happy and blessed homes of pious people, loving, sustaining and spontaneous, protect us, constantly advance us to rise in strength for the achievement of success in battles of life. May all these divinities and nobilities of the earth and of the oceans and celestial waters of space, constant in their holy tasks, ever responsive to our prayer give us peace and felicity of home and family.

उ॒त ग्ना व्य॑न्तु दे॒वप॑त्नीरिन्द्रा॒ण्य१॑ग्नाय्य॒श्विनी॒ राट। आ रोद॑सी
वरुणा॒नी शृ॑णातु॒ व्य॑न्तु॑ दे॒वीय ऋ॒तुजनी॑नाम ॥ ८ ॥

8. *Uta gnā vyantu devapatnīr-indrāṇyagnāyyaśvinī rāṭ. Ā rodasī varuṇānī śṛṇotu vyantu devirya ṛturjanīnām.*

May the brilliant divinities of nature and women of noble and divine disposition, protective and progressive, be good and responsive to our voices of prayer. May motherly lightning energy, heat and healing energies, earth and heaven, spirit of justice and soothing

cool of waters, and the cycle of seasons respond. May mother ruler, mother leader, health care matrons, fertility of women, scholars of earth, heavens and oceans, be kind and responsive to our progress.

Mandala 5/Sukta 47

Vishvedeva Devata, Pratiratha Atreya Rshi

प्रयुञ्जती दिव एति बुवाणा मही माता दुहितुर्बोधयन्ती।
आविर्वासन्ती युवतिर्मनीषा पितृभ्य आ सदने जहुर्वाना॥ १॥

1. *Prayuñjatī diva eti bruvāṇā mahī mātā duhiturbodhayantī. Āvivāsantī yuvatirmanīṣā pitṛbhya ā sadane johuvānā.*

Great and glorious mother arises in all her youthful splendour from the lights of heaven and, invoked, invited and adored on the vedi, she comes with radiations of light and intelligence collected from the nourishing and sustaining divinities of nature and humanity, awakening, enlightening, speaking loud and bold, and preparing the daughter for life in the home with knowledge and wisdom. (The Dawn is mother, the earth is daughter.)

(The mother of the home, and the mother teacher in the school, is great and adorable as a human deity because, having collected her knowledge and wisdom from her parents and teachers, she arises like the dawn of light and prepares the daughter for intelligent living in an enlightened home.)

अजिरासस्तदप इयमाना आतस्थिवांसा अमृतस्य नाभिम।
अनन्तासः उरवो विश्वतः सीं परि द्यावापृथिवी यन्ति पन्थाः॥ २॥

2. *Ajirāsastadapa īyamānā ātasthivāṁso amṛtasya nābhim. Anantāsa uravo viṣvataḥ sīṁ pari dyāvāpṛthivī yanti panthāḥ.*

The radiations of the light of the dawn, as the actions of wise and brilliant parents and teachers, abiding in the centre of immortal eternity and flowing therefrom, move all round fast and ceaseless, vast and endless, on their paths across and over heaven and earth.

उ ग्मा समुदा अरुषः सुपर्णः पूर्वस्य यानिं पितुरा विवेश। मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्तौ॥ ३॥

3. *Ukṣā samudro aruṣaḥ suparṇaḥ pūrvasya yoniṁ piturā viveśa. Madhye divo nihitaḥ pṛśniraśmā vi cakrame rajasaspātyantau.*

The mighty deep and generous ocean of waters, the blazing sustainer bird of space, the sun, enters in the spatial womb of its mother, divine Nature, fertilized by the original and eternal father creator. Placed in the midst of the heavens of light like a multicolour diamond, it traverses on and on, lights up, sustains and marks the expansive ends of the upper and lower strata of the sphere of heaven.

चत्वार ईं बिभति क्रमयन्ता दश गर्भं चरसं धापयन्त। त्रिधातवः परमा अस्य गावो दिवश्चरन्ति परि सद्या अन्तान॥ ४॥

4. *Catvāra īṁ bibhrati kṣemayanto daśa garbhaṁ carase dhāpayante. Tridhātavaḥ paramā asya gāvo divaścaranti pari sadyo antān.*

The directions of space, receiving the sustaining

light and warmth of life, bear it up. Ten directions of space feed the world they hold as a baby to keep it going. The rays of the sun radiate from the highest region of light and fill the threefold world of sattva, rajas and tamas, heaven, firmament and the earth, reaching all round to the borders of it almost instantly.

इदं वपुर्निवचनं जनास श्चरन्ति य ाद्यस्तस्थुरापः ।
द्व यदीं बिभृता मातुर न्य इहह जात यम्या इ सबन्धू ॥ ५ ॥

5. *Idaṁ vapur-nivacanaṁ janāsaścaranti yannadyastasthurāpaḥ. Dve yadīṁ bibhṛto māturanye iheha jāte yamyā sabandhū.*

Just as rivers hold and celebrate the flowing waters, so do people revere and adore this refulgent sun of wondrous form which two twin sisters, day and night, born of the same mother, hold and nurse the same one brother though born of another mother.

वि तन्वत धिया अस्मा अपांसि वस्त्रा पुत्राय मातरा वयन्ति ।
उपप ा वृषणा मादमाना दिवस्पथा वध्वा यन्त्यच्छ ॥ ६ ॥

6. *Vi tanvate dhiyo asmā apāṁsi vastrā putrāya mātaro vayanti. Upaprakṣe vṛṣaṇo modamānā divaspathā vadhvo yantyaccha.*

Celebrants compose songs of adoration from their heart and intellect and extend yajnic homage up to this sun by the paths of light and fire just as mothers weave and sew clothes for the child and joyous wives eagerly move to join their generous husbands.

तदस्तु मित्रावरुणा तद ग्नि शं यार स्मभ्यमिदमस्तु शस्तम ।
अशीमहि गाधमुत पतिष्ठां नमा दिव बृहत सादनाय ॥ ७ ॥

7. *Tadastu mitrāvaruṇā tadagne śaṁ yorasmabhyamidamastu śastam. Aśīmahi gādhamuta pratiṣṭhāṁ namo dive bṛhate sādanāya.*

O Mitra and Varuna, lord of love and judgement, sun and the sea, day and night, mother and father, prana and udana energies, O Agni, yajna fire purifier, revered teacher, teacher pioneer and giver of enlightenment, may this cherished song of ours be for our peace and blessedness which is all time free from suffering and pain. May we attain a home and haven of high excellence and unshakable honour and prestige. Salutations to the great and glorious heaven of light, eternal and imperishable!

Mandala 5/Sukta 48

Vishvedeva Devata, Pratibhanu Atreya Rshi

कदु॑ पि॒याय॒ धाम्न॑ मनामह॒ स्व ऽत्राय॒ स्वय॑शस म॒ह व॒यम।
आ॒म॒न्यस्य॒ रज॑सा॒ यद॒भ आँ अ॒पा वृ॑ण॒ाना वि॑त॒नाति॑ मा॒यिनी॑॥ १॥

1. *Kadu priyāya dhāmne manāmahe svakṣatrāya svayaśase mahe vayam. Āmenyasya rajaso yadabhra āँ apo vṛṇānā vitanoti māyinī.*

When shall we all sing and celebrate in honour of our own domain, our cherished independent identity and social order, our own honour and glory, which, commanding its own power and splendour, pursuing its own policy, extends its resounding actions and waters of peace and freedom among the people, across the lands and over the clouds of immeasurable skies and spaces? When shall we think and reflect upon this?

ता अत्नत वयुनं वीरवं णं समान्या वृतया विश्वमा रजः। अपा अपाचीरपरा अपजत प पूर्वाभिस्तिरत दव्-युजनः॥ २॥

2. *Tā atnata vayunaṁ vīravakṣaṇaṁ samānyā vṛtayā viśvamā rajaḥ. Apo apācīraparā apejate pra pūrvābhistirate devayurjanaḥ.*

Those acts and policies of peace and freedom provide incentives to the brave and extend knowledge and positive action programmes over the entire world of humanity, through uniform treatment and equality of law for all. A brilliant nation of vision and noble action doesn't procrastinate over the present, agitating over the past or worrying and waiting for the future, it crosses the bridges in front right away.

आ गार्वभिरहन्यभिर्क्तुभिवरिष्ठं वजमा जिघति मायिनि। शतं वा यस्य पचरन्त्स्व दमं संवतयन्ता वि च वतय्न्ना॥ ३॥

3. *Ā grāvabhir-ahanyebhir-aktubhir-variṣṭhaṁ vajra-mā jighrti māyini. Śataṁ vā yasya praca-rantsve dame saṁvartayanto vi ca vartayannahā.*

Ever and instantly, this nation shines and sharpens its best arms and armaments day and night with the stones (which sharpen the arms and press the soma too) or with the clouds of showers against the evil of want and suffering of ignorance, and otherwise too hundreds of its forces actively working together in their own fields spend their time moving forward in a state of readiness with a challenging spirit.

तामस्य रीतिं पर्शारिव पत्यनीकमख्यं भुज अस्य वपसः। सचा यदि पितुमन्तमिव क्ष्यं रत्नं दधाति भरहूतय विश ॥ ४ ॥

4. *Tāmasya rītiṁ paraśoriva pratyanīkamakhyaṁ bhuje asya varpasaḥ. Sacā yadi pitumantamiva kṣayaṁ ratnaṁ dadhāti bharahūtaye viśe.*

That character and disposition, that form and policy of its dynamic flow, that admirable force of its arms like the razor's edge, I know, is in keeping with its identity for the purpose of peace, protection and progress, and, like a comfortable home full of plenty, it holds the jewels of wealth and felicity for the people at the beck and call of the inmates.

स जिह्वया चतुरनीक ऋञ्जत चारु वसानो वरुणो यतरिम। न तस्य विद्म पुरुषत्वता वयं यतो भगः सविता दाति वायम ॥ ५ ॥

5. *Sa jihvayā caturanīka ṛñjate cāru vasāno varuṇo yatannarim. Na tasya vidma puruṣatvatā vayaṁ yato bhagaḥ savitā dāti vāryam.*

The nation, the ruler, the fire, the sun, wearing a charming form, shining with forces all round in all four directions, encounters the opposing darkness with the tongue of light and flame. We know not how, with what strength and power, from where this Varuna, best and highest power of justice and wisdom, Bhaga, commanding wealth and felicity, Savita, inspiring all with exhilaration, brings and bestows on us all the cherished gifts of life, how he makes everything possible.

Mandala 5/Sukta 49

Vishvedeva Devata, Pratiprabha Atreya Rshi

दे॒वं वो॑ अ॒द्य स॑वि॒तार॒मृष॒ भगं॑ च॒ रत्नं॑ वि॒भज॑न्तमा॒याः॑। आ वां॑ नरा पुरुभुजा ववृत्यां दि॒वदि॑व चिदश्विना सखी॒यन॥ १॥

1. *Devaṁ vo adya savitārameṣe bhagaṁ ca ratnaṁ vibhajantamāyoḥ. Ā vāṁ narā puru-bhujā vavṛtyāṁ divedive cidaśvinā sakhīyan.*

For you all today I love, gratefully desire and pray for favour of the brilliant and generous Savita, inspirer of light and life, Bhaga, treasure source of honour and prosperity and the loving spirit of life and living beings that showers the jewel wealth and felicity on all. O Ashvins, leading complementarities of nature powers and humanity, ruler and people, leaders and followers, men and women, parents and children, teachers and disciples, blessed participants and celebrants of life for all, I love to be friends with you and pray that I may love, cooperate and be with you day in and day out.

पति॑ प॒याणा॒मसु॑रस्य वि॒द्वान्त्सू॒क्तद॒वं स॑वि॒तारं॑ दुवस्य। उप॑ बुवीत॒ नम॑सा विजा॒नञ्ज्येष्ठं॑ च॒ रत्नं॑ वि॒भज॑न्तमा॒याः॑॥ २॥

2. *Prati prayāṇam-asurasya vidvānt-shuktairdevaṁ savitāraṁ duvasya. Upa bruvīta namasā vijānañjyeṣṭhaṁ ca ratnaṁ vibhajantamāyoḥ.*

Sagely scholar, watch the evolution of life and energy, meditate on the self-refulgent Savita, inspirer of life, with Vedic songs of praise and prayer, and with homage and gratitude speak precisely of the supreme,

the most precious felicity pervading and participating in the evolution of life, knowing well the gifts of the lord.

अदत्रया दयत वार्याणि पूषा भगा अदितिर्वस्त उस्रः। इन्द्रा विष्णुवरुणा मित्रा अग्निरहानि भदा जनयन्त दस्माः ॥ ३ ॥

3. *Adatrayā dayate vāryāṇi pūṣā bhago aditirvasta usraḥ. Indro viṣṇurvaruṇo mitro agnirahāni bhadrā janayanta dasmāḥ.*

Aditi, eternal and infinite creative power of lord Savita's Nature, Prakrti, wears the mantle of the morning. Pusha, nature's nourishing power, and Bhaga, inexhaustible generosity, produce, promote and give the choicest gifts of food for consumption and creation of energy. Indra, catalytic radiation, Vishnu, all pervasive energy, Varuna, udana energy for evolution, Mitra, pranic energy of life, Agni, heat and light for life, all these creative and generative powers give rise to the days of light and bliss for us.

त ा अनवा सविता वरूथं तत्सिन्धव इषयन्ता अनु गमन। उप यद्वाच अध्वरस्य हाता रायः स्याम पतयो वाजरत्नाः ॥ ४ ॥

4. *Tanno anarvā savitā varūthaṁ tat sindhava iṣayanto anu gman. Upa yad voce adhvarasya hotā rāyaḥ syāma patayo vājaratnāḥ.*

May lord Savita, creator, with his radiating energy, grant us that treasure of cherished values of hearth and home which I celebrate as organiser and achiever of yajnic production, and which the flowing

rivers and swelling seas promote with love and desire in obedience to the lord. O lord, we pray, may we, blest with energy and felicity of existence, be protectors and promoters of the wealth of the world.

प य वसु॑भ्य इव॒दा नमा॒ दुय मि॒त्र वरु॑ण सू॒क्तवा॑चः ।
अव॒त्वभ्वं कृणु॒ता वरी॑या दि॒वस्पृ॑थि॒व्यारव॑सा मदम ॥ ५ ॥

5. *Pra ye vasubhya īvadā namo durye mitre varuṇe sūktavācaḥ. Avaitvabhvaṁ kṛṇutā varīyo divaspṛthivyor-avasā madema.*

Let untold wealth and knowledge flow to those who offer homage and yajnic service to the Vasus, creative abodes of life and sustenance in the world of nature, and to those who raise their voice of adoration in honour of Mitra and Varuna, friendly sun and seas and all embracing space. O Vishvedevas, creative divinities, create for us wealth of exceptional order so that we may abide and enjoy under the protection of heaven and earth.

Mandala 5/Sukta 50

Vishvedeva Devata, Svasti Atreya Rshi

विश्वा॑ द्॒वस्य॑ न॒तुमता॑ वुरीत स॒ख्यम ।
विश्वा॑ रा॒य इ॑षुध्यति द्यु॒म्नं वृ॑णीत पु॒ष्यस॑ ॥ १ ॥

1. *Viśvo devasya neturmarto vutīta sakhyam.*
Viśvo rāya iṣudhyati dyumnaṁ vṛṇīta puṣyase.

Let all the mortals, people of the world, choose and win the favour and friendship of the brilliant leader and pioneer who targets and commands the wealth of the world. O people of the world choose the wealth,

power and splendour of the world for the sake of growth and advancement.

त त॑ दव नत॒य च॒माँ अ॑नुशस॑।
त रा॒या त ह्या३॒॑पृच॒ सच॑महि सच॒थ्यैः॥ २॥

2. *Te te deva netarye cemāň anuśase.*
Te rāyā te hyāpṛce sacemahi sacathyaiḥ.

O brilliant leader and ruler, those who have chosen you are wholly for you, and so are these whom you approve and admire. All the assets and powers of the nation are yours to rule and protect, and to share, defend and augment the same we are keen to join you and win your favour.

अता॑ न॒ आ नृनति॑थी॒नत॒ः पत्नी॑दशस्यत।
आ॒र विश्वं॑ पथ॒ष्टां द्विषा यु॑यातु॒ यूयु॑विः॥ ३॥

3. *Ato na ā nṛn-atithīn-ataḥ patnīr-daśasyata.*
Āre viśvaṁ patheṣṭhāṁ dviṣo yuyotu yūyuviḥ.

From here, from this elective and promotive yajna of total cooperation, serve and strengthen and thereby promote us all, leaders, chance visitors, immigrants and others, raise and promote the women, mothers of the nation, and, maker and breaker as you are, throw off all the hate, enmity and negativities obstructing the paths of progress.

यत्र॒ वह्नि॑र॒भिहि॑ता दु॒दव॒द द॒ण्यः प॒शुः।
नृ॒मणा॑ वी॒रप॒स्त्या ण॒ा धीर॑व॒ सनि॑ता॥ ४॥

4. *Yatra vahnir-abhihito dudravad droṇyaḥ paśuḥ.*
Nṛmaṇā vīrapastyo'rṇā dhīreva sanitā.

Where the fire, placed, invoked and kindled in

the vedi rises in flames, where a fiery leader, elected, supported and enthused goes around watching and watched all round among a dynamic people, loving all and loved at heart by all, and where the homes abound with brave and brilliant youth, there the streams of prosperity flow deep and calm like inalienable partners of the nation.

एष त॑ दव नता॒ रथ॒स्पति॒ः शं र॒यिः। शं रा॒य शं स्व॒स्तय॑ इष॒ःस्तुता॑ मनामह दव॒स्तुता॑ मनामह॥ ५॥

5. *Eṣa te deva netā rathaspatiḥ śaṁ rayiḥ. Śaṁ rāye śaṁ svastaya iṣaḥ stuto manāmahe devastuto manāmahe.*

O brilliant leader, pilot of the nation to peace and prosperity, this warrior of the chariot is yours, this peace, this wealth, power and prosperity is for you. This peace is for wealth and this peace and prosperity is for holiness of well-being. This warrior of the chariot, peace and prosperity honours and adores food, energy and knowledge. We love and adore this peace and prosperity. We love and adore you and the nation honoured by the divines.

Mandala 5/Sukta 51

Vishvedeva Devata, Svasti Atreya Rshi

अग्न॑ सु॒तस्य॑ पी॒तय॒ विश्व॒रूम॑भि॒रा ग॑हि।
द॒वभि॑र्हव्यदा॑तय॥ १॥

1. *Agne sutasya pītaye viśvair-ūmebhirā gahi. Devebhir-havyadātaye.*

Agni, light of knowledge and fire of life, come

with all the means and methods of protection and progress, come with all the divines of the world and divine generosities of nature to enjoy what knowledge and nourishment we have distilled for your treat and bring the wealth and knowledge you have gained for us.

ऋतधीतय आ गत सत्यधमाणा अध्वरम।
अग्रः पिबत जिह्वया॥ २॥

2. *Ṛtadhītaya ā gata satyadharmāṇo adhvaram.*
Agneḥ pibata jihvayā.

O divine scholars, radiations of nature's vitalities, observers of the laws of universal truth, followers of the truth of Dharma and the Dharma of Truth, come to our yajna of love and non-violence and scientific creation in honour of the Lord. Agni, leading light of the world, drink the joy of life by the tongues of fire.

विपभिविप सन्त्य पातयावभिरा गहि।
देवभिः सामपीतय॥ ३॥

3. *Viprebhirvipra santya prātaryāvabhirā gahi.*
Devebhiḥ somapītaye.

O vipra, vibrant scholar, eminent sage of the present age, come with other scholars, with the knowledge and freshness of the morning light and breeze which stir and radiate with the dawn. Come with the divines for a drink of the soma we have distilled.

अयं सामश्चमू सुता मत्र परि षिच्यत।
पिय इन्दाय वायव॥ ४॥

4. *Ayaṁ somaścamū suto'matre pari ṣicyate.*
Priya indrāya vāyave.

This soma, inspiring power and honour of the nation, reflected in the defence forces as soma is held in the charu vessel, and held in the body politic as soma is poured in the goblet, is the love and pride of Indra, ruling lord, and Vayu, tempestuous defence forces.

वायवा याहि वीतय जुषाणा हव्यदातय ।
पिबा सुतस्यान्धसा अभि प्रयः ॥ ५ ॥

5. *Vāyavā yāhi vītaye juṣāṇo havyadātaye.*
Pibā sutasyāndhaso abhi prayaḥ.

O Vayu, force and power of the nation, come for the delight of a drink of the soma of knowledge and enlightenment with love and joy for the self sacrificing people. Enjoy the flavour of the food and stimulating taste of the drink on the tongue.

इन्द्रश्च वायवषां सुतानां पीतिमर्हथः ।
ताञ्जुषथामरपसावभि प्रयः ॥ ६ ॥

6. *Indraśca vāyaveṣāṁ sutānāṁ pītimarhathaḥ.*
Tāñjuṣethām-arepasāvabhi prayaḥ.

Indra and Vayu, ruler of the land and commander of the defence forces, you deserve a drink of the soma of the nation's power and culture. Come, watch the effects and delicacies of their taste and decency, and, inspired with love and holiness, enjoy the beauties of life.

सुता इन्द्राय वायव सोमासो दध्याशिरः ।
निम्नं न यन्ति सिन्धवा भि प्रयः ॥ ७ ॥

7. *Sutā indrāya vāyave somāso dadhyāśiraḥ.*
Nimnaṃ na yanti sindhvo'bhi prayaḥ.

Just as rivers flow downwards to the seas, so the sweetness and decency of the soma of human values and culture distilled with effort and cooperative action flow to Indra and Vayu, the strong and the progressive.

सजूर्विश्वेभिर्देवेभिरश्विभ्यामुषसा सजूः ।
आ याह्यग्न अत्रिवत्सुत रंण ॥ ८ ॥

8. *Sajūrviśvebhirdevebhiraśvibhyāmuṣasā sajūḥ.*
Ā yāhyagne atrivat sute raṇa.

Agni, giver of enlightenment and the fire of life, friend and associate of all the generous divinities, companion of the dawn and the Ashvins, circuitous complementaries of natural energies, come into this world of creative humanity like an omnipresent power free from threefold bondage of body, mind and soul, rejoice and proclaim your message of light and love loud and bold.

सजूर्मित्रावरुणाभ्यां सजूः सोमेन विष्णुना ।
आ याह्यग्न अत्रिवत्सुत रंण ॥ ९ ॥

9. *Sajūrmitrāvaruṇābhyāṁ sajūḥ somena viṣṇunā.*
Ā yāhyagne atrivat sute raṇa.

Agni, giver of knowledge and power, come together with prana and udana energies of nature, come together with the peace and beauty of the moon and the vastness of omnipresent space, come like a sage free from the threefold worries of past, present and future, come to the world of creative and endeavouring humanity, rejoice and proclaim your message of knowledge and action loud and bold.

सजूरादित्यवसुभिः सजूरिन्दरेण वायुना ।
आ याह्यग्र अत्रिवत्सुत रराण ॥ १० ॥

10. *Sajūrādityairvasubhiḥ sajūrindreṇa vāyunā. Ā yāhyagne atrivat sute raṇa.*

Agni, giver of health and knowledge, come together with the light of the sun as in the changing months and seasons, come with the generosity of the abodes of life such as earth, come with the breath of life and glow of health, come with the force and freshness of the winds, come to the world of joint human yajna like one free from threefold ailments of body, mind and spirit, rejoice and proclaim your message of health and energy loud and bold.

स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनर्वणः ।
स्वस्ति पूषा असुरा दधातु नः स्वस्ति द्यावापृथिवी सुचेतुना ॥ ११ ॥

11. *Svasti no mimītām-aśvinā bhagaḥ svasti devya-ditir-anarvaṇaḥ. Svasti pūṣā asuro dadhātu naḥ svasti dyāvāpṛthivī sucetunā.*

May the Ashvins, complementarities of nature and humanity such as teachers and preachers, day and night, sun and moon, prana and apana energies, bring us peace and well-being. May Bhaga, lord of glory, bless us with peace and honour. May the eternal imperishable Mother Nature and indivisible Vedic revelation of omniscience bless the independent scholars with peace and spiritual joy and vision. May the nourishment and showers of the life-giving cloud bring us peace and joy. And may the heaven and earth bless us with peace of mind, joy of knowledge and spiritual illumination.

स्व॒स्तय॑ वा॒युमुप॑ ब्रवामह॒ सोमं॑ स्व॒स्ति भुव॑नस्य॒ यस्पतिः॑ ।
बृह॒स्पतिं॒ सर्व॑गणं स्व॒स्तय॑ स्व॒स्तय॑ आदि॒त्यासो॑ भवन्तु नः॥ १२ ॥

12. *Svastaye vāyumupa bravāmahai somaṁ svasti bhuvanasya yaspatiḥ. Bṛhaspatiṁ sarvagaṇaṁ svastaye svastaya ādityāso bhavantu naḥ.*

Let us study and describe Vayu, wind, energy, and pursue programmes of peace and joy for our social good and well-being. May the lord ruler who controls and sustains the world be good and kind to us. Let us pray to the Lord of the expansive universe and honour the head of all the world communities for our peace and progress. May the scholars of the highest order and the cycle of the solar phases of time and seasons be good and kind to us for our well-being.

विश्व॑ दे॒वा नो॑ अ॒द्या स्व॒स्तय॑ वैश्वान॒रो वसु॑र॒ग्निः स्व॒स्तय॑ ।
दे॒वा अ॑वन्त्वृ॒भवः॑ स्व॒स्तय॑ स्व॒स्ति नो॑ रु॒द्रः पा॒त्वंह॑सः॥ १३ ॥

13. *Viśve devā no adyā svastaye vaiśvānaro vasuragniḥ svastaye. Devā avntvṛbhavaḥ svastaye svasti no rudraḥ pātvaṁhasaḥ.*

May all the generous divinities of nature and brilliant sages of the world be good and kind to us for our well-being today. May the all pervasive vitality of life's energy be kind and favourable for our peace and well-being. May all the generous scholars and brilliant experts be for our good and advancement in peace with joy. May Rudra, lord of law and justice, be good and kind and save us from sin for our well-being. May all the divinities protect us.

स्व॒स्ति मि॑त्रावरुणा स्व॒स्ति प॑थ्य रवति । स्व॒स्ति न॒ इन्द्र॑श्चा॒-
ग्निश्च॑ स्व॒स्ति ना॑ अदित कृधि ॥ १४ ॥

14. *Svasti mitrāvaruṇā svasti pathye revati.*
Svasti na indraścāgniśca svasti no adite kṛdhi.

May Mitra and Varuna, sun and moon, prana and udana energies of nature, rich in life's wealth of vitality, be for our good and well-being and guard us to move on the right path of action. May the universal electric energy and the vital heat of life's vitality be kind and good for our well-being. O Mother Nature, eternal and imperishable one, do us good, be kind and gracious.

स्व॒स्ति प॑न्था॒मनु॑ चरेम सूया॒चन्द्र॒मसा॑विव ।
पु॒न॒द॒दता॒घ्नता॑ जान॒ता सं ग॑मेमहि ॥ १५ ॥

15. *Svasti panthāmanu carema sūryācandrama-sāviva. Punardadatāghnatā jānatā saṁ gamemahi.*

Let us follow the path of peace, progress and well-being like the sun and moon, moving forward with men of knowledge and self-awareness, giving, receiving and giving again, in our orbit without hurting and encroachment on the rights of others, at the same time maintaining our own identity.

Mandala 5/Sukta 52

Marutah Devata, Shyavashva Atreya Rshi

प श्या॑वाश्व धृष्णु॒या चा॑ मरुद्भिरृ॒क्व॑भिः ।
य अं॑दा॒घमनुष्व॒धं श्रवा॒ मदं॑न्ति य॒ज्ञिया॑ः ॥ १ ॥

1. *Pra śyāvāśva dhṛṣṇuyā'rcā marudbhir-ṛkvabhiḥ.*
Ye adrogham-anuṣvadhaṁ śravo madanti yajñiyāḥ.

O bold yajaka, riding the spectrum flames of holy fire, honour and celebrate those divinities worthy of reverence and homage who exult with electric vitalities of the winds and vibrancy of dynamic people without hate and jealousy within the laws of nature and their own potential, and who accept the homage and spontaneously respond according to nature.

त हि स्थिरस्य शवसः सखायः सन्ति धृष्णुया।
त यामन् ना धृषद्विनस्त्मना पान्ति शश्वतः॥ २॥

2. *Te hi sthirasya śavasaḥ sakhāyaḥ santi dhṛṣṇuyā.*
Te yāmannā dhṛṣadvinas-tmanā pānti śaśvataḥ.

Bold and brilliant, they are friends and constant companions of the strong among the stable minded people, and on the highways of life they, sincerely and spontaneously, protect and promote the brave and resolute always without fail.

त स्पन्दासो नाऽणा तिष्कन्दन्ति शर्वरीः।
मरुतामधा महो दिवि क्षमा च मन्महे॥ ३॥

3. *Te spandrāso nokṣaṇo'ti ṣkandanti śarvarīḥ.*
Marutāmadhā maho divi kṣamā ca manmahe.

Streaming and overflowing with generosity like the cloud and the sun, they shower the nights and dawns of twilight with showers of rain and dew. We admire and celebrate the grandeur, potential and forbearance of the winds on the heights of heaven and the strength and stability of vibrant people in the brilliance of

humanity.

मरुत्सु वा दधीमहि स्तामं यज्ञं च धृष्णुया।
विश्व य मानुषा युगा पान्ति मर्त्यं रिषः॥ ४॥

4. *Marutsu vo dadhīmahi stomaṁ yajñaṁ ca dhṛṣṇuyā. Viśve ye mānuṣā yugā pānti martyaṁ riṣaḥ.*

For you all, let us admire and honour all those of you and hold them among the Maruts as children of stormy winds and rays of light who protect our songs of praise and prayer and promote the flames and fragrance of yajna throughout human history and save humanity from violence with strength and determination.

अहन्ता य सुदानवा नरा असामिशवसः।
प यज्ञं यज्ञियभ्या दिवा अचा मरुद्भ्यः॥ ५॥

5. *Arhanto ye sudānavo naro asāmiśavasaḥ.*
Pra yajñaṁ yajñiyebhyo divo arcā marudbhyaḥ.

Honour and admire those leading lights who are deservingly meritorious and commanding, generously charitable, strong and determined, loving and brilliant, and who dedicate their songs and yajna to the dynamic Maruts among humanity worthy of reverence.

आ रुक्मरा युधा नर ऋष्वा ऋष्टीरसृ रात। अन्वनाँ अह विद्युता मरुता जज्झतीरिव भानुरर्त त्मना दिवः॥ ६॥

6. *Ā rukmairā yudhā nara ṛṣvā ṛṣṭīrasṛkṣata. Anvenāň aha vidyuto maruto jajjhatīriva bhānurarta tmanā divaḥ.*

While the leading lights and mighty warriors

with blazing arms launch the attack upon the enemy, then, for sure, upon the heels of these tempestuous forces and shining leaders the light and splendour of the world follows spontaneously like roaring streams of water.

य वावृधन्त पार्थिवा य उरावन्तरिक्ष आ।
वृजनं वा नदीनां सधस्थं वा महो दिवः॥ ७॥

7. *Ye vāvṛdhanta pārthivā ya urāvantrikṣa ā.*
Vṛjane vā nadīnāṁ sadhasthe vā maho divaḥ.

The heroes of the earth who rise in honour and glory, the winds and currents of lightning energy in the wide wide skies, or the roaring waters flowing in the river beds and around, or the splendour of the regions of light, these are the Maruts worthy of honour and celebration with homage.

शर्धो मारुतमुच्छंस सत्यशवसमृभ्वसम।
उत स्म ते शुभे नरः प स्पन्दा युजत त्मना॥ ८॥

8. *Śardho mārutamucchaṁsa satyaśavasam-ṛbhvasam. Uta sma te śubhe naraḥ pra spandrā yujata tmanā.*

Honour and celebrate the strength and courage of humanity, admire and value the honest wisdom and rectitude of the scientist and the expert. O leading lights and brave pioneers of the human nation, moving forward with steadiness and dignity, join the onward march of humanity for a noble divine purpose. Join it conscientiously, honestly, without reservation.

उत स्म ते परुष्ण्यामूर्णा वसत शुन्ध्यवः।
उत पव्या रथानामदिं भिन्दन्त्याजसा॥ ९॥

9. *Uta sma te paruṣṇyāmūrṇā vasata śundhyavaḥ.*
Uta pavyā rathānam-adriṁ bhindantyojasā.

And they, the Maruts, leading lights and warriors, self-secure on the tortuous paths of existence, shining bright and pure, with their valour and wheels of the chariot ride the clouds and shatter the mountains.

आपथया विपथया न्तस्पथा अनुपथाः ।
एतभिमह्यं नामभियज्ञं विष्टार आहत ॥ १० ॥

10. *Āpathayo vipathayo'ntaspathā anupathāḥ.*
Etebhir-mahyaṁ nāmabhir-yajñaṁ viṣṭāra ohate.

Travellers hitherwards, or travellers by various ways, or travellers over the interior ways, or travellers of open and successive ways, thus and by these names and descriptions they bring expansion to my yajna.

अधा नरा न्योहत धा नियुत आहत ।
अधा पारावता इति चित्रा रूपाणि दर्श्या ॥ ११ ॥

11. *Adhā naro nyohate'dhā niyuta ohate.*
Adhā pārāvatā iti citrā rūpāṇi darśyā.

Leaders of knowledge and advancement, sometimes they carry the burdens by themselves, sometimes appointed as a team in cooperation with others, and sometimes stationed far away: thus their forms and functions are various, wondrous, beautiful and beatific.

छन्दःस्तुभः कुभन्यव उत्समा कीरिणा नृतुः ।
त म क चि ा तायव ऊमा आसन्दृशि त्विष ॥ १२ ॥

12. *Chandaḥ stubhaḥ kubhanyava utsamā kīriṇo nṛtuḥ. Te me ke cinna tāyava ūmā āsan dṛśi tviṣe.*

Poetic celebrities, some of them, thirsting for self-expression, burst out in lyrics and sing and dance in divine ecstasy from the depth of the heart. Some of them like streams profusely flowing for us are protectors and saviours, and some of them shine in the sight of the beholder because shine they must by nature.

य ऋष्वा ऋष्टिविद्युतः कवयः सन्ति वधसः ।
तमृष मारुतं गणं नमस्या रमया गिरा ॥ १३ ॥

13. *Ya ṛṣvā ṛṣṭividyutaḥ kavayaḥ santi vedhasaḥ.*
Tamṛṣe mārutaṁ gaṇaṁ namasyā ramayā girā.

Those who are great and strong, formidable scholars of science, of heat, light and electric energy, poetic visionaries, writers and singers, and sages of the sacred love: for that class of dynamic leaders and path finders, O Rshi, seer, sage and scholar, offer reverence and homage and, with the celebrant's words of praise and appreciation, give them the feel of the joy and holiness of their vocation.

अच्छा ऋष मारुतं गणं दाना मित्रं न याषणा ।
दिवा वा धृष्णव आजसा स्तुता धीभिरिषण्यत ॥ १४ ॥

14. *Accha ṛṣe mārutaṁ gaṇaṁ dānā mitraṁ na yoṣaṇā. Divo vā dhṛṣṇava ojasā stutā dhībhir-iṣaṇyata.*

Just as a maiden goes to her chosen friend and love, so, O Rshi, sagely seer and scholar, with gifts of homage, go reverentially to the congregation of the Maruts, dynamic scholars, leaders and divinities of the world. O Maruts, brilliant as light, loving, bold and determined, blazing with splendour, celebrated by the

wise and visionaries, come, hasten to our yajna and receive our homage.

नू मन्वान एषां दवाँ अच्छा न वक्षणा।
दाना सचत सूरिभिरामश्रुतभिरञ्जिभिः॥ १५॥

15. *Nū manvāna eṣāṁ devāň acchā na vakṣaṇā.*
Dānā saceta sūribhir-yāmaśrutebhir-añjibhiḥ.

As the stream flows and meets the sea, so should the man of thought and reverence eagerly meet the Maruts, brilliant and divine natures in humanity, with gifts of homage and associate with the wise and brave, celebrated and gracious scholars, leaders and path makers who are well versed in law and the ethics of conduct.

प य मं बन्ध्वष गां वाचन्त सूरयः पृश्निं वाचन्त मातरम।
अधा पितरमिष्मिणं रुदं वाचन्त शिक्वसः॥ १६॥

16. *Pra ye me bandhveṣe gāṁ vocanta sūrayaḥ*
pṛśniṁ vocanta mātaram. Adhā pitaramiṣm-iṇaṁ
rudraṁ vocanta śikvasaḥ.

I meet, associate, and write with the Maruts, those leading lights wise and brave who speak to me as to a friend and brother in search of human and divine bonding. Mighty powerful are they who speak to me of the Holy Word, of heat and light of the sun, the earth and the cow. They speak of the rainbow skies and spaces, and of Mother Nature, and then they reveal to me the omnipresent omnipotent Father and Rudra, lord of justice and mercy.

सप्त मं सप्त शाकिन एकमका शता ददुः। यमुनायामधि
श्रुतमुदाधा गव्यं मृज नि राधा अश्व्यं मृज॥ १७॥

17. *Sapta me sapta śākina ekamekā śatā daduḥ. Yamunāyāmadhi śrutamud rādho gavyaṁ mṛje ni rādho aśvyaṁ mṛje.*

Seven and seven are the Maruts, wise and brave, and each one of them gives me a hundred gifts of knowledge, will and strength for action, and love of life and divine worship. What I have heard comprehensively on yama and niyama, ethics of conduct in social and personal life, and on the subject of success regarding earthly life (abhyudaya), and the philosophy of attainment and ultimate destination and arrival (nihshreyas), I specify and refine for practical application and success in the earthly situation and in relation to the ultimate freedom of Moksha in the personal psychic and spiritual situation.

Mandala 5/Sukta 53

Maruts Devata, Shyavashva Atreya Rshi

का वंद् जानमषां का वां पुरा सुम्नष्वांस मरुतांम।
यद्युंयुज किंलास्यंः ॥ १ ॥

1 *Ko veda jānameṣāṁ ko vā purā sumneṣvāsa marutām. Yad yuyujre kilāsyaḥ.*

Who knows the origin of these Maruts? Who was present in the peace and pleasure of the Maruts? Whoever concentrates the mind, meditates on their presence, and joins them, and then has the clear and specific language to describe them, knows these stormy powers.

एतानरथंषु तस्थुषः कः शुंश्राव कथा यंयुः।
कस्मं सस्त्रुः सुदासं अन्वापय इळांभिवृष्टयंः सह॥ २ ॥

2. *Aitān ratheṣu tasthuṣaḥ kaḥ śuśrāva kathā yayuḥ. Kasmai sasruḥ sudāse anvāpaya iḷābhirvṛṣṭayaḥ saha.*

Who perceives them riding their chariot on earth and in the skies and who knows whither they move? For which generous man or power do they rise and flow and turn like friends with the showers of their mysterious message and food for life?

त मं आहुय आयययुरुप द्युभिर्विभिरमदं।
नरा मर्या अरपसं इमान्पश्यन्निति ष्टुहि॥ ३॥

3. *Te ma āhurya āyayurupa dyubhir-vibhir-made. Naro maryā arepasa imān pasyanniti ṣṭuhi.*

They speak to me who come to me with lights of revelation, flying like birds in ecstasy: "Noble men among mortals free from sin and folds of ignorance have seen these Maruts." Say this, appreciate and praise the Maruts.

य अञ्जिषु य वाशीषु स्वभानवः स्त्र ु रुक्मषु खादिषु।
श्राया रथषु धन्वसु॥ ४॥

4. *Ye añjiṣu ye vāśīṣu svabhānavaḥ srakṣu rukmeṣu khādiṣu. Śrāyā ratheṣu dhanvasu.*

The people who are innately brilliant, who shine in their open works and achievements, in their speech and expression, in garlands of applause in series of action programmes, in their golds and jewels of honour, and who ride pioneering chariots of nations and resound in the twang of their bow: they are the Maruts.

युष्माकं स्मा रथाँ अनु मुद दंध मरुता जीरदानवः।
वृष्टी द्यावा यतीरिव॥ ५॥

5. *Yuṣmākaṁ smā rathāṅ anu mude dadhe maruto jīradānavaḥ. Vṛṣṭī dyāvo yatīriva.*

O Maruts, leading lights and unaging pioneers, I take to your chariots for your pleasure and exhilaration and rise to the clouds of shower and lights of heaven.

आ यं नरः सुदानवो ददाशुषे दिवः काशमचुच्यवुः ।
वि पर्जन्यं सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टयः ॥ ६ ॥

6. *Ā yaṁ naraḥ sudānavo dadāśuṣe divaḥ kośam-acucyavuḥ. Vi parjanyaṁ sṛjanti rodasī anu dhan-vanā yanti vṛṣṭayaḥ.*

The treasure wealth of holy vapours, which the generous leading lights of the science of yajna cause to move from the regions of sunlight for the generous creators and givers of food and energy, shower down to the earth and skies: The skies then form the clouds and let them rain down on the earth and the floods move as directed over the thirsty lands.

(This mantra is on the science of rain and irrigation which can further be explained with reference to Chhandogya Upanishad 5, 4, 1 to 5, 8, 2, and Gita 3, 14-16.)

ततृदानाः सिन्धवः कोदसा रजः प स्रवध्वं यथा ।
स्यन्ना अश्वाइवाध्वना विमोचनं वि यद्वर्तन्त एन्यः ॥ ७ ॥

7. *Tatṛdānāḥ sindhavaḥ kṣodasā rajaḥ pra sasrur-dhenavo yathā. Syannā aśvā ivādhvano vimocane vi yad vartanta enyaḥ.*

Released and freely flowing, soaking and breaking the lands with the flood, the rivers flow over

and on, irrigating the lands like mother cows feeding the people. Like horses they go on covering and leaving their track behind, the streams revolve as they go on in their circular course of yajna.

आ या॑त मरुता दि॒व आन्तरि॑क्षादमादुत।
माव॑ स्थात परा॒वतः॥ ८॥

8. *Ā yāta maruto diva āntarikṣādamāduta.*
Māva sthāta parāvataḥ.

O Maruts, leading lights and stormy forces of nature and humanity, creators and givers, come, come from the lights of heaven, come from the skies, come from near and afar, be on the move, never stay still, do not stagnate.

मा वा॑ र॒सानि॑तभा॒ कुभा॒ कुमु॒मा व॒: सिन्धु॑नि रीरमत।
मा व॒: परि॑ ष्ठात्स॒रयु॑: पु॒रीषि॑ण्य॒स्म इत्सु॒म्नमस्तु॑ वः॥ ९॥

9. *Mā vo rasānitabhā kubhā krumurmā vaḥ sindhurni rīramat. Mā vaḥ pari ṣṭhat sarayuḥ purīṣiṇyasme it sumnamastu vaḥ.*

May the earth and her environment never move without light and water for you. May the flowing river and the rolling sea never stop for you. May the wind and vapour, blowing, flowing and refreshing for human habitations never be still. May everything, every force of the Maruts, on the earth and in the environment be for your comfort and well being. Let nothing hold you back.

तं व॒: शर्धं॑ रथा॒नां त्व॒षं ग॒णं मारु॑तं॒ नव्य॑सीनाम।
अनु॒ प य॑न्ति वृ॒ष्टय॑: ॥ १०॥

10. *Taṁ vaḥ śardhaṁ rathānāṁ tveṣaṁ gaṇaṁ mārutaṁ navyasīnām. Anu pra yanti vṛṣṭayaḥ.*

O people of the earth, the showers of peace, comfort and well being rain down on you in response to your strength, the speed and shine of your war-like chariots, the joint power and performance of your leaders, and the latest powers and policies you work out and follow for your peace and progress.

शर्धं॑शर्धं व एषां॒ वातंवातं ग॒णंग॑णं सुश॒स्तिभि॑: ।
अनु॑ काम॒म धी॒तिभि॑: ॥ ११ ॥

11. *Śardhaṁ-śardhaṁ va eṣāṁ vrātaṁ-vrātaṁ gaṇaṁ-gaṇaṁ suśastibhiḥ. Anu krāmema dhītibhiḥ.*

Let us move together step by step in disciplined order in accord with the united interests and aspirations of each unit of the defence forces, each unit of the economic order and each unit of the social order of these people for you all as a nation with the appraisal and appreciation of these with the best of our understanding and action.

कस्मा॑ अ॒द्य सुजा॑ताय रा॒तह॑व्याय॒ प य॑युः ।
ए॒ना याम॑न म॒रुत॑: ॥ १२ ॥

12. *Kasmā adya sujātāya rātahavyāya pra yayuḥ. Enā yāmena marutaḥ.*

For which cultured, creative and generous personality, for which producing and providing community of yajnic gifts, do the Maruts, dynamic forces of life, move forward today by this chariot with controlled motion and direction?

यन॑ ता॒काय॒ तन॑याय धा॒न्य॑ं॒१॒॑ बीज॑ं वह॑ध्व॒ अ ि॑तम ।
अ॒स्मभ्य॒ं तद्ध॑त्तन॒ यदव॒ इम॑हे॒ राधा॑ वि॒श्वायु॒ साभ॑गम ॥ १३ ॥

13. *Yena tokāya tanayāya dhānyaṁ bījaṁ vahadhve akṣitam. Asmabhyaṁ tad dhattana yad va īmahe rādho viśvāyu saubhagam.*

O Maruts, dynamic and progressive leaders and powers of life, that action and message of advancement by which you create and bear the food and imperishable seed of life and progress for the baby and the child and the rising generation, bear and bring the same gifts and action for us too, the honour and good fortune, universal health and wealth, and the secret and source of that accomplishment we ask of you.

अती॑याम नि॒दस्ति॒रः स्व॒स्तिभि॑हि॒त्वाव॒द्यमरा॑तीः ।
वृ॒ष्टी शं यारा॑प॑ उ॒स्रि भ॑ष॒जं स्याम॑ मरुतः स॒ह ॥ १४ ॥

14. *Atīyāma nidastiraḥ svastibhir-hitvāvadyam-arātīḥ. Vṛṣṭvī śaṁ yorāpa usri bheṣajaṁ syāma marutaḥ saha.*

O citizens and leaders of the world, let us get over the malignant scandalisers and crooked evil mongers, having given up inner evils and despicable failures and adversities with noble thoughts and positive actions. Let us have the showers of peace and united action, waters of holiness, light of truth and wisdom, and food and tonics for good health, all with the Maruts together.

सु॒द॒वः स॑महासति सु॒वीरा॑ नरा मरुत॒ः स मत्य॑ः ।
यं त्राय॑ध्व॒ स्याम॒ त ॥ १५ ॥

15. *Sudevaḥ samahāsati suvīro naro marutaḥ sa martyaḥ. Yaṁ trāyadhve syāma te.*

O Maruts, leading lights of life, great and glorious, brilliant is that man, brave and fearless, whom you protect and promote across the seas. Let us too be the same, your own, all for you.

स्तुहि भोजान्त्स्तुवता अस्य यामन्नि रणन्गावो न यवसे। यतः पूर्वाँइव सखीरनु ह्वय गिरा गृणीहि कामिनः॥ १६॥

16. *Stuhi bhojānt-stuvato asya yāmani raṇan gāvo na yavase. Yataḥ pūrvāň iva sakhīňranu hvaya girā gṛṇīhi kāminaḥ.*

Adore the Maruts, natural saviours and leading lights of humanity, givers of life and food for energy while moving on the holy path of this yajnic celebrant of theirs, rejoicing at the same time like cows running for their favourite grass. Invoke them like ancient eternal friends, and, loving as they are, celebrate them with holy songs of adoration.

Mandala 5/Sukta 54

Maruts Devata, Shyavashva Atreya Rshi

प्र शर्धाय मारुताय स्वभानव इमां वाचमनजा पर्वतच्युतं। घर्मस्तुभं दिव आ पृष्ठयज्वन द्युम्नश्रवस महि नृम्णमचत॥ १॥

1. *Pra śardhāya mārutāya svabhānava imāṁ vācamanajā parvatacyute. Gharmastubhe diva ā pṛṣṭhayajvane dyumnaśravase mahi nṛmṇa-marcata.*

For the self-refulgent force and power of the

Maruts, leading lights of humanity, offer this song of adoration. And for the renowned yajaka who lights and feeds the fire to adore the divinities of nature through yajna on the heights, moves the clouds and brings the showers, offer gifts of human wealth of high value with songs of praise and appreciation. Loving scholars value the gifts of divinity from the lights of heaven.

प वो॑ मरुतस्त॒विषा उ॑द॒न्यवो॑ वया॒वृधो॑ अश्व॒युज॒: परि॑जयः। सं वि॒द्युता॒ दध॑ति॒ वाश॑ति॒ त्रित॒: स्वर॒न्त्या-पा॒ वना॒ परि॑जयः॥ २॥

2. *Pra vo marutas-taviṣā udanyavo vayovṛdho aśva-yujaḥ parijrayaḥ. Saṁ vidyutā dadhati vāśati tritaḥ svarantyāpo'vanā parijrayaḥ.*

O Maruts of sky and space, your powerful currents of wind laden with vapours, bearers of food, energy and healthful age for living beings, going all round on the wings of electric energy, take on the thunder of lightning roaring as trinity of wind, water and lightning, and the waters shower over the earth everywhere as harbingers of food and health for all.

वि॒द्युन्म॑हसा॒ नरा॒ अश्म॑दिद्यवा॒ वात॑त्विषा म॒रुत॑: पवत॒च्युत॑:। अ॒ब्द॒या चि॒न्मु॒हु॒रा ह्रा॑दुनी॒वृत॑: स्त॒नय॑दमा रभ॒सा उदो॑-जसः॥ ३॥

3. *Vidyunmahaso naro aśmadidyavo vātatviṣo marutaḥ parvatacyutaḥ. Abdayā cinmuhurā hrādunīvṛtaḥ stanayadamā rabhasā udojasaḥ.*

O leading lights of humanity, know that the Maruts command the mighty electric energy in the skies, light up the thunder, energise the winds and break the

clouds. Blazing with splendour, ferocious with force, roaring with thunder, they wear the rumble of spatial boom shaking the mountains and burst in floods of incessant rain.

व्य१॑क्तून्रु॒दा व्यहा॑नि शिक्वसा॒ व्य१॑न्तरि॑ꣳ इ॒ वि रजा॑ꣳसि धू॒तयः॑। वि यदजा॒ँ अज॑थ्र॒ नाव॑ ई॒ꣳ यथा॒ वि दु॒गाणि॑ मरुता॒ नाह॑ रिष्यथ॥ ४॥

4. *Vyaktūn rudrā vyahāni śikvaso vyantarikṣaṁ vi rajāṁsi dhūtayaḥ. Vi yadajrāň ajatha nāva īṁ yathā vi durgāṇi maruto nāha riṣyatha.*

O potent Maruts, mighty blazing and roaring powers of cosmic winds, Rudras, breakers and makers of things, you shake the nights and days in and out, you shake the skies and atmosphere, you move the particles of matter and pass over regions as the ship sails over the sea. You break open the strongholds of nature and yet you never hurt nor destroy.

तद्वी॒र्यं॑ वा मरुता महित्व॒नं दी॒र्घं त॑ताꣳ॒ सूया॒ न याज॑नम। एता॒ न याम॒न् अगृ॑भीतशाचि॒षा न॑श्वदा॒ꣳ य ययात॑ना गि॒रिम॥ ५॥

5. *Tad vīryaṁ vo maruto mahitvanaṁ dīrghaṁ tatāna sūryo na yojanam. Etā na yāme agṛbhītaśociṣo'naśvadāṁ yannyayātanā girim.*

That lustre and splendour of yours, that extensive grandeur of yours radiates like the light and gravitation of the sun. Incomprehensible is the course of your radiations of energy which penetrates even the dark and densest clouds and mountains which are otherwise impenetrable.

अभ्राजि शर्धा मरुता यदर्णसं मार्षथा वृ ां कपनव वधसः।
अधर् स्मा ना अरमतिं सजाषस्श्च ुरिव यन्तमनु नषथा सुगम ॥ ६ ॥

6. *Abhrāji śardho maruto yadarṇasaṁ moṣathā vṛkṣaṁ kapaneva vedhasaḥ. Adha smā no aramatiṁ sajoṣasaś-cakṣuriva yantamanu neṣathā sugam.*

O Maruts, leading lights of nature and humanity, commanders of strength, creativity and intelligence, your power and splendour is apparent as it shines since, like a storm, it shakes the flood and the forest. O friends and comrades, guide our activity relentlessly in motion onward on the straight and right path just as the eye shows the path to the traveller and helps him to move on and makes it easy for him to follow.

न स जीयत मरुता न हन्यत न स्त्रधति न व्यथत न रिष्यति।
नास्य राय उप दस्यन्ति नातय ऋषिं वा यं राजानं वा सुषूदथ ॥ ७ ॥

7. *Na sa jīyate maruto na hanyate na sredhati na vyathate na riṣyati. Nāsya rāya upa dasyanti notaya ṛṣiṁ vā yaṁ rājānaṁ vā suṣūdatha.*

O Maruts, divine powers of nature and brilliant leading lights of humanity, the person you protect and guide, mature, refine and temper is never overcome, nor killed, nor decays, fears or falls, nor hurts anyone. Nor do his powers, honours and excellence, defences and protections ever deplete and exhaust. Indeed, the person grows in knowledge as a sage and shines bright in splendour as a leader and ruler.

नियुत्वन्ता गामजिता यथा नरा यमणा न मरुतः कवन्धिनः । पिन्वन्त्युत्सं यदिनासा अस्वरन्व्युन्दन्ति पृथिवीं मध्वा अन्धसा ॥ ८ ॥

8. *Niyutvanto grāmajito yathā naro 'ryamaṇo na marutaḥ kavandhinaḥ. Pinvantyutsaṁ yadināso asvaran vyundanti pṛthivīṁ madhvo andhasā.*

Great organisers, winners of multitudes and human habitations like leading lights, makers of men and dispensers of justice on the paths of life, the Maruts are reservoirs of vitality and exhilaration like the clouds of living waters and freshness of breeze. And when the mighty forces set out in motion, whistling, roaring, thundering, they fill the rivers, lakes and oceans over and surfeit the earth with honey sweets of food and energy for the joy of life.

पवत्वतीयं पृथिवी मरुद्भ्यः पवत्वती द्याभवति प्रयद्भ्यः । पवत्वतीः पथ्या अन्तरिक्षीः याः पवत्वन्तः पर्वता जीरदानवः ॥ ९ ॥

9. *Pravatvatīyaṁ pṛthivī marudbhyaḥ pravatvatī dyaurbhavati prayadbhyaḥ. Pravatvatīḥ pathyā antarikṣyāḥ pravatvantaḥ parvatā jīradānavaḥ.*

The wide world of abundant ways opens and clears its highways for the Maruts, adventurers who move like winds. The heaven of light extends all her expansive spaces for those who fly. The regions of the skies open up their paths for the winds, and the life giving clouds and mountains open up their depths and caverns for the heroes of initiative and adventure.

यन्मꣳरुतः सभरसः स्वणर्ः सूय उदि॑त मदꣳथा दिवा नरः।
न वा श्वाः श्रथय॒न्ताह॒ सिस्र॑तः स॒द्या अ॒स्याध्वꣳनः
पा॒रमꣳश्नुथ॥ १०॥

10. *Yanmarutaḥ sabharasaḥ svarṇaraḥ sūrya udite madathā divo naraḥ. Na vo'śvā śrathayantāha sisrataḥ sadyo asyādhvanaḥ pāramaśnutha.*

O Maruts, leading lights of the love of life and joy of heaven, you bear the burdens of life together for all and lead them all to celestial joy and the truth of Dharma. You feel delighted and celebrate the sunrise, and never do your horses in harness relent, but galloping on at high speed reach the destined end of this existential highway.

अंसꣳषु व ऋ॒ष्टयः॑ प॒त्सु खा॒दया॒ व ा॑ःसु रु॒क्मा मꣳरुता॒ रथ॒
शुभः। अ॒ग्निभ्राजसा वि॒द्युता॒ गभꣳस्त्या॒ः शिपाः॑ शी॒षसु॒ वितꣳता
हिर॒ण्ययीः॥ ११॥

11. *Aṁseṣu va ṛṣṭayaḥ patsu khādayo vakṣaḥsu rukmā maruto rathe śubhaḥ. Agnibhrājaso vidyuto gabhastyoḥ śiprāḥ śīrṣasu vitatā hiraṇyayīḥ.*

O Maruts, warriors of the winds for humanity, on your shoulders are blazing lances, at your feet your assistants, on your chests are shining corselets, on your chariot are flames of the purity of fire, in your hands are flashes of lightning, and on your heads are protective golden helmets. Victory is assured.

तं नाकꣳम॒या अगृ॑भीतशाचिषं॒ रुश॒त्पिप्पꣳलं मरुता॒ वि धू॑नुथ।
समꣳच्यन्त वृ॒जनाति॑त्विषन्त॒ यत्स्वर॑न्ति॒ घाषं॒ वितꣳतमृता॒-
यवः॥ १२॥

12. *Taṁ nākam-aryo agṛbhītaśociṣaṁ ruṣat pippalaṁ maruto vi dhūnutha. Samacyanta vṛjanātitviṣanta yat svaranti ghoṣaṁ vitatam-ṛtāyavaḥ.*

O Maruts, leading celebrants of action and Divinity, like a master of his own freedom in the laws of Truth and Divinity, shake the tree of existence by your noble action, bring down the balance sheet of your fruits of karma to Zero and win that rewarding state of ultimate freedom and bliss, void of suffering, beyond comprehension, which is pure ineffable refulgence of Divinity. Winding up their tally of karma, dismantling their fortifications, shining in the light divine, waxing in their search for Truth, when the celebrants raise the chant of Aum, they declare the victory and rest at the end of the road.

युष्मादत्तस्य मरुता विचतसा रायः स्याम रथ्या३ वयस्वतः।
न या युच्छति तिष्या३ यथा दिवा३ स्म रारन्त मरुतः सहस्रिणम॥ १३॥

13. *Yuṣmādattasya maruto vicetaso rāyaḥ syāma rathyo vayasvataḥ. Na yo yucchati tiṣyo yathā divo'sme rāranta marutaḥ sahasriṇam.*

O Maruts, leading lights of wisdom and vision for humanity, masters of discriminative knowledge, travelling by radiations of Divinity in the mind, let us, we pray, be masters of the life-giving wealth of light divine given by you. O Maruts, bless us with that wealth of thousandfold value which decays not but shines like a star of heaven for ever.

यूयं रयिं मरुतः स्माहवीरं यूयमृषिमवथ सामविपम।
यूयमवन्तं भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम॥ १४॥

14. *Yūyaṁ rayiṁ marutaḥ spārhavīraṁ yūyam-ṛṣim-avatha sāmavipram. Yūyam-arvantaṁ bhara-tāya vājaṁ yūyaṁ dhattha rājānaṁ śruṣṭi-mantam.*

O Maruts, leading lights of humanity, you protect and promote the heroic wealth, honour and excellence of the nation with her heroes. You revere, protect and promote the sage who chants the hymns of Samaveda in celebration of humanity and Divinity. You bear and bring the food, energy and the speed of progress for the maintenance of life on the globe, and you hold and maintain the harmonious, dynamic and glorious social order on earth.

तद्वो॑ यामि॒ द्रवि॑णं स॒द्यऊ॑तया॒ यना॒ स्व॑१॒॑र्ण त॒तना॑म॒ नॄँर॒भि।
इ॒दं सु म॑ मरुता ह॒यता॒ वचा॒ यस्य॒ तर॑म॒ तर॑सा श॒तं हिमाः॥ १५॥

15. *Tad vo yāmi draviṇaṁ sadya-ūtayo yenā svarṇa tatanāma nṛṅrabhi. Idaṁ su me maruto haryatā vaco yasya tarema tarasā śataṁ himāḥ.*

O Maruts, leading lights of humanity and generous divinities of nature, instant givers of protection and all round support, listen and accept this holy voice of mine: I feel blest with that wealth of yours by which we can promote the life of humanity as in a heaven of bliss on earth, and by which we would live a happy life over a hundred years with strength and success.

Mandala 5/Sukta 55

Maruts Devata, Shyavashva Atreya Rshi

पर्य॑ज्यवा म॒रुता॒ भाज॑दृष्टया बृ॒हद्व॑या॑ दधिर रु॒क्मव॑ं॑ रसः।
इय॑न्त॒ अश्व॑ः सु॒यम॑भिरा॒शुभि॒ः शुभं॑ या॒तामनु॒ रथा॑ अवृत्सत॥ १॥

1. *Prayajyavo maruto bhrājad-ṛṣṭayo bṛhad-vayo dadhire rukma-vakṣasaḥ. Īyante aśvaiḥ suyamebhir-āśubhiḥ śubhaṁ yātāmanu rathā avṛtsata.*

Adorable Maruts, devout pioneers and leading lights of yajnic progress in unison with humanity, commanding vast knowledge and power to bear the mighty burdens of life, wielding brilliant weapon in hand with golden corselet on the chest, press forward by coursers of instant speed controlled by sense and judgement. So do their noble chariots on and on.

Let the chariots roll on with the leading lights on way to the land of honour and excellence.

स्वयं दधिध्वे तविषीं यथा विद बृहन्महान्त उर्विया वि राजथ। उतान्तरिक्षं ममिरे व्याजसा शुभं यातामनु रथा अवृत्सत ॥ २ ॥

2. *Svayaṁ dadhidhve taviṣīṁ yathā vida bṛhanmahānta urviyā vi rājatha. Utāntarikṣaṁ mamire vyojasā śubhaṁ yātāmanu rathā avṛtsata.*

Great and glorious as you are, you know, you hold and command the blazing forces by yourself, and while you go over, explore and know the vast earth and the environment, rule accordingly and shine. And let the chariots roll on with the blazing pioneers and with their might and splendour traverse the skies and spaces.

साकं जाताः सुभ्वः साकमुक्षिताः श्रिय चिदा पत्तरं वावृधुनरः। विराकिणः सूयस्यव रश्मयः शुभं यातामनु रथा अवृत्सत ॥ ३ ॥

3. *Sākaṁ jātāḥ subhvaḥ sākamukṣitāḥ śriye cidā prataraṁ vāvṛdhurnaraḥ. Virokiṇaḥ sūryasyeva raśmayaḥ śubhaṁ yātāmanu rathā avṛtsata.*

Maruts, leading lights and rulers of the earth and her children, risen together, excellent, anointed, sanctified and covenanted together for the honour, excellence and grace of life, rise and advance the freedom and happiness of life for the people, and thus, with their interests and holy ambitions, shine in truth and rectitude like rays of the sun. Let the chariots roll on with the leading lights to the holy lands of bliss and freedom.

आ॒भूष॑ण्यं वा मरुता महित्व॒नं दि॑दृ ाण्यं॒ सूय॑स्यव॒ च ाणम।
उ॒ता अ॒स्माँ अ॑मृत॒त्व द॑धातन॒ शुभं॑ या॒तामनु॒ रथा॑ अवृत्सत ॥ ४ ॥

4. *Ābhūṣeṇyaṁ vo maruto mahitvanaṁ didṛkṣeṇyaṁ sūryasyeva cakṣaṇam. Uto asmāँ amṛtatve dadhā-tana śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, leading lights of life, graceful is your greatness and grandeur, radiant your form and conduct as light of the sun. With your light and grace, lead us to establish ourselves in the regions of immortality. Let the chariots roll on with the leading lights to the heights of goodness and grace.

उदी॑रयथा मरुतः समु॒द्रता यू॒यं वृ॒ष्टिं व॑षयथा पुरीषिणः। न
वा॑ दस्रा॒ उप॑ दस्यन्ति ध॒नव॒ः शुभं॑ या॒तामनु॒ रथा॑ अवृत्सत ॥ ५ ॥

5. *Udīrayathā marutaḥ samudrato yūyaṁ vṛṣṭiṁ varṣayathā purīṣiṇaḥ. Na vo dasrā upa dasyanti dhenavaḥ śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, ruling lights of the earth, just as the winds raise vapours from the seas and shower them

down from the sky, so you inspire the people, energise the earth, shake up the clouds and bring the showers of prosperity from the seas and spaces. O wondrous workers and generous leaders, the fertilities of nature, sunlight, earths and cows never desert you, nor ever exhaust for you. Let the chariots of life roll on with the leading lights of generosity to happiness and prosperity.

यदश्वान्धूषु पृषतीरयुग्ध्वं हिरण्ययान्पत्यत्काँ अमुग्ध्वम। विश्वा इत्स्पृधा मरुता व्यस्यथ शुभं यातामनु रथा अवृत्सत ॥ ६ ॥

6. *Yadaśvān dhūrṣu pṛṣatīr-ayugdhvaṁ hiraṇya-yān pratyatkāṁ amugdhvam. Viśvā it spṛdho maruto vyasyatha śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, windy travellers of the skies, when you use liquid fuel and air for motive power in the front part of your chariot, put on your protective golden suit and release the energy drop by drop and spark by spark, you leave behind all the contestants on the journey. Let the chariots roll on with the travellers of space for a noble cause for a noble destination.

न पर्वताना न नद्या वरन्त वा यत्राचिध्वं मरुता गच्छथदु तत। उत द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत ॥ ७ ॥

7. *Na parvatā na nadyo varanta vo yatrācidhvaṁ maruto gacchathedu tat. Uta dyāvāpṛthivī yāthanā pari śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, heroes of the earth and skies, no mountains, nor clouds, nor rivers in flood any way obstruct your course wherever you travel, nor do they

disturb the place you reach. Indeed, your course is all over the earth and skies and unto the regions of light across the spaces. Let the chariots roll on with leading lights of the earth and space for the well being of life on earth.

यत्पूर्व्यं मरुता यच्च नूतनं यदुद्यते वसवा यच्च शस्यते।
विश्वस्य तस्य भवथा नवेदसः शुभं यातामनु रथा अवृत्सत ॥ ८ ॥

8. *Yat pūrvyaṁ maruto yacca nūtanaṁ yadudyate vasavo yacca śasyate. Viśvasya tasya bhavathā navedasaḥ śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, leading lights of the world and havens of life and comfort, whatever is old, and whatever is new, and whatever is spoken, admired and adored : of all that be cognizant and aware in the full. Let the chariots roll on with leading lights of knowledge and life's joy for the good of humanity.

मृळता ना मरुता मा वधिष्टना स्मभ्यं शमं बहुलं वि यन्तन।
अधि स्तोत्रस्य सख्यस्य गातन शुभं यातामनु रथा अवृत्सत ॥ ९ ॥

9. *Mṛḷata no maruto mā vadhiṣṭanā'smabhyaṁ śarma bahulaṁ vi yantana. Adhi stotrasya sakhyasya gātana śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, leading lights of life, rulers of the earth and travellers of the sky and spaces, give us peace and comfort. Hurt us not. Bring us abundant joy in a happy home. Come, listen and accept our song of friendship and adoration, and show us the right path. Let the chariots roll on with the leading light of

knowledge, love and adventure for the good of all life on earth.

यूयमस्मा ँयत वस्या अच्छा निरंहतिभ्या मरुता गृणानाः ।
जुषध्वं ना हव्यदा ँतिं यजत्रा वयं स्या ँम पत ँया रयीणाम ॥ १० ॥

10. *Yūyamasmān nayata vasyo acchā niraṅhatibhyo maruto gṛṇānāḥ. Juṣadhvaṁ havyadātiṁ yajatrā vayaṁ syāma patayo rayīṇām.*

O Maruts, leading lights of yajna, lords in command of the world's wealth, adorable performers of yajna, come you all, happy, singing and rejoicing, join our yajna and enjoy the sweets of our yajnic homage. Lead us from all adversities to excellence and prosperity. We pray: may we be masters, protectors and promoters of the world's wealth, honour and excellence for all.

Mandala 5/Sukta 56

Maruts Devata, Shyavashva Atreya Rshi

अग्र शध ँन्तमा गणं पिष्टं रुक्मभिर ँज्जिभिः ।
विशा अद्य मरुतामव ह्वय दिवश्चि ँदाचनादधि ॥ १ ॥

1. *Agne śardhantamā gaṇaṁ piṣṭaṁ rukmebhir-añjibhiḥ. Viśo adya marutāmava hvaye divaścid rocanādadhi.*

Agni, ruler of the land, today I call upon the most daring troop of the Maruts, commandos of the nation decorated with golden honours of rainbow brilliancy from amongst the most shining and intelligent defence forces of the country.

यथा चिन्मन्यस हृदा तदिन्म जग्मुराशसः।
य त नदिष्ठं हवनान्यागमन्तान्वध भीमसंदृशः ॥ २ ॥

2. *Yathā cinmanyase hṛdā tadinme jagmurāśasaḥ. Ye te nediṣṭhaṁ havanānyāgaman tān vardha bhīmasaṁdṛśaḥ.*

As you believe at heart that they are such and honour them sincerely, so they would instantly come closest to you and to your expectations in response to your call. Then encourage and promote them, they are just pictures of terror for the enemies.

मी हुष्मतीव पृथिवी परहता मदन्त्यत्यस्मदा।
ऋ ा न वो मरुतः शिमीवाँ अमा दुधा गारिव भीमयुः ॥ ३ ॥

3. *Mīḷhuṣmatīva pṛthivī parāhatā madantyetyasmadā. Ṛkṣo na vo marutaḥ śimīvāṅ amo dudhro gauriva bhīmayuḥ.*

Like a youthful woman wedded to a virile husband, the earth, unhurt and rejoicing, comes to us for protection, defence and promotion. O Maruts, youthful warrior defenders of the land, like a shooting star is your force, strong, unchallengeable, and terrible as a mighty bull.

नि य रिणन्त्याजसा वृथा गावा न दुधुरः ।
अश्मानं चित्स्वर्यं पर्वतं गिरिं प च्यावयन्ति यामभिः ॥ ४ ॥

4. *Ni ye riṇantyojasā vṛthā gāvo na durdhuraḥ. Aśmānaṁ cit svaryaṁ parvataṁ giriṁ pra cyāvayanti yāmabhiḥ.*

The Maruts are those heroes who rush forth with their valour and splendour, throw off the yoke like

untamable bulls and scatter the enemy forces, and with their advances shake up resounding mountains and break up thundering clouds.

उत्तिष्ठ नूनमेषां स्तामः समुक्षितानाम।
मरुतां पुरुतममपूर्व्यं गवां सर्गमिव ह्वय॥ ५॥

5. *Ut tiṣṭha nūnameṣāṁ stomaiḥ samukṣitānām. Marutāṁ purutamamapūrvyaṁ gavāṁ sargamiva hvaye.*

O ruler, O citizen, rise up with joy and confidence, for, as we call in or call out of the stalls a herd of cows, so I call upon and arouse the ancient and abundant host of these mighty Maruts exalted by songs of praise.

युङ्ग्ध्वं ह्यरुषी रथे युङ्ग्ध्वं रथेषु रोहितः।
युङ्ग्ध्वं हरी अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे॥ ६॥

6. *Yuṅgdhvaṁ hyaruṣī rathe yuṅgdhvaṁ ratheṣu rohitaḥ. Yuṅgdhvaṁ harī ajirā dhuri voḷhave vahiṣṭhā dhurī voḷhave.*

O warriors and engineers, use the red flames of fire for moving the chariot like red horses, use the collected and stored solar energy, use the fast moving impulsion and expulsion, and use the strongest accelerative force to carry the load and move the chariot to the destination.

उत स्य वाज्यरुषस्तुविष्वणिरिह स्म धायि दर्शतः।
मा वो यामेषु मरुतश्चिरं करत्प तं रथेषु चोदत॥ ७॥

7. *Uta sya vājyaruṣas-tuviṣvaṇir-iha sma dhāyi darśataḥ. Mā vo yāmeṣu marutaściraṁ karat pra taṁ ratheṣu codata.*

And now, O Maruts, adventurers and explorers of the earth, that volatile, wondrous and vociferous energy of red flames is here used in the chariot. It would not delay you any more in your advancement. Ignite and accelerate it in the chariots.

रथं नु मारुतं वयं श्रवस्युमा हुवामह। आ यस्मिन्तस्था सुरणानि बिभ्ती सचा मरुत्सु रादसी ॥ ८ ॥

8. *Rathaṁ nu mārutaṁ vayaṁ śravasyumā huvāmahe. Ā yasmin tasthau suraṇāni bibhratī sacā marutsu rodasī.*

We call up and ready in harness the stormy and resounding chariot of the Maruts in which both earth and the heavens treasuring many adorable energy prizes join with the Maruts in a bond of friendship.

तं वः शर्धो रथशुभं त्वषं पनस्युमा हुव। यस्मिन्त्सुजाता सुभगा महीयत सचा मरुत्सु मी हुषी ॥ ९ ॥

9. *Taṁ vaḥ śardhaṁ ratheśubhaṁ tveṣaṁ panasyumā huve. Yasmintsujātā subhagā mahīyate sacā marutsu mīḷhuṣī.*

I admire that force and power of your chariot, shining, adorable and good for the chariot, in which are exalted the generous earth-and-heaven energies, nobly manifested and beneficent in abundance as friends of the Maruts.

Mandala 5/Sukta 57

Maruts Devata, Shyavashva Atreya Rshi

आ रुदास इन्दवन्तः सजाषसा हिरण्यरथाः सुविताय गन्तन। इयं वा अस्मत्पतिं हयत मतिस्तृष्णाज न दिव उत्सा उदन्यव ॥ १ ॥

1. *Ā rudrāsa indravantaḥ sajoṣaso hiraṇyarathāḥ suvitāya gantana. Iyaṁ vo asmat prati haryate matis-tṛṣṇaje na diva utsā udanyave.*

O Rudras, powers of justice, rectitude and dispensation, commanding honour, power and excellence of the world, loving kind and friendly, going by golden chariots of glory with gifts of good fortune, prosperity and well being for all, this love, desire, understanding and prayer of us all is addressed to you: Come like a wave of divine nectar for the thirsty waiting for a drink on the shore.

वाशीमन्त ऋष्टिमन्ता मनीषिणः सुधन्वान इषुमन्ता निषङ्गिणः। स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा मरुता याथना शुभम॥ २॥

2. *Vāśīmanta ṛṣṭimanto manīṣiṇaḥ sudhanvāna iṣumanto niṣaṅgiṇaḥ. Svaṣvāḥ stha surathā pṛśnimātaraḥ svāyudhā maruto yāthanā śubham.*

O Maruts, tempestuous heroes of the world, children of the essence of nature in love with the earth, you are blest with the voice of thunder, light of knowledge, wisdom and understanding of the speed of mind, mighty bows, unfailing arrows and inexhaustible quivers, noble steeds and excellent chariots and the best arms and armaments. Go forward, noble heroes, and do good to all.

धूनुथ द्यां पवतान्दाशुष वसु नि वा वना जिहत यामना भिया। कापयथ पृथिवीं पृश्निमातरः शुभ यदुगाः पृषतीरयुग्ध्वम॥ ३॥

3. *Dhūnutha dyāṁ parvatān dāśuṣe vasu ni vo vanā jihate yāmano bhiyā. Kopayatha pṛthivīṁ pṛśnimātaraḥ śubhe yadugrāḥ pṛṣatīr-ayugdhvam.*

O Maruts, children of the firmament, winds and tempests of nature's energy, you agitate the regions of light, break the clouds and shake the mountains to create wealth for the generous giver. At your approach forests shake with fear and the earth vibrates when in a state of passion for water showers you join and charge the clouds of vapour.

वातत्विषा मरुतां वषनिंणिजा यमाइव सुसंदृशः सुपशंसः। पिशङ्गाश्वा अरुणाश्वा अरपसः पत्वं ासा महिना द्यारिवारवः॥ ४॥

4. *Vātatviṣo maruto varṣanirṇijo yamā iva susadṛśaḥ supeśasaḥ. Piśaṅgāśvā aruṇāśvā arepasaḥ pratvakṣaso mahinā dyaurivoravaḥ.*

The Maruts command the fury and splendour of the winds. Cleansed and anointed by holy water, they replete the showers of love and justice all the year round. They are highly impressive and handsome in body and mind as self-controlled people are. They command the moderate yellow as well as the intense red flames of the yajnic fires of life's dynamics. Untouched by sinful involvements, refined and discriminative in thought and judgement, they are refulgent like the sun and large-hearted like space by virtue of their innate greatness.

पुरु दप्सा अञ्जिमन्तः सुदानवस्त्वषसंदृशा अनवभरांधसः। सुजातासा जनुषा रुक्मवं ासा दिवा अका अमृतं नाम भजिर॥ ५॥

5. *Purudrapsā añjimantaḥ sudānavas-tveṣasaṁ-dṛśo anavabhrarādhasaḥ. Sujātāso januṣā rukma-vakṣaso divo arkā amṛtaṁ nāma bhejire.*

Universally generous like the perennial stream of soma and showers of nature's joy, versatile of form and action as light in spectrum colours, holy and vastly charitable, they see the reality in all its variety of true colours as light reveals the real forms without screen effects. Commanding imperishable wealth, power and competence in their own right by birth and genetic merit of previous karma, they wear their beauty and regality of life and conduct in their heart and hands. Loving, brilliant and adorable, the Maruts define, deserve, serve and thus justify the name and description: Immortal.

ऋष्टयो वा मरुता अंसयोरधि सह ओजो बाह्वोर्वो बलं हितम। नृम्णा शीर्षस्वायुधा रथेषु वो विश्वा वः श्रीरधि तनूषु पिपिशे ॥ ६ ॥

6. *Ṛṣṭayo vo maruto aṁsayoradhi saha ojo bāhvorvo balaṁ hitam. Nṛmṇā śīrṣasvāyudhā ratheṣu vo viśvā vaḥ śrīradhi tanūṣu pipiṣe.*

O Maruts, leading lights of humanity, on your shoulders you bear the blazing lances and the burdens of forbearance with courage and splendour of life, while the force of action is concentrated in your hands. On your heads you carry the care and comfort of humanity with the arms and ammunitions of protection and progress in your chariots. Indeed, the entire wealth and honour, beauty and grace of life reflects in your body and personality.

गाम॒दश्वा॑व॒दथ॑वत्सु॒वीरं॑ च॒न्द॒व॒दाधा॑ मरुता ददा नः ।
पशं॑स्तिं नः कृणुत रुदियासा भ ी॒य वा वं॑सा॒ दव्य॑स्य ॥ ७ ॥

7. *Gomad-aśvāvad rathavat suvīraṁ candravad rādho maruto dadā naḥ. Praśastiṁ naḥ kṛṇuta rudriyāso bhakṣīya vo'vaso daivyasya.*

O Maruts, leading lights of humanity, generous divinities of nature, indomitable powers of love and justice, give us the wealth of lands, cows and the revealing language of knowledge bright as sun rays. Give us the force of noble heroes equipped with fast transport and uninterrupted communications. Give us wealth and competence for success with the beauty and graces of culture. Promote our power and prestige so that we may share and participate in your human protection and divine evolution to the grace of freedom and immortality.

ह॒य नरा॒ मरुता मृ॒ळता॑ न॒स्तुवी॑मघासा॒ अमृ॑ता॒ ऋत॑ज्ञाः ।
सत्य॑श्रुत॒तः कव॑या॒ युवा॑ना॒ बृह॑द्गिरया॒ बृ॒हदु॒ ग्मा॑णाः ॥ ८ ॥

8. *Haye naro maruto mṛḷatā nastuvīmaghāso amṛtā ṛtajñāḥ. Satyaśrutaḥ kavayo yuvāno bṛhadgirayo bṛhadukṣamāṇāḥ.*

O Maruts, leading lights of humanity and divinities of nature, commanders of unbounded wealth, honour and excellence, immortal souls, learned sages of the laws of nature and time, world renowned voices of truth, poetic visionaries young beyond aging and debility, diviners into the infinite Word and world languages, heroes of universal generosity and generative vitality, bless us with wealth of the world, peace of mind and everlasting grace.

Mandala 5/Sukta 58

Maruts Devata, Shyavashva Atreya Rshi

तमु॑ नू॒नं तवि॑षीमन्तमषां स्तुष ग॒णं मारु॑तं॒ नव्य॑सीनाम।
य आश्व॑श्वा॒ अम॑वद्वहन्त उ॒तशि॑र अ॒मृत॑स्य स्व॒राज॑: ॥ १ ॥

1. *Tamu nūnaṁ taviṣīmantameṣāṁ stuṣe gaṇaṁ mārutaṁ navyasīnām. Ya āśvaśvā amavad vahanta uteśire amṛtasya svarājaḥ.*

I admire the blazing, tempestuous group of these Maruts, modern self governing people who, possessed of the fastest transports and communications, move like storms, a very picture of velocity, and, shining and self-controlled, dominate over the regions of the immortals.

त्व॒षं ग॒णं त॒वस॑ं खादि॑हस्तं॒ धुनि॑वतं मा॒यिन॑ं दाति॑वारम।
म॒या॒भुवा॒ य अमि॑ता महि॒त्वा वन्द॑स्व विप तुवि॒राध॑सा॒ नृन ॥ २ ॥

2. *Tveṣaṁ gaṇaṁ tavasaṁ khādihastaṁ dhunivrataṁ māyinaṁ dātivāram. Mayobhuvo ye amitā mahitvā vandasva vipra tuvirādhaso nṝn.*

O sagely scholar, admire and exalt that group of leading lights, brave, generous and dexterous of hand, enthusiastically committed to noble causes, wondrous workers abundantly charitable, who are versatile achievers without reserve or bounds by virtue of their own innate strength and expertise and who are a tremendous source of peace and prosperity.

आ वा॑ यन्तूदवा॒हासा॑ अ॒द्य वृ॒ष्टिं य विश्व॑ म॒रुता॑ जु॒नन्ति॑।
अ॒यं या अ॒ग्निम॑रु॒त॒: समि॑द्ध ए॒तं जु॑षध्वं कवया युवानः ॥ ३ ॥

3. *Ā vo yantūdavāhāso adya vṛṣṭiṁ ye viśve maruto junanti. Ayaṁ yo agnīrmarutaḥ samiddha etaṁ juṣadhvaṁ kavayo yuvānaḥ.*

O Maruts, eminent leaders and pioneers, may all those winds of the firmament come to you to-day in this yajna which bear the clouds and impel the rain showers. O leading scholars and scientists, poetic visionaries and youthful researchers, lighted is this fire, come and take it over for the rain yajna.

यूयं राजानमिर्यं जनाय विभ्वतष्टं जनयथा यजत्राः ।
युष्मदेति मुष्टिहा बाहुजूता युष्मत्सदश्वा मरुतः सुवीरः ॥ ४ ॥

4. *Yūyaṁ rājānamiryaṁ janāya vibhvataṣṭaṁ janayathā yajatrāḥ. Yuṣmadeti muṣṭihā bāhujūto yuṣmat sadaśvo marutaḥ suvīraḥ.*

O Maruts, leading lights of the nation, holy performers meeting and working together for yajnic development, you create the inspiring ruler who is an architect of the nation. From you arises the administrator of strong hand and will. From you arise the warriors of strong arms, and from you arises the brave man, the hero who commands the army, the cavalry and the flying force for the people.

अराइवदचरमा अहेव पप्रा जायन्त अकवा महोभिः । पृश्नेः
पुत्रा उपमासो रभिष्ठाः स्वया मत्या मरुतः सं मिमिक्षुः ॥ ५ ॥

5. *Arā ivedacaramā aheva prapra jāyante akavā mahobhiḥ. Pṛśneḥ putrā upamāso rabhiṣṭhāḥ svayā matyā marutaḥ saṁ mimikṣu.*

Like the spokes of a wheel in motion, together, undivided, equal and integrated, whole, generative, the

Maruts rise anew like days on and on with their power and forces. Children of mother earth, firmament and radiations of sunlight, strongest and most eminent, with their own perception, understanding, dedication and determination, they analyse, catalyse, integrate and generate new ideas, forces, institutions and traditions, all renewed and revitalised.

यत्पायांसिष्ट पृषतीभिरश्वंवीळुपविभिंमरुता रथंभिः ।
गादंन्त आपां रिणत वनान्यवास्रियां वृषभः कंन्दतु द्याः ॥ ६ ॥

6. *Yat prāyāsiṣṭa pṛṣatībhir-aśvair-vīḷupavibhir-maruto rathebhiḥ. Kṣodanta āpo riṇate vanān-yavosriyo vṛṣabhaḥ krandatu dyauḥ.*

By their motive forces and chariots equipped with strong wheels of initiative and advancement, the Maruts proceed with showers of new life as leaders and pioneers of a new age, and as they proceed, the dormant vapours of life agitate with new ferment and join the rays of the sun, the cloud roars with thunder and lightning and the earth receives the showers of new life.

पथिष्ट यामन्पृथिवी चिदेषां भतेव गर्भं स्वमिच्छवो धुः ।
वातान्ह्यश्वान्धुर्ययुयुज वर्षं स्वदं चकिर रुदियासः ॥ ७ ॥

7. *Prathiṣṭa yāman pṛthivī cideṣāṁ bharteva garbhaṁ svamicchavo dhuḥ. Vātān hyaśvān dhuryā-yuyujre varṣaṁ svedaṁ cakrire rudriyāsaḥ.*

As the Maruts proceed, the earth waxes with desire and fertility. Like the husband man, the Maruts shower their own vitality on earth as the seed of new life. Thus do the Maruts, forces of new life, generative and enlightened, commanding power and judgement,

yoke new winds and motive forces to the chariot of life and move the wheels of history forward with the shower of their own sweat of the brow.

ह॒य नरा॒ मरु॑ता मृ॒ळता॑ न॒स्तुवी॑मघासा॒ अमृ॑ता ऋ॒तज्ञाः ।
सत्यश्रु॑तः कवया॒ युवा॑ना॒ बृह॑द्गिरया॒ बृ॒हदु॒ गमा॑णाः ॥ ८ ॥

8. *Haye naro maruto mṛḷatā nastuvīmaghāso amṛtā ṛtajñāḥ. Satyaśrutaḥ kavayo yuvāno bṛhadgirayo bṛhadukṣamāṇāḥ.*

O Maruts, leading lights of history, be kind and gracious and rejoice with us. You command the grandeur of life's wealth, honour and excellence. You are the immortal spirit of humanity, observers of Law and Truth, renowned and blest with the Revelation of Truth, poetic visionaries, ever young and modern, masters of universal voice and blest with the spirit of renewal and regeneration.

Mandala 5/Sukta 59

Maruts Devata, Shyavashva Atreya Rshi

प व॒: स्पळ॑क्रन्त्सुवि॒ताय॑ दा॒वन॒ चा॑ दि॒व प पृ॑थि॒व्या ऋ॒तं भ॑र । उ॒ ान्त॒ अश्वा॒न्तरु॑षन्त॒ आ रजा॒ नु॒ स्वं भा॒नुं श्र॑थयन्त अण॒वः ॥ १ ॥

1. *Pra vaḥ spaḷakrant-suvitāya dāvane'rcā dive pra pṛthivyā ṛtaṁ bhare. Ukṣante aśvān taruṣanta ā rajo'nu svaṁ bhānuṁ śrathayante arṇavaiḥ.*

Adore and exalt those who are close to you, who do good and observe truth and law in their character, conduct and action for you, for your welfare, for the generous, and for the earth, the firmament and the

regions of light. They energise the motive forces, radiate their light and lustre upto the regions of space and attain their ends by the seas.

अमादषां भियसा भूमिरजति नान पूणा ारति व्यथियती।
दूरदृशा य चितयन्त एमभिर्न्तम्ह विदथे यतिर् नरः॥ २॥

2. *Amādeṣāṁ bhiyasā bhūmirejati naurna pūrṇā kṣarati vyathiryatī. Dūredṛśo ye citayanta emabhir-antarmahe vidathe yetire naraḥ.*

By the power and force of these Maruts, the earth trembles with fear and, like an overloaded boat going over the sea, shakes in agitation under pressure. Seen from far, they are known by their movements and, leading lights as they are, they go forward in the great battle business of life and its organisation.

गवामिव श्रियस् शृङ्गमुत्तमं सूया न च ू रजसा विसजन।
अत्या इव सुभ्वश्चारवः स्थन मर्या इव श्रियस चतथा नरः॥ ३॥

3. *Gavamiva śriyase śṛṅgamuttamaṁ sūryo na cakṣū rajaso visarjane. Atyā iva subhvaścāravaḥ sthana maryā iva śriyase cetathā naraḥ.*

For the beauty of the regions of the earth, you are like the highest peak of mountain ranges. In the shower of vapour and in the clearance of mists, you are like the sun, eye of the world. You are handsome and excellent like race horses, and, O leaders and pioneers, you shine like rays of the sun for the glory of humanity.

का वा महान्ति महतामुदश्नवत्कस्काव्या मरुतः का ह पांस्या। यूयं ह भूमिं किरणं न रजथ प यद्धरध्व सुविताय दावन॥ ४॥

4. *Ko vo mahānti mahatāmudaśnavat kaskāvyā marutaḥ ko ha pauṁsyā. Yūyaṁ ha bhūmiṁ kiraṇaṁ na rejatha pra yad bharadhve suvitāya dāvane.*

O Maruts, leading lights of the world, you are great. Who can reach your grandeur and achievements? Who can realise your divine vision and imaginative creations? O virile heroes, who can approach your power and potential? You illuminate the earth as sun beams and even shake it like particles of dust, while you rain down showers of generosity as gifts for the charity and welfare of the people.

अश्वा इवदरुषासः सबन्धवः शूरा इव प्रयुधः पात युयुधुः। मया इव सुवृधा वावृधुनरः सूयस्य च ुः प मिनन्ति वृष्टिभिः॥ ५॥

5. *Aśvā ivedaruṣāsaḥ sabandhavaḥ śūrā iva prayudhaḥ prota yuyudhuḥ. Maryā iva suvṛdho vāvṛdhurnaraḥ sūryasya cakṣuḥ pra minanti vṛṣṭibhiḥ.*

O Maruts, leading lights of the world, sanguine and bold, you are ever going forward like horses on the course, uninterrupted. Brotherly and friendly toward all equally, fighting like warriors for all, you are always struggling for a better world. Rising and growing like mortal life forms, you are evolving continuously. And with the torrents of rain you dim the blazing light of the sun in mist.

त अंज्यष्ठा अकनिष्ठास उद्भिदा मध्यमासा महसा वि वावृधुः। सुजातासा जनुषा पृश्निमातरा दिवा मया आ ना अच्छा जिगातन॥ ६॥

6. *Te ajyeṣṭhā akaniṣṭhāsa udbhido'madhyamāso mahasā vi vāvṛdhuḥ. Sujātāso januṣā pṛśnimātaro divo maryā ā no acchā jigātana.*

None highest, none lowest, none middling, among them, they are equals all, burst forth into life through layers of impediments. Nobly born by nature, children of heaven, earth and the firmament, they are mortals, humans all, who, as we wish, come to us and appreciate us all. They grow and rise by their own strength and grandeur.

वया॒ न य श्रेणीः॑ पप्तु॒राज॒सा न्ता॑न्दि॒वा बृ॑ह॒तः सानु॑नस्परि॑। अश्वा॑स एषामु॒भय॒ यथा॑ वि॒दुः प पव॑तस्य नभ॒नूँ॑र॑-चुच्यवुः ॥ ७ ॥

7. *Vayo na ye śreṇīḥ papturojasā'ntān divo bṛhataḥ sānunaspari. Aśvāsa eṣāmubhaye yathā viduḥ pra parvatasya nabhanūṅracucyavuḥ.*

They soar together like flights of birds with the innate force of their light and lustre over mighty mountain peaks across the middle regions to the bounds of expansive heaven. Commanding the two-way motion of their circuitous energy, they shake the clouds of the sky and break them into showers.

मिमा॑तु द्यारदि॑तिवी॒तय॑ न॒ः सं दानु॑चित्रा उ॒षसा॑ यतन्ताम। आचु॑च्यवु॒दि॒व्यं काश॑म॒त ऋष॑ रु॒दस्य॑ म॒रुता॑ गृणा॒नाः ॥ ८ ॥

8. *Mimātu dyaur-aditir-vītaye naḥ saṁ dānucitrā uṣaso yatantām. Ācucyavur-divyaṁ kośameta ṛṣe rudrasya maruto gṛṇānāḥ.*

May the heaven of light and mother earth bless us and help us rise in light and generosity, peace and

joy. May the dawns, wonderful givers, join us and help us to rise in beauty and grace of life. O Rshi, lord of universal vision, may these Maruts, children of the lord of justice and rectitude, sung and adored, singing and rejoicing, shower the treasure of heavenly light and joy on earth.

Mandala 5/Sukta 60

Maruts and / or Agni Maruts Devata, Shyavashva Atreya Rshi

इळे अग्निं स्ववसं नमोभिरिह प्रसत्ता वि चयत्कृतं नः । रथैरिव प्र भरे वाजयद्भिः प्रदक्षिणिन्मरुतां स्तोममृध्याम ॥ १ ॥

1. *Īḷe agniṁ svavasaṁ namobhiriha prasatto vi cayat kṛtaṁ naḥ. Rathairiva pra bhare vājayad-bhiḥ pradakṣiṇin-marutāṁ stomam-ṛdhyām.*

Collecting the work already done for us in the field, happy and enthusiastic, in perfect faith with relentless dedication and investments, I study and adore Agni, heat, light and electric energy, rich source of protection and progress, in order to extend the knowledge, hoping that, going round the world as if by tempestuous chariots of the winds in right order, I would raise the song of celebration in honour of the scholars and humanity. May the lord of knowledge accept and consecrate our work!

आ य तस्थुः पृषतीषु श्रुतासु सुखेषु रुद्रा मरुता रथेषु । वना चिदुग्रा जिहते नि वो भिया पृथिवी चिद्रेजते पर्वतश्चित ॥ २ ॥

2. *Ā ye tasthuḥ pṛṣatīṣu śrutāsu sukheṣu rudrā maruto ratheṣu. Vanā cidugrā jihate ni vo bhīyā pṛthivī cid rejate parvataścit.*

Rudras, pranic energies of life and natural catalysis, Maruts, heat, light, electric and wind energies, which abide and energise streams and showers, which work in means of transport and comfort, and which are described in works of revelation and research, are mighty, tempestuous and blazing. O Rudras and Maruts, catalytic, integrative and regenerative energies, under your power and fear of natural law the sun-rays radiate, the forests tremble, the earth moves and shines, the clouds break and the mountains shake.

पव॑तश्चिन्महि॑ वृ॒द्धा बि॑भाय दि॒वश्चि॒त्सानु॑ रजत स्व॒न व॑ः। यत्क्रीळ॑थ मरुत ऋष्टि॒मन्त॒ आप॑ इव स॒ध्य॑ञ्चा धवध्व॥ ३॥

3. *Parvataścinmahi vṛddho bibhāya divaścit sānu rejata svane vaḥ. Yat krīḷatha maruta ṛṣṭimanta āpa iva sadhryañco dhavadhve.*

O Maruts, tempestuous energies of divine omnipotence, when you agitate, blow and flow together like streams of water—which is just your play in life—the densest cloud and the great ancient mountain cower in fear and the top bounds of the regions of light vibrate with the waves of your boundless roar.

व॒रा इ॒वद्व॑तासा॒ हिर॑ण्यर॒भि स्व॒धाभि॑स्त॒न्व॑ः पिपिश्र।
श्रि॒य श्र॒यांसस्त॒वसा॒ रथे॑षु स॒त्रा महां॑सि चक्रिर त॒नूषु॑॥ ४॥

4. *Varā ived raivatāso hiraṇyair-abhi svadhā-bhis-tanvaḥ pipiśre. Śriye śreyāṁsas-tavaso ratheṣu satrā mahāṁsi cakrire tanūṣu.*

Like eminent people nobly born in life's affluence who adorn themselves with their innate graces

and golden attainments of culture and education, the Maruts, leading lights of humanity, commanding honour and excellence, riding their chariots, do great actions of truth and rectitude in their life and conduct for the beauty of human culture and grace of living as reflections of their inner self.

अ॒ज्य॒ष्ठास॒ अक॑निष्ठास ए॒त सं भ्रात॑रा वावृधुः सौभ॑गाय।
युवा॑ पि॒ता स्वपा॑ रु॒द्र ए॑षां सु॒दुघा॒ पृश्नि॑: सु॒दिना॑ म॒रुद॑भ्यः ॥ ५ ॥

5. *Ajyeṣṭhāso akaniṣṭhāsa ete saṁ bhrātaro vāvṛdhuḥ saubhagāya. Yuvā pitā svapā rudra eṣāṁ sudughā pṛśniḥ sudinā marudbhyaḥ.*

None highest, none lowest, all equal as brothers together, the Maruts, leading lights of life and humanity, work and grow and advance for the honour and prosperity of life and living. Their father and creator, Rudra, lord omnipotent of justice and dispensation, ever young, giver of sustenance, and mother earth and the firmament, ever abundant and generous for the Maruts through the bright days, look after them and inspire them.

यदु॑त्त॒म म॑रुता मध्य॒म वा॒ यद्वा॑व॒म सु॑भगासा दि॒वि ष्ठ। अता॑ ना रुदा उ॒त वा॒ न्व१॑स्या ग्नं वि॒त्ताद्ध॒विषा॒ यद्यजा॑म ॥ ६ ॥

6. *Yaduttame maruto madhyame vā yad vāvame subhagāso divi ṣṭha. Ato no rudrā uta vā nvasyā'-gne vittāddhaviṣo yad yajāma.*

O Maruts, creators of prosperity, honour and excellence, and Rudras, leading lights of justice and rectitude, and Agni, leading light of knowledge, whether

you abide in the highest, or middle or the lowest regions of life and action, or in the light of heaven, establish us in right knowledge and action of the transparent order, and know of our action and homage which we offer to Divinity in our life.

अग्निश्च॒ यन्म॑रुता विश्ववदसा दि॒वा वह॑ध्व॒ उत्त॑रा॒दधि॒ ष्णुभिः। त मं॑दसा॒ना धु॒नया॑ रिशादसा वा॒मं ध॑त्त॒ यज॑मानाय सुन्व॒त॥ ७॥

7. *Agniśca yanmaruto viśvavedaso divo vahadhva uttarādadhi ṣṇubhiḥ. Te mandasānā dhunayo riśādaso vāmaṁ dhatta yajamānāya sunvate.*

O Agni, leading light, and Maruts, dynamic leaders and pioneers, blest with knowledge and wealth of the world, you abide on top of the regions of light and love by your own will and desire and bring down showers of light and wisdom. O leaders and pioneers, such as you are, movers and shakers of the negatives, and as you rejoice on the vedi with the yajakas, bring down the gift of life's wealth and beauty from over the levels of ordinary mortals for the yajamana and the creative soma yajaka.

अग्न॑ म॒रुद्भिः॑ शु॒भय॑द्भिऋ॒क्व॑भिः॒ सामं पिब मन्दसा॒ना ग॑णश्रिभिः। पा॒व॒कभि॑र्विश्वमि॒न्वभि॑रा॒युभि॒वश्वा॑नर प॒दिवा॑ क॒तुना॑ स॒जूः॥ ८॥

8. *Agne marudbhiḥ śubhayādbhirṛkvabhiḥ somaṁ piba mandasāno gaṇaśribhiḥ. Pāvakebhir-viśvaminvebhir-āyubhir-vaiśvānara pradivā ketunā sajūḥ.*

O leading light of the world, Agni, Vaishvanara,

power and passion of life, friend and associate of higher light and wisdom by virtue of your character and conduct, come rejoicing to the vedi, share and enjoy the sweets of soma, life's joy, wealth, honour and excellence in the company of the Maruts, dynamic people on the march who are pure and gracious, praise-worthy, pride of the republic, purifying, inspiring, strengthening and beautifying the world, people who love life and add to the grace of life by living well and gracefully.

Mandala 5/Sukta 61

Maruts, Shashiyasi Tarantamahishi, Purumidha Vaidadashvi, Taranta Vaidadashvi, Rathaviti Darbhya Devatah. Shyavashva Atreya Rshi

क ष्ठा नर॒: श्रेष्ठतमा॒ य एक॑एक आय॒य।
प॒र॒मस्या॑: परा॒वत॑:॥ १॥

1. *Ke ṣṭhā naraḥ śreṣṭhatamā ya ekaeka āyaya. Paramasyāḥ parāvataḥ.*

Who are you, leaders and pioneers, best and most excellent, that come one by one and reach all together from farthest of far distances?

क्व१॑ वा श्वा॒: क्वा३॑ भीशव॒: क॒थं शक क॒था य॑य।
पृ॒ष्ठ सदा॑ न॒सायम॑:॥ २॥

2. *Kva vo'śvāḥ kvā bhīśavaḥ kathaṁ śeka kathā yaya. Pṛṣṭhe sado nasoryamaḥ.*

Where are your horses? Where the reins? What is your power and potential? How do you move? Where is the saddle on the horse back? Where is the bridle that

controls the direction by the nose?

जघन् चाद् एषां वि सक्थानि नरा यमुः ।
पुत्रकृथ न जनयः ॥ ३ ॥

3. *Jaghane coda eṣāṁ vi sakthāni naro yamuḥ.*
Putrakṛthe na janayaḥ.

They goad and spur on the horses' flanks, the riders make them move fast in order, their muscles strained and waxed, as parents raise their children to the optimum with freedom and control.

परा वीरास एतन मर्यासो भद्रजानयः ।
अग्नितपा यथासथ ॥ ४ ॥

4. *Parā vīrāsa etana maryāso bhadrajānayaḥ.*
Agnitapo yathāsatha.

Go far, brave leaders of the people, nobly born and nobly educated, men of vibrant discipline trained in the crucibles of fire as you are, and happily married.

सनत्साश्व्यं पशुमुत गव्यं शतावयम ।
श्यावाश्वस्तुताय या दावीरायापबबृहत ॥ ५ ॥

5. *Sanat sāśvyaṁ paśumuta gavyaṁ śatāvayam.*
Śyāvāśvastutāya yā dorvīrāyopabarbṛhat.

The woman who opens her arms with love and joins her brave and dynamic husband shoulder to shoulder in work and household jointly achieves a hundredfold wealth of land and cattle, plenty of food and energy, and movable and immovable acquisitions.

उत त्वा स्त्री शशीयसी पुंसा भवति वस्यसी ।
अदेवत्रादराधसः ॥ ६ ॥

6. *Uta tvā strī śasīyasī puṁso bhavati vasyasī. Adevatrād-arādhasaḥ.*

O man, the woman deserves your respect and reverence and love because she remains a generous and graceful accomplisher in the home in spite of the man's want of piety and success.

वि या जा॒नाति॒ जसु॑रिं॒ वि तृष्य॑न्तं॒ वि का॒मिन॑म।
द॒व॒त्रा कृ॑णु॒त मन॑ः ॥ ७ ॥

7. *Vi yā jānāti jasuriṁ vi tṛṣyantaṁ vi kāminam. Devatrā kṛṇute manaḥ.*

She who knows well the man struggling with want and deprivation, thirsting for love and recognition, ambitious for dedication and success, steadies her mind in concentration and the divine will in action for success in married life in piety.

उ॒त घा॒ नमा॒ अस्तु॒॑तः पुमाँ॒ इति॑ ब्रुव प॒णिः।
स वर॑दय॒ इत्स॒मः ॥ ८ ॥

8. *Uta ghā nemo astutaḥ pumāň iti bruve paṇiḥ. Sa vairadeya it samaḥ.*

And I say: Whether the man is worthy of praise or unworthy of praise, but being the husband he is half of the woman's life (as the woman is his better half), and has equal rights and responsibilities in the family affairs and equal conjugal rights.

उ॒त म॑ रपद्युव॒तिम॒॑म॒न्दुषी॒ पति॑ श्या॒वाय॑ वत॒निम।
वि राहि॑ता पुरुमी॒ हाय॑ यमतु॒विपा॑य दी॒घय॑शस ॥ ९ ॥

9. *Uta me'rapad yuvatir-mamanduṣī prati śyāvāya vartanim. Vi rohitā purumīḷhāya yematur-viprāya dīrghayaśase.*

And she, my wife, young, happy, learned, going fast forward, clearly shows the way of life to me, virile, learned, seeker of high renown, going forward by chariot, which we two draw like two equal ruddy horses.

या म॑ धनू॒नां श॒तं वद॑दश्वि॒यथा॒ दद॑त।
त॒र॒न्तइ॑व मं॒हना॑॥ १०॥

10. *Yo me dhenūnāṁ śataṁ vaidadaśviryathā dadat.*
Taranta iva maṁhanā.

Hail to him, disciple of a specialist of transport, who gives me a hundred gifts of lands and cows and forms of knowledge and takes me across the seas as by a mighty boat.

य ई॑ वह॑न्त आ॒शुभि॒ः पिब॑न्ता मदि॒रं मधु॑।
अत्र॒ श्रवां॑सि दधिर॥ ११॥

11. *Ya īṁ vahanta āśubhiḥ pibanto madiraṁ madhu.*
Atra śravāṁsi dadhire.

Those who bring hither instant showers of rain, tasting sweets of honey drinks here, bear and hold the food, energy and wealth of the world.

यषां श्रि॒याधि॒ रोद॑सी वि॒भाज॑न्त॒ रथ॒ष्वा।
दि॒वि रु॒क्मइ॑वा॒परि॑॥ १२॥

12. *Yeṣāṁ śriyādhi rodasī vibhrājanate ratheṣvā.*
Divi rukma ivopari.

Those, who by their beauty and grace of culture shine over earth and skies in chariots like the sun in heaven above, (bear and hold the food, energy and wealth of the world).

युवा॒ स मा॑रुता ग॒णस्त्वष॑र॒था अ॑नव॒द्यः ।
शु॒भं॒यावा॑पतिष्कु॒तः ॥ १३ ॥

13. *Yuvā sa māruto gaṇas-tveṣaratho anedyaḥ.*
Śubhaṁyāvāpratiṣkutaḥ.

Young, bright and bold, that group of Maruts, pioneers of humanity, riding their bright and blazing chariots, admirable beyond reproach, rises over the spatial oceans, unobstructed and unchallenged.

का व॑द नू॒नम॑षां॒ यत्रा॒ मद॑न्ति॒ धूत॑यः ।
ऋ॒तजा॑ता अर॒पस॑ः ॥ १४ ॥

14. *Ko veda nūnameṣāṁ yatrā madanti dhūtayaḥ.*
Ṛtajātā arepasaḥ.

Who would know of them for sure where these tempestuous heroes born of truth, immaculate and free challengers of sin, work and rejoice and celebrate their victory?

यू॒यं मर्त॑ं विपन्यवः पण॒तार॑ इ॒त्था धि॒या ।
श्रोता॑रा॒ याम॑हूतिषु ॥ १५ ॥

15. *Yūyaṁ martaṁ vipanyavaḥ praṇetāra itthā-dhiyā.*
Śrotāro yāmahūtiṣu.

O leading lights, admirable heroes, with intelligence and understanding, thus, you are inspirers, guides and saviours of mortals. And you listen when they call on you in peace or distress for help and assistance.

त ना॒ वसू॑नि॒ काम्या॑ पुरुश्च॒न्दा रि॑शादसः ।
आ य॑ज्ञियासा ववृत्तन ॥ १६ ॥

16. *Te no vasūni kāmyā puruścandrā riśādasaḥ.*
Ā yajñiyāso vavṛttana.

Thus they, adorable benefactors, creators of good and destroyers of evil by yajna, abundant in golden gifts, may, we pray, continue to bring us the wealth and honours of excellence we desire.

एतं म॒ स्तामॅमूम्य दा॒भ्याय॒ परा॑ वह।
गिरा॑ दवि र॒थीरि॑व ॥ १७ ॥

17. *Etaṁ me stomamūrmye dārbhyāya parā vaha.*
Giro devi rathīriva.

O divine spirit of night and vibrations of peace, listen and, like a charioteer, for me, carry this song and words of prayer far to the regenerative lord of life.

उ॒त मं॑ वाचता॒दिति॑ सु॒तसा॑म॒ रथ॑वीता।
न काम॒ा अप॑ वति म ॥ १८ ॥

18. *Uta me vocatāditi sutasome rathavītau.*
Na kāmo apa veti me.

And then say this for me: The yajna is complete, soma is distilled, the chariot arrived in peace, and my prayer and desire never goes astray.

एष ा॑ति॒ रथ॑वीतिम॒घवा॒ गाम॑ती॒रनु॑। पव॑त॒ष्वप॑श्रितः ॥ १९ ॥

19. *Eṣa kṣeti rathavītir-maghavā gomatīranu.*
Parvateṣvapaśritaḥ.

This man of yajnic action, honour and excellence travelling by chariot straight like rays of the sun across the clouds lives in the world and reaches his destination without difficulty.

Mandala 5/Sukta 62

Mitra - Varuna Devata, Shrutavid Atreya Rshi

ऋतꣳ ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान।
दश शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम ॥ १ ॥

1. *Ṛtena ṛtamapihitaṁ dhruvaṁ vāṁ sūryasya yatra vimucantyaśvān. Daśa śatā saha tasthus-tadekaṁ devānāṁ śreṣṭhaṁ vapuṣāmapaśyam.*

O Mitra and Varuna, light and life of the universe, I know the thousand radiations, and I have seen that one fixed centre of your reality, Rtam, Eternal Truth, covered by Rtam, cosmic manifestations of its mutability and the laws of mutability, where the radiations converge and wherefrom they are released around. And that eternal centre is the essential, ultimate and highest form of all existential forms of divinity, the One and yet many at the same time.

तत्सु वां मित्रावरुणा महित्वमीमा तस्थुषीरहभिदुदुह्र।
विश्वाः पिन्वथः स्वसरस्य धना अनु वामेकः पविरा ववर्त ॥ २ ॥

2. *Tat su vāṁ mitrāvaruṇā mahitvamīrmā tasthuṣīrahabhir-duduhre. Viśvāḥ pinvathaḥ svasarasya dhenā anu vāmekaḥ pavirā vavarta.*

O Mitra and Varuna, sun and the surrounding waters of life, that living grandeur of yours, the One constant impeller of life, the unmoved mover, Spirit of existence at the centre, vests in the immovable forms of life, herbs and trees, by days and nights. Thus you nourish all the streams of life while one of you, the sun, goes round and round in orbit by the law of the One at

the centre.

अधारयतं पृथिवीमुत द्यां मित्रराजाना वरुणा महोभिः ।
वधयतमाषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानू ॥ ३ ॥

3. *Adhārayataṁ pṛthivīmuta dyāṁ mitrarājānā varuṇā mahobhiḥ. Vardhayatamoṣadhīḥ pinvataṁ gā ava vṛṣṭiṁ sṛjataṁ jīradanū.*

Mitra and Varuna, sun and space, light and law, heat and water, refulgent rulers of the world, generous creators and givers, together with your powers and actions, you hold the earth and heaven, feed and promote the greenery of nature, sustain the planets, and create and shower the rains.

आ वामश्वासः सुयुजो वहन्तु यतरश्मय उप यन्त्ववाक ।
घृतस्य निणिगनु वतत वामुप सिन्धवः पदिवि क्षरन्ति ॥ ४ ॥

4. *Ā vāmaśvāsaḥ suyujo vahantu yataraśmaya upa yantvarvāk. Ghṛtasya nirṇiganu vartate vāmupa sindhavaḥ pradivi kṣaranti.*

Mitra and Varuna, rulers and scientists of the world, may your motive forces of transport well used and well steered like horses by reins and light by rays bear you and bring you hither. Purified and reinforced waters and liquid fuels are under your command, and let streams of water flow when the fire is ignited.

अनु श्रुतामतिं वर्धदुर्वीं बर्हिरिव यजुषा रक्षमाणा ।
नमस्वन्ता धृतदक्षाधि गर्ते मित्रासाथे वरुणेळास्वन्तः ॥ ५ ॥

5. *Anu śrutāmamatiṁ vardhadurvīṁ barhiriva yajuṣā rakṣamāṇā. Namasvantā dhṛtadakṣādhi garte mitrāsāthe varuṇeḷāsvantaḥ.*

Mitra and Varuna, leading lights and dynamic forces of the world, in keeping with Vedic tradition and your own honour and fame, enhancing your personality and character, preserving and promoting the wide earth and environment, like protecting and augmenting the light and fire of yajna with mantric chants of application and acts of self-sacrifice, with wealth of food and energy for input, and commanding strength and expertise, you sit at the high steer of the nation and join centres of production and progress across the earth.

अक्रविहस्ता सुकृतं परस्पा यं त्रासाथ वरुणळास्वन्तः ।
राजाना त्रमहृणीयमाना सहस्रस्थूणं बिभृथः सह द्वा ॥ ६ ॥

6. *Akravihastā sukṛte paraspā yaṁ trāsāthe varuṇeḷāsvantaḥ. Rājānā kṣatram-ahṛṇīyamānā sahasrasthūṇaṁ bibhṛthaḥ saha dvau.*

Mitra and Varuna, leading lights of vision and judgement, ruling and refulgent powers of humanity, kind and loving nobilities of non-violent hands, holy of action, helpful for others, seated at the centres of yajnic activity over the earth's regions, ruling and protecting the social order without hurting and damaging it, both of you bear and hold up the order of a thousand pillars together and protect it against fear and violence of terror.

हिरण्यनिणिगया अस्य स्थूणा वि भाजत दिव्य१श्वाजनीव ।
भद्र त्र निमिता तिल्विले वा सनम मध्वा अधि-
गत्यस्य ॥ ७ ॥

7. *Hirṇyanirṇigayo asya sthūṇā vi bhrājate divyaśvājanīva. Bhadre kṣetre nimitā tilvile vā sanema madhvo adhigartyasya.*

This social order is distinctive, discriminative between gold and merely glittering. It rests on pillars of gold, and it shines like lightning in the skies. Its policy is framed and defined in the house of holiness or, let us say, on the fields of fertility. Let us hope and pray we join and share the honey sweets created by the leading lights and rulers of judgement at the helm of the nation and by the people in the home by the fire-side.

हिरण्यरूपमुषसो व्युष्टावयःस्थूणमुदिता सूर्यस्य। आ रोहथो वरुण मित्र गर्तमतश्चक्षाथे अदितिं दितिं च॥ ८॥

8. *Hiraṇyarūpamuṣaso vyuṣṭāvayaḥ sthūṇamuditā sūryasya. Ā rohatho varuṇa mitra gartamataś-cakṣāthe aditiṁ ditiṁ ca.*

O Mitra and Varuna, rulers and leaders of the earth, commanding vision and judgement, at the break of dawn and rise of the sun you ride your chariot of golden pillars and take your seat on the helm and thence watch the realm for what is permanent of value and preservable and what is merely transient and destructible.

यद्बंहिष्ठं नातिविधे सुदानू अच्छिद्रं शर्म भुवनस्य गोपा। तेन नो मित्रावरुणावविष्टं सिषासन्ता जिगीवांसः स्याम॥ ९॥

9. *Yad baṅhiṣṭhaṁ nātividhe sudānū acchidraṁ śarma bhuvanasya gopā. Tena no mitrāvaruṇ-āvaviṣṭaṁ siṣāsanto jigīvāṁsaḥ syāma.*

O Mitra and Varuna, ruler and leading lights of strength and judgement, generous as breath of life, unchallengeable protectors of the world, come and bless

us with that greatest, highest and imperishable home of protection in which, sharing the honey sweets of life with all, we may live to achieve our ambition for victory in the struggle of existence.

Mandala 5/Sukta 63

Mitra - Varuna Devata, Archanana Atreya Rshi

ऋ॒तस्य गोपा॒वधि॑ तिष्ठथा॒ रथं॒ सत्य॑धर्माणा पर॒म व्यो॑मनि।
यमत्र॑ मित्रावरु॒णाव॑था यु॒वं तस्म॑ वृ॒ष्टिम॑धु॒मत्पि॑न्वत दि॒वः॥ १॥

1. *Ṛtasya gopāvadhi tiṣṭhatho rathaṁ satyadharmāṇā parame vyomani. Yamatra mitrāvaruṇāvatho yuvaṁ tasmai vṛṣṭir-madhumat pinvate divaḥ.*

Mitra and Varuna, lord of light and lord of justice and rectitude, ruler and judge, guardians of truth and law, observers of truth and law and eternal Dharma, you abide in the highest regions of existence in the presence of Divinity and ride over the chariot of life and the state while you occupy the highest seats of the social order. In this state, whoever you protect is blest, rains of honey sweets shower on him from heaven above.

स॒माजा॑वस्य भुव॑नस्य राजथा॒ मित्रा॑वरुणा वि॒दथे॑ स्व॒र्दृशा॑।
वृ॒ष्टिं वां॒ राधो॑ अमृत॒त्वमी॑महे॒ द्यावा॑पृथि॒वी वि च॑रन्ति त॒न्यवः॥ २॥

2. *Samrājāvasya bhuvanasya rājatho mitrāvaruṇā vidathe svardṛśā. Vṛṣṭiṁ vāṁ rādho amṛtatvamīmahe dyāvāpṛthivī vi caranti tanyavaḥ.*

Mitra, lord of love and friendship, Varuna, lord

of judgement and discrimination, rulers and leading lights of this world, you shine in splendour and reveal the light of Divinity in the yajnic business of life on the earth. Just as thunder and lightning light and shake the earth and sky, so do you rule the earth. We pray to you for the shower of joy, success and the nectar sweets of immortal values in this mortal state of life.

समाजा उगा वृषभा दिवस्पती पृथिव्या मित्रावरुणा विचर्षणी। चित्रभिरभ्रैरुप तिष्ठथा रवं द्यां वर्षयथा असुरस्य मायया॥ ३॥

3. *Samrājā ugrā vṛṣabhā divaspatī pṛthivyā mitrāvaruṇā vicarṣaṇī. Citrebhirabhrairupa tiṣṭhatho ravaṁ dyāṁ varṣayatho asurasya māyayā.*

Mitra and Varuna, ruler and leading lights like sun and shower, shining in majesty, blazing with splendour, brave and generous, guardians of heaven and light of the earth, watchful observers of the world, wielding wondrous clouds of rain and power, you stay close by us and send down showers of rain and roar of thunder by the awful force of light and winds of nature's breath of life.

माया वां मित्रावरुणा दिवि श्रिता सूर्या ज्योतिश्चरति चित्रमायुधम। तमभ्रेण वृष्ट्या गूहथा दिवि पर्जन्य द्रप्सा मधुमन्त ईरते॥ ४॥

4. *Māyā vāṁ mitrāvaruṇā divi śritā sūryo jyotiścarati citramāyudham. Tamabhreṇa vṛṣṭyā gūhatho divi parjanya drapsā madhumanta īrate.*

Mitra and Varuna, lord of light and lord of bliss, ruler and leading lights of the social order, your power

and generosity is based in the light of Divinity and issues from there. The sun, an agent and manifestation of the same, shines with its light as weapon of enlightenment and purification. You cover the sun with an ocean of vapour and energy of cosmic electricity in the regions of light, then the cloud is formed and showers of honey drops fall as rain.

रथं युञ्जत मरुतः शुभ सुखं शूरा न मित्रावरुणा गविष्टिषु। रजांसि चित्रा वि चरन्ति तन्यवो दिवः समाजा पयसा न उक्षतम ॥ ५ ॥

5. *Rathaṁ yuñjate marutaḥ śubhe sukhaṁ śūro na mitrāvaruṇā gaviṣṭiṣu. Rajāṁsi citrā vi caranti tanyavo divaḥ samrājā payasā na ukṣatam.*

O Mitra and Varuna, generous ruler and enlightened leaders, the Maruts, dynamic scientists and engineers, brave as warriors and tempestuous as winds, design and structure a faultless chariot and use it for the comfort and welfare of mankind. They rise in the company of sunrays to the wonderful regions of the skies, light and lightning in yajnic programmes for the good of all. O brilliant leaders, give us showers of water, milk, generative energy and creative vision.

वाचं सु मित्रावरुणाविरावतीं पर्जन्यश्चित्रां ववदति त्विषीमतीम। अभा वसत मरुतः सु मायया द्यां वर्षयतमरुणामरेपसम ॥ ६ ॥

6. *Vācaṁ su mitrāvaruṇāv-irāvatīṁ parjanyaś-citrāṁ vadati tviṣīmatīm. Abhrā vasata marutaḥ su māyayā dyāṁ varṣayatam-aruṇāmarepasam.*

Just as the cloud deeply filled with vapour and

highly generous rumbles with its voice of thunder and showers rains of water, fertilising, exciting and pure, similarly, O scholars, teachers and preachers, loving as Mitra, friend, and discriminative as Varuna, the judge, speak to us that language of knowledge and wisdom which is comforting, refreshing, regenerative and life giving, wonderfully engaging and illuminating, full of wonder and variety and light of life. Let the dynamic people, vibrant as winds live in plenty like the cloud, and rise to the light of heaven with knowledge and power. Powerful as Indra, brilliant as Sun, and generous as Prajapati, give us the showers of knowledge and speech, holy, bright and blazing, free of sin and evil.

धम॑णा मित्रावरुणा विपश्चिता व्र॒ता र॑क्षथ॒ असु॑रस्य मा॒यया॑। ऋ॒तन्॒ विश्व॒ं भुव॑नं॒ वि रा॑जथ॒ः सूर्य॒मा ध॑त्था दि॒वि चित्र्य॒ं रथ॑म ॥ ७ ॥

7. *Dharmaṇā mitrāvaruṇā vipaścitā vratā rakṣethe asurasya māyayā. Ṛtena viśvaṁ bhuvanaṁ vi rājathaḥ sūryamā dhattho divi citryaṁ ratham.*

Mitra, O lord of light and love, and Varuna, lord of law and justice, knowing and discriminative, dedicated to the observance of the Law, you uphold, protect and promote the entire world of existence in order by Dharma, Rtam, cosmic dynamics and the innate strength and will of life. You shine in manifestation by Law and you maintain the sun in the regions of light like a marvellous chariot on the highway by the Law.

Mandala 5/Sukta 64

Mitra - Varuna Devata, Archanana Atreya Rshi

वरुणं वा रिशादसमृचा मित्रं हवामह।
परि व्रजेव बाह्वाजगन्वांसा स्वर्णरम ॥ १ ॥

1. *Varuṇaṁ vo riṣādasam-ṛcā mitraṁ havāmahe.*
Pari vrajeva bāhvor-jaganvāṁsā svarṇaram.

O Mitra, loving friend, and Varuna, learned scholar and lover of justice, with words of prayer and adoration we invoke and invite you, destroyers of negativity and enmity, moving forward by the strength of your arms and leading to the golden goal of joy and bliss by paths of knowledge, love and rectitude, moving as you do like shepherds leading cows to the stall.

ता बाहवा सुचेतुना प यन्तमस्मा अचत।
शवं हि जार्यं वां विश्वासु गासु जागुव ॥ २ ॥

2. *Tā bāhavā sucetunā pra yantamasmā arcate.*
Śevaṁ hi jāryaṁ vāṁ viśvāsu kṣāsu joguve.

O Mitra and Varuna, sages of love and justice, extend your hands of generosity alongwith your knowledge and wisdom to this aspiring supplicant. I adore and proclaim your admirable treasure of light, love and justice over the entire regions of the world.

य नूनमश्यां गतिं मित्रस्य यायां पथा।
अस्य प्रियस्य शमण्यहिंसानस्य सश्चिर ॥ ३ ॥

3. *Yannūnam-aśyāṁ gatiṁ mitrasya yāyāṁ pathā.*
Asya priyasya śarmaṇy-ahiṁsānasya saścire.

I wish and pray I go by the same path and reach

the same goal, the home of divine bliss of this dear lord of love and non-violence, Mitra which the sages follow and reach.

युवाभ्यां मित्रावरुणापमं धयामृचा।
यद्ध ायं मघानां स्तातॄणां च स्पूधस॥ ४॥

4. *Yuvābhyāṁ mitrāvaruṇopamaṁ dheyāmrcā.*
Yaddha kṣaye maghonāṁ stotṝṇāṁ ca spūrdhase.

May I, with prayer and adoration, receive from you, Mitra and Varuna, that excellent treasure of wealth and wisdom which abides in the home of the prosperous celebrants when they have reached their golden goal of joy and which I aspire to emulate.

आ ना मित्र सुदीतिभिवरुणश्च सधस्थ आ।
स्व ायं मघानां सखीनां च वृधस॥ ५॥

5. *Ā no mitra sudītibhir-varuṇaśca sadhastha ā.*
Sve kṣaye maghonāṁ sakhīnāṁ ca vṛdhase.

O Mitra and Varuna, loving friend and friend of justice and rectitude, come to us with your brilliance of knowledge and grace our home, your own place, for the advancement of friends and devotees on way to further progress.

युवं ना यषु वरुण ात्रं बृहच्च बिभृथः।
उरु णा वाजसातय कृतं राय स्वस्तय॥ ६॥

6. *Yuvaṁ no yeṣu varuṇa kṣatraṁ bṛhacca bibhṛthaḥ. Uru ṇo vājasātaye kṛtaṁ rāye svastaye.*

O lord of love and friendship, Mitra, O Varuna, lord of justice and rectitude, those whom you vest with

the great social order and high excellence and guide and conduct for our sake, advance and raise higher in honour and excellence for victory, wealth and well being for us.

उच्छन्त्यां म यजता दव ात्रि रुशद्गवि। सुतं सामं न हस्तिभिरा पडभिर्धावतं नरा बिभ्तावच्नानसम ॥ ७ ॥

7. *Ucchantyāṁ me yajatā devakṣatre ruṣadgavi. Sutaṁ somaṁ na hastibhirā paḍbhirdhāvataṁ narā bibhratāv-arcanānasam.*

Mitra and Varuna, ruler and pioneers of the nation, adorable guides and unifiers of humanity, come running fast on feet firm as the elephant's and join my yajna at the rise of dawn in the light of the sun in this holy social order. Accept the song of adoration and prayer of the celebrant and enjoy it like distilled soma of yajna and excellence of the social order.

Mandala 5/Sukta 65

Mitra - Varuna Devata, Ratahavya Atreya Rshi

यश्चिकत स सुकतुदवत्रा स बवीतु नः।
वरुणा यस्य दशता मित्रा वा वनत गिरः ॥ १ ॥

1. *Yaściketa sa sukraturdevatrā sa bravītu naḥ. Varuṇo yasya darśato mitro vā vanate giraḥ.*

He who knows is a holy performer of good action, Sukratu. Let the sukratu speak to us of the Lord and of truth, universal love, justice and rectitude, whose vision and language of vision, Mitra, friend and lover, and Varuna, who can discriminate between truth and falsehood, eminent among the eminent worth meeting,

love and admire. Let mitra and varuna among us speak to us of Mitra and Varuna, Lord of love and justice.

ता हि श्रेष्ठवचसा॒ राजाना दीघ॒श्रुत्तमा।
ता सत्पती ऋता॒वृधा॑ ऋ॒तावा॑ना॒ जनजन ॥ २ ॥

2. *Ta hi ṣreṣṭhavarcasā rājānā dīrghaśruttamā.*
Tā satpatī ṛtāvṛdha ṛtāvānā janejane.

They command the highest knowledge and illumination, they are eminent among the brilliant, learned scholars of Revelation. They command and preserve the truth, they preserve and protect the divine law of nature, they observe and uphold the universal law and Dharma among every community of humanity.

ता वा॑मिया॒ना वस॒ पूवा॒ उप॑ बुव॒ सचा॑।
स्वश्वा॑स॒ः सु च॒तुना॒ वाजाँ॑ अ॒भि पदा॒वन॑ ॥ ३ ॥

3. *Tā vāmiyāno'vase pūrvā upa bruve sacā.*
Svaśvāsaḥ su cetunā vājāň abhi pra dāvane.

O Mitra and Varuna, twin powers of love and friendship, justice and rectitude, ancient and eternal, I approach you for protection and promotion, and speak to you and speak of you: you command knowledge, you command revelation and communication, you give knowledge, you give means of communication and transport, food and energy, struggle, speed and success to the people of charity and generosity.

मि॒त्रा अं॒हाश्चि॒दादु॒रु ार्या॑य गा॒तुं व॑नत।
मि॒त्रस्य॒ हि प॒तूव॑॑तः सु॒म॒तिरस्ति॑ विध॒तः ॥ ४ ॥

4. *Mitro aṅhościdāduru kṣayāya gātuṁ vanate.*
Mitrasya hi pratūrvataḥ sumatirasti vidhataḥ.

Mitra, friend and lover, for sure, provides a wide path away from sin for us to have a safe and spacious haven of peace on earth. The love and friendship of the Lord of instant action who protects and upholds us against sin and evil is for humanity, abundant for anyone who cares to benefit from it by prayer and effort.

व॒यं मि॒त्रस्यावँसि॒ स्याम॑ स॒पथ॑स्तम।
अ॒न॒ह॒स॒स्त्वात॑यः स॒त्रा वरु॑णशषसः ॥ ५ ॥

5. *Vayaṁ mitrasyāvasi syāma saprathastame. Anehasastvotayaḥ satrā varuṇaśeṣasaḥ.*

Let us pray and make effort that we may abide in the widest protection of Mitra, lord of mercy, friend and lover of the universe. Let us be free from sin, evil and violence, safe under your protection, O Lord, ever dedicated to truth and law, and let us live as loved children of Varuna, lord of justice and rectitude.

यु॒वं मि॑त्र॒मं जन॑ं यतथ॒ः सं च॑ नयथः। मा म॒घान॒ः परि॑ ख्य॒तं॒ मा अ॒स्माक॒मृषी॑णां गापी॒थ न॑ उरुष्यतम ॥ ६ ॥

6. *Yuvaṁ mitremaṁ janaṁ yatathaḥ saṁ ca nayathaḥ. Mā maghonaḥ pari khyataṁ mo asmākam-ṛṣīṇāṁ gopīthe na uruṣyatam.*

O Mitra and Varuna, friend and lover of humanity, upholder of justice and rectitude, you inspire and exhilarate this human nation to action, unite them and lead them to the common goal. O lord of love, mercy and justice, pray do not ignore the supplicants on way to prosperity and excellence, do not forsake our people and future generations on the path of piety and progress, promote and exalt us and our leading lights to reach the

haven of peace and bliss.

Mandala 5/Sukta 66

Mitra - Varuna Devata, Ratahavya Atreya Rshi

आ चिकितान सुकतू दवा मत रिशादसा ।
वरुणाय ऋतपशस दधीत पयस महः ॥ १ ॥

1. *Ā cikitāna sukratū devau marta riśādasā.*
Varuṇāya ṛtapeśase dadhīta prayase mahe.

O learned and intelligent people, for a perfect dynamic order of truth and righteousness, abundant, great and joyful, hold on to brilliant, generous and divine Mitra and Varuna, leading lights of love and justice who discriminate between right and wrong, truth and falsehood. they are destroyers of hate and enmity, negativity and contradiction, and inspirers of holy, creative and integrative action, dedicated to creative yajna of the human nation.

ता हि त्रमविहुतं सम्यगसुयामाशात ।
अध वतव मानुषं स्वण धायि दशतम ॥ २ ॥

2. *Tā hi kṣatram-avihrutaṁ samyagasuryamāśāte.*
Adha vrateva mānuṣaṁ svarṇa dhāyi darśatam.

They alone successfully lead to a steady, vibrant and inviolable social order and, like committed and covenanted powers, establish a bright and blessed heaven of humanity on earth.

ता वामष रथानामुर्वीं गव्यूतिमषाम ।
रातहव्यस्य सुष्टुतिं दधृक्स्त मनामह ॥ ३ ॥

3. *Tā vāmeṣe rathānām-urvīṁ gavyūtimeṣām. Rāta-*
havyasya suṣṭutiṁ dadhṛk stomair-manāmahe.

O Mitra and Varuna, for the onward movement of these chariots of yours we freely offer the wide earth and her highways and honour you and the creative song of the sacrificing celebrant with our chants of praise.

अधा॒ हि काव्या॑ यु॒वं द ᳫस्य पू॒भिर॑द्भुता।
नि क्र॒तुना॒ जनाॅनां चि॒कथ॑ पूतद ासा॥ ४॥

4. *Adhā hi kāvyā yuvaṁ dakṣasya pūrbhiradbhutā.*
Ni ketunā janānāṁ cikethe pūtadakṣasā.

O Mitra and Varuna, leading lights of love and friendship, justice and rectitude, poetic visionaries commanding unprecedented and unsullied power, inspiring wonder and awe, you are widely known of the people by the brilliance of your knowledge, abundant praises of the versatile poet and the strongholds of strength and power over the earth.

तदृ॒तं पृ॑थिवि बृ॒हच्छ॑व ए॒ष ऋषी॑णाम।
ज॒रय॒सा॒नावरं पृ॒थ्वति॑ ारन्ति॒ याम॑भिः॥ ५॥

5. *Tadṛtaṁ pṛthivi bṛhacchrava eṣa ṛṣīṇām.*
Jrayasānāvaraṁ pṛthvati kṣaranti yāmabhiḥ.

That truth of Law and rectitude, water and abundant food, profuse renown, and wisdom of the sages for attainment of the people, O mother earth, Mitra and Varuna, widely ranging over time and space, day by day, action by action, pray shower on life and humanity abundantly and incessantly without bounds.

आ यद्वा॑मीयच ासा॒ मित्रे॑ व॒यं च॑ सू॒रय॑ः।
व्यचि॑ष्ठ बहु॒पाय्य॒ यत॑महि स्व॒राज्य॑॥ ६॥

6. *Ā yad vāmīyacakṣasā mitra vayaṁ ca sūrayaḥ.*
Vyaciṣṭhe bahupāyye yatemahi svarājye.

Mitra and Varuna, leading lights of the world, we invoke you and pray that the power, prosperity and excellence of life which you shower upon the earth for humanity, we too, wise and brave, may try to augment and maintain in the wide order of universal freedom and law which is the common responsibility of the united people.

Mandala 5/Sukta 67

Mitra - Varuna Devata, Yajata Atreya Rshi

बळित्था देव निष्कृतमादित्या यजतं बृहत।
वरुण मित्रायर्मन्वषिष्ठं क्षत्रमाशाथ॥ १॥

1. *Baḷitthā devā niṣkṛtam-ādityā yajataṁ bṛhat.*
Varuṇa mitrāryaman varṣiṣṭhaṁ kṣatramāśāthe.

It is true, thus, that three brilliant and generous powers of divinity vested in humanity organise, sustain and promote the grand, united and adorable world order achieved and established: Mitra, spirit of love, friendship and constant vigilance; Varuna, spirit of justice, rectitude and discriminative sense of values and wisdom; and Aryaman, innate energy, comprehensive vision and all embracing spirit of progressive planning and guidance.

आ यद्यानिं हिरण्ययं वरुण मित्र सदथः।
धतारा चषणीनां यन्तं सुम्नं रिशादसा॥ २॥

2. *Ā yad yoniṁ hiraṇyayaṁ varuṇa mitra sadathaḥ.*
Dhartārā carṣaṇīnāṁ yantaṁ sumnaṁ riśādasā.

O Mitra and Varuna, leading lights and rulers with the spirit of love and justice, organisers and sustainers of the people, destroyers of hate, enmity and contradictions, since you occupy the golden seat of power, pray rule, guide and promote the peace and welfare of the social order of the people.

विश्व॒ हि वि॒श्ववे॑दसा॒ वरु॑णा मि॒त्रा अ॑र्य॒मा ।
व॒ता प॒दव॑ सश्चिर॒ पान्ति॒ मर्त्य॑ रि॒षः ॥ ३ ॥

3. *Viśve hi viśvavedaso varuṇo mitro aryamā.*
Vratā padeva saścire pānti martyaṁ riṣaḥ.

All the ruling, sustaining and promotive powers, Mitra, Varuna and Aryama, knowing everything of the systemic order, are committed to the laws, discipline and values of the order, keeping their feet on the ground realities as their sacred duty, and they protect the people against evil and violence and promote them towards a better life.

त हि स॒त्या ऋ॑त॒स्पृश॑ ऋ॒तावा॑ना॒ जन॑जन ।
सु॒नी॒थास॑ः सु॒दान॑वा॒ं हाश्चि॑दुरु॒चक्र॑यः ॥ ४ ॥

4. *Te hi satyā ṛtaspṛśa ṛtāvāno janejane.*
Sunīthāsaḥ sudānavoṁ'hościdurucakrayaḥ.

Surely they are the best and highest in truth, keepers of the rule of law and rectitude, dedicated to universal truth and law, generous among and for every community, holy guided guides of the people, and they keep the wheel of Dharma moving against the evil of ignorance, injustice, poverty and sloth of every kind.

का नु वां मि॒त्रास्तु॒ता॒ वरु॑णा वा त॒नूना॑म ।
तत्सु वा॒मष॑त म॒तिरत्रि॑भ्य॒ एष॑त म॒तिः ॥ ५ ॥

5. *Ko nu vāṁ mitrāstuto varuṇo vā tanūnām.*
Tat su vāmeṣate matiratribhya eṣate mathiḥ.

O Mitra, friend, O Varuna, friend of justice, which one of you is not praised and appreciated? Which one of you is not best of form and function in manifestation? Indeed, all our thoughts and reflections turn to you in homage. All our adorations are addressed to the powers free from evil and injustice, to those who command knowledge and good action beyond threefold miseries of body, mind and soul of the individual, society and humanity.

Mandala 5/Sukta 68

Mitra - Varuna Devata, Yajata Atreya Rshi

प्र वां मित्राय गायत वरुणाय विपा गिरा।
महिक्षत्रावृतं बृहत॥ १॥

1. *Pra vo mitrāya gāyata varuṇāya vīpā girā.*
Mahikṣatrāvṛtaṁ bṛhat.

Sing in holy words in honour and praise of Mitra and Varuna, ruling lord of light and dispenser of justice, who hold and sustain the great world order and maintain the universal values of eternal Truth and Law for you.

समाजा या घृतयोनी मित्रश्चाभा वरुणश्च।
दिवा दिवर्षु पशस्ता॥ २॥

2. *Samrājā yā ghṛtayonī mitraścobhā varuṇasca.*
Devā deveṣu praśastā.

Mitra and Varuna, both brilliant rulers of nature and humanity, sources of the showers of fertility, prosperity and felicity, are eminent and adorable,

honoured among the brilliancies of nature and humanity.

ता नः शक्तं पार्थिवस्य महो राया दिव्यस्य।
महि वां क्षत्रं देवेषु॥ ३॥

3. *Tā naḥ śaktaṁ pārthivasya maho rāyo divyasya.*
Mahi vāṁ kṣatraṁ deveṣu.

Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity.

ऋतमृतेन सपन्तेषिरं दक्षमाशाते। अदुहा देवा वर्धते॥ ४॥

4. *Ṛtamṛtena sapanteṣiraṁ dakṣamāśāte.*
Adruhā devau vardhete.

They live, serve, strive and search for the realisation of Rtam, eternal and universal values of Truth and Dharma, by their earnest pursuit of truth and Dharma in life and conduct, Rtam, and thus, free from hate, jealousy and violence, achieve the strength and excellence they long for and rise, shining in merit as leading lights of humanity.

वृष्टिद्यावा रीत्यापेषस्पती दानुमत्याः।
बृहन्तं गर्तमाशाते॥ ५॥

5. *Vṛṣṭidyāvā rītyāpeṣaspatī dānumatyāḥ.*
Bṛhantaṁ gartamāśāte.

Harbingers of showers from heaven, making the waters flow on earth, creating, preserving and promoting the energy, fertility and production of the generous earth and environment, ruling and realising the desires and aspirations of humanity, Mitra and Varuna bring about

a great and expansive haven of peace, prosperity and felicity on earth.

Mandala 5/Sukta 69

Mitra - Varuna Devata, Uruchakri Atreya Rshi

त्री रोचना वरुण त्रीँरुत द्यून्त्रीणि मित्र धारयथा रजांसि।
वावृधानावमतिं क्षत्रियस्या नु व्रतं रक्षमाणावजुर्यम॥ १॥

1. *Trī rocanā varuṇa triṅruta dyūn trīṇi mitra dhārayatho rajāṁsi. Vāvṛdhānāvamatiṁ kṣatriyasyā'nu vrataṁ rakṣamāṇāvajuryam.*

Mitra and Varuna, prana and udana energies of the life of existence, you wield and sustain the three regions of light, three regions of the ethereal sphere, and the three layers of the earthly sphere, sustaining, protecting and promoting the expansive form and structure of the world in dedication to the unaging laws of Rtam, universal Law.

इरावतीवरुण धेनवो वां मधुमद्वां सिन्धवो मित्र दुह्रे।
त्रयस्तस्थुर्वृषभासस्तिसॄणां धिषणानां रेतोधा वि द्युमन्तः॥ २॥

2. *Irāvatīr-varuṇa dhenavo vāṁ madhumad vāṁ sindhavo mitra duhre. Trayas-tasthur-vṛṣabhāsas-tiṣṝṇāṁ dhiṣaṇānāṁ retodhā vi dyumantaḥ.*

O Mitra and Varuna, nourishing, energising and radiating are your rays of light, fluent and overflowing your showers and streams of milk, honey and life giving waters. Three are abiding clouds of virility and fertility inspired with love and vested with vibrant life seeds of the three mighty regions, radiating with knowledge,

karma and worship, O brilliant ones.

प्रातर्द्रवीमदितिं जाहवीमि मध्यन्दिन उदिता सूर्यस्य।
राय मित्रावरुणा सवतातळे ताकाय तनयाय शं याः ॥ ३ ॥

3. *Prātar-devīm-aditiṁ johavīmi madhyandina uditā sūryasya. Rāye mitrāvaruṇā sarvatāteḷe tokāya tanayāya śaṁ yoḥ.*

O Mitra and Varuna, life-givers of love and justice, early morning I invoke and pray to eternal mother nature for divine intelligence, at mid-day when the sun is high, I pray for light and splendour, and in the all blissful yajna, I pray for health, wealth and all round peace and well being for the children and all future generations.

या धर्तारा रजसा रोचनस्यादित्या दिव्या पार्थिवस्य।
न वां देवा अमृता आ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥ ४ ॥

4. *Yā dhartārā rajaso rocanasyotādityā divyā pārthivasya. Na vāṁ devā amṛtā ā minanti vratāni mitrāvaruṇā dhruvāṇi.*

O Mitra and Varuna, light and life of existence, who are wielders and sustainers of the regions of the earth, the middle regions of the skies and the highest regions of light and all the heavenly stars, no brilliant humans, no divinities of nature, no immortals ever violate your laws of eternal constancy.

Mandala 5/Sukta 70

Mitra - Varuna Devata, Uruchakri Atreya Rshi

पुरूरुणा चिद्ध्यस्त्यवो नूनं वां वरुण।
मित्र वंसि वां सुमतिम ॥ १ ॥

1. *Purūruṇā ciddhyastyavo nūnaṁ vāṁ varuṇa.*
Mitra vaṁsi vāṁ sumatim.

O Mitra, O Varuna, great and abundant is your protection and wisdom which, O friend, in all sincerity you love to share and extend to us.

ता वां स॒म्यग॑दुह्वा॒णषं॑मश्याम॒ धाय॑स।
व॒यं त रु॑दा स्याम॥ २॥

2. *Tā vāṁ samyag-adruhvāṇeṣam-aśyāma dhāyase.*
Vayaṁ te rudrā syāma.

O Mitra and Varuna, Loving friends of justice and rectitude, free from hate and jealousy and destroyers of violence and injustice, may we receive, we pray, that energy and sustenance, that protection, guidance and wisdom of yours so that we may internalise it and pursue it in our life and conduct.

पा॒तं नो॑ रुदा पा॒युभि॑रु॒त त्रा॑यथां सुत्रा॒त्रा।
तु॒याम॒ दस्यू॑न्त॒नूभिः॥ ३॥

3. *Pātaṁ no rudrā pāyubhiruta trāyethāṁ sutrātrā.*
Turyāma dasyūn tanūbhiḥ.

O destroyers of hate and violence, lovers and dispensers of justice and rectitude, with all your care and guidance, protect and promote us. Save us, O saviours, against evil in our person and social institutions so that we may get over all forces of negativity, crime and destruction.

मा कस्या॒द्भुतकतू य॒ꣳ भु॑जमा त॒नूभिः।
मा शष॑सा॒ मा तन॑सा॥ ४॥

4. *Mā kasyādbhutakratū yakṣaṁ bhujemā tanūbhiḥ.*
Mā śeṣasā mā tanasā.

O Mitra and Varuna, friend and justicier, accomplishers of wonderful acts of yajna, creation and production, let us never grab, consume, live on or live by any body else's share of yajnic sustenance, nor withhold our share of yajnic contribution for our selfish purposes, either for our own person or for our children and friends, either for the present or for future. (Help us to live by our own effort.)

Mandala 5/Sukta 71

Mitra - Varuna Devata, Bahuvrkta Atreya Rshi

आ नो गन्तं रिशादसा वरुण मित्र बर्हणा।
उपमं चारुमध्वरम ॥ १ ॥

1. *Ā no gantaṁ riśādasā varuṇa mitra barhaṇā.*
Upemaṁ cārum-adhvaram.

O Mitra and Varuna, leading lights of love and friendship, justice and rectitude, destroyers of negativities, hate and enmity, promoters of love and unity, knowledge and positive action, come to us and join this pleasing and elevating programme of love and non-violence, this yajna for common good.

विश्वस्य हि प्रचेतसा वरुण मित्र राजथः।
ईशाना पिप्यतं धियः ॥ २ ॥

2. *Viśvasya hi pracetasā varuṇa mitra rājathaḥ.*
Īśānā pipyataṁ dhiyaḥ.

Mitra and Varuna, leading lights of love and unity, justice and discriminative awareness,

commanding universal knowledge and ruling power, you shine and reign over all. We pray, inspire and elevate our mind and intelligence to fullness.

उप॑ नः सु॒तमा ग॑तं॒ वरु॑ण॒ मित्र॑ दा॒शुषः॑।
अ॒स्य सोम॑स्य पी॒तय॑॥ ३॥

3. *Upa naḥ sutamā gataṁ varuṇa mitra dāśuṣaḥ.*
Asya somasya pītaye.

Mitra and Varuna, leading lights of love, friendship and felicity, justice and rectitude, our yajna is accomplished, the soma is distilled. Come, drink of the soma of this worshipful celebrant yajaka, share and bless our yajnic achievement of success and progress.

Mandala 5/Sukta 72

Mitra - Varuna Devata, Bahuvrkta Atreya Rshi

आ मि॒त्र वरु॑ण व॒यं गी॒भिर्जु॑हुमा अत्रि॒वत।
नि ब॒र्हिषि॑ सदतं॒ सोम॑पीतय॥ १॥

1. *Ā mitre varuṇe vayaṁ gīrbhir-juhumo atrivat.*
Ni barhiṣi sadataṁ somapītaye.

Like the sage free from threefold suffering of body, mind and soul, with songs of adoration, we invoke Mitra and Varuna, leading lights of love and justice, offer yajnic homage in their honour and service, and pray that they may come and grace our seats of yajna for a drink of soma and bless our accomplishment of the creative and productive programme.

व॒तन॑ स्था ध्रु॒व ा॑मा॒ धर्म॑णा यात॒यज्ज॑ना।
नि ब॒र्हिषि॑ सदतं॒ सोम॑पीतय॥ २॥

2. *Vratena stho dhruvakṣemā dharmaṇā yāta-yajjanā. Ni barhiṣi sadataṁ somapītaye.*

O constant protectors of achievement and progress, unshakable leaders dynamic at the centre of movement, dedicated to the vows of piety, guides of the people on the march forward and onward by the laws of Dharma, come, grace the seats of yajna in the world order and drink the soma of success and advancement.

मित्रश्च॑ ना॒ वरु॑णश्च जु॒षतां य॒ज्ञमि॒ष्टय॑ । नि ब॒र्हिषि॑ सदता॒ं साम॑पीतय ॥ ३ ॥

3. *Mitraśca no varuṇaśca juṣetāṁ yajñamiṣṭaye. Ni barhiṣi sadatāṁ somapītaye.*

Let Mitra and Varuna, loving friend and discriminative judge of circumstance with comprehensive vision making the right choice, cherish, join and guide our yajna, corporate programme of progress, sit on the holy seats of yajna and celebrate the finale with a drink of soma in honour of success.

Mandala 5/Sukta 73

Ashvins Devata, Paura Atreya Rshi

यद॒द्य स्थः पर॒ावति॒ यद॑र्वा॒वत्य॑श्विना । यद्वा॑ पु॒रू पु॑रुभुजा॒ यद॒न्तरि॑ ॒ा आ ग॑तम ॥ १ ॥

1. *Yadadya sthaḥ parāvati yadarvāvatyaśvinā. Yad vā purū purubhujā yadantarikṣa ā gatam.*

Ashvins, twin divines, complementary currents of the circuit of nature's divine energy, wind and electricity, you are present far and near in the middle

sphere of the sky and operative far and near here and now, abundant, sustaining all and sustainable by all. O men and women, let us try these currents of energy come to us for the benefit of all.

इ॒ह त्या पु॑रु॒भूत॑मा पु॒रू दं॑सां॒सि॒ बिभ्र॑ता।
व॒र॒स्या या॒म्य॑धि॑गू हु॒व तु॒विष्ट॑मा भुज॥ २॥

2. *Iha tyā purubhūtamā purū daṁsāṁsi bhibhratā.*
Varasyā yāmyadhrigū huve tuviṣṭamā bhuje.

Here I invoke and practically realise the abundant and extensive currents of natural energy bearing many and mighty potentials, highly useful, most powerful and non-stop in operation for our purpose of power and comfort.

इ॒मान्यद्व॒पु॑ष॒ वपु॑श्च॒क्रं रथ॑स्य यमथुः।
पय॒न्या नाहु॑षा यु॒गा म॒ह्ना रजां॑सि दीयथः॥ ३॥

3. *Īrmānyad vapuṣe vapuścakraṁ rathasya yemathuḥ. Paryanyā nāhuṣā yugā mahnā rajāṁsi dīyathaḥ.*

Ashvins, instantly moving harbingers of light and energy, one brilliant wheel of your chariot, one part of your circuit, you have set in motion for the expression of your brilliance by the sun. By the other, like night after the day and by the circle of night and day, you complete the circle of the day and year and thereby with your might and splendour you illuminate the terrestrial and ethereal regions and count up the ages of humanity on earth.

तदू॒ षु वा॑म॒ना कृ॒तं विश्वा॒ यद्वा॒मनु॒ ष्टव॑।
नाना॑ जा॒ताव॑र॒पसा॒ सम॒स्म बन्धु॑मयथुः॥ ४॥

4. *Tadū ṣu vāmenā kṛtaṁ viśvā yad vāmanu ṣṭave. Nānā jātāvarepasā samasme bandhumeyathuḥ.*

Ashvins, complementary, powers of nature, and humanity like teachers and preachers, leaders and followers, for all these that you have done for us, for all that, I honour and adore you in consequence. Born and arisen without sin and free of negativity, come and guide our friends and brothers for our sake.

आ यद्वां सूया रथं तिष्ठदघुष्यदं सदा।
परि वामरुषा वया घृणा वरन्त आतपः ॥ ५ ॥

5. *Ā yad vāṁ sūryā rathaṁ tiṣṭhad raghuṣyadaṁ sadā. Pari vāmaruṣā vayo ghṛṇā varanta ātapaḥ.*

When the dawn, daughter of the sun, like a bride, comes and rides your fast moving chariot, ruddy, shining and blazing, birds, beasts and humans always look up to you and adore you all round.

युवोरत्रिश्चिकतति नरा सुम्नेन चेतसा।
घर्मं यद्वामरपसं नासत्यास्ना भुरण्यति ॥ ६ ॥

6. *Yuvoratriściketati narā sumnena cetasā. Gharmaṁ yad vāmarepasaṁ nāsatyāsnā bhuraṇyati.*

Ashvins, leading lights and pioneers of life on the path of truth and rectitude, Atri, the sage who has conquered threefold suffering of existence knows you fully with an undisturbed mind and adores you with hymns of praise when he experiences and receives from you the fire of life free from sin and untruth.

उगा वां ककुहा यवयिः शृण्व यामेषु सन्तनिः।
यद्वां दंसाभिरश्विना त्रिनरावतति ॥ ७ ॥

7. *Ugro vāṁ kakuho yayiḥ śṛṇve yāmeṣu saṁtaniḥ.*
Yad vāṁ daṁsobhir-aśvinā'trir-narāvavartati.

Ashvins, leading lights and path finders of humanity, the mighty rumble of your advance expanding in all directions is heard at every stage of your movements when Atri, the celebrant sage of threefold freedom turns his attention to you by virtue of your noble actions.

मध्व ऊ षु मधूयुवा रुद्रा सिषक्ति पिप्युषी।
यत्समुदाति पर्षथः पक्वाः पृ ा भरन्त वाम ॥ ८ ॥

8. *Madhva ū ṣu madhūyuvā rudrā siṣakti pipyuṣī.*
Yat samudrāti parṣathaḥ pakvāḥ pṛkṣo bharanta vām.

Ashvins, roaring powers of nature like sun and wind, mixers and makers of the sweets of earth, when you fill the oceans of ethereal and terrestrial regions and abundant showers slake the thirst of honey sweets of green, they ripen and bear and bring offers of ripe fruit and nourishing food for you.

सत्यमिद्वा उ अश्विना युवामाहुमयाभुवा।
ता यामन्यामहूतमा यामन्ना मृळयत्तमा ॥ ९ ॥

9. *Satyamid vā u aśvinā yuvām-āhur-mayobhuvā.*
Tā yāman yāmahutamā yāmannā mṛḷayattamā.

Ashvins, leading lights of nature and humanity, earth and heaven, sages and scholars, true it is as they say you are the harbingers and givers of peace and well-being. Most kind and responsive to the call of devotees, we pray, come and bring us the highest bliss on the wings of wind and light.

इमा ब्रह्माणि वर्धनाश्विभ्यां सन्तु शन्तमा।
या तक्षाम रथाँइवा वाचाम बृहन्नमः॥ १०॥

10. *Imā brahmāṇi vardhanā'śvibhyāṁ santu śantamā. Yā takṣāma rathāṅ ivā'vocāma bṛhannamaḥ.*

May these songs of praise and celebration be pleasing and exalting for the Ashvins and bring peace and prosperity for us, the songs which we conceive, design and structure like chariots of power and felicity while we compose words of yajnic homage in ecstasy.

Mandala 5/Sukta 74

Ashvins Devata, Paura Atreya Rshi

कूष्ठा दवावश्विना द्या दिवा मनावसू ।
तच्छवथा वृषण्वसू अत्रिर्वामा विवासति॥ १॥

1. *Kūṣṭho devāvaśvinā'dyā divo manāvasū. Tacchravatho vṛṣaṇvasū atrirvāmā vivāsati.*

Divinities of the earth, Ashvins, rich at heart, abiding in the mind, harbingers of showers of wealth from the heights of heaven, Atri, the sagely celebrant who enjoys three-fold freedom of body, mind and soul today prays in service to you. Pray listen to him.

कुह त्या कुह नु श्रुता दिवि दवा नासत्या।
कस्मिन्ना यतथा जन का वां नदीनां सचा॥ २॥

2. *Kuha tyā kuha nu śrutā divi devā nāsatyā. Kasminnā yatatho jane ko vāṁ nadīnāṁ sacā.*

Where are they? Where are they heard and renowned, the brilliant ones in heaven, ever dedicated

to truth in heavenly conduct and behaviour? O brilliant divines, Ashvins, in which community do you operate? Who shares and benefits from your flowing rivers and rolling oceans?

कं याथः कं ह गच्छथः कमच्छा युञ्जाथ रथम ।
कस्य ब्रह्माणि रण्यथा वयं वामुश्मसीष्टय ॥ ३ ॥

3. *Kaṁ yāthaḥ kaṁ ha gacchathaḥ kamacchā yuñjāthe ratham. Kasya brahmāṇi raṇyatho vayaṁ vām-uśmasīṣṭaye.*

Who do you go to? To what course or goal? For what purpose do you harness your chariot? Whose songs do you love to hear and enjoy? We love and felicitate you for our cherished desire.

पारं चिद्ध्युदपुतं पार पाराय जिन्वथः ।
यदीं गृभीततातय सिंहमिव द्रुहस्पद ॥ ४ ॥

4. *Pauraṁ ciddhyudaprutaṁ paura paurāya jinvathaḥ. Yadīṁ gṛbhītatātaye siṁhamiva druhaspade.*

O citizen, you proceed to the citizen in deep waters and resume and raise him to new life for the citizen and the coming generation for the extension of their action and achievement already made and like a lion even jump into the den of hate and enmity to protect and promote them.

प च्यवानाज्जुजुरुषो वविमत्कं न मुञ्चथः ।
युवा यदी कृथः पुनरा काममृण्व वध्वः ॥ ५ ॥

5. *Pra cyavānāj-jujuruṣo vavrimatkaṁ na muñcathaḥ. Yuvā yadī kṛthaḥ punarā kāmamṛṇve vadhvaḥ.*

Like a physician and surgeon you discard the debility of age like an old and worn out garment when you renew it back to youth which could be fascinating even for the love of a damsel.

(So does a dynamic society change over i.e., retire, and aging person from an exacting public position to replace him with a young, energetic, intelligent man capable of take him over the onerous duty and responsibilities of a youthful nation.)

अस्ति हि वामिह स्ताता स्मसि वां सन्दृशि श्रिय।
नू श्रुतं म आ गतमवोभिवाजिनीवसू॥ ६॥

6. *Asti hi vāmiha stotā smasi vāṁ saṁdṛśi śriye.*
Nū śrutaṁ ma ā gatam-avobhir-vājinīvasū.

Here for sure is your dedicated devotee and celebrant. We abide within your eye sight for the sake of the beauty and grace of life. Listen to us and come with your modes of protection, Ashvins, who command treasures of food, energy and the forces of renewal, rejuvenation and advancement.

का वामद्य पुरूणामा ववृे मर्त्यानाम ।
का विपा विपवाहसा का यज्ञवाजिनीवसू॥ ७॥

7. *Ko vāmadya purūṇāmā vavne martyānām.*
Ko vipro vipravāhasā ko yajñairvājinīvasū.

Who of the many many mortals today could win your love and favour, O favourite celebrities of the saints and scholars? Which one of the wisest? Which one at last could win your recognition and favour, O commanders of the treasures of food, energy, wealth, power and the forces of life? By all yajnas at his

command, could he? Probably, for sure may be.

आ वां॑ रथा॒ रथा॑नां॒ यष्ठा॑ यात्वश्विना।
पु॒रू चि॑दस्म॒युस्ति॒र आ॑ङ्गू॒षा मर्त्य॒ष्वा॥ ८॥

8. *Ā vāṁ ratho rathānāṁ yeṣṭho yātvaśvinā.*
Purū cid-asmayus-tira aṅgūṣo martyeṣvā.

Ashvins, leading lights for humanity, may your chariot, fastest of all, adorable among mortals, victorious over many negativities, hate and enmities, be directed hitherward, reach us and take us across the oceans. (Let us create the chariots as divine gifts and sail over the oceans across the skies.)

शमू॒ षु वां॑ मधूयुवा॒ स्माक॑मस्तु चकृ॒तिः।
अ॒वा॒ची॒ना वि॑चतसा॒ विभिः॑ श्य॒नव॑ दीयतम॥ ९॥

9. *Śamū ṣu vāṁ madhūyuvā'smākamastu carkṛtiḥ.*
Arvācīnā vicetasā vibhiḥ śyeneva dīyatam.

Ashvins, leading lights, masters of speed and direction, creators of the honey sweets of life, may that creation, invention and achievement of yours be ours, adorable for our good. Most modern intellectuals, eminent scientists of imagination, give us the chariot with wings to fly with the birds, by winds like the eagle, and shine.

अश्वि॑ना॒ यद्ध॒ कर्हि॑ चिच्छ्रु॒श्रूया॑तमि॒मं हव॑म।
वस्वी॑रू॒ षु वां॑ भुज॑ः पृ॒ञ्च॒न्ति॒ सु वां॑ पृच॑ः॥ १०॥

10. *Aśvinā yaddha karhicic-chuśrūyātam-imaṁ havam. Vasvīrū ṣu vāṁ bhujaḥ pṛñcanti su vāṁ pṛcaḥ.*

Ashvins, leading lights of humanity, wherever

you be and whatever you do, please listen to this invocation, adoration and invitation of ours to live and justify existence, and please know: All your plans and actions for peace, prosperity and progress in life fructify in full, all your ambitions are fulfilled. We love and admire you and all those who work together to realise our dreams.

Mandala 5/Sukta 75

Ashvins Devata, Avasyu Atreya Rshi

पतिं प्रियतमꣳ रथं वृषणं वसुवाहनम । स्तोता वामश्विनावृषिः स्तामन्न पतिं भूषति माध्वी मम श्रुतं हवम ॥ १ ॥

1. *Prati priyatamaṁ rathaṁ vṛṣaṇaṁ vasuvāhanam. Stotā vāmaśvināvṛaṣiḥ stomena prati bhūṣati mādhvī mama ṣrutaṁ havam.*

Ashvins, leading lights of humanity, the celebrant visionary of life's reality and mantric meaning, adores your achievement in befitting words of song in response to the beauty of your dearest chariot which is the carrier and harbinger of showers of wealth and well being. O creators and makers of the sweets of existence, the celebrant prays: Listen to my song of adoration and accept the invitation to live and create the joy of life.

अत्यायातमश्विना तिरा विश्वा अहं सना । दस्रा हिरण्यवतनी सुषुम्ना सिन्धुवाहसा माध्वी मम श्रुतं हवम ॥ २ ॥

2. *Atyāyātamaśvinā tiro viśvā ahaṁ sanā. Dasrā hirṇyavartanī suṣumnā sindhuvāhasā mādhvī mama śrutaṁ havam.*

Ashvins, leading lights of life in existence,

destroyers of suffering, harbingers of peace and prosperity, creators of honey sweets, listen to my prayer: Come over regions of earth across the spaces, travelling by golden chariots over golden highways, navigating by rivers and oceans, so that I may cross all hurdles of existence and live as the immortal that I am.

आ नो रत्नानि बिभृतावश्विना गच्छतं युवम। रुद्रा हिरण्यवतनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम॥ ३॥

3. *Ā no ratnāni bibhratāvaśvinā gacchataṁ yuvam. Rudrā hirṇyavartanī juṣāṇā vājinīvasū mādhvī mama śrutaṁ havam.*

Ashvins, come you both to us, bearing jewel wealths of life; come, O Rudras, dispensers of justice and punishment, travelling by golden chariot over golden highways, loving and listening partners, givers of food, energy and speedy progress, creators of the sweets of life, come in response to our invocation and listen to our prayer.

सुष्टुभो वां वृषण्वसू रथे वाणीच्याहिता। उत वां ककुहो मृगः पृ ीः कृणाति वापुषा माध्वी मम श्रुतं हवम॥ ४॥

4. *Suṣṭubho vāṁ vṛṣaṇvasū rathe vāṇīcyāhitā. Uta vāṁ kakuho mṛgaḥ pṛkṣaḥ kṛṇoti vāpuṣo mādhvī mama śrutaṁ havam.*

Ashvins, harbingers of the showers of wealth and joy, haven of the abundant and generous, the celebrant is delighted in your chariot and feels elevated. His song is dedicated to you, and he, mighty strong, handsome of body, seeker of your favour and purity,

prepares the offering of homage for you. O creators and givers of the sweets of life, listen to my prayer and praise.

बोधिन्मनसा रथ्येषिरा हवनश्रुता। विभिश्च्यवानमश्विना नि यातो अद्वयाविनं माध्वी मम श्रुतं हवम ॥ ५ ॥

5. *Bodhinmanasā rathyeṣirā havanaśrutā. Vibhiś-cyavānam-aśvinā ni yātho advayāvinaṁ mādhvī mama śrutaṁ havam.*

Ashvins, leaders and guides of enlightened mind, travelling far and fast by chariot, responsive to praise and prayer, you reach the sincere searching man of holy mind free from duplicity as by flight of birds. O creators and givers of honey sweets, listen to my invocation.

आ वां नरा मनायुजा श्वासः पुषितप्सवः। वया वहन्तु पीतय सह सुम्नभिरश्विना माध्वी मम श्रुतं हवम ॥ ६ ॥

6. *Ā vāṁ narā manoyujo'śvāsaḥ pruṣitapsavaḥ. Vayo vahantu pītaye saha sumnebhiraśvinā mādhvī mama śrutaṁ havam.*

Ashvins, leaders and pioneers of adventurous men, may your horses, flying birds, controlled by thought, consuming burnt fuel, bring you hither with gifts of peace and well being for a drink of the soma of success and splendour. O creators and harbingers of honey sweets, listen to my prayer.

अश्विनावह गच्छतं नासत्या मा वि वनतम। तिरश्चिदयया परि वर्तियातमदाभ्या माध्वी मम श्रुतं हवम ॥ ७ ॥

7. *Aśvināveha gacchataṁ nāsatyā mā vi venatam. Tiraścidaryayā pari vartiryātam-adābhyā mādhvi mama śrutaṁ havam.*

Ashvins, come hither, noble masters, indomitable leaders ever dedicated to truth. Even if you are far away, pray do not be indifferent, slacken not the reins, cross over the winding paths and come. O creators and givers of honey sweets, listen to my prayer.

अस्मिन्यज्ञ अदाभ्या जरितारं शुभस्पती। अवस्युमश्विना युवं गृणन्तमुप भूषथा माध्वी मम श्रुतं हवम॥ ८॥

8. *Asmin yajñe adābhyā jaritāraṁ śubhaspatī. Avasyum-aśvinā yuvaṁ gṛṇantamupa bhūṣatho mādhvī mama śrutaṁ havam.*

In this yajna of creation, invention and production for social good, O masters, indomitable Ashvins, twin protectors and promoters of creative people and noble works, come and grace the celebrant, supplicant with songs of homage for protection and patronage. O creators and givers of showers of honey sweets, listen to my prayer.

अभूदुषा रुशत्पशुराग्निरधाय्यृत्वियः। अयोजि वां वृषण्वसू रथो दस्रावमर्त्या माध्वी मम श्रुतं हवम॥ ९॥

9. *Abhūduṣā ruṣat-paśurāgnir-adhāyyṛtviyaḥ. Ayoji vāṁ vṛṣaṇvasū ratho dasrāvamartyo mādhvī mama śrutaṁ havam.*

The dawn is risen. The holy fire, giver of shining wealth, is placed in the vedi according to the season. Your chariot, Ashvins, is in harness, invincible and immortal. O destroyers of hate and suffering and givers of showers of wealth and honey sweets, come, listen to my prayer.

Mandala 5/Sukta 76

Ashvins Devata, Atri Bhauma Rshi

आ भा॑त्य॒ग्निरु॒षसा॒मनी॑क॒मुद्विप्रा॑णां दव॒या वाचा॑ अस्थुः ।
अ॒वाञ्चा॑ नू॒नं र॑थ्य॒ह या॑तं पीपि॒वांस॑मश्विना घ॒ममच्छ॑ ॥ १ ॥

1. *Ā bhātyagnir-uṣasāmanīkam-ud viprāṇāṁ devayā vāco asthuḥ. Arvāñcā nūnaṁ rathyeha yātaṁ pipivāṁsam-aśvinā gharmam-accha.*

The holy fire of the sun shines here while the splendour of the dawn radiates as advance forces of the solar fire, and the holy voices of the sages arise in adoration. O Ashvins, vitalities of divinity, reach here by chariot of the dawn and join the rising fire of the house-hold yajna of noble men and women.

न संस्कृ॑तं प मि॑मीता॒ गमि॒ष्ठान्ति॑ नू॒नम॒श्विनाप॑स्तु त॒ह ।
दिवा॑भिपि॒त्व व॒सागमि॑ष्ठा॒ पत्यव॑र्तिं दा॒शुष॒ शंभ॑विष्ठा ॥ २ ॥

2. *Na saṁskṛtaṁ pra mimīto gamiṣṭhā'nti nūnam-aśvinopas-tuteha. Divābhipitve'vasā-gamiṣṭhā pratyavartiṁ dāśuṣe śaṁbhaviṣṭhā.*

Ashvins, divinities of nature and humanity, most auspicious harbingers of peace and joy, invoked and invited to the yajna here, celebrated and adored, coming at the fastest, almost instantly reaching with protection and promotion at the rise of the day, you do not destroy, nor restrict, nor confine what has been refined, seasoned and sanctified by yajna. In fact, you bring safety and security against adversity and self-betrayal for the generous yajamana at his closest.

उ॒ता या॑तं संग॒व पा॒तरह्ना॑ म॒ध्यन्दि॑न॒ उदि॑ता॒ सूय॑स्य ।
दिवा॒ नक्त॒मव॑सा॒ शन्त॑मन॒ नदानी॑ पी॒तिर॒श्विना त॑तान ॥ ३ ॥

3. *Utā yātaṁ saṁgave prātar-ahno madhyaṁdina uditā sūryasya. Divā naktam-avasā śaṁtamena nedānīṁ pītiraśvinā tatāna.*

And this exuberance of yajnic celebration and joy is not confined to the present moment only, it extends over days and nights. Come Ashvins, divinities of nature and nobilities of men and women, come at the rise of dawn, at mid day when the sun is risen up on high, in the evening when the cows come home. Come all day and night with your gifts of safety and security, peace and joy.

इदं हि वां प्रदिवि स्थानमोक इम गृहा अश्विनदं दुराणम।
आ नो दिवा बृहतः पवतादा द्रप्या यातमिषमूर्जं वहन्ता ॥ ४ ॥

4. *Idaṁ hi vāṁ pradivi sthānamoka ime gṛhā aśvinedaṁ duroṇam. Ā no divo bṛhataḥ parvatādā'dbhyo yātam-iṣamūrjaṁ vahantā.*

Ashvins, harbingers of light, enlightened men and women, this house, these inmates, this open door home, all this is your ancient abode in the very light of heaven. Come here, bearing and bringing for us nutriments and energy from the vast regions of light and space, cloud and mountains, and from the waters of earth and space.

समश्विनारवसा नूतनेन मयाभुवा सुप्रणीती गमेम।
आ नो रयिं वहतमात वीराना विश्वान्यमृता सौभगानि ॥ ५ ॥

5. *Samaśvinor-avasā nutanena mayobhuvā supraṇītī gamema. Ā no rayiṁ vahatamota vīrān-ā viśvānya-mṛtā saubhagāni.*

May we join, unite and move on with the latest

and blissful protection and ethics, morals and policy of the Ashvins, leading lights of the world. O leaders and pioneers of life in nature and history, bring us, lead us to, wealth, honour and excellence, valiant children and all the gifts of good fortune and immortality in the world.

Mandala 5/Sukta 77

Ashvins Devata, Atri Bhauma Rshi

प्रातर्यावाणा पथमा यजध्वं पुरा गृधादररुषः पिबातः।
प्रातर्हि यज्ञमश्विना दधात प शंसन्ति कवयः पूर्व-
भाजः॥ १॥

1. *Prātaryāvāṇā prathamā yajadhvaṁ purā gṛdhrād-araruṣaḥ pibātaḥ. Prātarhi yajñam-aśvinā dadhāte pra śaṁsanti kavayaḥ pūrv-abhājāḥ.*

Arise, meet and adore the Ashvins, first early morning visitors and harbingers of holy light and life's vitalities. They join and bless the yajna and shower and share the soma before the covetous grabbers and hoarders are up. They join and guide the yajnic business of life while the saints and sages, men of poetic vision and intelligence, earliest sharers of the bliss, sing in praise of the leading lights of divinity.

प्रातर्यजध्वमश्विना हिनात न सायमस्ति दवया अजुष्टम।
उतान्या अस्मद्यजत वि चावः पूर्वःपूर्वा यजमाना वनीयान॥ २॥

2. *Prātaryajadhvam-aśvinā hinota na sāyamasti devayā ajuṣṭam. Utānyo asmad yajate vi cāvaḥ pūrvaḥ pūrvo yajamāno vanīyān.*

Invoke the Ashvins early morning, join the leading lights and adore them at yajna, evening is not the favourite time of the lovers of divinity as the morning. And who else other than us, is the yajaka who loves and adores the Ashvins in yajna, and worthy of love and reverence, the earlier, the worthier, anywhere, anyone? None.

हिरण्यत्वङ्मधुवणा घृतस्नुः पृ ा वह ा रथा वतत वाम।
मनाजवा अश्विना वातरंहा यनातियाथा दुरितानि विश्वा॥ ३॥

3. *Hiraṇyatvaṅmadhuvarṇo ghṛtasnuḥ pṛkṣo vahannā ratho vartate vām. Manojavā aśvinā vātaraṅhā yenātiyātho duritāni viśvā.*

Ashvins, leading lights of divinity, scholars, scientists and engineers, your chariot comes hither laden with gold, honey sweet and charming, bringing showers of water and ghrta, carrying wealth of food and energy. It is fast as mind and powerful as wind and storm by which you cross over all hurdles and evils of the world.

या भूयिष्ठं नासत्याभ्यां विवष चनिष्ठं पित्वा ररत विभाग।
स ताकमस्य पीपर च्छमीभिरनूध्वभासः सदमित्तुतुयात॥ ४॥

4. *Yo bhūyiṣṭhaṁ nāsatyābhyāṁ viveṣa caniṣṭhaṁ pitvo rarate vibhāge. Sa tokamasya pīparac-chamībhir-anūrdhvabhāsaḥ sadamit tuturyāt.*

One who serves and works with the Ashvins, leading lights of divinity and humanity, all free from untruth and falsehood, achieves by his creative works abundant cherished food. He shares the food and success with others in yajnic living, advances his rising

generation by the same works, surpasses those who do not raise the sacred-fire, and always destroys the evils.

समश्विनारवसा नूतनन मयाभुवा सुपणीती गमम। आ नो रयिं वहतमात वीराना विश्वान्यमृता साभगानि॥ ५॥

5. *Samaśvinor-avasā nūtanena mayobhuvā supraṇītī gamema. Ā no rayiṁ vahatamota vīrān-ā viśvānyamṛtā saubhagāni.*

Let us abide by the noble guidance of the Ashvins and go forward by their latest blissful protection and progress. O leading lights of life, we pray, lead us to the wealth of life and bless us with brave heroes and all the good fortunes of the world and values of immortality.

Mandala 5/Sukta 78

Ashvins Devata, Saptavadhri Atreya Rshi

अश्विनावह गच्छतं नासत्या मा वि वनतम।
हंसाविव पततमा सुताँ उप॥ १॥

1. *Aśvināveha gacchataṁ nāsatyā mā vi venatam. Haṁsāviva patatamā sutāँ upa.*

Ashvins, complementary sustainers of life as air and water, men and women, teachers and disciples, ever true to reality, come together into the world, be not ill-disposed or hostile, fly like a pair of swans hither to the distilled sweets of life.

अश्विना हरिणाविव गारावि्वानु यवसम।
हंसाविव पततमा सुताँ उप॥ २॥

2. *Aśvinā hariṇāviva gaurāvivānu yavasam. Haṁsāviva patatamā sutāँ upa.*

Ashvins, twin harbingers and sharers of divine love and joy, come like a couple of golden deer, like a pair of white fawns to the cherished green, fly like a couple of swans hither to share the distilled soma of joys with us.

अश्विना वाजिनीवसू जुषथां यज्ञमिष्टये।
हंसाविव पततमा सुताँ उप॥ ३॥

3. *Aśvinā vājinīvasū juṣethāṁ yajñamiṣṭaye.*
Haṁsāviva patatamā sutāँ upa.

Ashvins, twin divines like teachers and researchers, creators and developers of food and energy for speed and progress, come and join our programme of development for the realisation of our cherished goals. Fly like a couple of swans to the pleasures of life's achievement.

अत्रियद्वामवरोहं ऋबीसमजोहवी गाधमानव यामा।
श्यनस्य चिज्जवसा नूतनना गच्छतमश्विना शन्तमेन॥ ४॥

4. *Atriryad vām-avarohann-ṛbīsam-ajohavīn-nādhamāneva yoṣā. Śyenasya cijjavasā nūtan-enāgacchatam-aśvinā śantamena.*

Ashvins, harbingers of new life like sun and moon, when Atri, man of threefold freedom, in depression, struggling to emerge, calls upon you for help like a woman in distress, pray fly to his rescue and rejuvenation like an eagle with protection and fresh lease of life giving him peace, stability and reassurance.

वि जिहीष्व वनस्पत यानिः सूष्यन्त्याइव।
श्रुतं म अश्विना हवं समवधिं च मुञ्चतम॥ ५॥

5. *Vi jihīṣva vanaspate yoniḥ sūṣyantyā iva. Śrutaṁ me aśvinā havaṁ saptavadhriṁ ca muñcatam.*

O man, spirit of desire, as the baby on maturity leaves the folds of the mother's womb, so give up the bonds of mortality to freedom. O Ashvins, harbingers of knowledge and freedom, listen to my call of prayer, release saptavadhri, the spirit that has lived out the fivefold sense experience and the two-fold adventure of thought and desire.

भीताय॒ नाध॑मानाय॒ ऋष॑य स॒प्तव॑धय ।
मा॒याभि॑रश्विना यु॒वं वृ॒ꣳ सं च॒ वि चा॑चथः ॥ ६ ॥

6. *Bhītāya nādhamānāya ṛṣaye saptavadhraye. Māyābhiraśvinā yuvaṁ vṛkṣaṁ saṁ ca vi cācathaḥ.*

Ashvins, complementary powers of evolution, discrimination and vision, for the man in fear of existence, for the supplicant in sufferance, for the sage of vision, and for the man of sevenfold bondage of sense and mind, for all these, with your divine powers, let the tree of life seed and grow well for experience and then let it fall off for the soul's freedom.

यथा॒ वात॑ः पुष्क॒रिणी॑ꣳ समि॒ङ्ग्य॑ति स॒वत॑ः ।
ए॒वा त॒ गभ॑ एजतु नि॒रतु॒ दश॑मास्यः ॥ ७ ॥

7. *Yathā vātaḥ puṣkariṇīṁ samiṅgayati sarvataḥ. Evā te garbha ejatu niraitu daśamāsyaḥ.*

Expectant mother, just as the breeze of life feeds and vibrates the pool of lotus life all round, so may your foetus in the womb vibrate with life and growth and be born when it matures in ten months.

यथा॒ वाता॒ यथा॒ वन॑ं॒ यथा॑ समु॒द एज॑ति।
ए॒वा त्वं द॑शमास्य स॒हाव॑हि ज॒रायु॑णा॥ ८॥

8. *Yathā vāto yathā vanaṁ yathā samudra ejati.*
Evā tvaṁ daśamāsya sahāvehi jarāyuṇā.

O baby in the womb, just as the breeze, as the forest, as the sea ripples with vitality, so may you vibrate and move in the womb and, maturing in ten months, be born alongwith the sheath of life.

दश॒ मासा॑ञ्छशया॒नः कु॑मा॒रा अधि॑ मा॒तरि॑।
नि॒रैतु॑ जी॒वा अ॑क्ष॒तो जी॒वा जीव॑न्त्या॒ अधि॑॥ ९॥

9. *Daśa māsāñchaśayānaḥ kumāro adhi mātari.*
Niraitu jīvo akṣato jīvo jīvantyā adhi.

Let the individual soul reposing in the mother's womb for ten months be born as the baby, healthy and unhurt, in the mother's state of good health and perfect life and live on as extension of the mother beyond her life.

Mandala 5/Sukta 79

Usha Devata, Satyashrava Atreya Rshi

म॒ह नो॑ अ॒द्य बो॑धयोषो॒ रा॒य दि॒वित्म॑ती। यथा॑ चि॒न्नो॑ अबो॑धयः
स॒त्यश्र॑वसि वा॒य्य सुजा॑त॒ अश्व॑सूनृत॥ १॥

1. *Mahe no adya bodhayoṣo rāye divitmatī. Yathā*
cinno abodhayaḥ satyaśravasi vāyye sujāte
aśvasūnṛte.

O dawn, lady of morning light brilliant with splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life

as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth.

(Swami Dayananda interprets this mantra as an address to the lady of the house.)

या सुनीथ शाचदथ व्याच्छा दुहितदिवः । सा व्युच्छ सहीयसि सत्यश्रवसि वाय्य सुजात अश्वसूनृत ॥ २ ॥

2. *Yā sunīthe śaucadrathe vyauccho duhitardivaḥ. Sā vyuccha sahīyasi satyaśravasi vāyye sujāte aśvasūnṛte.*

Daughter of the light of heaven, lady of justice and moral guidance who ride a chariot of pure brilliance, as you have shone before, so may you ever shine now and after in future, O lady, forbearing and challenging, renowned for truth and righteousness, extensive, nobly born and blest with prosperity, achievement and discrimination between truth and untruth of thought and speech.

सा ना अद्याभरद्वसुर्व्युच्छा दुहितदिवः । या व्याच्छः सहीयसि सत्यश्रवसि वाय्य सुजात अश्वसूनृत ॥ ३ ॥

3. *Sā no adyābharadvasur-vyucchā duhitardivaḥ. Yo vyaucchaḥ sahīyasi satyaśravasi vāyye sujāte aśvasūnṛte.*

May she, daughter of the light of heaven, harbinger of all wealth, establish us today in the light of life. She is most forbearing, dedicated to truth and prosperity, lovable, nobly born, the enlightened lady of knowledge and eternal truth who herself shines in

splendour.

अभि य त्वा विभावरि स्तामगृणन्ति वह्नयः। मघमघानि सुश्रिया दामन्वन्तः सुरातयः सुजात अश्वसूनृत ॥ ४ ॥

4. *Abhi ye tvā vibhāvari stomairgṛṇanti vahnayaḥ. Maghair-maghoni suśriyo dāmanvantaḥ surātayaḥ sujāte aśvasūnṛte.*

O lady of light, glorious dawn, nobly born, enlightened and dedicated to eternal truth and noble achievement, those celebrants who are rich and generous and command the beauty of grace and heat of fire in dedication and adore you with holy songs of praise and liberal gifts of yajna deserve and enjoy your favour for advancement.

यच्चिद्धि त गणा इम छदयन्ति मघत्तय। परि चिद्वष्टया दधुर्ददता राधा अह्रयं सुजात अश्वसूनृत ॥ ५ ॥

5. *Yacciddhi te gaṇā ime chadayanti maghattaye. Pari cid vaṣṭayo dadhur-dadato rādho ahrayaṁ sujāte aśvasūnṛte.*

O lady of light, nobly born and enlightened, truthful and progressive, these celebrants of yours who adore you for gifts of wealth and splendour receive, hold and command creditable means, materials and wealth for success while, loving and shining, they give lots in charity.

एषु धा वीरवद्यश उषो मघानि सूरिषु। य ना राधांस्यह्रया मघवानो अरासत सुजात अश्वसूनृत ॥ ६ ॥

6. *Aiṣu dhā vīravad yaśa uṣo maghoni sūriṣu. Ye no rādhāṁsyahrayā maghavāno arāsata sujāte aśvasūnṛte.*

O dawn, lady of light, nobly born, enlightened, progressive and truthful, commanding wealth and power, vest these brave and generous celebrants with honour and excellence worthy of heroes, who, blest with wealth and honour, give us means and materials for success in life which are free from discredit and shame.

तभ्या द्युम्नं बृहद्यश उषा मघान्या वह। य ना राधांस्यश्व्या गव्या भजन्त सूरय: सुजात अश्वसूनृत ॥ ७ ॥

7. *Tebhyo dyumnaṁ bṛhad yaśa uṣo maghonyā vaha. Ye no rādhāṁsyaṣvyā gavyā bhajanta sūrayaḥ sujāte aśvasūnṛte.*

O dawn, lady of light, mistress of honour and excellence, nobly born and enlightened, truthful, dynamic and progressive, bear and bring vast wealth and honour of high order for those brave celebrants who produce wealth, means and materials for success in terms of food and speed, cattle wealth and transport, progress and prosperity and in their generosity share it with us.

उत ना गामतीरिष आ वहा दुहितदिवः। साकं सूयस्य रश्मिभिः शुकः शाचद्भिरर्चिभिः सुजात अश्वसूनृत ॥ ८ ॥

8. *Uta no gomatīriṣa ā vahā duhitardivaḥ. Sākaṁ sūryasya raśmibhiḥ śukraiḥ śocadbhir-arcibhiḥ sujāte aśvasūnṛte.*

And O daughter of heaven, nobly born and enlightened, spirit of truth and progress, come with the rays of the sun, pure and purifying, sacred and sanctifying, and bring for us food and energy, lands and cows.

व्युच्छा दुहितर्दिवो मा चिरं तनुथा अपः। नेत्त्वा स्तेनं यथा रिपुं तपाति सूरो अर्चिषा सुजात अश्वसूनृत॥ ९॥

9. *Vyucchā duhitardivo mā ciraṁ tanuthā apaḥ. Nettvā stenaṁ yathā ripuṁ tapāti sūro arciṣā sujāte aśvasūnṛte.*

Daughter of the light of heaven, nobly born and enlightened, truthful and progressive, rise and shine, and let us shine too. Do not procrastinate, do not protract your sacred act, accomplish the act and rise. Just as the ruler punishes the thief and the enemy, just as the sun burns dry grass with its heat of light, that way let no one torment you.

एतावद्वदुषस्त्वं भूयो वा दातुमर्हसि। या स्तोतृभ्यो विभावर्युच्छन्ती न प्रमीयसे सुजात अश्वसूनृत॥ १०॥

10. *Etāvad veduṣastvaṁ bhūyo vā dātumarhasi. Yā stotṛbhyo vibhāvaryucchantī na pramīyase sujāte aśvasūnṛte.*

O dawn, lady of light, nobly born and enlightened, ever true and progressive, brilliant and enlightening, such you are and more competent and pleased to give to your dedicated celebrants, whom you never neglect, never frustrate, but ever bless and promote higher and higher.

Mandala 5/Sukta 80

Usha Devata, Satyashrava Atreya Rshi

द्युतद्यामानं बृहतीमृतेन ऋतावरीमरुणप्सुं विभातीम।
दवीमुषसं स्वरावहन्तीं पतिं विपासा मतिभिर्जरन्त॥ १॥

1. *Dyutad-yāmānaṁ bṛhatīm-ṛtena ṛtāvarīm-aruṇapsuṁ vibhātīm. Devīm-uṣasaṁ svar-āvahantīṁ prati viprāso matibhir-jarante.*

Saints and sages with holy mind and hymns of adoration honour and celebrate the divine dawn, crimson hued, shining brilliant, grand and sublime, illuminating hours of time and regions of space, observing universal law of eternity by simple natural conduct, and bringing the morning light and bliss of the sun.

एषा जनं दशता बाधयन्ती सुगान्पथः कृण्वती यात्यग्रं।
बृहद्रथा बृहती विश्वमिन्वाषा ज्योतिर्यच्छत्यग्र अह्नाम ॥ २ ॥

2. *Eṣā janaṁ darśatā bodhayantī sugān pathaḥ kṛṇvatī yātyagre. Bṛhadrathā bṛhatī viśvaminvoṣā jyotir-yacchatyagre ahnām.*

This glorious dawn, vast and great, goes forward riding her mighty chariot, arousing humanity from sleep, lighting up easy paths for movement, all illuminative, giving light in advance of the day.

एषा गोभिररुणेभिर्युजाना स्रेधन्ती रयिमपायु चक्रे। पथो
रदन्ती सुविताय देव्युरुष्टुता विश्ववारा वि भाति ॥ ३ ॥

3. *Eṣā gobhir-aruṇebhir-yujānā-sredhantī rayimaprāyu cakre. Patho radantī suvitāya devī pūruṣṭutā viśvavārā vi bhāti.*

Harnessing the crimson rays of the sun to her chariot, she goes unerringly, assiduously, creating unfailing wealth of light and rejuvenation. Marking paths of movement for the good of the people, the divine dawn shines, loved and adored by the people as the source of universal good.

एषा व्यॅनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात। ऋतस्य पन्थामन्वेति साधु प॑जानतीव न दिशा॑ मिनाति ॥ ४ ॥

4. *Eṣā vyenī bhavati dvibarhā āviṣkṛṇvānā tanvaṁ purastāt. Ṛtasya panthām-anveti sādhu prajānatīva na diśo mināti.*

Revealing her body of light from the east, this lady of light radiates fast on both sides right and left over day and night. It follows the path of eternal law and, knowing well everything in nature, it neither violates nor goes astray over the quarters of space.

एषा शुभा न तन्वा॑ विदानाध्वव॑ स्नाती दृशय॑ ना अस्थात। अप द्वषा बाधमाना तमांस्युषा दिवा दुहिता ज्याति॒षा-गा॑त ॥ ५ ॥

5. *Eṣā śubhrā na tanvo vidānordhveva snātī dṛśaye no asthāt. Apa dveṣo bādhamānā tamāṁsyuṣā divo duhitā jyotiṣāgāt.*

The sacred dawn, revealing her radiant majesty like the lady of light for us to see and admire, this daughter of the sun stands above pure and sanctified as if doing her morning ablutions and, dispelling hate and darkness, warding off negativities, she walks with her train of splendour.

एषा प॑तीची दुहिता दिवा नृन्याष॑व भदा नि रि॑णीत अप्स॑ः। व्यूण्वती दाशुष वार्याणि पुनज्यातिं॑युवतिः पूवथा॑कः ॥ ६ ॥

6. *Eṣā pratīcī duhitā divo nṝn yoṣeva bhadrā ni riṇīte apsaḥ. Vyūrṇvatī dāśuṣe vāryāṇi punar-jyotir-yuvatiḥ pūrvathākaḥ.*

Yonder stands this daughter of heaven like a

maiden, holy and inspiring to the best of men, and then moves to the west, revealing the day's phases of her splendour and opening up new possibilities of cherished achievements for the generous man of yajnic action. Ever bright and youthful, she thus moves the daily rounds of light anew as ever before since times immemorial.

Note: Swami Dayananda gives an extended interpretation of the Dawn by implication: He interprets Usha as the newly married woman rising like the dawn over the world of her new home, bringing new light and new possibilities of life's achievements. The wedding of the couple is a new morning for the family, life moves on, new phases of the day move on westward, new generations follow, life goes on and on like the daily round of night and day. The sun remains the same, days and nights are new. Life remains the same, the phases are new. The bride is holy, sacred, inspiring, worthy of love, respect and reverence.

Mandala 5/Sukta 81

Savita Devata, Shyavashva Atreya Rshi

युञ्जत॒ मन॑ उ॒त यु॑ञ्जत॒ धिया॒ विपा॒ विप्र॑स्य बृह॒ता वि॑प॒श्चित॑: । वि होत्रा॑ दधे वयुना॒विदेक॒ इन्म॒ही दे॒वस्य॑ सवि॒तुः परि॑ष्टुतिः ॥ १ ॥

1. *Yuñjate mana uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ. Vi hotrā dadhe vayunāvideka inmahī devasya savituḥ pariṣṭutiḥ.*

Enlightened sages concentrate their mind and senses and meditate on the infinite, omniscient and vibrant omnipresence of Divinity who alone as sole

power and ruler knows and governs all the laws and ways and facts of existence and watches, rules and dispenses the karma of yajakas and others. Great indeed is the glory, and high the praise of Savita, lord of life and self-refulgent giver of light.

विश्वा॑ रू॒पाणि॒ प्रति॑ मुञ्चते क॒विः पासा॑वीद्भ॒द्रं द्वि॒पद॒ चतु॑ष्पदे। वि नाक॑मख्यत्सवि॒ता व॒रे॒ण्या नु॑ प॒याण॑मु॒षसो॒ वि रा॑जति॥ २॥

2. *Viśvā rūpāṇi prati muñcate kaviḥ prāsāvīd bhadraṁ dvipade catuṣpade. Vi nākamakhyat savitā vareṇyo'nu prayāṇamuṣaso vi rājati.*

The omniscient creator, eternal poet and maker, creates and pervades all forms of existence and produces all good things for the well being of humans and animals. He, Savita, creator and energiser, lord of love worthy of our choice, manifests and illuminates the heaven of light and joy, inspires the rise of the dawn with light and rules and shines the sun and after.

यस्य॑ प॒याण॒मन्व॒न्य इद्य॒युर्दे॒वा दे॒वस्य॑ मही॒मान॒माज॑सा। यः पार्थि॑वानि विम॒म स एत॑शा॒ रजां॑सि दे॒वः स॑वि॒ता म॑हित्व॒ना॥ ३॥

3. *Yasya prayāṇam-anvanya id yayurdevā devasya mahimānam-ojasā. Yaḥ pārthivāni vimame sa etaśo rajāṁsi devaḥ savitā mahitvanā.*

Savita is the lord of life, creator, self-refulgent, all pervasive, whose majesty, Law and ways, all other powers of nature and humanity with all their potential follow, the lord omnipresent who, with his grandeur and omnipotence, creates, pervades and transcends all

regions of the universe.

उत यासि सवितस्त्रीणि राचनात सूयस्य रश्मिभिः समुच्यसि। उत रात्रीमुभयतः परीयस उत मित्रा भवसि दव धमभिः ॥ ४ ॥

4. *Uta yāsi savitas-trīni rocanota sūryasya raśmi-bhiḥ samucyasi. Uta rātrīm-ubhayataḥ parīyasa uta mitro bhavasi deva dharmabhiḥ.*

Savita, lord of light and life, you pervade and illuminate three orders of light, sun, moon and electric energy and love to play with the sun's rays. You envelop the night at both ends and, with your laws and function, O lord self-refulgent, you become the friend and measure of everything.

उतशिष पसवस्य त्वमक इदुत पूषा भवसि दव यामभिः। उतदं विश्वं भुवनं वि राजसि श्यावाश्वस्त सवितः स्ताममानश ॥ ५ ॥

5. *Uteśiṣe prasavasya tvameka iduta pūṣā bhavasi deva yāmabhiḥ. Utedaṁ viśvaṁ bhuvanaṁ vi rājasi śyāvāśvaste savitaḥ stomamānaśe.*

Savita, spirit of life and inspiration, self-refulgent giver of light, you alone by yourself rule over the world of existence. O generous and self-refulgent lord, by every stage of evolution in order of time you remain the giver of light and nourishment for growth. And you pervade, illuminate and rule over this entire world of existence so that the sun itself receives light and adoration by virtue of your light of illumination.

Mandala 5/Sukta 82

Savita Devata, Shyavashva Atreya Rshi

तत्स॑वि॒तुर्वृ॑णीमह व॒यं दे॒वस्य॒ भोज॑नम ।
श्रेष्ठं॑ सव॒धात॑मं॒ तुरं॒ भग॑स्य धीमहि ॥ १ ॥

1. *Tat saviturvṛṇīmahe vayaṁ devasya bhojanam.*
Śreṣṭhaṁ sarvadhātamaṁ turaṁ bhagasya dhīmahi.

We choose to pray to the lord creator Savita for his love and favour so that we may receive the highest, all sustaining and all victorious glory of the lord self-refulgent and omnipotent.

अस्य॒ हि स्वय॑शस्तरं सवि॒तुः कच्च॒न प्रि॒यम ।
न मि॒नन्ति॑ स्व॒राज्य॑म ॥ २ ॥

2. *Asya hi svayaśastaraṁ savituḥ kaccana priyam.*
Na minanti svarājyam.

Whoever it be, whoever might try, no one can violate or impair the self-glorious dear absolute dominion of lord Savita's divine freedom.

स हि रत्ना॑नि दा॒शुषे॑ सु॒वाति॑ सवि॒ता भग॑ः ।
तं भा॒गं चि॒त्रमी॑महे ॥ ३ ॥

3. *Sa hi ratnāni dāśuṣe suvāti savitā bhagaḥ.*
Taṁ bhāgaṁ citramīmahe.

Only Savita, lord of power, honour and excellence, creates and augments the jewel wealths of life for the man of yajnic generosity. We pray we may know and receive his favour and grace for a share of that wonderful glory.

अ॒द्या नो॑ देव सवितः प्र॒जाव॑त्सावी॒: सौभ॑गम ।
परा॑ दु॒:ष्वप्न्यं॑ सुव ॥ ४ ॥

4. *Adyā no deva savitaḥ prajāvat sāvīḥ saubhagam.*
Parā duḥṣvapnyaṁ suva.

O generous lord Savita, create for us here and now honour and good fortune full of noble people and progeny. Drive away bad dreams and ward off dreamy ambitions.

विश्वा॑नि देव सवितर्दुरि॒ता॒नि॒ परा॑ सुव ।
यद्भ॒द्रं त॒ न॒ आ सु॑व ॥ ५ ॥

5. *Viśvāni deva savitarduritāni parā suva.*
Yad bhadraṁ tanna ā suva.

O lord Savita, ward off and sterilise all the evils of the world. Grant us that which is good. Vitalise, energise and promote all that is good.

अना॑गसा॒ अदि॑तय॒ दे॒वस्य॑ सवि॒तुः स॒व ।
विश्वा॑ वा॒मानि॑ धीमहि ॥ ६ ॥

6. *Anāgaso aditaye devasya savituḥ save.*
Viśvā vāmāni dhīmahi.

Free from sin and evil in the yajnic world of lord Savita's creation, we pray, we may receive the cherished gifts of life in service of the mother, mother earth and nature.

आ वि॒श्वद॑वं॒ सप्त॑तिं सू॒क्तैर॒द्या वृ॑णीमह ।
स॒त्यस॑वं सवि॒तार॑म ॥ ७ ॥

7. *Ā viśvadevaṁ saptatiṁ sūktairadyā vṛṇīmahe.*
Satyasavaṁ savitāram.

With songs of adoration we worship and celebrate lord Savita, cosmic yajaka of eternity, self-refulgent generous father inviolable protector and sustainer of the world of existence.

य इ॒म उ॒भ अह॑नी पु॒र एत्यप॑युच्छन ।
स्वा॒धीद॒वः स॑वि॒ता ॥ ८ ॥

8. *Ya ime ubhe ahanī pura etyaprayucchan.*
Svādhīrdevaḥ savitā.

We adore and worship self-refulgent, self-existent lord of creation, Savita, who transcends both the day and night of existence and self-abides without relent.

य इ॒मा विश्वा॑ जा॒तान्या॑श्रा॒वय॑ति॒ श्लोक॑न ।
प च॑ सु॒वाति॑ सवि॒ता ॥ ९ ॥

9. *Ya imā viśvā jātānyāśrāvayati ślokena.*
Pra ca suvāti savitā.

We invoke and adore lord Savita who informs all these born ones by his Word, who creates and inspires them all, without exception.

Mandala 5/Sukta 83

Parjanya Devata, Atri Bhauma Rshi

अच्छा॑ वद त॒वसं गी॒भिरा॒भिः स्तु॒हि प॒जन्य॒ं नम॒सा वि॑वास ।
कनि॑कदद वृष॒भा जी॒रदा॑नू॒ रता॑ दधा॒त्याष॑धीषु॒ गभ॑म ॥ १ ॥

1. *Acchā vada tavasaṁ gīrbhirābhiḥ stuhi parjanyaṁ namasā vivāsa. Kanikradad vṛṣabho jīradānū reto dadhātyoṣadhīṣu garbham.*

Hail the mighty cloud well with these holy

words of song, serve, celebrate and energise it with homage in yajna for peace and a happy home. Roaring and thundering with passion, the virile cloud, giver of life and freshness, impregnates the herbs with the seed of generation.

वि वृ ाान हंन्त्युत हंन्ति र् ासा विश्वं बिभाय भुवंनं महावंधात। उतानागा इषत वृष्ण्यावता यत्पजन्यंः स्तनयन हन्ति दुष्कृतंः ॥ २ ॥

2. *Vi vṛkṣān hantyuta hanti rakṣaso viśvaṁ bibhāya bhuvanaṁ mahāvadhāt. Utānāgā īṣate vṛṣṇyā-vato yat parjanyaḥ stanayan hanti duṣkṛtaḥ.*

The cloud shakes the trees, destroys the demons whom the whole world fears, and when it roars and releases the water of rain pregnant with life, it kills the evil doers with the terrible bolt and saves the sinless and the generous forces of life.

र्थीव कशयाश्वाँ अभि ाप ाविदूतान्कृणुत वष्याँइ अहं। दूरात्सिंहस्यं स्तनथा उदीरत यत्पजन्यंः कृणुत वर्ष्यं नभंः ॥ ३ ॥

3. *Rathīva kaśayāśvāň abhikṣipannāvirdūtān kṛṇute varṣyāň aha. Dūrāt siṁhasya stanathā udīrate yat parjanyaḥ kṛṇute varṣyaṁ nabhaḥ.*

Indeed like a charioteer urging on the horses by the whip, the cloud condenses and intensifies the rain carrier showers down to the earth, and, for that, when it strikes the ocean of vapours in the sky with thunder to turn it into rain, the space resounds from far like the roar of a lion.

प वाता॒ वान्ति॑ प॒तय॑न्ति वि॒द्युत॒ उदाष॑धीजिह॒त॒ पिन्व॑त॒ स्वः॑। इरा॒ विश्व॑स्म॒ भुव॑नाय जायत॒ यत्प॒जन्यः॑ पृथि॒वीं र॒तसाव॑ति॥ ४॥

4. *Pra vātā vānti patayanti vidyuta udoṣadhīrjihate pinvate svaḥ. Irā viśvasmai bhuvanāya jāyate yat parjanyaḥ pṛthivīṁ retasāvati.*

Fast and fresh blow the winds, lightnings flash, herbs spring up, the sky swells and overflows, food grows, spirits arise and songs resound over the world when the cloud fertilises the earth with the showers of life.

यस्य॑ व॒त पृ॑थि॒वी नन्न॑मीति॒ यस्य॑ व॒त श॒फव॒ज्जभु॑रीति। यस्य॑ व॒त आष॑धीवि॒श्वरू॑पाः॒ स नः॑ पजन्य॒ मह्यि॒ शम॑ यच्छ॥ ५॥

5. *Yasya vrate pṛthivī naṁnamīti yasya vrate śapha-vajjarbhurīti. Yasya vrata oṣadhīrviśva-rūpāḥ sa naḥ parjanya mahi śarma yaccha.*

O cloud, rain shower of life and fertility, in consequence of your commitment to the laws of sun and shower, the earth submits and surrenders, the animal stirs with passion and fire, the herbs burst forth in all forms of life. O cloud, such as you are, give us a great home of peace, joy and excellence.

दि॒वा नॉ॑ वृ॒ष्टिं म॑रुता ररीध्वं॒ प पि॑न्वत॒ वृष्णा॒ अश्व॑स्य॒ धारा॑ः। अ॒वाङ्॒तन॑ं स्तनयि॒त्नुनह्यु॒पा नि॑षि॒ञ्च॑ न्यु॑रः पि॒ता नः॑॥ ६॥

6. *Divo no vṛṣṭiṁ maruto rarīdhvaṁ pra pinvata vṛṣṇo aśvasya dhārāḥ. Arvāṅetena stanayitnu-nehyapo niṣiñcannasuraḥ pitā naḥ.*

May the Maruts, windy currents of energy, bring us rain from the regions of the sun. May the mighty cloud showers of fertility bring us growth. O cloud, harbinger of vitality come down here with showers of rain flooding the earth and giving us breath of life and sustenance like a father.

अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन।
दृतिं सु कर्ष विषितं न्यञ्चं समा भवन्तूद्वतो निपादाः ॥ ७ ॥

7. *Abhi kranda stanaya garbhamā dhā udanvatā pari dīyā rathena. Dṛtiṁ su karṣa viṣitaṁ nyañcaṁ samā bhavantūdvato nipādāḥ.*

Thunder and roar, O cloud, bring the vitalities of life and fertilise the earth for generation. Go far and wide by chariot run on water, draw the reservoir of waters released unto yourself, and conduct them downward so that the upward vapours may be brought down in showers.

महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात। घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः ॥ ८ ॥

8. *Mahāntaṁ kośamudacā ni ṣiñca syandantāṁ kulyā viṣitāḥ purastāt. Ghṛtena dyāvāpṛthivī vyundhi suprapāṇaṁ bhavatv-aghnyābhyaḥ.*

The sun holds the mighty reservoir of vapours up on high, the cloud pours it down in showers. Let the lakes and rivers flow with waters released to freedom. O cloud, fill the earth and sky with water so that there may be ample food and water for the cows.

यत्पर्जन्य॒ कनि॑क्रदत्स्त॒नय॒न हंसि॑ दु॒ष्कृत॑ः।
पती॒दं विश्वं मादत॒ यत्किं च॑ पृथि॒व्यामधि॑॥ ९॥

9. *Yat parjanya kanikradat stanayan haṁsi duṣkṛtaḥ. Pratīdaṁ viśvaṁ modate yat kiṁ ca pṛthivyāmadhi.*

When the cloud roars and thunders and destroys all the negativities which do evil, then in response to the cleansing and vitalising rain this entire humanity and all else that is on earth rejoices in celebration.

अव॑षीव॒षमुदु षू गृ॑भा॒या क॒धन्वा॒न्यत्य॑त॒वा उ॑। अजी॑जन॒
आष॑धी॒भाज॑नाय॒ कमुत प॒जाभ्या॑ विदा मनी॒षाम॥ १०॥

10. *Avarṣīr-varṣam-udu ṣū gṛbhāyā'kardhanvānyatyetavā u. Ajījana oṣadhīr-bhojanāya kamuta prajābhyo'vido manīṣām.*

Pour down the showers, O cloud, take over the earth for generation, fertilise the thirsting lands for growth, produce herbs and plants and trees for food of the people, and win the thanks of a grateful humanity.

Mandala 5/Sukta 84

Prthivi Devata, Atri Bhauma Rshi

ब॒ळि॒त्था पव॑तानां ख॒िदं बि॑भर्षि पृथिवि।
प या भूमिं पवत्वति म॒ह्ना जि॒नाषि॑ महिनि॥ १॥

1. *Baḷitthā parvatānāṁ khidraṁ bibharṣi pṛthivi. Pra yā bhūmiṁ pravatvati mahnā jinoṣi mahini.*

Truly, O terrestrial mother, revered earth, you bear the thunder breaker of the clouds, bear the burden of mountain ranges, hold on the flood of rivers and

contain the rolling oceans. O mighty one on the onward move, you are the one who thus with your great power and force rule and sustain the land and her people.

स्तामासस्त्वा विचारिणि पतिं ष्टाभन्त्यक्तुभिः ।
प या वाजं न हर्षन्तं पुरुमस्यस्यजुनि ॥ २ ॥

2. *Stomāsastvā vicāriṇi prati ṣṭobhantyaktubhiḥ.*
Pra yā vājaṁ na hreṣantaṁ perumasyasyarjuni.

O moving one, the celebrants adore you day and night with songs, you, O bright one, who shake and impel the roaring cloud like a war horse onward to victory.

दृ हा चिद्या वनस्पतीन् मया दधष्याजसा ।
यत्ते अभस्य विद्युता दिवा वर्षन्ति वृष्टयः ॥ ३ ॥

3. *Dṛḷhā cid yā vanaspatīn kṣmayā dardharṣyo-jasā.*
Yat te abhrasya vidyuto divo varṣanti vṛṣṭayaḥ.

Surely you are strong and firm who, with your strength and splendour, sustain the herbs and trees, since the rains of wealth and sustenance shower for you down from the thunder and lightning of the regions of light.

Mandala 5/Sukta 85

Varuna Devata, Atri Bhauma Rshi

प समाजं बृहदर्चा गभीरं ब्रह्म प्रियं वरुणाय श्रुताय ।
वि या जघान शमितेव चर्मापस्तिरे पृथिवीं सूर्याय ॥ १ ॥

1. *Pra samrāje bṛhadarcā gabhīraṁ brahma priyaṁ varuṇāya śrutāya. Vi yo jaghāna śami-teva carmo-pastire pṛthivīṁ sūryāya.*

Offer homage and reverence of the highest and

deepest order full of love to Varuna, the one sovereign ruler and lord of love and judgement over all, who hammered and shaped the earth into form and, like the host of a yajna of peace and non-violence, overspread the earth with the atmosphere as a protective and promotive cover as a shield for the sun, as protection against heat for the sake of generative power and fertility. His divine voice resounds across the universe.

वनेषु व्यन्तरिक्षं ततान वाजमर्वत्सु पय उस्रियासु। हृत्सु क्रतुं वरुणा अप्स्वग्निं दिवि सूर्यमदधात्सोममद्रौ ॥ २ ॥

2. *Vaneṣu vyantarikṣaṁ tatāna vājamarvatsu paya usriyāsu. Hṛtsu krtuṁ varuṇo apsvagniṁ divi sūryamadadhāt somamadrau.*

Varuna, lord of love and judgement for life, extensively vested sap in vegetation, energy in horses and others that move, milk in cows, faith, love and will to act in the hearts, vitality in waters, sun in heaven and soothing joy in the cloud and soma plant on the mountain.

नीचीनबारं वरुणः कबन्धं प ससर्ज रोदसी अन्तरिक्षम। तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनत्ति भूम ॥ ३ ॥

3. *Nīcīnavāraṁ varuṇaḥ kabandhaṁ pra sasarja rodasī antarikṣam. Tena viśvasya bhuvanasya rājā yavaṁ na vṛṣṭirvyunatti bhūma.*

Varuna brings into existence heaven, earth and the middle region of the sky, and he forms the cloud for shower on the earth down below. By that the sovereign ruler of the whole universe, the supreme, brings about the rain which fertilises the earth as it nourishes the

grain.

उनत्ति भूमिं पृथिवीमुत द्यां यदा दुग्धं वरुणा वष्ट्यादित।
समभर्ण वसत पर्वतासस्तविषीयन्तः श्रथयन्त वीराः ॥ ४ ॥

4. *Unatti bhūmiṁ pṛthivīmuta dyāṁ yadā dugdhaṁ varuṇo vaṣṭyādit. Samabhreṇa vasata parvatāsastaviṣīyantaḥ śrathayanta vīrāḥ.*

Varuna fills the earth and sky and the regions of the sun with vapour when he desires to create the milk of life, thereafter the clouds are laden with vapour, and then forceful currents of wind energy strike the clouds from within and release the showers of rain.

इमामू ष्वासुरस्य श्रुतस्य महीं मायां वरुणस्य प वोचम।
मानेनव तस्थिवाँ अन्तरिक्षे वि या मम पृथिवीं सूर्येण ॥ ५ ॥

5. *Imāmū ṣvāsurasya śrutasya mahīṁ māyāṁ varuṇasya pra vocam. Māneneva tasthivāṅ antrikṣe vi yo mame pṛthivīṁ sūryeṇa.*

This marvellous omnipotence of the renowned life giver Varuna, I celebrate in words, who pervades the space and, abiding in the middle regions of the universe, marks out the earth as if by measure, purpose and design, and creates it from the sun.

इमामू नु कवितमस्य मायां महीं देवस्य नकिरा दधर्ष।
एकं यदुद्ना न पृणन्त्यनीरासिञ्चन्तीर्वनयः समुद्रम ॥ ६ ॥

6. *Imāmū nu kavitamasya māyāṁ mahīṁ devasya nakirā dadharśa. Ekaṁ yadudnā na pṛṇantyenīrāsiñcantīr-avanayaḥ samudram.*

This great power of the most creative lord, who can challenge and violate? None, just as all the streams

and rivers flooding the lands and rushing on do not fill the ocean with water.

अयम्यं वरुण मित्र्यं वा सखायं वा सदमिद भातरं वा।
वशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्रथस्तत॥ ७॥

7. *Aryamyaṁ varuṇa mitryaṁ vā sakhāyaṁ vā sadamid bhrātaraṁ vā . Veśaṁ vā nityaṁ varuṇāraṇaṁ vā yat sīmāgaś-cakṛmā śiśrathastat.*

If we happen to commit a sin of omission or commission or transgression toward a man of judgement or friend or companion or a close ally or inmate of the house or brother, or constant or near or distant relation, then, O Varuna, loosen the snare of sin and help us be free.

कितवासा यदिरिपुन दीवि यद्वा घा सत्यमुत य ा विद्म।
सवा ता वि ष्य शिथिरव दवा धा त स्याम वरुण प्रियासः॥ ८॥

8. *Kitavāso yad riripurna dīvi yad vā ghā satyamuta yanna vidma. Sarvā tā vi ṣya ṣithireva devā'dhā te syāma varuṇa priyāsaḥ.*

Like gamblers in the game, if someone attribute sin or deception to us, which may be true or may not be true, or which we might not even know, all that, O lord of light and judgement, loosen so that we may be free and be dear to you.

Mandala 5/Sukta 86

Indra - Agni Devata, Atri Bhauma Rshi

इन्दाग्नी यमवथ उभा वाजषु मत्यम।
दृ हा चित्स प भदति द्युम्ना वाणीरिव त्रितः॥ १॥

1. *Indrāgnī yamavatha ubhā vājeṣu martyam.*
Dṛḷhā cit sa pra bhedati dyumnā vāṇīriva tritaḥ.

Indra and Agni, divine power and knowledge, celestial and terrestrial energy of electricity and fire, both ruler and enlightened leaders, whosoever the mortal you protect, guide and promote, he breaks through massive obstructions in the battle business of life, and wins his way to wealth, honour and splendour, just like the sagely scholar of threefold freedom of body, mind and soul who penetrates through three layers of language, vaikhari, madhyama and pashyanti, i.e., word, thought and deep memory, and reaches the vision of the para, the supreme Word and silence of Divinity.

या पृतनासु दुष्टरा या वाजेषु श्रवाय्या।
या पञ्च चर्षणीरभीन्द्राग्नी ता हवामहे॥ २॥

2. *Yā pṛtanāsu duṣṭarā yā vājeṣu śravāyyā.*
Yā pañca carṣaṇīrabhīndrāgnī tā havāmahe.

We adore and solicit Indra and Agni which, among the forces of life, are indomitable, in the battles for power and prosperity, admirable, and among the five orders of society and among the five pranic energies are of prime importance.

तयोरिदमवच्छवस्तिग्मा दिद्युन्मघोनोः।
पति दुणा गभस्त्योर्गवां वृत्रघ्न एषते॥ ३॥

3. *Tayorid-amavac-chavas-tigmā didyun-maghon-oḥ. Prati druṇā gabhastyor-gavāṁ vṛtraghna eṣate.*

The sharp, impetuous and blazing force in the hands of these two mighty powers moves by the speed

of sunbeams in destroying the cloud of darkness and strikes where it must.

ता वामष रथानामिन्द्राग्नी हवामह।
पती तुरस्य राधसा विद्वांसा गिवणस्तमा ॥ ४ ॥

4. *Tā vāmeṣe rathānām-indrāgnī havāmahe.*
Patī turasya rādhaso vidvāṅsā girvaṅastamā.

Indra and Agni, most adorable scholars of the science of terrestrial and celestial energy, heat, light and electricity, and masters of fast automotion and material prosperity, we invoke you both for the speed and movement of chariots for success.

ता वृधन्तावनु द्यून्मतीय देवावदभा।
अहन्ता चित्पुरा दधं शव देवाववत ॥ ५ ॥

5. *Tā vṛdhantāvanu dyūn-martāya devāvadabhā.*
Arhantā citpuro dadheṅ'śeva devāvarvate.

Exalted, thriving day by day for the sake of mortal humanity, brilliant, indomitable, adorable and generous Indra and Agni, ruling powers and enlightened scholars, we honour you at the head of our creative and developmental yajna like the soma of success and celebration in matters of science and progress.

एवन्द्राग्निभ्यामहावि हव्यं शूष्यं घृतं न पूतमदिभिः।
ता सूरिषु श्रवा बृहद्युिं गृणत्सु दिधृतमिषं गृणत्सु दिधृतम ॥ ६ ॥

6. *Evendrāgnibhyām-ahāvi havyaṁ śūṣyaṁ ghṛtaṁ na pūtam-adribhiḥ. Tā sūriṣu śravo bṛhadrayiṁ gṛṅatsu didhṛtamiṣaṁ gṛṇatsu didhṛtam.*

Thus homage of adoration is offered to Indra and Agni, scholars of earthly and spatial energy. From energies, by scholars is received strength, energy and power, materials for yajnic investment and development, ghrta, delicacies, like water showers sanctified by the clouds. May they, we pray, bring and bestow upon the scholars and celebrants high renown and abundant wealth, may they bring and bestow upon the admirers food and energy for a happy life.

Mandala 5/Sukta 87

Maruts Devata, Evayamarut Atreya Rshi

प वो॑ म॒ह म॒तयो॑ यन्तु॒ विष्ण॑व म॒रुत्व॑त गिरि॒जा ए॑व॒यामरुत ।
प शर्धा॑य॒ पर्यो॑ज्यव सुख॒दय॑ त॒वस॑ भ॒न्ददि॑ष्टय॒ धुनि॑वताय॒ शर्व॑स ॥ १ ॥

1. *Pra vo mahe matayo yantu viṣṇave marutvate girijā evayāmarut. Pra śardhāya prayajyave sukhādaye tavase bhandadiṣṭaye dhunivratāya śavase.*

O vibrant man of vision, all ye men and women, let all your songs and flights of thought and vision born of the voice of the heart reach Vishnu, all pervasive lord, commander of the winds and warriors, indomitable, highly majestic, adorable and cooperative, blissfully appreciative, relentlessly active and absolute in justice and power.

प य जा॒ता म॑हि॒ना य च॒ नु स्व॒यं प वि॒द्मना॑ ब्रु॒वत॑ एव॒यामरुत ।
कत्वा॒ तद्वा॑ मरुता॒ नाधृ॑ष॒ शवा॑ दा॒ना म॒ह्ना तद॑षा॒मधृ॑ष्टासा॒ नाद॑यः ॥ २ ॥

2. *Pra ye jātā mahinā ye ca nu svayaṁ pra vidmanā bruvata evayāmarut. Kratvā tad vo maruto nādhṛṣe śavo dānā mahnā tadeṣāmadhṛṣṭāso nādrayaḥ.*

Evayamarut, O vibrant visionary and celebrant of the Maruts, these warriors and pioneers of humanity are self-made, risen by themselves who proclaim themselves through their knowledge and self-awareness. O Maruts, stormy leaders, that power and force of yours is unchallengeable by virtue of your noble acts, grandeur and generosity. O men, their force is indomitable, they are inviolable, unshakable like mountains.

प य दि॒वा बृ॑ह॒तः शृ॑ण्वि॒र गि॒रा सु॒शुक्वा॑नः सु॒भ्व॑ एव॒यामरुत। न यषा॒मिरी॑ स॒धस्थ॒ इष्ट॑ आँ अ॒ग्रया॒ न स्वविद्यु॒तः प स्प॒न्दासा॒ धुनी॑नाम॥ ३॥

3. *Pra ye divo bṛhataḥ śṛṇvire girā suśukvānaḥ subhva evayāmarut. Na yeṣāmirī sadhastha īṣṭa āǁ agnayo na svavidyutaḥ pra spandrāso dhunīnām.*

Evayamarut, O celebrant of the Maruts, they hear the voice of Divinity from the light of heaven, they are heard by their voice from the heights of heaven. Pure and brilliant, they live in holiness and felicity. No tyrant, impeller or compeller, can bend them in their right and abode. Self-refulgent like the flames of fire, they radiate, they make the winds blow and set the rivers aflow.

स च॑कम महृता निरु॑रुक्रमः स॑मा॒नस्मा॒त्सद॑स एव॒यामरुत। य॒दायु॑क्त॒ त्मना॒ स्वादधि॒ ष्णुभि॒विष्प॑धसा॒ विम॑हसा॒ जिगा॑ति॒ शवृ॑धा॒ नृभिः॥ ४॥

4. *Sa cakrame mahato nirurukramaḥ samānasmāt sadasa evayāmarut. Yadāyukta tmanā svādadhi ṣṇubhir-viṣpardhaso vimahaso jigāti śevṛdho nṛabhiḥ.*

He, Evayamarut, Vishnu, lord of infinite action and commander of the Maruts, universal energies, transcends by infinite possibility the great constant, central and universal seat of his presence, that is, this universe. When evayamarut, the man of vision, master of his senses and faculties, connects with the lord by heart and soul by the guidance of dynamic teachers and preachers, unenvious and brilliant, he rises from his own state of existence and joins the lord omnipotent of infinite felicity.

स्व॒ना न वा म॑वानजय॒द वृषा॑ त्व॒षा य॒यिस्त॑विष॒ एव॒-याम॑रुत। यना॒ सह॑न्त ऋ॒ञ्जत॒ स्वरा॑चिष॒ स्थार॑श्माना हिर॒ण्ययाः॑ स्वायु॒धास॑ इ॒ष्मिणः॑॥ ५॥

5. *Svano na vo'mavān rejayad vṛṣā tveṣo yayistaviṣa evayāmarut. Yenā sahanta ṛñjata svarociṣaḥ sthāraśmāno hirṇyayāḥ svāyudhāsa iṣmiṇaḥ.*

Like the rumble of the Big Bang of creation, may the lord of the Maruts, Vishnu, shake you, O men and women of the world, shine you and inspire you, the lord omnipresent, generous, self-refulgent, omnipotent, everfelt in the heart, by virtue of whom the Maruts, natural energies and pioneers of humanity shining by themselves, unshaken yet dynamic like rays of the sun, golden gloried, self-armed and nobly ambitious, stand the challenges of existence and achieve their end and aim.

अपारा वा महिमा वृद्धशवसस्त्वषं शवा वत्ववयामरुत। स्थातारा हि पसिता संदृशि स्थन त न उरुष्यता निदः शंशुक्वांसा नाग्नयः ॥ ६ ॥

6. *Apāro vo mahimā vṛddhaśavasas-tveṣaṁ śavo'-vatvevayāmarut. Sthātāro hi prasitau saṁdṛśi sthana te na uruṣyatā nidaḥ śaśu-kvāṁso nāgna-yaḥ.*

Unbounded is your greatness, O heroes of ancient might. May your brilliant power protect and promote evayamarut, vibrant sage of vision and knowledge. In the heat of battle when missiles are shot, stay firm in the open view unshaken. Such as you are, O Maruts, blazing as flames of fire, protect us against the maligners and the revilers.

त रुदासः सुमखा अग्नया यथा तुविद्युम्ना अवन्त्ववयामरुत। दीर्घं पृथु पपथ सद्म पार्थिवं यषामज्मष्वा महः शर्धांस्यद्भुतनसाम ॥ ७ ॥

7. *Te rudrāsaḥ sumakhā agnayo yathā tuvidyumnā avantvevayāmarut. Dīrghaṁ pṛthu paprathe sadma pārthivaṁ yeṣām-ajmeṣvā mahaḥ śardhāṁ-syadbhutainasām*

Heroes of the winds, scholars of the middle order, dispensers of justice and punishment, performers of holy creative actions, commanding power and glory like flames of fire may protect and promote us and the sagely scholar of vision and dynamic performance. Wide and lofty grows the earthly abode of humanity by virtue of those whose grandeur grows high and onslaughts grow terrible in the battles against the evil and

wickedness of unimaginable order.

अद्वेषा नो मरुता गातुमेतन श्रोता हवं जरितुरेवयामरुत।
विष्णोर्महः समन्यवो युयोतन स्मद्रथ्याऽइव न दंसना प द्वेषांसि सनुतः ॥ ८ ॥

8. *Adveṣo no maruto gātumetana śrotā havaṁ jariturevayāmarut. Viṣṇormahaḥ samanyavo yuyotana smad rathyo na daṁsanā'pa dveṣāṁsi sanutaḥ.*

Maruts, heroes of the speed of winds, free from hate and jealousy, with zeal and ardour for righteous action, come to our earthly abode and lead us on the path of goodness and progress. O lord of the winds, Vishnu, listen to the song and prayer of the celebrant. O leaders and pioneers, come like warriors of the chariot and join the power and grandeur of Vishnu, lord of the wide world and space, accomplish acts of universal generosity and throw off hate, jealousy and animosity from the earth.

गन्ता नो यज्ञं यज्ञियाः सुशमि श्रोता हवमर ा एवयामरुत।
ज्यष्ठासो न पवतासो व्यामनि यूयं तस्य पचतसः स्यात दुधतवा निदः ॥ ९ ॥

9. *Gantā no yajñaṁ yajñiyāḥ suśami śrotā hava-marakṣa evayāmarut. Jyeṣṭhāso na parvatāso vyomani yūyuṁ tasya pracetasaḥ syāta durdhar-tavo nidaḥ.*

O Maruts, adorable heroes of the world, come and join our yajna of holy living with grace and earnestness. Listen to the prayer of the celebrant of the winds in need of protection and advancement. Most

eminent and most enlightened among us, be generous givers of knowledge, wisdom and enlightenment of Divine order like showers of the cloud from the sky so that no maligner or reviler can resist and challenge you or anyone else.

॥ इति पञ्चमं मण्डलम ॥

MANDALA 6

Mandala 6/Sukta 1

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वं ह्यग्न पथमा मनाता स्या धिया अभवा दस्म हाता।
त्वं सीं वृष ाकृणादुष्टरीतु सहा विश्वस्म सहस सहध्य॥ १॥

1. *Tvaṁ hyagne prathamo manotā'syā dhiyo abhavo dasma hotā. Tvaṁ sīṁ vṛṣannakṛṇor-duṣṭarītu saho viśvasmai sahase sahadhyai.*

Agni, light of life faster than mind, you are the prime mover of this cosmic intelligence and evolution, marvellous creator and foremost performer of universal yajna. O generous father of life, you alone generate the inviolable life force and strength of will vested in existence for us to resist and overcome all negative forces of the world for survival and onward progress.

अधा हाता न्यसीद यजीयानिळस्पद इषय ीड्यः सन।
तं त्वा नरः पथमं दवयन्त महा राय चितयन्ता अनु गमन॥ २॥

2. *Adhā hotā nyasīdo yajīyāniḷaspada iṣayannīḍyaḥ san. Taṁ tvā naraḥ prathamaṁ devayanto maho rāye citayanto anu gman.*

Then let the prime yajaka, being adorable, inspired to create and give in unison, be seated at the head of yajna on the earthly vedi of life foremost in the

midst of holy chant, and you, leading light of humanity, yourself knowledgeable and illuminating, seekers of great wealth, honour and light of Divinity, follow him as the leader.

वृतव॒ यन्तं ब॒हुभि॑र्वसव्य॒ इ॒स्त्व र॒यिं जा॑गृवांसा॒ अनु॑ ग्मन।
रुश॑न्तम॒ग्निं द॑र्श॒तं बृ॒हन्तं व॒पाव॑न्तं वि॒श्वहा॑ दीदि॒वां-
स॑म॥ ३॥

3. *Vṛteva yantaṁ bahubhirvasavyaistve rayiṁ jāgṛvāṁso anu gman. Ruśantamagniṁ darśataṁ bṛhantaṁ vapāvantaṁ viśvahā dīdivāṁsam.*

Enlightened persons with many productive offerings of yajnic value follow Agni, prime yajnic leader, leading to wealth by normal paths of creative production, Agni that is shining as well as catalysing, splendid and blissful, great and rising high, generative and all time illuminative.

प॒दं दे॒वस्य॒ नम॑सा॒ व्यन्तः॑ श्रव॒स्यव॒ः श्रव॑ आप॒ ाम॑ृक्तम।
नामा॑नि चिद्दधिर य॒ज्ञिया॑नि भ॒दायां त रणयन्त॒ सन्दृ॑ष्टा॥ ४॥

4. *Padaṁ devasya namasā vyantaḥ śravasyavaḥ śrava āpannamṛktam. Nāmāni cid dadhire yajñiyāni bhadrāyāṁ te raṇayanta sandṛṣṭau.*

Yajna performers aspiring for honour, excellence and spiritual vision of Divinity by surrender and yajnic homage obtain untainted wealth and honour. O lord Agni, they receive name and reputation worthy of yajakas and abide and rejoice in your blissful presence.

त्वां व॑धन्ति ि॒तयः॑ पृथि॒व्यां त्वां राय॑ उ॒भयासा॒ जनानाम।
त्वं त्रा॒ता त॑रण॒ चत्य॑' भूः पि॒ता मा॒ता सद॒मिन्मानु॑षाणाम॥ ५॥

5. *Tvāṁ vardhanti kṣitayaḥ pṛthivyāṁ tvāṁ rāya ubhayāso janānām. Tvaṁ trātā taraṇe cetyo bhūḥ pitā mātā sadaminmānuṣāṇām.*

O lord, people both simple and learned, glorify you on earth, people's wealth both material and spiritual exalts you. Pray, O lord, you be the people's protector and saviour toward their success and freedom, giver of light in their heart and soul, father, mother and the ultimate home of humanity.

स॒प॒यण्य॒ः स पि॒या वि॒ व॑ऽग्निर्होता॑ म॒न्द्रो नि ष॑सादा॒ यजी॑यान्। तं त्वा॑ व॒यं द॑म॒ आ दी॑दि॒वांस॒मुप॑ ज्ञु॒बाधा॒ नम॑सा॒ सद॑म॥ ६॥

6. *Saparyeṇyaḥ sa priyo vikṣvagnirhotā mandro niṣasādā yajīyān. Taṁ tvā vayaṁ dama ā dīdivāṁsam-upajñubādho namasā sadema.*

That Agni worthy of yajnic service and, affectionate, yajaka and giver of yajnic gifts, rejoicing provider of happiness abides among people as adorable presence. O lord, in a posture of reverence and faith, with homage and surrender, we pray, let us be seated in the home where you ever shine in your refulgence.

तं त्वा॑ व॒यं सु॒ध्या॑ऽ३ नव्य॑मग्न सुम्ना॒यव॑ इमह दव॒यन्त॑ः।
त्वं विश॑ अनया॒ दीद्या॑ना दि॒वा अ॑ग्न बृ॒हता॑ र॒चन॑न॥ ७॥

7. *Taṁ tvā vayaṁ sudhyo navyamagne sumnāyava īmahe devayantaḥ. Tvaṁ viśo anayo dīdyāno divo agne bṛhatā rocanena.*

Agni, adorable giver of light, we, blest with holy intelligence and aspiring for well being and light of divinity, pray that you, shining with universal light and

knowledge, lead the people to the state of enlightenment and freedom.

विशां कविं विश्पतिं शश्वतीनां निताशनं वृषभं चषणीनाम ।
पतीषणिमिषयन्तं पावकं राजन्तमग्निं यजतं रयीणाम ॥ ८ ॥

8. *Viśāṁ kaviṁ viśapatiṁ śaśvatīnāṁ nitośanaṁ vṛṣabhaṁ carṣaṇīnām. Pretīṣaṇimiṣayantaṁ pāvakaṁ rājantamagniṁ yajataṁ rayīṇām.*

We celebrate and exalt Agni, giver of light and wisdom, visionary creator, ruler and protector of the people who never go out of existence, destroyer of suffering, generous benefactor of the people, inspiring leader for progress and development, holy purifier, refulgent power and adorable guide for the sake of wealth, honour and excellence.

सा अग्र इज शशमे च मता यस्त आनट समिधा हव्यदातिम ।
य आहुतिं परि वदा नमोभिर्विश्वत्स वामा दधत त्वातः ॥ ९ ॥

9. *So agna īje śaśame ca marto yasta ānaṭ samidhā havyadātim. Ya āhutiṁ pari vedā namobhir-viśvet sa vāmā dadhate tvotaḥ.*

Agni, giver of light and life, that man does honour and worship to you who brings and offers you yajna with sacred fuel and holy materials, who knows what to offer and offers the oblations with faith and surrender. Such a man protected and promoted by you is blest with honour and admirable capacity for action.

अस्मा उ त महि महे विधम नमोभिरग्न समिधात हव्यैः ।
वदी सूना सहसा गीभिरुक्थैरा त भदायां सुमता यतम ॥ १० ॥

10. *Asmā u te mahi mahe vidhema namobhiragne samidhota havyaiḥ. Vedī sūno sahaso gīrbhirukthairā te bhadrāyāṁ sumatau yatema.*

Agni, giver of light and knowledge, child of omnipotence and source of strength, we offer high reverence and worship to you in honour of your greatness and glory, with homage, sacred fuel and fragrant yajnic materials into the vedi, with chant of holy words and songs of praise, and we pray that we may always abide and strive for noble actions in your benign presence and favour.

आ यस्ततन्थ रादसी वि भासा श्रवोभिश्च श्रवस्यस्तरुत्रः। बृहद्भिर्वाजैः स्थविरेभिरस्म रेवद्भिरग्न वितरं वि भाहि॥ ११॥

11. *Ā yastatantha rodasī vi bhāsā śravobhiśca śravasyastarutraḥ. Bṛhadbhirvājaiḥ sthavirebhirasme revadbhiragne vitaraṁ vi bhāhi.*

Agni, refulgent giver of light and power and knowledge, which overspreads heaven and earth with light, also renowned for gifts of sustenance and energy, is the saving power for life. O refulgent power, shine for us more and ever more with abundant and expansive gifts of food and energy and stable forms of wealth and power.

नृवद्वसो सदमिद्धेह्यस्मे भूरि तोकाय तनयाय पश्वः। पूर्वीरिषो बृहतीरारेअघा अस्मे भद्रा सौश्रवसानि सन्तु॥ १२॥

12. *Nṛvad vaso sadamiddhehyasme bhūri tokāya tanayāya paśvaḥ. Pūrvīriṣo bṛhatīrāreaghā asme bhadrā sauśravasāni santu.*

O father and guardian of humanity, Agni, giver of life and beneficence, give us a blessed home for our children and grand children, full of material and cattle wealth, abundant and expansive food and energy, freedom from sin and evil, where there may be ample means of well being, honour and excellence.

पुरूण्यग्न पुरुधा त्वाया वसूनि राजन्वसुता त अश्याम।
पुरूणि हि त्व पुरुवार सन्त्यग्न वसु विधत राजनि त्व ॥ १३ ॥

13. *Purūṇyagne purudhā tvāyā vasūni rājan vasutā te aśyām. Purūṇi hi tve puruvāra santygne vasu vidhate rājani tve.*

Agni, O leading light of life and humanity, brilliant by virtue of knowledge, power and generosity, may we by your kindness and grace obtain wealth and prosperity of various kinds and orders. O giver of knowledge, power and excellence, Agni, universally loved and adored, infinite are your gifts of wealth abiding in your dominion which you hold in treasure for the dedicated supplicant.

Mandala 6/Sukta 2

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वं हि ातवद्यशा ग्न मित्रा न पत्यस।
त्वं विचषण श्रवा वस' पुष्टिं न पुष्यसि ॥ १ ॥

1. *Tvaṁ hi kṣaitavad yaśo'gne mitro na patyase. Tvaṁ vicarṣaṇe śravo vaso puṣṭiṁ na puṣyasi.*

Agni, leading light of life, like an inmate of our earthly home, like a friend for sure you protect, promote and sustain our honour and excellence. O watchful

observer of all, our haven and home, you preserve and advance our food and energy, honour and fame, like our body's vitality.

त्वां हि ष्मा चषणय॑ यज्ञभि॑र्गी॒भिरीळ॑त।
त्वां वा॒जी या॑त्यवृ॒का र॑ज॒स्तूर्वि॒श्वच॑र्षणिः॥ २॥

2. *Tvāṁ hi ṣmā carṣaṇyo yajñebhirgīrbhirīḷate.*
Tvāṁ vājī yātyavṛko rajastūrviśvacarṣaṇiḥ.

You alone people adore with yajnic acts and songs of praise. The warlike, the non-violent, the mover of the skies, the all watchful, everyone comes to you.

स॒जाष॑स्त्वा दि॒वा नर॑ यज्ञस्य॑ क॒तुमि॑न्धत।
यद्ध॒ स्य मानु॑षा॒ जन॑ः सुम्ना॒युर्जु॒ह्व॑ अ॑ध्व॒र॥ ३॥

3. *Sajoṣastvā divo naro yajñasya ketumindhate.*
Yaddha sya mānuṣo janaḥ sumnāyurjuhve adhvare.

Loving and friendly people, leading lights of humanity, all of one accord, kindle and light you, the light and symbol of yajna, for which reason the rational communities aspiring for peace and well being invoke and invite you to their noble programmes of love and non-violence.

ऋध॒द्यस्ते॑ सुदान॑व धि॒या मत॑ः श॒शम॑ते।
ऊ॒ती ष बृ॑ह॒ता दि॒वा द्विषा॒ अंहा॒ न त॑रति॥ ४॥

4. *Ṛdhad yaste sudānave dhiyā martaḥ śaśamate.*
Ūtī ṣa bṛhato divo dviṣo aṁho na tarati.

The man who with his intelligence and holy action serves, worships and offers homage to you and

thus promotes you, generous giver, he enjoys peace and prosperity under protection of the vast heaven and crosses over all hate and jealousy as well as sin and evil.

समिधा यस्त आहुतिं निशितिं मर्त्या नशत।
वयावन्तं स पुष्यति क्षयमग्न शतायुषम॥ ५॥

5. *Samidhā yasta āhutiṁ niśitiṁ martyo naśat.*
Vayāvantaṁ sa puṣyati kṣayamagne śatāyuṣam.

The mortal who responds to your urgent call and with holy fuel offers you intense and abundant oblations of yajna obtains and prospers in a happy home for a hundred years.

त्वषस्त धूम ऋण्वति दिवि षञ्छुक आततः।
सूरा न हि द्युता त्वं कृपा पावक रोचसे॥ ६॥

6. *Tveṣaste dhūma ṛṇvati divi ṣañchukra ātataḥ.*
Sūro na hi dyutā tvaṁ kṛpā pāvaka rocase.

Shining bright and rising high, your flames and fragrance reach unto the height of heaven. O pure and purifying fire, with light and splendour you shine like the sun.

अधा हि वि वीड्या सि प्रिया ना अतिथिः।
रण्वः पुरीव जूर्यः सूनुन त्रयायाय्यः॥ ७॥

7. *Adhā hi vikṣvīḍyo'si priyo no atithiḥ.*
Raṇvaḥ purīva jūryaḥ sūnurna trayayāyyaḥ.

O light and fire of life, you are adorable among the people, welcome to us like a cherished guest, delightful like a venerable senior in the sacred city,

darling as a child running to the parent for protection and security.

कत्वा॒ हि दाण॑ अ॒ज्यस॒ ग्नः वा॒जी न कृ॒त्व्यः ।
परि॑ज्मेव स्व॒धा गया॒ त्या॒ न ह्वा॒यः शिशु॑ः ॥ ८ ॥

8. *Kratvā hi droṇe ajyase'gne vājī na kṛtvyaḥ.*
Parijmeva svadhā gayo'tyo na hvāryaḥ śiśuḥ.

Agni, holy light and fire, you manifest by attrition in the wood, by yajna in the home, active, sportive and restive like a courser, moving everywhere like wind, soothing and satisfying as food, intimate as self will, comfortable as home, vibrant as a wave of energy and pure and innocent as a baby.

त्वं त्या चि॒दच्यु॒ताग्न॑ प॒शुन यव॑स ।
धामा॑ ह॒ यत्त॑ अजर॒ वना॑ वृ॒श्चन्ति॒ शिक्व॑सः ॥ ९ ॥

9. *Tvaṁ tyā cidacyutā'gne paśurna yavase.*
Dhāmā ha yat te ajara vanā vṛścanti śikvasaḥ.

Agni, eternal light and fire of existence, for all those solid objects of existence, apparently imperishable regions of the universe, you are as the bull is for the grass since, O lord of eternity, your mighty flames of annihilation consume them as the bull consumes the grass.

वषि॒ ह्यध्वरीय॒तामग्न॒ हाता॒ दम॑ वि॒शाम ।
स॒मृध॑ विश्पत कृणु जु॒षस्व॑ ह॒व्यमङ्गिरः ॥ १० ॥

10. *Veṣi hyadhvarīyatām-agne hotā dame viśām.*
Samṛdho viśpate kṛnu juṣasva havyam-aṅgiraḥ.

Angira, vital fire of life pervading every limb

of the body, breath of life vibrating in every part of the universe, eternal highpriest of cosmic yajna, enter, pervade and bless the home of the devotees conducting the yajna of love and non-violence. O lord protector and ruler of the people, make them prosperous, accept and enjoy their holy offering.

अच्छा॑ ना मित्रमहा दव दु॒वानग्न॒ वाच॑: सुम॒तिं रोद॑स्याः।
वी॒हि स्व॒स्तिं सु॒क्षि॒तिं दि॒वो नृ॒न्द्विषो अंहांसि दुरि॒ता त॑र॒म॒
ता त॑र॒म॒ तवा॑वसा तरम॥ ११॥

11. *Acchā no mitramaho deva devānagne vocaḥ sumatiṁ rodasyoḥ. Vīhi svastiṁ sukṣitiṁ divo nṝndviṣo aṁhāṁsi duritā tarema tā tarema tavāvasā tarema.*

O most adorable friend, venerable and refulgent light of the world, speak well to the noble and brilliant holy men of the eternal Word of universal knowledge and wisdom of heaven and earth. Bear and bring prosperity and well being on the blessed earth in happy homes to the loving and dedicated people. We pray help us cross over all sins and evil, hate and jealousy. Let us cross over all negativities and undesirables, cross over all of them, cross over to the life divine by your protection and grace.

Mandala 6/Sukta 3

Agni Devata, Bharadvaja Barhaspatya Rshi

अग्न॒ स ᳪषदृ॒तपा ऋ॒त॒जा उ॒रु ज्योति॑रनशत दव॒युष्ट॑। यं त्वं
मि॒त्रेण॒ वरु॑णः स॒जोषा॒ दव॒ पासि॒ त्यज॑सा॒ मर्त॑मंहः॥ १॥

1. *Agne sa kṣeṣadṛtapā ṛtejā uru jyotirnaśate devayuṣṭe. Yaṁ tvaṁ mitreṇa varuṇaḥ sajoṣāḥ deva pāsi tyajasā martamaṁhaḥ.*

Agni, leading light and ruler of the world, guardian of Truth and Law, manifesting in truth and law and the fire and fragrance of yajna, that mortal man lives in peace who protects the truth and abides in truth, and he receives the gift of your infinite light and grace who loves Divinity and noble humanity, and whom you, O lord of love and justice, loving, kind and generous father, with loving care and merciful justice, you protect and save by abandonment of sin and evil.

इ॒ज य॒ज्ञभि॑ः शश॒म शमी॑भिऋ॒धद्वा॑राया॒ग्नय॑ ददाश।
ए॒वा च॒न तं य॒शसा॒मजु॑ष्टि॒र्नाꣳहो॒ मर्त॑ं नशत॒ न पदृ॑प्तिः ॥ २ ॥

2. *Īje yajñebhiḥ śaśame śamībhir-ṛdhadvārāyāgnaye dadāśa. Evā cana taṁ yaśasāmajuṣṭirnāṁho martaṁ naśate na pradṛptiḥ.*

If the mortal does good to others with humility and yajna, lives in peace with auspicious acts of holiness, and does service to Agni, giver of success and prosperity, with acts of charity and self surrender, then, for sure, neither want of honour and glory, nor sin and evil, nor pride and arrogance can ever touch him.

सू॒रा न यस्य॑ दृ॒शति॑र॒रपा॒ भी॒मा यदति॑ शुचि॒तस्त॒ आ धीः।
हर्ष॑स्वतः शुरुधा॒ नाय॒मक्ताः॑ कु॒त्रा चि॒द॒ण्वा व॑स॒तिव॒॑-
न॒जाः ॥ ३ ॥

3. *Sūro na yasya dṛśatir-arepā bhīmā yadeti śucatasta ā dhīḥ. Heṣasvataḥ śurudho nāyamaktoḥ kutrā cid raṇvo vasatir-vanejāḥ.*

The holy sight of Agni, leading light of humanity, like the sun, and the message of thought and wisdom of the brilliant light that radiates, is pure and

immaculate, and yet it is awesome and comes as terrible to the vitiated. Indeed wherever the source and abode of this blazing destroyer of the night of darkness and of his prophetic voice be, as that of light in sunrays and of fire in the wood, it is delightful and elevating.

तिग्मं चिदम॒ महि॒ वपा॑ अस्य॒ भस॒दश्वा॒ न यंस॒ान आ॒सा।
वि॒जह्मा॑नः पर॒शुन॒ जिह्वां॒ द॒विन॑ दा॑वयति॒ दारु॒ ध ा॑त॥ ४॥

4. *Tigmaṁ cidema mahi varpo asya bhasadaśvo na yamasāna āsā. Vijehamānaḥ paraśurna jihvāṁ dravirna drāvayati dāru dhakṣat.*

Sharp is his path like the razor's edge we may like to follow, great his form and appearance shining brilliant, open his mouth self-controlled as the horse's, sharp his tongue as an axe, and he melts rigidities like a smelter and burns wooden prejudices like fire.

स इदस्त॑व॒ पति॑ धादसि॒ष्यञ्छिशी॑त॒ तजा यंसा॒ न धारा॑म।
चि॒त्रध्र॑जतिरर॒तिया अ॒क्तावन दु॒षद्वा॑ रघु॒पत्म॑जंहाः॥ ५॥

5. *Sa idasteva prati dhādasiṣyañchiśīta tejo'yaso na dhārām. Citradhrajatiraratiryo aktorverna druṣadvā raghupatmajaṁhāḥ.*

Free from dead wood, he shoots his target like an archer freely. He sharpens his blaze like the edge of an axe. Swift and wonderful in speed, relentless in work, he discards rest and slow speed of movement like a bird of flight flying off from the branch of the tree of his night's rest.

स ई॑ र॒भा न पति॑ वस्त उ॒स्राः शा॒चिषा॑ रारपीति मि॒त्रम॑हाः।
नक्तं॑ य इ॑मरु॒षा या दिवा॒ नृन॑म॑त्या अरु॒षा या दिवा॒ नृन॥ ६॥

6. *Sa īṁ rebho na prati vasta usrāḥ śociṣā rārapīti mitramahāḥ. Naktaṁ ya īmaruṣo yo divā nṝn-amartyo aruṣo yo divā nṝn.*

He, leading light of the world, wears the light of the morning sun and, in return, like crackling fire, proclaims himself with the light and blaze of the new day, being the greatest friend of humanity. Red as flames, bright as sunlight, he lights up the night of darkness and arouses humanity into the day of light, awareness and activity, being the harbinger of the immortal light of Divinity. Yes, bright and blazing, he rouses people into the light of day.

दि॒वा न यस्य॑ विध॒ता नवी॑ना॒द वृषा॑ रु॒ ा आष॑धीषु नूनात।
घृणा॒ न या धज॑सा॒ पत्म॑ना॒ य ा रादं॑सी॒ वसु॑ना॒ दं सु॒पत्नी॑॥ ७॥

7. *Divo na yasya vidhato navīnod vṛṣā rukṣa oṣadhīṣu nūnot. Ghṛṇā na yo dhrajasā patmanā yannā rodasī vasunā daṁ supatnī.*

Whose presence as of the light and grace of heaven, and order, the generous cloud worships and proclaims, whose light and vitality is manifested in herbs and trees, and who, by his flight and velocity and omnipresence, vests the spaces of motherly heaven, earth and sky with the wealth of living sustenance as with his light and grace.

धाय॑भिवा॒ या युज्यं॑भिर॒ कवि॒द्यु ा दं॑विद्यात्स्व॒भि॒ः शुष्म॑ः।
शधा॑ वा॒ य म॒रुतां॒ तत ा ऋ॒भुन त्व॒षा र॑भसा॒ना अ॑द्यात॥ ८॥

8. *Dhāyobhirvā yo yujyebhir-arkair-vidyunna davidyot svebhiḥ śuṣmaiḥ. Śardho vā yo marutāṁ tatakṣa ṛbhurna tveṣo rabhasāno adyaut.*

Who flashes like lightning, shines with his self-refulgence and potent presence, and constantly illuminates by his manifestation by the beneficiary stars, planets and plants, by his associates and assistants, and by his celebrants and worshippers of his virtues, and who, blazing and impetuous, like the divine intelligence and maker, fashions the forms and force of the winds and the stormy powers of humanity : that is Agni, life of existence and leading light of the world.

Mandala 6/Sukta 4

Agni Devata, Bharadvaja Barhaspatya Rshi

यथा॑ हा॒तर्मनु॑षा दे॒वता॑ता य॒ज्ञेभिः॑ सू॒ना सह॑सा॒ यजा॑सि।
ए॒वा न॑ अ॒द्य स॑म॒ना स॑मा॒नानु॑श॒ग्ने उ॑श॒ता यँ॑ि॒ा दे॒वान॥ १॥

1. *Yathā hotarmanuṣo devatātā yajñebhiḥ sūno sahaso yajāsi. Evā no adya samanā samānān-uśannagna uśato yakṣi devān.*

Agni, leading light of life, ruler of the world, child of strength, source of strength and courage, yajaka and generous giver, as you do selfless yajnic service to life and Divinity like any human, so you today in our battle of life, out of love for loving and dedicated people, pray invoke the divinities of nature and nobilities of humanity to join us.

स न॑ वि॒भावा॑ च॒ ाणि॒न वस्त॑ र॒ग्निर्व॒न्दारु॒ वद्य॒श्चन॑ धात।
वि॒श्वायु॒या अ॒मृता॒ मर्त्य॑षू॒षभु॒द्भूदति॑थिर्जा॒तवे॑दाः॥ २॥

2. *Sa no vibhāvā cakṣaṇirna vastoragnirvandāru vedyaścano dhāt. Viśvāyuryo amṛto martyeṣū-ṣarbhud bhūdatithirjātavedāḥ.*

May that lord, Agni, refulgent as the sun, light

of the day, adorable, worth knowing and realising, bear and bring us food for life and energy for action, that lord who is life of life, immortal among mortals, manifests like a cherished guest at dawn and knows all that is born in existence by omnipresence.

द्यावा॒ न यस्य॑ प॒नय॒न्त्यभ्व॑ं भासांसि वस्त॒ सूया॒ न शु॒कः।
वि य इ॒नात्य॒जरः॑ पाव॒का श्न॑स्य चिच्छिश्नथत्पू॒व्याणि॥ ३॥

3. *Dyāvo na yasya panayantyabhvaṁ bhāsāṁsi vaste sūryo na śukraḥ. Vi ya inotyajaraḥ pāvako'śnasya cicchiśnathat pūrvyāṇi.*

Like the lights of heaven, sages celebrate the lord's glory. Pure and immaculate, like the sun, he wears the lights and colours of existence. Purifying like fire, he pervades the forms of the world of existence, and at the ultimate end withdraws all that existed before, and remains, ageless and eternal, the sole and absolute presence.

व॒द्मा हि सू॑ना॒ अस्य॑द्मसद्वा॒ च॒क अ॒ग्निर्ज॒नुषाज्मा ॑म।
स त्वं न॑ ऊजसन॒ ऊर्ज॑ं धा॒ राज॑व जरवृ॒क ॑ष्य॒न्तः॥ ४॥

4. *Vadmā hi sūno asyadmasadvā cakre agnirjanuṣājmānnam. Sa tvaṁ na ūrjasana ūrjaṁ dhā rājeva jeravṛake kṣeṣyantaḥ.*

O inspirer of life, Agni, self-manifestive loud and bold, you are all pervasive in everything that is food for life since by nature and operation you generate both food and energy. O creator and giver of energy, bear and bring us food and energy, be victorious like a ruler and abide in peace and non-violence as an inspiration.

निति॑क्ति॒ या वा॑र॒ण॒मा॒मत्ति॑ वा॒युन॑ राष्ट्य॒त्य॑त्य॒क्तून। तु॒याम॒ यस्त॑ आ॒दिशा॒मरा॑तीरत्या॒ न ह्रु॒तः पत॑तः परि॒ह्रुत॥ ५॥

5. *Nitikti yo vāraṇamannamatti vāyurna rāṣṭrya-tyetyaktūn. Turyāma yasta ādiśām-arātīr-atyo na hrutaḥ patataḥ parihṛut.*

Agni sharpens his instant weapon of radiance against darkness, consumes the consumables for energy, rules over existence like breath of life, surpasses even the rays of light. O lord of radiation pervading all round by waves of omnipotence, destroyer like a superlative missile of those crooked ones who fall in its way, may we too likewise overcome those who negate your gifts of life.

आ सूया॒ न भा॑नु॒मद्भि॑र्र॒करग्न॑ त॒तन्थ॒ रादसी॒ वि भा॒सा। चि॒त्रा न॑य॒त्परि॒ तमां॑स्य॒क्तः शा॒चिषा॒ पत्म॑न्नाशि॒जा न दीय॑न॥ ६॥

6. *Ā sūryo na bhānum-adbhir-arkair-agne tatantha rodasī vi bhāsā. Citro nayat pari tamāṁsyaktaḥ śociṣā patmann-auśijo na dīyan.*

Agni, light of life, as the sun with thunderous rays of light, so you pervade heaven and earth with splendour and majesty. Marvellous and sublime, with light radiating all round, brilliant as sublimity incarnate, you rule dispelling all kinds of darkness.

त्वां हि म॒न्द॒तम॑मकशा॒कव॑वृमहे॒ महि॑ नः॒ श्राव्य॑ग्न।
इन्द्रं॒ न त्वा॒ शव॑सा द॒वता॑ वा॒युं पृ॑णन्ति॒ राध॑सा॒ नृत॑माः॥ ७॥

7. *Tvāṁ hi mandratamam-arkaśokair-vavṛmahe mahi naḥ śroṣyagne. Indraṁ na tvā śavasā devatā vāyuṁ pṛṇanti rādhasā nṛtamāḥ.*

Agni, lord most charming and blissful, with brilliant songs of adoration we celebrate you. Listen to our song of sublimity. Like Indra, lord of omnipotence, like Vayu, breath of life, the best of leading lights of humanity adore you with all their might and sense of fulfilment.

नू न॑ अग्न॒ वृ॒कभि॑ः स्व॒स्ति वषि॑ रा॒यः प॒थिभि॒ः पर्ष्यंह॑ः।
ता सू॒रिभ्य॑ गृणत॒ रासि॑ सु॒म्नं मद॑म श॒तहि॑माः सु॒वीरा॑ः ॥ ८ ॥

8. *Nū no agne'vṛkebhiḥ svasti veṣi rāyaḥ pathibhiḥ parṣyaṅhaḥ. Tā sūribhyo gṛṇate rāsi sumnaṁ madema śatahimāḥ suvīrāḥ.*

Agni, lord of light, wealth and bliss, with honest and loving people lead us to wealth and honour, peace and well being by paths of holiness, cleanse us of sin, blow off evil from us. That peace and joy you bestow upon brilliant and brave celebrants and upon the supplicant, bestow upon us too, we pray, so that we, blest with brave children, may rejoice for a full life of hundred years.

Mandala 6/Sukta 5

Agni Devata, Bharadvaja Barhaspatya Rshi

हु॒व वः॑ सू॒नुं सह॑सा॒ युवा॑न॒मद॑घवाचं म॒तिभि॒यवि॑ष्ठम। य इन्व॑ति॒ दवि॑णानि॒ पच॑ता वि॒श्ववा॑राणि पुरु॒वार॑ अ॒धुक ॥ १ ॥

1. *Huve vaḥ sūnuṁ sahaso yuvānam-adroghavācaṁ matibhir-yaviṣṭham. Ya invati draviṇāni pracetā viśvavārāṇi puruvāro adhruk.*

For you all, I invoke and invite Agni, giver of

strength and forbearance, young, sweet and loving of speech free from malice, most youthful, wise and all aware, cherished friend of all without jealousy, who creates, inspires, invigorates and brings us gifts of universal value and drives away the evils.

त्व वसूनि पुवणीक हातद् षा वस्तारिरे यज्ञियासः। ागमव विश्वा भुवनानि यस्मिन्त्सं साभगानि दधिर पावक ॥ २ ॥

2. *Tve vasūni purvaṇīka hotardoṣā vastorerire yajñiyāsaḥ. Kṣāmeva viśvā bhuvanāni yasmin tsaṁ saubhagāni dadhire pāvake.*

In you, lord of eternal flames of power and generation, cosmic yajaka and generous giver, holy performers of yajnic acts repose their confidence, and to you, day and night, they attribute all the gifts of life. By virtue of you, cleanser and purifier, all regions of the universe like earth bear cherished gifts of nature for humanity.

त्वं वि ु पदिवः सीद आसु कत्वा रथीरभवा वायाणाम। अत इनाषि विधत चिकित्वा व्यानुषग्जातवदा वसूनि ॥ ३ ॥

3. *Tvaṁ vikṣu pradivaḥ sīda āsu kratvā rathīra-bhavo vāryāṇām. Ata inoṣi vidhate cikitvo vyānuṣag-jātavedo vasūni.*

Come you, leading light wrapped in the light of divinity, sit and abide among these people with your knowledge and yajnic action. Be like a chariot harbinger of choice gifts of life. You are wise and you command universal awareness. You know all that is born in existence and, integrated with life and society, you inspire and promote the wealths of the world for the

dedicated celebrant.

या नः सनुत्या अभिदासदग्न या अन्तरा मित्रमहा वनुष्यात।
तमजरेभिर्वृषभिस्तव स्वस्तपा तपिष्ठ तपसा तपस्वान ॥ ४ ॥

4. *Yo naḥ sanutyo abhidāsadagne yo antaro mitramaho vanuṣyāt. Tam-ajarebhir-vṛṣabhis-tava svaistapā tapiṣṭha tapasā tapasvān.*

Agni, O dearest and greatest friend, tempered in the crucibles of austere discipline to the highest degree of intensity, whatever the force or power internal or external, close around or far off which might weaken, attack, injure or destroy us, pray burn up and eliminate by your own essential, unaging, generous and most youthful power of discipline and fire.

यस्ते यज्ञेन समिधा य उक्थैरर्कभिः सूना सहसा ददाशत।
स मर्त्येष्वमृत पचता राया द्युम्नेन श्रवसा वि भाति ॥ ५ ॥

5. *Yaste yajñena samidhā ya ukthair-arkebhiḥ sūno sahaso dadāśat. Sa martyeṣvamṛta pracetā rāyā dyumnena śravasā vi bhāti.*

Agni, O source giver of strength and inspiration, whoever serves you with yajnic acts of self-sacrifice and offers you homage, worship and songs of celebration with sacred fuel to keep the fire burning, rises in knowledge and life's awareness, advances in wealth, honour and fame, and shines out with immortal excellence among mortals.

स तत्कृधीषितस्तूयमग्न स्पृधो बाधस्व सहसा सहस्वान।
यच्छस्यस द्युभिरक्ता वचोभिस्तज्जुषस्व जरितुर्घाषि मन्म ॥ ६ ॥

6. *Sa tat kṛdhīṣitastūyamagne spṛdho bādhasva sahasā sahasvān. Yacchasyase dyubhirakto vacobhis-tajjuṣasva jariturghoṣi manma.*

Agni, lord of forbearance and challenging might, loved, inspired and impelled, do that fast with your power and force, resist and repell the envious contenders, for which you are admired by the celebrants. Do that, O lord wearing the aura of light and fire, and accept the devoted supplicant's thanks and homage expressed from the depth of mind and soul.

अश्याम॒ तं काम॑मग्न॒ तवा॒ती अश्याम॑ र॒यिं र॑यिवः सु॒वीर॑म ।
अश्याम॒ वाज॑म॒भि वा॒जय॑न्ता॒ श्याम॑ द्यु॒म्नम॑जरा॒जरं त ॥ ७ ॥

7. *Aśyāma taṁ kāmamagne tavotī aśyāma rayiṁ rayivaḥ suvīram. Aśyāma vājamabhi vājayanto 'śyāma dyumnam-ajarājaraṁ te.*

Agni, leading light of the world, ruler and pioneer of humanity, by virtue of your protection and spirit of advancement, let us realise that will and desire we pray for. O lord creator and giver of wealth, let us achieve that wealth and honour blest with the brave we cherish. O lord imperishable, let us win, while we press forward, that energy, sustenance and progress, let us be blest with that honour and excellence which is immortal.

Mandala 6/Sukta 6

Agni Devata, Bharadvaja Barhaspatya Rshi

प नव्य॑सा॒ सह॑सः सू॒नुमच्छा॑ य॒ज्ञेन॑ गा॒तुमव॑ इ॒च्छमा॑नः ।
वृ॒श्चद्व॑नं कृ॒ष्णया॑मं॒ रुश॑न्तं वी॒ती हा॑तारं दि॒व्यं जि॑गाति ॥ १ ॥

1. *Pra navyasā sahasaḥ sūnumacchā yajñena gātumava icchamānaḥ. Vṛścadvanaṁ kṛṣṇayā-maṁ ruśantaṁ vītī hotāraṁ divyaṁ jigāti.*

Whoever desires and plans for advancement into new ways of progress, defence and protection, tries and experiments with newest forms of yajna, socio-scientific developments in pursuit of Agni, heat, light and electric energy, source and generator of power, breaker of the clouds, illuminator of pathways into darkness and the unknown, bright catalytic agent, giver of peace and prosperity for well being and divine agent of cosmic evolution.

स श्वि॑तानस्तन्य॒तू र॑चन॒स्था अ॒जर॑भि॒नान॑दद्भि॒र्यवि॑ष्ठः ।
यः पा॑व॒कः पु॑रु॒तमः॑ पु॒रू॒णि॑ पृ॒थून्य॒ग्निर॑नु॒याति॒ भव॑न ॥ २ ॥

2. *Sa śvitānastanyatū rocanasthā ajarebhir-nānadadbhir-yaviṣṭhaḥ. Yaḥ pāvakaḥ puruta-maḥ purūṇi pṛthūnyagnir-anuyāti bharvan.*

That energy, Agni, which is brilliant, expansive and roaring, constant in light without a flicker, abiding in imperishable thunder and lightning, is the fire purifier which lies dormant in many forms in solids, and it is versatile and explosive.

वि त॒ विष्व॒ग्वात॑जूतासा अग्न॒ भामा॑सः शुच॒ शुच॑यश्चरन्ति ।
तु॒वि॒म॒ ग्रास॑ दि॒व्या नव॑ग्वा॒ वना॑ वनन्ति धृष॒ता रु॒जन्तः॑ ॥ ३ ॥

3. *Vi te viṣvag-vātajūtāso agne bhāmāsaḥ śuce śucayaścaranti. Tuvimrakṣāso divyā navagvā vanā vananti dhṛṣatā rujantaḥ.*

Agni, cosmic energy, those universal waves of your power impelled by nature's currents radiate all

round, pure and purifying, embracing everything, celestial, ever moving anew, beautiful, forceful, making, breaking and remaking everything that comes their way.

य त॑ शु॒कास॒ः शुच॑यः शुचिष्म॒ः गां वप॑न्ति विषि॑तासा॒ अश्वा॑ः। अध॑ भ्रमस्त॑ उ॒वि॒या वि भा॑ति या॒तय॑माना॒ अधि॒ सानु॒ पृश्न॑ः॥ ४॥

4. *Ye te śukrāsaḥ śucayaḥ śuciṣmaḥ kṣāṁ vapanti viṣitāso aśvāḥ. Adha bhramasta urviyā vi bhāti yātayamāno adhi sānu pṛśneḥ.*

Life and light of the world, those vitalising pure and radiant waves of your energy flowing down like horses freed from their bound, fertilise and impregnate the earth, and then their circulation across the sky, taking over the mountain tops shines all over the earth.

अध॑ जि॒ह्वा पा॑पतीति॒ प वृष्ण॑ ' गाषु॒युधा॒ नाशनि॑ः सृजा॒ना। शूर॑स्यव॒ पसि॑तिः॒ ा॒तिर॒ग्नद॒ुवतु॑ ' भी॒मा द॑यत॒ वना॑नि॥ ५॥

5. *Adha jihvā pāpatīti pra vṛṇṇo goṣuyudho nāśaniḥ sṛjānā. Śūrasyeva prasitiḥ kṣātir-agner-durvarturbhīmo dayate vanāni.*

Further, the tongue of flame, the flash of lightning, like the thunderbolt of mighty Indra, warrior of the flash and thunder's roar, shakes and shines with the blaze, striking and shattering things like a warrior's blow, and thus the terrible onslaught of irresistible Agni destroys the forests.

आ भा॒नुना॒ पाथि॑वानि॒ जयांसि म॒हस्ता॒दस्य॑ धृष॒ता त॑तन्थ। स बा॑धस्वाप॑ भ॒या सह॑ ' भि॒ः स्पृध॑ ' वनु॒ष्यन्व॒नुषा॒ नि जू॑व॥ ६॥

6. *Ā bhānunā pārthivāni jrayāṁsi mahastodasya dhṛṣatā tatantha. Sa bādhasvāpa bhayā sahobhiḥ spṛdho vanuṣyan vanuṣo ni jūrva.*

Agni, leading light and ruler of the world, with your light spread over all places and activities of the earth, and shine by the great and glorious radiation of your power. With your force and power, resist and repel all fears and envious contenders and, saving and protecting those who ought to be served and protected, break down the enmities and negativities.

स चित्र चित्रं चितयन्तमस्म चित्रं रात्र चित्रतमं वयोधाम।
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्रं चन्द्राभिर्गृणत युवस्व ॥ ७ ॥

7. *Sa citra citraṁ citayantamasme citrakṣatra citratamaṁ vayodhām. Candraṁ rayiṁ puru-vīraṁ bṛhantaṁ candra candrābhir-gṛṇate yuvasva.*

Agni, marvellous leading light of the world, ruler of the wonderful human order of brilliance, inspirer of love, benevolence and bliss, join and mix various wonderful elements with beautiful and soothing elements and then create for us enlightening, most surprising, invigorating, blissful, life giving, self-expansive wealth inspiring for all the youth and for the dedicated celebrant.

Mandala 6/Sukta 7

Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

मूधानं दिवा अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम।
कविं समाजमतिथिं जनानामासन्नापात्रं जनयन्त देवाः ॥ १ ॥

1. *Mūrdhānaṁ divo aratiṁ pṛthivyā vaiśvānaramṛata ā jātamagnim. Kaviṁ samrājam-atithiṁ janānām-āsannā pātraṁ janayanta devāḥ.*

The divinities of nature and humanity light the sacred fire: supreme light of heaven, vital fire of life of the earth, Vaishvanara, leader and energiser of the world, born of cosmic law and the fire of cosmic yajna. It is the visionary, even the revolutionary, poet, ruler of the world, sacred as a chance visitor, voice of the people, sustainer of life and its order.

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
वश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥ २ ॥

2. *Nābhiṁ yajñānāṁ sadanaṁ rayīṇāṁ mahāmāhāvamabhi saṁ navanta. Vaiśvānaraṁ rathyamadhvarāṇāṁ yajñasya ketuṁ janayanta devāḥ.*

Divines and brilliant people light and sing in praise of Vaishvanara, sacred fire of the world, centrehold of yajna and creative programmes of development, treasure source of wealths, divine challenge and cherished deity of their service, motive power of non-violent projects, the real symbol and the very life of yajna.

त्वद्विप' जायत वाज्यग्न त्वद्वीरास' अभिमातिषाहः ।
वश्वानर त्वमस्मासु धहि वसूनि राजन्त्स्पृहयाय्याणि ॥ ३ ॥

3. *Tvad vepro jāyate vājyagne tvad vīrāso abhimātiṣāhaḥ. Vaiśānara tvamasmāsu dhehi vasūni rājantspṛhayāyyāṇi.*

O leading light of the world, Agni, by you arises the dedicated scholar, energy, sustenance and progress,

and the warriors who brave the challenges and win. O Vaishvanara, fire of earthly existence, brilliant leader and ruler, lead us to wealths of the world worthy of being fought for and won.

त्वां विश्व अमृत जायमानं शिशुं न द्वा अभि सं नवन्त।
तव कतुभिरमृतत्वमायन्वश्वानर यत्पित्रारदीदेः ॥ ४ ॥

4. *Tvāṁ viśve amṛta jāyamānaṁ śiśuṁ na devā abhi saṁ navante. Tava kṛatubhir-amṛata-tvamāyan vaiśvānara yat pitroradīdeḥ.*

O Vaishvanara Agni, light and vitality of the world, all brilliant scholars and divines of humanity love you as a baby and celebrate you all round like the rising sun at dawn, or like a young scholar emerging from the home of his parents and teachers like the sun from heaven over the earth. By virtue of your holy acts, the mortals achieve the immortality of holiness and excellence.

वश्वानर तव तानि वतानि महान्यग्ने नकिरा दधर्ष।
यज्जायमानः पित्रारुपस्थ विन्दः कतुं वयुनष्वह्नाम ॥ ५ ॥

5. *Vaiśvānara tava tāni vratāni mahānyagne nakirā dadharṣa. Yajjāyamānaḥ pitrorupasthe 'vindaḥ ketuṁ vayuneṣvahnām.*

Vaishvanara, leading light and fire of life, Agni, the great ordinances of yours none can challenge, those which you, arising in the lap of your parents from heaven over the earth take on as your essential character and identity in the light of days in relation to the laws of existence from the earth to the Supreme Spirit and Lord of the universe.

वश्वानरस्य विमितानि च ासा सानूनि दिवा अमृतस्य केतुना। तस्यदु विश्वा भुवनाधि मूधनि वयाइव रुरुहुः सप्त विस्रुहः ॥ ६ ॥

6. *Vaiśvānarasya vimitāni cakṣasā sānūni divo amṛtasya ketunā. Tasyedu viśvā bhuvanādhi mūrdhani vayā iva ruruhuḥ sapta visruhaḥ.*

By the vision and radiance of immortal Vaishvanara, the tops of heaven are pervaded, measured and transcended. On him, as base which is also the summit of existence, rest all the worlds of the universe which manifest like hair on the head, grow like seven branches from the one root, or flow like seven streams from the centre source.

वि या रजांस्यमिमीत सुकतुवश्वानरा वि दिवा रोचना कविः। परि या विश्वा भुवनानि पप्रथ दब्धा गोपा अमृतस्य रक्षिता ॥ ७ ॥

4. *Vi yo rajāṁsyamimīta sukratur-vaiśvānaro vi divo rocanā kaviḥ. Pari yo viśvā bhuvanāni paprathe'dabdho gopā amṛtasya rakṣitā.*

Vaishvanara, merciful lord of the world and humanity, cosmic yajaka and visionary creator, who conceives, creates and ordains all regions of the universe, who illuminates the radiance of heaven, who pervades, expands and transcends all the worlds of existence, is the sole lord supreme, unchallenged ruler, sustainer and protector of the mortal world and the state of immortality.

Mandala 6/Sukta 8

Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

पृ॒ास्य॒ वृष्ण॑ अरु॒षस्य॒ नू सह॒ः प नु व॑चं वि॒दथा॑ जा॒तव॑दसः। व॒श्वा॒ न॒राय॑ म॒तिनव्य॑सी॒ शुचि॒ः साम॑इव पवत॒ चारु॑र॒ग्नय॑॥ १॥

1. *Pṛkṣasya vṛṣṇo aruṣasya nū sahaḥ pra nu vocaṁ vidathā jātavedasaḥ. Vaiśvānarāya matirnavyasī śuciḥ soma iva pavate cāruragnaye.*

Spontaneously I sing and celebrate the knowledge and omnipotence of Jataveda, omniscient lord creator, omnipresent, generous, refulgent and merciful. The holy thoughts and words of the song flow ever fresh, pure, soothing and sanctifying like the streams of soma in honour of the universal lord and leading light of the world.

स जाय॑मानः पर॒म व्य॑॑मनि व॒तान्य॒ग्निव॑॑त॒पा अ॑र॑ात। व्य॑॑न्तरि॑॑ाममिमीत सु॒क॒तु॑वश्वान॒रा म॑॑हि॒ना नाक॑म॒स्पृशत॥ २॥

2. *Sa jāyamānaḥ parame vyomani vratānyagnirvratapā arakṣata. Vyantarikṣamamimīta sukraturvaiśvānaro mahinā nākamaspṛśat.*

He, Agni, ordainer of the laws of existence, manifesting in the highest heavens like the sun, protects and sustains the laws of life, being ordainer and observer of the laws of existence. Vaishvanara, immanent in the heart of humanity, holy protector of yajnic actions, pervades the firmament and, with his grand potential, gives the magic touch of refulgence to the heaven of joy.

व्यस्तभ्नादद॑सी मि॒त्रा अद्भु॑ता न्त॒वाव॑दकृणो॒ज्ज्योति॑षा॒ तम॑: । वि चम॑णीव॒ धि॒षण॑ अवतयद्वश्वान॒रा विश्व॑मधत्त वृष्ण्य॑म ॥ ३ ॥

3. *Vyastabhnād rodasī mitro adbhuto'ntarvāvadakṛṇojjyotiṣā tamaḥ. Vi carmaṇīva dhiṣaṇe avartayad vaiśvānaro viśvamadhatta vṛṣṇyam.*

Vaishvanara, leading light and life of existence, universal friend and light giver, marvellous and all immanent unmoved mover, holds the heaven and earth in balance, covers, i.e., dispels darkness with light, revolves heaven and earth, day and night, wearing both like changing and alternate forms and thus sustains the entire living, organismic generous universe.

अ॒पामु॒पस्थ॑ महि॒षा अ॑गृभ्णत॒ विशो॒ राजा॑न॒मुप॑ तस्थु॒ऋ॒ग्मिय॑म । आ दू॒ता अ॒ग्निम॑भरद्विवस्व॒ता वश्वान॒रं मा॑त॒रिश्वा॑ परा॒वत॑: ॥ ४ ॥

4. *Apāmupasthe mahiṣā agṛbhṇata viśo rājānamupa tasthur-ṛgmiyam. Ā dūto agnimabharad vivasvato vaiśvānaraṁ mātariśvā parāvataḥ.*

In the midst of spatial oceans of particles in the firmament, great scholars and scientists perceive, receive and develop Agni celebrated in the Rks and closely abide by it in study like people abiding by the ruler for their benefit. Vayu, currents of cosmic energy abiding in space, acts as carrier and bears Vaishvanara, universal energy of heat and light from the far off sun for the benefit of the world.

यु॒गयु॑ग विद॒थ्यं गृ॑णद्भ्या॒ ग्नये॑ र॒यिं य॒शस॑ं धहि॒ नव्य॑सीम । प॒व्यव॑ राज॒ाघशं॑समजर नी॒चा नि वृ॑श्च व॒निनं॒ न तज॑सा ॥ ५ ॥

5. *Yugeyuge vidathyaṁ gṛṇadbhyo'gne rayiṁ yaśasaṁ dhehi navyasīm. Pavyeva rājannaghaśaṁsamajara nīcā ni vṛśca vaninaṁ na tejasā.*

Agni, leading light of the world, from year to year, age by age, bear and bring for the dedicated celebrants latest and newest wealth and honour for advancement in knowledge and action. O brilliant ruler, unaging and imperishable, strike down the agent of sin and crime as you strike down a tree or a cloud by thunder and lightning.

अस्माकमग्न मघवत्सु धारया नामि त्रमजरं सुवीयम। वयं जयम शतिनं सहस्त्रिणं वश्वानर वाजमग्न तवातिभिः ॥ ६ ॥

6. *Asmākamagne maghavatsu dhārayā'nāmi kṣatramajaraṁ suvīryam. Vayaṁ jayema śatinaṁ sahasriṇaṁ vaiśvānara vājamagne tavotibhiḥ.*

Agni, leading light of the world, Vaishvanara, kindly ruler of the hearts of humanity, among our people who are blest with wealth, honour and power by virtue of your gifts of protection and advancement, establish a noble, courteous, inalienable and unaging social order of freedom worthy of the brave. We pray we may win a hundredfold and a thousandfold victories of food and sustenance, energy and progress under your protection and promotion.

अदब्धभिस्तव गापाभिरिष्ट स्माकं पाहि त्रिषधस्थ सूरीन। र ां च ना दुदुषां शधा अग्न वश्वानर प च तारीः स्तवानः ॥ ७ ॥

7. *Adabdhebhistava gopābhiriṣṭe'smākaṁ pāhi triṣadhastha sūrīn. Rakṣā ca no daduṣāṁ śardho agne vaiśvānara pra ca tārīḥ stavānaḥ.*

Agni, refulgent leader, Vaishvanara, gracious ruling presence of the world, loving and adorable guardian present in the three worlds of earth, heaven and the firmament, presiding power of the three councils of governance, legislation and education, with your loving, non-violent and irresistible forces of defence and protection for advancement, pray protect and promote our saints and sages, scholars and the brave heroes and leaders. And protect us all, sustain and advance the courage and morale of all the celebrants and generous givers and yajakas. Save us all, O lord adorable, lead us all across the seas of darkness to the cherished goal.

Mandala 6/Sukta 9

Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

अहश्च कृष्णमहरर्जुनं च वि वर्तते रजसी विद्याभिः। वैश्वानरा जायमाना न राजा वातिरज्ज्योतिषाग्निस्तमांसि॥ १॥

1. *Ahaśca kṛṣṇamahararjunaṁ ca vi vartete rajasī vidyābhiḥ. Vaiśvānaro jāyamāno na rājā'vātirajjyotiṣāgnistamāṁsi.*

The dark half of the earth's daily round, the night, and the bright half, the day, revolve alternately in the terrestrial atmosphere alongwith their cognizable characteristics. Vaishvanara Agni, the sun, darling of the world, as it rises, overcomes and dispels the darkness

with light like a ruler eliminating the dark and evil forces of society.

नाहं तन्तुं न वि जानाम्यातुं न यं वयन्ति समरे तमानाः ।
कस्य स्वित्पुत्र इह वक्त्वानि परा वदात्यवरेण पित्रा ॥ २ ॥

2. *Nāhaṁ tantuṁ na vi jānāmyotuṁ na yaṁ vayanti samare'tamānāḥ. Kasya svit putra iha vaktvāni paro vadātyavareṇa pitrā.*

I know not the warp nor the woof of the web of life. Nor do I know the design of the web which the weavers weave together in their constant concourse of nights and days. Whose son here or far off, pure and purifying, could say what ought to be said by virtue of the father, or teacher or the supreme teacher at the closest? Who knows?

स इत्तन्तुं स वि जानात्यातुं स वक्त्वान्यृतुथा वदाति । य ईं
चिकेतदमृतस्य गोपा अवश्चरन्परा अन्यन पश्यन ॥ ३ ॥

3. *Sa it tantuṁ sa vi jānātyotuṁ sa vaktvānyṛtuthā vadāti. Ya īṁ ciketadamṛtasya gopā avaścaran paro anyena paśyan.*

He surely knows the warp, he knows the woof, he speaks of what ought to be spoken according to the season and the circumstances, he who knows the flow of the stream of life and time, who is the master and keeper of the eternals, and eternal knowledge, who knows and moves up and down, far and near, seeing the reality by the eye of the other, the supreme lord of eternal light.

अयं हातो पथमः पश्यतममिदं ज्यातिरमृतं मत्यषु ।
अयं स जज्ञ धुव आ निषत्ता मत्यस्तन्वा३ वधमानः ॥ ४ ॥

4. *Ayaṁ hotā prathamaḥ paśyatemamidaṁ jyotiramṛtaṁ martyeṣu. Ayaṁ sa jajñe dhruva ā niṣatto'martyastanvā vardhamānaḥ.*

This supreme lord is the prime yajaka, giver and receiver. See and know this immortal light among the mortals. And this is that other, the individual soul, unshaken, immovable, firmly seated in the personality, immortal, growing in knowledge and vision and the body in which it is born.

ध्रुवं ज्यातिनिहितं दृशय कं मना जविष्ठं पतयत्स्वन्तः। विश्व दवाः समनसः सकेता एकं कतुमभि वि यन्ति साधु॥ ५॥

5. *Dhṛuvaṁ jyotirnihitaṁ dṛśaye kaṁ mano javiṣṭhaṁ patayatsvantaḥ. Viśve devāḥ samanasaḥ saketā ekaṁ kratumabhi vi yanti sādhu.*

In order that the individual soul may see the one immovable blissful divine light enshrined in the cave of the heart, there is the mind, fastest of psychic faculties in the personality of all those who direct themselves to the one centre. All the organs of perception, in fact all the illuminative elements of nature, all of equal competence, united together and in unison with the mind efficiently move toward the individual soul.

वि म कर्णा पतयता वि चक्षुर्वीदं ज्यातिर्हृदय आहितं यत। वि मे मनश्चरति दूरआधीः किं स्विद्वक्ष्यामि किमु नू मनिष्य॥ ६॥

6. *Vi me karṇā patayato vi cakṣurvīdaṁ jyotirhṛdaya āhitaṁ yat. Vi me manaścarati dūra ādhīḥ kiṁ svid vakṣyāmi kimu nū maniṣye.*

My ears, as I feel impelled to have a vision of

the inner light of divinity, my eyes, the light of the spirit enshrined in the heart, my mind which connects with far off things, all move to help me see the light of divinity within me. What at all shall I say more? What shall I think more?

विश्वे॑ दे॒वा अ॑नमस्यन्भिया॒नास्त्वाम॑ग्ने॒ तम॑सि तस्थि॒वांस॑म ।
वै॒श्वा॒न॒र॑ वतू॒तये॒ ना मर्त्या॑ वतू॒तये॑ नः ॥ ७ ॥

7. *Viśve devā anamasyan bhiyānāstvāmagne tamasi tasthivāṁsam. Vaiśvānaro'vatūtaye no'martyo'-vatūtaye naḥ.*

Agni, light of life, life of the universe abiding at the centre of darkness and mystery of existence, all divinities of nature and humanity with all their sense and power bow to you in awe. We pray may Vaishvanara, immortal light of the soul and the universe, protect us for safety, security and well being, protect us for peace and progress.

Mandala 6/Sukta 10

Agni Devata, Bharadvaja Barhaspatya Rshi

पु॒रा व॑ मन्दं दि॒व्यं सु॑वृ॒क्तिं प॑यति य॒ज्ञ अ॒ग्निम॑ध्व॒र द॑धिध्वम ।
पु॒र उ॒क्थभि॒ः स हि न॑ वि॒भावा॑ स्वध्व॒रा क॑रति जा॒त-
वे॑दाः ॥ १ ॥

1. *Puro vo mandraṁ divyaṁ suvṛktiṁ prayati yajñe agnim-adhvare dadhidhvam. Pura ukthebhiḥ sa hi no vibhāvā svadhvarā karati jātavedāḥ.*

In your well-planned and projected programmes of yajnic development free from violence, first and foremost, with right formulae and right process, place

in the fore front Agni, holy fire and leading light, charming presence, brilliant and pure power leading to the right goal by the right path. That power and presence alone, kind and loving, immanent in all that exists, leads holy acts of love and kindness to sure success.

तमु॑ द्यु॒मः पु॒वणी॑क हा॒तर॒ग्न अ॒ग्नि॒भि॒मनु॑ष इधा॒नः।
स्ता॒मं॒ यम॑स्म म॒मत॑व शू॒षं घृ॒तं न शु॒चिं॒ म॒तय॑: पवन्त ॥ २ ॥

2. *Tamu dyumaḥ purvaṇīka hotaragne agnibhir-manuṣa idhānaḥ. Stomaṁ yamasmai mamateva śūṣaṁ ghṛtaṁ na śuci matayaḥ pavante.*

Agni, sagely yajaka brilliant in knowledge and fiery in will and action who inspire people with passion and enthusiasm, pray listen to the song of celebration, powerful as love and pure as ghrta, which wise and thoughtful people sing and sanctify in honour of this holy fire.

पी॒पा॒य॒ स श्रव॑सा॒ मर्त्य॑षु॒ या अ॒ग्नय॑ द॒दाश॒ विप॑ उ॒क्थः।
चि॒त्रा॒भि॒स्तमू॒तिभि॑श्चि॒त्रश॑चिव॒जस्य॑ सा॒ता गाम॑ता दधाति ॥ ३ ॥

3. *Pīpāya sa śravasā martyeṣu yo agnaye dadāśa vipra ukthaiḥ. Citrābhis-tamūtibhiścitraśocir-vrajasya sātā gomato dadhāti.*

That sagely scholar thrives among mortals with honour and excellence who serves and advances the holy fire with songs of praise and holy materials. And Agni too, commanding marvellous light and flames, blesses him with wonderful forms of protection and advances him on the paths of progress with plenty of wealth, land, cows and gifts of knowledge and

enlightenment.

आ यः पपा जायमान उवी दूरदृशा भासा कृष्णाध्वा।
अध बहु चित्तम ऊम्यायास्तिरः शाचिषा ददृश पावकः॥ ४॥

4. *Ā yaḥ paprau jāyamāna urvī dūredṛśā bhāsā kṛṣṇādhvā. Adha bahu cit tama ūrmyāyās-tiraḥ śociṣā dadṛśe pāvakaḥ.*

As Agni rises and manifests itself like the sun, it is seen from afar and, going over areas of darkness by the paths it makes for itself, it fills the wide spaces of heaven and earth with its light. The light and fire, pure and purifying, thus overcomes the deep darkness of the night with splendour and reveals its glory and the reality of things.

नू नश्चित्रं पुरुवाजाभिरूती अग्न रयिं मघवद्भ्यश्च धहि।
य राधसा श्रवसा चात्यन्यान्त्सुवीयाभिश्चाभि सन्ति जनान॥ ५॥

5. *Nū naścitraṁ puruvājābhirūtī agne rayiṁ magha-vadbhyaśca dhehi. Ye rādhasā śravasā cātyanyān tsuvīryebhiścābhi santi janān.*

Agni, leading light of life, for all time with wonderful vigour, power and forces of action in perfect safety and protection, bear and bring abundant wealth and excellence for us and for those leaders of magnificence who stand out before other people by means and materials, honour and fame, courage and fortitude.

इमं यज्ञं चन धा अग्न उशन्यं त आसाना जुहुत हविष्मान।
भरद्वाजषु दधिष सुवृक्तिमवीवाजस्य गध्यस्य साता॥ ६॥

6. *Imaṁ yajñaṁ cano dhā agna uśan yaṁ ta āsāno juhute haviṣmān. Bharadvājeṣu dadhiṣe suvṛktim-avīrvājasya gadhyasya sātau.*

Agni, leading light of life, loving and anxious for the success of this yajnic programme of development and service, bring holy food, energy and sustenance. You always bless the men of munificence, power and success with glory and excellence. Protect us in the battles for science and energy and the wealth and values of our choice.

वि द्वषांसीनुहि वधयळां मदेम शतहिमाः सुवीराः ॥ ७ ॥

7. *Vi dveṣāṁsīnuhi vardhayeḷāṁ madema śatahimāḥ suvīrāḥ.*

Agni, leading light of life, drive away hate, jealousy and the enemies. Promote food and energy, protect and replenish the earth and her resources, advance knowledge and holy speech. Bless us that we may be happy and live a hundred years with heroic progeny.

Mandala 6/Sukta 11

Agni Devata, Bharadvaja Barhaspatya Rshi

यजस्व हातरिषिता यजीयानग्ने बाध मरुतां न पयुक्ति। आ न मित्रावरुणा नासत्या द्यावा हात्राय पृथिवी ववृत्याः ॥ १ ॥

1. *Yajasva hotariṣito yajīyānagne bādho marutāṁ na prayukti. Ā no mitrāvaruṇā nāsatyā dyāvā hotrāya pṛthivī vavṛtyāḥ.*

Keep the fire of yajna burning, O yajaka, loved,

inspired and invoked, leading light of life most reverential, bulwark of defence and protection like the force and freshness of winds for the unity and engagement of the people in common causes of creation and development. Bring up for us Mitra and Varuna, powers of love and friendship, judgement and protection, the Ashvins ever true, heaven and earth, keep them on ever active together for the advancement of our yajnic endeavours.

त्वं हाता॑ मन्द॒तमा ना अधुगन्तद॒वा वि॒दथा॒ मत्य॑षु।
पा॒व॒कया॑ जु॒ह्वा॒३॑ वह्नि॑रासा॒ ग्ने यज॑स्व त॒न्वं॑१॑ तव॒ स्वाम॥ २॥

2. *Tvaṁ hotā mandratamo no adhrugantardevo vidathā martyeṣu. Pāvakayā juhvā vahnirāsā 'gne yajasva tanvaṁ tava svām.*

Agni, you are our leading light of yajna, charming and blissful, free from jealousy among mortals, radiant and generous creator giver in our yajnic endeavours, harbinger of wealth by the purifying flames of fire with havis offered with the holy ladle of ghrta and catalysed to fragrance. O lord of us all, develop your own self of radiant fire and develop the social structure of order.

धन्या॑ चि॒द्धि त्व धि॒षणा॒ वष्टि॑ प द॒वाञ्जन्म॑ गृणत यज॑ध्य।
वपि॑ष्ठा॒ अङ्गि॑रसां॒ यद्ध॒ विपा॒ मधु॑ च्छ॒न्दा भन॑ति र॒भ इ॒ष्टा॥ ३॥

3. *Dhanyā ciddhi tve dhiṣaṇā vaṣṭi pra devāñjanma gṛṇate yajadhyai. Vepiṣṭho aṅgirasāṁ yaddha vipro madhucchando bhanati rebha iṣṭau.*

Blessed is the mind and intelligence in pursuit

of life's wealth and grace which concentrates on you, Agni, for the celebrant soul to realise the manifestations of Divinity when the devotee, most vibrant sage among the Angirasas, wise saints and scholars, sings as a poet in ecstasy for the cherished attainment.

अदि॑द्युत॒त्स्वपा॑का वि॒भावा॒ग्ने यज॑स्व॒ रोद॑सी उरू॒ची। आ॒युं न यं नम॑सा रा॒तह॑व्या अ॒ञ्जन्ति॑ सु॒प्रय॑सं पञ्च॒ जना॑ः॥ ४॥

4. *Adidyutat svapāko vibhāvā'gne yajasva rodasī urūcī. Āyuṁ na yaṁ namasā rātahavyā añjanti suprayasaṁ pañca janāḥ.*

O Brilliant, self-refulgent, glorious power of noble action, Agni, leading light of the world, rise over the wide earth and heaven. All the five classes of people bearing sacred offerings honour and celebrate you with submission and homage as abundant giver of life's blessings, indeed as the very spirit of life. O man, rise and join the Spirit omnipresent.

वृ॒ञ्जे ह॒ य न्नम॑सा ब॒र्हिर॒ग्नावया॑मि॒ स्रुग्घृ॒तव॑ती सुवृ॒क्तिः। अम्य॑क्षि॒ सद्म॒ सद॑न पृथि॒व्या अश्रा॑यि य॒ज्ञः सूय॒ न च॒क्षुः॥ ५॥

5. *Vṛñje ha yannamasā barhiragnāvayāmi srugghṛtavatī suvṛktiḥ. Amyakṣi sadma sadane pṛthivyā aśrāyi yajñaḥ surye na cakṣuḥ.*

Surely when the grass is gathered with reverence, the ladle overflowing with ghrta is raised over the fire with sacred hymns, the vedi is firmly settled on the ground, then the yajna is accomplished on the earth as the eye is established in the sun (from birth to death with the last rites).

दशस्या नः पुवणीक हातदवभिरग्न अग्निभिरिधानः ।
रायः सूना सहसा वावसाना अति स्रसम वृजनं नांहः ॥ ६ ॥

6. *Daśasyā naḥ purvaṇīka hotardevebhiragne agnibhiridhānaḥ. Rāyaḥ sūno sahaso vāvasānā ati srasema vṛjanaṁ nāṁhaḥ.*

Agni, leading light of life, shining in infinite manifestations, cosmic yajaka and giver of fragrance, blazing with divine flames of fire, omnipotent generator of strength, bestow on us wealths of existence so that, blest with the light of Divinity, we may complete our life's journey and avoid the paths of sin.

Mandala 6/Sukta 12

Agni Devata, Bharadvaja Barhaspatya Rshi

मध्य हातां दुराण बहिषा राळग्निस्तादस्य रादसी यजध्य ।
अयं स सूनुः सहस ऋतावा दूरात्सूया न शाचिषा ततान ॥ १ ॥

1. *Madhye hotā duroṇe barhiṣo rāḷagnistodasya rodasī yajadhyai. Ayaṁ sa sūnuḥ sahasa ṛtāvā dūrāt sūryo na śociṣā tatāna.*

Agni, ruling light of the world, cosmic yajaka in the midst of the yajnic house of space, radiates as light of the sun to join the heaven and earth together. So does this yajaka, child of courage and forbearance, observing the laws of truth and yajna in the midst of the house of yajna, shine from afar like the sun and extends over earth and heaven (with the fragrance of fire).

आ यस्मिन्त्व स्वपाक यजत्र य ादाजन्त्सवतातव नु द्याः ।
त्रिषधस्थस्ततरुषा न जंह हव्या मघानि मानुषा यजध्य ॥ २ ॥

2. *Ā yasmin tve svapāke yajatra yakṣad rājant-sarvatāteva nu dyauḥ. Trīṣadhasthastataruṣo na jaṅho havyā maghāni mānuṣā yajadhyai.*

Agni, adorable self-refulgent ruling power of life and yajna, let the light of the sun join your radiance as in yajna for universal good so that the light pervasive in heaven, firmament and earth like a dynamic saving power of vitality may create and develop means and materials for wealth and prosperity, honour and excellence for humanity.

तजिष्ठा॒ यस्यार्॒तिव॑न्॒राट ता॒दा अध्व॒ ा वृ॑धसा॒ना अ॑द्यात ।
अ॒दा॒घा न द॑वि॒ता च॑तति॒ त्म ामर्त्या॒ व॒त्र आष॑धीषु ॥ ३ ॥

3. *Tejiṣṭhā yasyāratirvanerāṭ todo adhvan na vṛdhasāno adyaut. Adrogho na dravitā cetati tma-nnamartyo'vartra oṣadhīṣu.*

Agni, whose brilliant pervasiveness blazing in the rays of the sun and shining over the forests radiates advancing on its path like the sun in orbit, manifests by its self-refulgence in herbs and trees as a power free from hate and jealousy, a presence indispensable and inevitable, dynamic and imperishable.

सास्माक॑भिर्॒तरी॒ न शूष॒र्॒ग्निः ष्टव॒ दम॒ आ जा॒तव॑दाः ।
दव॑ ा व॒न्वन कत्वा॒ नावा॒स्त्रः पि॒तव॑ जार्॒यायि॑ य॒ज्ञः ॥ ४ ॥

4. *Sāsmākebhiretarī na śūṣairagniḥ ṣṭave dama ā jātavedāḥ. Drvanno vanvan kratvā nārvosraḥ piteva jārayāyi yajñaiḥ.*

That refulgent ruling power of the world, Agni, knows and resides with all that exists and it is honoured and celebrated in our welcome homes by us with all

our strength and enthusiasm. Manifest even in the simplest forms and in wood and forests, loving, noble by intelligence and holy action, Agni is honoured with homage and yajnas as father, celebrated like a tempestuous power and loved like the light of dawn.

अध॑ स्मास्य पनयन्ति॒ भासा॒ वृथा॒ यत्त ऽदनु॒यात॑ि पृ॒थ्वीम।
स॒द्या यः स्प॒न्दा वि॒षि॑ता॒ धवी॑यानृ॒णा न ता॒युर॒ति॒ धन्वा॑ राट॥ ५॥

5. *Adha smāsya panayanti bhāso vṛthā yat takṣadanuyāti pṛthvīm. Sadyo yaḥ spandro viṣito dhavīyānṛṇo na tāyurati dhanvā rāṭ.*

And then people admire and celebrate its light and splendour which it releases, refines and intensifies into forms as it goes along on way by the earth, which power whoever knows, always and instantly radiating, flowing, pervading, flying, moving and shaking like flood and storm, the man becomes brilliant with knowledge and shines with the power of superior arms and armaments.

स त्वं न॑ अव॒ ा॑दा॑या॒ विश्व॑॑भिरग्न अ॒ग्नि॒भि॑रि॒धा॒नः।
वषि॑ रा॒या वि या॑सि दु॒च्छु॒ना॒ मद॑म श॒तहि॑माः सु॒वीरा॑ः॥ ६॥

6. *Sa tvaṁ no arvan nidāyā viśvebhiragne agnibhiridhānaḥ. Veṣi rāyo vi yāsi ducchunā madema śatahimāḥ suvīrāḥ.*

Agni, ruling light of the world, instant dynamic and omnipresent power burning with all kinds of light and fire, protect us from reproach, create and bring us wealth, honour and excellence, ward off and destroy hate, enmity and evil, and let us all enjoy and celebrate

a full hundred years of life in the company of brave children and heroic warriors of the earth.

Mandala 6/Sukta 13

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वद्विश्वा॑ सुभग॒ साभ॑गान्यग्ने॒ वि यं॑न्ति व॒निना॒ न व॒याः ।
श्रु॒ष्टी र॒यिवाज॑ वृत्र॒तूय॑ दि॒वा वृ॒ष्टिरीड्य॑ रीति॒रपा॑म ॥ १ ॥

1. *Tvad viśvā subhaga saubhagānyagne vi yanti vanino na vayāḥ. Śruṣṭī rayirvājo vṛtratūrye divo vṛṣṭirīḍyo rītirapām.*

Agni, ruling light of life, lord of good fortune, honour and excellence of the world, from you arise and grow all riches, honours and graces of life like branches of the tree growing and extending from the same one root. Sure and beneficent wealth, strength and spirit to break the demon of darkness, thunder for the cloud and rain from the skies, glorious showers of the waters of life and the adorable flow of holy action, all these too arise and expand from you alone.

त्वं भग॑ न॒ आ हि रत्न॑मिष परि॑ज्मेव॒ क्षय॑सि द॒स्मव॑र्चाः ।
अग्न॑ मि॒त्रा न बृ॑ह॒त ऋ॒तस्या॑सि॑ क्ष॒त्ता वा॒मस्य॑ दव॒ भूरेः॑ ॥ २ ॥

2. *Tvaṁ bhago na ā hi ratnamiṣe parijmeva kṣayasi dasmavarcāḥ. Agne mitro na bṛhata ṛtasyā-'si kṣattā vāmasya deva bhūreḥ.*

Agni, leading light of the world, like a magnanimous master, you bestow upon us cherished jewel wealths of the world. Power of extra ordinary deeds of glory, you move and abide everywhere like

the circumambient wind, omnipresent. O refulgent and generous friend of the world like the sun, you are the light and path-maker for our pursuit of the highest and widest paths of universal truth and life's onward flow, and you are the gracious dispenser of the fruits of human action.

स सत्पतिः शवसा हन्ति वृत्रमग्र विपा वि पणभति वाजम ।
यं त्वं पचत ऋतजात राया सजाषा नप्त्रापां हिनाषि ॥ ३ ॥

3. *Sa saptatiḥ śavasā hanti vṛtramagne vipro vi paṇerbharti vājam. Yaṁ tvaṁ praceta ṛtajāta rāyā sajoṣā naptrāpāṁ hinoṣi.*

Agni, leading light of life, only that wise and vibrant sage, observer, protector and promoter of truth and the paths of truth, destroys the evil and darkness of the world with strength and courage, and only he commands the knowledge and power of a worthy leader whom you, O lord omniscient and omnipresent in the world of truth, call, inspire and bless with wealth and fire for action and success, and whom you accept as your own.

यस्ते सूना सहसा गीभिरुक्थयज्ञमता निशितिं वद्यानट ।
विश्वं स देव पति वारमग्र धत्त धान्यं पत्यत वसव्यः ॥ ४ ॥

4. *Yaste sūno sahaso gīrbhirukthairyajñairmarto niśitiṁ vedyānaṭ. Viśvaṁ sa deva prati vāramagne dhatte dhānyaṁ patyate vasavyaiḥ.*

Agni, O child of omnipotence and maker of the brave, generous and brilliant ruler of the world, whoever is the mortal who with songs of praise and prayer and noble yajnic deeds receives by the vedi, seat of yajna,

his focus and favour for action, he abounds in cherished gifts of life and commands the wealth and power of the world with all treasure sources of prosperity.

ता नृभ्य आ साश्रवसा सुवीरा ग्नः सूना सहसः पुष्यसे धाः ।
कृणाषि यच्छवसा भूरि पश्वा वया वृकायारय जसुरय ॥ ५ ॥

5. *Tā nṛbhya ā sauśravasā suvīrā'gne sūno sahasaḥ puṣyase dhāḥ. Kṛṇoṣi yacchavasā bhūri paśvo vayo vṛkāyāraye jasuraye.*

Agni, leader and ruler of the world, creator of strength, courage and forbearance, bear and bring those renowned acts of enlightenment and brave heroes and that abundant food and nourishment, cattle wealth, health and age which you create with your strength and power for sustenance and support of the people and weaker sections of the community and in defence against the wolfish thieves and violent enemies.

वद्मा सूना सहसा ना विहाया अग्ने ताकं तनयं वाजि नो दाः । विश्वाभिगीर्भिरभि पूतिमश्यां मदेम शतहिमाः सुवीराः ॥ ६ ॥

6. *Vadmā sūno sahaso no vihāyā agne tokaṁ tanayaṁ vāji no dāḥ. Viśvābhir-gīrbhir-abhi pūrtima-śyāṁ madema śatahimāḥ suvīrāḥ.*

Agni, leading light of the world, creator and giver of strength and forbearance, great and eminently enlightened leader, speak to us of truth and knowledge. Lead us to have brave progressive children, grand children and heroic warriors. Let us have complete happiness and fulfilment with all our songs of praise

and prayer and let us enjoy life for a full hundred years in the company of our brave children.

Mandala 6/Sukta 14

Agni Devata, Bharadvaja Barhaspatya Rshi

अग्रा या मत्या दुवा धियं जुजाष धीतिभिः ।
भस् उ ष प पूव्य इषं वुरीतावस ॥ १ ॥

1. *Agnā yo martyo duvo dhiyaṁ jujoṣa dhītibhiḥ.*
Bhasannu ṣa pra pūrvya iṣaṁ vurītāvase.

The mortal who dedicates his faith and worship, reason and intelligence with all his thoughts and intentions, devotion and prayers to Agni, light and fire of life, surely shines as first and foremost in excellence, blest with food and energy, knowledge and enlightenment for all round protection and progress.

अग्निरिद्धि पचता अग्निवधस्तम ऋषिः ।
अग्निं ह तारमीळत यज्ञषु मनुष विशः ॥ २ ॥

2. *Agniriddhi pracetā agnirvedhastama ṛṣiḥ.*
Agniṁ hotāramīḷate yajñeṣu manuṣo viśaḥ.

Agni is enlightened and giver of enlightenment, wisest and most worshipful, a seer of ultimate reality and revelation. Thoughtful people honour and adore Agni, high priest of cosmic yajna and giver of all blessings, in their yajnic acts of creation and development.

नाना ह्य१ग्र वस स्पधन्त राय अयः ।
तूवन्ता दस्युमायव वतः सी न्ता अवतम ॥ ३ ॥

3. *Nānā hyagne'vase spardhante rāyo aryaḥ.*
Tūrvanto dasyumāyavo vrataiḥ sīkṣanto avratam.

Successful people in the socio-economic field vie with each other in various ways for protection and progress, overcoming anti-social elements for the purpose of challenging and defeating the unprincipled by their ways of discipline.

अग्निर॒प्सामृ॑तीषहं वी॒रं द॑दाति॒ सत्प॑तिम।
यस्य॒ त्रस॑न्ति॒ शव॑सः सं॒चक्षि॒ शत्रवो॒ भिया॥ ४॥

4. *Agnirapsāmṛtīṣahaṁ vīraṁ dadāti satpatim.*
Yasya trasanti śavasaḥ saṁcakṣi śatravo bhiyā.

Agni blesses and makes way for the rise and advancement of the brave man of action who challenges and conquers the attacks of evil and protects and promotes the good life of truth, because in the face of his courage and valour the enemies shake with fear and flee.

अग्निहि वि॒द्मना॑ नि॒दा दे॒वो मर्त॑मुरु॒ष्यति।
स॒हावा॒ यस्यावृ॑ता र॒यिवा॑जे॒ष्ववृ॑तः॥ ५॥

5. *Agnirhi vidmanā nido devo martamuruṣyati.*
Sahāvā yasyāvṛto rayirvājeṣvavṛtaḥ.

Agni, generous and brilliant leader, for sure, with his knowledge and power protects mortals from hate, jealousy and enmity. He is an open and spontaneous protector, and whoever the man he protects, his wealth and honour is safe, open and unchallengeable in the battles of life.

अच्छा॑ ना मित्रमहा दव दे॒वानग्ने॒ वाच॑: सु॒मतिं रा॑दस्याः।
वी॒हि स्व॒स्तिं सु॒ क्षि॒तिं दि॒वो नॄन्द्विषो॒ अंहां॑सि
दुरि॒ता त॑रम॒ ता त॑रम॒ तवा॑वसा तरम ॥ ६॥

6. *Acchā no mitramaho deva devānagne vocaḥ sumatiṁ rodasyoḥ. Vīhi svastiṁ sukṣitiṁ divo nṝn dviṣo aṅhāṁsi duritā tarema tā tarema tavāvasā tarema.*

Agni, leading light of life, generous and refulgent lord, greatest friend adorable, speak to us well, specially to men of brilliance and the people who love to know of the knowledge of heaven and earth, and of the three fires of earth, firmament and the solar sphere: fire, wind, and electricity and light. Bring us the good life of truth and all round well-being and a happy home for peaceful living. Help us get over jealousy, sin and crime and evil conduct, help us get over malignity, reproach and enmity, protect us, save us and let us cross over the seas of life by your grace.

Mandala 6/Sukta 15

Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Rshi

इममू षू वा अतिथिमुषबुधं विश्वासां विशां पतिमृञ्जस गिरा। वतीद्दिवा जनुषा कच्चिदा शुचिज्याक्चिदत्ति गभा यदच्युतम ॥ १ ॥

1. *Imamū ṣu vo atithim-uṣarbudhaṁ viśvāsāṁ viśāṁ patim-ṛñjase gīrā. Vetīd divo januṣā kaccidā śucirjyok cidatti garbho yadacyutam.*

O sage and scholar, this holy guest of yours visiting and waking you up at dawn, guardian and sustainer of all people of the world, you honour and adore with sacred words of song. He comes from the heaven of light, is wholly pure and immaculate by nature

and, subsisting in the earth and everywhere, constantly consumes what never perishes, never decreases.

मित्रं न यं सुधितं भृगवो दधुवनस्पतावीड्यमूध्वशोचिषम।
स त्वं सुपीता वीतहव्य अद्भुत पशस्तिभिमहयस दिवदिव॥ २॥

2. *Mitraṁ na yaṁ sudhitaṁ bhṛgavo dadhur-vanaspatāvīḍyamūrdhvaśociṣam. Sa tvāṁ suprīto vītahavye adbhuta praśastibhirmahayase divedive.*

Agni whom the wise ones discover in sun rays and generate in arani wood is firm, well placed, sweet as nectar and adorable. As such, O leading light of marvellous knowledge, kind as a friend and rising high in flames of fire and light of life, ever pleased with the supplicant, you are honoured and exalted with holy songs of celebration day by day by the devotees.

स त्वं द ास्यावृका वृधा भूरयः परस्यान्तरस्य तरुषः।
रायः सूना सहसा मत्यष्वा छदियच्छ वीतहव्याय सपथ
भरद्वाजाय सपथः॥ ३॥

3. *Sa tvaṁ dakṣasyāvṛko vṛdho bhūraryaḥ parasyāntarasya taruṣaḥ. Rāyaḥ sūno sahaso martyeṣvā chardiryaccha vītahavyāya sapratho bharadvājāya saprathaḥ.*

Agni, child of omnipotence, leading light and giver of strength and courage, loving ruler free from jealousy and grabbing cruelty, be promoter of the efficient and the expert, be the master of external, internal and victorious power and honour, bring settlement, peace and comfort for the people, rise in

expansion for the giver and receiver of yajnic creations, and honour the man of science and technology with recognition and advancement.

द्युता॒नं वा॒ अति॑थिं॒ स्व॑णरम॒ग्निं होता॑रं॒ मनु॑षः स्वध्व॒रम।
विप्रं॒ न द्यु ावचसं सुवृ॒क्तिभि॑र्हव्य॒वाह॑मर॒तिं द॒वमृ॑ञ्जस ॥ ४ ॥

4. *Dyutānaṁ vo atithiṁ svarṇaram-agniṁ hotāraṁ manuṣaḥ svadhvaram. Vipraṁ na dyukṣavacasaṁ suvṛktibhir-havyavāham-aratiṁ devam-ṛñjase.*

Honour and felicitate with songs of praise and place of eminence the radiant Agni, leading light and pioneer, dear as an honoured guest, harbinger of peace and joy, holy organiser and creative high priest of the joint programmes of humanity, like a vibrant sage and scholar, speaker of heavenly words, giver and carrier of yajnic materials of fragrance and wealth of honour and above all a beacon of light for advancement.

पा॒व॒कया॒ यश्चि॒तय॑न्त्या कृ॒पा ामनु॑रुच उ॒षसा॒ न भा॒नुना॑।
तूव॒ र ाया॒म॒ रतशस्य॒ नू रण॒ आ या घृ॒ण न त॑तृषा॒णा अ॒जर॑ः ॥ ५ ॥

5. *Pāvakayā yaścitayantyā kṛpā kṣāman ruruca uṣaso na bhānunā. Tūrvan na yāmannetaśasya nū raṇa ā yo ghṛṇe na tatṛṣāṇo ajaraḥ.*

Free from age and decay, Agni, with purifying splendour of enlightenment, shines over the earth like the dawns with light at break of day, rushing and overpowering darkness like a war hero on course in battle, thirsting for victory in its blaze.

अग्निमग्निं वः समिधा दुवस्यत प्रियंप्रियं वा अतिथिं गृणीषणि। उप वा गीर्भिरमृतं विवासत देवा देवेषु वनते हि वार्यं देवा देवेषु वनते हि नो दुवः ॥ ६ ॥

6. *Agnimagniṁ vaḥ samidhā duvasyata priyaṁ-priyaṁ vo atithiṁ gṛṇīṣaṇi. Upa vo gīrbhiramṛtaṁ vivāsata devo deveṣu vanate hi vāryaṁ devo deveṣu vanate hi no duvaḥ.*

In the daily business and holy observances of life, honour and serve Agni regularly day by day with offers of fuel and fragrant food. Agni is dear and dearer, welcome as a learned visitor worthy of honour and felicitation. Serve and exalt imperishable Agni with words of faith and reverence. Refulgent Agni vests brilliant divinities of nature and eminent scholars with valuable wealth and knowledge and blesses us with cherished gifts of life.

समिद्धमग्निं समिधा गिरा गृण शुचिं पावकं पुरा अध्वर धुवम। विप्रं होतारं पुरुवारमदुहं कविं सुम्नैरीमहे जातवेदसम ॥ ७ ॥

7. *Samiddhamagniṁ samidhā girā gṛṇe śuciṁ pāvakaṁ puro adhvare dhruvam. Vipraṁ hotāraṁ puruvāramadruhaṁ kaviṁ sumnairīmahe jātavedasam.*

I glorify the lighted fire, pure and purifying power, firm and foremost in holy works of love and non-violent development. In our state of peace and comfort, we celebrate and pray to the vibrant light giver of gifts, universally admired, free from jealousy, poetic creator, all knowing and present in all that exists.

त्वां दूतमग्न अमृतं युगयुग हव्यवाहं दधिर पायुमीड्यम। दवासश्च मतासश्च जागृविं विभुं विश्पतिं नमसा नि षेदिर॥ ८॥

8. *Tvāṁ dūtamagne amṛtaṁ yugeyuge havyavāhaṁ dadhire pāyumīḍyam. Devāsaśca martāsaśca jāgṛviṁ vibhuṁ viśpatiṁ namasā ni ṣedire.*

Agni, life of life, light of existence, brilliant saints and sages and ordinary mortals too for ages and ages have meditated on you, light divine, with homage and self-surrender and found their haven and home in your presence, O lord disseminator of fragrance, receiver of homage and giver of grace, immortal, protector, adorable, ever awake, infinite, ruler and sustainer of humanity.

विभूष ाग्न उभयाँ अनु वता दूता दवानां रजसी समीयस। यत्त' धीतिं सुमतिमावृणीमह ध स्मा नस्त्रिवरूथः शिवा भव॥ ९॥

9. *Vibhūṣannagna ubhayānn anu vratā dūto devānāṁ rajasī samīyase. Yat te dhītiṁ sumatimāvṛṇīmahe'dha smā nastrivarūthaḥ śivo bhava.*

Agni, lord beatific, purifying fire, gracious to both wise and innocent according to your eternal law, self-refulgent light giver for the brilliant and generous, you pervade heaven and earth with your saving presence. As we meditate on your holy light and vision of knowledge, in consequence by your grace be kind and good to us, O lord of three worlds, omnipresent, omniscient and omnificent.

तं सुपतीकं सुदृशं स्वञ्चमविद्वांसा विदुष्टरं सपम।
स यक्षदविश्वा वयुनानि विद्वान्प्र हव्यमग्निरमृतेषु वोचत॥ १०॥

10. *Taṁ supratīkaṁ sudṛśaṁ svañcamavidvāṁso viduṣṭaraṁ sapema. Sa yakṣad viśvā vayunāni vidvān pra havyam-agnir-amṛteṣu vocat.*

We, people of limited knowledge, honour, adore and worship Agni, lord of glorious flames of action, of beatific vision, gracious wielder of the universe, lord almighty over all. May he, Agni, omniscient presence in all knowable objects and laws of existence, bless us and reveal to us, immortal souls, all that ought to be known.

तमग्न पास्युत तं पिपर्षि यस्त आनट कवय शूर धीतिम।
यज्ञस्य वा निशितिं वादितिं वा तमित्पृणाि शवसात राया॥ ११॥

11. *Tamagne pāsyuta taṁ piparṣi yasta ānaṭ kavaye sūra dhītim. yajñasya vā niṣitiṁ voditiṁ vā tamit pṛṇakṣi śavasota rāyā.*

Agni, lord of light and grace, him you protect and promote with fulfilment who dedicates his thought and action to you and meditates on you, lord omnipotent of universal vision and poetic creation. And whoever offers you rising flames of yajna and progressive action, you shower him with wealth, power, honour and courage.

त्वमग्न वनुष्यता नि पाहि त्वमु नः सहसावन्नवद्यात। सं त्वा ध्वस्मन्वदभ्यतु पाथः सं रयिः स्पृहयाय्यः सहस्री॥ १२॥

12. *Tvamagne vanuṣyato ni pāhi tvamu naḥ sahasāvannavadyāt. Saṁ tvā dhvasmanvadabhyetu pāthaḥ saṁ rayiḥ spṛhayāyyaḥ sahasrī.*

Agni, lord of force and forbearance, we pray, you protect us, the devotees, against the violent and the malignant.

May food and water free from negativity, mighty powerful against the violent come to you. May cherished wealth and power of a hundred and thousandfold efficacy come to you.

अग्निर्होता गृहपतिः स राजा विश्वा वेद जनिमा जातवेदाः ।
देवानामुत यो मर्त्यानां यजिष्ठः स प यजतामृतावा ॥ १३ ॥

13. *Agnirhotā gṛhapatiḥ sa rājā viśvā veda janimā jātavedāḥ. Devānāmuta yo martyānāṁ yajiṣṭhaḥ sa pra yajatāmṛtāvā.*

Agni is the cosmic highpriest of the dynamics of existence, lord protector of the house of life, ruler omniscient and omnipresent of all that is, and he knows the origin of all that comes into existence. He is the most adorable lord of the bounties of nature and of mortal humanity. May he, lord of truth and law, accept us as participants of cosmic yajna and carry on the yajna of creativity for us.

अग्न यदद्य विशो अध्वरस्य होतः पावकशोच वेष्टं हि यज्वा ।
ऋता यजासि महिना वि यद्भूहव्या वह यविष्ठ या त अद्य ॥ १४ ॥

14. *Agne yadadya viśo adhvarasya hotaḥ pāvakaśoce veṣṭvaṁ hi yajvā. Ṛtā yajāsi mahinā vi yad bhūrhavyā vaha yaviṣṭha yā te adya.*

Agni, lord of light and fire of purity, high priest of cosmic yajna, receiver and giver of fragrance of the people's non-violent programmes of life, harbinger and overwatcher like a bird of flight, breaker and integrator of natural evolution, you pervade the laws and processes of nature. Let the universe grow ever expansive by your omnipotence and, O youthful spirit of life, bring us today what the noblest gifts of life are for us from you for our progress.

अभि पयांसि सुधितानि हि ख्या नि त्वा दधीत रादसी यजध्य। अवा ना मघवन्वाजसातावग्न विश्वानि दुरिता तरम ता तरम तवावसा तरम ॥ १५ ॥

15. *Abhi prayāṁsi sudhitāni hi khyo ni tvā dadhīta rodasī yajadhyai. Avā no maghavan vājasātāvagne viśvāni duritā tarema tā tarema tavāvasā tarema.*

Agni, light of life, Maghavan, lord of cosmic glory, you reveal to us, bring us, the daintiest delicacies and strongest powers of life and wield the heaven and earth together to sustain the expansive universe. Protect us in the struggles of life so that we may cross over all evils of the world, cross through all of them, win over all of them by your grace and protection.

अग्न विश्वभिः स्वनीक देवरूर्णावन्तं पथमः सीद यानिम। कुलायिनं घृतवन्तं सवित्र यज्ञं नय यजमानाय साधु ॥ १६ ॥

16. *Agne viśvebhiḥ svanīka devairūrṇāvantaṁ prathamaḥ sīda yonim. Kulāyinaṁ ghṛtavantaṁ savitre yajñaṁ naya yajamānāya sādhu.*

Agni, lord commander of glorious flame and

power, highpriest and foremost yajaka, with brilliant nobilities of nature and humanity, take over this home and sit on this vedi covered with holy grass, the home full of people and prosperity and overflowing with fragrant ghrta, and lead the yajna to a noble end for the yajamana in honour of Savita, lord creator, the cosmic organiser of Nature's yajna.

इ॒ममु॒ त्यम॑थ॒र्वव॑द॒ग्निं म॑न्थन्ति व॒धस॑ः ।
यम॑ङ्कू॒यन्त॒मान॑य॒ ना-मू॑रं श्या॒व्या॑भ्यः ॥ १७ ॥

17. *Imamu tyam-atharvavad-agniṁ manthanti vedhasaḥ. Yamaṅkūyantam-ānayann-amūraṁ śyāvyābhyaḥ.*

This actual as well as potential vibrant energy of fire and electricity, scholars of nature produce by rotative friction as described in the Atharva science of Veda, the energy which travels in waves and is far reaching and deep penetrative for darkness and things hidden in darkness.

जनि॑ष्वा दे॒ववी॑तय स॒वता॑ता स्व॒स्तय॑ । आ दे॒वान्व॑ य॒मृताँ॑ ऋता॒वृध॑ यज्ञं दे॒वषु॑ पिस्पृशः ॥ १८ ॥

18. *Janiṣvā devavītaye sarvatātā svastaye. Ā devān vakṣyamṛtāñ ṛtāvṛdho yajñaṁ deveṣu pispṛśaḥ.*

Produce the fire and generate the energy for noble humanity, for universal good and total well being. Bring up the brilliant scholars together, collect generous and imperishable energies of nature which advance the truth of science and glorify the laws of nature, and let the yajna reach the heights of heaven.

व॒यमु॑ त्वा गृहपत जनाना॒मग्र॒ अक॑म स॒मिधा॑ बृ॒हन्त॑म।
अ॒स्थू॒रि ना॒ गाह॑पत्यानि सन्तु ति॒ग्मन॑ न॒स्तज॑सा॒ सं शि॑शाधि॥ १९॥

19. *Vayamu tvā gṛhapate janānāmagne akarma samaidhā bṛhantam. Asthūri no gārhapatyāni santu tigmena nastejasā saṁ śiśādhi.*

Agni, leading light and power, sustainer of people's homes, we exalt you and develop power and energy higher and higher with knowledge and inputs of fuel so that our multipower transports and domestic needs be fulfilled. O brilliant lord, enlighten us, teach us by your penetrative and far reaching lustre of knowledge and vision.

Mandala 6/Sukta 16

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वम॑ग्न य॒ज्ञाना॑ं हो॒ता॒ विश्व॑षां हि॒तः। दे॒वभि॒र्मानु॑ष॒ जन॑॥ १॥

1. *Tvamagne yajñānāṁ hotā viśveṣāṁ hitaḥ. Devebhir-mānuṣe jane.*

Agni, self-refulgent leading light of the universe, you are the chief highpriest of all yajnic developments of nature and of all creative and developmental programmes of humanity for common universal good along with the brilliancies of nature and nobilities of humanity among the human community.

स न॑ म॒न्दाभि॑रध्व॒र जि॒ह्वाभि॑र्यजा म॒हः।
आ दे॒वान्व॑क्षि॒ यक्षि॑ च॥ २॥

2. *Sa no mandrābhir-adhvare jihvābhiryajā mahaḥ. Ā devān vakṣi yakṣi ca.*

O lord almighty, with inspiring words of enlightenment and bliss, consecrate our yajna, join us, bring up noble and brilliant divinities and with them make our yajnic programmes fruitful.

वत्था॒ हि वे॑धा॒ अध्व॑नः प॒थश्च॑ दे॒वाञ्ज॑सा।
अग्न॑ यज्ञे॒षु सु॑क्रता ॥ ३ ॥

3. *Vetthā hi vedho adhvanaḥ pathaśca devāñjasā.*
Agne yajñeṣu sukrato.

O refulgent lord of knowledge and wisdom, Agni, you are the prime agent of holy action in corporate programmes, you know the highways and byways of existence, and you command the brilliant powers of nature and humanity by your instant moving presence across time and space.

त्वामी॑ळे॒ अध॑ द्वि॒ता भर॑ता वा॒जिभि॑: शु॒नम।
इ॒ज यज्ञे॒षु य॒ज्ञिय॑म ॥ ४ ॥

4. *Tvāmīḷe adha dvitā bharato vājibhiḥ śunam.*
Īje yajñeṣu yajñiyam.

I worship you, lord both immanent and transcendent, with all my knowledge, power and potential. You are the ordainer and sustainer of life. I pray for your gift of peace and well-being and yearn for your company, adorable lord, in the yajna of corporate action.

त्वमि॒मा वार्या॑ पु॒रु दिव॑ दासाय सुन्व॒त।
भर॒द्वाजाय दा॒शुषे ॥ ५ ॥

5. *Tvamimā vāryā puru divodāsāya sunvate.*
Bharadvājāya dāśuṣe.

You are the source giver of all these many cherished gifts of life for the enlightened, generous, creative yajaka, master of knowledge, wealth and honour dedicated to social service and charity.

त्वं दूता अमर्त्य आ वहा दव्यं जनम ।
शृण्वन्विपस्य सुष्टुतिम ॥ ६ ॥

6. *Tvaṁ dūto amartya ā vahā daivyaṁ janam.*
Śṛṇvan viprasya suṣṭutim.

Imperishable harbinger of light and wisdom, like a divine messenger, listen to the praise and prayer of the vibrant sage and scholar and bring up the man of exceptional brilliance who commands the knowledge of nature and Divinity.

त्वामग्न स्वाध्याꣳ मर्तासा देववीतय । यज्ञेषु देवमीळत ॥ ७ ॥

7. *Tvāmagne svādhyo martāso devavītaye.*
Yajñeṣu devamīḷate.

Agni, leading light of the world, learned mortals worship and adore you, refulgent giver of abundance, in corporate acts of creativity and development for the achievement of divine gifts of success and enlightenment.

तव प यक्षि सन्दृशमुत क्रतुं सुदानवः ।
विश्व जुषन्त कामिनः ॥ ८ ॥

8. *Tava pra yakṣi saṁdṛśamuta kratuṁ sudānavaḥ.*
Viśve juṣanta kāminaḥ.

All generous and charitable people inspired with love and desire yearn for a vision of your presence and holy action. O lord, let us have the vision and let us join

all such charitable acts.

त्वं हाता मनुर्हिता वह्निरासा विदुष्टरः ।
अग्ने यक्षि दिवो विशः ॥ ९ ॥

9. *Tvaṁ hotā manurhito vahnirāsā viduṣṭaraḥ.*
Agne hakṣi divo viśaḥ.

Agni, leading light of life, ruler of the world, you are the generous performer of the yajna of existence, deeply benevolent to humanity by holy words of wisdom. O lord, bless the loving people with the light and wisdom of heaven, most enlightened as you are.

अग्न आ याहि वीतये गृणानो हव्यदातये ।
नि होता सत्सि बर्हिषि ॥ १० ॥

Agna ā yāhi vītaye gṛṇāno havyadātaye.
Ni hotā satsi barhiṣi.

Come Agni, sung and celebrated, to join our feast of enlightenment, accept our homage to create the gifts of life and yajnic development, and take the honoured seat in the assembly.

तं त्वा समिद्भिरङ्गिरा घृतेन वर्धयामसि ।
बृहच्छोचा यविष्ठ्य ॥ ११ ॥

Taṁ tvā samidbhiraṅgiro ghṛtena vardhayām-asi.
Bṛhacchocā yaviṣṭhya.

Angira, breath of life, light of the world, expansive, lustrous pure and most youthful, we honour and exalt you with offers of fuel and ghrta to raise the flames of fire to the heights.

स नः पृथु श्रवाय्यमच्छा देव विवाससि।
बृहदग्न सुवीर्यम॥ १२॥

12. *Sa naḥ pṛthu śravāyyamacchā deva vivāsasi.*
Bṛhadagne suvīryam.

Agni, lord of light and lustre, mighty expansive power, you bless us graciously with admirable strength and courage worthy of universal honour and fame.

त्वामग्न पुष्करादध्यथर्वा निरमन्थत।
मूर्ध्ना विश्वस्य वाघतः॥ १३॥

13. *Tvāmagne puṣkarādadhyatharvā niramanthata.*
Mūrdhno viśvasya vāghataḥ.

Agni, light of life, the wise scholar and devotee, Atharva, dedicated to love and non-violence, discovers and churns you out without violence from the highest sphere above the skies which supports and sustains the entire universe.

तमु त्वा दध्यङ्ङृषिः पुत्र ईध अथर्वणः।
वृत्रहणं पुरन्दरम॥ १४॥

14. *Tamu tvā dadhyaṅṅṛṣiḥ putra īdhe atharvaṇaḥ.*
Vṛtrahaṇaṁ puraṁdaram.

The seer divining into the meaning of Veda-mantra, who is the child of love and non-violence dedicated to scholarly teachers, lights and develops you, breaker of the clouds and shatterer of the strongholds of darkness.

तमु त्वा पाथ्या वृषा समीध दस्युहन्तमम।
धनञ्जयं रणेरणे॥ १५॥

15. *Tamu tvā pāthyo vṛṣā samīdhe dasyuhantamam.*
Dhanaṁjayaṁ raṇeraṇe.

The bold and generous scholar, leading light of the paths of life, lights and develops you, Agni, destroyer of the darkness of life and winning source of life's wealth in battle after battle for progress and prosperity.

एह्यू षु बवाणि त ग्न इत्थतरा गिरः।
एभिर्वर्धास इन्दुभिः॥ १६॥

16. *Ehyū ṣu bravāṇi te'gna itthetarā giraḥ.*
Ebhirvardhāsa indubhiḥ.

Agni, leading light and pioneer, come, listen, thus do I speak in honour of you, and listen further to higher words, and rise higher with these words sweet and soothing like rays of the moon and exciting as draughts of soma.

यत्र क्वं च ते मना दक्षं दधस उत्तरम।
तत्रा सदः कृणवसे॥ १७॥

17. *Yatra kva ca te mano dakṣaṁ dadhasa uttaram.*
Tatrā sadaḥ kṛṇavase.

O leading light, where, wherever in fact, is your mind, there you hold your efficiency and identity, and there indeed you create your haven and home.

नहि ते पूर्तमक्षिपद्भुवन्नेमानां वसो।
अथा दुवो वनवसे॥ १८॥

18. *Nahi te pūrtamakṣipad bhuvannemānāṁ vaso.*
Athā duvo vanavase.

Never is the perfection, abundance and

fruitfulness of your food and sustenance ever wasted away, instead it increases, O haven and home of life and creator of its sustenance. Hence accept our homage and reverence.

आग्निरगामि भारता वृत्रहा पुरुचतनः ।
दिव दासस्य सत्पतिः ॥ १९ ॥

19. *Āgniragāmi bhārato vṛtrahā purucetanaḥ.*
Divodāsasya satpatiḥ.

Agni, light of life, sustainer of existence, breaker of the clouds of darkness and giver of the bliss of rain, all enlightened and protector of generous enlightened souls, is attained by relentless service, yajna and practice of meditation by the man of universal charity.

स हि विश्वाति पार्थिवा रयिं दाशन्मह्वित्वना ।
वन्व ावाता अस्तृतः ॥ २० ॥

20. *Sa hi viśvāti pārthivā rayiṁ dāśan-mhitvanā.*
Vanvannavāto astṛtaḥ.

That Agni, light of the world, all loving, destroying all evil, unassailable, unshaken, bestows upon us all the wealth, honour and excellence of the world solely by his greatness and power.

स पत्नव ावीयसा ग्नं द्युम्नन संयता ।
बृहत्ततन्थ भानुना ॥ २१ ॥

21. *Sa pratnavannavīyasā'gne dyumnena saṁyatā.*
Bṛhat tatantha bhānunā.

Agni, light of life, pioneer of the world, just as the sun with its splendour of light reveals and illuminates

the world more and more as ever before, so you too, as ever before, with latest, well controlled and onward moving light and wealth, honour and excellence of knowledge, pervade, illuminate and expand the world of humanity.

प व॑ः सखाया अ॒ग्नय॒ स्तामं य॒ज्ञं च॑ धृष्णु॒या।
अच॒ गाय॑ च व॒धस॑॥ २२॥

22. *Pra vaḥ sakhāyo agnaye stomaṁ yajñaṁ ca dhṛṣṇuyā. Arca gāya ca vedhase.*

O friends, offer your songs of adoration and yajnic programmes of corporate action and advancement in dedication to Agni, leading light of humanity, with full strength and unshakable courage. Thus you worship the lord and sing songs of exaltation in honour of the all knowing illuminant power of divinity.

स हि या मानु॑षा यु॒गा सीद॒द्धाता॑ क॒विक॑तुः।
दू॒तश्च॑ हव्य॒वाह॑नः॥ २३॥

23. *Sa hi yo mānuṣā hugā sīdaddhotā kavikratuḥ. Dūtaśca havyavāhanaḥ.*

May that Agni, cosmic highpriest of nature's yajna, receiver of oblations and giver of the fruits of corporate action, visionary power of creative holiness, harbinger and disseminator of fragrance like a messenger, creator and distributor of the finest things of life, join us and be seated with us on the vedi for all ages of human history.

ता राजा॑ना॒ शुचि॑व॒ता दि॒त्यान्मारु॑तं ग॒णम।
वसा॒ य ी॒ह रा॑दसी॥ २४॥

24. *Tā rājānā śucivratā''dityān mārutaṁ gaṇam.*
Vaso yakṣīha rodasī.

Agni, leading light of the world, giver of peaceful and progressive settlement, bring up and honour in unison those refulgent powers of purity and self discipline of universal law, Mitra and Varuna, sun and moon with coolness of the oceans, love and friendship, brilliant divinities of nature and humanity, human and natural forces vibrant as winds, and the wealth of heaven and earth on the vedi of our corporate programmes of yajna.

वस्वी॑ त अग्न॒ सन्दृ॑ष्टिरिषय॒त मर्त्या॑य।
ऊजा॑ नपाद॒मृत॑स्य॥ २५॥

25. *Vasvī te agne saṁdṛṣṭir-iṣayate martyāya.*
Ūrjo napādamṛtasya.

Agni, leading light of the world, immortal source of universal strength, your equal vision and provision of earthly settlement and peace for all the mortals yearning for love and sustenance in life is all time sure and true.

कत्वा॒ दा अ॑स्तु॒ श्रेष्ठा॒ द्य त्वा॑ व॒न्वन्त्सु॒रेक्णाः।
मत॑ आनाश सुवृ॒क्तिम॥ २६॥

26. *Kratvā dā astu śreṣṭho 'dya tvā vanvantsu-rekṇāḥ.*
Marta ānāśa suvṛktim.

O lord, may the holy man of yajnic action and charity, generously giving, loving and offering homage in adoration to you, rise to eminence here and now, be master of noble wealth and follow the path of rectitude to ultimate freedom.

त त॑ अग्न॒ त्वाता॑ इ॒षय॑न्ता॒ विश्व॒मायु॑ः ।
तर॑न्ता अ॒या अरा॑तीव॒न्वन्त॑ अ॒या अरा॑तीः ॥ २७ ॥

27. *Te te agne tvotā iṣayanto viśvamāyuḥ.*
Taranto aryo aratīr-vanvanto aryo arātīḥ.

Agni, all those devotees of yours, who enjoy your protection and pray for food, energy and sustenance for a full happy life, cross over indigence and hostility, wiping off the envious and the stingy hoarders away from their path.

अ॒ग्नि॒स्ति॒ग्मन॑ शा॒चिषा॒ यास॒द्विश्व॑ं न्य॑त्रिण॑म ।
अ॒ग्निना॑ वनत र॒यिम ॥ २८ ॥

28. *Agnistigmena śociṣā yāsad viśvaṁ nyatriṇam.*
Agnirno vanate rayim.

Agni, with the flaming light of pure refulgence, dries up and burns off all hostility of the world and brings the wealth of life for us, dedicated supplicants and celebrants.

सु॒वीर॑ं र॒यिमा भ॑र॒ जात॑वदा॒ विच॑षण ।
ज॒हि र ा॑ंसि सुकता ॥ २९ ॥

29. *Suvīraṁ rayimā bhara jātavedo vocarṣaṇe.*
Jahi rakṣāṁsi sukrato.

Lord omniscient, all immanent of universal vision, bring us the wealth of life coupled with noble strength and brave progeny. O lord of creative action, eliminate the cruel and wicked forces of negativity in the interest of progress.

त्वं न॑ः पाह्यंहस॒ा जात॑वदा अघाय॒तः ।
र ा॑ णा बह्मणस्कव ॥ ३० ॥

30. *Tvaṁ naḥ pāhyaṁhaso jātavado aghāyataḥ.*
Rakṣā ṇo brahmaṇaskave.

Save us, O lord omnipresent in existence, from sin and evil. O lord of omniscient vision, O voice of divinity, give us the ultimate protection and security in our creative endeavours.

या न॑ अग्न दुरव॒ आ मता॑ व॒धाय॒ दाश॑ति।
तस्मा॑ नः पाह्यंह॑सः॥ ३१॥

31. *Yo no agne dureva ā marto vadhāya dāśati.*
Tasmānnaḥ pahyaṁhasaḥ.

Agni, leading light of purity and justice, whatever the malignant force of negation, whatever the mortal power that strikes to eliminate us, give us the strength and protect us against that evil, to survive and move on.

त्वं तं दे॑व जि॒ह्वया॒ परि॑ बाधस्व दु॒ष्कृत॑म।
मता॒ या न॒ जिघां॑सति॥ ३२॥

32. *Tvaṁ taṁ deva jihvayā pari bādhasva duṣkṛtam.*
Marto yo no jighāṁsati.

Brilliant lord of love and justice, with your flames of fire, the power of your word of judgement, prevention and punishment, stop that person alongwith the evil deed that intends or is intended to hurt us and to destroy us.

भ॒रद्वा॑जाय स॒पथ॒ः शम॑ यच्छ सहन्त्य।
अग्न॒ वरे॑ण्यं॒ वसु॑॥ ३३॥

33. *Bharadvājāya saprathaḥ śarma yaccha sahantya.*
Agne vareṇyaṁ vasu.

Agni, lord of power and forbearance, give a spacious and comfortable home and security to the person who commands knowledge and means of service and sustenance for the society.

अग्निवृत्राणि जङ्घनद दविणस्युर्विपन्यया।
समिद्धः शुक आहुतः ॥ ३४ ॥

34. *Agnirvṛtrāṇi jaṅghanad draviṇasyurvipanyayā.*
Samiddhaḥ śukra āhutaḥ.

Agni, leading light and ruler of the world, bright, pure and purifying, invoked, invited and lighted in the seat of yajna, keen on wealth, honour and excellence with self-approbation and public exaltation, should destroy the evils and endeavour to raise the power and prosperity of the human nation.

गभे मातुः पितुष्पिता विदिद्युताना अ रे।
सीदन्नृतस्य यानिमा ॥ ३५ ॥

35. *Garbhe mātuḥ pituṣpitā vididyutāno akṣare.*
Sīdannṛtasya yonimā.

Agni, life of life and light of the universe, present in the interior of mother earth, sustainer of the sun, father of earth and her children, shining in his own eternal self, in the individual soul and in the world of imperishable Prakrti, the spirit of the universe, pervades and inspires the ruling laws of eternal truth and the world of existence.

ब्रह्म प्रजावदा भर जातवदो विचर्षणे।
अग्ने यद्दीदयद्दिवि ॥ ३६ ॥

36. *Brahma prajāvadā bhara jātavedo vicarṣaṇe.*
Agne yad dīdayad divi.

Agni, lord all knowing, all watching, who shine in the light of the sun, bless us with the food of life that sustains the children of the earth.

उप॑ त्वा र॒ण्वसं॒दृशं॒ पय॑स्वन्तः सहस्कृत।
अग्ने॑ ससृ॒ज्महे॒ गिरः॑ ॥ ३७ ॥

37. *Upa tvā raṇvasaṁdṛśaṁ prayasvantaḥ sahaskṛta.*
Agne sasṛjmahe giraḥ.

Agni, blazing light of life, lord of bliss and beatific vision, source giver of the power of action and forbearance, blest with the food of life and light of the spirit, we sing songs of adoration and send up our words of gratitude to you.

उप॑ च्छा॒यामि॑व॒ घृणे॒रग॑न्म॒ शम॑ त व॒यम।
अग्ने॑ हिर॑ण्यसंदृशः ॥ ३८ ॥

38. *Upacchāyāmiva ghṛṇeraganma śarma te vayam.*
Agne hiraṇyasaṁdṛśaḥ.

Agni, lord of bliss and eternal protection, just as a person runs to the shade for relief from the blazing sun, so may we, shining as pure gold, rise and come to your presence, the blissful shade of divinity, our ultimate haven and home.

य उ॒गइ॑व शय॒हा ति॒ग्मशृ॑ङ्गो॒ न वंस॑गः।
अग्ने॑ पुर॑ रु॒राजि॑थ ॥ ३९ ॥

39. *Ya ugra iva śaryahā tigmaśṛṅgo na vaṁsagaḥ.*
Agne puro rurocitha.

Agni, lord protector of life, destroyer of killer arrows like a fierce warrior, burning off negativities like the fierce rays of the sun, you destroy the strongholds

of the enemies of life.

आ यं हस्त॒ न खा॒दिन॑ं शिशुं जा॒तं न बिभ्र॑ति।
वि॒शाम॒ग्निं स्व॑ध्व॒रम॥ ४०॥

40. *Ā yaṁ haste na khādinaṁ śiśuṁ jātaṁ na bibhrati.*
Viśāmagniṁ svadhvaram.

Like the darling new born baby held in the hand, like a beautiful bracelet worn on the wrist, the yajakas place the fire in the vedi, light and raise it, since it is the blessed source giver of wealth and joy for the people.

प द॒वं द॒ववी॑तय॒ भर॑ता वसु॒वित्त॑मम।
आ स्व यान॒ा नि षी॑दतु॥ ४१॥

41. *Pra devaṁ devavītaye bharatā vasuvittamam.*
Ā sve yonau ni ṣīdatu.

Place, light and raise the brilliant and generous fire in your home for favour of the bounties of nature and humanity since it is the immense source giver of wealth, honour and excellence. Let the holy fire be instituted and maintained so that you abide in peace and joy.

आ जा॒तं जा॒तव॑दसि पि॒यं शि॑शी॒तातिथिम।
स्या॒न आ गृ॒हप॑तिम॥ ४२॥

42. *Ā jātaṁ jātavedasi priyaṁ śaśītātithim.*
Syona ā gṛhapatim.

Sharpen and constantly intensify the light of universal Agni, spirit of life, manifested in the all immanent fire of yajna, like a dear guest worthy of reverence in the delightful home, the spirit which is protector, promoter and really the head of family.

अग्न॑ यु वा हि य तवा श्वा॑सा दव सा॒धव॑ः ।
अर॑ं वह॑न्ति म॒न्यव॑ ॥ ४३ ॥

43. *Agne yukṣvā hi ye tavā'śvāso deva sādhavaḥ.*
Araṁ vahanti manyave.

Agni, leading light of knowledge and power, generous creator and giver, yoke those motive powers of yours to the chariot which are best and fastest and which transport you to the destination of your love and passion gracefully without fail.

अच्छा॑ ना या॒ह्या व॑हा॒ भि पयांसि वी॒तय॑ ।
आ द॒वान्त्सामपीतय ॥ ४४ ॥

44. *Acchā no yāhyā vahā'bhi prayāṁsi vītaye.*
Ā devāntsomapītaye.

Agni, leading light of knowledge, generous pioneer, come fast in all your glory, bring us the dearest powers for sustenance and advancement for the sake of peace and well-being, and bring the noble brilliancies along to celebrate success with the delight of soma.

उदग्न॑ भारत द्यु॒मदज॑स्त्रण॒ दवि॑द्युतत ।
शाचा॒ वि भा॑ह्यजर ॥ ४५ ॥

45. *Udagne bhārata dyumad-ajasreṇa davidyutat.*
Śocā vi bhāhyajara.

Agni, unaging sustainer of life, shining with the light of excellence and blazing with glory, rise up with flames of fire and shine on with inexhaustible splendour, and help the shining people too to rise in the light of knowledge and excellence of life.

वीती या दवं मता दुवस्यदग्निमीळीताध्वर हविष्मान।
हातारं सत्ययजं रादस्यारुत्तानहस्ता नमसा विवासत ॥ ४६ ॥

46. *Vītī yo devaṁ marto duvasyedagnimīḷītādhvare haviṣmān. Hotāraṁ satyayajaṁ rodasyoruttānahasto vivāset.*

The mortal, who, bearing holy materials of yajna with love and reverence, serves and worships Agni, generous and brilliant yajaka of the universe abiding and operative in the unity of cosmic law and universal truth, and who prays to the lord with folded hands raised in surrender and supplication, would shine over earth and heaven with divine favour and joy.

आ त अग्न ऋचा हविर्हृदा तष्टं भरामसि।
त ते भवन्तूक्षणो ऋषभासो वशा उत ॥ ४७ ॥

47. *Ā te agna ṛcā havir-hṛdā taṣṭaṁ bharāmasi. Te te bhavantūkṣaṇa ṛṣabhāso vaśā uta.*

Agni, O lord of light, omniscience and omnipotence, thus do we bear and offer the homage of surrender and self-sacrifice to you, prepared with love of the heart and sanctified with holy chant of Rgveda, and we pray may all our people be for you, virile and generous, inspired with love and brilliance of excellence.

अग्निं दवास अगियमिन्धत वृत्रहन्तमम।
यना वसून्याभृता तृ हा र ांसि वाजिना ॥ ४८ ॥

48. *Agniṁ devāso agriyam-indhate vṛtrahantamam. Yenā vasūnyābhṛtā tṛḷhā rakṣāṁsi vājinā.*

Thus do brilliant sages light the holy fire and

worship Agni, leading light and pioneer, lord of action, foremost leader, highest breaker of the densest clouds and harbinger of the showers of generosity, who bears and brings for us the wealth and honours of the world and who, with his omnipotence, destroys the wicked hostilities of humanity.

Mandala 6/Sukta 17

Indra Devata, Bharadvaja Barhaspatya Rshi

पिबा॒ साम॑मभि यमु॑ग्र॒ तद॑ ऊ॒र्वं गव्यं॒ महि॑ गृणा॒न इ॑न्द्र। वि या धृ॑ष्णा॒ वधि॑षा॒ वज॑हस्त॒ विश्वा॑ वृ॒त्रम॑मि॒त्रिया॒ शव॑॑भिः॥ १॥

1. *Pibā somamabhi yamugra tarda ūrvaṁ gavyaṁ mahi gṛṇāna indra. Vi yo dhṛṣṇo vadhiṣo vajrahasta viśvā vṛtram-amitriyā śavobhiḥ.*

Indra, mighty invincible lord of the force of cosmic energy, wielder of the thunderbolt in hand, drink and celebrate with soma while you are sung and celebrated since you break the cloud of showers as the sun, release the vast and great wealth of cows, milk and ghrta, and with your powers and action destroy all unfriendly and antilife forces of the world.

स ई॑ पाहि॒ य ऋ॑जी॒षी तरु॑त्रा॒ यः शिप॑वान्वृष॒भा या म॑ती॒नाम। या ग॒॑त्रभिद्व॑ज॒भृद्या ह॑रि॒ष्ठाः स इ॑न्द्र चि॒त्राँ अ॒भि तृ॑न्धि॒ वाजा॑न॥ २॥

2. *Sa īṁ pāhi ya ṛjīṣī tarutro yaḥ śipravān vṛṣabho yo matīnām. Yo gotrabhid vajrabhṛd yo hariṣṭhāḥ sa indra citrāň abhi tṛndhi vājān.*

The one that is simple and natural in conduct,

saviour across the seas, splendid and self-protected, mightiest among people, breaker of clouds and hostile strongholds, wielder of the thunderbolt and strongest winner, such is Indra, and such, O lord, defend, protect and promote what is won, release the wonderful energies and overcome the on-slaughts of hostile forces.

एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्वात गीभिः ।
आविः सूर्यं कृणुहि पीपिहीष जहि शत्रूँरभि गा इन्द तृन्धि ॥ ३ ॥

3. *Evā pāhi pratnathā mandatu tvā śrudhi brahma vāvṛdhasvota gīrbhiḥ. Āviḥ sūryaṁ kṛṇuhi pīpihīṣo jahi śatrūṅrabhi gā indra tṛndhi.*

Thus protect and promote life and humanity as ever before, and let the adventure give you the pride of pleasure. Listen to the Veda, protect the Word of knowledge, and be exalted by our songs of celebration. Uncover the light of the sun, enjoy food and drink, destroy the hostilities, release the speech of humanity to freedom, and unshackle the lands from bondage into liberty.

त त्वा मदा बृहदिन्द स्वधाव इम पीता उ ायन्त द्युमन्तम ।
महामनूनं तवसं विभूतिं मत्सरास जह्रषन्त पसाहम ॥ ४ ॥

4. *Te tvā madā bṛhadindra svadhāva ime pītā ukṣayanta dyumantam. Mahāmanūnaṁ tavasaṁ vibhūtiṁ-matsurāso jarhṛṣanta prasāham.*

Indra, self-refulgent lord of your own essential power and grandeur, exalted ruler, may these drinks of soma thus enjoyed shower you with the joy and ecstasy of victory. So do the people moved with the excitement

of self-confidence and divine exaltation celebrate you, great, perfect, potent, magnificent, and victorious yet forbearing lord of power as you are.

यभिः सूयमुषसं मन्दसाना वासया पं दृ हानि ददत। महामदिं परि गा इन्द्र सन्तं नुत्था अच्युतं सदसस्परि स्वात ॥ ५ ॥

5. *Yebhiḥ sūryam-uṣasaṁ mandasāno'vāsayo'pa dṛḷhāni dardrat. Mahāmadriṁ pari gā indra santaṁ nutthā acyutaṁ sadasaspari svāt.*

Indra, lord ruler of the world, by the powers and forces with which you place the sun in orbit and rouse the dawn on course, and vest them both in light and splendour, and with which you break the strongest mountain asunder, by the same power and force, O lord of love and bliss, from your own assembly seat, inspire and strengthen the great inexhaustible human energy, generous as cloud of showers, across the earth to rise and shine.

तव कत्वा तव तद्दंसनाभिरामासु पक्वं शच्या नि दीधः। आणादुर्वं उस्रियाभ्या वि दृ हादूवाद्रा अंसृजा अङ्गिरस्वान ॥ ६ ॥

6. *Tava kratvā tava tad daṁsanābhir-āmāsu pakvaṁ śacyā ni dīdhaḥ. Aurṇordura usriyābyo vi dṛḷhodūrvād gā asṛjo aṅgirasvān.*

With your wisdom, holy deeds and divine power, you develop ripeness in the unripe and maturity in the immature minds and open the strong doors and fill them with light for the bright people. Thus does the lord of life and breath energy of freedom liberate the lands and

their speech from the violence of tyrants.

पपाथ॒ गां महि॒ दंसा॒ व्यु१॑र्वीमु॒प द्यामृ॒ष्वा बृ॒हदि॑न्द स्तभायः ।
अधा॑रया॒ रोद॑सी दे॒वपु॑त्र॒ पत्न॑ मा॒तरा॑ य॒ह्वी ऋ॒तस्य॑ ॥ ७ ॥

7. *Paprātha kṣāṁ mahi daṁso vyurvīmupa dyāmṛṣvo bṛhadindra stabhāyaḥ. Adhārayo rodasī devaputre pratne mātarā yahvī ṛtasya.*

Indra, almighty lord of glorious action and potential, you create, pervade and sustain the wide earth and heaven and you sustain, support and order the compact earth, heaven and the expansive universe, and you sustain the compact earth, firmament and the solar sphere, ancient, great and generous mothers of the children of divinity and themselves the children of mother Prakrti and the divine law of nature.

अध॑ त्वा॒ विश्व॑ पु॒र इ॑न्द दे॒वा एकं॑ त॒वसं॑ दधिरे॒ भरा॑य ।
अदे॑वा॒ यद॒भ्याहि॑ष्ट दे॒वान्त्स्वषाता॑ वृणत इन्द॒मत्र॑ ॥ ८ ॥

8. *Adhā tvā viśve pura indra devā ekaṁ tavasaṁ dadhire bharāya. Adevo yadabhyauhiṣṭa devāntsvarṣātā vṛṇata indramatra.*

Indra, lord almighty of bliss and enlightenment, all the noble powers of nature and humanity hold on to you, lord absolute and omnipotent, for success in their life's endeavours. And when anyone bereft of light engages in contest against the enlightened, then the enlightened people maintain their faith in the heavenly power and win the battle for light and bliss here itself.

अध॒ द्याश्चि॑त्त॒ अप॒ सा नु वजा॑द द्वि॒तानं॑मद्भि॒यसा॒ स्वस्य॑ म॒न्याः । अहिं॒ यदि॑न्द॑ अ॒भ्याह॑सानं॒ नि चि॑द्वि॒श्वायुः॑ श॒यथ॑ ज॒घान॑ ॥ ९ ॥

9. *Adha dyauścit te apa sā nu vajrād dvitānamad bhiyasā svasya manyoḥ. Ahiṁ yadindro abhyohasānaṁ ni cid viśvāyuḥ śayathe jaghāna.*

And then even the light of heaven doubly bows to you, first in awe of the thunderbolt and then also in awe of your majesty of divine passion, when Indra, cosmic energy, strikes the approaching dark cloud and lays it down in showers and sends it to sleep.

अध॒ त्वष्टा॑ त म॒ह उ॑ग्र॒ वज्रं॑ स॒हस्र॑भृष्टिं ववृतच्छ॒ताश्रि॑म।
निक॑ाममरम॑णस॒ं यन॒ नव॑न्त॒महि॒ं सं पि॑णगृजीषिन॥ १०॥

10. *Adha tvaṣṭā te maha ugra vajraṁ sahasra-bhṛṣṭiṁ vavṛtacchatāśrim. Nikāmamarama-ṇasaṁ yena navantam-ahiṁ saṁ piṇagṛjīṣin.*

O lord of blazing glory, simple, natural and forceful, Tvashta, the cosmic maker of forms, shaped in nature the mighty hundred-angled thousand pointed thunderbolt of your cherished design for relentless strikes by which you break the roaring cloud of darkness for showers of rain in the cycle of seasons.

वध॒न्यं विश्व॑ म॒रुतः॑ स॒जाषा॒ः पच॑च्छ॒तं म॑हि॒षाँ इ॑न्द्र॒ तुभ्य॑म।
पू॒षा विष्णु॒स्त्रीणि॒ सरां॑सि धावन्वृ॒त्र॒हणं॑ मदि॒रम॑ंशु॒-
मं॑स्म॥ ११॥

11. *Ardhān yaṁ viśve marutaḥ sajoṣāḥ paca-cchataṁ mahiṣāṁ indra tubhyam. Pūṣā viṣṇustrīṇi sarāṁsi dhāvan vṛtrahaṇaṁ madiram-aṁśum-asmai.*

Indra, O potent spirit of the cosmos, let all vibrant creative and constructive forces of nature and humanity join in unison and exalt you, ruler of the world, ripening and maturing a hundred mighty gifts of vitality

in your service. May Vishnu, omnipresent sustaining power of universal nourishment, ever active on the move, fill the three oceans of earth, heaven and the middle regions with life giving nectar of bliss and excitement for this Indra to break down the cloud of darkness, evil and want.

आ गादो महि वृतं नदीनां परिष्ठितमसृज ऊर्मिमपाम।
तासामनु प्रवत इन्द्र पन्थां पादया नीचीरपसः समुद्रम ॥ १२ ॥

12. *Ā kṣodo mahi vṛtaṁ nadīnāṁ pariṣṭhitamasṛja ūrmimapām. Tāsāmanu pravata indra panthāṁ prārdayo nīcīrapasaḥ samudram.*

Indra, ruling power of the world, creates the great flood of the rivers collected and controlled all round and releases the waves of the waters to flow. Accordingly he prepares the paths of water movement downward and lets the waters join the sea (thereby completing the natural cycle of water energy across the three oceans).

एवा ता विश्वा चकृवांसमिन्दं महामुगमजुर्यं सहोदाम।
सुवीरं त्वा स्वायुधं सुवज्रमा बह्व नव्यमवस ववृत्यात ॥ १३ ॥

3. *Evā tā viśvā cakṛvāṁsam-indraṁ mahāmugram-ajuryaṁ sahodām. Suvīraṁ tvā svāyudhaṁ suvajramā brahma navyam-avase vavṛtyāt.*

Thus may our new homage of praise, prayer and yajnic service reach Indra, omnipotent lord of the universe, absolute doer of all actions, mighty, refulgent, unaging and imperishable, giver of strength and forbearance, commander of heroes, all armed and wielder of the thunderbolt of nature's cyclic energy, and may our prayer move the lord for our protection and

progress.

स नो वाजाय श्रवस इष च राय धेहि द्युमत इन्द्र विप्रान ।
भरद्वाज नृवत इन्द्र सूरीन्दिवि च स्मधि पार्य न इन्द्र ॥ १४ ॥

14. *Sa no vājāya śravasa iṣe ca rāye dhehi dyumata indra viprān. Bharadvāje nṛvata indra sūrīn divi ca smaidhi pārye na indra.*

May Indra, lord ruler of the universe, accept us, vibrant seekers of light, for the gift of speed and progress toward victory, honour and excellence, food and energy, and all round wealth of life. May Indra bless the brave leaders of humanity, and may the lord establish us all in the light of divinity and guide us on the path of total worldly fulfilment and freedom of ultimate salvation.

अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ १५ ॥

15. *Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

Thus do we offer ardent praise and seek to share divine favour and inspiration fit for dedicated humanity and pray we may live happy a full hundred years blest with noble and heroic generations of progeny.

Mandala 6/Sukta 18

Indra Devata, Bharadvaja Barhaspatya Rshi

तमु ष्टुहि य अभिभूत्योजा वन्वन्नवातः पुरुहूत इन्द्रः ।
अषाळ्हमुग्रं सहमानमाभिर्गीर्भिर्वर्धा वृषभं चर्षणीनाम ॥ १ ॥

1. *Tamu ṣṭuhi yo abhibhūtyojā vanvannavātaḥ puruhūta indraḥ. Aṣāḷhamugraṁ sahamānam-ābhirgīrbhir-vardha vṛṣabhaṁ carṣaṇīnām.*

Adore him who tames and controls brute force, loves and shares life with all, unshaken and all admired, that is Indra, potent ruler of the world, intrepidable, blazing refulgent, challenging yet forbearing, most generous and creative of people. With these words of celebration, exalt him, and you too would rise.

स युध्मः सत्वा खजकृत्समद्वा तुविम्रा ॥ नदनुमाँ ऋजीषी ।
बृहद्रेणुश्च्यवनो मानुषीणामकः कृष्टीनामभवत्सहावा ॥ २ ॥

2. *Sa yudhmaḥ satvā khajakṛt samadvā tuvimrakṣo nadanumāň ṛjīṣī. Bṛhadreṇuṣ-cyavano mānuṣī-ṇāmekaḥ kṛṣṭīnām-abhavat sahāvā.*

Indra is a hero, strong and realistic, a warrior, socially committed, all loving and friendly, eloquent, simple, natural and honest, dynamic, stormy in movement, and a unique embodiment of courage and tolerance among the best of thinking humanity.

त्वं ह नु त्यदददमाया दस्यूँरकः कृष्टीरवनारायाय । अस्ति स्विन्नु वीर्यं१ तत्त इन्द्र न स्विदस्ति तदृतुथा वि वचः ॥ ३ ॥

3. *Tvaṁ ha nu tyadadamāyo dasyūňrekaḥ kṛṣṭīra-vanorāryāya. Asti svinnu vīryaṁ tat ta indra na svidasti tadṛtuthā vi vocaḥ.*

Indra, you for sure are the one who fight out and control the wicked and violent elements and bring the world communities together for a united world of progressive and cultured humanity. That indeed is your strength, real heroism, is it not? Pray speak of that courage, competence and vision according to the needs of time and season.

सदिद्धि ते तुविजातस्य मन्य सहः सहिष्ठ तुरतस्तुरस्य।
उगमुगस्य तवसस्तवीया रधस्य रधतुर बभूव॥ ४॥

4. *Sadiddhi te tuvijātasya manye sahaḥ sahiṣṭha turatasturasya. Ugramugrasya tavasastavīyo'radhrasya radhraturo babhūva.*

Real and true indeed is the courage and tolerance of the world hero, yours all, I believe, O boldest and most forbearing warrior, which defines the light, power and victory of the ruler who is the instant victor over the victorious, blazing over the violent, stronger than the strongest and most powerful non-violent destroyer of the destructive.

तन्नः पत्नं सख्यमस्तु युष्म इत्था वदद्भिर्वलमङ्गिराभिः।
हन्नच्युतच्युद्दस्मषर्यन्तमृणाः पुरा वि दुर अस्य विश्वाः॥ ५॥

5. *Tannaḥ pratnaṁ sakhyamastu yuṣme itthā vadadbhir-valamaṅgirobhiḥ. Hannacyutacyud dasmeṣayantamṛṇoḥ puro vi duro asya viśvāḥ.*

That age-old friendship of ours with you may, we pray, be firmly established in you and remain thus with the vibrant celebrants too who speak this same way in praise of you, and just as the sun breaks the cloud and opens the flood gates of rain showers, so may you, O lord imperishable and generous, shaker of the otherwise unshaken, destroy the darkness of evil, inspire and advance the dynamic leaders, and open all the gates of the human cities on the world highways.

स हि धीभिर्हव्या अस्त्युग इन्नु शानकृन्मर्हति वृत्रतूय। स
ताकसाता तनय स वजी वितन्तसाय्य अभवत्समत्सु॥ ६॥

6. *Sa hi dhībhir-havyo astyugra īśānakṛn-mahati vṛtratūrye. Sa tokasātā tanaye sa vajrī vitanta-sāyyo abhavat samatsu.*

That is the lord worthy of homage with all our intelligence and holy actions, refulgent maker of leaders and achievers in the great human struggle against evil and deprivation. That wielder of adamantine power is to be exalted and glorified in the battles of humanity for the advancement and progress of our children and grand children for future generations.

स मज्मना जनिम मानुषाणाममर्त्यन नाम्नाति प सस्त्र ।
स द्युम्नन स शवसात राया स वीयण नृतमः सम काः ॥ ७ ॥

7. *Sa majmanā janima mānuṣāṇām-amatryena nāmnāti pra sarsre.Sa dyumnena sa śavasota rāyā sa vīryeṇa nṛtamaḥ samokāḥ.*

With immortal power he continues and extends the name and identity of humanity and, as highest leader of supreme human virtues and all pervasive with human presence, he advances the human generations with honour and excellence, courage and valour, wealth and fame, and manly vigour and splendour.

स या न मुह न मिथू जना भूत्सुमन्तुनामा चुमुरिं धुनिं च ।
वृणक्पिपुं शम्बरं शुष्णमिन्दः पुरां च्यात्राय शयथाय नू चित ॥ ८ ॥

8. *Sa yo na muhe na mithū jano bhūt suman-tunāmā cumuriṁ dhuniṁ ca. Vṛṇak pipruṁ śambaraṁ śuṣṇamindraḥ purāṁ cyautnāya śayathāya nū cit.*

The man who never suffers from error, never feels bewildered, stupefied, infatuated or perverted but

remains self-possessed, conscious of his essential identity and constancy of character, who shakes the ogre, the hoarder, the vociferous bully and the exploiter, and favours the generous, peace loving and enlightened persons, is Indra, worthy to be the ruler for the peace and progress of the common-wealth of nations for sure.

उदावता त्व ꣳसा पन्यसा च वृत्रहत्याय रथमिन्द तिष्ठ।
धिष्व वज्रं हस्त आ दꣳक्षिणत्रा भि प मꣳन्द पुरुदत्र मायाः ॥ ९ ॥

9. *Udāvatā tvakṣasā panyasā ca vṛtrahatyāya ratham-indra tiṣṭha. Dhiṣva vajraṁ hasta ā dakṣiṇatrā'bhi pra manda purudatra māyāḥ.*

And by raising and refining the admirable power of action, O lord ruler and sovereign, ascend your chariot for the battle of life against darkness and deprivation. Take up the thunderous weapon of power and force in the right hand, generous lord, shine in all your majesty and glory of action and destroy the force and wiles of the enemy.

अग्निन शुष्कं वनमिन्द हती र ग्नि नि धꣳ यशनिन भीमा।
गम्भीरय ऋष्वया या रुराजाध्वानयदुरिता दम्भयच्च ॥ १० ॥

10. *Agnirna śuṣkaṁ vanamindra hetī rakṣo ni dhakṣyaśanirna bhīmā. gambhīraya ṛṣvayā yo rujojādhvānayad duritā dambhayacca.*

Just as fire burns down dry forest woods to ash, so Indra, O lord ruler awful as thunder, shatter the forces of terror and destruction, you who, with a mighty blow of the weapon of justice and punishment, crush the evils of fear, deceit and terror.

आ स॒हस्रं प॒थिभि॑रिन्द रा॒या तुवि॑द्युम्न तुवि॒वाज॑भिर्वाक।
या॒हि सू॑ना सहसा॒ यस्य॒ नू चि॒ददे॑व इश॑ पुरुहूत यात॑ः ॥ ११ ॥

11. *Ā sahasraṁ pathibhirindra rāyā tuvidyumna tuvivājebhirarvāk. Yāhi sūno sahaso yasya nū cidadeva īśe puruhūta yotoḥ.*

Indra, ruler of the world, lord of abundant wealth, power, honour and excellence, child of omnipotence, universally invoked and adored, who join and reshape the uniform and various powers of nature and humanity, come here to a thousand devotees by a thousand ways with wealth of a thousand forms of food, energy and advancement, lord whose favour and friendship even the semipious desire to have.

प तु॑विद्यु॒म्नस्य॒ स्थवि॑रस्य॒ घृष्वे॑दि॒वा र॑रप्श महि॒मा पृ॑थि॒व्याः। नास्य॒ शत्रु॒न प॑ति॒मान॑मस्ति॒ न प॑ति॒ष्ठिः पु॑रुमा॒यस्य॒ सह्य॑ः ॥ १२ ॥

12. *Pra tuvidyumnasya sthavirasya ghṛṣverdivo rarapśe mahīmā pṛthivyāḥ. Nāsya śatrurna pratimānamasti na pratiṣṭhiḥ purumāyasya sahyoḥ.*

The greatness and glory of this lord of abundance, most ancient and venerable, self-refulgent tamer of evil, transcends the bounds of the earth. There is no enemy, no equal measure or rival, nor any defined seat of stability of this self-sufficient, omnipotent and forbearing lord.

प तत्त॑ अ॒द्या कर॑णं कृ॒तं भू॒त्कुत्सं॒ यदा॒युम॑तिथि॒ग्वम॑स्म।
पु॒रू स॒हस्रा॒ नि शि॑शा अ॒भि ग्रामु॒त्तूव॑याणं धृष॒ता नि॑नथ ॥ १३ ॥

13. *Pra tat te adyā karaṇaṁ kṛtaṁ bhūt kutsaṁ yadāyum-atithigvam-asmai. Purū sahasrā ni śiśā abhi kṣāmut tūrvayāṇaṁ dhṛṣatā ninetha.*

Surely great are your acts, activities and ways of earthly accomplishment today, as you bring a thousand gifts of wealth, knowledge and competence to this mighty, vibrating and hospitable humanity and raise the earth to the heights of speed and progress.

अनु त्वाहिघ्न अधं दव दवा मदन्विश्वे कवितमं कवीनाम ।
करा यत्र वरिवा बाधितायं दिव जनाय तन्वे गृणानः ॥ १४ ॥

14. *Anu tvāhighne adha deva devā madan viśve kavitamaṁ kavīnām. Karo yatra varivo bādhitāya dive janāya tanve gṛṇānaḥ.*

Refulgent lord, brilliant sages of the world rejoice in unison with you in honour as the dispeller of demonic darkness and adore you as wisest of divine visionaries since, adored and exalted by them, you bring gifts of freedom and deliverance for the distressed as well as for the brilliant and give them health and material well being.

अनु द्यावापृथिवी तत्त आजा मर्त्या जिहत इन्द दवाः ।
कृष्वा कृत्रा अकृतं यत्त अस्त्युक्थं नवीया जनयस्व यज्ञः ॥ १५ ॥

15. *Anu dyāvāpṛthivī tat ta ojo'martyā jihata indra devāḥ. Kṛṣvā kṛtno akṛtaṁ yat te astyukthaṁ navīyo janayasva yajñaiḥ.*

Indra, lord omnipotent, heaven and earth and the immortals and brilliants of nature and humanity move in observance of that support and splendour of

yours. O lord of action, inspire us to accomplish what is yet to be accomplished and to create the latest songs of adoration by yajnas and yajnic acts of social development for all.

Mandala 6/Sukta 19

Indra Devata, Bharadvaja Barhaspatya Rshi

महाँ इन्द॑ नृ॒वदा च॑षणि॒पा उ॒त द्वि॒बर्हा॑ अमि॒नः सह॑॑भिः ।
अ॒स्म॒द्र्य॑ग्वावृध वी॒र्या॑या॒रुः पृ॒थुः सु॒कृ॑तः क॒र्तृभि॑भूत ॥ १ ॥

1. *Mahāň indro vṛvadā carṣṇiprā uta dvibarhā aminaḥ sahobhiḥ. Asmadyrag-vāvṛdhe vīryāyo-ruḥ pṛthuḥ sukṛtaḥ kartṛbhir-bhūt.*

May the great Indra, the sun, overseeing and commanding cosmic energy inspiring humanity, pervasive and expansive over heaven and earth, impetuous but unafflictive, come to us with auxiliary forces and grow vast and high, helping noble work by the assistance of active and expert workers.

इन्द॑मे॒व धि॒षणा॑ सा॒तय॑ धाद बृ॒हन्त॑मृ॒ष्वम॒जर॑ं युवा॑नम ।
अषा॑ळहन॒ शव॑सा शूशु॒वांसं स॒द्यश्चि॒द्या वा॑वृ॒ध असा॑मि ॥ २ ॥

2. *Indrameva dhiṣaṇā sātaye dhād bṛhantam-ṛṣvamajaraṁ yuvānam. Aṣāḷhena śavasā śūśuvāṁsaṁ sadyaścid yo vāvṛdhe asāmi.*

Whoever with relentless action and intelligence and unchallengeable power and courage, for the sake of development and progress, dedicates himself to Indra, sun and cosmic energy, vast and high, pervasive, impetuous, indestructible, ever fresh and youthful, and forceful, soon for sure grows to power and prosperity

to the full.

पृथू करस्ना बहुला गभस्ती अस्मद्यꣳक्सं मिमीहि श्रवांसि।
यूथेव पश्वः पशुपा दमूना अस्माँ इन्द्राभ्या ववृत्स्वाजा ॥ ३ ॥

3. *Pṛthū karasnā bahulā gabhastī asmadyrak saṁ mimīhi śrvāṁsi. Yūtheva paṣvaḥ paśupā damūnā asmāň indrābhyā vavṛtsvājau.*

Indra,, lord of power and peaceful controller, extend your open, generous and sanctifying hand of plentiful abundance to us for the gift of food and energy, power and fame, and guide us constantly in our battle of life for victory like a shepherd watching, controlling and guiding his flock.

तं व इन्दं चतिनंमस्य शाकरिह नूनं वाजयन्त हुवम।
यथा चित्पूवं जरितारं आसुरनद्या अनवद्या अरिष्टाः ॥ ४ ॥

4. *Taṁ va indraṁ catinamasya śakairiha nūnaṁ vājayanto huvema. Yathā cit pūrve jaritāra āsuranedyā anavadyā ariṣṭāḥ.*

O children of the earth, for the sake of you all here in the world, we invoke, invite and adore that lord Indra, fearless giver of joy, with all his power and forces, in pursuit of knowledge, peace and progress, just as the sagely celebrants of all time do and live blameless, irreproachable, and safe and secure against fear and injury.

धृतवता धनदाः सामवृद्धः स हि वामस्य वसुनः पुरु ुः।
सं जग्मिर पथ्याइ रायं अस्मिन्त्समुद न सिन्धवा यादमानाः ॥ ५ ॥

5. *Dhṛtavrato dhanadāḥ somavṛddhaḥ sa hi vāmasya vasunaḥ purukṣuḥ. Saṁ jagmire pathyā rāyo asmint-samudre na sindhavo yādamānāḥ.*

Indra is the lord ordainer and observer of unshakable discipline of law and order, giver of wealth, exalted in honour and excellence, and abundant treasure-hold of cherished riches of the world. Indeed all wealth, powers and honours of the world move, each in its own right course, and concentrate in him just as the rivers flow and all together join and concentrate in the sea.

शविष्ठं न आ भर शूर शव आजिष्ठमाजा अभिभूत उग्रम।
विश्वा द्युम्ना वृष्ण्या मानुषाणामस्मभ्यं दा हरिवा माद्र-
यध्यै॥ ६॥

6. *Śaviṣṭhaṁ na ā bhara śūra śava ojiṣṭhamojo abhibhūta ugram. Viśvā dyumnā-vṛṣṇyā mānuṣāṇām-asmabhyaṁ dā harivo mādayadhyai.*

Heroic Indra, destroyer of the evil, leader of the brave and tempestuous forces of humanity, bring us the strongest power and valour, most burning and blazing lustre and dignity, and give us showers of all the wealth and honours of the world good for the people for their joy and celebration.

यस्ते मदः पृतनाषाळमृध्र इन्द्र तं न आ भर शूशुवांसम।
यन्ता काकस्य तनयस्य सातौ मंसीमहि जिगीवांसस्त्वोताः॥ ७॥

7. *Yaste madaḥ pṛtanāṣāḷamṛdhra indra taṁ na ā bhara śūśuvāṁsam. Yena tokasya tanayasya sātau maṁsīmahi jigīvāṁsas-tvotāḥ.*

Indra, invincible hero, ruler of life, bless us with that righteous passion of yours, challenging and

victorious yet forbearing and unhurtful, which inspires all good virtues and by which, under your protection, we may triumph in life and live happy in the company of our children and grand children.

आ नॅ भर् वृषण्यं शुष्ममिन्द धनस्पृतं शूशुवांसं सुदꣳम ।
यन् वंसाम् पृतनासु शत्रून्तवातिभिरुत जामीँरजामीन ॥ ८ ॥

8. *Ā no bhara vṛṣaṇaṁ śuṣmamindra dhanaspṛtaṁ śūśuvāṁsaṁ sudakṣam. Yena vaṁsāma pṛtanāsu śatrūn tavotibhiruta jāmīँrajāmīn.*

Indra, lord of life and ruler of the world, bless us with that overwhelming vigour and power victorious in our struggles for wealth and prosperity ever rising in excellence, expertise and generosity by which, under your guidance and protection, we may be successful in our battles of life against negative forces and win over our own people and others unrelated, strangers and aliens.

आ त शुष्मॅ वृषभ एतु पश्चादात्तरादधरादा पुरस्तात ।
आ विश्वतॅ अभि समत्वर्वाङिन्द द्युम्नं स्ववद्धेह्यस्मे ॥ ९ ॥

9. *Ā te śuṣmo vṛṣabha etu paścādottarādharādā purastāt. Ā viśvato abhi sametvarvāṅindra dyumnaṁ svarvaddhehyasme.*

Indra, ruler of the world, may overwhelming and generous vigour, force and power come and flow for you all round from above and below, front and behind, all ways and every way constantly without break, and may it come to us from all sides. O lord of peace, prosperity and happiness, hold, protect and promote the wealth, honour and excellence of life for us and bless

us with the grace of holy living on earth.

नृवत्त इन्द्र नृतमाभिरूती वंसीमहि वामं श्रामतभिः । इ ा
हि वस्व उभयस्य राजन्धा रत्नं महि स्थूरं बृहन्तम ॥ १० ॥

10. *Nṛvat ta indra nṛtamābhirūtī vaṁsīmahi vāmaṁ śromatebhiḥ. Īkṣe hi vasva ubhayasya rājan dhā ratnaṁ mahi sthūraṁ bṛhantam.*

Lord of humanity, leader of world pioneers, illustrious ruling power, refulgent Indra, we pray may we share and enjoy your most human favour and protection and have the cherished graces of life with revelations of the Word and actions of holiness. O refulgent lord, I see your divine glory of both heaven and earth prevailing among rulers and the people, and pray sustain this glory of life, great, constant, expansive and infinite.

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्दम ।
विश्वासाहमवसे नूतनायागं सहोदामिह तं हुवम ॥ ११ ॥

11. *Marutvantaṁ vṛṣabhaṁ vāvṛdhānamakavāriṁ divyaṁ śāsamindram. Viśvāsāhamavase nūtanāyograṁ sahodāmiha taṁ huvema.*

Here on the vedi of this dear green earth, for the protection of life and the environment and for progress of the latest order, we invoke, invite and celebrate Indra, lord of glory, commanding humanity and the winds, generously valorous, ever rising, free from detractors, divinely refulgent, all ruling, all forbearing and victorious, illustrious giver of both tolerance and fighting power over evil for victory of the good for constant growth.

जनं वज्रिन्महि चिन्मन्यमानमभ्या नृभ्य ' रन्धया यष्वस्मि ।
अधा हि त्वा पृथिव्यां शूरसाता हवामहे तनये गाष्वप्सु ॥ १२ ॥

12. *Janaṁ vajrin mahi cinmanyamānam-ebhyo nṛbhyo randhayā yeṣvasmi. Adhā hi tvā pṛthivyāṁ śūrasātau havāmahe tanaye goṣvapsu.*

O lord of the thunderbolt of power, justice and punishment, humble that man who proudly holds himself as the greatest and mightiest against these people among whom I live and justify my existence. And now, O lord, for the sake of these very people on earth and in the battles of the brave for victory, we invoke, invite and celebrate you among our children, our cows, our lands and waters, and in the onward flow of our life and progress.

वयं त एभिः पुरुहूत सख्यः शत्रोःशत्रोरुत्तर इत्स्याम ।
घ्नन्त ' वृत्राण्युभयानि शूर राया मदम बृहता त्वोतः ॥ १३ ॥

13. *Vayaṁ ta ebhiḥ puruhūta sakhyaiḥ śatroḥ śatroruttara it syāma. Ghnanto vṛtrāṇyubhayāni śūra rāyā madema bṛhatā tvotāḥ.*

We are yours, O lord universally invoked and adored, and we pray that by these friendly words and acts of service we may be constantly superior to one enemy after another enemy of life and progress, fighting out and destroying the evils of darkness and want in both spiritual and material fields of life on earth, so that, under the umbrella of your protection and guidance, we may enjoy life with wealth, honour and excellence, rising higher and higher.

Mandala 6/Sukta 20

Indra Devata, Bharadvaja Barhaspatya Rshi

द्यान य इ॑न्द्रा॒भि भूमा॒यस्त॒स्था र॒यिः शव॑सा पृ॒त्सु जना॑न।
तं नः॑ स॒हस्र॑भरमुवरा॒सां द॒द्धि सू॑ना सहसा वृ॒त्रतु॑रम॥ १॥

1. *Dyaurna ya indrābhi bhūmāryastasthau rayiḥ śavasā pṛtsu janān. Taṁ naḥ sahasrabharam-urvarāsāṁ daddhi sūno sahaso vṛtraturam.*

Indra, lord of life, creator giver of strength, commander of power and forbearance, give us that wealth and life's value and that master ruling power vast as skies and bright as sun which, by its intrinsic strength of character can stand by people in the face of hostile forces in our struggle for progress, fight a thousand battles with success, give us lands of fertility and smiling greenery, and overcome the darkness of ignorance, poverty and injustice.

दि॒वा न तु॒भ्य॒मन्वि॑न्द स॒त्रा सु॒र्यं॑ द॒वभि॑धा॒यि॒ विश्व॑म।
अहिं॒ यद वृ॒त्रम॒पा व॑वि॒वांस॑ं ह॒ ऋ॑जीषि॒न्विष्णु॑ना सचा॒नः॥ २॥

2. *Divo na tubhyamanvindra satrā'suryaṁ deve-bhirdhāyi viśvam. Ahiṁ yad vṛtramapo vavriv-āṁsaṁ hannṛjīṣin viṣṇunā sacānaḥ.*

Indra, ruler of the world, observer of the original law and keeper of the honest simplicity of natural conduct, when in union with omnipresent Vishnu, omnipotent cosmic energy, you break the cloud of serpentine motion holding showers of the waters of life in hiding, then, together with the showers, universal life breath of vital energies is received, like light of the sun from heaven, by the brilliancies of humanity and of

nature such as earth to bless you and your people.

तूर्व॒ ग्राजी॑यान्त॒वस॒स्तवी॑यान्कृ॒तब्र॒ह्मेन्द॑ वृ॒द्धम॑हाः।
राजा॑भव॒न्मधु॑नः सा॒म्यस्य॒ विश्वा॑सां॒ यत्पु॒रां द॒र्तुमाव॑त ॥ ३ ॥

3. *Tūrvannojīyān tavasastavīyān kṛtabrahmendro vṛddhamahāḥ. Rājābhavanmadhunaḥ somyasya viśvāsāṁ yat purāṁ dartumāvat.*

Indra, refulgent and illustrious leader, is mightiest of the mighty. Breaking the clouds for shower, having created abundance of food, energy and literature of vision and wisdom, and having raised a team of veteran assistants, he becomes the real ruler of humanity, commander of honey sweets of peace and joy and saviour of all cities of the common wealth against the assailant and destroyer.

श॒तर॑पदन्प॒णय॑ इ॒न्दात्र॒ दश॑ ॒णय॒ क॒वय॒ कसा॑ता। व॒धः
शु॒ष्णस्या॒शुष॑स्य मा॒यायाः॑ पि॒त्वा नारि॑रचीत्कि॑ं च॒न प ॥ ४ ॥

4. *Śatairapadran paṇaya indrātra daśoṇaye kavaye'rkasātau. Vadhaiḥ śuṣṇasyāśuṣasya māyāḥ pitvo nārirecīt kiṁ cana pra.*

Here in the world of business and administration in the advancement of life and light for the men of vision and wisdom protected from all ten directions, misers, thieves and robbers all run off by a hundred onslaughts of the ruler's admirers. Indra, O lord ruler of light and life, can any one exhaust, surpass or defeat the power, knowledge and abundance of the mighty and generous ruling order? None.

म॒हा दु॒हा अप॑ वि॒श्वायु॑ धायि॒ वज॑स्य॒ यत्पर्त॑न॒ पादि॒ शुष्ण॑ः।
उ॒रु ष स॒रथं॑ सार॑थय क॒रिन्द्रः॑ कुत्सा॑य॒ सूय॑स्य सा॒ता ॥ ५ ॥

5. *Maho druho apa viśvāyu dhāyi vajrasya yat patane pādi śuṣṇaḥ. Uru ṣa sarathaṁ sārathaye karindraḥ kutsāya sūryasya sātau.*

When on the fall of the mighty thunderbolt of justice and punishment the demon of darkness and denial is fallen and the sustaining force of all hate, jealousy and enmity is withdrawn, then the mighty Indra, further, opens and extends the field for the positive leaders and pioneers of vision, creativity and power for the nation on the march in the higher battle of light and culture.

प श्यना न मंदिरमंशुमस्म शिर दासस्य नमुचमथायन ।
पाव रमीं साप्यं ससन्तं पृणगाया समिषा सं स्वस्ति ॥ ६ ॥

6. *Pra śyeno na madiramaṁśumasmai śiro dāsasya namucermathāyan. Prāvannamīṁ sāpyaṁ sasantaṁ pṛṇagrāyā samiṣā saṁ svasti.*

Crushing the head of the violent destroyer, churning the mind of the persistent sabotager to correction, saving the humbled opponent at the end of his tether now lying at peace for mercy, and providing all such with adequate means and materials with food and sustenance for a life of comfort and well being, the leader, commander, ruler, Indra, like a victorious eagle, should bring the exhilarating drink of new life and joy of celebration for this social order.

वि पिपारहिमायस्य दृ हाः पुर वज्रिञ्छवसा न ददः ।
सुदामन्तदक्ष्ण अपमृष्यमृजिश्वन दात्रं दाशुष दाः ॥ ७ ॥

7. *Vi piprorahimāyasya drḷhāḥ puro vajriñchavasā na dardaḥ. Sudāman tad rekṇo apramṛṣyam-ṛjiśvane dātraṁ dāśuṣe dāḥ.*

O lord of the power of thunderbolt, with your power and force, pray never destroy the strongholds and cities of the protective and promotive leader of versatile genius and competence. Instead, O lord of generosity, for such a philanthropic leader of simple and honest law and conduct of pious virtue, provide generous gifts and grants of irresistible and permanent value.

स वंतसुं दशंमायं दश 'णिं तूतुंजिमिन्दंः स्वभिष्टिसुंम्नः ।
आ तुगं शश्वदिभं द्यातंनाय मातुन सीमुपं सृजा इयध्यं ॥ ८ ॥

8. *Sa vetasuṁ daśamāyaṁ daśoṇiṁ tūtujimindraḥ svabhiṣṭisumnaḥ. Ā tugraṁ śaśvadibhaṁ dyotanāya māturna sīmupa sṛjā iyadhyai.*

Indra, refulgent ruler commanding noble peace and cherished well being, in order to continuously advance the dominion and raise it to splendour, adopt, nurse and promote the world famous, ten ways versatile, ten ways expansive, powerful and ambitiously receptive and progressive social order as your own family, just as the mother elephant nurses, guides and promotes her calf to maturity without let up.

स ईं स्पृध 'वनत अपंतीता बिभद्वजं वृत्रहणं गभंस्ता ।
तिष्ठद्धरी अध्यस्तंव गत 'वचायुजा वहत इन्दंमृष्वम ॥ ९ ॥

9. *Sa īṁ spṛdho vanate apratīto bibhrad vajraṁ vṛtrahaṇaṁ gabhastau. Tiṣṭhaddharī adhyasteva garte vacoyujā vahata indramṛṣvam.*

Indra, glorious ruler, enemies unknown, takes on and wins over the rivals and contenders and, wielding the cloud-breaking thunderbolt in hand and settled in

his dominion seat of power, he aims like an archer and rides his chariot driven by word-controlled horse powers which drive the mighty ruler over the expanse of his dominion.

सनम ते वसा नव्य इन्द्र प पूरवः स्तवन्त एना यज्ञः । सप्त यत्पुरः शम् शारदीर्दर्दन्दासीः पुरुकुत्साय शिक्षन् ॥ १० ॥

10. *Sanema te'vasā navya indra pra pūravaḥ stavanta enā yajñaiḥ. Sapta yat puraḥ śarma śāradīrdardhan dāsīḥ purukutsāya śikṣan.*

Indra, lord of honour and excellence, by virtue of your protection and promotion, we enjoy the latest gifts of life, and the citizens adore you by these programmes of yajna since you establish seven cities for comfortable living, open out seven abundant autumnal streams against drought and deprivation, and destroy all forms of slavery and impiety for the education and advancement of the heroic wielder of power and weapons of defence.

त्वं वृध इन्द्र पूर्व्या भूर्वरिवस्य युशन् काव्याय । परा नववास्त्वमनुदयं मह पित्र ददाथ स्वं नपातम ॥ ११ ॥

11. *Tvaṁ vṛdha indra pūrvyo bhūrvarivas-yannuśane kāvyāya. Parā navavāstvaman-udeyaṁ mahe pitre dadātha svaṁ napātam.*

Indra, lord ruler of honour and excellence, knowledge, wisdom and generosity, be the first and foremost leader in the service of the great advancing human nation, specially for the inspired and ambitious pioneer of art, science and culture. Give the best and latest home and infrastructure worthy of being granted

to the great father figure of future development which must not be self-destructive or self-defeating in any way.

त्वं धुनिरिन्द्र धुनिमतीर्ऋणारपः सीरा न स्रवन्तीः ।
प यत्समुदमति शूर पषि पारया तुवशं यदुं स्वस्ति ॥ १२ ॥

12. *Tvaṁ dhunirindra dhunimatīrṛṇorapaḥ sīrā na sravantīḥ. Pra yat samudramati śūra parṣi pārayā turvaśaṁ yaduṁ svasti.*

Indra, you are the shaker and arouser of life and passion. Arouse, accelerate and control the roaring streams of the nation's life and wealth like the pulsating veins and arteries of the human system. O brave hero, you cross the seas and traverse the skies, let there be peace and well being with the industrious, self-controlled and dynamic humanity.

तव ह त्यदिन्द्र विश्वमाजा सस्ता धुनीचुमुरी या ह सिष्वप । दीदयदित्तुभ्यं सामभिः सुन्वन्दभीतिरिध्मभृतिः पक्थ्यर्कः ॥ १३ ॥

13. *Tava ha tyadindra viśvamājau sasto dhunīcu-murī yā ha siṣvap. Dīdayadit tubhyaṁ somebhiḥ sunvan dabhītiridhmabhṛtiḥ pakthyarkaiḥ.*

Indra, lord sustainer and giver of peace and joy, in the business of life, all that roaring action or sufferance or consumption, all is your world, for you : the idle, the restful, the sleeping, the shining, the violent, the faithful bearing holy fuel, the cook, whether preparing soma with sacred work or doing homage with songs and prayers of adoration, everything is yours, all is for you.

Mandala 6/Sukta 21

Indra, Veshvedeva Devata, Bharadvaja Barhaspatya Rshi

इ॒मा उ॑ त्वा पुरु॒तमस्य का॒राहव्यं वीर॒ हव्या॑ हवन्त।
धिय॑ रथ॒ष्ठाम॒जर॑ं नवी॑या र॒यिविभू॑तिरीयत वच॒स्या ॥ १ ॥

1. *Imā u tvā purutamasya kārorhavyaṁ vīra havyā havante. Dhiyo ratheṣṭhāmajaraṁ navīyo rayirvibhūtirīyate vacasyā.*

Heroic Indra, leader of the world, you are ageless, ever new, ever fresh. These creations of the most versatile artist worthy of presentation glorify you, adorable lord, and they are offered to you in homage since all creations of intelligence, all wealth and celebrated glory reach you, lord of the nation's chariot, and everything flows from you.

तमु॑ स्तुष इन्द्रं॒ या विदा॑ना॒ गिर्वा॑हसं गी॒भिय॒ज्ञवृ॑द्धम। यस्य॒ दिव॒मति॑ म॒ह्ना पृ॑थि॒व्याः पु॑रुमा॒यस्य॑ रिरि॒च म॑हि॒त्वम ॥ २ ॥

2. *Tamu stuṣa indraṁ yo vidāno girvāhasaṁ gīrbhiryajñavṛddham. Yasya divamati mahnā pṛthivyāḥ purumāyasya ririce mahitvam.*

Indra is the lord omniscient who alone knows the ultimate mystery of existence. I adore and glorify him who is the ultimate content of all speech, who is exalted by songs of adoration in yajnas, and whose glory by its sublimity and omnipotence transcends the light of heaven and the magnitude of the world of nature.

स इत्तम॑ वयु॒नं त॑त॒न्वत्सूय॑ण व॒युन॑वच्चकार। क॒दा त॒ मर्ता॑ अ॒मृत॑स्य॒ धाम॑य॑ान्ता॒ न मि॑नन्ति स्वधावः ॥ ३ ॥

3. *Sa it tamo'vayunaṁ tatanvat sūryeṇa vayuna-vaccakāra. Kadā te martā amṛtasya dhāmeya-kṣanto na minanti svadhāvaḥ.*

The lord of his own absolute omniscience and omnipotence illuminates the world of darkness and ignorance by the light of expansive knowledge like the sun which dispels the darkness of night. The mortals, O lord immortal, who seek to join your domain never violate your laws.

यस्ता चकार स कुह स्विदिन्द्रः कमा जनं चरति कासु विक्षु। कस्ते यज्ञो मनसे शं वरायाऽको अर्क इन्द्र कतमः स हातो॥ ४॥

4. *Yastā cakāra sa kuha svidindraḥ kamā janaṁ carati kāsu vikṣu. Kaste yajño manase śaṁ varāya ko arka indra katamaḥ sa hotā.*

Who is that Indra and where, that lord omnipotent who does all those things? Which people does he favour and visit? Among which community or nation? O lord omnipotent, which sacred act of yajna is that which pleases you at heart and gives you the satisfaction of your choice? What sort of praise and adoration? Who is the yajaka you listen to and respond?

इदा हि ते विषतः पुराजाः प्रत्नासऽआसुः पुरुकृत्सखायः। य मध्यमासऽउत नूतनास उतावमस्य पुरुहूत बोधि॥ ५॥

5. *Idā hi te viṣataḥ purājāḥ pratnāsa āsuḥ purukṛt sakhāyaḥ. Ye madhyamāsa uta nūtanāsa utāvamasya puruhūta bodhi.*

O lord of universal acts, universally invoked and adored, all are your friends, pray know and enlighten

them all here and now, all those who are ancient, old and eminent, middling ones, moderns, most recent ones, existing and active all over the world.

तं पृच्छन्ता वरासः परणि पत्ना त इन्द्र श्रुत्यानु यमुः ।
अचामसि वीर बह्मवाहा यादव विद्म तात्त्वा महान्तम ॥ ६ ॥

6. *Taṁ pṛcchanto'varāsaḥ parāṇi pratnā ta indra śrutyānu yemuḥ. Arcāmasi vīra brahmavāho yādeva vidma tāt tvā mahāntam.*

Indra, lord of knowledge and power, brave leader and ruler of the world, the seekers of truth young and old, ancient and modern all, trying to know you by question and answer in faith, go by the Word which is eternal and highest. O lord giver of divine vision, sustainer of the life and wealth of existence, the more we know, the greater we find you and worship you as lord supreme.

अभि त्वा पाज' र् ासा वि तस्थ महि जज्ञानमभि ततसु तिष्ठ। तव पत्नन युज्यन सख्या वजण धृष्णा अप ता नुदस्व ॥ ७ ॥

7. *Abhi tvā pājo rakṣaso vi tasthe mahi jajñāna-mabhi tat su tiṣṭha. Tava pratnena yujyena sakhyā vajreṇa dhṛṣṇo apa tā nudasva.*

Against you stands the force of evil powers, O potent lord of courage and valour, face that firmly and, with your age old ally and friendly thunderbolt of justice and punishment, crush those forces and wipe them out before they rise to dangerous proportions.

स तु श्रुधीन्द्र नूतनस्य बह्मण्यता वीर कारुधायः ।
त्वं ह्या३पिः पदिवि पितॄणां शश्वद बभूथ सुहव एष्टा ॥ ८ ॥

8. *Sa tu śrudhīndra nūtanasya brahmaṇyato vīra kārudhāyaḥ. Tvaṁ hyāpiḥ pradivi pitṝṇāṁ śaśvad babhūtha suhava eṣṭau.*

Indra, potent lord of courage and valour, sustainer of the artist, scientist and their creations, listen to the prayer of the latest seeker of the wealth and wisdom of existence. O lord responsive to our call in cherished plans and programmes, you are and have been the constant friend and guardian of our forefathers in their search divine for light and fulfilment.

पातय वरुणं मित्रमिन्दं मरुतः कृष्वावस ना अद्य । प पूषणं विष्णुमग्निं पुरन्धिं सवितार माषधीः पवतांश्च ॥ ९ ॥

9. *Protaye varuṇaṁ mitramindraṁ marutaḥ kṛṣvāvase no adya. Pra pūṣaṇaṁ viṣṇumagniṁ purandhiṁ savitāramoṣdhīḥ parvatāṁśca.*

O scholar of science, study, research, realise and bring for our protection and advancement the divine bounties of nature: vital udana and prana energies, electricity, winds, nourishing vitality of samana energy, vyana and dhananjaya energies, heat, cosmic energy of universal sustenance, solar energy, herbs, clouds and mountains for showers and herbs.

इम उ त्वा पुरुशाक पयज्या जरितार अभ्यर्चन्त्यर्कैः । श्रुधी हवमा हुवता हुवाना न त्वावाँ अन्या अमृत त्वदस्ति ॥ १० ॥

10. *Ima u tvā puruśāka prayajyo jaritāro abhyarcantyarkaiḥ. Śrudhī havamā huvato huvāno na tvāvāñ anyo amṛta tvadasti.*

O lord omnipotent, adorable in yajna, these celebrants of your divine powers honour and worship

you with their offers of homage and adoration. Listen to the devotee's call and supplications while invoked. There is none other than you who is like you and who commands powers and virtues such as yours, immortal as you are.

नू म॒ आ वा॒चमुप॑ याहि वि॒द्वान्विश्वे॑भिः सू॒ना सह॑सा॒ यज॑त्रः ।
य अ॑ग्नि॒जि॒ह्वा ऋ॒तसाप॑ आ॒सुय मनुं॒ च॒कुरुप॑रं॒ दसा॑य ॥ ११ ॥

11. *Nū ma ā vācamupa yāhi vidvān viśvebhiḥ sūno sahaso yajatraiḥ. Ye agnijihvā ṛtasāpa āsurye manuṁ cakruruparaṁ dasāya.*

O lord of knowledge, creator and giver of strength, listen to my words of prayer and come to me with all universal forms of wealth and those adorable powers worthy of being cherished who have the tongue of fire, serve the truth of divine law and who raise humanity high like the cloud for charity toward the weak and exhausted.

स न॑ बाधि पुरए॒ता सु॒गषू॑त दु॒गषु॑ पथि॒कृद्विदा॑नः । य अश्र॑मास उ॒रवा॒ वहि॑ष्ठा॒स्तभि॑न इन्द्रा॒भि वं॑ि॒ वाज॑म ॥ १२ ॥

12. *Sa no bodhi pura-etā sugeṣūta durgeṣu pathikṛd vidānaḥ. Ye aśramāsa uravo vahiṣṭhās-tebhirna indrābhi vakṣi vājam.*

May he, Indra, the lord all-knowing, know us and enlighten us, the leader who goes forward as pioneer over paths both easy and difficult, carving new channels of progress over annals of history, and may he bring us those modes of energy, power and transport which are wide and versatile beyond wear and tear, indefatigable, inexhaustible.

Mandala 6/Sukta 22

Indra Devata, Bharadvaja Barhaspatya Rshi

य एक इद्धव्यश्चषणीनामिन्द्रं तं गीर्भिरभ्यर्च आभिः।
यः पत्यते वृषभा वृष्ण्यावान्त्सत्यः सत्वा पुरुमायः सहस्वान॥ १॥

1. *Ya eka iddhavyaścarṣaṇīnāmindraṁ taṁ gīrbhirabhyarca ābhiḥ. Yaḥ patyate vṛṣabho vṛṣṇyāvāntsatyaḥ satvā purumāyaḥ sahasvān.*

The one sole lord of humanity worthy of yajnic homage is Indra, whom I adore with these words of praise. He it is, lord generous, giver of showers of strength and bliss, eternal, imperishable, omnificent, omnipotent and forbearing who protects and sustains life as supreme father and guardian.

तमु नः पूर्व पितरा नवग्वाः सप्त विप्रासो अभि वाजयन्तः।
न रोदसीभं ततुरिं पवतेष्ठामद्घवाचं मतिभिः शविष्ठम॥ २॥

2. *Tamu naḥ pūrve pitaro navagvāḥ sapta viprāso abhi vājayantaḥ. Nakṣddābhaṁ taturiṁ parvateṣṭhāmadroghavācaṁ matibhiḥ śaviṣṭham.*

Him our ancient forefathers and the seven sages, like our five senses, mind and intellect, alongwith their fellow men, have celebrated and glorified, the lord that is tamer and controller of opposition, saviour from suffering, pervasive in clouds and over mountains, sweet of tongue and strongest in force and power.

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरु गाः।
या अस्कृधायुरजरः स्ववान्तमा भर हरिवा मादयध्यै॥ ३॥

3. *Tamīmaha indramasya rāyaḥ puruvīrasya nṛvataḥ purukṣoḥ. Yo askṛdhoyurajaraḥ svarvān tamā bhara harivo mādayadhyai.*

We pray to Indra for his gifts of wealth, happy progeny, man power and generous abundance which he, lord of unlimited potential, ageless and blissful, commanding men and transport, would, we hope, bring us for his joy and ours.

त ग्रा वि व॑चा॒ यदि॑ त पु॒रा चि॑ज्जरि॒तार॑ आन॒शुः सु॒म्नमि॑न्द। कस्त॑ भा॒गः किं वय॑ दुध खिद्वः पुरुहूत पुरूवसा - सुर॒घ्नः॥ ४॥

4. *Tanno vi voco yadi te purā cijjaritāra ānaśuḥ sumnamindra. Kaste bhāgaḥ kiṁ vayo dudhra khidvaḥ puruhūta purūvaso'suraghnaḥ.*

Indra, speak to us how the ancient celebrants of yours were blest with the gift of peace and joy. Say what is your share and contribution therein, what joy and ecstasy of being, O lord irresistible, forceful, universally invoked, commanding immense riches, destroyer of evil and the wicked.

तं पृ॒च्छन्ती॒ वज॑हस्तं रथ॒ष्ठामिन्द्रं॒ वपी॒ वक्व॑री॒ यस्य॒ नू गीः। तु॒वि॒ग्रा॒भं तु॑विकू॒र्मिं र॑भा॒दां गा॒तुमि॑ष॒ न त॒ तु॒मच्छ॑॥ ५॥

5. *Taṁ pṛcchantī vajrahastaṁ ratheṣṭhāmindraṁ vepī vakvarī yasya nū gīḥ. Tuvigrābhaṁ tuvikūrmiṁ rabhodāṁ gātumiṣe nakṣate tumramaccha.*

If the voice and words of a person are vibrant with devotion and eloquent with enquiry in right earnest about Indra, lord of power, honour and excellence,

wielder of the thunderbolt in hand, riding the chariot of life, strong with iron grasp, bold in action, giver of tempestuous strength and commander of cosmic force, then such a person wins the lord's favour of dominion over land for food, energy and the happiness of his heart's desire.

अया ह त्यं मायया वावृधानं मनाजुवा स्वतवः पवतन।
अच्युता चिद्वीळिता स्वजा रुजा वि दृ हा धृषता विरप्शिन॥ ६॥

6. *Ayā ha tyaṁ māyayā vāvṛdhānaṁ manojuvā svatavaḥ parvatena. Acyutā cid vīḷitā svojo rujo vi dṛḷhā dhṛṣatā virapśin.*

O lord of your own essential strength and splendour, divine and exuberant, with this thunder force of yours fast as mind, imperishable and indomitable, pray shatter that stronghold of evil growing by illusion firmly fixed and even reinforced by deceptive reason.

तं वो धिया नव्यस्या शविष्ठं पत्नं पत्नवत्परितंसयध्यै।
स नो वदनिमानः सुवह्मन्द्रा विश्वान्यति दुगहाणि॥ ७॥

7. *Taṁ vo dhiyā navyasyā śaviṣṭhaṁ pratnaṁ pratnavat paritaṁsayadhyai. Sa no vakṣadanimānaḥ suvahmendro viśvānyati durgahāṇi.*

May Indra, lord of infinite knowledge and power, bless us and you all with the best and latest vision and intelligence in order that we may adore and glorify the omnipotent eternal lord as ever, and may the lord saviour of the celestial chariot bring the universal strength of action, otherwise unattainable, and take us across all impassable impediments.

आ जनायु दुह्वणु पार्थिवानि दिव्यानि दीपया न्तरिं ग। तपा वृषन्विश्वतः शोचिषा तान्ब्रह्मद्विषं शोचयं गमपश्चं॥ ८॥

8. *Ā janāya druhvaṇe pārthivāni divyāni dīpayo'ntarikṣā. Tapā vṛṣan viśvataḥ śociṣā tān brahmadviṣe śocaya kṣāmapaśca.*

O lord of generous showers of light and purity of peace, light up and reveal the blazing magnificence of the regions of earth, firmament and heaven for people stricken with hate, jealousy and enmity against life, humanity, divinity and revelation of the glory of existence. Let them feel the heat and light of the blaze from all sides, heat up even the green earth and cool waters for them and thus let them be cleansed through suffering and penitence.

भुवा जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वषसंदृक। धिष्व वजं दक्षिण इन्द्र हस्त विश्वा अजुय दयस वि मायाः॥ ९॥

9. *Bhuvo janasya divyasya rājā pārthivasya jagatastveṣasaṁdṛk. Dhiṣva vajraṁ dakṣiṇa indra haste viśvā ajurya dayase vi māyāḥ.*

Indra, self-refulgent ruler of earth and the world of light, of humanity and the moving world, ageless lord of light and justice, take the thunderbolt of light and justice in the right hand, destroy the wiles of the wicked and give the light of knowledge to the seekers.

आ संयतमिन्द्र णः स्वस्तिं शत्रुतूर्याय बृहतीममृधाम। यया दासान्यार्याणि वृत्रा करं वजिन्त्सुतुका नाहुषाणि॥ १०॥

10. *Ā saṁyatamindra ṇaḥ svastiṁ śatrutūryāya bahatīm-amṛdhrām. Yayā dāsānyāryāṇi vṛtrā karo vajrint sutukā nāhuṣāṇi.*

Indra, lord of adamantine will and power, ruler of the world, bring in that wide ranging and inviolable peace and well being in a state of constant vigilance and dynamism to win over enmity and opposition by which darkness and ignorance can be replaced by light and knowledge and the lower and average orders of society can be raised to higher state of enlightenment and action.

स न॑ नि॒युद्भि॑: पुरुहूत वधा वि॒श्ववा॑राभि॒रा ग॑हि पयज्या।
न या अद॑वा॒ वर॑त॒ न द॒व आभि॑र्याहि॒ तूय॒मा म॑दद्र्य॒-
दिक ॥ ११ ॥

11. *Sa no niyudbhiḥ puruhūta vedho viśvavārābhirā gahi prayajyo. Na yā adevo varate na deva ābhir-yāhi tūyamā madryadrik.*

O lord all wise and worshipful, universally adored and invited, come to us by well controlled and well directed modes and means of advancement with those laws and policies of universal interest and value and application, which neither the impious obstruct nor the pious camouflage. Come straight here to us with these without delay.

Mandala 6/Sukta 23

Indra Devata, Bharadvaja Barhaspatya Rshi

सु॒त इत्त्वं नि॑मि॒श्ल इ॑न्द्र॒ साम॒ स्ताम॒ बह्मा॑णि शृ॒स्यमा॑न उ॒क्थ।
यद्वा॑ यु॒क्ताभ्यां मघव॒न्हरि॑भ्यां॒ बिभ॒द्वज॑ं बा॒ह्वा॑रि॑न्द्र॒ यासि॑ ॥ १ ॥

1. *Suta it tvaṁ nimiśla indra some stome brahmaṇi śasyamāna ukthe. Yad vā yuktābhyāṁ maghavan haribhyāṁ bibhrad vajraṁ bāhvorindra yāsi.*

Indra, lord of honour, wealth and excellence of the world, when the soma is distilled, songs of prayer and adoration are sung and the music of Vedic hymns swells in the air, and when you move and come, one with us, loving and ecstatic, drawn by your own fiery motive powers of saving grace and holding the thunderbolt in hand, you are great and glorious.

यद्वा॑ दि॒वि पार्ये॒ सुष्वि॑मिन्द्र वृत्र॒हत्य॑ व॑सि॒ शूर॑साता । यद्वा॒ द ॑स्य बि॒भ्युषा॒ अबि॑भ्य॒दर॑न्धय॒ः शध॑त इन्द्र॒ दस्यू॑न ॥ २ ॥

2. *Yad vā divi pārye soṣvimindra vṛtrahatye'vasi śūrasātau. Yad vā dakṣasya bibhyuṣo abibyad-arandhayaḥ śardhata indra dasyūn.*

Or when, O mighty lord Indra, free from fear, you protect the creator of the soma of life's joy in the battle of the brave for the elimination of darkness and want and for advancement of light and showers of love and cherished prosperity, or when you scare away even the mighty fearsome warriors against life, you shine in divine glory. O lord Indra, we pray, subdue the forces of violence, fear and destruction.

पाता॑ सुतमिन्द॑ अस्तु॒ सामं पण॒नीरु॒गा ज॑रि॒तार॑मूती । कता॑ वी॒राय॒ सुष्व॑य उ ला॒कं दाता॒ वसु॑ स्तुव॒त की॒रय॑ चित ॥ ३ ॥

3. *Pātā sutamindro astu somaṁ praṇenīrugro jaritāramūtī. Kartā vīrāya suṣvaya u lokaṁ dātā vasu stuvate kīraye cit.*

May Indra, ruler of the world, be protector of

the joy of life created with cooperative effort under divine guidance. May the lord of splendour be the leader to guide the celebrant to the desired goal in protection and security of justice. May the lord be the creator of a world of beauty for the brave who endeavour to contribute to the health and joy of life. May the lord bless the divine poet and celebrant with wealth and prosperity in life.

गन्तयान्ति सवना हरिभ्यां बभिवज्रं पपिः सामं ददिगाः।
कर्ता वीरं नर्यं सवावीरं श्राता हवं गृणतः स्तामवाहाः ॥ ४ ॥

4. *Ganteyānti savanā haribhyāṁ babhrirvajraṁ papiḥ somaṁ dadirgāḥ. Kartā vīraṁ naryaṁ sarvavīraṁ śrotā havaṁ gṛṇataḥ stomavāhāḥ.*

Listen ye all celebrants and yajakas, Indra, ruler of the world, is he who reaches all programmes of positive and creative development by the fastest transport with dynamic experts of theory and practice both, who wields thunderous power and weapons, protects, promotes and shares the soma, invigorating joys of life, gives cows, fertile lands and brilliant words of wisdom and guiding policy, creates bravest of the brave leaders, and listens and appreciates the songs and celebrations of the admirers among the people.

अस्मा वयं यद्वावान तद्विविष्म इन्दाय या नः पदिवा अपस्कः। सुत सामं स्तुमसि शंसदुक्थन्दाय बह्म वधनं यथासत ॥ ५ ॥

5. *Asmai vayaṁ yad vāvāna tad viviṣma indrāya yo naḥ pradivo apaskaḥ. Sute some stumasi śaṁsa-dukthendrāya brahma vardhanaṁ yathāsat.*

Whatever Indra, lord ruler of light and love, wishes, we do for him since he creates for us the holy acts and does all other divine acts of sustenance. When the soma is distilled and the songs of praise arise, we celebrate and exalt him so that knowledge, food, energy and moral rectitude may arise and grow the way it should.

ब्रह्माणि हि चकृष वर्धनानि तावत्त इन्द मतिभिर्विविष्मः ।
सुत सामं सुतपाः शन्तमानि रान्द्र्या कियास्म व णानि यज्ञः ॥ ६ ॥

6. *Brahmāṇi hi cakṛṣe vardhanāni tāvat ta indra matibhir-viviṣmaḥ. Sute some sutapāḥ śanta-māni rāndryā kriyāsma vakṣaṇāni yajñaiḥ.*

Indra, lord ruler, the more noble acts of growth and development you do, the more with our intelligentsia and our people we do our acts of duty for you. O lord lover of honour and excellence, when the work is done, the soma is distilled and the time is come for celebration, we do praise worthy acts with yajnas and sing most delightful songs of joy in your honour.

स न बाधि पुराळाशं रराणः पिबा तु सामं गार्ज्जीकमिन्द ।
एदं बर्हियजमानस्य सीदारुं कृधि त्वायत उ लाकम ॥ ७ ॥

7. *Sa no bodhi puroḷāśaṁ rarāṇaḥ pibā tu somaṁ gorjīkamindra. Edaṁ barhir-yajamānasya sīdo-ruṁ kṛdhi tvāyata u lokam.*

Indra, lord of majesty, know and enlighten us, happily taste the delicious pudding and drink the exhilarating soma seasoned with cow's milk so soothing to the mind and senses. Come, be seated on the

yajamana's vedi, and create a wider and higher world of beauty for your devotees.

स मन्दस्वा ह्यनु जोषमुग्र प त्वा यज्ञास इम अश्नुवन्तु।
पम हवासः पुरुहूतमस्म आ त्वयं धीरवस इन्द यम्याः ॥ ८ ॥

8. *Sa mandasvā hyanu joṣamugra pra tvā yajñāsa ime aśnuvantu. Preme havāsaḥ puruhūtamasme ā tveyaṁ dhīravasa indra yamyāḥ.*

Indra, refulgent lord, enjoy and rejoice in response to these yajnic acts of our homage as they may please you, and may these our addresses of invocation reach you, lord universally loved, and may this song of adoration and enlightened awareness appeal to you for our protection and advancement.

तं वः सखायः सं यथा सुतषु सामभिरीं पृणता भाजमिन्दम।
कु वित्तस्मा असति ना भराय न सुष्विमिन्दा वस मृधाति ॥ ९ ॥

9. *Taṁ vaḥ sakhāyaḥ saṁ yathā suteṣu somebhirīṁ pṛṇatā bhojamindram. Kuvit tasmā asati no bharāya na suṣvimindro'vase mṛdhāti.*

O friends, in all your acts of divine service, admire and adore Indra, lord giver of light and food, with yajnic offers of water and endeavours of creative joy dedicated to him so that the great and magnanimous lord would be gracious in the sustenance and protection of you and us all, since he never forsakes the earnest creator of soma.

एवदिन्दः सुत अस्तावि सामं भरद्वाजषु ायदिन्मघानः।
असद्यथा जरित्र उत सूरिरिन्द' राया विश्ववारस्य दाता ॥ १० ॥

10. *Evedindraḥ sute astāvi some bharadvājeṣu kṣayadinmaghonaḥ. Asad yathā jaritra uta sūririndro rāyo viśvavārasya dātā.*

Thus is Indra admired and adored among saints and scholars in the world of honour and excellence when the soma is distilled and ready for celebration so that he, lord of honour, power and knowledge, may settle and abide by men of power and prosperity and be the giver of universal wealth of value to the devoted celebrant.

Mandala 6/Sukta 24

Indra Devata, Bharadvaja Barhaspatya Rshi

वृषा मद इन्द्र श्लाक उक्था सचा सामसु सुतपा ऋजीषी ।
अचत्र्य मघवा नृभ्य उक्थैर्या राजा गिरामक्षितोतिः ॥ १ ॥

1. *Vṛṣā mada indre śloka ukthā sacā someṣu sutapā ṛjīṣī. Arcatryo maghavā nṛbhya ukthairdyukṣo rājā girāmakṣitotiḥ.*

Indra, refulgent ruler, is generous as a cloud of showers in the holy programmes of peace and progress of the social order, joy incarnate, delightful as a poem, sacred as a hymn, loved as a friend, lover and protector of the people's happiness and achievement, simple, honest and natural in conduct, admired, revered and consecrated for the people and celebrated by the holiest of their voices, lord of honour, power and glory wrapped in heavenly light, inviolable, ever protective, a very haven of peace and security.

ततुरिर्वीरा नया विचेताः श्राता हवं गृणत उव्यूतिः । वसुः
शंस नरां कारुधाया वाजी स्तुता विदथं दाति वाजम ॥ २ ॥

2. *Taturirvīro naryo vicetāḥ śrotā havaṁ gṛṇatā urvyūtiḥ. Vasuḥ śaṁso narāṁ kārudhāyā vājī stuto vidathe dāti vājam.*

Pressing fast forward against the enemies, brave, leader of leaders, wide awake and all aware, attentive to the call of the supplicant, all round protector of the people, haven and home and real asset of the nation, admired by the people, patron of artists and expert professionals, swift and powerful, adored in yajnic programmes, Indra, the ruler, gives speed and sustenance to the nation's progress.

अ ा न चक्य ः शूर बृहन्प त मह्ना रिरिच रादस्याः ।
वृ ास्य नु त पुरुहूत वया व्यू३तय ' रुरुहुरिन्द पूवीः ॥ ३ ॥

3. *Akṣo na cakryoḥ śūra bṛhan pra te mahnā ririce rodasyoḥ. Vṛkṣasya nu te puruhūta vayā vyūtayo ruruhūrindra pūrvīḥ.*

Like the axis of two moving bodies such as two wheels or stars and planets or sun and earth, O mighty lord of majesty, Indra, universally invoked and adored, the eternal processes of your creation, protection and promotion of the expansive universe grow and extend like the branches of a tree by virtue of your infinite power and excel the light of the sun and generosity of the earth.

शचीवतस्त पुरुशाक शाका गवामिव स्वतयः संचरणीः ।
वत्सानां न तन्तयस्त इन्द दामन्वन्ता अदामानः सुदामन ॥ ४ ॥

4. *Śacīvataste puruśāka śākā gavāmiva srutayaḥ saṁcaraṇīḥ. Vatsānāṁ na tantayasta indra dāmanvanto adāmānaḥ sudāman.*

Indra, refulgent lord ruler of the world, destroyer of suffering, manifold are your deeds, unbounded your intelligence, and countless your people. The abundant streams of your generous acts are expansive, associative and convergent like waves of light rays and paths of cows and orbits of stars, and, like tethers of the calves and axes of planets, they are controllers and yet givers of freedom, O generous lord of law and liberty.

अन्यदद्य कवरमन्यदु श्वा सच्च सन्मुहुराचकिरिन्दः।
मित्रा ना अत्र वरुणश्च पूषा या वर्शस्य पयतास्ति॥ ५॥

5. *Anyadadya karvaramanyadu śvo'sacca sanmuhurācakririndraḥ. Mitro no atra varuṇaśca pūṣā'ryo vaśvasya paryetāsti.*

Indra, our friend here, great and just, life giver and sustainer, master and over all controller of controllers does one act today, another tomorrow, creative and destructive, integrating and disintegrating, making and unmaking, and goes on doing thus again and again in a positive cyclic order.

वि त्वदापा न पवतस्य पृष्ठादुक्थभिरिन्दानयन्त यज्ञः। तं
त्वाभिः सुष्टुतिभिर्वाजयन्त आजिं न जग्मुगिवाहा
अश्वाः॥ ६॥

6. *Vi tvadāpo na parvatasya pṛṣṭhādukthebhirindrānayanta yajñaiḥ. Taṁ tvabhiḥ suṣṭutibhirvājayanta ājiṁ na jagmurgirvāho aśvāḥ.*

Indra, lord of beneficence sung and celebrated in hymns of holiness, just as warriors rush to battle for victory, so do joyous devotees and celebrants eager for karmic action and life's victory hasten to you with

homage and yajnas performed with these hymns of praise and songs of adoration, and then, just as rain showers pour from the heights of clouds and streams flow down from the top of mountains, so do fruits of piety and gifts of divine grace shower down and flow, from you.

न यं जरन्ति शरदा न मासा न द्याव इन्दमवकर्शयन्ति।
वृद्धस्य चिद्वधतामस्य तनूः स्तामभिरुक्थश्च शस्यमाना॥ ७॥

7. *Na yaṁ jaranti śarado na māsā na dyāva indramavakarśayanti. Vṛddhasya cid vardhatāmasya tanūḥ stomebhir-ukthaiśca śasyamānā.*

Winters and years wither him not, nor months weaken him, nor the sun and days wear out Indra celebrated by hymns of divine praise and songs of adoration. May the existential manifestation of the lord supreme, eternal Indra grow on and on in majesty. May the body and mind of this eternal jiva, individual soul, grow by the chant of sacred songs and hymns of divine praise.

न वीळव नमत न स्थिराय न शधत दस्युजूताय स्तवान।
अजा इन्दस्य गिरयश्चिदृष्वा गम्भीर चिद्भवति गाधमस्म॥ ८॥

8. *Na vīḷave namate na sthirāya na śardhate dasyujūtāya stavān. Ajrā indrasya girayaścidṛṣvā gambhīre cid bhavati gādhamasmai.*

He bows not to the strong and forceful, nor bends before the resolute, nor does he praise or flatter the bold nor anyone allied to the wicked. Mighty

mountains are, for Indra, plain as fields, and for him the ocean in the depth becomes firm ground and a fordable flow.

गम्भीरणं न उरुणामत्रिन्पषा यंन्धि सुतपावन्वाजान । स्था ऊ षु ऊध्व ऊती अरिषण्य ाक्तोव्युंष्टा परितक्म्यायाम ॥ ९ ॥

9. *Gambhīreṇa na uruṇāmatrin preṣo yandhi sutapāvan vājān. Stha ū ṣu ūrdhva ūtī ariṣaṇya-nnaktorvyuṣṭau paritakmyāyām.*

Mighty lord, purifier and sanctifier of things in the world of creation, with deep love, profound purpose and grace unbound, give us abundance of food and energy and wide ranging knowledge and success. Stay with us constant with your protection high over us, at dawn and at dusk, night and day without hurt or let up.

सचस्व नायमवस अभीक इता वा तमिन्द पाहि रिषः ।
अमा चनमरण्य पाहि रिष मदम शतहिमाः सुवीराः ॥ १० ॥

10. *Sacasva nāyamavase abhīka ito vā tamindra pāhi riṣaḥ. Amā cainamaraṇye pāhi riṣo madema śatahimāḥ suvīrāḥ.*

Indra, ruling lord of the realm, be with us, our leadership and our policy, and justice for protection and progress. Save the system here and afar, at home and abroad, from fear and violence so that, blest with the brave, we may live and rejoice for a full hundred years.

Mandala 6/Sukta 25

Indra Devata, Bharadvaja Barhaspatya Rshi

या त ऊतिरवमा या परमा या मध्यमन्द शुष्मि ास्ति ।
ताभिरू षु वृत्रहत्य वीन एभिश्च वाजमहा । उग ॥ १ ॥

1. *Yā ta ūtiravamā yā paramā yā madhyamendra śuṣminnasti. Tābhirū ṣu vṛtrahatye'vīrna ebhiśca vājair-mahān na ugra.*

Indra, mighty ruler, dispenser of justice and giver of inspiring vigour and vision, whatever your modes of safety and security at the primary level, whatever at the middle level and whatever of the highest level of the order, with all those protect us in the battle against darkness, want and negation, and bless us with these flights of progress and victory, O lord great and refulgent.

आभिः स्पृध मिथतीररिषण्य मित्रस्य व्यथया मन्युमिन्द। आभिविश्वा अभियुजा विषूचीरार्याय विशा वं तारीर्दासीः ॥ २ ॥

2. *Ābhiḥ spṛdho mithatīrariṣaṇyannamitrasya vyathayā manyumindra. Ābhirviśvā abhiyujo viṣūcīrāryāya viśo'va tārīrdāsīḥ.*

Indra, mighty ruler and commander, with these forces of defence and protection engaged in action, break down the pride and morale of the enemy and, with these, without loss of men and materials or interests of the country, protect and advance the cooperative powers employed across the land, the people, and the services for the noble citizens of the nation.

इन्द्र जामय उत य जामया वाचीनास वनुष युयुज। त्वमषां विथुरा शवांसि जहि वृष्ण्यानि कृणुही परांचः ॥ ३ ॥

3. *Indra jāmaya uta ye'jāmayo 'rvācīnāso vanuṣo yuyujre. Tvameṣāṁ vithurā śavāṁsi jahi vṛṣṇyāni kṛṇuhī parācaḥ.*

Indra, mighty ruler and commander of the common wealth, whether it is your own people or other distant ones or sabotagers who join upfront against you to injure the system, you destroy their forces of sabotage, eliminate their growing potential and throw them out.

शूर॑ वा॒ शूरं॑ वनत॒ शरी॑रस्तनू॒रुचा॒ तरु॑षि॒ यत्कृ॒ण्वत॑ ।
ता॒क वा॒ गाषु॒ तन॑य॒ यद॒प्सु वि कन्दसी॒ उ॒वर॑सु॒ बव॑त ॥ ४ ॥

4. *Śūro vā śūraṁ vanate śarīrais-tanūrucā taruṣi yat kṛṇvaite. Toke vā goṣu tanaye yadapsu vi krandasī urvarāsu bravaite.*

When the brave engage the brave in battle with brilliance of physical force of body, or when people argue, dispute and shout over rights and inheritance in relation to children and grand children, or about fertile lands and cows or waters, then, too, judge and resolve the dispute.

न॒हि त्वा॒ शूरा॒ न तु॒रा न धृ॒ष्णुन त्वा॑ या॒धा मन्य॑माना यु॒याध॑ ।
इन्द्र॒ नकि॑ष्ट्वा॒ पत्य॑स्त्यषां॒ विश्वा॑ जा॒तान्य॒भ्य॑सि॒ तानि॑ ॥ ५ ॥

5. *Nahi tvā śūro na turo na dhṛṣṇurna tvā yodho manyamāno yuyodha. Indra nakiṣṭvā pratya-styeṣāṁ viṣvā jātānyabhyasi tāni.*

Neither the brave nor impetuous nor violent nor warrior, however great and proud, can stand and fight against you. Indra, lord almighty, none is your equal, none adversary, you are supreme over all those that are born and existent.

स पत्य॑त उ॒भय॑ नृ॒म्णम॒यायदी॑ व॒धस॑ः समि॒थ हव॑न्त । वृ॒त्र
वा॑ म॒हा नृ॒वति॒ ाय॑ वा॒ व्यच॑स्वन्ता॒ यदि॑ वितन्त॒सत॑ ॥ ६ ॥

6. *Sa patyata ubhayornṛmṇamayoryadī vedhasaḥ samithe havante. Vṛtre vā maho nṛvati kṣaye vā vyacasvantā yadi vitantasaite.*

If two partners in the matter of integration or division or separation of finances or management of a large corporate organisation of men dispute, then he gets control of the money or the assets whom judges of piety and penetrative intelligence call upon to manage, and above all Indra, the ruler, is the ultimate master.

अध॑ स्मा त चष॒णया॒ यदजा॒निन्द्र॑ त्रा॒तात भ॑वा वरू॒ता।
अ॒स्माकासा॒ य नृत॑मासा अ॒य इन्द्र॑ सू॒रय॑ दधि॒र पुरा॑ नः॥ ७॥

7. *Adha smā te carṣaṇayo yadejānindra trātota bhavā varūtā. Asmākāso ye nṛtamāso arya indra sūrayo dadhire puro naḥ.*

And also, O lord ruler and master, giver of honour and excellence, destroyer of evil and wickedness, Indra, be the saviour and protector of all your people specially of those who are stricken with fear. Be the defender and promoter of those people of ours who are the highest leading lights and bravest heroes who hold the forts and maintain the cities for us.

अनु॑ त दायि म॒ह इ॑न्दि॒रायं॑ स॒त्रा त॒ विश्व॒मनु॑ वृ॒त्र॒हत्य॑म्।
अनु॑ ा॒त्रमनु॒ सह॑ यजत्रन्द॒ द॒वभि॒रनु॑ त नृ॒षह्य॑॥ ८॥

8. *Anu re dāyi maha indriyāya satrā te viśvamanu vṛtrahatye. Anu kṣatramanu saho yajatrendra devebhiranu te nṛṣahye.*

Consequently, O lord most adorable, supreme

ruler, protector of life and destroyer of negation, appropriate to your greatness and majesty, in keeping with the honour and dignity of the world social order, and in view of the courage and fortitude required to face the challenges to humanity, the whole world is given unto you and entrusted, in truth, by the leading lights and brilliant visionaries of nations in the battle of light against darkness, of goodness against evil, and of prosperity against want and squalor.

एवा नः स्पृधः सम॑जा स॒मत्स्विन्द॑ रार॒न्धि मि॑थ॒तीरदे॑वीः ।
वि॒द्याम॒ वस्ता॒रव॑सा गृ॒णन्त॑ भ॒रद्वा॑जा उ॒त त इ॑न्द नू॒नम ॥ ९ ॥

9. *Evā naḥ spṛdhaḥ samajā samatsvindra rārandhi mithatīradevīḥ. Vidyāma vastoravasā gṛṇanto bharadvājā uta ta indra nūnam.*

Thus, O lord Indra, giver of honour and victory, we pray, inspire us to advance in our ambition to win over our rivals in the battles of life. O lord destroyer, subdue the warring forces of darkness and selfishness. Let us all, celebrants and men of knowledge and action, singing and celebrating your honour day and night, know you for sure and win the victories by virtue of your guidance and protection.

Mandala 6/Sukta 26

Indra Devata, Bharadvaja Barhaspatya Rshi

श्रु॒धी न॑ इन्द्र॒ ह्व॑यामसि त्वा म॒हा वाज॑स्य सा॒ता वा॑वृषा॒णाः ।
सं यद्विशा॑ यन्त॒ शूर॑साता उ॒गं ना व॒ः पाय॒ अह॑न्दाः ॥ १ ॥

1. *Śrudhī na indra hvayāmasi tvā maho vājasya sātau vāvṛṣāṇāḥ. Saṁ yad viśo'yanta śūrasātā ugraṁ no'vaḥ pārye ahan dāḥ.*

Indra, lord ruler and giver of honour and excellence, listen to us: overwhelming and exuberant we call upon you in the great battle of sustenance and advancement. When the people march on in the battle of the brave, then on the decisive day give us the blazing passion of your force and protection to victory.

त्वां वाजी हवत वाजिनया महा वाजस्य गध्यस्य साता।
त्वां वृत्रष्विन्द्र सत्पतिं तरुत्रं त्वां चष्ट मुष्टिहा गाषु युध्यन॥ २॥

2. *Tvāṁ vājī havate vājineyo maho vājasya gadhyasya sātau. Tvāṁ vṛtreṣvindra satpatiṁ tarutraṁ tvāṁ caṣṭe muṣṭihā goṣu yudhyan.*

The war-like scion of a heroic family of learned leaders and scholars, seeker of a great new success just at hand in the field of food, energy, knowledge and progress, invokes you, Indra, potent lord victor, you saviour of devotees and defender of truth, and, fighting hand to hand, looks up to you at the decisive moment of victory for the acquisition of new wealths of light and development of lands, cows and branches of energy.

त्वं कविं चोदया कसातौ त्वं कुत्साय शुष्णं दाशुषे वक।
त्वं शिरो अमणः परोहन्नतिथिग्वाय शंस्यं करिष्यन॥ ३॥

3. *Tvaṁ kaviṁ codayo'rkasātau tvaṁ kutsāya śuṣṇaṁ dāśuṣe vark. Tvaṁ śiro amarmaṇaḥ parāhannatithigvāya śaṁsyaṁ kariṣyan.*

You enthuse and inspire the creative visionary in the work on solar energy, thunder and lightning. You break open the secrets of concentrated energy for the man of power and generosity. Thus you shake and

subdue the head of invulnerable pride and intransigence and do praise-worthy service to the leader who honours and keeps open house for visiting scholars.

त्वं रथं प भरा याधमृष्वमावा युध्यन्तं वृषभं दशद्युम ।
त्वं तुगं वतसव सचा हन्त्वं तुजिं गृणन्तमिन्द तूताः ॥ ४ ॥

4. *Tvaṁ rathaṁ pra bharo yodhamṛṣvamāvo yudhyantaṁ vṛṣabhaṁ daśadyum. Tvaṁ tugraṁ vetasave sacāhan tvaṁ tujiṁ gṛṇantamindra tūtoḥ.*

Indra, ruler and commander, you create and maintain an invulnerable war chariot and protect the strong fighting force shining in ten directions for days on end. In full dedication to the honour and brilliance of the social order, destroy violence and terror and advance the strong, promotive and allied powers that do honour to the nation.

त्वं तदुक्थमिन्द बहणा कः प यच्छता सहस्रा शूर दषि ।
अव गिरदासं शम्बरं हन्पावा दिव दासं चित्राभिरूती ॥ ५ ॥

5. *Tvaṁ tadukthamindra barhaṇā kaḥ pra yacchatā sahasrā śūra darṣi. Ava girerdāsaṁ śambaraṁ han prāvo divodāsaṁ citrābhirūtī.*

Indra, mighty destroyer of evil and preserver of the good, it is praise worthy that with your great force you destroy a hundred thousand evils, O brave lord, and, with wondrous saving powers, release from the cloud pent up showers, so soothing and refreshing, and thus relieve and protect humanity dedicated as a liberal servant of divinity.

त्वं श्रद्धाभिर्मन्दसानः सोमेर्दभीतये चुमुरिमिन्द्र सिष्वप।
त्वं रजिं पिठीनस दशस्यन्षष्टिं सहस्रा शच्या सचाहन ॥ ६ ॥

6. *Tvaṁ śraddhabhir-mandasānaḥ somairdabhītaye cumurim-indra siṣvap. Tvaṁ rajiṁ piṭhīnase daśasyan ṣaṣṭiṁ sahasrā śacyā sacāhan.*

Indra, ruling lord destroyer and preserver, rejoicing with faithful homage and joyous celebrations of dedicated followers, you send the oppressive ogre to sleep in order to save the oppressed and, favouring the man of right conduct in keeping with your holiness, you give him the right direction and ward off a sixty thousand obstacles from his path.

अहं चन तत्सूरिभिरानशयां तव ज्यायं इन्द्र सुम्नमाजः। त्वया यत्स्तवन्त सधवीर वीरास्त्रिवरूथेन नहुषा शविष्ठ ॥ ७ ॥

7. *Ahaṁ cana tat sūribhir-ānaśyāṁ tava jyāya indra sumnamojaḥ. Tvayā yat stavante sadhavīra vīrāstrivarūthena nahuṣā śaviṣṭha.*

Indra, bravest lord of the house of the brave, I pray, may I too, along with the learned and the wise and great, attain that high order of vigour and splendour, peace and well being, with the grace of your presence bestowed by you, lord of three worlds, which the brave and learned people value, admire and pray for.

वयं त अस्यामिन्द्र द्युम्नहूता सखायः स्याम महिन पष्टाः।
पातर्दनिः त्रश्रीरस्तु श्रष्ठ' घन वृत्राणां सनय धनानाम ॥ ८ ॥

8. *Vayaṁ te asyāmindra dyumnahūtau sakhāyaḥ syāma mahina preṣṭhāḥ. Prātardaniḥ kṣatraśrīrastu śreṣṭho ghane vṛtrāṇāṁ sanaye dhanānām.*

Indra, greatest lord of grace and glory, may we, in this yajnic programme of power and prosperity of the human nation, be your dearest friends and supportive participants, and may the rising generosity and gracious glory of the world order rise highest in our battle against darkness of ignorance, injustice and poverty for the achievement of all round prosperity and well being.

Mandala 6/Sukta 27

Indra Devata, Bharadvaja Barhaspatya Rshi

किमस्य॒ मद॒ किम्वस्य पी॒ताविन्द्रः॑ किमस्य स॒ख्य च॑कार।
रणा॑ वा॒ य नि॒षदि॒ किं त अ॑स्य पु॒रा वि॑विद्र॒ किमु॒ नूत॑नासः॥ १॥

1. *Kimasya made kimvasya pītāvindraḥ kimasya sakhye cakāra. Raṇā vā ye niṣadi kiṁ te asya purā vividre kimu nūtanāsaḥ.*

What does Indra, destroyer of suffering, do in the ecstasy of this soma, for the beauty and glory of this order? What in the exuberance of the drink, in the joyous experience of its management and satisfaction therefrom? What in the friendly identity with it and its people? And what do they know and discern, the veterans and the youngest of the new generation, who joyously celebrate in the company of this Indra in the House? What do they gain?

सद॑स्य॒ मद॒ सद्व॑स्य पी॒ताविन्द्रः॑ सद॑स्य स॒ख्य च॑कार।
रणा॑ वा॒ य नि॒षदि॒ सत्त अ॑स्य पु॒रा वि॑विद्र॒ सदु॒ नूत॑नासः॥ २॥

2. *Sadasya made sadvasya pītāvindraḥ sadasya sakhye cakāra. Raṇā vā ye niṣadi sat te asya purā vividre sadu nūtanāsaḥ.*

Noble deeds of the truth of its reality does Indra perform in the rapture of its dignity, noble and true indeed when he drinks of the soma of that experience, nothing but the truth and dignity of action and policy in friendly identity with this social order. And they who joyously sit in his company in the House identified with the glory of this order, veterans as well as new ones, they too know and realise the truth and the reality, nothing but the truth, whole and undiluted.

नहि नु त महिमनः समस्य न मघवन्मघवत्त्वस्य विद्म ।
न राधसाराधसा नूतनस्यन्द्र नकिर्ददृश इन्द्रियं त ॥ ३ ॥

3. *Nahi nu te mahimanaḥ samasya na maghavan maghavattvasya vidma. Na rādhaso rādhaso nūtanasyendra nakirdadṛśa indriyaṁ te.*

Indra, lord of wealth, power and majesty, we know not anyone equal to you in greatness and glory, nothing like your regality and munificence, nothing so perfect as your perfection which reveals ever new possibilities. None comprehends your omniscience and your omnipotence.

एतत्त्यत्त इन्द्रियमचति यनावधीवरशिखस्य शषः । वजस्य
यत्त निहतस्य शुष्मात्स्वनाच्चिदिन्द्र परमा ददार ॥ ४ ॥

4. *Etat tyat ta indriyamaceti yenāvadhīrvara-śikhasya śeṣaḥ. Vajrasya yat te nihatasya śuṣmāt svanāccidindra paramo dadāra.*

Indra, lord of power and perfection, this omnipotence of yours is apprehended when with it you strike and destroy the greatest and highest adversary to the very end, which too is just the tip of the might of

omnipotence, and when, by the force of the mere roar and rumble of the thunderbolt hurled, the proudest enemy is shattered.

वधीदिन्द्र वरशिखस्य शष्भ्यावतिन्चायमानाय शिक्षन्। वृचीवन्ता यद्धरियूपीयायां हन्पूर्व अर्धे भियसापरा दत॥ ५॥

5. *Vadhīdindro varaśikhasya śeṣo'bhyāvartine cāyamānāya śikṣan. Vṛcīvato yaddhariyūpīyāyāṁ han pūrve ardhe bhiyasāparo dart.*

Just as Indra, the sun, breaks the cloud on high to the last drop of rain, so should Indra, eminent teacher as well as the ruler, in the act of giving instruction to the dedicated learners all round vigilant in a sustained manner, while giving them pioneering enlightenment in their love of scholars and scholarship, dispel their basic fear, ignorance and negative tendencies and thus eliminate the possibilities of later resurgence of evil with the healthy fear of unknown and unexpected consequences.

त्रिंशच्छतं वर्मिणं इन्द्र साकं यव्यावत्यां पुरुहूत श्रवस्या। वृचीवन्तः शरवे पत्यमानाः पात्रा भिन्दाना न्यर्थान्यायन॥ ६॥

6. *Triṁśacchataṁ varmiṇa indra sākaṁ yavyāvatyāṁ puruhūta śravasyā. Vṛcīvantaḥ śarave patyamānāḥ pātrā bhindānā nyarthānyāyan.*

Indra, mighty lord ruler universally invoked and honoured, let thirty hundred renowned warriors in armour in a well provided army in top gear breaking through the enemy lines, shattering the defences, achieve

their decisive goal.

यस्य॒ गावा॑वरु॒षा सू॑यव॒स्यू अ॒न्तरू॒ षु चर॑ता॒ र॑रि॑हाणा। स सृञ्ज॑याय तु॒वशं॒ परा॑दाद वृ॒चीव॑ता दववा॒ताय॒ शि ॑न॥ ७॥

7. *Yasya gāvāvaruśā sūyavasyū antarū ṣu carato rerihāṇā. Sa sṛñjayāya turvaśaṁ parādād vṛcīvato daivavātāya śikṣan.*

The ruler whose power and law, internal policy and external defence, both like two healthy, ruddy and loving cows, well provided and happily self-satisfied, operate in the dominion, he, training the efficient force in radiative communication and productive science, would throw off the destructive elements of the state.

द्वयाँ अ॑ग्न र॒थिन' विंश॒तिं गा व॒धूम॑ता म॒घवा॒ मह्यं स॒माट। अ॒भ्या॒व॒ती च॑ायमा॒ना द॑दाति दू॒णाश॒यं द॑ि ॑णा पाथ॒-वाना॑म॥ ८॥

8. *Dvayāň agne rathino viṁśatiṁ gā vadhūmato maghavā mahyaṁ samrāṭ. Abhyāvartī cāya-māno dadāti dūṇāśeyaṁ dakṣiṇā pārthavānām.*

Agni, refulgent ruler, commanding wealth, power, honour and excellence, dynamic leader ever on the move for progress and victory, revered and celebrated all round, gives me both chariot warriors for defence of the nation and happy families and a team of twenty creative ministers to bear the burdens of the nation, which gift from any of global rulers is invulnerable indeed.

Mandala 6/Sukta 28

Gavah or Indra Devata, Bharadvaja Barhaspatya Rshi

आ गाव॑ अग्म॒न्नुत भ॒द्रम॑क्र॒न्त्सीद॑न्तु गो॒ष्ठे र॒णय॑न्त्व॒स्मे।
प्र॒जाव॑तीः पुरु॒रूपा॑ इ॒ह स्यु॒रिन्द्रा॑य पू॒र्वीरु॒षसो॒ दुहा॑नाः ॥ १ ॥

1. *Ā gāvo agmannuta bhadram-akrantsīdantu goṣṭhe raṇayantvasme. Prajāvatīḥ pururūpā iha syurindrāya pūrvīruṣaso duhānāḥ.*

Let the cows come as rays of the sun, sit and rest in the stalls, be happy and bring us happiness and good fortune. May they be fertile with many calves, of many colours and breeds, abundant, yielding plenty of milk for the health and prosperity of the nation, and thereby let them be harbingers of light like the morning dawns.

इन्द्रो॒ यज्व॑ने पृण॒ते च॑ शिक्ष॒त्युप॑द्दाति॒ न स्वं मु॑षायति।
भूय॑भूया र॒यिमिद॑स्य वर्धय॒न्नभि॒ न॑ खि॒ल्ये नि द॑धाति देव॒युम ॥ २ ॥

2. *Indro yajvane pṛṇate ca śikṣatyuped dadāti na svaṁ muṣāyati. Bhūyobhūyo rayimidasya vardhayannabhinne khilye ni dadhāti devayum.*

Indra, the ruler, gives protection and maintenance grants to the man dedicated to yajna. He engages him in creative and educational work and thus gives him fulfilment and purpose in life. This way too he does not deplete his own knowledge and culture but maintains it. Constantly and continuously he adds to the wealth of the nation and, in every region of the land, he looks after and maintains the devotees of learning, society and divinity without taking away anything from

them materially.

न ता नꣳशन्ति न दꣳभाति तस्करꣳरा नासाꣳमामित्रा व्यथिरा दꣳधषति। दꣳवाँश्च याभियजꣳत ददꣳाति च ज्यागित्ताभिः सचत गापꣳतिः सꣳह॥ ३॥

3. *Na tā naśanti na dabhāti taskaro nāsāmāmitro vyathirā dadharṣati. Devāňśca yābhiryajate dadāti ca jyogit tābhiḥ sacate gopatiḥ saha.*

Knowledge, fruits of yajna, generosity, patronage of learning and culture, these rays of light do not perish nor deplete nor fade away. The thief steals them not, no enemy can afflict them, nor can anyone injure or insult them. The lord of these cows, lights and radiations, with which he serves the divinities, learned and the wise, gives, creates and adds to life's beauty, also, he constantly and continuously lives, lasts and rises with them.

न ता अर्वा रꣳणुकꣳकाटा अश्नुत न संꣳस्कृत त्रमुपꣳ यन्ति ता अꣳभि। उꣳरुꣳगायमभꣳयꣳ तस्य ता अनु गावꣳा मतꣳस्य वि चꣳरन्ति यज्वꣳनः॥ ४॥

4. *Na tā arvā reṇukakāṭo aśnute na saṁskṛtatra-mupa yanti tā abhi. Urugāyamabhayaṁ tasya tā anu gāvo martasya vi caranti yajvanaḥ.*

Neither a vociferous brute raising clouds of dust like a war horse attains to these rays of light and culture, nor do these radiations penetrate the thick head of a violent man insulated against enlightenment. Like cows, the rays of refinement roam freely round the open pastures of the generous man of yajna and social service, a boundless world of freedom and fearlessness.

गावो॒ भगो॒ गाव॒ इन्द॑ म अच्छा॒न गाव॒: सामं॑स्य पथ॒मस्य॑ भ॒ ा:। इ॒मा या गाव॒: स जना॑स॒ इन्द॑ इ॒च्छामी॑द्धृ॒दा मन॑सा चि॒दिन्द॑म ॥ ५ ॥

5. *Gāvo bhago gāva indro me acchān gāvaḥ somasya prathamasya bhakṣaḥ. Imā yā gāvaḥ sa janāsa indra icchāmīddhṛdā manasā cidindram.*

May Bhaga, lord of wealth and good fortune, give me cows. May Indra, lord of power and majesty, give me good cows. May Bhaksha, adorable lord of primal food, energy and ecstasy of life, give me good cows for milk. O people, O lord of power and glory, Indra, I love and love to have all that is cows, i.e., mothers of food and energy, sources of sweetness, light and culture, masters of knowledge and wisdom, honour and excellence. I love that all with my heart and mind, the beauty, the glory, the ecstasy!

यू॒यं गावो मदयथा कृ॒शं चि॑दश्री॒रं चि॑त्कृणुथा सु॒प॒तीक॑म। भ॒द्रं गृ॒हं कृ॑णुथ भद्रवाचा बृ॒हद्वो॒ वय॑ उच्यत स॒भासु॑ ॥ ६ ॥

6. *Yūyaṁ gāvo medayathā kṛśaṁ cidaśrīraṁ cit kṛṇuthā supratīkam. Bhadraṁ gṛhaṁ kṛṇutha bhadravāco bṛhad vo vaya ucyate sabhāsu.*

You develop the cows of life, mother spirits of body, mind and soul. Give health and vigour to the weak and emaciated, turn the ugly and unpleasant to beautiful, graceful and illustrious. Make the home overflow with peace, prosperity and the bliss of good fortune. You command noble speech in the assemblies of the wise and powerful leaders so that your life and work is praised and appreciated wide and high in the world.

प्रजावतीः सूयवसं रिशन्तीः शुद्धा अपः सुपपाण पिबन्तीः।
मा वः स्तन इशत माघशंसः परि वा हती रुदस्य वृज्याः॥ ७॥

7. *Prajāvatīḥ sūyavasaṁ riśantīḥ śuddhā apaḥ suprapāṇe pibantīḥ. Mā vaḥ stena īśata māghaśaṁsaḥ pari vo hetī rudrasya vṛjyāḥ.*

O fertile and abundant cows blest with calves, feeding on fine green grass and drinking pure water from transparent pools, may no thief ever overpower you, may no strike of the cruel and sinful butcher ever slaughter you.

(Swami Dayanand applies this mantra to the duties of the ruler: The ruler should look after the cattle wealth of the country. The government must protect and promote the cows. Not only that. Even the people and their education culture and efficiency are, like the holy cow, to be protected against violence and promoted with good food and water and all means of prevention of social crime and violence.)

उपदमुपपचनमासु गाषूप पृच्यताम।
उप ऋषभस्य रतस्युपन्द तव वीय॥ ८॥

8. *Upedamupaparcanamāsu goṣūpa pṛcyatām.*
Upa ṛṣabhasya retasyupendra tava vīrye.

In this social order and in the policy, let there be a union and identity of the ruler with the people, their lands and their languages. Indra, noble and illustrious ruler, all giver, let the people share, join and support you in your creative acts of courage and development.

Mandala 6/Sukta 29

Indra Devata, Bharadvaja Barhaspatya Rshi

इन्दं व॒ नर॑: स॒ख्याय॑ सपु॒म॒हा यन्त॑: सु॒म॒तय॑ चका॒नाः।
म॒हा हि दा॒ता वज॑हस्ता॒ अस्ति॑ म॒हामु॑ र॒ण्वमव॑स यज-
ध्वम ॥ १ ॥

1. *Indraṁ vo naraḥ sakhyāya sepurmaho yantaḥ sumataye cakānāḥ. Maho hi dātā vajrahasto asti mahāmu raṇvamavase yajadhvam.*

O citizens of the land, leading lights of humanity in love with knowledge, wisdom and guidance, to win your friendship and to rise to the heights of life for your sake, honour and serve Indra, supreme ruler, lord of knowledge and power. Great is he, all giver, and wields the sceptre of light, power and justice. Join the great lord of love and joy and honour him with homage and yajnic service for protection and progress.

आ यस्मि॒न्हस्त॒ नर्या॑ मिमि॒क्षुरा रथे॑ हिर॒ण्यये॑ रथ॒ष्ठाः।
आ र॒श्मया॒ गभ॑स्त्योः स्थू॒रयो॒राध्व॒ाश्वा॑सा॒ वृष॑णा
युजा॒नाः ॥ २ ॥

2. *Ā yasmin haste naryā mimikṣurā rathe hiraṇyaye ratheṣṭhāḥ. Ā ráśmayo gabhastyoḥ sthūrayō rādhvannaśvāso vṛṣaṇo yujānāḥ.*

Indra in whose hands are all the gifts of life for mankind rides the golden chariot of the cosmos, holding reins of the world in his mighty hands, controlling the potent forces of nature like horses on the course of time and destiny.

श्रिय त पादा दुव आ मिमि धृष्णुवजी शवसा दक्षिणावान। वसानो अत्कं सुरभिं दृश कं स्वर्णं नृतविषिरा बभूथ॥ ३॥

3. *Śriye te pādā duva ā mimikṣurdhṛṣṇurvajrī śavasā dakṣiṇāvān. Vasāno atkaṁ surabhiṁ dṛśe kaṁ svarṇa nṛtaviṣiro babhūtha.*

Gracious are your feet firmly fixed in liberality and compassion. The devotees offer their homage of soma there for glory. You are all conquering, wielder of the thunderbolt, mighty generous by your own essential power and munificence, and, wearing a fragrant, glorious and heavenly robe, blissful sight for all to see, O director of the cosmic dance, you are the all moving, all inspiring, omniscient presence and power.

स साम आमिश्लतमः सुता भूद्यस्मिन्पक्तिः पच्यत सन्ति धानाः। इन्द्रं नरः स्तुवन्त बह्मकारा उक्था शंसन्ता दववाततमाः॥ ४॥

4. *Sa soma āmiślatamaḥ suto bhūd yasmin paktiḥ pacyate santi dhānāḥ. Indraṁ naraḥ stuvanto brahmakārā ukthā śaṁsanto devavātatamāḥ.*

That is the blessed dominion of Indra, ideal world order raised to systemic purity and integrated to organismic unity wherein soma is distilled and seasoned in plenty, ample food is prepared for all, food grains are grown in abundance, and leading lights of the people, divinely occupied, sing songs of appreciation in praise of Indra and rise to the heights of excellence bordering on divinity.

न त अन्तः शवसा धाय्यस्य वि तु बाबध रादसी महित्वा।
आ ता सूरिः पृणति तूतुजाना यूथवाप्सु समीजमान ऊती ॥ ५ ॥

5. *Na te antaḥ śavaso dhāyyasya vi tu bābadhe rodasī mahitvā. Ā tā sūriḥ pṛṇati tūtujāno yūthevāpsu samījamāna ūtī.*

No one can reach the end of your power, the force that binds up heaven and earth as a handful of dust in space. Still the man of courage and vision without fear, moving at supersonic speed under the cover of your protection, does attain that pleasure of fulfilment which a host of thirsty travellers finds at a shady fount of holy waters.

एवदिन्द्रः सुहव ऋष्वा अस्तूती अनूती हिरिशिपः सत्वा।
एवा हि जाता असमात्याजाः पुरू च वृत्रा हनति नि दस्यून ॥ ६ ॥

6. *Evedindraḥ suhava ṛṣvo astūtī anūtī hiriśipraḥ satvā. Evā hi jāto asamātyojāḥ purū ca vṛtrā hanati ni dasyūn.*

Thus may the lord sublime, omnipotent Indra, ever active in golden glory, listen to the prayers of universal humanity in all direct and indirect modes of divine protection and grace. Thus does the lord, self-manifest in boundless power and glory, create and preserve the abundant wealth of good and destroy darkness, enmity and negation of evil.

Mandala 6/Sukta 30

Indra Devata, Bharadvaja Barhaspatya Rshi

भूय इद्वावृध वीर्यायँ एक' अजुया दयत वसूनि। प रिरिच दिव इन्दः पृथिव्या अधमिदस्य पति रादसी उभ ॥ १ ॥

1. *Bhūya id vāvṛdhe vīryāyaň eko ajuryo dayate vasūni. Pra ririce diva indraḥ pṛthivyā ardhamidasya prati rodasī ubhe.*

Again and again the one ageless Indra grows in manifestation to express his power and creates, preserves and gives all wealths of the world. The sun from the regions of light covers half of the earth and relieves the other half. In turn, the earth and the sky both receive only half of the light and heat, and the sun exceeds and excels both.

अधा मन्य बृहदसुर्यमस्य यानि दाधार नकिरा मिनाति।
दिवदिव सूर्या दशता भूद्वि सद्मान्युविया सुक्रतुधात॥ २॥

2. *Adhā manye bṛhadasuryamasya yāni dādhāra nakirā mināti. Divedive sūryo darśato bhūd vi sadmānyurviyā sukraturdhāt.*

And I know and honour the extensive luminous life giving power and energy of this sun and of the many planets that it holds and sustains, which no power can deny, disturb, diminish or destroy. Day by day, every morning, the sun rises glorious and, holy participant in the cosmic yajna of Indra, it generates and sustains many abodes of life along with the wide earth.

अद्या चि ू चित्तदप नदीनां यदाभ्या अरदा गातुमिन्द।
नि पवता अद्मसदा न सदुस्त्वया दृ हानि सुकता रजांसि॥ ३॥

3. *Adyā cinnū cit tadapo nadīnāṁ yadābhyo arado gātumindra. Ni parvatā admasado na sedustvayā dṛḷhāni sukrato rajāṁsi.*

Indra, refulgent lord, now as ever you draw up

the waters of the rivers by evaporation, shower them and let them flow in river beds to the sea. You attract the earth by gravitation and let it move in orbit. You fix the mountains in place and float the clouds in windy courses, everything in place like guests in a dinner party. Indeed, O lord of holy action in cosmic yajna, by you are all regions of the universe set in place, firm and secure.

सत्यमित्त ा त्वावाँ अन्या अस्तीन्द दवा न मत्या ज्यायान।
अह ाहिं परिशयानमणा वासृजा अपा अच्छा समुदम ॥ ४ ॥

4. *Satyamit tanna tvāvāň anyo astīndra devo na martyo jyāyān. Ahannahiṁ pariśayānamarṇo 'vāsṛjo apo acchā samudram.*

Indra, refulgent lord eternal, true it is there is no one else divine or human as great as you who break the dark and dormant cloud, release the showers of rain and let the whirling streams flow and join the rolling ocean. Similarly, O lord omnipotent, you break the dark silence of sleeping nature from the state of inertness and set the processes of creative evolution aflow and let them ultimately recede into the fathomless ocean of silence again.

त्वमपा वि दुरा विषूचीरिन्द दृ हमरुजः पवतस्य।
राजाभवा जगतश्चषणीनां साकं सूर्यं जनयन्द्या-
मुषासम ॥ ५ ॥

5. *Tvamapo vi duro viṣūcīrindra dṛḷhamarujaḥ parvatasya. Rājābhavo jagataścarṣaṇīnāṁ sākaṁ sūryaṁ janayan dyāmuṣāsam.*

Indra, you break open the impenetrable doors

of the cloud and release the rain showers. You break the adamantine mountains and let the waters flow in river courses. You break the bottomless inertness of life energy and let it flow in evolutionary channels of human action and courses of history. Creating the children of the moving world along with the sun and dawn of the day and the regions of heaven and earth, you reign supreme as light of the world, refulgent creator and ultimate dispenser.

Mandala 6/Sukta 31

Indra Devata, Suhotra Bharadvaja Rshi

अभूरेक' रयिपत रयीणामा हस्तयारधिथा इन्द कृष्टीः ।
वि ताक अप्सु तनय च सूर व'चन्त चषणया विवाचः ॥ १ ॥

1. *Abhūreko rayipate rayīṇāmā hastayoradhithā indra kṛṣṭīḥ. Vi toke apsu tanaye ca sūre'vocanta carṣaṇayo vivācaḥ.*

Indra, lord ruler of the world, in you vests the governance and control of the entire wealth and assets of the nation, pray be the sole possessor and custodian of national wealth, O lord of honour and excellence. In your hands alone lies the direction of the nation, producers, workers and defence forces all. The wisest people of the land speaking different languages in different styles, in their words and actions describe and celebrate the brilliance of the rule and governance of Indra to their children and grand children.

त्वद्भियन्द पार्थिवानि विश्वा च्युता चिच्च्यावयन्त रजांसि ।
द्यावा गमा पव'तासा वनानि विश्वं दृ हं भयत अज्म गा त' ॥ २ ॥

2. *Tvad bhiyendra pārthivāni viśvā'cyutā ciccyāvayante rajāṁsi. Dyāvākṣāmā parvatāso vanāni viśvaṁ dṛḷhaṁ bhayate ajmannā te.*

Indra, sole lord of law and power, by the fear and pressure of your presence, all the unshakables on earth and in the skies stir and move along their functional course. Heaven and earth, clouds and mountains, deep forests, indeed the entire fixed and functionary world of existence fears the unmoved motion of your pervasive presence and dare not relent in their function.

त्वं कुत्सनाभि शुष्णमिन्द्रा शुषं युध्य कुयवं गविष्टा।
दशं पपित्व अध सूयस्य मुषायश्चक्रमविवे रपांसि॥ ३॥

3. *Tvaṁ kutsenābhi śuṣṇamindrā'śuṣaṁ yudhya kuyavaṁ gaviṣṭau. Daśa prapitve adha sūryasya muṣāyaścakramavive rapāṁsi.*

Indra, lord ruler and giver of light, having fought out the voracious drought and bad harvest with the thunderbolt of natural energy, keen for success in the development of lands and cows and the project of solar energy, you deplete ten injurious impediments and ride the chariot of the dominion like the sun in orbit.

त्वं शतान्यव शम्बरस्य पुर जघन्थाप्रतीनि दस्य:। अशिक्षो यत्र शच्या शचीवो दिवोदासाय सुन्वत सुतक्र भरद्वाजाय गृणत वसूनि॥ ४॥

4. *Tvaṁ śatānyava śambarasya puro jaghanthāpratīni dasyoḥ. Aśikṣo yatra śacyā śacīvo divodāsāya sunvate sutakre bharadvājāya gṛṇate vasūni.*

Break open the hundreds of hidden strongholds and treasures of the wealth and power of the dark clouds

and hoards collected by the thief, and there, O lord of light and power of knowledge and wisdom, with knowledge and expertise, provide the means and materials of prosperity and well being for the advancement of the generous scientist, creative artist, pharmacist, technologist and celebrant of divinity.

स सत्यसत्वन्महत रणाय रथमा तिष्ठ तुविनृम्ण भीमम। याहि पपथि ावसाप मदिक्प च श्रुत श्रावय चषणिभ्यः ॥ ५ ॥

5. *Sa satyasatvan mahate raṇāya rathamā tiṣṭha tuvinṛmṇa bhīmam. Yāhi prapathinnavasopa madrik pra ca śruta śrāvaya carṣaṇibhyaḥ.*

O lord commander of the power of truth and reality, master of manifold wealth and splendour, ready for the arduous battle of life, ride the awesome chariot, go forward, traveller of the path of rectitude, come to us too with the wisdom of revealed omniscience with all your modes of defence and protection and proclaim the truth for the people.

Mandala 6/Sukta 32

Indra Devata, Suhotra Bharadvaja Rshi

अपूव्या पुरुतमान्यस्म महे वीराय तवस तुराय। विरप्शिन वजिण शन्तमानि वचांस्यासा स्थविराय तक्षम ॥ १ ॥

1. *Apūrvyā purutamānyasmai mahe vīrāya tavase turāya. Virapśine vajriṇe śantamāni vacāṁ-syāsā sthavirāya takṣam.*

Let me compose an original and comprehensive song of praise in my own, words in a state of peace

overflowing with reverence in honour of this great hero, Indra, mighty performer of action, admirable wielder of the thunderbolt of justice and punishment, unshakable embodiment of tranquillity.

स मा॒तरा॒ सूय॑ण॒ा कवी॒नामवा॑सयदु॒जदद्रिं॑[1] गृणा॒नः ।
स्वा॒धीभि॒रृक्व॑भिवावशा॒न उदु॒स्रिया॑णामसृजा॒दानम् ॥ २ ॥

2. *Sa mātarā sūryeṇā kavīnāmavāsayad rujadadriṁ gṛṇānaḥ. Svādhībhir-ṛkvabhir-vāvaśāna udu-sriyāṇām-asṛjan-nidānam.*

By the light of the sun, he illuminates the heaven and earth, protectors and inspirers of poets like father and mother. Breaking the cloud of showers, shaking the mountains of impediments and inhibitions of mind, sung and celebrated in songs of praise and jubilation, pleased, inspiring and illuminant in response to the homage of reverence, he opens the flood gates of light and song in words, breaking off all impediments to the original vision and imagination of the poet.

स वह्नि॑भि॒रृक्व॑भि॒गासु॒ शश्व॑न्मि॒तज्ञु॑भिः पुरु॒कृत्वा॑ जिगाय ।
पुर॑ः पुरा॒हा सखि॑भिः सखी॒यन्दृ॒ हा रु॑राज क॒विभि॑ः क॒विः सन् ॥ ३ ॥

3. *Sa vahnibhir-ṛkvabhir-goṣu śaśvan mitajñubhiḥ purukṛtvā jigāya. Puraḥ purohā sakhibhiḥ sakhīyan dṛḷhā ruroja kavibhiḥ kaviḥ san.*

He is the ruler, himself a visionary, friend of friends, relentless hero of abundant action, breaker of the strongholds of darkness, and with the company and support of assisting partners, celebrants and poetic creators sitting in meditative posture, he breaks the

adamantine rigidities of dead wood and wins the battles for the development of lands and cows and the advancement of knowledge, arts and enlightenment.

स नीव्याभिजरितारमच्छा महा वाजेभिर्महद्भिश्च शुष्मैः ।
पुरुवीराभिर्वृषभिः क्षितीनामा गिर्वणः सुविताय प्र याहि ॥ ४ ॥

4. *Sa nīvyābhir-jaritāram-acchā maho vājebhir-mahadbhiśca śuṣmaiḥ. Puruvīrābhir-vṛṣabhi kṣitī-nāmā girvaṇaḥ suvitāya pra yāhi.*

Indra, mighty brave and generous ruler, sung and celebrated in song, come well to the celebrant for the well being of the people and bless them with high spirits and ambition for victory and latest great powers and forces manned by many heroic leaders and warriors of the rising generation.

स सर्गेण शवसा तक्त अत्यैरपेन्द्रो दक्षिणतस्तुराषाट् ।
इत्था सृजाना अनपावृदर्थं दिवेदिवे विविषुरप्रमृष्यम् ॥ ५ ॥

5. *Sa sargeṇa śavasā takto atyairapa indro dakṣiṇa-tasturāṣāṭ. Itthā sṛjānā anapāvṛdartham divedive viviṣurapr-amṛṣyam.*

Indra, mighty ruler, instant victor, come happy and jubilant with vibrant new forces of creation, with dynamic pioneers advancing like winds who may, thus, creating, preserving, reconstructing, discovering new goals day by day, move on, realise anew indestructible eternal values and never look back.

Mandala 6/Sukta 33

Indra Devata, Shunahotra Bharadvaja Rshi

य आजिष्ठ इन्द्र तं सु नो दा मदो वृषन्त्स्वभिष्टिदास्वान् ।
सा वश्व्यं या वनवत्स्वश्वो वृत्रा समत्सु सासहद्दुमित्रान् ॥ १ ॥

1. *Ya ojiṣṭha indra taṁ su no dā mado vṛṣant-svabhiṣṭir-dāsvān. Sauvaśvyaṁ yo vanavat svaśvo vṛtrā samatsu sāsahadamitrān.*

Indra, lord of honour and excellence, ruler most illustrious, generous, victorious and beneficent, inspired with ardent passion, give us that stormy force of dynamic action for achievement which, equipped with instant and unfailing capability, may fight out the unfriendly powers of darkness in the contests of life and win the wealths of high value in the world for our cherished goal.

त्वां ह्यी३न्दाव॑स॒ विवा॑चा॒ हव॑न्त चष॒णय॒ः शूर॑साता ।
त्वं विप॑भि॒र्वि प॒णीँर॑शाय॒स्त्वात॒ इत्सनि॑ता॒ वाज॒मवा॑ ॥ २ ॥

2. *Tvāṁ hīndrāvase vivāco havante carṣaṇayaḥ śūrasātau. Tvaṁ viprebhirvi paṇīñraśāyastvota it sanitā vājamarvā.*

You alone, O lord ruler, Indra, the people of diverse speech adore and invoke in diverse words in battles of the brave for protection and success. You alone, with the wise and vibrant, subdue the uncreative and greedy, and you alone give peace and rest to the celebrants. Indeed, under your protection only, does the cavalier and the warrior win the light of knowledge and victory in action.

त्वं ताँ इ॑न्द्रा॒भयाँ॑ अ॒मित्रा॒न्दासा॑ वृ॒त्राण्यार्या॑ च शूर ।
वधी॒वन॑व॒ सुधि॑तभि॒रत्क॒रा पृ॒त्सु दं॑षि नृ॒णां नृ॑तम ॥ ३ ॥

3. *Tvaṁ tāṅ̆ indrobhayāṅ̆ amitrān dāsā vṛtrāṇyāryā ca śūra. Vadhīrvaneva sudhitebhir-atkairā pṛtsu darṣi nṛṇāṁ nṛtama.*

Indra, brave ruler, leading light of the leaders, with focussed, objective and decisive judgement, distinguish between both opponents and supporters, the vile and the noble, split open both clearly to full exposure, and, with decisive blows of unfailing tactic, fight out the negatives in the contests of the dominion just like a forester felling the dead wood with sharpened axe.

स त्वं न इन्दाकवाभिरूती सखा विश्वायुरविता वृध भूः। स्वषाता यदध्वयामसि त्वा युध्यन्ता नमधिता पृत्सु शूर॥ ४॥

4. *Sa tvaṁ na indrākavābhirūtī sakhā viṣvāyuravitā vṛdhe bhūḥ. Svarṣātā yaddhvayāmasi tvā yudhyanto nemadhitā pṛtsu śūra.*

Indra, lord ruler of the world, life of life and giver of showers of bliss, be our friend and protector with all your modes of defence and protection for our advancement without reserve or restriction. Fighting our battles of life, O brave and generous hero, defender of good against evil, we invoke and call upon you to come and help us with love and grace.

नूनं न इन्दापरायं च स्या भवा मृळीक उत न अभिष्टा। इत्था गृणन्त महिनस्य शमन्दिवि ष्याम पाय गाषतमाः॥ ५॥

5. *Nūnaṁ na indrāparāya ca syā bhavā mṛḷīka uta no abhiṣṭau. Itthā gṛṇanto mahinasya śarman divi ṣyāma pārye goṣatamāḥ.*

Indra, lord of life, for sure be our friend and protector, and saviour of others too, for now and for

ever, and for the attainment of our cherished goal be kind and gracious. Singing, celebrating and glorifying the splendour of the great lord, we pray, may we abide in the high heaven of divine felicity and, blest with the sacred Word of Divinity, swim across the seas of suffering to freedom.

Mandala 6/Sukta 34

Indra Devata, Shunahotra Bharadvaja Rshi

सं च॒ त्व ज॒ग्मुगिर॑ इन्द पू॒र्वीर्वि च॒ त्वद्य॑न्ति वि॒भ्व॑ मनी॒षाः।
पु॒रा नू॒नं च॑ स्तु॒तय॒ ऋषी॑णां पस्पृ॒ध इ॑न्द्र॒ अध्यु॑क्थ॒आका ॥ १ ॥

1. *Saṁ ca tve jagmurgira indra pūrvīrvi ca tvad yanti vibhvo manīṣāḥ. Purā nūnaṁ ca stutaya ṛṣīṇāṁ paspṛdhra indre adhyukthārkā.*

Indra, lord giver of thought, speech and knowledge, all universal thoughts and diverse forms and words of the eternal Word, all languages past, present and future, proceed from you, return unto you and abide in you. For sure, all ancient hymns and recitations, all interpretive adorations of the seers divining into the visions and meanings of the mantras vie with each other to reach and concentrate on the glory of Indra.

पु॒रु॒हू॒ता यः पु॑रुगू॒त ऋ॒भ्वाँ॒ एक॑ः पुरुपशस्ता अस्ति॑ य॒ज्ञः।
रथा॒ न म॒ह शव॑स युजा॒ना॒३॒ स्माभि॒रिन्द॑ अनु॒माद्य॑ भूत ॥ २ ॥

2. *Puruhūto yaḥ purugūrta ṛbhvāň ekaḥ puru-praśasto asti yajñaiḥ. Ratho na mahe śavase yujāno 'smābhirindro anumādyo bhūt.*

Indra who is invoked by many, admired by

many, sole lord adored by many, is sought after by the wise through creative and reflective yajnic endeavours for the pursuit of great vision and power with concentrated mind in meditation. May he be like a chariot for us across the world of life and consequently give us ultimate freedom and joy.

न यं हिंसन्ति धीतया न वाणीरिन्द्रं न रन्तीदभि वधयन्तीः ।
यदिं स्तातारः शतं यत्सहस्रं गृणन्ति गिर्वणसं शं तदस्मै ॥ ३ ॥

3. *Na yaṁ hiṁsanti dhītayo na vāṇīrindraṁ nakṣantīdabhi vardhayantīḥ. Yadi stotāraḥ śataṁ yat sahasraṁ gṛṇanti girvaṇasaṁ śaṁ tadasmai.*

No thoughts can violate Indra, the ruler, nor hurt him, nor can words comprehend him. In fact, the thoughts and words of devotees exalt and glorify him. And when celebrants offer a hundred and thousand adorations to this lord of exaltation, he is pleased and then peace and bliss of well being descends on the devotee.

अस्मा एतद्दिव्यृचेव मासा मिमिक्ष इन्द्रे न्यया सोमः ।
जनं न धन्वन्नभि सं यदापः सत्रा वावृधुर्हवनानि यज्ञैः ॥ ४ ॥

4. *Asmā etad divyarceva māsā mimikṣa indre nyayāmi somaḥ. Janaṁ na dhanvannabhi saṁ yadāpaḥ satrā vāvṛdhur-havanāni yajñaiḥ.*

Just as soma, nectar juice of nature, mixes with the moon and the moon mixes fully with the sun once in the month on full moon night, so in this heavenly relation of life and action between Indra, the ruler, and the devotee, I join with Indra, and just as showers of

rain in the desert exhilarate the people so may the sessions of yajna advance the devotees and thereby may they exalt and glorify the lord.

अस्मा एतन्मह्याङ्गूषमस्मा इन्द्राय स्तात्रं मतिभिरवाचि।
असद्यथा महति वृत्रतूय इन्द विश्वायुरविता वृधश्च॥ ५॥

5. *Asmā etanmahyāṅgūṣamasmā indrāya stotraṁ matibhiravāci. Asad yathā mahati vṛtratūrya indro viśvāyuravitā vṛdhaśca.*

For this Indra, this ruler, this giver of the light of life, is this exalted song of praise and adoration sung and offered by faithful and intelligent devotees so that for the victory of light over darkness and ignorance in this battle of life Indra, lord of all life and the world, may be our protector and guardian for advancement.

Mandala 6/Sukta 35

Indra Devata, Nara Bharadvaja Rshi

कदा भुवनथं रथाणि ब्रह्म कदा स्तात्र सहस्त्रपाष्यं दाः।
कदा स्तामं वासया स्य राया कदा धियः करसि वाज-
रत्नाः॥ १॥

1. *Kadā bhuvan rathakṣayāṇi brahma kadā stotre sahasrapoṣyaṁ dāḥ. Kadā stomaṁ vāsayo'sya rāyā kadā dhiyaḥ karasi vājaratnāḥ.*

When would your chariots come to rest in the garage? When do you give away a thousand prizes of support and sustenance at the victory celebration? When do you reward the celebrant with wealth for his song? And when do you make our acts of thought and will fructify with the wealth of success and victory?

कहि॑ स्वि॒त्तदि॑न्द्र य ऋ॒भिनृ॑न्वी॒रवी॒रा गी॒ळया॑स॒ जया॒जीन।
त्रि॒धातु॒ गा अधि॑ जयासि॒ गाष्विन्द॑ द्यु॒म्नं स्व॑वद्धह्यस्म ॥ २ ॥

2. *Karhi svit tadindra yannṛbhinṝn vīrairvīrān nīḷayāse jayājīn. Tridhātu gā adhi jayāsi goṣvindra dyumnaṁ svarvad dhehyasme.*

When is it, Indra, brilliant ruler, that you bring people to meet with people, the brave to meet with the brave, vying in contest to win the battles of progress, conquer threefold wealth of knowledge and minerals over the lands and create and bring us celestial and blissful wealth, honour and excellence?

कहि॑ स्वि॒त्तदि॑न्द्र यज्जरि॒त्रि वि॒श्वप्सु॒ ब्रह्म॑ कृ॒णव॑ः शविष्ठ।
क॒दा धिया॒ न नि॒युत॑ युवास क॒दा गाम॑घा॒ हव॑नानि गच्छाः ॥ ३ ॥

3. *Karhi svit tadindra yajjaritre viśvapsu brahma kṛṇavaḥ śaviṣṭha. Kadā dhiyo na niyuto yuvāse kadā gomaghā havanāni gacchāḥ.*

Indra, most potent ruler of the world, when would you bring that wealth of knowledge and holiness of universal form and character which we too desire for the celebrant? Commanding highest virtue, when would you join and inspire our thought and will to rise for the grand leap forward? When would you lead us to win the cherished honour, splendour and glory of the earth worthy of you?

स गाम॑घा जरि॒त्रि अश्व॑श्चन्दा॒ वाज॑श्रवसा॒ अधि॑ धहि॒ पृ ः।
पी॒पि॒हीष॑ः सु॒दुघा॑मिन्द ध॒नुं भ॒रद्वा॑जषु सु॒रुच॑ रुरुच्याः ॥ ४ ॥

4. *Sa gomaghā jaritre aśvaścandrā vājaśravaso adhi dhehi pṛkṣaḥ. Pīpihīṣaḥ sudughāmindra dhenuṁ bharadvājeṣu suruco rurucyāḥ.*

Indra, ruler of the world, give us the honour and excellence of a free world order, liquid wealth of gold in circulation, progressive advancement and renown in abundance for a planned programme, and drink the soma of attainable success worthy of a nation of knowledge, virtue and love of divinity, and thus help us create and structure an earthly order of fruitful prosperity for the dynamic bearers of science and action, a lovely world of beauty and splendour indeed.

तमा नूनं वृजनमन्यथा चिच्छूरा यच्छक्र वि दुर' गृणीष।
मा निरारं शुक्रदुघस्य धनारांङ्गिरसान्बह्मणा विप जिन्व ॥ ५ ॥

5. *Tamā nūnaṁ vṛjanamanyathā cicchūro yacchakra vi duro gṛṇīṣe. Mā niraraṁ śukradughasya dhenorāṅgirasān brahmaṇā vipra jinva.*

Indra, valiant ruler, lord of knowledge and power, destroyer of darkness, hate and enmity, let the paths of love and progress you approve and proclaim and the doors of new knowledge you open never be otherwise, keep them wide open onwards. O vibrant lover of knowledge and advancement, never forsake the faithful scholars of divine nature’s fertility, vitality and virility, never desert the visionaries of the divine Word of Veda, serve and advance them with means and materials for relentless pursuit of knowledge and life’s sanctity.

Mandala 6/Sukta 36

Indra Devata, Nara Bharadvaja Rshi

सत्रा मदासस्तव विश्वजन्याः सत्रा राया ध य पार्थिवासः ।
सत्रा वाजानामभवा विभक्ता यद्देवषु धारयथा असुर्यम ॥ १ ॥

1. *Satrā madāsastava viśvajanyāḥ satrā rāyo'dha ye pārthivāsaḥ. Satrā vājānāmabhavo vibhaktā yad deveṣu dhārayathā asuryam.*

Truly all your joys and inspirations, Indra, are universal, meant for the world. Truly all your earthly wealth, power and honour is for all children of the earth. Truly you are the wielder and distributor of all forms of food and energy which you bear and bring forth in the divinities of nature and humanity as the very breath of life.

अनु प येजे जन आज ओजो अस्य सत्रा दधिरे अनु वीर्याय ।
स्यूमगृभे दुधये वर्तते च क्रतुं वृञ्जन्त्यपि वृत्रहत्ये ॥ २ ॥

2. *Anu pra yeje jana ojo asya satrā dadhire anu vīryāya. Syūmagṛbhe dudhaye'rvate ca kratuṁ vṛñjantyapi vṛtrahatye.*

Consequently people honour, value and worship the vigour and splendour of Indra in this world, and truly they develop it for the attainment of higher strength and vitality, and, for the attainment of united advancement of the progressive forces and countering the forces of negation in the battle against darkness, they gather their powers, perform concerted yajnic action and root out evil and wickedness.

तं सधीचीरूतया वृष्ण्यानि पौंस्यानि नियुतः सश्चुरिन्दम ।
समुद्रं न सिन्धव उक्थशुष्मा उरुव्यचसं गिर आ विशन्ति ॥ ३ ॥

3. *Taṁ sadhrīcīrūtayo vṛṣṇyāni pauṁsyāni niyutaḥ saścurindram. Samudraṁ na sindhava ukthaśuṣmā uruvyacasaṁ gira ā viśanti.*

All modes of protection and security, showers of strength and generosity, manliness and vigour and allied virtues and actions converge to Indra, join and abide in him. Just as rivers flow and reach the sea, so do all resonant voices of adoration and admirable qualities of life reach the lord all pervasive in the wide world.

स रायस्खामुप सृजा गृणानः पुरुश्चन्दस्य त्वमिन्द्र वस्वः।
पतिर्बभूथासमा जनानामका विश्वस्य भुवनस्य राजा॥ ४॥

4. *Sa rāyaskhāmupa sṛjā gṛṇānaḥ puruścandrasya tvamindra vasvaḥ. Patirbabhūthāsamo janānāmeko viśvasya bhuvanasya rājā.*

Indra, sole ruler of the whole world, be the one unequalled master and protector of the people and of the golden wealth of the land, and, adored and glorified by them, release the streams of wealth, honour and excellence of the world for us.

स तु श्रुधि श्रुत्या या दुवोयुर्द्यौर्न भूमाभि रायॅ अयः।
असा यथा नः शवसा चकाना युगेयुग वयसा चकितानः॥ ५॥

5. *Sa tu śrudhi śrutyā yo duvoyurdyaurna bhūmābhi rāyo aryaḥ. Aso yathā naḥ śavasā cakāno yugeyuge vayasā cekitānaḥ.*

Listen to our prayers and adorations, Indra, lord ruler who love the prayers and adorations of devotees, who are resplendent as sun and boundless as space,

master, protector and giver of wealth, honour and excellence, so that shining by wealth and power, growing in knowledge and awareness day by day, you be, as you have been, kind and gracious to us as ever before.

Mandala 6/Sukta 37

Indra Devata, Bharadvaja Barhaspatya Rshi

अवागथं विश्ववारं त उग्रन्द युक्तासो हरया वहन्तु।
कीरिश्चिद्धि त्वा हवते स्वर्वानृधीमहि सधमादस्ते अद्य ॥ १ ॥

1. *Arvāgratham viśvavāram ta ugrendra yuktāso harayo vahantu. Kiriściddhi tvā havate svarvān-ṛdhīmahi sadhamādaste adya.*

Indra, resplendent lord ruler of the world, we pray, may the motive powers attached to your chariot of universal wealth and bliss bring you hither to us. So does the enlightened celebrant with joy at heart invoke and invite you today so that we too who abide with you in the hall of assembly may grow and prosper.

पा दाण हरयः कर्माग्मन्पुनानास ऋज्यन्ता अभूवन। इन्द'
ना अस्य पूव्यः पपीयाद द्यु ा मदस्य साम्यस्य राजा ॥ २ ॥

2. *Pro droṇe harayaḥ karmāgman punānāsa ṛjyanto abhūvan. Indro no asya pūrvyaḥ papīyād dyukṣo madasya somyasya rājā.*

Let the people go forward and higher in the measure of action and achievement and continue to rise in the sacred manner of simple and natural rectitude. And may Indra, ancient ruler of the world bright as heaven on earth, shining and ruling over the delightful

order of bliss, rise exuberant and drink of the joy of soma, peace and glory of the order.

आसस्त्राणासः शवसानमच्छन्दं सुचक्र रथ्यासो अश्वाः ।
अभि श्रव ऋज्यन्ता वहयुनू चिु वायारमृतं वि दस्यत ॥ ३ ॥

3. *Āsasrāṇāsaḥ śavasānamacchendraṁ sucakre rathyāso aśvāḥ. Abhi śrava ṛjyanto vaheyurnū cinnu vāyoramṛtaṁ vi dasyet.*

May the motive powers of the chariot of mighty Indra, ever on the move in the divine orbit in a simple and natural manner, gracefully bear the lord to the chant of our yajnic programmes of humanity. Let the immortal breath of life never be exhausted, let no one waste away the nectar vitality of immortality.

वरिष्ठा अस्य दक्षिणामियर्तीन्द्रं मघानां तुविकूर्मितमः । यया
वजिवः परियास्यंहं मघा च धृष्ण दयसे वि सूरीन ॥ ४ ॥

4. *Variṣṭho asya dakṣiṇamiyartīndro maghonāṁ tuvikūrmitamaḥ. Yayā vajrivaḥ pariyāsyaṁho maghā ca dhṛṣṇo dayase vi sūrīn.*

Indra, highest power of the dominion and fastest performer among men of wealth and splendour, achieves and raises the strength and honour of this social order by which, O lord of courage and power, wielder of the thunder of justice and punishment, you remove sin and crime and give rich gifts of reward and recognition to the scholars and the brave heroes.

इन्द्रा वाजस्य स्थविरस्य दातन्द्रं गीभिवधतां वृद्धमहाः ।
इन्द्रं वृत्रं हनिष्ठा अस्तु सत्वा ता सूरिः पृणति तूतुजानः ॥ ५ ॥

5. *Indro vājasya sthavirasya dāteindro gīrbhirvardhatāṁ vṛddhamahāḥ. Indro vṛtraṁ haniṣṭho astu satvā''tā sūriḥ pṛṇati tūtujānaḥ.*

Indra is the giver of solid strength and stable progress. May Indra, celebrated by the great and exalted by our words of adoration, rise in glory. Indra is the destroyer of darkness in the extreme, brilliant and brave in the essence, and, instant performer as he is, learned, he is, and the giver of complete fulfilment.

Mandala 6/Sukta 38

Indra Devata, Bharadvaja Barhaspatya Rshi

अपादित उदु नश्चित्रतमा महीं भषद द्युमतीमिन्दहूतिम।
पन्यसीं धीतिं दव्यस्य यामञ्जनस्य रातिं वनत सुदानुः॥ १॥

1. *Apādita udu naścitratamo mahīṁ bharṣad dyumatīm-indrahūtim. Panyasīṁ dhītiṁ daivyasya yāmañjanasya rātiṁ vanate sudānuḥ.*

May Indra, lord immaculate, wondrous power and glorious ruler, perfect, self-existent and self-sustained, be here direct and accept and exalt our sincere, abundant and brilliant voice of adoration in honour of divinity. The lord is a generous and munificent giver, loves the celebrative voice of the heart and cherishes the homage of noble godly people on way to divinity.

दूराच्चिदा वसता अस्य कर्णा घोषादिन्दस्य तन्यति बुवाणः।
एयमेनं देवहूतिरवृत्यान्मद्र्यग्-इन्दमियमृच्यमाना॥ २॥

2. *Dūrāccidā vasato asya karṇā ghoṣād-indrasya tanyati bruvāṇaḥ. Eyamenaṁ devahūtirvavṛtyānmadryag-indram-iyam-ṛcyamānā.*

The ears of this lord Indra receive the voice of the speaker even from far off wherever he be, and from that voice, speaking in response, he raises it to the roar of thunder. May this voice of mine in honour of divinity, reaching and celebrating the lord of glory, come back to me, complete the circuit and bless me as voice divine.

तं व॑ ऽधि॒या प॑र॒मया॑ पुरा॒जाम॒जर॒मिन्द॑ म॒भ्य॑नूष्य॒कः । ब्रह्मा॑ च॒ गिर॑ ऽदधिर॒ समस्मिन्म॒हाँश्च॒ स्तामा॒ अधि॑ वध॒दिन्द॑ ॥ ३ ॥

3. *Taṁ vo dhiyā paramayā purājām-ajaram-indram-abhyanūṣyarkaiḥ. Brahmā ca giro dadhire samasmin mahāṅśca stomo adhī vardhadindre.*

For you all with the best and highest of mind and faith I proclaim and celebrate the ancient and unaging Indra, cosmic energy of the Divine with yajnic gifts of homage. The eternal consciousness of omniscience and the voice of the Vedas all resound in this cosmic medium and the mighty yajna of creation and evolution too renews, evolves and expands under this same Indra, divine energy.

वधा॒द्यं य॒ज्ञ उ॒त साम॒ इन्द्रं॒ वधा॒द ब्रह्म॒ गिर॑ उ॒क्था च॒ मन्म॑ । वधा॑ हैनमुषसा॒ यामं॑ ना॒क्तावधा॒न्मासा॑ः शर॒दा॒ द्याव॒ इन्द॑म ॥ ४ ॥

4. *Vardhād yaṁ yajña uta soma indraṁ vardhād brahma gira ukthā ca manma. Vardhāhainamuṣaso yāmannaktorvardhān māsāḥ śarado dyāva indraṁ.*

Let yajna, corporate programmes of research and development, advance Indra, power and application of the electric energy of nature. Let soma, positive creations

and the scholar dedicated to peace and universal happiness extend the possibilities of power. Let the divine words of the Veda and the achievement of food and energy of universal value exalt Indra, lord of divine energy. And let the dawns, days and nights, hours, months, seasons, earth and heaven, all glorify Indra, lord of the universe. Let our thought and chants of holy word glorify him.

एवा जज्ञानं सहस असामि वावृधानं राधस च श्रुताय।
महामुगमवस विप नूनमा विवासम वृत्रतूयेषु ॥ ५ ॥

5. *Evā jajñānaṁ sahase asāmi vāvṛdhānaṁ rādhase ca śrutāya. Mahām-ugram-avase vipra nūnamā vivāsema vṛtratūryeṣu.*

Thus for the sake of strength and power, patience and fortitude as well as for challenge, for defence, protection and victory in our battles against darkness, want and evil, for the sake of onward achievement of wealth and success, and for the use and advancement of the vibrant learned scholar, O holy sage, let us all dedicate ourselves decisively and relentlessly to the great, illustrious, and perfect energy of divine nature, evolving, rising, and constantly developing it for us by our yajnic efforts, and let us thus serve and glorify Indra, omnipotent lord of the universe.

Mandala 6/Sukta 39

Indra Devata, Bharadvaja Barhaspatya Rshi

मन्दस्य कवदिव्यस्य वह्विपमन्मना वचनस्य मध्वः।
अपा नस्तस्य सचनस्य दवष युवस्व गृणत गाअंगाः ॥ १ ॥

1. *Mandrasya kaverdīvyasya vahnervipram-anmano vacanasya madhvaḥ. Apā nastasya sacanasya deveṣo yuvasva gṛṇate goagrāḥ.*

Taste the honey sweet of the Word of this happy and blissful divine poet, celebrant of light, inspirer of passion and vision of wisdom, and friend of Divinity. O refulgent lord of generosity, protect and promote the brilliant and revealing Word of the poet, bless the servant of divinity with energy and sustenance and reveal the words of divinity for the celebrant.

अयमुशानः पयदिमुस्रा ऋतधीतिभिरृतयुग्युजानः।
रुजदरुग्णं वि वलस्य सानुं पणींवचभिरभि यधदिन्द्रः॥ २॥

2. *Ayamuśānaḥ paryadrimusrā ṛtadhītibhir-ṛtayu-gyujānaḥ. Rujadarugṇaṁ vi valasya sānuṁ paṇīṅrvacobhirabhi yodhadindraḥ.*

This poet, like the sun, loving, inspiring and impassioned, in unison with the truth and law of existence, with waves of energy bearing rays of light and showers of rain, breaks the clouds of darkness, lights up impenetrable tops of mighty mountains, opens up treasures of wealth, and blesses the untainted and the celebrants. Thus does Indra fight and shine.

अयं द्यतयदद्युता व्यक्तून्दाषा वस्तः शरद इन्दुरिन्द।
इमं कतुमदधुनू चिदह्नां शुचिजन्मन उषसश्चकार॥ ३॥

3. *Ayaṁ dyotayadadyuto vyaktūn doṣā vastoḥ śarada indurindra. Imaṁ ketum-adadhur-nū cidahnāṁ śucijanmana uṣasaścakāra.*

Thus does this sun, this cosmic drop of divine soma, light up the unlighted: the nights, the mornings,

days and seasons of the year. Thus does Indra create the light of immaculate dawns which bear up the light as banner of the days.

अयं रचयद्रुचः रुचानाꣳ यं वासयद व्यृतेन पूर्वीः। अयमीयत ऋतयुग्भिरश्वः स्वविदा नाभिना चषणिप्राः॥ ४॥

4. *Ayaṁ rocayad-aruco rucāno'yaṁ vāsayad vyṛtena pūrvīḥ. Ayamīyata ṛtayugbhir-aśvaiḥ svarvidā nābhinā carṣaṇiprāḥ.*

This Indra, the sun, itself refulgent, lights up the lightless such as earth and moon, and it lights up the ancient dawns, by the operation of cosmic law. It goes on in orbit by the centre pin of cosmic gravitation with other heavenly bodies such as planets and satellites, drawn by the motive forces of cosmic law and giving light and comfort primarily to the people of the earth.

नू गृणाना गृणत पत्न राजन्निषः पिन्व वसुदयाय पूर्वीः। अप आषधीरविषा वनानि गा अवता नृ नृचस रिरीहि॥ ५॥

5. *Nū gṛṇāno gṛṇate pratna rājanniṣaḥ pinva vasudeyāya pūrvīḥ. Apa oṣdhīraviṣā vanāni gā arvato nṝnṛcase rirīhi.*

Rajan, brilliant ruler, ancient power, praised and celebrated by devotees, develop and increase abundant food, energy and wealth for the dedicated liberal giver of charities, and for the development and accomplishment of holy programmes give waters, herbs, inobnoxious forests, cows, horses and brave leaders and competent manpower for the celebrant.

Mandala 6/Sukta 40

Indra Devata, Bharadvaja Barhaspatya Rshi

इन्द्र पिब तुभ्यं सुता मदाया व स्य हरी वि मुचा सखाया।
उत प गाय गण आ निषद्या था यज्ञाय गृणत वय धाः ॥ १ ॥

1. *Indra piba tubhyaṁ suto madāyā'va sya harī vi mucā sakhāyā. Uta pra gāya gaṇa ā niṣadyā-'thā yajñāya gṛṇate vayo dhāḥ.*

Indra, refulgent ruler, drink the soma of joy distilled for your pleasure and majesty, let the motive power of the dominion, the government and the people, too be free and relax since they are friends. Sit in the assembly of the dominion and sing and inspire the people to celebrate the holy occasion, and bear and bring food, good health and long age for the celebrant of the dominion to carry on the corporate business of governance and administration as a yajna for the lord.

अस्य पिब यस्य जज्ञान इन्द्र मदाय कत्व अपिबा विरप्शिन।
तमु त गावा नर आपा अदिरिन्दुं समह्यन्पीतय समस्म ॥ २ ॥

2. *Asya piba yasya jajñāna indra madāya kratve apibo virapśin. Tamu te gāvo nara āpo adri-rindum samahyan pītaye samasmai.*

Indra, mighty ruler, drink of this nectar sweet of soma which you tasted at your birth and which you drank for passion and exhilaration while you arose for great action in the field of knowledge and governance, the same soma which the cows and rays of the sun, men and leaders, waters, clouds and mountains have collected and seasoned for this drink of yours.

समिद्ध अग्ना सुत इन्द्र साम आ त्वा वहन्तु हरयो वहिष्ठाः ।
त्वायता मनसा जाहवीमीन्दा याहि सुविताय महे नः ॥ ३ ॥

3. *Samiddhe agnau suta indra soma ā tvā vahantu harayo vahiṣṭhāḥ. Tvāyatā manasā johavīmī-indrā yāhi suvitāya mahe naḥ.*

When the fire is kindled and rising and the soma is distilled, let the strongest motive forces of transport and the most powerful leaders who can bear the burdens of the commonwealth bring you here. And when you are here I invoke and invite you with a mind wholly dedicated to you, Indra, destroyer of pain and suffering, come for our great pleasure and prosperity of well being.

आ याहि शश्वदुशता यथान्दं महा मनसा सामपयम ।
उप ब्रह्माणि शृणव इमा नो था त यज्ञस्तन्वे वयो धात ॥ ४ ॥

4. *Ā yāhi śaśvaduśatā yayāthendra mahā manasā somapeyam. Upa brahmāṇi śṛṇava imā no'thā te yajñastanve vayo dhāt.*

Indra, mighty ruler and dispenser of peace and prosperity, come here without let up with inspired sages and leaders with magnanimous mind and morale to this nectar drink of the soma of governance and enlightenment. Listen carefully to these songs of adoration and words of the Veda, and, we pray, may this yajnic business of governance and administration bear and bring us good food, energy and a long age of good health for our person and the social order.

यदिन्द दिवि पाय यदृधग्यद्वा स्व सदन यत्र वासि । अतो
ना यज्ञमवस नियुत्वान्त्सजाषाः पाहि गिवणा मरुद्भिः ॥ ५ ॥

5. *Yadindra divi pārye yadṛdhagyad vā sve sadane yatra vāsi. Ato no yajñamavase niyutvānt-sajoṣāḥ pāhi girvaṇo marudbhiḥ.*

Indra, enlightened ruler, admired and adored in refined words of homage and reverence, whether you are in a far off land of your choice you love to promote in a special direction or in your own place of residence, or wherever you happen to be, from there, O loving and friendly leader dedicated to the yajnic order of governance for its defence and protection, develop and promote the order by the most vibrant force of daring commandos.

Mandala 6/Sukta 41

Indra Devata, Bharadvaja Barhaspatya Rshi

अहॅळमान॒ उप॑ याहि य॒ज्ञं तुभ्यं॑ पवन्त॒ इन्द॑वः सु॒तास॑ः।
गाव॒ा न व॑ज्रि॒न्त्स्वमाका॒ अच्छ॑न्दा ग॑हि पथ॒मा य॒ज्ञि-
या॑नाम॥ १ ॥

1. *Aheḷamāna upa yāhi yajñaṁ tubhyaṁ pavanta indavaḥ sutāsaḥ. Gāvo na vajrintsvamoko acchendrā gahi prathamo yajñiyānām.*

Indra, lord ruler of glory and power, giver of freedom and dignity, come loving and favourable, grace our yajna of life and living. Drops of soma flow from the press for you and sanctify and brighten up the yajna. O lord of thunder and justice, first and foremost of the holiest guardians of yajna, just as mother cows rush to their stalls for their calves, so eagerly come to us and bless the devotees.

या त॑ काकुत्सुकृ॒ता॒ या वरि॑ष्ठा॒ यया॒ शश्व॒त्पिब॑सि॒ मध्व॑ ऊ॒र्मिम। तया॑ पाहि॒ प त॑ अध्व॒युर॑स्था॒त्सं त॒ वज॑ वततामिन्द गव्युः ॥ २ ॥

2. *Yā te kākut sukṛtā yā variṣṭhā yayā śaśvat pibasi madhva ūrmim. Tayā pāhi pra te adhvaryur-asthāt saṁ te vajro vartatāmindra gavyuḥ.*

Indra, ruling lord of Dharma and rectitude, by that sophisticated and discriminative palate of yours by which you always taste the sweets of the flow of life, and by that discriminative and sublimated thought and speech by which you always distil the essence and value of the sweets and shades of life and respond to human action, taste the sweets of our yajnic performance, and protect and promote us by your words of wisdom through the rise and fall of life's movement. The high-priest dedicated to love and non-violence awaits you at the altar. May your wheel of justice and governance over the earth ever revolve over the order of humanity.

एष द॒प्सा वृ॑ष॒भा वि॒श्वरू॑प॒ इन्दा॑य॒ वृष्ण॒ समका॑रि॒ सोमः॑। एत॑ पि॑ब हरिवः स्थातरुग॒ यस्यशि॑ष प॒दिवि॒ यस्त॒ अ ा॑म ॥ ३ ॥

3. *Eṣa drapso vṛṣabho viṣvarūpa indrāya vṛṣṇe samakāri somaḥ. Etaṁ piba harivaḥ sthātarugra yasyeśiṣe pradivi yaste annam.*

This soma of the order of beauty and sweetness of bliss, flowing, free from intoxication and illusion, creative and exuberant, universal and open in form and performance, is distilled to the essence in honour of the generous and potent lord of power and glory. Drink of

it, taste and judge of it, O lord illustrious ever on the move by motive forces yet settled at centre, rule over it in the light of heaven, live it, it is the very food for your life and existence.

सुतः सामा असुतादिन्द्र वस्यानयं श्रेयाञ्चिकितुष रणाय।
एतं तितिर्व उप याहि यज्ञं तन विश्वास्तविषीरा पृणस्व ॥ ४ ॥

4. *Sutaḥ somo asutādindra vasyānayaṁ śreyāñci-kituṣe raṇāya. Etaṁ titirva upa yāhi yajñaṁ tena viśvāstaviṣīrā pṛṇasva.*

This soma, blissful order of life fashioned into form from the raw materials of life and thought, O lord of power and glory, is better, more fragrant and inspiring for the man of intelligence and culture in search of a life of knowledge, achievement and happiness. Come, O lord victorious over opposition and contradictions, to this yajnic order of society and thereby strengthen all forces of action for advancement and total fulfilment.

ह्वयामसि त्वन्द्र याह्यवाङरं त सामस्तन्वं भवाति।
शतक्रता मादयस्वा सुतषु पास्माँ अव पृतनासु प वि ॥ ५ ॥

5. *Hvayāmasi tvendra yāhyarvāṅaraṁ te soma-stanve bhavāti. Śatakrato mādayasvā suteṣu prāsmāň ava pṛtanāsu pra vikṣu.*

Indra, ruler and protector, we invoke and exhort you, go forward, let the soma of exhilaration and social dignity be sufficient and inspiring for your health and the body politic. O lord of a hundred great actions and yajnic victories, rise and celebrate the glory of life among the people raised and refined to the sweetness and beauty of culture. Guide on, protect and promote

us among the nations and powers of the world.

Mandala 6/Sukta 42

Indra Devata, Bharadvaja Barhaspatya Rshi

पत्यस्म॒ पिपी॑षत॒ विश्वा॑नि वि॒दुष॑ भर।
अर॑ं॒गमाय॒ जग्म॒य प॑श्चाद्द॒ध्वन॒ नर॑॥ १॥

1. *Pratyasmai pipīṣate viśvāni viduṣe bhara.*
Araṅgamāya jagmaye'paścāddadhvane nare.

Indra, ruler and patron of knowledge and culture, provide all facilities of the world for this bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back.

एम॑नं प॒त्यत॑न॒ साम॑भिः साम॒पात॑मम।
अम॑त्रभित्रृजी॒षिण॒मिन्दं सु॒त॒भि॒रिन्दु॑भिः॥ २॥

2. *Emenaṁ pratyetana somebhiḥ somapātamam.*
Amatrebhir-ṛjīṣiṇam-indraṁ sutebhirindubhiḥ.

In consequence and return, O scholars and citizens of the land, be grateful to this Indra, brilliant ruler, lover of the peace and pleasure of the soma of knowledge and enlightenment and promoter of scholars and men of truth and naturalness. Do all possible homage to him with ample measures of work and knowledge distilled like soma in the essence from your brilliant work and noble conduct.

यदी॑ सु॒त॒भि॒रिन्दु॑भिः साम॑भिः पति॒भूष॑थ।
वद॒ा विश्व॑स्य॒ मधि॑रा धृ॒षत्तं॑त॒मिदष॑त॥ ३॥

1. *Yadī sutebhirindubhiḥ somebhiḥ pratibhūṣatha.*
Vedā viśvasya medhiro dhṛṣat taṁ tamideṣate.

If you honour the lord ruler with the homage of pure and brilliant soma of knowledge and yajnic action in response to his magnanimity, the wise and adorable lord of the world would acknowledge and appreciate each act of homage.

अस्मा अस्मा इदन्धसा ध्वर्यो प भरा सुतम ।
कुवित्समस्य जन्यस्य शर्धतो भिशस्तरस्परत ॥ ४ ॥

4. *Asmā asmā idandhaso'dhvaryo pra bharā sutam.*
Kuvit samasya jenyasya śardhato'bhiś-asteravasparat.

O high priest of the yajnic order, bear and bring an equable share of bright and inspiring food and maintenance for every one. And may the great and wise one, the lord, preserve, protect, promote and defend the rightful constancy of the admirable force and power of the order against violence and calumny.

Mandala 6/Sukta 43

Indra Devata, Bharadvaja Barhaspatya Rshi

यस्य त्यच्छम्बरं मद दिवोदासाय रन्धयः ।
अयं स सोम इन्द ते सुतः पिब ॥ १ ॥

1. *Yasya tyacchambaraṁ made divodāsāya randhayaḥ. Ayaṁ sa soma indra te sutaḥ piba.*

Indra, lord of power and glory, this is that soma distilled and seasoned for you in the exhilaration and ecstasy of which you, like the sun on high, break down the forces of darkness and evil to promote the spirit of

light and generosity. Pray drink of it to your heart's content and protect and promote the spirit of it.

यस्य॑ तीव्र॒सुतं॑ मद॒ं मध्य॒मन्तं॑ च॒ र ॑क्षसि।
अ॒यं स साम॑ इन्द त सु॒तः पिब॑॥ २॥

2. *Yasya tīvrasutaṁ madaṁ madhyamantaṁ ca rakṣase. Ayaṁ sa soma indra te sutaḥ piba.*

Indra, lord ruler, this is that soma, the power and glory of the yajnic order, distilled and refined in your honour, the brilliant and pure spirit of which in the essence you protect and promote in the beginning, in the middle and at the end of its completion. Pray drink of it to your heart's content and rejoice in the splendour and ecstasy of it.

यस्य॒ गा अ॒न्तरश्म॑ना॒ मद॑ दृ॒ हा अ॒वासृ॑जः।
अ॒यं स साम॑ इन्द त सु॒तः पिब॑॥ ३॥

3. *Yasya gā antaraśmāno made dṛḷhā avāsṛjaḥ. Ayaṁ sa soma indra te sutaḥ piba.*

Indra, lord of glory, this is that soma of knowledge and power distilled and refined for you under the force and exhilaration of which you release mighty waves of energy confined in the thickest cloud and most solid materials. Drink of it to your heart's content and protect and promote the science and power of it.

यस्य॑ मन्दा॒ना अन्ध॑सा॒ माघ ॑नं दधि॒ष शव॑सः।
अ॒यं स साम॑ इन्द त सु॒तः पिब॑॥ ४॥

4. *Yasya mandāno andhaso māghonaṁ dadhiṣe śavaḥ. Ayaṁ sa soma indra te sutaḥ piba.*

Indra, lord of vision, knowledge and power,

happy and worshipful devotee of the sweetness, beauty and ecstasy of life, this is that soma of existence distilled and refined in the essence for you, the mighty energy, force and exuberant vitality of which you bear, protect and promote. Live it, enjoy it to your heart's content, and protect and promote its glory on and on.

Mandala 6/Sukta 44

Indra Devata, Shamyu Barhaspatya Rshi

या रयिवा रयिन्तमा या द्युम्नद्युम्नवत्तमः।
सामः सुतः स इन्द्र त स्ति स्वधापत मदः॥ १॥

1. *Yo rayivo rayintamo yo dyumnair-dyumnavatta-maḥ. Somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ.*

Indra, supreme lord of your own nature, power and law, that soma beauty and bliss of the world of existence created by you, which is most abundant in wealth and brilliance, which is most glorious in splendour and majesty, is all yours, all for yourself, all your own pleasure, passion and ecstasy.

यः शग्मस्तुविशग्म त राया दामा मतीनाम।
सामः सुतः स इन्द्र त स्ति स्वधापत मदः॥ २॥

2. *Yaḥ śagmas-tuviśagma te rāyo dāmā matīnām. Somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ.*

Indra, O mighty lord most kind, master of your own power and potential, that exciting peace and pleasure of life created, those gifts of wealth showered on rational humanity, the exuberance of munificence, all is yours, for your own pleasure and ecstasy, and

rendered back to you in homage and gratitude.

यन॑ वृ॒द्धा न शव॑सा तु॒रा न स्वाभि॑रू॒तिभि॑: ।
साम॑: सु॒तः स इ॑न्द्र॒ त स्ति॑ स्वधापत॒ मद॑: ॥ ३ ॥

3. *Yena vṛddho na śavasā turo na svābhirūtibhiḥ.*
Somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ.

Indra, mighty ruler, protector and sustainer of your own creation, your power and potential and your own forces of protection by which you promote the good and positive and destroy the evil and negative like the ancient and eternal father guardian and like a protective destroyer for preservation, that is the beauty and glory and assertive energy of life created by you. That is yours, your fatherly pleasure and ecstasy. Pray let it evolve and rise.

त्यमु॑ वा॒ अप॑हणं गृणी॒ष शव॑स॒स्पति॑म ।
इन्दं॑ विश्वा॒साहं॒ नरं॒ मंहि॑ष्ठं वि॒श्वच॑र्षणिम ॥ ४ ॥

4. *Tyamu vo aprahaṇaṁ gṛnīṣe śavasaspatim.*
Indraṁ viśvāsāhaṁ naraṁ maṁhiṣṭhaṁ viśvacarṣaṇim.

All ye children of the earth, for you all I praise and celebrate that Indra, lord dispenser of justice and punishment without anger or violence, commander of power and forces of the nation, challenger of all negative forces of the world, leader of humanity, and great and glorious ruler of the men of vision and acts of universal value.

यं व॒धय॒न्तीद्वि॒र॒: पतिं॑ तु॒रस्य॒ राध॑सः ।
तमि व॑स्य॒ राद॑सी द॒वी शुष्मं॑ सपयतः ॥ ५ ॥

5. *Yaṁ vardhayantīd giraḥ patiṁ turasya rādhasaḥ.*
Taminnvasya rodasī devī śuṣmaṁ saparyataḥ.

Indra whom universal voices of the world exalt and celebrate in adoration, is the ruler and protector of all the effective achievers of the world of nature and humanity. Him, in truth, the brilliant heaven and the green earth both serve under his power and law. To him our homage is always due.

तद्व॑ उ॒क्थस्य॑ ब॒हण॒न्दा॑यापस्तृणी॒षणि॑।
विपा॒ न यस्या॒तया॒ वि यदा॒ह॑न्ति स॒ क्षि॑तः ॥ ६ ॥

6. *Tad va ukthasya barhaṇendrāyopastṛṇīṣaṇi.*
Vipo na yasyotayo vi yad rohanti sakṣiataḥ.

That lord you exalt by the beauty and sublimity of your holy song of praise in honour of Indra whose protections and modes of advancement then rise together like shoots of soma inwardly stirred by the song under his umbrella.

अवि॑द॒द्द॒क्षं मि॒त्रा नवी॑यान्पपा॒ना द॒वभ्या॒ वस्य॑ अचत।
स॒स॒वान्त्स्ता॒लाभि॑र्धा॒तरी॑भिरुरु॒ष्या पा॒युर॑भव॒त्सखि॑भ्यः ॥ ७ ॥

7. *Avivad dakṣaṁ mitro navīyān papāno devebhyo vasyo acait. Sasavāntstaulābhirdhautarībhi-ruruṣyā pāyurabhavat sakhibhyaḥ.*

The rising youth, friendly and protective, knows and achieves strength and expertise, and provides a place of rest and security for the noble and the wise. Well provided with food and means of sustenance, eager to protect and promote, he rises as a guardian power for friends and companions with unshakable forces of defence and protection.

ऋतस्य पथि वधा अपायि श्रिय मनांसि दवास अकन।
दधाना नाम महा वच भिवपुदृशय वन्या व्यावः ॥ ८ ॥

8. *Ṛtasya pathi vedhā apāyi śriye manāṁsi devāso akran. Dadhāno nāma maho vacobhirvapur-dṛśaye venyo vyāvaḥ.*

On the path of truth and eternal law, the man of knowledge and wisdom is protected, and the noble and the wise control and transform their minds for the beauty and grace of manners and culture. May the Great one, kind and loving, bearing the holy name, reveal his divine presence in response to our prayers and protect us through the paths of life.

द्युमत्तमं द ं धह्यस्म सधा जनानां पूवीररातीः। वषीया वयः कृणुहि शचीभिधनस्य सातावस्माँ अविद्धि॥ ९ ॥

9. *Dyumattamaṁ dakṣaṁ dhehyasme sedhā janānāṁ pūrvīrarātīḥ. Varṣīyo vayaḥ kṛṇuhi śacībhir-dhanasya sātāvasmāň aviḍḍhi.*

Grant us strength and expertise of the brightest order, accomplish the tasks on hand and ward off the age-old adversities of the people, bless us with a long age of charity and generosity, and let us join and participate in the battles for wealth and success with the best of actions and intelligence among people.

इन्द्र तुभ्यमिन्मघव ाभूम वयं दात हरिवा मा वि वनः।
नकिरापिद दृश मत्यत्रा किमङ्ग रधचाद नं त्वाहुः ॥ १० ॥

10. *Indra tubhaminmaghavannabhūma vayaṁ dātre harivo mā vi venaḥ. Nakirāpirdadṛśe martyatrā kimaṅga radhracodanaṁ tvāhuḥ.*

Indra, lord of power and majesty, let us be, let us live and work only for you, generous and charitable ruler. Pray do not ignore us, do not neglect us. There is none visible among the mortals around here our own such as you, lord of horse and men, otherwise, O lord dear as breath of life, why would they call you the inspirer for the achievement of honour and excellence in life?

मा जस्वने वृषभ ना ररीथा मा ते रवतः सख्ये रिषाम ।
पूर्वीष्ट इन्द निष्षिध जनेषु जह्यसुष्वीन्प वृहापृणतः ॥ ११ ॥

11. *Mā jasvane vṛṣabha no rarīthā mā te revataḥ sakhye riṣāma. Purvīṣṭa indra niṣṣidho janeṣu jahyasuṣvīn pra vṛhāpṛṇataḥ.*

Indra, mighty generous destroyer of suffering, deliver us not to the unjust and the hungry grabber. Let us never suffer in the friendship of the generous lord nor fall off from loyalty. Let us take advantage of the age old facilities of success among the people. Eliminate the uncreative and keep us away from ungrateful negationists.

उदभाणीव स्तनयन्नियर्तीन्द्रो राधांस्यश्व्यानि गव्या । त्वमसि
पदिवः कारुधाया मा त्वादामान आ दभन्मघानः ॥ १२ ॥

12. *Udabhrāṇīva stanayanniyartīndro rādhāṁsya-śvyāni gavyā. Tvamasi pradivaḥ kārudhāyā mā tvādāmāna ā dabhan maghonaḥ.*

And like thundering clouds, Indra moves and declares the gifts of success and munificence, horses and fast accomplishment, cows and abundant food and drink. O lord, you are the patron sustainer of brilliant

artists, inventive scientists and expert technologists. Let the miserly non-giver never deceive you or injure you, and never let him deceive the generous and prosperous people.

अध्वर्या वीर॒ प म॒ह सु॒ताना॒मिन्दा॑य भर॒ स ह्यस्य॒ राजा॑।
यः पू॒व्याभि॑रु॒त नू॒तना॒भिर्गी॒भिर्वा॑वृ॒ध गृ॑ण॒तामृषी॑णाम ॥ १३ ॥

13. *Adhvaryo vīra pra mahe sutānāmindrāya bhara sa hyasya rājā. Yaḥ pūrvyābhiruta nūtanābhirgīrbhirvāvṛdhe gṛṇatāmṛṣīṇām.*

O brave high priest of the social order of the yajna of love and non-violence, bear the best of soma distilled for homage in honour of the great Indra, ruler of the world. He alone is the ruler of this order worthy to rule who rises in personal and social esteem by the holy voices, both old and new, of the admirers and the wise seers of the land.

अ॒स्य मदे॑ पु॒रु वर्पा॑ꣳसि वि॒द्वानिन्द्र॑ꣳ वृ॒त्राण्य॑प॒ती ज॑घान।
तमु॒ प ह॑ षि॒ मधु॑मन्तमस्म॒ सामं॑ वी॒राय॑ शि॒पिण॒ पिब॑ध्य ॥ १४ ॥

14. *Asya made puru varpāꣳsi vidvānindro vṛtrāṇyapratī jaghāna. Tamu pra hoṣi madhumantamasmai somaꣳ vīrāya śipriṇe pibadhyai.*

Under the inspiration and ardent passion of this soma, Indra, irresistible lord ruler all wise, destroys many covert forces of darkness and evil. That same soma, honey sweet and exhilarating you bear for a drink to this brave hero who shines in brilliant helmet and armour.

पाता॑ सु॒तमिन्द्र॑ꣳ अस्तु॒ सामं॒ हन्ता॑ वृ॒त्रं वज॑ण मन्दसा॒नः।
गन्ता॑ य॒ज्ञं प॑रा॒वत॑श्चि॒दच्छा॒ वसु॑धी॒नाम॑वि॒ता का॒रु-
धा॑याः ॥ १५ ॥

15. *Pātā sutamindro astu somaṁ hantā vṛtraṁ vajreṇa mandasānaḥ. Gantā yajñaṁ parāvataścidacchā vasurdhīnāmavitā kārudhāyāḥ.*

Let Indra, the ruler, drink the soma distilled from exhilarating herbs and protect the spirit and honour of the nation arisen from the noble rule of the order. Let him, happy and inspired, destroy the demon of evil and darkness with the thunderbolt of justice and power. Let him go and attend the yajna of the order well even from afar, provide happy and peaceful settlement for all the people, protect and promote intellectual work and programmes of corporate action, and sustain and advance the experts in art, science and technology.

इदं त्यत्पात्रमिन्द्रपानमिन्दस्य प्रियममृतमपायि। मत्सद्यथा सामनसायं दवं व्यस्मद द्वषो युयवद व्यंहः॥ १६॥

16. *Idaṁ tyat pātramindrapānamindrasya priyamamṛtamapāyi. Matsad yathā saumanasāya devaṁ vyasmad dveṣo yuyavad vyaṁhaḥ.*

This is that life-giving cup of Indra's nectar drink, his favourite, from which he drinks the dear delicious elixir of life so that he feels happy at heart and inspires the divine force of cosmic energy to ward off hate and enmity from us and cast away all sin and evil, and thereby save and strengthen the immortal soul.

एना मन्दाना जहि शूर शत्रूञ्जामिमजामिं मघवन्नमित्रान। अभिषणाँ अभ्याददिशानान्परांच इन्द्र प मृणा जही चं॥ १७॥

17. *Enā mandāno jahi śūra śatrūñ-jāmimajāmiṁ maghavannamitrān. Abhiṣeṇāň abhyādediś-ānān parāca indra pra mṛṇā jahī ca.*

This way Indra, O valiant hero, happy at heart and joyous, commanding wealth, power and excellence of the world, give up all enemies whether among the related or unrelated people, all unfriendly and menacing forces, all oppositions up front, and all those who order you about like bullies, ward them off, throw them out far away, destroy them all. Keep the soul untainted and free.

आ॒सु ष्मा णा मघव॒न्निन्द्र पृ॒त्स्व१॑स्मभ्यं॒ मह्रि॒ वरि॑वः सु॒गं क॑ः । अ॒पां ता॒कस्य॒ तन॑यस्य ज॒ष इन्द॑ सू॒रीन्कृ॑णु॒हि स्मा ना अ॒धम ॥ १८ ॥

18. *Āsu ṣmā ṇo maghavannindra pṛtsvasmabhyaṁ mahi varivaḥ sugaṁ kaḥ. Apāṁ tokasya tanayasya jeṣa indra sūrīn kṛṇuhi smā no ardham.*

In these battles of life, among these forces of positive action, O lord of wealth, power and majesty, Indra, destroyer of negativities and enmities, make the way clear for us for the achievement of life's great honour and excellence. Indra, lord of glory and victory, bless us with bravery and spirit of heroism, high intelligence, and power and prosperity of success in our struggle and attainment of the waters of life, noble actions and brave children and grand children.

आ त्वा॒ हर॑या॒ वृष॑णा युजा॒ना वृष॑रथासा॒ वृष॑रश्म॒या - त्या॑ः । अ॒स्म॒त्राञ्चा॒ वृष॑णा वज॒वाहा॒ वृष्ण॒ मदा॑य सु॒युज॑' वहन्तु ॥ १९ ॥

19. *Ā tvā harayo vṛṣaṇo yujānā vṛṣarathāso vṛṣara-ṣmayo'tyāḥ. Asmatrāñco vṛṣaṇo vajravāho vṛṣṇe madāya suyujo vahantu.*

Indra, O leading light and spirit of the nation of humanity, may the pioneers, brave and heroic, united with you in thought and action, blazing as sunrays and falling as showers, instant in initiative and perfect in aim, riding mighty chariots, concentrating on our defence and protection, generous and magnanimous, wielding thunder and lightning, willing warriors all, conduct and bring you here for our strength and joy of life's victory.

आ तं वृषन्वृषणा दाणमस्थुघृतपुषा नामया मदन्तः । इन्द्र तुभ्यं वृषभिः सुतानां वृष्ण भरन्ति वृषभाय सामम ॥ २० ॥

20. *Ā te vṛṣan vṛṣaṇo droṇamasthur-ghṛtapruṣo normayo madantaḥ. Indra pra tubhyaṁ vṛṣabhiḥ sutānāṁ vṛṣṇe bharanti vṛṣabhāya somam.*

Indra, lord of power and glory, delightful showers of soma, exuberant and exhilarating like dancing waves of the sea, come and fill your cup of nectar and sprinkle your altar of yajna with ghrta. Thus do the leading lights of nature and humanity bear and bring the soma of life's light and joy distilled by brave and generous leaders of the yajnic order for the mighty and magnanimous lord ruler of the world.

वृषासि दिवा वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तियानाम । वृष्ण त इन्दुवृषभ पीपाय स्वादू रस मधुपया वराय ॥ २१ ॥

21. *Vṛṣāsi divo vṛṣabhaḥ pṛthivyā vṛṣā sindhūnāṁ vṛṣabhaḥ stiyānām. Vṛṣṇe ta indurvṛṣabha pīpāya svādū raso madhupeyo varāya.*

You are the showerer of the light of heaven. You

are the inspirer of the life of earth. You are the showerer of the waters of rivers and the seas. You are the life breath of things moving and non-moving all together. This is the homage, honey drink, bright, delicious, the very nectar of life for the lord ruler.

अयं दवः सहसा जायमान इन्देण युजा पणिमस्तभायत।
अयं स्वस्य पितुरायुधानीन्दुरमुष्णादशिवस्य मायाः ॥ २२ ॥

22. *Ayaṁ devaḥ sahasā jāyamāna indreṇa yujā paṇimastabhāyat. Ayaṁ svasya piturāyudhānī-ndur-amuṣṇād-aṣivasya māyāḥ.*

This brilliant and divine soma rising and manifesting with exhilaration and ardent passion, friend of Indra and one with his glory, stabilises the admirable rule and order of the world and strengthens the supporters of it. This soma, bright and blissful as the moon, keeps the arms and armaments and the justice and administration of its creator and ruler in order, and it frustrates the plans and wiles of the unruly and the unholy.

अयमकृणादुषसः सुपत्नीरयं सूय अदधाज्ज्यातिरन्तः। अयं
त्रिधातु दिवि रोचनषु त्रितषु विन्ददमृतं निगूळहम ॥ २३ ॥

23. *Ayamakṛṇoduṣasaḥ supatnīrayaṁ sūrye adadhā-jjyotirantaḥ. Ayaṁ tridhātu divi rocaneṣu triteṣu vindadamṛtaṁ nigūḷham.*

This ardent passion of Indra, lord omnipotent creator, makes the dawns bright and blissful inspirers of love and devotion, vests the sun with light within, creates the universe of three natural principles of mind, energy and matter, and infuses the immortal spirit, as

mysterious and immanent spirit, in the three bright worlds of heaven, earth and the firmament, and helps us to discover the immortal bliss with ardent passion of holiness.

अयं द्यावापृथिवी वि ष्कभायदयं रथमयुनक्सप्तरश्मिम।
अयं गाषु शच्या पक्वमन्तः साम दाधार दर्शयन्त्रमुत्सम॥ २४॥

24. *Ayaṁ dyāvāpṛthivī vi ṣkabhāyadayaṁ rathamayunak saptaraśmim. Ayaṁ goṣu śacyā pakvamantaḥ somo dādhāra daśayantramutsam.*

This passion and omnipotence of Indra wields and stabilises the heaven and earth in orbit. It ordains the seven-rayed chariot of the sun in the system. With its power and action it places mature living energy in the fertility of earths, milk in cows and warmth in the rays of sunlight, and thus it holds and sustains soma, life energy of existence, in the universe, thereby making it a living system of tenfold nature, i.e., five elements and five pranic energies.

Mandala 6/Sukta 45

Indra (1-30) and Brbustaksha (31-33) Devata,
Shamyu Barhaspatya Rshi

य आनयत्परावतः सुनीती तुवशं यदुम।
इन्द्रः स ना युवा सखा॥ १॥

1. *Ya ānayat parāvataḥ sunītī turvaśaṁ yadum. Indraḥ sa no yuvā sakhā.*

May Indra, that eternal lord omnipotent, that youthful ruler, and that forceful leader, be our friend

and companion so that he may lead the man of instant decision and action and the hardworking people on way to wisdom and right living even from far off distance.

अविप चिद्वया दधदनाशुना चिदर्वता।
इन्द्रा जता हितं धनम॥ २॥

12. *Avipre cid vayo dadhadanāśunā cidarvatā.*
Indro jetā hitaṁ dhanam.

He brings food, health and age, life and light of knowledge for the innocent and for the ignorant and unintelligent too and wins wealth and honour for the good life at the fastest without haste and impatience.

महीरस्य पणीतयः पूवीरुत पशस्तयः।
नास्य गीयन्त ऊतयः॥ ३॥

13. *Mahīrasya praṇītayaḥ pūrvīruta praśastayaḥ.*
Nāsya kṣīyanta ūtayaḥ.

Great are this ruler's policies and acts of leadership, universal and admirable. Never do his honour, reputation and modes of defence, protection and progress go down.

सखायो बह्मवाहस चर्त प च गायत।
स हि नः पमतिमही॥ ४॥

4. *Sakhāyo brahmavāhase'rcata pra ca gāyata.*
Sa hi naḥ pramatirmahī.

Come ye friends and comrades, adore the harbinger and protector of divine sustenance and light of universal knowledge, celebrate him in song and proclaim his gifts of kindness. He is the light of

sublimity, he alone is our vision and wisdom.

त्वमकस्य वृत्रह ावि॒ता द्वय रसि । उ॒तदृश॒ यथा॑ व॒यम ॥ ५ ॥

5. *Tvamekasya vṛtrahannavitā dvayorasi.*
Utedṛśe yathā vayam.

O lord destroyer of evil like the sun, breaker of the clouds, you are the saviour and protector of the one, the lonely and helpless as well as of both the people and the officers of administration as we too likewise are supporters of the ruler and the people.

नय॒सीद्वति॒ द्विषः॑ कृणाष्यु॑क्थशं॑सिनः ।
नृभिः॑ सु॒वीर॑ उच्यस ॥ ६ ॥

6. *Nayasīdvati dviṣaḥ kṛṇoṣyukthaśaṁsinaḥ.*
Nṛbhiḥ suvīra ucyase.

You control, guide and manage even the stubborn hatefuls and convert them to ardent admirers of positive knowledge as men of faith and enlightenment. So you are called the real heroic leader and ruler by the leading lights.

ब॒ह्माणं॒ बह्मवाहसं गी॒भिः सखा॑यमृ॒ग्मिय॑म ।
गां न दा॒हस॑ हुव ॥ ७ ॥

7. *Brahmāṇaṁ brahmavāhasaṁ gīrbhiḥ sakhāyamṛgmiyam. Gāṁ na dohase huve.*

I invoke and celebrate in holy words the seer and scholar of the universal knowledge of the Vedas, adorable friend and exponent of divine knowledge as one would serve and milk the cow for living energy or study and meditate on the holy Word for living light.

यस्य॒ विश्वा॑नि॒ हस्त॑यारू॒चुवसू॑नि॒ नि द्वि॒ता।
वी॒रस्य॑ पृतना॒षहः॑॥ ८॥

8. *Yasya viśvāni hastayorūcurvasūni ni dvitā.*
Vīrasya pṛtanāṣahaḥ.

Seers and scholars say that in the hands of the heroic leader and ruler, brave challenger and subduer of all forces, lie and abide all treasures of the world both material and spiritual. (The real scholar too is one who commands the knowledge of nature as well as of the spirit, of this world and of the world beyond.)

वि द्रु॒ हानि॑ चिददिवो॒ जना॑नां शचीपत।
वृ॒ह मा॒या अ॑नानत॥ ९॥

9. *Vi dṛḷhāni cidadrivo janānāṁ śacīpate.*
Vṛha māyā anānata.

O bold and intrepidable ruler and protector of the people, lord of mighty action, you break the clouds and shake the mountains. Pray strengthen the strongholds of the people and uproot the wiles of the wicked.

तमु॑ त्वा सत्य सामपा॒ इन्द्र॑ वाजानां पत।
अहू॑महि श्रव॒स्यव॑ः॥ १०॥

10. *Tamu tvā satya somapā indra vājānāṁ pate.*
Ahūmahi śravasyavaḥ.

Indra, lord ever true and redoubtable, protector of the spirit and culture of the good life, ruler and promoter of food, energy and progressive advancement of the people, we invoke and call upon you to lead us in our pursuit of sustenance, progress, honour and

excellence and immortal fame.

तमु॑ त्वा॒ यः पु॒रासि॑थ्र॒ या वा॑ नू॒नं हि॒त ध॒न॑।
हव्य्र॒ः स श्रु॑धी॒ हव॑म॥ ११॥

11. *Tamu tvā yaḥ purāsitha yo vā nūnaṁ hite dhane.*
Havyaḥ sa śrudhī havam.

You who have ever been with us and for us since eternity, who surely are with us in our best of prosperity and ever at the call of action, the same, O lord adorable, we invoke and pray listen to our call and come and bless.

धी॒भिरव॑द्भिरव॑ता॒ वाजाँ॑ इन्द श्र॒वाय्या॑न।
त्वया॑ जष्म हि॒तं ध॒न॑म॥ १२॥

12. *Dhībhir-arvadbhir-arvato vājāň indra śravāyyān.*
Tvayā jeṣma hitaṁ dhanam.

With our intelligence and actions, with our drive and horses, and with your helping hand and grace, O lord of victory, destroyer and preserver, Indra, rising and advancing, we pray, let us succeed in our battles of life and win wholesome and reputable treasures of peace and prosperity.

अभू॑रु वीर गिवणा म॒हाँ इ॑न्द्र॒ ध॒न॑ हि॒त।
भर॑ वितन्त॒साय्य॑ः॥ १३॥

13. *Abhūru vīra girvaṇo mahāň indra dhane hite.*
Bhare vitantasāyyaḥ.

Indra, lord giver of honour and excellence, great, adored in words of praise and prayer, when the call is given, the forces are in array and the battle is raging, then, O lord of victory, be with us. And when the treasure is won and abounds for the good in life, then too, O

lord pervasive, be with us.

या त ऊतिरमित्रहन्म् ऋजवस्तमासति।
तया ना हिनुही रथम॥ १४॥

14. *Yā ta ūtir-amitrahan makṣūjavastamāsati.*
Tayā no hinuhī ratham.

And when your umbrella of protection and promotion grows most extensively fast and wide, then by that accelerate our chariot of honour and glory and let it range wider and wider.

स रथेन रथीतमा स्माकेनाभियुग्वना।
जषिं जिष्णा हितं धनम॥ १५॥

15. *Sa rathena rathītamo'smākenābhiyugvanā.*
Jeṣi jiṣṇo hitaṁ dhanam.

O leader and ruler, Indra, bravest commander of the fastest chariot of our social order, thirsting for victory, by that united chariot of ours in unison with us you win the treasures of life good for the nation of humanity.

य एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः।
पतिर्जज्ञ वृषकतुः॥ १६॥

16. *Ya eka it tamu ṣṭuhi kṛṣṭīnāṁ vicarṣaṇiḥ.*
Patirjajñe vṛṣakratuḥ.

O man, invoke, admire and celebrate that one alone who is unique by himself, ever watchful guardian of the people, generous performer and showerer of blissful fruits of his action, and who emerges and rises as the protector and ruler of all.

या गृणतामिदासिथा पिरूती शिवः सखा।
स त्वं न इन्द मृळय॥ १७॥

17. *Yo gṛṇatāmidāsithā''pirūtī śivaḥ sakhā.*
Sa tvaṁ na indra mṛḷaya.

Indra, potent lord of action, destroyer of suffering and giver of bliss, who are good and kind, friendly and one with the celebrants as our kith and kin, all protective under your umbrella, such as you are, we pray, be kind and gracious to us and lead us to the peace and happiness of the good life.

धिष्व वज्रं गभस्त्या र ाहत्याय वजिवः।
सासहीष्ठा अभि स्पृधः॥ १८॥

18. *Dhiṣva vajraṁ gabhastyo rakṣohatyāya vajrivaḥ.*
Sāsahīṣṭhā abhi spṛdhaḥ.

O wielder of the thunderbolt of defence and power, take up the adamantine mace and thunder of power and justice in your hands for the destruction of evil and wickedness and face, challenge, resolve and win the battles ahead.

पत्नं रयीणां युजं सखायं कीरिचादनम।
बह्मवाहस्तमं हुव॥ १९॥

19. *Pratnaṁ rayīṇāṁ yujaṁ sakhāyaṁ kirico-danam.*
Brahmavāhastamaṁ huve.

I invoke and celebrate that most eminent sage and scholar of universal Vedic knowledge who is great as ancient seers, friend, and inspirer of dedicated disciples to win the wealth of life both spiritual and material.

स हि विश्वानि पार्थिवाँ एका वसूनि पत्यत।
गिर्वणस्तमा अधिगुः ॥ २० ॥

20. *Sa hi viṣvāni pārthivāň eko vasūni patyate.*
Girvanastamo adhriguḥ.

He alone, most adorable, instant mover and omnipresent lord of the universe, solely by himself, rules, protects and promotes all treasures of the earth.

(He alone deserves to be ruler of the world who is an earthly embodiment of such universal virtues.)

स न' नियुद्भिरा पृण काम्ं वाजेभिरश्विभिः।
गोमद्भिगापत धृषत ॥ २१ ॥

21. *Sa no niyudbhirā pṛṇa kāmaṁ vājebhir-aśvibhiḥ.*
Gomadbhir-gopate dhṛṣat.

O lord of land with controlled mind and senses, bold and resolute, come to us with your teams of harnessed services and commissioned forces commanding speed and movement, warriors of horse and armour, managers of lands and cattle wealth, controllers of information and communication, and with all this infrastructure fulfil our desires and ambitions for the good life of success and progress.

तद्व' गाय सुत सचा पुरुहूताय सत्वने।
शं यद्गव न शाकिन ॥ २२ ॥

22. *Tad vo gāya sute sacā puruhūtāya satvane.*
Śaṁ yad gave na śākine.

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in

honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant.

न घा॒ वसु॒नि य॑मत दा॒नं वाज॑स्य॒ गोम॑तः ।
यत्सी॒मुप॒ श्रव॒द्गिर॑: ॥ २३ ॥

23. *Na ghā vasurni yamate dānaṁ vājasya gomataḥ.*
Yat sīmupa śravad giraḥ.

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds.

कु॒वित्स॑स्य॒ प हि व्र॒जं गोम॑न्तं दस्यु॒हा गम॑त ।
शची॑भि॒रप॑ ना वरत ॥ २४ ॥

24. *Kuvitsasya pra hi vrajaṁ gomantaṁ dasyuhā gamat. Śacībhirapa no varat.*

May the lord destroyer of evil, negativity and poverty visit the homestead of the prayerful devotee blest with lands, cows and divine knowledge and open up the flood gates of wealth, power and divine grace for us with his vision and powers.

इ॒मा उ॑ त्वा शतकता॒ भि प ण॑ नुवु॒गिर॑: ।
इन्द्र॑ व॒त्सं न मा॒तर॑: ॥ २५ ॥

25. *Imā u tvā śatakrato'bhi pra ṇonuvurgiraḥ.*
Indra vatsaṁ na mātaraḥ.

Indra, lord ruler of the world and guardian of the people, just as mother cows look toward and low out of affection for the calf, so do these people look up to you with love and reverence, and their voices of

adoration exalt you, O lord of a hundred acts of kindness and holiness.

दूणाशं सख्यं तव गारसि वीर गव्यत।
अश्व अश्वायत भव ॥ २६ ॥

26. *Dūṇāśaṁ sakhyaṁ tava gaurasi vīra gavyate.*
Aśvo aśvāyate bhava.

Indra, potent lord ruler of multifarious acts and potential, never can your friendship toward the people be lost or destroyed, it is permanent and versatile. You are all love and revelation to a person in search of faith and knowledge, and you are all impetuous victor for a person thirsting for speed and progress. (The way we think and act, you respond.)

स मन्दस्वा ह्यन्धसा राधस तन्वा महे।
न स्तातारं निद करः ॥ २७ ॥

27. *Sa mandasvā hyandhaso rādhase tanvā mahe.*
Na stotāraṁ nide karaḥ.

Indra, ruler of the world of knowledge and action, be happy at heart by body, mind and soul with good food, energy and soma, and make others happy. Subject not your devoted celebrant to the malignity of revilers.

इमा उ त्वा सुतसुत न न्त गिवणा गिरः।
वत्सं गावा न धनवः ॥ २८ ॥

28. *Imā u tvā sutesute nakṣante girvaṇo giraḥ.*
Vatsaṁ gāvo na dhenavaḥ.

These words and voices of adoration, O spirit

adorable, reach you, in every yajna, in every cycle of creation, like cows rushing to the calf with love.

पुरूतमं पुरूणां स्तॅतृणां विवाचि।
वाजेभिर्वाजयतां ॥ २९ ॥

29. *Purūtamaṁ purūṇāṁ stotṝṇāṁ vivāci.*
Vājebhir-vājayatām.

May the most ancient and eternal knowledge in the speech of the ancient celebrants of divinity, enlightening and energising humanity with the vital spirits of existence, reaching the primeval soul, come to us too, enlighten and energise us too.

अस्माकमिन्द भूतु त स्तामा वाहिष्ठा अन्तमः।
अस्मानाय महे हिनु ॥ ३० ॥

30. *Asmākamindra bhūtu te stomo vāhiṣṭho antamaḥ.*
Asmān rāye mahe hinu.

Indra, lord giver of honour and excellence, may our song of celebration in your honour carry our message of homage closest to your heart to exalt you, and may you, we pray, inspire us to achieve the highest wealths of life.

अधि बृबुः पणीनां वषिष्ठ मूध स्थात।
उरुः कक्ष ा न गाङ्ग्यः ॥ ३१ ॥

31. *Adhi bṛbuḥ paṇīnāṁ varṣiṣṭhe mūrdhannasthāt.*
Uruḥ kakṣo na gāṅgyaḥ.

Let the maker, artist, analyst and architect, occupy and preside over the highest position in the world of business, wide and high like the embankment of a mighty river, to contain and control the flow of the

current of waters.

यस्य॑ वा॒यारि॑व द्र॒वद्भ॒दा रा॒तिः स॑हस्रि॒णी॑।
स॒द्या दा॒नाय॒ मंह॑त ॥ ३२ ॥

32. *Yasya vāyoriva dravad bhadrā rātiḥ sahasriṇī.*
Sadyo dānāya maṁhate.

Whose gifts to society flow in a thousand directions like the currents of wind, his generosity and charities always and instantly, rise and continue to rise for the progress of humanity.

तत्सु नो॒ विश्व॑ अ॒य आ सदा॑ गृणन्ति का॒रव॑ः।
बृ॒बुं स॑हस्र॒दात॑मं सू॒रिं स॑हस्र॒सात॑मम ॥ ३३ ॥

33. *Tat su no viṣve arya ā sadā gṛṇanti kāravaḥ.*
Bṛbuṁ sahasradātamaṁ sūriṁ sahasrasāt-amam.

All our artists and artisans always appreciate and admire the chief architect, learned, wise and brave, giver of a thousand gifts and sharer of a thousand things with thousands of people. He indeed is the head of our business world.

Mandala 6/Sukta 46

Indra Devata, Shamyu Barhaspatya Rshi

त्वामि॒द्धि हव॑ामह सा॒ता वाज॑स्य का॒रव॑ः।
त्वां वृ॒त्रेष्वि॑न्द्र॒ सत्प॑तिं॒ नर॒स्त्वां काष्ठा॒स्वव॑तः ॥ १ ॥

1. *Tvāmiddhi havāmahe sātā vājasya kāravaḥ. Tvāṁ vṛtreṣvindra satpatiṁ narastvāṁ kāṣṭhāsvar-vataḥ.*

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food,

energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life.

स त्वं नश्चित्र वजहस्त धृष्णुया महः स्तवाना अदिवः ।
गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥ २ ॥

2. *Sa tvāṁ naścitra vajrahasta dhṛṣṇuyā mahaḥ stavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe.*

Indra, lord of wondrous powers and performance, wielding the thunderbolt of justice and punishment in hand, great and glorious, breaker of the clouds and shaker of mountains, invoked and adored in song, with truth and science, power and force, collect, organise and win for us the wealth of lands, cows and rays of the sun, horses, transports and chariots like the victories of wealth and glory for the ambitious nation.

यः सत्राहा विचर्षणिरिन्द्रं तं हूमह वयम ।
सहस्रमुष्क तुविनृम्ण सत्पत भवा समत्सु ना वृध ॥ ३ ॥

3. *Yaḥ satrāhā vicarṣaṇir-indraṁ taṁ hūmahe vayam. Sahasramuṣka tuvinṛmṇa satpate bhavā samatsu no vṛdhe.*

We invoke and adore Indra, lord of glory, constant watcher of humanity and human actions, and pray: O lord protector of truth, commanding thousandfold vitality and flames of fiery forces, master of universal wealth, be with us for our advancement in

the struggles of life.

बाधसे॒ जना॑न्वृष॒भव॑ म॒न्युना॒ घृषा॑ मी॒ ह ऋ॑चीषम।
अ॒स्माक॑ं बाध्यवि॒ता म॑हाध॒न त॒नूष्व॒प्सु सूय॑॥ ४॥

4. *Bādhase janān vṛṣabheva manyunā ghṛṣau mīḷha ṛcīṣama. Asmākaṁ bodhyavitā mahā-dhane tanūśvapsu sūrye.*

Indra, ruler of the world, sacred as hymns of Rgveda, as a bull controls the herd, so you control as well as defend people with righteous passion and justice when they rub against each other or face great conflicts. O lord, be our saviour, giver of enlightenment in the great battles for wealth, health care, water management and the harnessing of solar energy.

इन्द्र॒ ज्यष्ठं॒ न॒ आ भ॑र॒ँ आजि॑ष्ठं॒ पपु॑रि॒ श्रव॑ः।
यन॒म चि॑त्र॒ वज॑हस्त॒ रादसी॒ आभ सु॑शिप॒ पाः॥ ५॥

Indra jyeṣṭhaṁ na ā bharaň ojiṣṭhaṁ papuri śravaḥ. Yeneme citra vajrahasta rodasī obhe suṣīpra prāḥ.

Indra, lord of noblest virtue and knowledge, bear and bring us that best and most lustrous food for the nourishment of body and mind by which, O wondrous hero of golden helmet and wielder of thunder in hand, you may reach both this earth and this sky upto the heaven.

त्वामु॒गमव॑स चषणी॒सहं॒ राज॑न्द्र॒वषु॑ हूमह। विश्वा॒ सु न॑
विथु॒रा पि॑ब्द्र॒ना व॑सा॒ मित्रा॑न्त्सु॒षहा॑न्कृधि॥ ६॥

6. *Tvām-ugram-avase carṣaṇīsahaṁ rājan deveṣu hūmahe. Viśvā su no vithurā pibdanā vaso 'mitrāntsuṣahān kṛdhi.*

For our defence and protection, O ruler, of all the brilliant, generous and mighty powers, we invoke you, illustrious challenger of the enemies of humanity. O lord giver of peace and settlement in security, crush and scatter the obdurate negative forces within and outside, and turn the opponents into friends and unquestionable supporters.

यदिन्द्र नाहुषीष्वाँ आज' नृम्णं च कृष्टिषु।
यद्वा पञ्च क्षितीनां द्युम्नमा भर सत्रा विश्वानि पांस्या ॥ ७ ॥

7. *Yadindra nāhuṣīṣvāň ojo nṛmṇaṁ ca kṛṣṭiṣu. Yad vā pañca kṣitīnāṁ dyumnamā bhara satrā viśvāni pauṁsyā.*

Indra, ruler of the world, whatever the lustre and splendour in humanity across history, whatever the power and wealth among communities, whatever the virtue and quality in the five elements of nature or lands of the earth, or whatever the strength and vigour of the world of existence, you bear and symbolise all that. Pray, O lord, bear and bring us all that.

यद्वा तृक्षा मघवन्दुह्यावा जन यत्पूरा कच्च वृष्ण्यम।
अस्मभ्यं तदिरीहि सं नृषाह्य मित्रान्पृत्सु तुवण' ॥ ८ ॥

8. *Yad vā tṛkṣau maghavan druhyāvā jane yat pūrau kacca vṛṣṇyam. Asmabhyaṁ tad rirīhi saṁ nṛṣāhye'mitrān pṛtsu turvaṇe.*

O lord of wealth and power of the world, whatever the wisdom among the learned, whatever the energy among people of anger and hostility, or whatever strength and vigour among people of fullness of virility and generosity, at their best, bring us all that in the battles

of human contest and competition so that we may face, fight out and eliminate anger, enmity and malice.

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत। छदिय च्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमभ्यः ॥ ९ ॥

9. *Indra tridhātu śaraṇaṁ trivarūthaṁ svastimat. Chardir-yaccha maghavadbhyaśca mahyaṁ ca yāvayā didyumebhyaḥ.*

Indra, lord ruler of the wealth of nations, for the men of wealth, power, honour and generosity of heart, and for me too, give a home made of three metals and materials, comfortable in three seasons of summer, winter and rains, a place of rest, peace and security for complete well being. Give the light for them, keep off the blaze from them.

य गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया। अध स्मा ना मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥ १० ॥

10. *Ye gavyatā manasā śatrum-ādabhur-abhipra-ghnanti dhṛṣṇuyā. Adha smā no maghavan-nindra girvaṇastanūpā antamo bhava.*

Indra, lord of peace and power, exalted by words of adoration, give us warriors who, with their love of cows, lands and speech and with the force of their mind and strength of arm and courage, press down the enemies and destroy their arms and armies, and then, also, O lord protector of our person and body politic, be with us at the closest, deep within.

अध स्मा ना वृध भवन्द्र नायमवा युधि। यदन्तरिक्षे पतयन्ति पर्णिन दिद्यवस्तिग्ममूधानः ॥ ११ ॥

11. *Adha smā no vṛdhe bhavendra nāyamavā yudhi. Yadantarikṣe patayanti parṇino didyavastigmamūr-dhānaḥ.*

Indra, chief of defence forces, give us those flying birds of defence and protection which blaze through skies and spaces carrying deep penetrative war heads in front, and then, also, be with us for our leadership, defend and protect us in the battles for our advancement.

यत्र शूरासस्तन्व वितन्वत प्रिया शर्म पितॄणाम। अध स्मा यच्छ तन्वे तने च छर्दिरचित्तं यावय द्वषः॥ १२॥

12. *Yatra śūrāsastanvo vitanvate priyā śarma pitṝṇām. Adha smā yaccha tanve tane ca chardiracittaṁ yāvaya dveṣaḥ.*

Give us the sweet home where the brave extend the honour and achievement of their forefathers, and then, for further extension of the honour, achievement and tradition of the nation, give us peace and security free from mental worry and keep off all jealousy, malice and hostility.

यदिन्द्र सग अवतश्चादयासे महाधने। असमने अध्वनि वृजिन पथि श्यनाँइव श्रवस्यतः॥ १३॥

13. *Yadindra sarge arvatascodayāse mahādhane. Asamane adhvani vṛjine pathi śyenāň iva śravasyataḥ.*

And when, in the effort for creation and in the struggle for extension of honour and achievement of new wealth, you inspire the stormy pioneers and ambitious warriors thirsting for fame, and urge them

on to fly like eagles on unequal paths and winding ways of progress and possibility, then also, O lord, be with us all through.

सिन्धूँरिव पवणा आशुया यता यदि क्लाशमनु ष्वणि।
आ य वया न ववृत्यामिषि गृभीता बाह्वागवि॥ १४॥

14. *Sindhūňriva pravaṇa āśuyā yato yadi klośamanu ṣvaṇi. Ā ye vayo na varvṛtatyāmiṣi gṛbhītā bāhvorgavi.*

The pioneers and warriors of new projects on earth fly on and move like rivers rushing down to the sea. They move by superfast carriers whose controls are held fast in hands, and instantly act in response to the sound signal and pounce upon the target like birds on food at sight, intensively.

Mandala 6/Sukta 47

Soma, Indra, Dana, Ratha, Dundubhi Devatah,
Garga Bharadvaja Rshi

स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम।
उता न्वस्य पपिवांसमिन्द्रं न कश्चन सहत आहवेषु॥ १॥

1. *Svāduṣkilāyaṁ madhumāň utāyaṁ tīvraḥ kilāyaṁ rasavāň utāyam. Uto nvasya papi-vāṁsamindraṁ na kaścana sahata āhaveṣu.*

Soma: of course it is delicious, honey sweet, and it is sharp and strong and intense, and also it has wonderful flavour. And when Indra, the mighty one, has happily drunk of this soma, this nectar of life, none can withstand him in battles.

अयं स्वादुरिह मदिष्ठ आस यस्यन्दा वृत्रहत्य ममाद। पुरूणि यश्च्यात्रा शम्बरस्य वि नवतिं नव च दह्या३ हन॥ २॥

2. *Ayaṁ svāduriha madiṣṭha āsa yasyendro vṛtrahatye mamāda. Purūṇi yaścyautnā śambarasya vi navatiṁ nava ca dehyo han.*

It is delicious, most exhilarating here in the business of life. Indra, mighty ruler, having drunk of it, exults in the battle against want and wickedness for the achievement of prosperity and, waxing in strength and passion, destroys the multitudinous forces of evil and breaks ninety and nine strongholds of darkness like the sun breaking clouds for rain.

अयं म पीत उदियति वाचमयं मनीषामुशतीमजीगः।
अयं षळुवीरमिमीत धीरा न याभ्या भुवनं कच्चनार॥ ३॥

3. *Ayaṁ me pīta udiyarti vācamayaṁ manīṣāmuśatīmajīgaḥ. Ayaṁ ṣaḷurvīramimīta dhīro na yābhyo bhuvanaṁ kaccanāre.*

This ecstasy of soma stimulates and refines my speech, it energises and sublimates my mind and awareness to love and passion for divinity. Man in the state of mental stability and spiritual constancy realises the six dimensional universe of existence beyond which there is no world of matter or mind higher or lower.

अयं स या वरिमाणं पृथिव्या वष्माणं दिवा अकृणादयं सः। अयं पीयूषं तिसृषु पवत्सु सामा दाधारावरन्तरिक्षम॥ ४॥

4. *Ayaṁ sa yo varimāṇaṁ pṛthivyā varṣmāṇaṁ divo akṛṇodayaṁ saḥ. Ayaṁ pīyūṣaṁ tisṛṣu pravatsu somo dādhārorvantarikṣam.*

This soma is that cosmic energy which causes the showers of vitality from the sun and creates the fertility of the earth. It bears the nectar sweets of three rolling oceans of heaven, earth and the middle region and sustains the vast skies.

अयं विदच्चित्रदृशीकमणिः शुकसद्मनामुषसामनीक। अयं महान्महता स्कम्भनाद द्यामस्तभ्नाद वृषभा मरुत्वान॥ ५॥

5. *Ayaṁ vidaccitradṛśīkamarnaḥ śukrasadmanāmuṣasāmanīke. Ayaṁ mahān mahatā skambhanenod dyāmastabhnād vṛṣabho marutvān.*

This generous and exuberant energy of the universe commanding the force of the currents of nature's inherent power vests the beatific ocean of the glorious sunrays of immaculate beauty of the mornings. It is great and, by its mighty gravitational force, sustains the solar region in position above.

धृषत्पिब कलश सार्ममिन्द वृत्रहा शूर समर वसूनाम। माध्यन्दिन सवन आ वृषस्व रयिस्थान रयिमस्मासु धहि॥ ६॥

6. *Dhṛṣat piba kalaśe somamindra vṛtrahā śūra samare vasūnām. Mādhyaṁdine savana ā vṛṣasva ryisthāno rayimasmāsu dhehi.*

Bold and resolute Indra, ruler, destroyer of darkness and poverty, drink the soma from the vessel for the battle of life's wealth. Come to the mid-day session of yajna and bring the showers. As you yourself are the treasurehold of wealth, bless us with the wealth of life.

इन्द्र प र्णः पुरएतवं पश्य प न॑ नय पत॒रं वस्या॒ अच्छ॑।
भवा॑ सुपा॒रा अ॑तिपार॒या ना॒ भवा॒ सुनी॑तिरुत वा॒मनी॑तिः ॥ ७ ॥

7. *Indra pra ṇaḥ pura-eteva paśya pra no naya prataraṁ vasyo accha. Bhavā supāro atipārayo no bhavā sunītiruta vāmanītiḥ.*

Indra, leader and commander of world power, look at us and watch like a leader moving fast forward. Lead us to wealth of the world across the oceans. Be the unswerving pilot of the nation, take us to the shores beyond and lead us on by the policy and practice of nobility and gracious living.

उरुं न॑ ला॒कमनु॑ नषि विद्वान्त्स्वं॒व॒ज्ज्यात्ति॒रभ॑यं स्व॒स्ति।
ऋ॒ष्वा त इ॑न्द्र स्थवि॑रस्य बा॒हू उप॑ स्थेयाम शर॒णा बृ॒हन्ता॑ ॥ ८ ॥

8. *Uruṁ no lokamanu neṣi vidvānt-svarvaj-jyo-tir-abhayaṁ svasti. Ṛṣvā ta indra sthavirasya bāhū upa stheyāma śaraṇā bṛhantā.*

Indra, sagely scholar and just ruler of the world, lead us to the higher regions of life, fearless, full of heavenly light, a haven of bliss and well being. O lord of constancy, we pray, may we abide in the shelter and security of the umbrella of your mighty protective hands.

वरि॑ष्ठ न इन्द व॒न्धुर॑ं धा॒ वहि॑ष्ठयाः शताव॒ ाश्व॑या॒रा।
इष॒मा व॑ ी॒षां वषि॑ष्टां॒ मा न॑स्तारीन्मघव॒नाय॑ अ॒यः ॥ ९ ॥

9. *Variṣṭhe na indra vandhure dhā vahiṣṭhayoḥ śatávannaśvayorā. Iṣamā vakṣīṣāṁ varṣiṣṭhāṁ mā nastārīn-maghavan rāyo aryaḥ.*

Indra, ruler and guardian of the people, master

and controller of the wealth and power of the world, let us ride and abide in the best chariot of our choice in your well managed system of governance run by the strongest and most efficient leaders and forces. O lord of a hundred powers and actions, bring us the best and most abundant food and sustenance, energy and power. Let no one as master tread over our wealth, power, and basic rights of life and freedom.

इन्द्र मृळ मह्यं जीवातुमिच्छ चादय धियमयसा न धाराम। यत्किं चाहं त्वायुरिदं वदामि तज्जुषस्व कृधि मा देववन्तम ॥ १० ॥

10. *Indra mṛḷa mahyaṁ jīvātumiccha codaya dhiyamayaso na dhārām. Yat kiṁ cāhaṁ tvāyuridaṁ vadāmi tajjuṣasva kṛdhi mā devavantam.*

Indra, ruler sustainer of all, be kind and gracious to me, please to wish me the good life, sharpen and inspire my mind and intellect like the razor's edge. And whatever I wish out of love and devotion, to you I say this: Please to accept and grant, and raise me up to the love and favour of divinity.

त्रातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम। ह्वयामि शक्रं पुरुहूतमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः ॥ ११ ॥

11. *Trātāram-indram-avitāramindraṁ havehave suha-vaṁ śūramindram. Hvayāmi śakraṁ purahūtamindraṁ svasti no maghavā dhātvindraḥ.*

In every battle of life one after another, I invoke Indra, lord giver of wealth, honour and power, saviour Indra, protector Indra, brave Indra invoked with love and devotion, pure and powerful, universally invoked

and adored. May Indra bring us the good life and all round well being.

इन्द॑: सु॒त्रामा॒ स्ववाँ॒ अव॑ 'भिः सुमृळी॒का भ॑वतु वि॒श्ववे॑दाः ।
बाध॑तां॒ द्वषा॒ अभ॑यं कृणातु सु॒वीय॑स्य॒ पत॑यः स्याम ॥ १२ ॥

12. *Indraḥ sutrāmā svavāṅ̃ avobhiḥ sumṛḷīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo abhayaṁ kṛṇotu suvīryasya patayaḥ syāma.*

Indra, lord omniscient, mighty protector and sole lord of his own essential powers may, we pray, be kind and gracious with his modes of protection and advancement, ward off hate and enmity and grant us freedom from fear so that we may be masters and promoters of the noble strength and honour of life.

तस्य॑ व॒यं सु॑म॒ता य॒ज्ञिय॒स्या पि॑ भ॒द सा॑मन॒स स्या॑म । स सु॒त्रामा॒ स्ववाँ॒ इन्द॑ ' अ॒स्म आरा॒च्चिद द्वष॑: सनु॒तयु॑ ' - यातु ॥ १३ ॥

13. *Tasya vayaṁ sumatau yajñiyasyā'pi bhadre saumanase syāma. Sa sutrāmā svavāṅ̃ indro asme ārāccid dveṣaḥ sanutaryuyotu.*

May we enjoy the favour, kindness and love of that lord adorable, all protective Indra, sole master of his own essential powers and forces, who may always ward off from us all hate and enmity far or near.

अव॒ त्व इ॑न्द॒ प॒वता॒ नामिगिरा॒ बह्मा॑णि नि॒युत॑ ' धवन्त ।
उ॒रू न रा॑ध॒: सव॑ना पु॒रूण्य॒पा गा व॑जिन्युवस॒ समि॑ - न्दू॑न ॥ १४ ॥

14. *Ava tve indra pravato normirgiro brahmāṇi niyuto dhavante. Urū na rādhaḥ savanā puruṇ- yapo gā vajrin yuvase samindūn.*

Indra, O ruler of the world, like streams of flood rushing down to the sea, all voices of prayer and adoration, offers of homage and chants of the holy Word dedicated to your service rise, reach and concentrate in you. O wielder of the thunderbolt of power and justice, you hold, integrate, treasure and distribute immense wealth of means and materials of success, yajnic sessions and inspirations, wide ranging waters and social programmes of action, lands, cows and lights of knowledge, and all things of beauty and joy leading to mental and spiritual bliss of peace.

क ईं॑ स्तव॒त्कः पृ॑णा॒त्का य॑जात॒ यदु॒गमि॒न्म॒घवा॑ वि॒श्व-हाव॑त। पादा॑विव प॒हर॑ा॒न्यम॑न्यं कृ॒णाति॒ पूव॒मप॑रं॒ शची॑भिः॥ १५॥

15. *Ka īṁ stavat kaḥ pṛṇāt ko yajāte yadugramin-ma-ghavā viśvahāvet. Pādāviva praharannan-yamanyaṁ kṛṇoti pūrvamaparaṁ śacībhiḥ.*

Who can praise and fully celebrate him? Who can finally serve and join him?

Whoever is passionately dedicated and whom the lord of glory may favour, govern, and protect day and night, the lord who, like a man on the walk alternating his feet in motion moving the hind one forward and leaving the forward one then behind, dispenses people up and down according to their actions and the law of karma.

शृ॒ण्व वी॒र उ॒गम्॑गं दमा॒य ा॒न्यम॑न्यमतिननी॒यमा॑नः। ए॒ध॒मा॒न॒द्विळु॒भय॑स्य॒ राजा॑ चाष्कू॒यत॒ विश॒ इन्द॑ मनु॒-ष्या॑न॥ १६॥

16. *Śṛṇve vīra ugramugraṁ damāyann-anyam-anyam-atinenīyamānaḥ. Edhamānadviḷubhayasya rājā coṣkūyate viśa indro manuṣyān.*

I hear that Indra, potent lord, controller of all proud and passionate ones, leading all up and down by their performance, favouring the good and punishing the rising proud and arrogant, rules all communities of humanity, good and evil, and calls them up for justice and dispensation.

परा॒ पूव॑षां स॒ख्या वृ॑णक्ति वि॒ततु॑राणा॒ अप॑रभिरति।
अना॑नुभूतीरवधून्वा॒नः पू॒वीरिन्द्॑ः श॒रद॑स्ततरीति॥ १७॥

17. *Parā pūrveṣāṁ sakhyā vṛṇakti vitarturāṇo apare-bhireti. Anānubhūtīravadhūnvānaḥ pūrvīrindraḥ śaradastartarīti.*

With love and understanding, Indra, lord ruler, gives up the dead wood of the old and goes forward taking on other new forms of life and society like waves of the sea pressing on fast forward. Shaking off the callous who refuse to learn by experience he goes on like the sun crossing over the years of time gone by and living and shaping new eras of time.

रू॒पंरू॑पं॒ पति॑रूपा बभूव॒ तद॑स्य रू॒पं प॑ति॒च ॑णाय। इन्द॑
मा॒याभि॑ः पुरु॒रूप॑ इयत यु॒क्ता ह्य॑स्य॒ हर॑यः श॒ता दश॥ १८॥

18. *Rūpaṁrūpaṁ pratirūpo babhūva tadasya rūpaṁ praticakṣaṇāya. Indro māyābhiḥ pururūpa īyate yuktā hyasya harayaḥ śatā daśa.*

Indra, the supreme soul, pervades all forms of existence to reveal that pervasive form of presence according to each form. The individual soul, the jiva,

takes on one form of life after another to reveal that existential form of its real self. The ruler takes over each form of the institutions of his governance to reveal his power and presence through that institution. Indra thus, of many many forms of manifestation goes on by manifold powers and potentials, assisted by thousands of its motive forces like the master of a chariot drawn by horses.

युजाना हरिता रथ भूरि त्वष्टह राजति। का विश्वाहा द्विषतः प आसत उतासीनषु सूरिषु॥ १९॥

19. *Yujāno haritā rathe bhūri tvaṣṭeha rājati. Ko viśvāhā dviṣataḥ pakṣa āsata utāsīneṣu sūriṣu.*

With its powers and potentials yoked to its chariot-like body form, Tvashta, the soul, shines gloriously in its existential form here. It takes the best form of its love and choice by karma, for who would choose to be with the malicious fools day and night when the wise and visionaries are sitting close by?

अगव्यूति क्षत्रमागन्म दवा उवी सती भूमिरंहूरणाभूत। बृहस्पत प चिकित्सा गविष्टावित्था सत जरित्र इन्द्र पन्थाम॥ २०॥

20. *Agavyūti kṣetramāganma devā urvī satī bhūmiraṁhūraṇābhūt. Bṛhaspate pra cikitsā gaviṣṭāvitthā sate jaritra indra panthām.*

O noble people, brilliant pioneers, let us take over the vast virgin land which is a field good enough for warriors of action to develop and cultivate. O Brhaspati, lord of knowledge, protector and promoter of great things, Indra, destroyer of suffering, master of

diagnostics and correctives, let us make the pathway for the development of cattlewealth and advancement of knowledge and education in the service of the present generation of the celebrants of divinity and nobilities of humanity.

दिवदिव सदृशीरन्यमर्धं कृष्णा असधदप सद्मना जाः।
अहन्दासा वृषभा वस्नयन्तादवज वचिनं शम्बरं च॥ २१॥

21. *Divedive sadṛśīranyamardhaṁ kṛṣṇā asedhadapa sadmano jāḥ. Ahan dāsā vṛṣabho vasnayanto-davraje varcinaṁ śambaraṁ ca.*

Day by day the sun dispels the equal cover of darkness arisen at night from its abode to the other half of the globe. The mighty solar power of showers breaks the dark vapours concealed in the cloud, strikes the blazing lightning and opens the flood gates of rain to flow into streams on land.

(So does the ruler dispel the darkness of ignorance, injustice and poverty and open the flood - gates of light and knowledge with justice and prosperity.)

प्रस्ताक इ ु राधसस्त इन्द्र दश काशयीदशं वाजिन' दात।
दिव 'दासादतिथिग्वस्य राधः शाम्बरं वसु पत्यग-
भीष्म॥ २२॥

22. *Prastoka innu rádhasasta indra daśa kośayīrdaśa vājino'dāt. Divodāsādatithigvasya rādhaḥ śāmbaraṁ vasu pratyagrabhīṣma.*

Indra, lord ruler, the celebrant of your means and materials of success and accomplishment has given ten treasure gifts of land and ten modes of fast transport.

We accept and reciprocate the gifts of the lord's showers of generosity and hospitality from the celebrant giver of the treasures of means and materials of success, water showers and the gifts of land, home and wealth for sustenance.

दशाश्वान्दश काशान्दश वस्त्राधिभाजना।
दश हिरण्यपिण्डान्दिव दासादसानिषम॥ २३॥

23. *Daśāśvān daśa kośān daśa vastrādhibhojanā.*
Daśo hirṇyapiṇḍān divodāsādasāniṣam.

Let me receive and enjoy in common ten transports, ten treasures of wealth, ten garments, ten kinds of food and ten pieces of gold from the brilliant and generous giver.

(Swami Dayanand suggests in his commentary that the ratio at the maximum between the lowest and highest paid working partner in the social order should be one to ten.)

दश रथान्पष्टिमतः शतं गा अथर्वभ्यः।
अश्वथः पायवे दात॥ २४॥

24. *Daśa rathān praṣṭimataḥ śataṁ gā atharvabhyaḥ.*
Aśvathaḥ pāyave'dāt.

Let the treasurer give ten chariots equipped with powerful steer and motive force to the guard and a hundred cows for the non-violent scholars of the physical and spiritual sciences of the Atharva Veda tradition.

महि राध विश्वजन्यं दधानान्भरद्वा-
जान्त्साञ्जया अभ्यर्षत॥ २५॥

25. *Mahi rādho viśvajanyaṁ dadhānān bharadvā-jāntsārñjayo abhyayaṣṭa.*

Let the ruler, descendant of the creators of all lawful forms of wealth, support and maintain the scholars and scientists who create, provide and manage the great wealth and power of universal value.

वनस्पत वीड्वङ्ग हि भूया अस्मत्सखा प्तरणः सुवीरः।
गाभिः स ाद्धा असि वीळयस्वा स्थाता तं जयतु जत्वानि॥ २६॥

26. *Vanaspate vīḍvaṅgo hi bhūyā asmatsakhā prata-raṇaḥ suvīraḥ. Gobhiḥ sannaddho asi vīḷayasvā''-sthātā te jayatu jetvāni.*

O vanaspati, ruler, protector and promoter of forests and light of the sun for energy, be strong of your systemic body of governance and strong in the constituent parts of the system. Manned with noble young supporters, be our friend, pilot and saviour across the seas. You are self-controlled in mind and senses, strongly endowed with refined speech and manners, strengthen us who are committed to you, and let your forces win the battles with high morale.

दिवस्पृथिव्याः पयाज उद्भृतं वनस्पतिभ्यः पयाभृतं सहः।
अपामाज्मानं परि गाभिरावृतमिन्दस्य वजं हविषा रथं यज॥ २७॥

27. *Divaspṛthivyāḥ paryoja udbhṛtaṁ vanaspati-bhyaḥ paryābhṛtaṁ sahaḥ. Apāmājmānaṁ pari gobhirāvṛatm-indrasya vajraṁ haviṣā rathaṁ yaja.*

Enlightened ruler and scholar, the energy

collected and raised from the sun and earth, the energy, vitality and patience received and learnt from the trees and forests, the liquid power of the waters rising and reinforced with rays of the sun, and the forceful current of electric energy, with all these energies together harnessed, create and serve the chariot, the fast progressive social order worthy of your governance.

इन्द॑स्य॒ वज ' म॒रुता॒मनी॑कं मि॒त्रस्य॒ गभा॒ वरु॑णस्य॒ नाभि॑: ।
समां न ' ह॒व्यदा॑तिं जुषा॒णा दव॑ रथ॒ पति॑ ह॒व्या गृ॑भाय ॥ २८ ॥

28. *Indrasya vajro marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Semāṁ no havyadātiṁ juṣāṇo deva ratha prati havyā gṛbhāya.*

Enlightened ruler, lord of grace and pilot of the nation, loving and kind to participants in yajnic governance, you are the thunder and lightning of the cloud break of showers, you are the power and splendour of the people, you are offspring of the light of sun and love of divinity, you are the centre spring of justice and discrimination. Lord ruler, accept this offer of homage as our share of Raja-dharma in the service of the system.

उप॑ श्वासय पृथि॒वीमु॒त द्यां पु॑रु॒त्रा त॑ मनुतां॒ विष्ठि॑तं॒ जग॑त ।
स दु॑न्दुभ स॒जूरिन्द॑ण द॒वदू॒राद्दवी॑या॒ अप॑ सध॒ शत्रू॑न ॥ २९ ॥

29. *Upa śvāsaya pṛthivīmuta dyāṁ purutrā te manutāṁ viṣṭhitaṁ jagat. Sa dundubhe sajūrindreṇa devairdūrād davīyo apa sedha śatrūn.*

O victorious lord ruler of the world, let the roar of the victory drum fill heaven and earth with a fresh lease of joy and new life. Lord of the whole nation, let the wide world moving and non-moving know of you

and your glory. Blow over the world, equipped with armaments of thunder and vision of the wise, ward off the dangers and throw out the enemies far away.

आ क्रन्दय बलमोज ' न आ धा निः ष्टनिहि दुरिता बाध-मानः । अप पाथ दुन्दुभ दुच्छुना इत इन्दस्य मुष्टिरसि वीळयस्व ॥ ३० ॥

30. *Ā krandaya balamojo na ā dhā niḥ ṣṭanihi duritā bādhamānaḥ. Apa protha dundubhe ducchunā ita indrasya muṣṭirasi vīḷayasva.*

Call out the forces, challenge the enemies all-round, inspire us with vigour and splendour, roar like thunder, repel all evils and negativities, scare away the barking maligners. You are the strike of lightning, rise and let us rise too with might and main.

आमूरज पत्यावर्तयमाः कर्तुमद्दुन्दुभिर्वावदीति । समश्व-पर्णाश्चरन्ति ना नरा स्माकमिन्द रथिन ' जयन्तु ॥ ३१ ॥

31. *Āmūraja pratyāvartayemāḥ ketumad dundubhir-vāvadīti. Samaśvaparṇāścaranti no naro'smā-kamindra rathino jayantu.*

Indra, lord ruler, throw out the enemy forces. Rally our forces back in form and array, ever ready. Let the battle drum boom, with the flag flying. Our warriors on the wing in armour and our leaders in the forefront advance and fight out the challenges. Let our heroes of the chariot come out with flying colours.

Mandala 6/Sukta 48

Agni (1-10), Maruts (11, 12, 20, 21), Maruts or others (13-15), Pusha (16-19), Prshni or Dyava bhumi (22) Devatah, Shamyu Barhaspatya Rshi

यज्ञायज्ञा वा अग्नय गिरागिरा च द ऽसः ।
पप वयममृतं जातवदसं पियं मित्रं न शंसिषम ॥ १ ॥

1. *Yajñāyajñā vo agnaye girāgirā ca dakṣase. Pra-pra vayamamṛtaṁ jātavedasaṁ priyaṁ mitraṁ na śaṁsiṣam.*

In every yajnic programme of your creative and constructive work, in every word of our voice, join and let us honour, appraise and develop agni, imperishable energy pervasive in all things of existence and adore Agni, omniscient and omnipresent lord giver of knowledge and enlightenment.

ऊजा नपातं स हिनायमस्मयुदाश ऽम हव्यदातय ।
भुवद्वाजेष्वविता भुवद वृध उत त्राता तनूनाम ॥ २ ॥

2. *Ūrjo napātaṁ sa hināyamasmayurdāśema havyadātaye. Bhuvad vājeṣvavitā bhuvad vṛdha uta trātā tanūnām.*

Let us honour and serve Agni, infallible cosmic light and energy, power that is surely our own, lover and benefactor in matters of creation and development. May Agni be our protector and promoter in our struggles for progress and may he be the saviour and cleanser of our health of body, mind and social order.

वृषा ह्यग्न अजर ' महान्विभास्यचिषा । अजस्त्रेण श चिषा
शाशुचच्छुच सुदीतिभिः सु दीदिहि ॥ ३ ॥

3. *Vṛṣā hyagne ajaro mahān vibhāsyarciṣā. Ajasreṇa śociṣā śośucacchuce sudītibhiḥ su dīdihi.*

Agni, generous lord giver of showers of light and energy, wealth and power, you are great, unaging and immortal. You shine with lustre and purity. O lord pure and purifying, blazing with universal light and glory, enlighten us blissfully with the divine rays of eternal light, knowledge and purity.

महा द्रवान्यजसि य यानुषक्तव कत्वात दंसना।
अवाचः सीं कृणुह्यग्र वस रास्व वाजात वंस्व॥ ४॥

4. *Maho devān yajasi yakṣyānuṣak tava kratvota daṁsanā. Arvācaḥ sīṁ kṛṇuhyagne'vase rāsva vājota vaṁsva.*

Agni, giver of light and power, you join, honour and serve the bounties of nature and brilliancies of humanity. Join the great ones in order by holy acts of yajna, raise your actions and turn the divinities hitherward for our protection and advancement. Give us the courage and power to act and win, and join us in the celebrations of success.

यमापा अद्रया वना गभमृतस्य पिपति। सहसा या मथिता जायत नृभिः पृथिव्या अधि सानवि॥ ५॥

5. *Yamāpo adrayo vanā garbhamṛtasya piprati. Sahasā yo mathito jāyate nṛbhiḥ pṛthivyā adhi sānavi.*

Agni, eternal vitality is the generator as well as the generation of the cosmic heat of vitality and the cosmic law, whom, in the state of existence, the waters

and actions of men, clouds and mountains, and the forests and sun rays feed and promote to the full, and which arises and kindles when it is produced by the force of attrition and churning by men on the surface of the earth.

आ यः पपा भानुना रोदसी उभ धूमन धावत दिवि। तिरस्तम' ददृश ऊम्यास्वा श्यावास्वरुषा वृषा श्यावा अरुषा वृषा॥ ६॥

6. *Ā yaḥ paprau bhānunā rodasī ubhe dhūmena dhāvate divi. tirastamo dadṛśa ūrmyāsvā śyāvāsvaruṣo vṛṣā śyāvā aruṣo vṛṣā.*

Agni is that heat of vitality which fills both heaven and earth with sun light and rises to the skies from earth by smoke. It is seen to dispel the darkness prevailing over dark nights, shining red as harbinger of rain, while it shines in sun rays too as harbinger of the showers of light and rain.

बृहद्भिरग्न अचिभिः शुकण देव शाचिषा। भरद्वाज समिधाना यविष्ठ्य रवा॑ः शुक दीदिहि द्युमत्पावक दीदिहि॥ ७॥

7. *Bṛhadbhiragne arcibhiḥ śukreṇa deva śociṣā. Bharadvāje samidhāno yaviṣṭhya revannaḥ śukra dīdihi dyumat pāvaka dīdihi.*

O resplendent Agni, most youthful unaging power, bright and pure, kindled and rising in the mind and soul of sagely scholars in pursuit of science, energy and progress, shine with mighty flames of light, purity and power, and bring us the wealth of life replete with light and enlightenment. O generous light and fire of

life, shine and enlighten us.

विश्वा॑सां गृ॒हप॑तिर्वि॒शाम॑सि॒ त्वम॑ग्ने मानु॒षीणा॑म। श॒तं पू॒र्भिर॑विष्ठ पा॒ह्यंह॑सः सम॒ग्धारं॑ श॒तं हिमा॑ः स्तो॒तृभ्या॒ य च॒ ददं॑ति ॥ ८ ॥

8. *Viśvāsāṁ gṛhapatir-viśāmasi tvamagne mānuṣīṇām. Śataṁ pūrbhir-yaviṣṭha pāhyaṁhasaḥ sameddhāraṁ śataṁ himāḥ stotṛbhyo ye ca dadati.*

Agni, unaging light and fire of the youthful spirit of life, you are the master and guardian of the home of all the human communities of the world along with all the cities and settlements taken together. O destroyer of evil and purifier of life in the crucibles of existence, save from sin the yajamana, who kindles, raises and develops the fire energy, with a hundred ways of protection and bless those who support the developers and celebrants of fire with means and materials so that they live and work for a full hundred years.

त्वं न॑श्चित्र ऊ॒त्या वसा॒ राधां॑सि चादय।
अ॒स्य रा॒यस्त्वम॑ग्न र॒थीर॑सि वि॒दा गा॒धं तु॒च तु नः॑ ॥ ९ ॥

9. *Tvaṁ naścitra ūtyā vaso rādhāṁsi codaya. Asya rāyastvamagne rathīrasi vidā gādhaṁ tuce tu naḥ.*

Agni, wonderful lord of versatile action, giver of shelter and security of the home, with protection and advancement, inspire and raise our means and materials for success and achievement. O lord of knowledge and vision, you are the guide and pilot of the chariot and wealth and honours of this generation. Give us the message and inspiration of peace, progress and security

for our children.

पषि॑ ता॒कं तन॑यं प॒तृभि॒ष्ट्वम॑दब्धै॒रप॑युत्वभिः ।
अग्ने॑ हळां॑सि॒ दव्या॑ युयो॒धि ना॑ दे॒वानि॒ ह्वरां॑सि च ॥ १० ॥

10. *Parṣi tokaṁ tanayaṁ partṛbhiṣṭvam-adabdhaira-prayutvabhiḥ. Agne heḷāṁsi daivyā yuyodhi no'devāni hvarāṁsi ca.*

Agni, lord of light and culture, you cleanse, refine and enrich our children and teenagers with all nourishments and safeguards for body, mind and soul with unfailing and unchallengeable modes and methods of education and refinement. Resist and overcome the passions and negativities which attract natural wrath and fight out impious temptations from us.

आ स॑खायः सब॒दुघां॑ धे॒नुम॑जध्व॒मुप॒ नव्य॑सा॒ वचः॑ ।
सृ॒जध्व॒मन॑पस्फुराम ॥ ११ ॥

11. *Ā sakhāyaḥ sabardughāṁ dhenum-ajadhvam-upa navyasā vacaḥ. Sṛjadhvam-anapasphurām.*

Come ye friends all, let us develop the language and culture of versatile possibilities of creative achievement by the latest methods and media of communication, and let us create a new and unshakable body of knowledge and language of lasting value.

या शर्धा॑य॒ मारु॑ताय॒ स्वभा॑नव॒ श्रवा॑ मृ॒त्यु॒ धु ॑त ।
या मृ॑ळी॒क म॒रुतां॑ तु॒राणां॑ या सु॒म्नैर॑व॒यावरी ॥ १२ ॥

12. *Yā śardhāya mārutāya svabhānave śravo'mṛtyu dhukṣata. Yā mṛḷīke marutāṁ turāṇāṁ yā sumnai-revayāvarī.*

O mother teacher, O divine speech, you are the

one who create, kindle, refine and raise the word and vision of immortal value for the strength and refinement of dynamic people for self-enlightenment, and who are a divine messenger for the good and well-being of vibrant people of fast action with gifts of comfort and cultured behaviour.

भरद्वाजायाव॑ धु॒त द्विता। ध॒नुं च॑ वि॒श्वद॑ꣳहस॒मिषं च॑ वि॒श्वभ॑ꣳजसम॥ १३॥

13. *Bharadvājāyāva dhukṣata dvitā. Dhenuṁ ca viśvadohasam-iṣaṁ ca viśvabhojasam.*

O mother, you bear and bring the milk of twofold efficacy for the brilliant celebrant and bearer of science, power and fast action: divine speech yielding universal knowledge and enlightenment for all, and universal food for the body, mind and soul for the nourishment of all without discrimination.

तं व॒ इन्द्रं॒ न सु॒कतुं॒ वरु॑णमिव मा॒यिन॑म।
अ॒य॒मणं॒ न म॒न्दं सृ॒पभ॑ꣳजसं॒ विष्णुं॒ न स्तु॑ष आ॒दिश॑॥ १४॥

14. *Taṁ va indraṁ na sukratuṁ varuṇamiva māyinam. Aryamaṇaṁ na mandraṁ sṛprabhojasaṁ viṣṇuṁ na stuṣa ādiśe.*

O lovers of knowledge and fast action, for the sake of your guidance and enlightenment, I admire and pay homage to the divine teacher who is the hero of instant good action like Indra, cosmic electric energy, who is versatile and resourceful like Varuna, universal power of judgement and discrimination, who is happy and rejoicing like Aryaman, universal guide, and who provides universal food of delicate flavour like Vishnu,

all pervasive preserver and sustainer of the universe.

त्वषं शधा न मारुतं तुविष्वण्यनवाणं पूषणं सं यथा शता।
सं सहस्रा कारिषच्चषणिभ्य आँ आविगू हा वसू करत
सुवदा ना वसू करत॥ १५॥

15. *Tveṣaṁ śardho na mārutaṁ tuviṣvaṇyanarvāṇaṁ pūṣaṇaṁ saṁ yathā śatā. Saṁ sahasrā kāriṣa-ccarṣaṇibhya āṁ āvirgūḷhā vasū karat suvedā no vasū karat.*

I admire the divine teacher, harbinger of knowledge and power, I admire the power like the blazing force of the winds, I admire the resounding automotive chariot and the nourishing food products for sustenance so that wealth may be raised to hundred and from hundred to thousand for the people, hidden riches may be revealed from the depths, and the brilliant scholar may create further wealth and power for our peace and security of well being with knowledge and enlightenment.

आ मा पूष नुप द्रव शंसिषं नु त अपिकरण आघृण।
अघा अया अरातयः॥ १६॥

16. *Ā mā pūṣannupa drava śaṁsiṣaṁ nu te apikarṇa āghṛṇe. Aghā aryo arātayaḥ.*

O lord giver of nourishment and sustenance, shining with knowledge and glowing with passion for action, come fast to me and I shall sing of your glory in truth close to your ear. O master of the community, eliminate hate, enmity, adversity and close-heartedness.

मा काकम्बीरमुद वृहा वनस्पतिमशस्तीवि हि नीनशः।
मात सूरा अह एवा चन गीवा आदधत वः॥ १७॥

17. *Mā kākambīramud vṛho vanaspatim-aśastīrvi hi nīnaśaḥ. Mota sūro aha evā cana grīvā ādadhate veḥ.*

Do not uproot the trees such as the banyan which provide shelter to the poor innocent birds, but do remove the revilers and deplorables. The strong must not hurt the weak and their supports like the hunters who catch birds by the neck.

दृतेरिव त वृकमस्तु सख्यम।
अच्छिद्रस्य दधन्वतः सुपूर्णस्य दधन्वतः॥ १८॥

18. *Dṛteriva te'vṛkamastu sakhyam. Acchidrasya dadhanvataḥ supūrṇasya dadhanvataḥ.*

Lord giver of nourishment and sustenance, let your friendship be non-violent, and unexploitative. Immaculate you are, spotlessly clean, totally self-fulfilled, and you command immense plenty, prosperity and impeccability.

परा हि मत्यरसि समा देवरुत श्रिया।
अभि ख्यः पूषन्पृतनासु नस्त्वमवा नूनं यथा पुरा॥ १९॥

19. *Paro hi maryairasi samo devairuta śriyā. Abhi khyaḥ pūṣan pṛtanāsu nastvamavā nūnaṁ yathā purā.*

Pusha, giver of nourishment and sustenance, you are highest among mortals by nobility and grace, equal to the brilliant in nature and humanity in generosity. Watch us, guard us in the battles of life and protect and promote us as ever before.

वामी वामस्य धूतयः पणीतिरस्तु सूनृता।
देवस्य वा मरुता मर्त्यस्य वजानस्य पयज्यवः॥ २०॥

20. *Vāmī vāmasya dhūtayaḥ praṇītirastu sūnṛtā. Devasya vā maruto martyasya vejānasya prayajyavaḥ.*

O Maruts, tempestuous heroes, movers and shakers in action and holy creative performers, let the policy, programmes and acts of the people be noble and graceful, inspired and directed by truth and righteousness, promotive for all, whether the person is exceptionally noble, or brilliant, or ordinary mortal, or a priest and yajaka.

सद्यश्चिद्यस्य चकृतिः परि द्यां दवा नति सूयः। त्वषं शव दधिर् नामं यज्ञियं मरुत वृत्रहं शवा ज्यष्ठं वृत्रहं शवः॥ २१॥

21. *Sadyaścid yasya carkṛtiḥ pari dyāṁ devo naiti sūryaḥ. Tveṣaṁ śavo dadhire nāma yajñiyaṁ maruto vṛtrahaṁ śavo jyeṣṭhaṁ vṛtrahaṁ śavaḥ.*

The ruler, whose action is instant, constant and ever true, whose people, leaders and warriors command sure, brilliant and yajnic force and power of the highest order to dispel darkness, evil and wickedness, rises and shines like the bright sun across the heavens.

सकृद्ध द्यारजायत सकृद्भूमिरजायत ।
पृश्न्या दुग्धं सकृत्पयस्तदन्या नानु जायत॥ २२॥

22. *Sakṛddha dyaurajāyata sakṛd bhūmirajāyata. Pṛśnyā dugdhaṁ sakṛt payas-tadanyo nānu jāyate.*

The sun is born one and once unique, the earth is born one and once, unique, the skies and stars, milk and waters all are one, born once and unique. None else is born after exactly the same. That other, the creator is

never born.

Mandala 6/Sukta 49

Vishvedevah Devatah, Rjishva Bharadvaja Rshi

स्तुष जनं सुव्रतं नव्यसीभिर्गीर्भिर्मित्रावरुणा सुम्नयन्ता।
त आ गमन्तु त इह श्रुवन्तु सुक्षत्रासो वरुणो मित्रो अग्निः ॥ १ ॥

1. *Stuṣe janaṁ suvrataṁ navyasībhirgīrbhirmitrāvaruṇā sumnayantā. Ta ā gamantu ta iha śruvantu sukṣatrāso varuṇo mitro agniḥ.*

With latest words and fresh voice, I honour and admire the man committed to duty and discipline, Mitra, the friend, and Varuna, the man of judgement and clear vision, both givers of peace and pleasure of well being. May they come here, I pray, and listen, They command the wealth and honour of the admirable social order, Mitra, Varuna and brilliant blazing Agni, all three like sun, ocean and fire.

विशाविशं इड्यमध्वरेष्वदृप्तक्रतुमरतिं युवत्योः।
दिवः शिशुं सहसः सूनुमग्निं यज्ञस्य केतुमरुषं यजध्यै ॥ २ ॥

2. *Viśoviśa īḍyamadhvareṣvadṛptakratumaratiṁ yuvatyoḥ. Divaḥ śiśuṁ sahasaḥ sūnumagniṁ yajñasya ketumaruṣaṁ yajadhyai.*

I admire and adore Agni, leader of light and fire, honoured and worshipped in every community, calm and delighted in yajnic projects of love and non-violence, free from illusion and infatuation, generated by youthful parents, i.e., sun and earth, child of cosmic energy, symbol and column of yajna, and crimson red

like the dawn which is brilliant and soothing. I pray may Agni come and join us at our yajna.

अरुषस्य दुहितरा विरूप स्तृभिरन्या पिपिश सूर अन्या।
मिथस्तुरा विचरन्ती पावक मन्म श्रुतं न आ ऋच्यमान॥ ३॥

3. *Aruṣasya duhitarā virūpe stṛbhiranyā pipiśe sūro anyā. Mithasturā vicarantī pāvake manma śrutaṁ nakṣata ṛcyamāne.*

Two daughters of the glowing fire, the night and the day, different in form, one adorned with stars, the other lighted by the sun, move on alternating with each other. Both of them, pure, purifying and sanctifying, adorable and adored, pervade the world, and may they, we pray, inspire our thought and mind. (So may men and women be complementary to each other.)

प वायुमच्छा बृहती मनीषा बृहद्रयिं विश्ववारं रथप्राम।
द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि प्रयज्यो॥ ४॥

4. *Pra vāyumacchā bṛhatī manīṣā bṛhadrayiṁ viśvavāraṁ rathaprām. Dyutadyāmā niyutaḥ patyamānaḥ kaviḥ kavimiyakṣasi prayajyo.*

O venerable scholar of vision and imagination, dedicated to in-depth research with ambition for the honour and glory of success, with your brilliant and far-reaching intelligence and application, you study and plan to harness the abundantly rich and powerful universal energy of the divine wind and its carrier forces of energy, immensely useful to drive the chariot over the paths of light in space. Venerable scholar, honour the visionary seer, his vision and learning.

(Swami Dayananda applies this manta also to the control of breath, pranic energy and mind for flights of the soul in samadhi for the achievement of supra-sensuous experiences of universal nature.)

स म॒ वपु॑श्छदयद॒श्विना॒या रथ॑ ' वि॒रुक्मा॒न्मन॑सा युजा॒नः ।
यन॑ नरा नासत्य॒षय॑ध्य॑ व॒तिया॒थस्तन॑याय॒ त्मन॑ च ॥ ५ ॥

5. *Sa me vapuś-chadayad-aśvinoryo ratho virukmān manasā yujānaḥ. Yenā narā nāsatye-ṣayadhyai vartir-yāthas-tanayāya tmane ca.*

That brilliant chariot of the Ashvins, complementary currents of universal energy of divine nature, directed by the mind, may, I pray, vest my body and mind with light and energy, the chariot by which leading lights of humanity dedicated to Truth and Divinity go by the path of righteousness in search of enlightenment for themselves and their children.

पज॑न्यवाता वृषभा पृथि॒व्याः पुरी॑षाणि जिन्वत॒मप्या॑नि ।
सत्य॑श्रुतः कवया॒ यस्य॑ गी॒भिजग॑तः स्थात॒जग॒दा कृ॑णु-
ध्वम ॥ ६ ॥

6. *Parjanyavātā vṛṣabhā pṛthivyāḥ purīṣāṇi jinvata-mapyāni. Satyaśrutaḥ kavayo yasya gīrbhir-jagataḥ sthātarjagadā kṛṇudhvam.*

O generous and showerful winds and clouds, move the vapours of water from the earth and the firmament. O men of vision and imagination, established leaders and scholars of the world dedicated to truth and the voice of truth, listen to the scholar by whose words of knowledge you discover the world and work for its prosperity.

पावीरवी कन्या चित्रायुः सरस्वती वीरपत्नी धियं धात।
ग्नाभिरच्छिद्रं शरणं सजोषा दुराधर्षं गृणत शर्म यंसत ॥ ७ ॥

7. *Pāvīravī kanyā citrāyuḥ sarasvatī vīrapatnī dhiyaṁ dhāt. Gnābhiracchidraṁ śaraṇaṁ sajoṣā durādharṣaṁ gṛṇate śarma yaṁsat.*

Gracious Sarasvati, mother harbinger of knowledge and sacred speech, wondrous of form and life energy, spirit of purity and sanctity inspired and protected by omniscient and omnipotent Lord, may, we pray, bring us knowledge and wisdom in words of divine revelation and, loving and kind as the mother is, may she bless the celebrant with faultless haven and home of peace and well being free from fear and violence.

पथस्पथः परिपतिं वचस्या कामेन कृता अभ्यानळर्कम।
स न रासच्छुरुधश्चन्दाग्रा धियंधियं सीषधाति प पूषा ॥ ८ ॥

8. *Pathaspathaḥ paripatiṁ vacasyā kāmena kṛto abhyānaḷarkam. Sa no rāsacchurudhaścandrāgrā dhiyaṁdhiyaṁ sīṣadhāti pra pūṣā.*

Let the supplicant inspired by love and reverence offer homage in holy words to adorable Pusha, giver of health and sustenance and guardian of people in all paths of life, and may that lord grant the supplicant invigorating herbs and brilliant life saving drugs. Pusha matures our mind and intelligence and gives us success in action and achievement.

पथमभाजं यशसं वयाधां सुपाणिं दवं सुगभस्तिमृभ्वम।
हातारं यजतं पस्त्यानामग्निस्त्वष्टारं सुहवं विभावा ॥ ९ ॥

9. *Prathamabhājaṁ yaśasaṁ vayodhāṁ supāṇiṁ devaṁ sugabhastim-ṛbhvam. Hotā yakṣad yajataṁ pastyānām-agnis-tvaṣṭāraṁ suhavaṁ vibhāvā.*

Let agni, generous yajaka, join and offer abundant homage and service to Tvashta, maker of forms and institutions for humanity. Who is freely sociable, and first to be invited, famous and adorable, giver of health and long age, expert of hand in action, generous, brilliant, exceptionally intelligent, adorable and openly accessible and responsive to the brilliant host, agni.

भुव॑नस्य पि॒तरं॑ गी॒भिरा॒भी रु॒दं दिवा॑ व॒धया॑ रु॒द्रमक्ता॑।
बृ॒हन्त॑मृ॒ष्वम॒जरं॑ सुषु॒म्नमृ॑धग्घुवम क॒विन॑षि॒तास॑ः ॥ १० ॥

10. *Bhuvanasya pitaraṁ gīrbhirābhī rudraṁ divā vardhayā rudramaktau. Bṛhantam-ṛṣvam-ajaraṁ suṣumnamṛdhagghuvema kavineṣitāsaḥ.*

With all these words of homage by day and in the night, adore and exalt Rudra, guardian sustainer of the world and destroyer of suffering and disease. Inspired and exhorted by the wise poet of vision, let us all in truth and sincerity invoke and adore Rudra, dispenser of justice and punishment, great giver of advancement, unaging and blissful giver of peace and well being.

आ यु॑वानः कवया यज्ञियासा॒ मरु॑ता ग॒न्त गृ॑ण॒ता व॑र॒स्याम।
अ॒चि॒त्रं चि॒द्धि जिन्व॑था वृ॒धन्त॑ इ॒त्था न ा॑न्ता नरा अङ्गिर॒स्वत ॥ ११ ॥

11. *Ā yuvānaḥ kavayo yajñiyāso maruto ganta gṛṇato varasyām. Acitraṁ ciddhi jinvathā vṛdhanta itthā nakṣanto naro aṅgirasvat.*

Come O Maruts, youthful, creative visionaries and adorable yajakas vibrant as winds, and listen to the exhortations of the celebrants: you are leading lights of nature and humanity, messengers and harbingers of the breath of life, reaching everywhere, advancing yourself and raising all thus, you revitalise even the less than ordinary lands and rejuvenate worse than terminable cases of suffering and bless them with new life.

प वीराय प तवस तुराया जा यूथव पशुरि रस्तम। स पिस्पृशति तन्वि श्रुतस्य स्तृभिन नाकं वचनस्य विपः॥ १२॥

12. *Pra vīrāya pra tavase turāyā'jā yūtheva paśura-kṣirastam. Sa pispṛśati tanvi śrutasya stṛbhirna nākaṁ vacanasya vipaḥ.*

Reach the brave, the courageous and the instant destroyer of suffering and darkness, and, like a shepherd leading the flock home, let your words of prayer and adoration rest there, and just as the sky is decked and adorned by the stars, so the listener is touched at heart by the words of the prayerful man of the revealed Word.

या रजांसि विमम पाथिवानि त्रिश्चिद्विष्णुमनव बाधिताय। तस्य त शम उपदद्यमान राया मदम तन्वा३ तना च॥ १३॥

13. *Yo rajāṁsi vimame pārthivāni triścid viṣṇur-manave bādhitāya. Tasya te śarmann-upadadya-māne rāyā madema tanvā tanā ca.*

O lord all pervasive, Vishnu, who have created

the three regions of the universe for humanity and sustain the three to save us from the limitations of suffering and darkness, we pray that with the abundant and expansive gifts of health and wealth we may live and enjoy life in this vast home given by you.

त ा हिबुध्न्य' अद्भिर्कस्तत्पव'तस्तत्सवि्ता चन' धात।
तदाष'धीभिर्भि रा'तिषाचा भग:ः पुर'न्धिजिन्वतु प
रा्य ॥ १४ ॥

14. *Tanno'hirbudhnyo adbhir-arkais-tat parvatastat savītā cano dhāt. Tadoṣadhībhirabhi rātiṣāco bhagaḥ purandhirjinvatu pra rāye.*

That blessed home of ours, Lord of the deep caverns of the clouds formed in the sky, may sustain us with showers of waters and rays of the sun. That home, the mountain and the lord creator, Savita and sun may sustain and bring gifts of food for us therein. And the same, the lord abundant giver of wealth, power and honour and sustainer of the world, Bhaga, may promote and vitalise with herbs for us to live in plenty and prosperity.

नू न' र्यिं र्थ्यं चषणिपां पुरुवीरं मह ऋतस्य' गापाम।
ायं दाताजरं यन जनान्त्स्पृधा अद'वीर्भि च कमाम विश
आद'वीर्भ्य'श्नवाम ॥ १५ ॥

15. *Nū no rayiṁ rathyaṁ carṣaṇiprāṁ puruvīraṁ maha ṛtasya gopām. Kṣayaṁ dātājaraṁ yena janā-ntspṛdho adevīrabhi ca kramāma viśa ādevīra-bhyaśnavāma.*

O lord creator and generous giver, give us the commonwealth equipped with chariots, good for all

people, blest with many heroic children and warriors, great and protector of the truth and law of the world in existence. May the lord giver give us an unaging home land and shelter by which we may face and overcome the impious rivals contesting against us and build a nation of brilliant and God fearing people so that both the simple and the sophisticated people may live well.

Mandala 6/Sukta 50

Vishvedeva Devata, Rjishva Bharadvaja Rshi

हुव व॑ ' द्वीमदि॑तिं॒ नम ॑भिमृळी॒काय॒ वरु॑णं मि॒त्रम॒ग्निम ।
अ॒भि ॒दाम॑य॒मणं॒ सु॒शवं॒ त्रा॒तृन्दवा॒न्त्स॑वि॒तार॑ं भगं च ॥ १ ॥

1. *Huve vo devīmaditiṁ namobhirmṛḷīkāya varuṇaṁ mitramagnim. Abhikṣadāmar-yamaṇaṁ śuśevaṁ trātṝn devāntsavitāraṁ bhagaṁ ca.*

For your happiness and felicity I invoke, invite and honour with reverence and hospitality the Vishvedevas, powers and people of generous and divine nature : the brilliant mother scholar, the lady of exalted nature and character, and indestructible Aditi, Mother Nature, Varuna, udana energy of vitality and the man of elevating wisdom, Mitra, pranic energy and the friend dear as breath of life, Agni, fire and the man of passion and purity of action, Abhikshada, the generous person who is a spontaneous giver and fighter against adversity, Aryaman, the person who guides with judgement and discrimination between good and evil, the person committed to selfless service of the community, all noble and brilliant powers and people who help as saviours and path finders, Savita, giver of light and inspiration as the sun, Bhaga, lord of universal wealth and power,

and the man who counts for the honour and excellence of humanity.

सुज्यातिषः सूय द ापितृननागास्त्व सुमहा वीहि दवान।
द्विजन्मानाा य ऋतसापः सत्याः स्वन्ता यजता अग्नि-
जिह्वाः ॥ २ ॥

2. *Sujotiṣaḥ sūrya dakṣapitṝnanāgāstve sumaho vīhi devān. Dvijanmāno ya ṛtasāpaḥ satyāḥ svarvanto yajatā agnijihvāḥ.*

O man bright as the sun, if you want to maintain your simplicity, innocence and freedom from sin, approach, honour and exalt the generous and brilliant seniors of parental nature who command the holy light of knowledge, expertise of action and greatness of character, who are nobly born and divinely educated, who are true to the bone and unshakably committed to nothing but the truth and the law of Dharma, and who enjoy perfect peace of mind with an open door hospitality but have a tongue of fire that brooks no nonsense and burns double dealing with a whiff of air.

उत द्यावापृथिवी ात्रमुरु बृहद दसी शरणं सुषुम्न।
महस्करथा वरिवा यथा ना स्म ाय धिषण अनहः ॥ ३ ॥

3. *Uta dyāvāpṛthivī kṣatramuru bṛhad rodasī śaraṇaṁ suṣumne. Mahaskaratho varivo yathā no'sme kṣayāya dhiṣaṇe anehaḥ.*

And O heaven and earth, give us the strength of a mighty social order, O magnetic and electric energy of the earth and firmament, great givers of peace and comfort, provide us a vast home of comfort and joy. O noble and generous divinities of nature and humanity,

great things as you do, give us the best of wealth and competence for our life on earth so that our home and family may be free from sin and violence.

आ न॑ रु॒दस्य॑ सू॒नव॑ नमन्ता॒मद्या हू॒तासा॒ वस॒वा धृ॒ष्टाः ।
यदी॒मभ॑ म॒हति॑ वा॒ हि॒तास॑ बा॒ध म॒रुता॒ अह्व॑म दे॒वान ॥ ४ ॥

4. *Ā no rudrasya sūnavo namantāmadyā hūtāso vasavo'dhṛṣṭāḥ. Yadīmarbhe mahati vā hitāso bādhe maruto ahvāma devān.*

May the off-springs of Rudra, lord of justice and nature's vitality, come down to us, invited they are today. Modest yet invincible, brilliant and vibrant as winds they are, givers of home and comfort, and since they are appointed to fight out adversaries in battles big or small, we call upon them.

मि॒म्य ा॒ यषु॑ रादॄ॒सी नु दे॒वी सिष॑क्ति पू॒षा अ॑भ्यध्र॒यज्वा॑ ।
श्रु॒त्वा हवं मरुता॒ यद्ध॑ या॒थ भूमा॑ रजन्त॒ अध्व॑नि॒ पवि॑क्त ॥ ५ ॥

5. *Mimyakṣa yeṣu rodasī nu devī siṣakti pūṣā abhyardhayajvā. Śrutvā havaṁ maruto yaddha yātha bhūmā rejante adhvani pravikte.*

O Maruts, vibrant warriors of nature and humanity with whom the energy and generosity of heaven and earth is joined and whom Pusha, vital energy of nature and humanity, blesses with reverence and recognition, go quick in response to the call and meet the purpose. And when you proceed in response to the call and march on the path, all those who inhabit the earth tremble on the route of your advance.

अ॒भि त्यं वी॒रं गिव॑णसम॒चन्दं॒ बह्व॑णा जरि॒तन॑वन ।
श्रव॒दिद्ध॒वमुप॑ च॒ स्तवा॑ना रास॒द्वाजाँ॑ उप॑ म॒हा गृ॑णा॒नः ॥ ६ ॥

6. *Abhi tyaṁ vīraṁ girvaṇasamarcendraṁ brahmaṇā jaritarnavena. Śravadiddhavamupa ca stavāno rāsad vājāṅ upa maho gṛṇānaḥ.*

O celebrant of nature, divinity and the best of humanity, sing in praise of that mighty adorable Indra, commander of glory and power, with the best and latest of your songs of celebration. And the great Indra, sung and celebrated thus, would closely hear the song and prayer and would grant you food and sustenance and fast progress and victories in the battles of life.

आमानंमापा मानुषीरमृक्तं धात तोकाय तनयाय शं याः। यूयं हि ष्ठा भिषज मातृतमा विश्वस्य स्थातुजगतो जनित्रीः ॥ ७ ॥

7. *Omānamāpo mānuṣīramṛktaṁ dhāta tokāya tanayāya śaṁ yoḥ. Yūyaṁ hi ṣṭhā bhiṣajo mātṛtamā viśvasya sthāturjagato janitrīḥ.*

O waters of purity, Apah, O leaders of humanity pure at heart like holy waters, you are a bliss for humanity. Bear and bring nourishing, protective and unsullied food for our children and for our youth and bring about a state of peace free from sin and evil. You are the most motherly harbingers of health, the best physicians. You are the makers of a new generation for all the moving and non-moving world. Pray stay constant and friendly as you are.

आ नो दवः सविता त्रायमाणꣳ हिरण्यपाणियजता जगम्यात। या दत्रवाँ उषसा न पतीकं व्यूणुत दाशुष वार्याणि ॥ ८ ॥

8. *Ā no devaḥ savītā trāyamāṇo hiraṇyapāṇir-yajato jagamyāt. Yo datravāṅ uṣaso na pratīkaṁ vyūrṇute dāśuṣe vāryāṇi.*

May the divine and refulgent Savita, creator, preserver and generator of golden handed charity, loving and adorable, come and bless us, he who, all giving, opens up treasures of wealth for the generous giver like the first lights of the dawn.

उत त्वं सूना सहसा ना अद्या दवाँ अस्मि ध्वर ववृत्याः।
स्याम हं त सदमिदाता तव स्याम ग्न वसा सुवीरः॥ ९॥

9. *Uta tvaṁ sūno sahaso no adyā devāṅ asminnadhvare vavṛtyāḥ. Syāmahaṁ te sadamid rātau tava syāmagne'vasā suvīraḥ.*

O light and fire of life, Agni, off-spring of divine strength and vitality, in this yajnic programme of love and non-violent creation of an enlightened society, let the divine values and virtues of nature and humanity turn and come our way and flow on. O lord of brilliance, let me stay established for all time in the bliss of your generosity and, under your protection and guidance, let me command the heights of heroism with the brave.

उत त्या म हवमा जग्म्यातं नासत्या धीभियुवमङ्ग विपा।
अत्रिं न महस्तमसा मुमुक्तं तूवतं नरा दुरितादभीके॥ १०॥

10. *Uta tyā me havamā jagmyātaṁ nāsatyā dhībhiryuvamaṅga viprā. Atriṁ na mahastamaso'mumuktaṁ tūrvataṁ narā duritādabhīke.*

And may the Ashvins, those two complementary currents of nature's energy, the teacher and the preacher, leading lights of the world, vibrant benefactors dear as

breath of life, both committed to truth and eternal law, come in response to my invitation with gifts of intelligence and competence for holy action, protect me as Atri, the man free from physical, mental and spiritual ailments, save me from deep darkness and release me from sin and evil all round prevailing.

त न॑ रा॒या द्यु॒मता॒ वाज॑वता दा॒तार॑ भूत नृ॒वतः॑ पुरु॒ गाः। द॒श॒स्यन्त॑ दि॒व्याः पार्थि॑वासा॒ गोजा॑ता॒ अप्या॑ मृ॒ळता॑ च देवाः॥ ११॥

11. *Te no rāyo dyumato vājavato dātāro bhūta nṛvataḥ purukṣoḥ. Daśasyanto divyāḥ pārthivāso gojātā apyā mṛḷatā ca devāḥ.*

O divine powers of nature and humanity, learned and wise teachers and scholars, be you all givers of rich gifts of wealth, light, speed and success, human resources and food for sustenance. And may all the divinities celestial, terrestrial, spatial and aqueous bless us with peace and felicity.

त न॑ रु॒दः सर॑स्वती स॒जोषा॑ मी॒ हुष्म॑न्ता॒ विष्णु॑मृळन्तु वा॒युः। ऋ॒भु॒ गा वाजा॒ दव्य॑ विधा॒ता प॒जन्या॒वाता॑ पिप्यता॒मिषं नः॥ १२॥

12. *Te no rudraḥ sarasvatī sajoṣā mīḷhuṣmanto viṣṇurmṛḷantu vāyuḥ. Ṛbhukṣā vājo daivyo vidhātā parjanyāvātā pipyatāmiṣaṁ naḥ.*

May Rudra, lord of justice and punishment, Sarasvati, mother of knowledge and speech, Vishnu, omnipresent spirit of the universe, Vayu, the winds, Rbhuksha, expert artist, universal energy, divine favour, law giver, clouds and winds, all virile and friendly, bring

us food and energy and give us peace and felicity.

उत स्य देवः सविता भग॑ ना॒ पां नपा॑दवतु दानु॒ पपि॑ः।
त्वष्टा॑ दे॒वभि॒जनि॑भिः स॒जाषा॒ द्याद॒वभि॑ः पृथि॒वी स॑मु॒दैः॥ १३॥

13. *Uta sya devaḥ savitā bhago no 'pāṁ napādavatu dānu papriḥ. Tvaṣṭā devebhir-janibhiḥ sajoṣā dyaurdevebhiḥ pṛthivī samudraiḥ.*

And that refulgent Savita, the sun, Bhaga, pranic energy, Apam-napat, unfailing electric energy born of waters, Tvashta, maker of forms with brilliant generative powers, the heaven with all its lights, the earth with the seas, may all these together, friendly and supportive, generously giving and fulfilling, protect and promote us in life.

उत ना॒ हि॑बु॒ध्न्य॑ः शृणात्व॒ज एक॑पात्पृथि॒वी स॑मु॒दैः।
विश्व॑ दे॒वा ऋ॑ता॒वृ ध॑ हुवा॒नाः स्तु॒ता मन्त्रा॑ः कविश॒स्ता अ॑वन्तु॥ १४॥

14. *Uta no'hirbudhnyaḥ śṛṇotvaja ekapāt pṛthivī samudraḥ. Viśvedevā ṛtāvṛdho huvānāḥ stutā mantrāḥ kaviśastā avantu.*

And the deep cloud in the firmament, the unborn Spirit of the universe, the sole divine support of existence, the earth, the sea, all the divine forces of the universe which prove and maintain the eternal law invoked and adored, and Veda mantras taught by seers, may all these listen to our prayers and protect us.

एवा नपा॑ता॒ मम॒ तस्य॑ धी॒भिर्भ॒रद्वा॑जा अ॒भ्य॑र्चन्त्य॒कैः।
ग्ना हु॒तासा॒ वस॒वा धृ॒ष्टा॒ विश्व॑ स्तु॒तास॑ भूता यजत्राः॥ १५॥

15. *Evā napāto mama tasya dhībhir-bharadvājā abhyarcantyarkaiḥ. Gnā hutāso vasavo'dhṛṣṭā viśve stutāso bhūtā yajatrāḥ.*

Thus do we bearers of science and power and our descendants and disciples offer homage with thoughts, words and actions of devotion and pray that the Vishvedevas, universal creators and unifiers of nature and humanity, and their potentials, invoked and admired, free and fearless, may continue to be providers of peace and shelter for all for ever.

Mandala 6/Sukta 51

Vishvedevah Devatah, Rjishva Bharadvaja Rshi

उदु त्यच्च ुमहि मित्रयाराँ एति पियं वरुणयारदब्धम।
ऋतस्य शुचि दशतमनीकं रुक्मा न दिव उदिता व्यद्यात॥ १॥

1. *Udu tvaccakṣurmahi mitrayorāň eti priyaṁ varuṇayoradabdham. Ṛtasya śuci darśatama-nīkaṁ rukmo na diva uditā vyadyaut.*

Lo! the sun, that glorious eye of the universe, darling of the day and night, rises up undaunted, and like the pure, resplendent, golden face of heaven unveiled shines from the regions of eternal light.

(The sunrise is a metaphor which may be applied to the rise of any great light - giving power, say a great leader, giver of enlightenment, a teacher, a reformer, or a great movement.)

वद यस्त्रीणि विदथान्यषां दवानां जन्म सनुतरा च विपः।
ऋजु मतषु वृजिना च पश्य ाभि चष्ट सूर' अय एवान॥ २॥

2. *Veda yastrīṇi vidathānyeṣāṁ devānāṁ janma sanutarā ca vipraḥ. Ṛju marteṣu vṛjinā ca paśyannabhi caṣṭe sūro arya evān.*

The lord of light who is all wise, too, knows, reaches and pervades three orders of the world, i.e., the earth, the middle regions of the skies, and the highest regions of the light of heaven; three fields of life, i.e., jnana or knowledge, karma or action, and upasana or prayer and meditation; and three departments of the social order, i.e., teaching and research, governance and administration, and dharma or values of life, law and justice. He also knows the birth and life of these Vishvedevas, i.e., the divinities of nature and humanity. And watching the simple and straight paths and performances as well as the tortuous and crooked movements of the mortals, the potent master reveals where they reach in consequence.

स्तुष उ॑ वा म॒ह ऋ॒तस्य॑ गो॒पानदि॑तिं मि॒त्रं वरु॑णं सुजा॒तान।
अ॒य॒मण॒ं भग॒मद॑ब्धधीती॒नच्छा॑ वाच सध॒न्य॑ः पाव॒कान॥ ३॥

3. *Stuṣa u vo maha ṛtasya gopānaditiṁ mitraṁ varuṇaṁ sujātān. Aryamaṇaṁ bhagamadabdhadhītīnacchā voce sadhanyaḥ pāvakān.*

Happy and blest, I admire and celebrate in words of song all of you, Vishvedevas, great observers and protectors of the eternal law of Truth and righteousness: Aditi, indestructible mother nature, Mitra, sun and brilliant friend, Varuna, ocean and venerable judge, Aryaman, universal guide and discriminative path maker, Bhaga, lord of honour and excellence,

universally known, dauntless, intelligent and wise purifying powers all.

रिशादसः सत्पतीँरदब्धान्महो राज्ञः सुवसनस्य दातॄन । यूनः सुक्षत्रान्क्षयतो दिवो नॄनादित्यान्यामन्नदितिं दुवोयु ॥ ४ ॥

4. *Riśādasaḥ satpatīँnradabdhān maho rājñaḥ suvasanasya dātṝn. Yūnaḥ sukṣatrān kṣayato divo nṝnādityān yāmyaditiṁ duvoyu.*

I reach, admire and celebrate Aditi, mother spirit of nature, and the offsprings of Aditi, destroyers of evil and protectors of the good and true, irresistible great rulers, givers of peaceful homes, ever young and unaging, makers of great social orders, well established leaders of light and all refulgent suns. I approach them with prayers for blessings, they love the supplicants.

द्याव्येष्टितः पृथिवि मातरध्रुगग्ने भ्रातर्वसवो मृळता नः । विश्व आदित्या अदिते सजोषा अस्मभ्यं शर्म बहुलं वि यन्त ॥ ५ ॥

5. *Dyauṣpitaḥ pṛthivi mātaradhrugagne bhrātar-vasavo mṛḷatā naḥ. Viṣva ādityā adite sajoṣā asmabyaṁ śarma bahulaṁ vi yanta.*

O refulgent sun, O father, O earth, O mother, compassionate, free from hate and anger, O fire, O brother, givers of shelter and protection, give us peace and felicity. O children of mother Infinity, O Mother Nature, all ever our own, loving friends, pray bring us a homely settlement of joy and all round prosperity.

मा नो वृकाय वृक्ये समस्मा अघायत रीरधता यजत्राः ।
यूयं हि ष्ठा रथ्यो नस्तनूनां यूयं दक्षस्य वचसा बभूव ॥ ६ ॥

6. *Mā no vṛkāya vṛkye samasmā aghāyate rīradhatā yajatrāḥ. Yūyaṁ hi ṣṭhā rathyo nastanūnaṁ yūyaṁ dakṣasya vacaso babhūva.*

Adorable friends and unifiers, divinities of nature and humanity, throw us not to the wolf and the thief nor to the rule of the sinner, nor relegate us to seizure, deprivation and exploitation. Pray stay you constant as our guide in matters of body, health and action and in the working of our social institutions, and be the carrier medium of the word and voice of the eminent expert.

मा व॒ एन॑ अ॒न्यकृ॑तं भुज॒म मा तत्कर्म वसवो॒ यच्चय॑ध्वे।
विश्व॑स्य॒ हि याथ विश्वदवाः स्व॒यं रि॒पुस्त॒न्वं रीरिषीष्ट॥ ७॥

7. *Mā va eno anyakṛtaṁ bhujema mā tat karma vasavo yaccayadhve. Viśvasya hi kṣayatha viśvadevāḥ svayaṁ ripustanvaṁ rīriṣīṣṭa.*

O Vasus, givers of peace and settlement, dispensers of the laws of nature and humanity, let us not suffer your dispensation's punishment for the sin and crime committed by others, nor let us do that act which you hate and prohibit. You are the rulers of the world and dispensers of justice and punishment, O divinities of nature and humanity. Let the hater and the evil doer be the instrument of his own self-infliction.

नम॒ इदु॒गं नम॒ आ वि॑वास॒ नम॑ दाधार पृथि॒वीमु॒त द्याम।
नम॑ दे॒वभ्या॒ नम॑ इश एषां कृ॒तं चि॒दना॒ नम॒सा वि॑वास॥ ८॥

8. *Nama idugraṁ nama ā vivāse namo dādhāra pṛthivīmuta dyām. Namo devebhyo nama īśa eṣāṁ kṛtaṁ cideno namasā vivāse.*

Namas, the thunder of omnipotence and universal law, is mighty. Reverence on the human plane too has power. I respect law and reverence. Law and reverence sustain the earth and the sun. I offer reverence to the nobilities and the divinities. The power of the Divine and reverence for life rule the actions, good as well as evil, of all these people. I accept the power and value reverence with humility and submission to the divine dispensation.

ऋ॒तस्य॑ वा र॒थ्यः॑ पू॒तद॑ क्षाॅनृ॒तस्य॑ पस्त्य॒सदा॒ अद॑ब्धान।
ताँ आ नम॑ भिरुरु॒च ॅसा॒ नृन्विश्वा॑न्व॒ आ न॑म म॒हा य॑जत्राः॥ ९॥

9. *Ṛtasya vo rathyaḥ pūtadakṣānṛtasya pastyasado adabdhān. Tāṅ ā namobhirurucakṣaso nṝn viśvānva ā name maho yajatrāḥ.*

O great divinities of nature and nobilities of humanity, I, moving forward by the chariot of law and reverence, bow with homage and surrender to you all, powers strengthened and sanctified by the law of eternal truth, invincible presences in human homes, who are vastly watchful guardians of all the people and their actions in the world.

त हि श्रष्ठ॑वचस॒स्त उ॑ नस्ति॒रा विश्वा॑नि दुरि॒ता नय॑न्ति।
सु ॒त्रासा॒ वरु॑णा मि॒त्रा अ॒ग्निऋ॒ तधी॑तया॒ वक्म॒राज॑-सत्याः॥ १०॥

10. *Te hi śreṣṭhavarcasasta u nastiro viśvāni duritā nayanti. Sukṣatrāso varuṇo mitro agnir-ṛtadhītayo vakmarājasatyāḥ.*

They alone are Vishvadevas, men of highest

excellence, they alone lead us over and across all evil and suffering of life, and they alone are the right rulers and managers of the social order, who are men of wisdom, right judgment and discrimination as Varuna, universal ruler, unifying sustainers and saviour friends as Mitra, the sun, and pure and purifying agents of action as Agni, the fire, who are committed in thought, word and action to universal truth and eternal values of life, and who have the courage of the conviction to speak the truth in matters of governance and administration in the political order of the world state.

त न॒ इन्द॑: पृथि॒वी ाम॑ वधन्पू॒षा भगा॒ अदि॑ति॒: पञ्च॒ जना॑:। सु॒शर्मा॑ण॒: स्ववँसः सुनी॒था भव॑न्तु नः सुत्रा॒त्रास॑: सुगो॒पाः॥ ११॥

11. *Te na indraḥ pṛthivī kṣāma vardhan pūṣā bhago aditiḥ pañca janāḥ. Suśarmāṇaḥ svavasaḥ sunīthā bhavantu naḥ sutrātrāsaḥ sugopāḥ.*

May those divine powers of nature and humanity, cosmic energy, the firmament, the earth, the sustainer, glorious God, mother nature, all people dear as five pranic energies, all happy home dwellers nobly protected and well guided, be our saviours and protectors.

नू स॒द्मानं॑ दि॒व्यं नंशि॑ दवा॒ भार॑द्वाजः सुम॒तिं या॑ति॒ हाता॑। आ॒सा॒न॒भि॒यज॑माना मि॒यध॑॑द॒वाना॑॑ जन्म॑ वसू॒युव॑॑-वन्द॥ १२॥

12. *Nū sadmānaṁ divyaṁ naṁśi devā bhāradvājaḥ sumatiṁ yāti hotā. Āsānebhiryajamāno miyedhair-devānāṁ janma vasūyurvavanda.*

O divine powers, the bearer of knowledge who invokes the divinities and serves the nobilities in yajnic programmes is blest with divine peace and settlement and enjoys wisdom and divine guidance. The yajamana in pursuit of wealth and excellence, sitting with inspiring and adorable yajakas, obtains the vision of rising divinities in his life.

अप॒ त्यं वृ॑जि॒नं रि॒पुं स्त॒नमग्न दुरा॒ध्यम।
द॒वि॒ष्ठम॑स्य सत्पत कृ॒धी सु॒गम ॥ १३ ॥

13. *Apa tyaṁ vṛjinaṁ ripuṁ stenamagne durā-dhyam. Daviṣṭhamasya satpate kṛdhī sugam.*

Agni, O divine leader, cast away that crooked thief, that strenuous enemy, far from the path of the aspirant. O protector and promoter of the good and the true, make it easy for him to follow the course simple and straight.

गावा॑णः साम ना॒ हि कं॑ सखित्व॒नाय॑ वावशुः।
ज॒ही न्य१॑त्रिणं प॒णिं वृका॒ हि षः ॥ १४ ॥

14. *Grāvāṇaḥ soma no hi kaṁ sakhitvanāya vāvaśuḥ. Jahī nyatriṇaṁ paṇiṁ vṛko hi ṣaḥ.*

O Soma, giver of peace and inspiration, our holy ones generous as clouds and strong as granite love peace for divine favour and friendship. Throw away the ogre of crooked behaviour, he is a wolf only.

यू॒यं हि ष्ठा सु॑दानव॒ इन्द॑ज्येष्ठा अ॒भिद्य॑वः।
कर्ता॑ ना॒ अध्व॒ ना सु॒गं गा॒पा अ॒मा ॥ १५ ॥

15. *Yūyaṁ hi ṣṭhā sūdānava indrajyeṣṭhā abhidyavaḥ. Kartā no adhvannā sugaṁ gopā amā.*

O Vishvedevas, bounties of nature divine and leading lights of humanity, stay you all generous as ever, shining as the sun on high above all. Make our march of progress simple and manageable, and protect our hearth and home.

अपि॒ पन्था॑मगन्महि स्व॒स्ति॒गाम॑ने॒हस॑म ।
यन॒ विश्वा॒ः परि॒ द्विष॑ वृ॒णक्ति॑ वि॒न्दत॒ वस॑ु ॥ १६ ॥

16. *Api panthāmaganmahi svastigāmanehasam.*
Yena viśvāḥ pari dviṣo vṛṇakti vindate vasu.

And also, let us move on by the path which is faultless, auspicious, sinless and inviolable, which leads to noble attainments with peace, and by which holy brave people remove all hate, jealousy and enmity and realize all wealth and self fulfillment.

Mandala 6/Sukta 52

Vishvedevah Devatah, Rjishva Bharadvaja Rshi

न तद्दि॒वा न पृ॑थि॒व्यानु॑ मन्ये॒ न य॒ज्ञेन॒ नात श॒मीभि॒राभिः ।
उ॒ब्जन्तु॒ तं सु॒भ्व॑ः पव॑तासा॒ नि हीय॑तामतिया॒जस्य॑ य॒ष्टा ॥ १ ॥

1. *Na tad divā na pṛthivyānu manye na yajñena nota śamībhirābhiḥ. Ubjantu taṁ subvaḥ parvatāso ni hīyatāmatiyājasya yaṣṭā.*

I believe the enthusiastic performer of yajna would not be forsaken by heaven or earth, nor would he be deprived of the rewards of his yajna or of all these noble actions. I pray may the showers of generous clouds bless him. (Let none neglect yajna.)

अति॑ वा॒ या म॑रुता॒ मन्य॑त॒ ना॒ ब्रह्म॑ वा॒ यः क्रि॒यमा॑णं॒ निनि॑त्सात। तपूं॑षि॒ तस्म॑ वृजि॒नानि॑ सन्तु ब्रह्म॒द्विष॑मभि॒ तं श॑चतु॒ द्याः॥ २॥

2. *Ati vā yo maruto manyate no brahma vā yaḥ kriyamāṇaṁ ninitsāt. Tapūṁṣi tasmai vṛjināni santu brahmadviṣamabhi taṁ śocatu dyauḥ.*

O maruts, vibrant heroes, whoever hates us, or despises our wealth and piety, or deprecates our acts and holy programmes in progress, must have his tortuous paths exposed by the blazing light of truth. Let the loving and brilliant wise men subject the hater of nobility and eternal values to disapproval until he feels sorry.

किम॒ङ्ग त्वा॒ ब्रह्म॑णः साम गा॒पां किम॒ङ्ग त्वाहु॒रभिश॒स्तिपां नः। क्रि॒म॒ङ्ग नः॑ पश्यसि नि॒द्यमा॑नान्ब्रह्म॒द्विष॒ तपु॑षिं॒ ह॒तिम॑स्य॥ ३॥

3. *Kimaṅga tvā brahmaṇaḥ soma gopāṁ kimaṅga tvāhurabhiśastipāṁ naḥ. Kimaṅga naḥ paśyasi nidyamānān brahmadviṣe tapuṣiṁ hetimasya.*

O dear lover of peace and joy, would they not call you protector of the honour and wealth of humanity? O friend, shall we not call you protector of our honour and reputation? O leader, dear as breath of life, don't you see our detractors and maligners? Pray strike the blazing thunderbolt upon the hater of nobility and universal values of spirituality.

अव॑न्तु मामु॒षसा॒ जाय॑माना॒ अव॑न्तु मा॒ सिन्ध॑व॒ः पिन्व॑मानाः। अव॑न्तु मा॒ पव॑तासा ध्रु॒वासा॒ व॑न्तु मा पि॒तर॑ दु॒वह्रू॑ता॥ ४॥

4. *Avantu māmuṣaso jāyamānā avantu mā sindhavaḥ pinvamānāḥ. Avantu mā parvatāso dhruvāso'vantu mā pitaro devahūtau.*

Let the rising dawns inspire me. May the swelling seas raise and promote us. Let the steadfast mountains, deep clouds and generous warriors defend me. May the paternal powers of nature and humanity protect and advance us in our holy programmes of advancement in values and culture.

विश्वदानीं सुमनसः स्याम पश्येम नु सूयमुच्चरन्तम ।
तथा करद्वसुपतिर्वसूनां देवाँ ओहाना वसागमिष्ठः ॥ ५ ॥

5. *Viśvadānīṁ sumanasaḥ syāma paśyema nu sūrya-muccarantam. Tathā karad vasupatir-vasūnāṁ devāṅ̆ ohāno'vasāgamiṣṭhaḥ.*

May we always be happy at heart and see the sun rise and sojourn in space higher and higher. May the lord protector of health and wealth and honour come with all modes of protection and progress, call upon us to rise and raise us to the heights of brilliance and generosity.

इन्द्रा नदिष्टमवसागमिष्ठः सरस्वती सिन्धुभिः पिन्वमाना ।
पजन्यो न ओषधीभिमयोभुरग्निः सुशंसः सुहवः पितेव ॥ ६ ॥

6. *Indro nediṣṭhamavasāgamiṣṭhaḥ sarasvatī sindhubhiḥ pinvamānā. Parjanyo na oṣadhī-bhirmayobhuragniḥ suśaṁsaḥ suhavaḥ piteva.*

Let Indra, the ruler, come closest to us with modes of protection and progress. May Sarasvati, mother of knowledge and dynamic speech swelling with

streams and showers of culture and refinement, come and bless. Let Agni, adorable leader of light and fire of action, responsive to our invocation, blissful like a father and guardian, come with herbs and comforts for health, honour and advancement.

विश्व॑ दवास॒ आ ग॑त शृणु॒ता म॑ इ॒मं ह॒व॑म ।
एदं ब॒र्हिनि षी॑दत ॥ ७ ॥

7. *Viśve devāsa ā gata śṛṇutā ma imaṁ havam.*
Edaṁ barhirni ṣīdata.

O eminent brilliancies of the world, learned and generous presences, come, listen to this invocation of mine and grace this holy seat of our yajnic programme of study and development.

या व॑ दवा घृ॒तस्नु॑ना ह॒व्यन॑ पति॒भूष॑ति ।
तं विश्व॒ उप॑ गच्छथ ॥ ८ ॥

8. *Yo vo devā ghṛtasnunā havyena pratibhūṣati.*
Taṁ viṣva upa gacchatha.

O generous and brilliant scholars and leading lights of the world, whoever the person that invites you and honours you with homage of yajna seasoned and refined with fragrant materials overflowing with ghrta, come to him and bless him with light, sweetness and advancement in knowledge, honour and wealth of life.

उप॑ नः सू॒नवा॒ गिरः॑ शृ॒ण्वन्त्व॒मृत॑स्य॒ य ।
सु॒मृ॒ळी॒का भ॑वन्तु नः ॥ ९ ॥

9. *Upa naḥ sūnavo giraḥ śṛṇvantvamṛtasya ye.*
Sumṛḷīkā bhavantu naḥ.

May the Vishvedevas, eminent brilliancies of

humanity, children of immortality and creators of the language of immortality in knowledge, come and listen to the prayers of the seekers and be givers of bliss to us. May the children listen to the voices of the immortals and be givers of joy to us.

विश्व॑ दे॒वा ऋ॒ताऽवृ॑धऽ ऋ॒तुभि॑र्हवन॒श्रुत॑ः ।
जु॒ष॒न्ता॒ युज्यं॒ पय॑ः ॥ १० ॥

10. *Viśve devā ṛtāvṛdha ṛtubhir-havanaśrutaḥ.*
Juṣantāṁ yujyaṁ payaḥ.

May the leading lights of the world, sages and scholars, generous and brilliant, expanding the bounds of knowledge and universal law in truth and development, listen to our invitation, love, honour and bless the liquid and milky investments in the yajnic programmes of research and progress according to the seasons of time and social requirements.

स्ता॒त्रमिन्द॑ म॒रुद्ग॑ण॒स्त्वष्टृ॑मान्मि॒त्रा अ॑र्य॒मा ।
इ॒मा ह॒व्या जु॑षन्त नः ॥ ११ ॥

11. *Stotram-indro marudgaṇas-tvaṣṭṛamān mitro aryamā. Imā havyā juṣanta naḥ.*

May Indra, gracious ruler, leading group of dynamic people consisting of expert makers and designers, Mitra, expert of vision and future possibilities, brilliant and universal friend like the sun, and Aryama, pioneer of the paths of progress with judgement and directive control, accept, love and honour these offers of holy yajnic investments for us.

इ॒मं न॑ अग्न अध्व॒रं हा॑तवयु॒न॒शा य॑ज ।
चि॒कि॒त्वान्द॒व्यं॒ जन॑म ॥ १२ ॥

12. *Imaṁ no agne adhvaraṁ hotarvayunaśo yaja. Cikitvān daivyaṁ janam.*

Agni, leading light and majestic ruler, generous giver and highpriest of the yajnic order of humanity approved and honoured by enlightened people, you know the enlightened people and the peaceful non-violent order. Pray take over, rule and administer this order of ours according to the people's performance and the law.

विश्वे॑ दे॒वाः शृ॑णु॒तमं हवं म॒ य अ॒न्तरि॑ ा॒ य उप॒ द्यवि॒ ष्ठ। य अ॑ग्नि॒जि॒ह्वा उ॒त वा॒ यज॑त्रा आ॒सद्या॒स्मिन्ब॒र्हिषि॑ मादय-ध्वम ॥ १३ ॥

13. *Viśvedevāḥ śṛṇutemaṁ havaṁ me ye antarikṣe ya upa dyavi ṣṭha. Ye agnijihvā uta vā yajatrā āsadyāsmin barhiṣi mādayadhyam.*

O Vishvedevas, leading lights and generous bounties of nature and humanity, listen to this invocation and invitation of ours, you who abide and operate in the middle region and the highest region of light, who have the tongue of fire and light of truth. You are lovable and adorable. Come, sit on this seat of holy grass in this yajna, rejoice and let us rejoice with you.

विश्वे॑ दे॒वा मम॑ शृण्वन्तु य॒ज्ञिया॑ उ॒भ रा॑दसी अ॒पां नपा॑च्च॒ मन्म॑। मा वा॒ वचां॑सि परि॒च यां॑णि वाचं सु॒म्नष्विद्वा॒ अन्त॑मा मदम ॥ १४ ॥

14. *Viśve devā mama śṛṇvantu yajñiyā ubhe rodasī apāṁ napācca manma. Mā vo vacāṁsi paricakṣyāṇi vocaṁ sumneṣvid vo antamā madema.*

O Vishvedevas, adorable leading lights,

protective like both earth and sky, the fire divine, listen to my thought and word. Never shall I speak any words against your life sustaining powers and science worthy of universal celebration. Pray let us rejoice at the closest with you in comfort and joy of all aspects of life.

य क च ज्मा महिना अहिमाया दिवा जज्ञिर अपां सधस्थ। त अस्मभ्यमिषय विश्वमायुः क्षपं उस्रा वरिवस्यन्तु देवाः ॥ १५ ॥

15. *Ye ke ca jmā mahino ahimāyā divo jajñire apāṁ sadhasthe. Te asmabhyamiṣaye viśvamāyuḥ kṣapa usrā varivasyantu devāḥ.*

And whatever great powers of divine nature born on the earth and in the regions of firmament waters born of the sun, all these divine powers of nature and humanity may bring us universal life energy and happy days and nights for our sustenance and enlightenment.

अग्नीपजन्याववतं धियं म स्मिन्हव सुहवा सुष्टुतिं नः। इळामन्या जनयद्गर्भमन्यः पजावतीरिष आ धत्तमस्म ॥ १६ ॥

16. *Agnīparjanyāvavataṁ dhiyaṁ me'smin have suhavā suṣṭutiṁ naḥ. Iḷāmanyo janayad garbhamanyaḥ prajāvatīriṣa ā dhattamasme.*

May the vital fire energy of light and electricity and the clouds of vapour in space protect and augment my intellect, and in this yajnic business of life promote our honour and fame in response to our invocation and invitation to yajna. One of these, the fire divine, generates and inspires our speech, and the other, the vapours, generate the cloud which fertilises earth and

produces food. May the two bring us food, energy and noble progeny.

स्तीर्ण बर्हिषि समिधान अग्ना सूक्तन मह्ा नमसा विवास।
अस्मि न अद्य विदथ यजत्रा विश्व दवा हविषि मादयध्वम॥ १७॥

17. *Stīrṇe barhiṣi samidhāne agnau sūktena mahā namasā vivāse. Asmin no adya vidathe yajatrā viśvedevā haviṣi mādayadhvam.*

O Vishvedevas, holy bounties of nature and humanity, the sacred grass is strewn on the vedi, the fire is kindled and rising with the holy chant of mantras and oblations of fragrant homage of havi. Today in this our yajnic programme, O adorables, accept and enjoy our offer of homage and hospitality and let us rejoice with you.

Mandala 6/Sukta 53

Pusha Devata, Bharadvaja Barhaspatya Rshi

वयमु त्वा पथस्पत रथं न वाजसातय।
धिय पूष ायुज्महि॥ १॥

1. *Vayamu tvā pathspate rathaṁ na vājasātaye. Dhiye pūṣann-ayujmahi.*

O Pusha, lord giver of food and energy and guide and director over all our paths of life, for the sake of vision and wisdom and to reach the goal in our mission of life we take to you as one rides a chariot piloted by an all-wise driver.

अभि ना नर्य वसु वीरं पयतदि णम।
वामं गृहपतिं नय॥ २॥

2. *Abhi no naryaṁ vasu vīraṁ prayatadakṣiṇam.*
Vāmaṁ gṛhapatiṁ naya.

Take us to a plentiful home and gracious master, a brave leader of men and generous giver of the gifts of life's wealth.

अदित्सन्तं चिदाघृण पूषन्दानाय चादय।
पणश्चिद्वि मदा मनः ॥ ३ ॥

3. *Aditsantaṁ cidāghṛṇe pūṣan dānāya codaya.*
Paṇeścid vi mradā manaḥ.

Pusha, generous lord of light and grace, motivate the non-giver to give in charity and soften the heart of even the mean and miserly.

वि पथा वाजसातय चिनुहि वि मृधो जहि।
साधन्तामुग ना धियः ॥ ४ ॥

4. *Vi patho vājasātaye cinuhi vi mṛdho jahi.*
Sādhantāmugra no dhiyaḥ.

O resplendent leader and master of life force, select and secure for us the paths of advancement to energy and success, cast off the obstructions, and lead our plans and programmes of action to success.

परि तृन्धि पणीनामारया हृदया कव।
अथमस्मभ्यं रन्धय ॥ ५ ॥

5. *Pari tṛndhi paṇīnāmārayā hṛdayā kave.*
Athemasmabhyaṁ randhaya.

O lord of vision and creativity, smite the hearts of the callous niggards with a goad, and subdue them to correction and maturity for the sake of us all.

वि पूष॒न्नारया॑ तुद प॒णरि॑च्छ हृ॒दि प्रि॒यम ।
अथ॑म॒स्मभ्यं रन्धय ॥ ६ ॥

6. *Vi pūṣannārayā tuda paṇericcha hṛdi priyam. Athemasmabhyaṁ randhaya.*

Pusha, lord giver of life, nourishment and inspiration, smite the callous, calculating and miserly in the heart with the pangs of affliction, wish him well for love and season him in the crucibles of remorse for our sake.

आ रि॑ख किकि॒रा कृ॑णु पणी॒नां हृद॑या कव ।
अथ॑म॒स्मभ्यं॑ रन्धय ॥ ७ ॥

7. *Ā rikha kikirā kṛnu paṇīnāṁ hṛdayā kave. Athemasmabhyaṁ randhaya.*

O creative lord of vision and foresight, write out the balance sheet of life's hagglers and bargainers, touch their hearts, let them mature all round and let us be happy.

यां पू॑षन्ब्रह्म॒चाद॑नी॒मारा॒ं बिभ॑र्ष्याघृण ।
तया॑ समस्य॒ हृद॑य॒मा रि॑ख किकि॒रा कृ॑णु ॥ ८ ॥

8. *Yāṁ pūṣan brahmacodanīmārāṁ bibharṣyāghṛṇe. Tayā samasya hṛdayamā rikha kikirā kṛṇu.*

Pusha, lord of light and grace, giver of food and growth for life, you command that analytical intellect which discriminates between truth and untruth and inspires the mind to have the vision of divinity. With that inspiring intelligence, imprint the settled mind with holiness and let it expand with ideas.

या त॒ अष्टा॒ गाअ॑पशाघृ॒ण पशु॒साध॑नी।
तस्यास्त सु॒म्नमी॑महे॥ ९॥

9. *Yā te aṣṭrā go-opaśā''ghṛṇe paśusādhanī.*
Tasyāste sumnamīmahe.

Lord of creative knowledge and development, that versatile vision and expertise of yours which develops cattle wealth and builds vast dairies and veterinary institutions, we love, and we pray for the gifts of that vision for comfort and well being.

उ॒त न॑ गा॒षणि॒ धिय॑मश्व॒सां वा॑ज॒सामु॒त।
नृ॒वत्कृ॑णुहि वी॒तये॑॥ १०॥

10. *Uta no goṣaṇiṁ dhiyamaśvasāṁ vājasāmuta.*
Nṛvat kṛṇuhi vītaye.

Lord of light and life's development, give us the gift of that knowledge and intelligence which may develop the wealth of cows and horses and create modes and means of success and prosperity. Give us that intelligence inspired with love for people so that we may live in peace and joy.

Mandala 6/Sukta 54

Pusha Devata, Bharadvaja Barhaspatya Rshi

सं पू॑षन्वि॒दुषा॑ नय॒ या अञ्ज॑सानुशा॒स॑ति।
य एव॑दमि॒ति॒ बव॑त॥ १॥

1. *Saṁ pūṣan viduṣā naya yo añjasānuśāsati.*
Ya evedamiti bravat.

Pusha, giver of food and nourishment for body and mind, take us forward truly with that scholar who

teaches us of truth with confidence and definiteness, saying: This is what it is, and it is not otherwise.

समु॑ पू॒ष्णा ग॑ममहि॒ या गृ॒हाँ अ॑भि॒शास॑ति।
इ॒म ए॒वति॑ च॒ बव॑त॥ २॥

2. *Samu pūṣṇā gamemahi yo gṛhāň abhiśāsati. Ima eveti ca bravat.*

Let us go forward in life with that teacher, giver of nourishment for body, mind and soul, that family physician, who rules the home and governs home life, saying with confidence and definiteness: This is it, this way and not otherwise.

पू॒ष्णश्च॒क्रं न रि॑ष्यति॒ न कोशा॑ व॑ पद्यत।
ना अ॑स्य व्यथत प॒विः॥ ३॥

3. *Pūṣṇaścakraṁ na risyati na koṣo'va padyate. No asya vyathate paviḥ.*

The wheel of Pusha, lord of life and provider of growth and sustenance, never slackens, nor does it violate anything. His treasury never depletes, and his knowledge and arms of defence never hurt anything positive.

या अ॑स्म ह॒विषाविधा॒त तं पू॒षापि॑ मृष्यत।
प॒थ॒मा वि॑न्दत॒ वसु॑॥ ४॥

4. *Yo asmai haviṣāvidhanna taṁ pūṣāpi mṛṣyate. Prathamo vindate vasu.*

Pusha, lord ruler and giver of nourishment and growth, does not hurt or challenge him who offers homage with creative and constructive projects in

honour of him. Indeed, the first and original inventor and maker of basic things wins rewards of wealth for the invention.

पूषा गा अन्वेतु नः पूषा रक्षत्ववर्तः।
पूषा वाजं सनातु नः॥ ५॥

5. *Puṣā gā anvetu naḥ pūṣā rakṣatvarvataḥ.*
Pūṣā vājaṁ sanotu naḥ.

Let Pusha, patron sustainer and promoter of artists, approve and support the development of lands, cows and words of knowledge. Let Pusha protect and promote horses and other modes of transport. Let Pusha create and provide food, energy and wealth of all kinds for us.

पूष्ण्नु प गा इहि यजमानस्य सुन्वतः।
अस्माकं स्तुवतामुत॥ ६॥

6. *Pūṣannanu pra gā ihi yajamānasya sunvataḥ.*
Asmākaṁ stuvatāmuta.

Pusha, giver of sustenance, acknowledge, protect and promote the developed lands, cows and words of knowledge of the yajamana and also of ours who are the celebrants of this yajna of development.

माकिर्नेशन्माकीं रिषन्माकीं सं शारि केवट।
अथारिष्टाभिरा गहि॥ ७॥

7. *Mākirneśanmākīṁ riṣan-mākīṁ saṁ śāri kevaṭe.*
Athāriṣṭābhirā gahi.

Let none be frustrated. Let none frustrate anyone. Let none throw anyone into the pit of darkness

and nothingness. O lord of nourishment and growth, come, bless us with everything whole and unhurt, with inviolable acts and unchallengeable policies.

शृण्वन्तं पूषणं वयमियमनष्टवदसम।
इशानं राय ईमहि॥ ८॥

8. *Śṛṇvantaṁ pūṣaṇaṁ vayam-iryam-anaṣṭav-edasam. Īśānaṁ rāya īmahe.*

Pusha, lord of nourishment and growth, is listening, inspiring and all round ruler and guardian of indestructible wealth and knowledge. We pray to the lord for wealth and honour of permanent nature.

पूषन्तव व्रत वयं न रिष्यम कदा चन।
स्तारस्त इह स्मसि॥ ९॥

9. *Pūṣan tava vrate vayaṁ na risyema kadā cana. Stotārasta iha smasi.*

Lord of life, we are your devotees, celebrants here in life. Let us never suffer in the observance of your laws and discipline.

परि पूषा परस्ाद्धस्तं दधातु दि णम।
पुनर्ना नष्टमाजतु॥ १०॥

10. *Pari pūṣā parastāddhastaṁ dadhātu dakṣiṇam. Punarno naṣṭamājatu.*

May Pusha grant us the perfect umbrella of his right hand all over and help us recover the losses and accelerate our gains.

Mandala 6/Sukta 55

Pusha Devata, Bharadvaja Barhaspatya Rshi

एहि॒ वां॑ वि॑मुचा नपा॒दाघृ॑ण॒ सं स॑चावहै।
र॒थीऋ॒तस्य॑ ना भव॥ १॥

1. *Ehi vāṁ vimuco napādāghṛṇe saṁ sacāvahai.*
Rathīr-ṛtasya no bhava.

Come resplendent spirit of freedom indestructible, be our guide and saviour as master and pilot of the chariot on the path of eternity and divine truth and we shall be ever together.

र॒थीत॑मं कप॒र्दिन॒मीशा॑नं॒ राध॑सा म॒हः।
रा॒यः सखा॑यमीमहे॥ २॥

2. *Rathītamaṁ kapardinam-īśānaṁ rādhaso mahaḥ.*
Rāyaḥ sakhāyam-īmahe.

We adore the highest chariot hero of flying hair, our friend and saviour, great ruler and ordainer of the wealth of existence and pray to him for wealth and power for advancement in life.

रा॒या धारा॑स्याघृण॒ वस॑ो रा॒शिर॑जाश्व।
धीव॑ताधीवतः॒ सखा॑॥ ३॥

3. *Rāyo dhārāsyāghṛṇe vaso rāśirajāśva.*
Dhīvatodhīvataḥ sakhā.

O resplendent lord unborn and eternal, riding the waves of light, you are the treasure house of wealth and happy settlement, and you are a ceaseless flow of honour and excellence, a happy friend for every person blest with intelligence and wisdom.

पूषणं न्व१ाजाश्वमुप स्तोषाम वाजिनम।
स्वसुया जार उच्यते ॥ ४ ॥

4. *Pūṣaṇaṁ nvajāśvamupa stoṣāma vājinam.*
Svasuryo jāra ucyate.

We honour and adore the sun, Pusha, giver of vitality and potency, rider of the eternal chariot flying like a courser in space which steals away the dawn, its own creation, they say.

मातुदि१धिषुमबवं स्वसुजारः शृणातु नः।
भातन्दस्य सखा मम ॥ ५ ॥

5. *Mātur-didhiṣum-abravaṁ svasurjāraḥ śṛṇotu naḥ. Bhrātendrasya sakhā mama.*

I speak of the sun, sustainer of the earth mother, lover of its own creation, the dawn, brother of electric energy of the cosmos, and my friend and companion for life. May the sun be close to us and respond to our prayer.

आजासः पूषणं रथं निशृम्भास्त जनश्रियम।
दवं वहन्तु बिभ्रतः ॥ ६ ॥

6. *Ājāsaḥ pūṣaṇaṁ rathe niśṛmbhāste janaśriyam.*
Devaṁ vahantu bibhrataḥ.

May the radiations of the sun, waves of light energy firmly yoked in its chariot bearing life and lustre for humanity, bring the divine light and life into this world.

Mandala 6/Sukta 56

Pusha Devata, Bharadvaja Barhaspatya Rshi

य एनमादिदंशति करम्भादिति पूषणम।
न तं दव आदिश१ ॥ १ ॥

1. *Ya enamādideśāti karambhāditi pūṣaṇam.*
Na tena deva ādiṣe.

If one were to describe this Pusha, the sun or the universal chemistry of nourishment and vital energy, and say: It is from the solar suction of waters from earth and all space, or that, on the level of the individual human, it is from oat meal cooked with milk, then by this the divine process is neither to be defined nor to be determined nor, yet, to be exaggerated.

उ॒त घा॒ स र॒थीत॑मः सख्या॒ सत्प॑तियु॒जा।
इन्द॑' वृ॒त्राणि॑ जिघ्नत ॥ २ ॥

2. *Uta ghā sa rathītamaḥ sakhyā satpatiryujā.*
Indro vṛtrāṇi jighnate.

In fact, that fastest energy, Indra, heroic ruler of the chariot, supportive of the positive forces of nature and humanity in combination with friendly powers such as electric energy, breaks the clouds of darkness and want and thus remains the protector, promoter and ruling controller of natural truth.

उ॒तादः प॑रु॒ष गवि॒ सूर॑श्च॒क्रं हि॑र॒ण्यय॑म।
न्य॑रयद्र॒थीत॑मः ॥ ३ ॥

3. *Utādaḥ paruṣe gavi sūraścakraṁ hirṇyayam.*
Nyairayad rathītamaḥ.

And that mighty hero, solar energy in combination with electric energy, at the fastest chariot like velocity, sets in motion the golden circuit of developmental evolution in the fierce rays of the sun, in the battles of life and in the fiery communication of powerful speech.

यद॒द्य त्वा॑ पुरुष्टु॒त॒ ब॒वा॑म दस्र मन्तुमः ।
तत्सु नो॒ मन्म॑ साधय ॥ ४ ॥

4. *Yadadya tvā puruṣṭuta bravāma dasra mantumaḥ.*
Tat su no manma sādhaya.

O universal destroyer, preserver and promoter, most perceptive and conscientious, universally adored Pusha, lord giver of life, whatever we speak to you or wish to day, we pray, fructify and accomplish that thought and plan of ours.

इ॒मं च॑ ना ग॒वष॑णं सा॒तय॑ सीषधा ग॒णम ।
आ॒रात्पू॑ष ऋसि श्रु॒तः ॥ ५ ॥

5. *Imaṁ ca no gaveṣaṇaṁ sātaye sīṣadho gaṇam.*
Ārāt pūṣannasi śrutaḥ.

And this body of thought and speech of our socio-economic plan, pray, lead to completion and success. O lord, you are renowned far and wide as giver of success and onward progress for the achievement of wealth and honour.

आ त॑ स्व॒स्तिमी॑महे आ॒रअ॑घा॒मुपा॑वसुम ।
अ॒द्या च॑ स॒वता॑तय॒ श्वश्च॑ स॒वता॑तय ॥ ६ ॥

6. *Ā te svastimīmahe āre aghāmupāvasum.*
Adyā ca sarvatātaye śvaśca sarvatātaye.

We pray for your gifts of happiness and well being of the perfect order for all for today, for tomorrow and for all time for the elimination of sin and evil and for the attainment of wealth and excellence in a state of peace and harmony.

Mandala 6/Sukta 57

Indra - Pushanau Devate, Bharadvaja Barhaspatya Rshi

इन्द्रा नु पूषणा वयं सख्याय स्वस्तये।
हुवम वाजसातय ॥ १ ॥

1. *Indrā nu pūṣaṇā vayaṁ sakhyāya svastaye.*
Huvema vājasātaye.

We always invoke and call upon Indra, lord commander of power, honour and excellence, and Pusha, giver of nourishment energy and intelligence, for the sake of friendship and all round joy and well being and for the achievement of success and victory in the battles of life.

सामन्य उपासदत्पातव चम्व: सुतम।
करम्भमन्य इच्छति ॥ २ ॥

2. *Somamanya upāsadat pātave camvoḥ sutam.*
Karambhamanya icchati.

One of them, Indra, abides in the middle region between earth and heaven and drinks the soma distilled there, i.e., it catalyses the vapours of the clouds into rain through electric charge, while the other, Pusha, loves karambha, i.e., the sun sucks up the vapours of water and herbal juices and turns them into soma clouds. Thus the two sit together and act.

अजा अन्यस्य वह्नया हरी अन्यस्य संभृता।
ताभ्यां वृत्राणि जिघ्नत ॥ ३ ॥

3. *Ajā anyasya vahnayo harī anyasya saṁbhṛtā.*
Tābhyāṁ vṛtrāṇi jighnate.

The carriers of one, Pusha, are the sun beams

while those of the other, Indra, are positive and negative currents of electricity, and thereby the duo, Indra and Pusha, work together and break the clouds, and humanity gets the boons of food, energy and wealth.

यदिन्द्रो अनयदित महीरपा वृषन्तमः।
तत्र पूषाभवत्सचा॥ ४॥

4. *Yadindro anayad rito mahīrapo vṛṣantamaḥ.*
Tatra pūṣābhavat sacā.

When most generous Indra moves and brings about heavy showers of rain, then Pusha too is the corporate power of natural energy. (Thus making and breaking, consumption and creation are simultaneous processes of natural metabolism in life.)

तां पूष्णः सुमतिं वयं वृ ास्य प वयामिव।
इन्दस्य चा रभामह॥ ५॥

5. *Tāṁ pūṣṇaḥ sumatiṁ vayaṁ vṛkṣasya pra vayā-miva. Indrasya cā rabhāmahe.*

That immanent will and wisdom of Pusha, divine nature's creative and promotive power, and that catalytic power of Indra, natural electric energy, we love, join and apply at our level to have results like extensive branches of the tree.

उत्पूषणं युवामह भीशूँरिव सारथिः।
मह्या इन्दं स्वस्तय॥ ६॥

6. *Ut pūṣaṇaṁ yuvāmahe'bhīśūňriva sārathiḥ.*
Mahyā indraṁ svastaye.

Just as a charioteer joins, holds and controls the

reins of his horses, and just as the supreme charioteer of the universe holds and controls the activity of natural forces such as radiations of the sun and exudations of the earth or the gaseous vapours and electric charge, so do we join Pusha and Indra, study and apply complementary forces and processes for the earth and for the great happiness and well being of her children.

Mandala 6/Sukta 58

Pusha Devata, Bharadvaja Barhaspatya Rshi

शु॒कं त॑ अ॒न्यद्य॑ज॒तं त॑ अ॒न्यद्विषु॑रूप॒ अह॑नी॒ द्यारि॑वासि। विश्वा॒ हि मा॒या अव॑सि स्वधावो॒ भ॒द्रा त॑ पूषन्नि॒ह रा॒तिर॑स्तु॥ १॥

1. *Śukraṁ te anyad yajataṁ te anyad viṣurūpe ahanī dyaurivāsi. Viśvā hi māyā avasi svadhāvo bhadrā te pūṣanniha rātirastu.*

O Pusha, giver of nourishment for body, mind and soul, you are the light of the world as the sun. Two are the forms of your beauty and glory, both different yet alike like the twin forms of the day: one is bright and inspiring, the other is soothing sweet adorable as the night. Lord of your own essential might, you animate, inspire, preserve and promote all intelligence, energy and powers of the world community. We pray, may your gifts of generosity be good for all in this world.

अ॒जाश्व॑: पशु॒पा वाज॑पस्त्या धि॒यंजि॒न्वा भुव॑न॒ विश्व॒ अपि॑तः। अष्टां॑ पू॒षा शि॑थि॒रामु॒द्वरी॑वृजत्सं॒च ा॑ण॒ भुव॑ना द॒व इ॑यत॥ २॥

2. *Ajāśvaḥ paśupā vājapastyo dhiyaṁjinvo bhuvane viśve arpitaḥ. Aṣṭrāṁ pūṣā śithirām-udvarīvṛjat saṁcakṣāṇo bhuvanā deva īyate.*

Conducted by radiating beams for horses as motive power, protector of animal life, giver of plentiful homes, inspirer of intelligence and wisdom, the brilliant sun, generous light of life dedicated to the entire world, moves on and on watching the regions of the world and inspiring and elevating general intelligence and unambitious minds to initiative.

यास्ते॑ पूष॒न्नाव॑ अ॒न्तः स॑मु॒द्र हि॑र॒ण्ययी॑र॒न्तरि॑क्षे॒ चर॑न्ति।
ताभि॑र्यासि दू॒त्यां सूर्य॑स्य॒ काम॑न कृत॒ श्रव॑ इ॒च्छमा॑नः ॥ ३ ॥

3. *Yāste pūṣannāvo antaḥ samudre hiraṇyayīrantarikṣe caranti. Tābhiryāsi dūtyāṁ sūryasya kāmena kṛta śrava icchamānaḥ.*

O sagely scholar and realised soul, Pusha, giver of nourishment for body, mind and soul, golden are your vessels moving over the sea and in the sky. By these vessels you go round the world with love and desire for further food for knowledge and acting as messenger of the sun for the world.

पूषा सु॒बन्धु॑र्दि॒व आ पृ॑थि॒व्या इ॒ळस्पति॑र्म॒घवा॑ द॒स्मव॑र्चाः।
यं दे॒वासो॒ अद॑दुः सू॒याय॒ काम॑न कृ॒तं त॒वसं॒ स्वञ्च॑म ॥ ४ ॥

4. *Pūṣā subandhurdiva ā pṛthivyā iḷaspatirmaghavā dasmavarcāḥ. Yaṁ devāso adaduḥ sūryāyai kāmena kṛtaṁ tavasaṁ svañcam.*

Pusha, giver of nourishment, is a noble friend and brother of all from earth to heaven, master of holy speech and light, possessing power, honour and excellence, and commanding extraordinary brilliance. A realised soul inspired with love and desire, mighty strong and self-cultured, the divinities dedicate him to

Surya, dawn of a new day.

Mandala 6/Sukta 59

Indragni Devate, Bharadvaja Barhaspatya Rshi

प नु व॑चा सु॒तषु॑ वां वी॒या३॒ यानि॑ च॒कथु॑ः ।
हु॒तास॑ वां पि॒तर॑ दे॒वशत्रव॒ इन्दा॑ग्नी जी॒वथा यु॒वम ॥ १ ॥

1. *Pra nu vocā suteṣu vāṁ vīryā yāni cakrathuḥ. Hatāso vāṁ pitaro devaśatrava indrāgnī jīvatho yuvam.*

Indra and Agni, electric and heat energies of nature and their parent sources, I celebrate deeds of wondrous order you have performed in the yajnic creations of the world of nature. Gone are the opposite forces, and you two are alive and active.

बळि॒त्था म॑हि॒मा वा॒मिन्दा॑ग्नी पनि॑ष्ठ आ ।
स॒मा॒ना वां ज॒नि॒ता भा॑तरा यु॒वं य॒माव्रि॒ह हे॑मातरा ॥ २ ॥

2. *Baḷitthā mahimā vāmindrāgnī paniṣṭha ā. Samāno vāṁ janitā bhrātarā yuvaṁ yamāv-iheha-mātarā.*

Indra and Agni, great and true and most admirable is your might and majesty. Your father, source of generation, is one and the same, you are twins, and your mother is right here, Nature, Shakti of the Supreme sovereign Spirit.

आ॒क्रि॒वांसा॑ सु॒त सचा॑ँ अश्वा॒ सप्ती॑ इ॒वाद॑न ।
इन्दा॒ न्व॑ग्नी अव॑स॒ह व॒जिणा॑ व॒यं द॒वा ह॑वामह ॥ ३ ॥

3. *Okivāṁsā sute sacāň aśvā saptī ivādane. Indrā nvagnī avaseha vajriṇā vayaṁ devā havāmahe.*

Indra and Agni, wielders of the thunderbolt,

homogeneous powers in this business of life and nature, voracious consumers, like stormy war horses and creators, we, enlightened yajakas in developmental yajna, invoke, invite and develop you with all your protective and promotive powers right here.

य इ॑न्दाग्नी सु॒तषु॑ वां॒ स्तव॒त्तष्वृ॑तावृधा ।
जा॒ष॒वा॒कं वद॑तः पजहाषिणा॒ न दे॑वा भ॒सथ॑श्च॒न ॥ ४ ॥

4. *Ya indrāgnī suteṣu vāṁ stavat teṣvṛtāvṛdhā. Joṣavākaṁ vadataḥ pajrahoṣiṇā na devā bhasathaścana.*

Indra, lord of power and energy, Agni, lord of light, bold speakers of truth, observers and promoters of the law of truth, whoever honours and adores you in creative yajnic acts of life, you respond to him in words of truth and favour loud and bold. The divines never speak words void of value.

इन्दा॑ग्नी॒ का अ॒स्य वां॑ दवा॒ मत॑श्चिकतति ।
विषू॑चा॒ अश्वा॑न्युयुजा॒न इ॑यत॒ एक॑ः समा॒न आ रथ॑ ॥ ५ ॥

5. *Indrāgnī ko asya vāṁ devau martaściketati.*
Viṣūco aśvān yuyujāna īyata ekaḥ samāna ā rathe.

Indra and Agni, energy and power of heat and electricity, who is the mortal man in this world that knows both of you divines and who, using the all pervasive fire and electricity like horses moving in all directions, solely travels in a uniformly structured systemic chariot all by himself?

इन्दा॑ग्नी अ॒पादि॒यं पूवागा॑त्प॒द्वती॑भ्यः । हि॒त्वी शिर॑ जि॒ह्वया॒
वाव॑द॒च्चर॑त्ति्रंशत्प॒दा न्य॑क्रमीत ॥ ६ ॥

6. *Indrāgnī apādiyaṁ pūrvāgāt padvatībhyaḥ. Hitvī śiro jihvayā vāvadaccarat triṁśat padā nyakramīt.*

Lightning and fire divine, this light of the dawn, shaking up its locks of hair and proclaiming its rise with its flames, radiates before life on the earth is on wheels, and moves on thirty steps of time and space.

इन्द्राग्नी आ हि तन्वत नरा धन्वानि बाह्वाः ।
मा न अस्मिन्महाधन परा वर्क्तं गविष्टिषु ॥ ७ ॥

7. *Indrāgnī ā hi tanvate naro dhanvāni bāhvoḥ.*
Mā no asmin mahādhane parā varktaṁ gavīṣṭiṣu.

Indra and Agni, cosmic energy and heat of life, leaders and best of humanity, stretch their bows between their arms. In this great battle business of life, pray do not forsake us in the heat of action in which light and fire must be integrated as life and inspiration.

इन्द्राग्नी तपन्ति मा घा अया अरातयः ।
अप द्वषांस्या कृतं युयुतं सूयादधि ॥ ८ ॥

8. *Indrāgnī tapanti mā'ghā aryo arātayaḥ.*
Apa dveṣāṁsyā kṛtaṁ yuyutaṁ sūryādadhi.

Indra and Agni, lords of existence, enmities and sinful negativities of life heat up and consume me. Throw off all hate and enmities and keep them away from the light of the sun.

इन्द्राग्नी युवारपि वसु दिव्यानि पार्थिवा ।
आ न इह प यच्छतं रयिं विश्वायुपोषसम ॥ ९ ॥

9. *Indrāgnī yuvorapi vasu divyāni pārthivā.*
Ā na iha pra yacchataṁ rayiṁ viśvāyupoṣasam.

Indragni, give us here not only your own gifts but also the wealths and honours of the earth and heaven and bless us with full life and health distilled from the world of nature.

इन्दाग्नी उक्थवाहसा स्तोमेभिर्हवनश्रुता।
विश्वाभिर्गीर्भिरा गतमस्य सोमस्य पीतये ॥ १० ॥

10. *Indrāgnī ukthavāhasā stomebhir-havanaśrutā. Viśvābhir-gīrbhirā gatam-asya somasya pītaye.*

Indra and Agni, light and energy of the spirit of life, carriers and harbingers of songs of adoration, listening close by to the invocations and celebrations of the yajakas, come with all words of appreciation and praise and all voices of commendation and elevation to our yajnic performance and to taste the nectar sweet of its essence distilled.

Mandala 6/Sukta 60

Indragni Devate, Bharadvaja Barhaspatya Rshi

श्नथद् वृत्रमुत सनोति वाजमिन्द्रा य अग्नी सहुरी सपर्यात।
इरज्यन्ता वसव्यस्य भूरेः सहस्तमा सहसा वाजयन्ता ॥ १ ॥

1. *Śnathad vṛtramuta sanoti vājamindrā yo agnī sahurī saparyāt. Irajyantā vasavyasya bhūreḥ sahastamā sahasā vājayantā.*

One who honours and adores challenging and victorious Indra and Agni, vibrant, stormy and fiery electric forces of nature and humanity, conquers restraining opposition and wins food, energy and wealth of life. Both are most courageous and enduring commanders of power and victory, givers of honour and

excellence, ample peace and settlement and harbingers of the glory of success and fulfilment.

ता य धिष्टमभि गा इन्द नूनमपः स्वरुषस अग्न ऊ हाः ।
दिशः स्वरुषस इन्द चित्रा अपा गा अग्न युवस नियुत्वान ॥ २ ॥

2. *Tā yodhiṣṭamabhi gā indra nūnamapaḥ svaruṣaso agna ūḷhāḥ. Diśaḥ svaruṣasa indra citrā apo gā agne yuvase niyutvān.*

Indra, lord of power and excellence, Agni, lord of light and vision, like lands and waters, sun and dawns joined together, defend and fight for lands and waters, words and wondrous actions to expand to the quarters of space, and shine and join the sun and the dawns. Indra, O controller, you join the sun and dawns, and Agni, O ruler, you control the lands and waters, words and actions.

आ वृत्रहणा वृत्रहभिः शुष्मरिन्द यातं नम भिरग्न अवाक ।
युवं राध भिरकवभिरिन्दा ग्न अस्म भवतमुत्तमभिः ॥ ३ ॥

3. *Ā vṛtrahaṇā vṛtrahabhiḥ śuṣmairindra yātaṁ namobhiragne arvāk. Yuvaṁ rādhobhir-akavebhir-indrā'gne asme bhavatam-uttamebhiḥ.*

Indra, thunderous ruler, Agni, enlightened teacher and citizen, both destroyers of evil and darkness, come hither to us with defensive, positive and protective forces and with ample measures of food, energy and advancement. O Indra, O Agni, both of you, pray, be ours, wholly for us all, with the best of unlimited and commendable means of success and progress.

ता हुव यय रिदं पप्र विश्वं पुरा कृतम ।
इन्दाग्नी न मंधतः ॥ ४ ॥

4. *Tā huve yayoridaṁ papne viśvaṁ purā kṛtam.*
Indrāgnī na mardhataḥ.

I invoke, admire and celebrate Indra, cosmic energy, and Agni, cosmic heat and light, both manifestations of divine vision, will and action, by whose power and operation this whole universe has evolved as of eternity. The two do not hurt, injure or destroy us.

उ॒गा वि॑घ॒निना॒ मृध॑ इन्दा॒ग्नी ह॑वामह।
ता न॑ मृळात ई॒दृश॑॥ ५॥

5. *Ugrā vighaninā mṛdha indrāgnī havāmahe.*
Tā no mṛḷāta īdṛśe.

We invoke, invite and develop Indra and Agni, divine and blazing powers of nature's energy and light, both destroyers of adversaries and life's negativities. May they protect us and bless us with peace and prosperity in this world of our action and existence.

ह॒ता वृ॒त्राण्यार्या॑ ह॒ता दासा॑नि॒ सत्प॑ती।
ह॒ता विश्वा॒ अप॒ द्विषः॥ ६॥

6. *Hato vṛtrānyāryā hato dāsāni satpatī.*
Hato viśvā apa dviṣaḥ.

Indra and Agni, divine powers of omnipotent will and vision, of holy nature, character and action, defenders of Truth and Law, destroy evil, darkness and want, destroy pain, suffering and slavery, destroy and eliminate all hate and enmity.

इन्दा॑ग्नी यु॒वामि॒मऽइ॒ भि स्तोमा॑ अनूषत।
पिब॑तं शंभुवा सु॒तम॥ ७॥

7. *Indrāgnī yuvāmime'bhi stomā anūṣata.*
Pibataṁ śaṁbhuvā sutam.

Indra and Agni, powers of will and vision of action in nature and humanity, these songs of adoration celebrate you. O givers of peace, prosperity and well being, drink of the nectar of this joy and bliss distilled.

या वां सन्ति पुरुस्पृह ' नियुत ' दाशुष नरा ।
इन्दाग्नी ताभिरा गतम ॥ ८ ॥

8. *Yā vāṁ santi puruspṛho niyuto dāśuṣe narā.*
Indrāgni tābhirā gatam.

Indra and Agni, leading powers of humanity, come to the generous giver and celebrant yajaka with all those gifts and powers of yours which are loved and cherished by all.

ताभिरा गच्छतं नरापदं सवनं सुतम ।
इन्दाग्नी सामपीतय ॥ ९ ॥

9. *Tābhirā gacchataṁ naropedaṁ savanaṁ sutam.*
Indrāgnī somapītaye.

Indra and Agni, leading lights, with those cherished gifts and powers come and join this yajnic session to drink of the soma of joy distilled.

तमीळिष्व या अचिषा वना विश्वा परिष्वजत ।
कृष्णा कृणाति जिह्वया ॥ १० ॥

10. *Tamīḷiṣva yo arciṣā vanā viśvā pariśvajat.*
Kṛṣṇā kṛṇoti jihvayā.

O celebrant, love and adore that power of divinity which with its refulgence pervades all rays of

the sun, moves all floods of water, and envelops all forests and makes them green with its radiations.

य इद्ध आविवासति सुम्नमिन्द्रस्य मर्त्यः।
द्युम्नाय सुतरा अपः ॥ ११ ॥

11. *Ya iddha āvivāsati sumnam-indrasya martyaḥ. Dyumnāya sutarā apaḥ.*

Whoever the mortal that honours and adores the favour and grace of Indra when the fire is burning for the sake of excellence, the waters of his life and the flow of his actions would be blest with fulfilment.

ता ना वाजवतीरिष आशून्पिपृतमर्वतः।
इन्द्रमग्निं च वा हव ॥ १२ ॥

12. *Tā no vājavatīriṣa āśūn pipṛtam-arvataḥ. Indram-agniṁ ca voḷhave.*

May the two, Indra and Agni, electricity and fire, give us food and sustenance full of energy and excellence and provide us with modes of travel and transport. Let us too develop the fire and electricity, energy for transport and communication.

उभा वामिन्द्राग्नी आहुवध्या उभा राधसः सह मादयध्यै।
उभा दातारा विषां रयीणामुभा वाजस्य सातय हुव वाम ॥ १३ ॥

13. *Ubhā vāmindrāgnī āhuvadhyā ubhā rādhasaḥ saha mādayadhyai. Ubhā dātārāviṣāṁ rayīṇā-mubhā vājasya sātaye huve vām.*

I invoke you both, Indra and Agni, lords of cosmic electricity and fire energy, to develop both heat

and electricity in order to celebrate both with honours and wealth of success. And I honour and adore you both, beneficent givers of food, energy and wealth, for the winning of victory in life's battle for excellence and advancement.

आ ना॒ गव्यै॑भिरश्व्यै॑वस॒व्य॒३॑रुप॑ गच्छतम ।
सखा॑या दे॒वा स॒ख्याय॑ शं॒भुव॑न्दा॒ग्नी ता ह॑वामह॥ १४॥

14. *Ā no gavebhir-aśvyair-vasvyairupa gacchatam. Sakhāyau devau sakhyāya śaṁbhuvendrāgnī tā havāmahe.*

Indra and Agni, come you both to us and bring us the wealth of cows, horses and homes, lands and graces of speech and knowledge, travel, transport and communications, peace and prosperity of settled homes. Come friends, brilliant divine givers of good and well being for friendship and bonhomy. Pray come, we invoke, invite and adore you both.

इन्दा॑ग्नी शृणु॒तं ह॒व॑ं यज॑मानस्य सु॒न्व॒तः ।
वी॒तं ह॒व्यान्या ग॑त॒ं पिब॑तं सा॒म्यं मधु॑॥ १५॥

15. *Indrāgnī śṛṇutaṁ havaṁ yajamānasya sunvataḥ. Vītaṁ havyānyā gataṁ pibataṁ somyaṁ madhu.*

Indra and Agni, scholars of fire and electric energy, listen to the invitation and adoration of the yajamana and institutor of the yajnic programme of creative development. Accept the invitation and offers of homage, come, and taste the honey sweets of the pleasure of somaic achievement distilled from natural energy.

Mandala 6/Sukta 61

Sarasvati Devata, Bharadvaja Barhaspatya Rshi

इ॒यम॑ददाद॒भ्रसमृ॑ण॒च्युतं॑ दिव॑ दा॒सं व॒ध्य्॒श्वाय॑ दा॒शुषे॑। या शश्व॑न्तमाच॒खादा॑व॒सं प॒णिं ता त॑ दा॒त्राणि॑ तवि॒षा स॑रस्वति॥ १॥

1. *Iyamadadād rabhasamṛṇacyutaṁ divodāsaṁ vadhryaśvāya dāśuṣe. Yā śaśvantamācakhādāvasaṁ paṇiṁ tā te dātrāṇi taviṣā sarasvati.*

Sarasvati, this perennial stream of divine awareness, which stabilizes a permanent, all protective and adorable perspective dedicated to the light of Divinity, gives to the generous man of yajna blest with expansive mind and senses the zeal for action dedicated to fulfilment of obligations, a dynamic spirit which leads the man to freedom from all debts of life. These are thy brilliant gifts, O mother, to humanity.

इ॒यं शुष्म॑भिबिस॒खा इ॑वारुज॒त्सानु॑ गिरी॒णां त॑वि॒षभि॑रू॒मिभि॑:। पा॒रा॒व॒तघ्नीमव॑स सुवृ॒क्तिभि॒: सर॑स्वती॒मा वि॑वासम धी॒तिभि॑:॥ २॥

2. *Iyaṁ śuṣmebhir-bisakhā ivārujat sānu girīṇāṁ taviṣebhir-ūrmibhiḥ. Pārāvataghnīm-avase suvṛktibhiḥ sarasvatīmā vivāsema dhītibhiḥ.*

This stream of divine awareness and knowledge, with fierce blows and powerful waves of light and inspiration, breaks through the height of mountains and depths of clouds covering darkness and concealing treasures and opens them out like one who digs up and out the roots of lotus flowers. Let us adore and serve this brilliant mother stream, Sarasvati, breaking over

the banks of floods, with sincere thoughts and holy actions and let us root out darkness and ignorance from life.

सरस्वति दवनिदा नि बर्हय प्रजां विश्वस्य बृसयस्य मायिनः। उत क्षितिभ्या वनीरविन्दा विषमेभ्या अस्रवा वाजिनीवति॥ ३॥

3. *Sarasvati devanido ni barhaya prajāṁ viśvasya bṛsayasya māyinaḥ. Uta kṣitibhyo'vanīravindo viṣamebhyo asravo vājinīvati.*

O Sarasvati, mighty stream of light and inspiration, uproot the maligners of divinity and divine knowledge, take over the children of the wise givers of enlightenment across the world, adopt lands and nations, and let the streams of knowledge and culture flow for all peoples of the earth.

प ण' द्रवी सरस्वती वाजेभिर्वाजिनीवती।
धीनामविर्त्र्यवतु॥ ४॥

4. *Pra ṇo devī sarasvatī vājebhir-vajinīvatī.*
Dhīnāmavitryavatu.

May Sarasvati, bright mother of divine light and knowledge, overflowing with streams of wealth, honour and spirit, protector and promoter of intelligence, will and enlightened action, save us from darkness and evil and advance us into the light of life.

यस्त्वा दवि सरस्वत्युपब्रूत धने हित। इन्द्रं न वृत्रतूय॥ ५॥

5. *Yastvā devi sarasvatyupabrute dhane hite.*
Indraṁ na vṛtratūrye.

O brilliant and generous Mother Sarasvati,

whoever calls upon you like one who calls upon Indra, omnipotent ruler, for the destruction of the demon of evil at the time when the battle is raging at the door, you listen, come and save the supplicant.

त्वं दे॑वि सरस्व॒त्यव॒ा वाज॑ेषु वाजिनि।
रदा॑ पू॒षव॑ नः सु॒निम॥ ६॥

6. *Tvaṁ devi sarasvatvavā vājeṣu vājini.*
Radā pūṣeva naḥ sanim.

O brilliant and generous mother of divine vision and wisdom, dynamic giver of knowledge, strength and energy in the struggle of life, remove the veil from our intelligence, give us nourishment like the earth and light of discrimination like the sun, and then draw out the plan of our destiny.

उ॒त स्या नः॒ सर॑स्वती घो॒रा हिर॑ण्यवर्तनिः।
वृ॒त्र॒घ्नी व॑ष्टि सुष्टु॒तिम॥ ७॥

7. *Uta syā naḥ sarasvatī ghorā hiraṇyavartaniḥ.*
Vṛtraghnī vaṣṭi suṣṭutim.

And may that Sarasvati, awful breaker of the clouds of darkness, come by the golden paths of light, listen and, with love and grace, acknowledge our song of praise.

यस्या॑ अन॒न्ता अहु॑तस्त्वे॒षश्च॑रि॒ष्णुर॑र्ण॒वः।
अम॒श्चर॑ति॒ रारु॑वत॥ ८॥

8. *Yasyā ananto ahrutas-tveṣaś-cariṣnur-arṇavaḥ.*
Amaścarati roruvat.

Whose radiation of light and dynamic flow of

speech moves on and on endless, straight and upright, roaring across the ocean of space, that is the Mother Sarasvati.

सा ना॒ विश्वा॒ अति॒ द्विष॒: स्वस॑ॄर॒न्या ऋ॒तावरी।
अत॒ ाहे॑व॒ सूय॑:॥ ९॥

9. *Sā no viśvā ati dviṣaḥ svasṝranyā ṛtāvarī.*
Atannaheva sūryaḥ.

And may that flow of speech, warding off all hate and enmity, bearing truth like the light of dawn, lead us to other, different, sister streams of knowledge like the sun moving to other successive days, the same yet new.

उ॒त न॑: पि॒या पि॒यासु॑ स॒प्तस्व॑सा॒ सुजु॑ष्टा।
सर॑स्वती॒ स्तोम्या॑ भूत॥ १०॥

10. *Uta naḥ priyā priyāsu saptasvasā sujuṣṭā.*
Sarasvatī stomyā bhūt.

And may Sarasvati, dynamic stream of light, knowledge and speech, dearest among seven lovely sister streams of knowledge, word, and mind and senses, loving and blissful, be adorable and remain favourable.

आ॒ प॒पु॒षी॒ पार्थि॑वान्यु॒रु रज॑ अ॒न्तरि॑ ाम।
सर॑स्वती नि॒दस्पा॑तु॥ ११॥

11. *Āpapruṣī pārthivānyuru rajo antarikṣam .*
Sarasvatī nidaspātu.

Pervading the objects of earth, the vast skies, the middle regions and the particles of nature, may the divine awareness and enlightening speech protect us

against hate and enmity.

त्रिषधस्था सप्तधातुः पञ्च जाता वर्धयन्ती।
वाजेवाजे हव्या भूत॥ १२॥

12. *Triṣadhasthā saptadhātuḥ pañca jātā vardhayantī. Vājevāje havyā bhūt.*

Existent and all pervasive in three regions of the world, sustained in seven, five elements, ahankara and mahat tattva, produced by five pranic energies, rising and expanding, Sarasvati, fluent speech and awareness, may, we pray, arise at our invocation.

प या महिम्ना महिनासु चकित द्युम्नभिरन्या अपसामपस्तमा। रथइव बृहती विभ्वन कृतापस्तुत्या चिकितुषा सरस्वती॥ १३॥

13. *Pra yā mahimnā mahināsu cekite dyumnebhiranyā apasāmapastamā. Ratha iva bṛhatī vibhvane kṛtopastutyā cikituṣā sarasvatī.*

She that is distinguished as great by her grandeur in these things and regions, appears different and exceptional to different people by her light and lustre. She is most dynamic in the dynamics of existence, vast and expansive as space, created for the glory of Infinity by the lord creator, adorable by the celebrant: that is Sarasvati, dynamic spirit of omniscience.

सरस्वत्यभि न' नषि वस्या मापस्फरीः पयसा मा न आ धक। जुषस्व नः सख्या वश्या च मा त्वत क्षात्राण्यरणानि गन्म॥ १४॥

14. *Sarasvatyabhi no neṣi vasyo māpa spharīḥ payasā mā na ā dhak. Juṣasva naḥ sakhyā veṣyā ca mā tvat kṣetrāṇyaraṇāni ganma.*

Sarasvati, perennial harbinger of divine gifts of enlightenment and prosperity, pray bring us all that is lovely and excellent more and ever more. Pray do not spurn us, don't cast us away, nor let us be consumed by excess of exuberance and power. Help us with love and friendship, and let us never fall off from you into lands forlorn and void of joy.

Mandala 6/Sukta 62

Ashvins Devata, Bharadvaja Barhaspatya Rshi

स्तुष नरा दिवा अस्य पसन्ता_श्विना हुव जरमाणा अकः ।
या सद्य उस्रा व्युषि ज्मा अन्तान्युर्यूषतः पयुरू वरांसि ॥ १ ॥

1. *Stuṣe narā divo asya prasantā'śvinā huve jaramāṇo arkaiḥ. Yā sadya usrā vyuṣi jmo antānyuyūṣataḥ paryurū varāṁsi.*

I praise and celebrate the Ashvins, leading lights of heaven pervasive in this world, and worshipfully invoke them with holy chant of mantras. Complementary powers of nature's circuitous energy and fertility, they always conduct the rays of the sun at dawn and fill the earth from end to end with choice things of excellence.

ता यज्ञमा शुचिभिश्चकमाणा रथस्य भानुं रुरुचू रजभिः ।
पुरू वरांस्यमिता मिमाना पा धन्वान्यति याथा अजान ॥ २ ॥

2. *Tā yajñamā śucibhiścakramāṇā rathasya bhānuṁ rurucū rajobhiḥ. Purū varāṁsyamitā mimānā'po dhanvānyati yātho ajrān.*

Continuously energising nature's sacred operations and augmenting the yajna with purest

splendours, they light up the light of this beautiful world on the move with showers of mist and energies. Creating many gifts and waters of measureless value, they pass over and across regions of space yet untraversed.

ता ह॒ त्यद्व॒तियदर॑धमु ग॒त्था धिय॑ ऊहथु॒ः शश्व॒दश्व॑ः ।
मन॑ ॑जवभिरिषि॒रः श॒यध्य॒ परि॒ व्यथि॑दा॒शुषा॒ मर्त्य॑स्य ॥ ३ ॥

3. *Tā ha tyad vartir-yadaradhram-ugretthā dhiya ūhathuḥ śaśvad-aśvaiḥ. Manojavebhir-iṣiraiḥ śayadhyai pari vyathir-dāśuṣo martyasya.*

They are the divinities vibrant and blazing as wind and lightning that reach the yajna by unfailing radiations of energy fast as mind and sensitive as thought. They inspire the mind and will of the mortal man otherwise groping in the pathless woods of action and raise the generous yajnic giver so that he may cross the hurdles and rest in peace with a perfect sense of fulfilment.

ता नव्य॑सा॒ जर॑माणस्य॒ मन्मा॑प॑ भूषता युयुजा॒नस॑प्ती ।
शुभं॑ पृ ॒ ॑मिष॒मूर्जं॑ वह॑न्ता॒ हाता॑ य ॑त्प॒त्रा अ॒धुग्युवा॑ना ॥ ४ ॥

4. *Tā navyaso jaramāṇasya manmopa bhūṣato yuyujānasaptī. Śubhaṁ pṛkṣam-iṣam-ūrjaṁ vahantā hotā yakṣat pratno adhṛugyuvānā.*

They bless the mind and fructify the intentions of the new celebrant in search of knowledge and power. Ever young and energetic as wind and lightning, using seven currents of nature's centrifugal and centripetal energy, they bear and bring excellent gifts of water, food, energy and psychic determination. Let the learned yajaka, then, free from hate, jealousy and pride, dedicate

himself to the youthful powers with faith and persistence.

ता वल्गू दस्रा पुरुशाकतमा पत्ना नव्यसा वचसा विवास।
या शंसत स्तुवत शंभविष्ठा बभूवतुर्गृणत चित्ररातीं ॥ ५ ॥

5. *Tā valgū dasrā puruśākatamā pratnā navyasā vacasā vivāse. Yā śaṁsate stuvate śaṁbhaviṣṭhā babhūvatur-gṛṇate citrarātī.*

With the latest words of homage, I celebrate and glorify the twin Ashvin divinities: graceful, destroyers of want and suffering, most versatile of power, ancient and eternal powers of the divine, who may, we pray, be good and blissful to the devoted celebrant and bring an immense variety of wondrous gifts for the yajaka.

ता भुज्युं विभिरद्भ्यः समुदात्तुग्रस्य सूनुमूहथू रजोभिः।
अरेणुभिर्याजनभिर्भुजन्ता पतत्रिभिरर्णसा निरुपस्थात ॥ ६ ॥

6. *Tā bhujyuṁ vibhiradbhyaḥ samudrāt tugrasya sūnum-ūhathū rajobhiḥ. Areṇūbhir-yojanebhir-bhujantā patatribhir-arṇaso nirupasthāt.*

I celebrate and glorify the twin Ashvins, protectors and sustainers of life, who raise by radiation usable products of nature's energy from the waters and the seas by the regions of light, and who by forces of gravitation bring down by dustless usable paths of space energy from the depths of spatial waters.

वि जयुषा रथ्या यातमर्दिं श्रुतं हवं वृषणा वधिमत्याः।
दशस्यन्ता शयवे पिप्यथुगामितिं च्यवाना सुमतिं भुरण्यू ॥ ७ ॥

7. *Vi jayuṣā rathyā yātamadriṁ śrutaṁ havaṁ vṛṣaṇā vadhrimatyāḥ. Daśasyantā śayave pipyathurgāmiti cyavānā sumatiṁ bhuraṇyū.*

Ever anxious for all round victory and riding the chariot of waves of energy, you top the mountain and reach the cloud. Generous givers of showers, you perceive the invitation of the productive earth and the expansive skies. Mighty strong, you promote the earth and prompt the voice of her people so that they may be at peace, and, ever vibrant on the move, nourishing and sustaining, you inspire the mind with noble thoughts and will for holy actions.

यद॑दसी प॒दिवा॒ अस्ति॒ भूमा॒ हळ॑दुवान्मा॒मुत॑ म॑त्य॒त्रा ।
तदा॑दित्या वसवा रुदियासा र ॒ायुज॒ तपु॑र॒घं द॑धात ॥ ८ ॥

8. *Yad rodasī pradivo asti bhūmā heḷo devānāmuta martyatrā. Tadādityā vasavo rudriyāso rakṣoyuje tapuraghaṁ dadhāta.*

O heaven and earth, O light of the world, howsoever great be the anger of the holy ones and of the average mortals, that same anger, O Adityas, seasons of time, Vasus, shelter homes of life and sustenance, Rudras, powers of natural justice and dispensation, all that sin and sufferance, bear on and reserve for correction of the negative forces of hate and enmity.

य ईं॑ राजा॑नावृतु॒था वि॒दध॒दज॑सा मि॒त्रा वरु॑ण॒श्चिक॑तत ।
ग॒म्भी॒राय॒ र ॑स ह॒तिम॑स्य॒ दाघा॑य॒ चिद्व॑च॑स॒ आन॑वाय ॥ ९ ॥

9. *Ya īṁ rājānāvṛtuthā vidadhad rajaso mitro varuṇaściketat. Gambhīrāya rakṣase hetimasya droghāya cid vacasa ānavāya.*

Let Mitra, man of love, and Varuna, man of judgement and discrimination, who fully knows and serves the Ashvins, pervasive and dynamic lights and rulers of world regions, according to the seasons of time, wield and duly order their power and force in respect of the inscrutable, the demoniac, the malignant as also for the latest word of praise or calumny.

अन्तश्चक्रस्तनयाय वर्तिद्युमता यातं नृवता रथेन। सनुत्यन्त्यजसा मर्त्यस्य वनुष्यतामपि शीर्षा ववृक्तम॥ १०॥

10. *Antaraiś-cakrais-tanayāya vartir-dyumatā yātaṁ nṛvatā rathena. Sanutyena tyajasā martyasya vanuṣyatāmapi śīrṣā vavṛktam.*

O brilliant lords of humanity and nature, come by the chariot of internal wheels of the social order with leading lights of the people, making new paths for the coming generation with inspiring message of selfless performance of duty and also take off the heads of the terrorist forces of destruction.

आ परमाभिरुत मध्यमाभिर्नियुद्भिर्यातमवमाभिरर्वाक। दृळ्हस्य चिद्गोमतो वि व्रजस्य दुरो वर्तं गृणत चित्ररातीं॥ ११॥

11. *Ā paramābhiruta madhyamābhir-niyudbhir-yātamavamābhir-arvāk. Dṛḷhasya cid gomato vi vrajasya duro vartaṁ gṛṇate citrarātī.*

Ashvins, complementary ruling powers of love and judgement of the nation of humanity, creators and givers of wondrous gifts of plenty, come here by the highest, middling and lowest order of cooperative participants in the social order and open the doors of

the fixed as well as of the movable treasures of the nation for the celebrant.

Mandala 6/Sukta 63

Ashvins Devata, Bharadvaja Barhaspatya Rshi

क्वा त्या वल्गू पुरुहूताद्य दूता न स्तामविद्रमस्वान।
आ या अवाङ्नासत्या ववर्त पष्ठा ह्यसथा अस्य मन्मन॥ १॥

1. *Kva tyā valgū puruhūtādya dūto na stomo'-vidannamasvān. Ā yo arvāṅnāsatyā vavarta preṣṭhā hyasatho asya manman.*

Where are the handsome twin divines, universally adored, today? Let the song of adoration reach them like an humble messenger so that the divines ever true come here and abide as the dearest divinities celebrated in song.

अरं म गन्तं हवनायास्म गृणाना यथा पिबाथा अन्धः।
परि ह त्यद्वर्तिर्याथा रिषा न यत्परा नान्तरस्तुतुर्यात॥ २॥

2. *Araṁ me gantaṁ havanāyāsmai gṛṇānā yathā pibātho andhaḥ. Pari ha tyad vartiryātho riṣo na yat paro nāntarastuturyāt.*

Come well and happy in response to this invitation of mine and, revered and adored, drink the nectar sweets offered. Pray come by the path and to the home where no adversary far or near within may hurt us.

अकारि वामन्धसा वरीमन्स्तारि बर्हिः सुपायणतमम।
उत्तानहस्ता युवयुर्वन्दा वां न न्ता अदय आज्जन॥ ३॥

3. *Akāri vāmandhaso varīmannastāri barhiḥ suprāyaṇatamam. Uttānahasto yuvayurvavandā''vāṁ nakṣanto adraya āñjan.*

Most excellent foods and drinks have been prepared for you and the softest grass carpet has been spread for you. With raised hands the high priest welcomes and adores you with love and reverence, and the devotees wait to honour and anoint you like the clouds of rain approaching.

ऊ॒ध्वा वा॑म॒ग्निर॑ध्व॒रेष्वस्था॒त्प्र रा॒तिर॑ति जू॒णिनी॑ घृ॒ताची॑।
प्र हाता॑ गू॒तम॑ना उरा॒णा यु॑क्त॒ या ना॑स॒त्या॒ हवी॑मन॥ ४॥

4. *Ūdhrvo vāmagnir-adhvareṣvasthāt pra rātireti jūrṇinī ghṛtācī. Pra hotā gurtamanā urāṇo 'yukta yo nāsatyā havīman.*

Brilliant leaders ever true, in honour of you both, up goes the fire in flames in the creative acts of love and non-violence. The abundant overflowing ladle of powerful ghrta moves forward with the oblation. And the zealous dedicated priest with faithful mind calls upon you to come and bless the yajna.

अधि॑ श्रि॒य दु॑हि॒ता सूय॑स्य॒ रथं॑ तस्था पुरुभुजा श॒तातिम॑।
प्र मा॒याभि॑मा॒यिना भूत॒मत्र॒ नरा॑ नृ॒तू॒ जनि॑मन्य॒ज्ञिया॑-
नाम॥ ५॥

5. *Adhi śriye duhitā sūryasya rathaṁ tasthau purubhujā śatotim. Pra māyābhir-māyinā bhūtamatra narā nṛtū janiman yajñiyānām.*

Just as the dawn, off spring of the sun, rides the radiant chariot of light with a hundred gifts of beauty and grace, similarly, O twin divines of nature, leaders

of humanity, sustainers of many, lords of vision and power, come hither with all your gifts of light and graces and be inspirers of humanity in the life of revered performers of sacred acts of yajnic creation.

युवं श्रीभिदशताभिरभिः शुभ पुष्टिमूहथुः सूयायाः।
प वां वया वपुष नु पप्त ा द्वाणी सुष्टुता धिष्ण्या वाम ॥ ६ ॥

6. *Yuvaṁ śrībhir-darśatābhirābhiḥ śubhe puṣṭimūhathuḥ sūryāyāḥ. Pra vāṁ vayo vapuṣe'nu paptan nakṣad vāṇī suṣṭutā dhiṣṇyā vām.*

Ashvins, twin divines of nature's dynamics, generous, devout and bold, with these open and gracious radiations of the light of dawn, you bring inspiring rejuvenation for the good of humanity, and then, like birds on the wing, excellent hymns of thanks and praise rise and reach you to do honour to your grace.

आ वां वया श्वासा वहिष्ठा अभि पय नासत्या वहन्तु।
प वां रथा मनजवा असजीषः पृ ा इषिधा अनु पूवीः ॥ ७ ॥

7. *Ā vāṁ vayo'śvāso vahiṣṭhā abhi prayo nāsatyā vahantu. Pra vāṁ ratho manojavā asarjīṣaḥ pṛkṣa iṣidho anu purvīḥ.*

Ashvins, twin divines ever real beyond destruction, may your strong carriers flying as birds, bring you to the food and fragrance of our yajna, and may your chariot of nature's energy radiations faster than mind create food, energy and delicacies to our heart's desire as of all time for our yajnic libations for further development.

पुरु हि वां पुरुभुजा द्रष्णं धनुं न इषं पिन्वतमसक्राम।
स्तुतश्च वां माध्वी सुष्टुतिश्च रसाश्च य वामनु रातिमग्मन॥ ८॥

8. *Puru hi vāṁ purubhujā deṣṇaṁ dhenuṁ na iṣaṁ pinvatamasakrām. Stutaśca vāṁ mādhvī suṣṭutiśca rasāśca ye vāmanu rātimagman.*

O sustainers of all, great are your gifts. Pray give us and increase the food and gifts of the cow, the earth, the knowledge and the language of knowledge beyond challenge and deterioration. Celebrated are the songs of adoration in your honour, and honey sweet the flavours of your gifts which are all appropriate and enjoyable in respect of your generosity.

उत म ऋज पुरयस्य रघ्वी सुमी ह शतं परुक च पक्वा।
शाण्डा दाद्धिरणिनः स्मद्दिष्टीन्दश वशास अभिषाच ऋष्वान॥ ९॥

9. *Uta ma ṛjre purayasya raghvī sumīḷhe śataṁ peruke ca pakvā. Śāṇḍo dāddhiraṇinaḥ smaddiṣṭīn daśa vaśāso abhiṣāca ṛṣvān.*

In the simple, straight and bountiful social order of the pioneer ruler, let all the small and sophisticated rights and duties toward all simple and sophisticated projects be mine in a hundred ways, and let the giver of peace, freedom and refinement give me great, focussed, obedient and efficient assistants and co-workers directly responsible to me, in tens and hundreds of strength.

सं वां शता नासत्या सहस्त्रा श्वानां पुरुपन्था गिर दात।
भरद्वाजाय वीर नू गिर दाद्धता र गांसि पुरुदंससा स्युः॥ १०॥

10. *Saṁ vāṁ śatā nāsatyā sahasrā'śvānāṁ puru-panthā gire dāt. Bharadvājāya vīra nū gire dāddhatā rakṣāṁsi purudaṁsasā syuḥ.*

Ashvins, ever true and indestructible powers of divinity, let the brave pioneer of your manifold path give hundreds and thousands of your motive forces to the celebrant and the man of science and energy with directions for noble policy and communication in correct language and then, O givers of a thousand gifts, the wicked and the destroyers shall be eliminated of their own destiny.

आ वां सुम्न वरिमन्त्सूरिभिः ष्याम ॥ ११ ॥

11. *Ā vāṁ sumne varimant-sūribhiḥ ṣyām.*

Ashvins, pioneer lights of Divinity, let us ever abide in the peace and well being of the highest order under your protection along with the wise and the brave.

Mandala 6/Sukta 64

Usha Devata, Bharadvaja Barhaspatya Rshi

उदु श्रिय उषसा रोचमाना अस्थुरपां नामया रुशन्तः। कृणोति विश्वा सुपथा सुगान्यभूदु वस्वी दक्षिणा मघानी ॥ १ ॥

1. *Udu śriya uṣaso rocamānā asthurapāṁ normayo ruśantaḥ. Kṛṇoti viśvā supathā sugānyabhūdu vasvī dakṣiṇā maghonī.*

Bright and blazing, the lights of the dawn arise like waves of the sea for the beauty and glory of the earth. It brightens all noble paths of the world and makes them easy for us to follow. Bearing treasures of wealth

and energy, let it be generous for the people of the world, we pray.

भ॒द्रा द॑दृ॒ ा उ॒व्या॒ वि भा॒स्युत्तँ॑ शा॒चिभा॒नवा॒ द्याम॑पप्तन।
आ॒विव॑ ाः कृणुष शु॒म्भमा॒नाष॑ दवि॒ राच॑माना॒ मह॑भिः ॥ २ ॥

2. *Bhadrā dadṛkṣa urviyā vi bhāsyut te śocirbhānavo dyāmapaptan. Āvirvakṣaḥ kṛṇuṣe śumbhamānoṣo devi rocamānā mahobhiḥ.*

Excellent and blissful you look and shine along the wide earth, the pure bright rays of light rising to heaven. O refulgent lady of morning divinity, graceful with the beauty and dignity of holiness, you reveal the heart and love of your bosom by the light apparel you wear.

व॒ह॑न्ति सीमरु॒णासा॒ रुश॑न्ता॒ गाव॑ः सु॒भगा॑मु॒व्या॒ प॑थ॒ा॒नाम।
अप॑जत॒ शूरा॒ अस्त॑व॒ शत्रू॒न्बाध॑त॒ तम॑ अ॒जि॒रा न वा हो॑ ॥ ३ ॥

3. *Vahanti sīmaruṇāso ruṣanto gāvaḥ subhagā-murviyā prathānām. Apejate śūro asteva śatrūn bādhate tamo ajiro na voḷhā.*

Bright red and crimson rays of light conduct the glorious dawn expanding over the earth, the sun takes her over as a smart bride-groom leads away the bride, and, as a brave warrior shoots away the enemies like an archer, it dispels the darkness of the night.

सु॒गात त॑ सु॒पथा॒ पव॑तष्ववा॒त अ॒पस्त॑रसि स्वभाना।
सा न॒ आ व॑ह पृथुयाम ृष्व र॒यिं दि॑वा दुहितरिष॒यध्यै॑ ॥ ४ ॥

4. *Sugota te supathā parvateṣvavāte apastarasi svabhāno. Sā na ā vaha pṛthuyāmannṛṣve rayiṁ divo duhitariṣayadhyai.*

O self-refulgent dawn, holy and easy are your paths over the clouds and mountains over which you radiate across the calm oceans of space without a stir of the wind. O glorious child of the light of heaven, commanding wide expanses of the universe, bring us the wealth, honour and excellence of the world for complete fulfilment of our heart's desire.

सा व॑ह॒ या भि॒रवा॒ताषा॒ वर॑ं वह॑सि॒ जाष॒मनु॑।
त्वं दि॑वा दुहि॒त॒या ह॑ द्र॒वी पू॒वहू॑ता मं॒हना॑ दश॒ता भूः॥ ५॥

5. *Sā vaha yokṣabhiravātoṣo varaṁ vahasi joṣamanu. Tvaṁ divo duhitaryā ha devī pūrva-hūtau maṁhanā darśatā bhūḥ.*

O dawn, you who rise with the love and excellence of your heart's desire freely without the obstruction of even a whiff of air, come and bless us with the virilities and fertilities of the world. You, O child of heavenly light, brilliant and generous, be comely and gracious with all your glory at the first invocation of the day's opening yajna.

उत्त॒ वय॑श्चिद्वस॒तर॑पप्त॒ र॑श्च॒ य पि॑तु॒भाजा॒ व्यु॑ष्टा।
अ॒मा स॒त व॑ह॒सि॒ भूरि॑ वा॒ममुष॑ दवि दा॒शुष॒ मर्त्या॑य॥ ६॥

6. *Ut te vayaścid vasaterapaptan naraśca ye pitubhājo vyuṣṭau. Amā sate vahasi bhūri vāmamuṣo devi dāśuṣe martyāya.*

O brilliant dawn, at the rise of the day, birds and men leave their dwelling to work for the day and enjoy their family dinner in the evening. O generous and brilliant lady of the morning light, you bring ample gifts of a happy home and delicious dinner for the mortal

man of yajnic generosity abiding with you in love and faith.

Note: Swami Dayananda interprets the dawn as the bride and the sun as the groom coming together in marriage by choice and beginning a new day of their life.

Mandala 6/Sukta 65

Usha Devata, Bharadvaja Barhaspatya Rshi

एषा स्या न॑ दुहि॒ता दि॑वो॒जाः क्षि॒तीरु॒च्छन्ती॒ मानु॑षीरजीगः।
या भा॒नुना॒ रुश॑ता रा॒म्यास्वज्ञा॑यि ति॒रस्तमां॑सश्चिदक्तून॥ १॥

1. *Eṣā syā no duhitā divojāḥ kṣitīrucchantī mānuṣīrajīgaḥ. Yā bhānunā ruśatā rāmyāsvajñāyi tiras-tamasaś-cidaktūn.*

Lo! there is the dawn, born daughter of heavenly light awakening and shining up our human habitations. Shining by the light of the sun, it is perceived shooting her rays of light across the darkness of the nights.

वि तद्ययु॑रुरु॒णयु॒ग्भि॑रश्वै॒श्चित्रं भा॑न्त्यु॒षस॑श्चन्द॒रथा॑ः। अग्रं॑ य॒ज्ञस्य॑ बृह॒ता न॑यन्ती॒वि ता बा॑धन्त॒ तम॒ ऊर्म्या॑याः॥ २॥

2. *Vi tad yayur-aruṇayugbhir-aśvaiścitraṁ bhāntyuṣasaś-candrarathāḥ. Agraṁ yajñasya bṛhato nayantīrvi tā bādhante tama ūrmyāyāḥ.*

The dawns proceed by the golden chariot of bright crimson rays of the sun and wonderfully illuminate the world of humanity. Leading the yajnic business of the wide world, they dispel and stem away the darkness of the night.

श्रवा॒ वाज॒मिष॒मूर्जं॑ वह॑न्ती॒नि दा॒शुषे॑ उषसा॒ मर्त्या॑य।
म॒घानी॑वी॒रव॒त्पत्य॑माना॒ अव॑ धात विध॒त रत्न॑म॒द्य॥ ३॥

3. *Śravo vājam-iṣamūrjaṁ vahantīrni dāśuṣa uṣaso martyāya. Maghonīr-vīravat patyamānā avo dhāta vidhate ratnamadya.*

O glorious dawns, bearing food, energy, knowledge and the message of divinity for the generous mortals, your lights descending like brave powers of heaven, bear and bring protection, advancement and the jewel wealth of life for the celebrant devotee.

इ॒दा हि व॑ विध॒त रत्न॑मस्ती॒दा वी॒राय॑ दा॒शुषे॑ उषासः। इ॒दा
विपा॑य॒ जर॑त॒ यदु॒क्था नि ष्म॒ माव॑त वहथा पु॒रा चि॑त॥ ४॥

4. *Idā hi vo vidhate tatnamastīdā vīrāya dāśuṣa uṣāsaḥ. Idā viprāya jarate yadukthā ni ṣma māvate vahathā purā cit.*

O dawns, here and now is the jewel wealth for the servant, for the brave, and for the generous giver. Here it is for the wise sage and for the worshipper. Here is the word of worship as before, pray bring the wealth of life as before for the celebrant like me.

इ॒दा हि त॑ उषा अदिसाना गो॒त्रा गवा॒मङ्गि॑रसा गृ॒णन्ति॑।
व्य॒॑र्कण॑ बिभिदु॒र्ब्रह्म॑णा च स॒त्या नृ॒णाम॑भवद्दे॒वहू॑तिः॥ ५॥

5. *Idā hi ta uṣo adrisāno gotrā gavām-aṅgiraso gṛṇanti. Vyarkeṇa bibhidur-brahmaṇā ca satyā nṝṇāmabhavad devahūtiḥ.*

Here and now itself, O dawn of the light of heaven riding the heights of clouds, the sages of science and wisdom sing and celebrate in praise of you with

chant of the Veda and offer of yajna and worship and break open the treasures of knowledge divine and secular. May the people's yajna and worship be true and fruitful at the call of the divinities.

उच्छा दिवा दुहितः पत्नव ा' भरद्वाजवद्विधत मघानि।
सुवीरं रयिं गृणत रिरीह्युरुगायमधि धहि श्रव' नः ॥ ६ ॥

6. *Ucchā divo duhitaḥ pratnavanno bhara-dvājavad vidhate maghoni. Suvīraṁ rayiṁ gṛṇate rirīhyu-rugāyamadhi dhehi śravo naḥ.*

O dawn, child of the light of heaven, harbinger of light and glory, shine as ever before and let us shine too like the celebrated sage of knowledge and power and servant and celebrant of the dawn of divinity. Bestow love and care upon the worshipful admirer, bless the supplicant with wealth and noble progeny, and favour us with honour, fame and excellence of universal order.

Note: Swami Dayananda interprets this hymn as a metaphor of the virtues of women. He says that the birth of a girl child and the bride's coming to her new home is like the dawn of a new day which brings light, grace and prosperity to the family.

Mandala 6/Sukta 66

Maruts Devatah, Bharadvaja Barhaspatya Rshi

वपुनु तच्चिकितुष चिदस्तु समानं नाम धनु पत्यमानम।
मत'ष्वन्यद्वाहस पीपाय सकृच्छुकं दुदुह पृश्निरूधः ॥ १ ॥

1. *Vapurnu taccikituṣe cidastu samānaṁ nāma dhenu patyamānam. Marteṣvanyad dohase pīpāya sakṛcchukraṁ duduhe pṛśnirūdhaḥ.*

For the man of vision and wisdom, the motherly form of nature is equal and similar by one name, Dhenu, mother cow. One on earth abounds with milk among the mortals to nurse her children, the other is Prshni, the middle region, mother of Maruts, winds or pranic energies, which simultaneously feeds the cloud with the purest soma of life energy.

य अग्नया न शाशुचिधाना द्वियत्रिमरुत वावृधन्त।
अरणव हिरण्ययास एषां साकं नृम्णः पांस्यभिश्च
भूवन॥ २॥

2. *Ye agnayo na śośucannidhānā dviryat trirmaruto vāvṛdhanta. Areṇavo hirṇyayāsa eṣāṁ sākaṁ nṛmṇaiḥ pauṁsyebhiśca bhūvan.*

They, the Maruts, vital pranic energies, pure and shining like fires, grow double and triple. Non-particle and golden are their forms and conductors carrying simultaneously both bio-energy and intelligence for life on earth.

रुदस्य य मीळहुषः सन्ति पुत्रा यांश्चा नु दाधृविभर्ध्य।
विद हि माता महा मही षा सत्पृश्निः सुभ्वꣳ गभ-
माधात॥ ३॥

3. *Rudrasya ye mīḷhuṣaḥ santi putrā yāṁśco nu dādhṛvir-bharadhyai. Vide hi mātā maho mahī ṣā set pṛśniḥ subhve garbhamādhāt.*

These Maruts are children of Rudra, virile spiritual energy, and the mother is there to receive, hold and nourish them in her womb. For the reason of conceiving and bearing 'the great ones, the mother is known as the great', the Mother, the mother cow, the

mother earth, the holy and the noble, the one who bears and gives birth to life.

न य इषन्त जनुषा या न्वꣳ न्तः सन्त वद्यानि पुनानाः।
नियद्दुह्र शुचया नु जाषमनु श्रिया तन्वमु ामाणाः॥ ४॥

4. *Na ya īṣante januṣo'yā nva'ntaḥ santo'vadyāni punānāḥ. Niryad duhre śucayo'nu joṣamanu śriyā tanvam-ukṣamāṇāḥ.*

The Maruts neither hurt nor forsake their nativity, nor do they neglect any creature by their ethics and policy, but being noble, pure and shining in the midst of life, purging away weaknesses and perfecting virtues, vitalising and refining their body and personality with beauty, virility and splendour according to their love and ambition, they absorb the essences of nature, distil the soma and give showers of joy.

म ू न यषु दाहस चिदया आ नाम धृष्णु मारुत दधानाः।
न य स्ताना अयास मह्ना नू चित्सुदानुरव यासदुगान॥ ५॥

5. *Makṣū na yeṣu dohase cidayā ā nāma dhṛṣṇu mārutaṁ dadhānāḥ. Na ye staunā ayāso mahnā nū cit sudānurava yāsadugrān.*

There is none among them but instantly moves forward with showers of generosity. Bold and vibrant, they bear the name of children of the winds. They move not like thieves and sluggards by virtue of their might and grandeur, and only the generous man of holiness can approach and pacify these blazing heroes.

त इदुगाः शवसा धृष्णुषणा उभ युजन्त रादसी सुमक।
अध स्मषु रादसी स्वश चिराम वत्सु तस्था न राकः॥ ६॥

6. *Ta idugrāḥ śavasā ghṛṣṇuṣeṇā ubhe yujanta rodasī sumeke. Adha smaiṣu rodasī svaśoci-rāmavatsu tasthau na rokaḥ.*

Shining and blazing by strength and superior power, commanding mighty forces of nature, they join the beautiful heaven and earth by their presence. And when these forceful presences pervade heaven and earth, therein abides the self-refulgent electric energy like light and splendour itself.

अ॒न॒ना व॑ मरुता॒ याम॑ अस्त्वन॒श्वश्चि॒द्यमज॒त्यर॑थीः।
अ॒न॒व॒सा अ॑नभी॒शू र॑ज॒स्तूवि रा॑दसी प॒थ्या॑ याति॒ साध॑न॥ ७॥

7. *Aneno vo maruto yāmo astvanaśvaścid yamajatyarathīḥ. Anavaso anabhīśū rajastūrvi rodasī pathyā yāti sādhan.*

O Maruts, vibrant powers of nature and humanity, let your course and chariot be free from sin and error. Let it be powered without horses and let it be driven without the driver. Let it be protected without external forces, moving without food and fuel, without reins, dispelling waves, clouds and the dust of earth and space, and let it go by paths of heaven and earth, fulfilling the ambitions of humanity.

नास्य॑ व॒ता न त॑रु॒ता न्व॑स्ति॒ मरु॑ता॒ यमव॑थ॒ वाज॑साता।
ता॒क वा॒ गाषु॒ तन॑य॒ यम॒प्सु स व॒जं दता॒ पाय॒ अध॒ द्याः॥ ८॥

8. *Nāsya vartā na tarutā nvasti-maruto yamavatha vājasātau. Toke vā goṣu tanaye yamapsu sa vrajaṁ dartā pārye adha dyoḥ.*

O Maruts, in the serious warlike business of life, whoever you protect and promote for the sake of

children, grand children, or lands and cows or waters, no one can overwhelm or circumvent, no one can cross, defeat and destroy. Indeed he will be the breaker of new paths and open new treasures and then cross through the skies to the bounds of the regions of light.

प चित्रमर्कं गृणत तुराय मारुताय स्वतवस भरध्वम ।
य सहांसि सहसा सहन्त रजत अग्न पृथिवी मखभ्यः ॥ ९ ॥

9. *Pra citramarkaṁ gṛṇate turāya mārutāya svatavase bharadhvam. Ye sahāṁsi sahasā sahante rejate agne pṛthivī makhebhyaḥ.*

O men of learning, bear and offer unique and wonderful songs and presentations of reverence for the adorable, vibrant, prompt and forceful band of heroes of their own essential power and excellence, those who meet the challenges of life and confrontations by their own strength and courage. O brilliant sage, Agni, the earth itself vibrates and shines by the holy and mighty exploits of the Maruts, heroes of the winds.

त्विषीमन्ता अध्वरस्येव दिद्युत्तृषुच्यवसा जुह्वꣳ नाग्नः ।
अचत्रया धुनया न वीरा भाजज्जन्माना मरुता अधृष्टाः ॥ १० ॥

10. *Tviṣīmanto adhvarasyeva didyut tṛṣucyavaso juhvo nāgneḥ. Arcatrayo dhunayo na vīrā bhrājajjanmāno maruto adhṛṣṭāḥ.*

Bright and blazing, flames of a great yajna of love and non-violence, instantly moving to action and adorable, brave warriors born of light and fire, intrepidable heroes of the winds are shakers of the earth like the heroes of heaven. Such are the Maruts.

तं वृधन्तं मारुतं भाजदृष्टिं रुदस्य सूनुं हवसा विवास।
दिवः शर्धाय शुचया मनीषा गिरया नाप उगा अस्पृधन॥ ११॥

11. *Taṁ vṛdhantaṁ mārutaṁ bhrājadṛṣṭiṁ rudrasya sūnuṁ havasā vivāse. Divaḥ śardhāya śucayo manīṣā girayo nāpa ugrā aspṛdhran.*

With homage and reverence I adore and serve that rising and exalting hero of the winds and the blazing lance of action who is a very child of Rudra awful divine power of force and justice, whom, for the sake of celestial power, the pure, immaculate heroes of fire and conscientious intelligence envy and emulate.

Mandala 6/Sukta 67

Mita-Varunara Devate, Bharadvaja Barhaspatya Rshi

विश्वेषां वः सतां ज्येष्ठतमा गीर्भिर्मित्रावरुणा वावृधध्यै।
सं या रश्मेव यमतुर्यतमिष्ठा द्वा जनाँ असमा बाहुभिः स्वैः॥ १॥

1. *Viśveṣāṁ vaḥ satāṁ jyeṣṭhatamā gīrbhirmitrāvaruṇā vāvṛdhadhyai. Saṁ yā raśmeva yamaturyatamiṣṭhā dvā janāň asamā bāhubhiḥ svaiḥ.*

Mitra and Varuna, complementary pranic energies, holy powers of love and justice, I adore and exalt you both, highest of the divinities of the world, with the best of my voice and words, you both, unique and incomparable, most self-controlled controllers of humanity who guide and lead the people on the right path with your own hands, holding them by the reins and the light rays of their own inner mind.

इयं मद्वां प स्तृणीत मनीषाप प्रिया नमसा बर्हिरच्छ।
यन्तं न मित्रावरुणावधृष्टं छर्दियद्वां वरूथ्यं सुदानू ॥ २ ॥

2. *Iyaṁ mad vāṁ pra stṛṇīte manīṣopa priyā namasā barhiraccha. Yantaṁ no mitrāvaruṇāv-adhṛṣṭaṁ chardiryad vāṁ varūthyaṁ sudānū.*

Mitra and Varuna, dear, loving and just teachers and preachers, the holy grass is well spread for you on the vedi, and this sincere address and invitation from the core of my heart reaches out to you with homage and humility. O generous masters of holiness and knowledge, come and bless us with your gifts of the peace and happiness of a comfortable home free from fear.

आ यातं मित्रावरुणा सुशस्त्युप प्रिया नमसा हूयमाना। सं यावप्रःस्था अपसेव जनाञ्छुधीयतश्चिद्यतथा महित्वा ॥ ३ ॥

3. *Ā yātaṁ mitrāvaruṇā suśastyupa priyā namasā hūyamānā. Saṁ yāvapnaḥstho apaseva janāñchrudhīyataścid yatatho mahitvā.*

Mitra and Varuna, holiest loving and just powers of nature and humanity, dear as our own, invoked and invited with homage and humility, come and receive our prayer and adoration, you who, like parents of children, inspire obedient people keen for nourishment by your own action and greatness to rise together.

अश्वा न या वाजिना पूतबन्धू ऋता यद्गर्भमदितिर्भरध्य।
प या महि महान्ता जायमाना घारा मर्ताय रिपवे नि दीधः ॥ ४ ॥

4. *Aśvā na yā vājinā pūtabandhū ṛtā yad garbham-aditirbharadhyai. Pra yā mahi mahāntā jāyamānā ghorā martāya ripave ni dīdhaḥ.*

Fast, strong and bright as heat and light all pervasive, akin to the purity of brotherly relationship, embodiments of truth and law of the universe, mother nature bears you for eternity, O Mitra and Varuna, who ever move forward as greater than the great ones, emerging, rising and blazing as terrible to the enemies of mankind from birth itself.

विश्व॒ यद्वां मं॒हना॒ मन्द॑माना॒: ॒त्रं द॒वासा॒ अद॑धुः स॒जाषा॑: ।
परि॒ यद्भू॒था राद॑सी चिदु॒र्वी सन्ति॒ स्पशा॒ अद॑ब्धासा॒ अमू॑राः ॥ ५ ॥

5. *Viśve yad vāṁ maṁhanā mandamānāḥ kṣatraṁ devāso adadhuḥ sajoṣāḥ. Pari yad bhūtho rodasī cidurvī santi spaśo adabdhāso amūrāḥ.*

Since you pervade over and across the wide earth and heaven by your presence, the brilliant and generous great powers of the world, rejoicing by virtue of your grandeur and majesty, loving and cooperative together, hold sway over the social order of the earth and rule, intelligent and enlightened, undaunted and perceptive all over like watchful eyes and ears of the nation.

ता हि ॒त्रं धा॒रय॑थ॒ अनु॒ द्यून्दृं॒ह॑थ॒ सानु॑मु॒पमादि॑व॒ द्याः ।
दृ॒ ह्या न ॑त्रि उ॒त वि॒श्वद॑वा॒ भूमि॒माता॒न्द्यां धा॒सिना॒यां ॥ ६ ॥

6. *Tā hi kṣatraṁ dhārayethe anu dyūn dṛṁhethe sānumupamādiva dyoḥ. Dṛḷho nakṣatra uta viśvadevo bhūmimātān dyāṁ dhāsināyoḥ.*

Indeed, you hold the wealth of the nation, and you sustain and expand the bounds of world order day by day like the sun, for example, expanding the bounds

of light over the world. It is through you that the refulgent lord of the universe expands and lights the world of heaven and earth in existence by the food and energy of life.

ता वि॒गं धथ॑ ज॒ठरं पृ॒णध्या॒ आ यत्सद्म॒ सभृ॑तयः पृ॒णन्ति॑।
न मृ॑ष्यन्त युव॒तया॒ वा॑ता॒ वि यत्पय॑ विश्वजिन्वा॒
भर॑न्त ॥ ७ ॥

7. *Tā vigraṁ dhaithe jaṭharaṁ pṛṇadhyā ā yat sadma sabhṛtayaḥ pṛṇanti. Na mṛsyante yuvatayo'vātā vi yat payo viśvajinvā bharante.*

They bring the heave of passion and they bring the food too to quench the fire of that passion, and thus they sustain the wise with the food they aspire for, they who also lead the bearers of holy materials to fill the house of yajna and to feed the fire. And just as the sparkling sacred streams bear the waters of life, and unmarried maidens bear life-giving vitality, but they are never neglected and never injured in any way, so the wise and the sustainers of the wise must never be neglected, never injured.

ता जि॒ह्वया॒ सद॒मदं सु॒॑म॒धा आ यद्वां॒ स॒त्या अ॑र॒तिर्ऋ॒त भूत।
**तद्वां॑ मह॒ित्वं घृ॒॑ता ग्॒वस्तु युवं॑ दा॒शुष॒ वि च॑यिष्ट॒मंह॒॑॑॑॑

your gracious gift of achievement. And we pray throw out all sin and crime for the sake of the giver in this holy programme of moral culture.

प यद्वां मित्रावरुणा स्पूधन्प्रिया धाम युवधिता मिनन्ति।
न य दवास आहसा न मता अयज्ञसाचा अप्या न पुत्राः ॥ ९ ॥

9. *Pra yad vāṁ mitrāvaruṇā spūrdhan priyā dhāma yuvadhitā minanti. Na ye devāsa ohasā na martā ayajñasāco apyo na putrāḥ.*

O Mitra and Varuna, divinities of love and justice, those holy persons, who emulate and follow the rules and injunctions loved and ordained by you, and never violate them by their power and potential, are like your children by their karmas. On the other hand, those, who envy and are jealous, who violate the principles and institutions dear to you, who are not good and generous people, and in spite of their power and potential are mortals of inferior calibre without the love and performance of noble acts, deserve to be neither you, friends nor your children.

वि यद्वाचं कीस्तासा भरन्त शंसन्ति क चिद्विद मनानाः।
आद्वां बवाम सत्यान्युक्था नकिर्दवभ्यतथा महित्वा ॥ १० ॥

10. *Vi yad vācaṁ kīstāso bharante śaṁsanti kecinnividsee manānāḥ. Ād vāṁ bravāma styānyukthā nakir-devebhir-yatatho mahitvā.*

The wise ones bear and offer words of praise in honour of you. Some others, thoughtful and faithful, offer songs of celebration. Then we too chant and address hymns of adoration to you. Joining with all holy

ones by your grace and grandeur, there is none you hurt or injure.

अवारित्था वां छदिष अभिष्टा युवामित्रावरुणावस्कृधायु ।
अनु यद्वावः स्फुरान्ऋिज्रिप्यं धृष्णुं यदण वृषणं युनजन ॥ ११ ॥

11. *Avoritthā vāṁ chardiṣo abhiṣṭau yuvormitrāvaruṇāvaskṛdhoyu. Anu yad gāvaḥ sphurān-ṛjipyaṁ dhṛṣaṇuṁ yad raṇe vṛṣṇaṁ yunajan.*

Mitra and Varuna, thus under your care and protection and in matters of family peace and prosperity of the home gifted by you, the beneficiary feels great and grateful. And in the battle business of life which is exciting and delightful, you engage the brave, generous, simple and straight man of truth and honesty celebrated in words of praise and adoration all round.

Mandala 6/Sukta 68

Indra-Varuna Devate, Bharadvaja Barhaspatya Rshi

श्रुष्टी वां यज्ञ उद्यतः सजाषा मनुष्वद वृक्तबर्हिषा यजध्य ।
आ य इन्द्रावरुणाविष अद्य मह सुम्नाय मह आववर्तत ॥ १ ॥

1. *Śruṣṭī vāṁ yajña udyataḥ sajoṣā manuṣvad vṛktabarhiṣo yajadhyai. Ā ya indrāvaruṇāviṣe adya mahe sumnāya maha āvavartat.*

Indra, glorious lord of power, and Varuna, lord of justice, peace and excellence, this yajna of evolution and advancement, kindled, conducted and jointly sustained by people in your honour, is for the union and cooperation of men dedicated to yajnic development and progress of the world community. Let it go on today and for ever onward for the growth of abundant food,

energy and sustenance and for a high order of peace and excellent well being of life as a whole.

ता हि श्रेष्ठा देवतातिा तुजा शूराणां शविष्ठा ता हि भूतम।
मघानां मंहिष्ठा तुविशुष्म ऋतन वृत्रतुरा सवसना॥ २॥

2. *Tā hi śreṣṭhā devatātā tujā śūrāṇāṁ śaviṣṭhā tā hi bhūtam. Maghonāṁ maṁhiṣṭhā tuviśuṣma ṛtena vṛtraturā sarvasenā.*

You are the best and holiest, dedicated to the divine scheme of evolution, development and progress, being most vigorous, bravest of the brave, commanding highest power and excellence among the excellent and powerful, most high spirited by dedication to truth and the law of truth, breakers of the darkest clouds for showers of vitality. Indeed you are the leaders and commanders of the total forces of nature and humanity on the paths of universal progress.

ता गृणीहि नमस्यभिः शूषः सुम्नभिरिन्द्रावरुणा चकाना।
वजणान्यः शवसा हन्ति वृत्रं सिषक्त्यन्या वृजनषु विपः॥ ३॥

3. *Tā gṛṇīhi namasyebhiḥ śūṣaiḥ sumnebhirindrāvarūṇā cakānā. Vajreṇānyaḥ śavasā hanti vṛtraṁ siṣaktyanyo vṛjaneṣu vipraḥ.*

Honour and celebrate the two, Indra and Varuna, lords of peace, power and justice, with reverence and homage. Brilliant with strength and power, over-flowing with vitality and generosity, they are loving and kind. One of them, Indra, like the sun, breaks the clouds and destroys the enemies with the force of thunder, and the other, Varuna, cool as water and vibrant as the winds,

follows to bless humanity with strength and energy on the paths of life.

ग्नाश्च॒ य ार॑श्च वावृधन्त॒ विश्व॑ दे॒वास॑ ' न॒रां स्वगू॑ताः ।
पभ्य॑ इन्दावरुणा महि॒त्वा द्याश्च॑ पृथिवि भूतमु॒वी ॥ ४ ॥

4. *Gnāśca yannaraśca vāvṛdhanta viśve devāso narāṁ svagūrtāḥ. Praibhya indrāvaruṇā mahitvā dyauśca pṛthivi bhūtamurvī.*

All the holy voices, men and women, leading lights of humanity and the holiest of the holy for the world, grow on by their own vision and performance in the course of nature. For all these who grow thus, O lords of power and peace, vision and wisdom, be good, kind and generous by your own grace and grandeur like the light of heaven and the wide expanse of mother earth.

स इत्सु॒दानु॒ः स्ववाँ॑ ऋ॒तावन्दा॒ या वां॑ वरुण॒ दाश॑ति॒ त्मन ।
इ॒षा स द्वि॒षस्त॑रद्दास्वा॒न्वंस॑द॒ यिं र॑यि॒वत॑श्च॒ जना॑न ॥ ५ ॥

5. *Sa it sudānuḥ svavāṅ ṛtāvendrā yo vāṁ varuṇa dāśati tman. Iṣā sa dviṣastared dāsvān vaṁsad rayiṁ rayivataśca janān.*

He that is liberal, self confident and upright in matters of truth and divine law, and in his very soul does honour to you, shall, with his resources, conquer his opponents and enemies and, with his generosity, achieve wealth and power and win over men of wealth and power to his side for support and cooperation to give and share.

यं युवं दा॒श्वध्व॑राय दवा र॒यिं ध॒त्था वसु॑मन्तं पुरु॒ ुम ।
अ॒स्म स इ॑न्दावरुणा॒वपि॑ ष्या॒त्प या भ॒नक्ति॑ व॒नुषा॒म-
र्शस्तीः ॥ ६ ॥

6. *Yaṁ yuvaṁ dāśvadhvarāya devā rayiṁ dhattho vasumantaṁ purukṣam. Asme sa indrāvaruṇāv-api ṣyāt pra yo bhanakti vanuṣāmaśastīḥ.*

Indra and Varuna, lords of brilliance, power and wisdom of justice, that wealth and power which you bear and bestow upon the liberal yajaka of love and non-violence may, we pray, be for us too so that we share the honour and excellence which silences and shatters the calumny and criticism advanced by the selfish opposition.

उत नः सुत्रात्रा दवग पाः सूरिभ्य इन्दावरुणा रयिः ष्यात ।
यषां शुष्मः पृतनासु साह्वान्प सद्या द्युम्ना तिरत ततुरिः ॥ ७ ॥

7. *Uta naḥ sutrātro devagopāḥ sūribhya indrā-varuṇā rayiḥ ṣyāt. Yeṣāṁ śuṣmaḥ pṛtanāsu sāhvān pra sadyo dyumnā tirate taturiḥ.*

And for us, O lords of power and justice, for the wise and brave whose force of arms and intelligence challenges the enemy and wins the victory in battles of life, let there be that common wealth of nations and that ruler who protects the protectors, defends and supports the wise and brilliant, and, as a superleader, wins wealth, honour and excellence for humanity always in the struggles for progress.

नू न इन्दावरुणा गृणाना पृङ्क्तं रयिं साश्वसाय दवा ।
इत्था गृणन्त महिनस्य शधा पा न नावा दुरिता तरम ॥ ८ ॥

8. *Nū na indrāvaruṇā gṛṇānā pṛṅktaṁ rayiṁ sauśravasāya devā. Itthā gṛṇanto mahinasya śardho 'po na nāvā duritā tarema.*

Indra and Varuna, brilliant and generous lords

of nature and humanity praised and adored by all, bless us with abundant wealth for honour and excellence of life so that grateful and worshipful, celebrating the power and glory of your grace and grandeur, we may cross over the difficult problems, evils and negativities of the world as we cross the seas by boat.

प स॒माज॑ बृ॒हत मन्म॒ नु पि॒यमच॑ दे॒वाय॒ वरु॑णाय स॒पथः॑। अ॒यं य उ॒वी म॑हि॒ना महि॑व्रतः क॒त्वा वि॒भात्य॒जरा॒ न शो॒चिषा॑॥ ९॥

9. *Pra samrāje bṛhate manma nu priyamarca devāya varuṇāya saprathaḥ. Ayaṁ ya urvī mahinā mahivrataḥ kratvā vibhātyajaro na śociṣā.*

Offer the dearest homage and sincere adoration in full self-knowledge and awareness to the refulgent, generous and mighty benevolent ruler of the world, this lord Varuna who is vast as earth and shines by his glory and universal law, and illuminates the world by his holy action and light of glory blazing as refulgence beyond the rule and order of time and age.

इन्द्रा॑वरुणा सुतपावि॒मं सु॒तं सामं पिबतं॒ मद्यं॑ धृतवता। यु॒वा रथ॑ अध्व॒रं दे॒ववी॑तय॒ पति॒ स्वस॑र॒मुप॑ याति पी॒तय॑॥ १०॥

10. *Indrāvaruṇā sutapāvimaṁ sutaṁ somaṁ pibataṁ madyaṁ dhṛtavratā. Yuvo ratho adhvaraṁ devavītaye prati svasaramupa yāti pītaye.*

Indra and Varuna, rulers of power and justice, dedicated to your own law and discipline, protectors and sustainers of your own creation, come and drink of this exhilarating nectar of joyous celebration distilled

for you. Your chariot moves to the constant self-sustaining yajna of love and non-violence every day so that you may drink of the soma in the company of divines.

इन्दा॑वरुणा॒ मधु॑मत्तमस्य॒ वृष्णः॑ सा॒मस्य वृष॒णा वृ॑षथाम।
इ॒दं वा॒मन्धः॑ परि॑षिक्तम॒स्म आ॒सद्या॒स्मिन्ब॒र्हिषि॑ मादय-
थाम॥ ११॥

11. *Indrāvaruṇā madhumattamasya vṛṣṇaḥ somas-ya vṛṣaṇā vṛṣethām. Idaṁ vāmandhaḥ pariṣikta-masme āsadyāsmin barhiṣi mādayethām.*

Generous Indra and Varuna, give us abundant showers of the most exhilarating honey sweets of soma. This nectar of devotion is distilled and seasoned for you. Come, sit on the holy grass and rejoice with us and for us.

Mandala 6/Sukta 69

Indra-Vishnu Devate, Bharadvaja Barhaspatya Rshi

सं वां॑ कम॑णा॒ समि॒षा हि॑नो॒मीन्दा॑विष्णू॒ अप॑सस्पा॒र अ॒स्य।
जु॒षथां य॒ज्ञं द॑वि॑णं च धत्त॒मरि॑ष्टनः प॒थिभिः॑ पा॒रय॑न्ता॥ १॥

1. *Saṁ vāṁ karmaṇā samiṣā hinomīndrāviṣṇū apasaspāre asya. Juṣethāṁ yajñaṁ draviṇaṁ ca dhattam-ariṣṭairnaḥ pathibhiḥ pārayantā.*

Indra, lord commander of energy and power, Vishnu, lord provider of sustenance, whole heartedly I call upon you with food and energy and with action to take us successfully to the end of this programme of work and development. Join and enjoy the yajnic programme, create and bring wealth and honour. Indeed,

you are pilots of the nation to lead us on by paths of freedom without fear and danger.

या॒ विश्वा॑सां जनि॒तारा॑ मती॒नामिन्द्रा॑विष्णू॒ क॒लशा॑ साम॒धाना॑। प॒ वा॒मं गिर॑: शस्यमा॒ना अव॑न्तु॒ प॒ स्तामा॑सा गी॒यमा॑नासा अ॒कः॥ २॥

2. *Yā viśvāsāṁ janitārā matīnāmindrāviṣṇū kalaśā somadhānā. Pra vāṁ giraḥ śasyamānā avantu pra stomāso gīyamānāso arkaiḥ.*

Indra and Vishnu, you are creators and producers of all things of the world. You are inspirers of the mind and intelligence of all people. You are the treasure caskets of wealth, honour and joyous excellence of the world. May our voices of invocation and invitation and our songs of adoration full of appreciation, praise and homage reach you with our reverence and holy presentations.

इन्द्रा॑विष्णू मदपती मदाना॒मा सामं या॒तं द॒वि॑णा॒ दधा॑ना। सं वा॑मञ्जन्त्व॒क्तुभि॑मती॒नां सं स्तामा॑सः शस्यमा॑नास उ॒क्थैः॥ ३॥

3. *Indrāviṣṇū madapatī madānāmā somaṁ yātaṁ draviṇo dadhānā. Saṁ vāmañjantvaktubhir-matīnāṁ saṁ stomāsaḥ śasyamānāsa ukthaiḥ.*

Indra and Vishnu, ruler of power and sustainer of life, you are creators and protectors of the joy of life. Come and join the joyous celebrants over a drink of life's soma of excellence and ecstasy, and bring the wealth and honour of human values for us. And may the songs of our leading intelligent people full of homage and service exalt you by day and by night with

a chant of Vedic mantras.

आ वामश्वासो अभिमातिषाह इन्द्राविष्णू सधमाद वहन्तु।
जुषथां विश्वा हवना मतीनामुप ब्रह्माणि शृणुतं गिर म॥ ४॥

4. *Ā vāmaśvāso abhimātiṣāha indrāviṣṇū sadhamādo vahantu. Juṣethāṁ viśvā havanā matīnāmupa brahmāṇi śṛṇutaṁ giro me.*

Indra and Vishnu, leaders of the world vibrant as wind and brilliant as light of the sun, may the greatest and fastest challengers of want and enmity escort you to the joyous fellowship of the world. There share the offers, invitations and common wealths of the peoples of the world, and then listen to my voices of exhortation too.

इन्द्राविष्णू तत्पनयाय्यं वां सामस्य मद उरु चक्रमाथ।
अक्रृणुतमन्तरिं इं वरीया पथतं जीवसे ना रजांसि॥ ५॥

5. *Indrāviṣṇū tat panayāyyaṁ vāṁ somasya mada uru cakramāthe. Akṛṇutam-antarikṣaṁ varīyo-'prathataṁ jīvase no rajāṁsi.*

Indra and Vishnu, lord omnipotent and lord omnipresent of generosity, admirable is that act of yours by which, in the ecstasy of creation, you conceive, create and expand the excellent middle region of the universe between heaven and earth, and then for the sustenance of our life you create and expand other regions of earth and space.

इन्द्राविष्णू हविषा वावृधाना गाद्वाना नमसा रातहव्या।
घृतासुती दविणं धत्तमस्म समुदः स्थः कलशः सामधानः॥ ६॥

6. *Indrāviṣṇū haviṣā vāvṛdhānā'grādvānā namasā rātahavyā. Ghṛtāsutī draviṇaṁ dhattamasme samudraḥ sthaḥ kalaśaḥ somadhānaḥ.*

Indra and Vishnu, you are exalted by the oblations of sacrificial havi and thereby you exalt all others. First receivers and consumers of food and homage, you give back every thing finer in return for others. O lords, receiving oblations of ghrta and blessing others with the best of things, bear and bring the wealth and honour of life for us. Be like the sea full of jewels, be like a cask of soma and the ecstasy of life.

इन्द्राविष्णू पिबतं मध्व' अस्य सोमस्य दस्रा जठरं पृणथाम। आ वामन्धांसि मदिराण्यग्मन्नुप ब्रह्माणि शृणुतं हवं मे ॥ ७ ॥

7. *Indrāviṣṇū pibataṁ madhvo asya somasya dasrā jaṭharaṁ pṛṇethām. Ā vāmandhāṁsi madirāṇyagmannupa brahmāṇi śṛṇutaṁ havaṁ me.*

Indra and Vishnu, destroyers of want and suffering, drink of the honey sweets of this soma and quench the hunger and thirst of body, mind and soul. Both of you together, receive the exhilarating food and drinks of life, acknowledge our offers of homage, and listen to my voice of invocation and celebration.

उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनन'। इन्द्रश्च विष्ण यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम ॥ ८ ॥

8. *Ubhā jigyathurna parā jayethe na parā jigye kataraścanainoḥ. Indraśca viṣṇo yadapaspṛdhethāṁ tredhā sahasraṁ vi tadairayethām.*

Both Indra and Vishnu are ever victorious. They are never defeated. Neither of them is ever vanquished or deprived. Indra and Vishnu, when you act together and contend with others, you stabilise your thousand forces, threefold raise their power and potency, and reduce the adversary to the lowest degree of efficiency.

Mandala 6/Sukta 70

Dyava - prthivi Devata, Bharadvaja Barhaspatya Rshi

घृतवती भुवनानामभिश्रियावी पृथ्वी मधुदुघे सुपशसा।
द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरिरेतसा॥ १॥

1. *Ghṛtavatī bhuvanānāmabhiśriyorvī prthvī madhudughe supeśasā. Dyāvāpṛthivī varuṇasya dharmaṇā viṣkabhite ajare bhūriretasā.*

Radiant and fertile, beauties of the worlds, vast and abundant, extensive, replete with honey sweets, the sun and the earth are sustained by the laws of nature with the immanent will of Varuna, centre-hold of the universe. Undecaying they are, immensely creative and exuberant with the waters of life, beautiful, blissful.

असश्चन्ती भूरिधारे पयस्वती घृतं दुहात सुकृते शुचिव्रते।
राजन्ती अस्य भुवनस्य रोदसी अस्मे रतः सिञ्चतं यन्मनुर्हितम॥ २॥

2. *Asaścantī bhūridhāre payasvatī ghṛtaṁ duhāte sukṛte śucivrate. Rājantī asya bhuvanasya rodasī asme retaḥ siñcataṁ yanmanurhitam.*

Both separate yet releasing together abundant streams of liquid vitality, they are holy in action and

pure of purpose and discipline of the divine law, and they give us ceaseless showers of milk and water. Shining over and illuminating this world, O sun and earth, let streams of vitality, virility and fertility flow down to us for the good of humanity.

या वामृजव्र क्रमणाय रादसी मता ददाश धिषण स साधति।
प प्रजाभिर्जायत धर्मणस्परि युवोः सिक्ता विषुरूपाणि सव्रता ॥ ३ ॥

3. *Yo vāmṛjave kramaṇāya rodasī marto dadāśa dhiṣaṇe sa sādhati. Pra prajābhirjāyate dharmaṇaspari yuvoḥ siktā viṣurūpāṇi savratā.*

O heaven and earth, sustainers of life and illuminators of mind and intelligence, whoever the mortal that dedicates himself to you and abides by the laws you manifest for the sake of simple, straight guidance in the natural course of his life, wins success and honour and advances in life with his progeny higher and higher in the observance of Dharma, since it is from you that the diverse forms of life proceed alongwith the laws and manners of their species.

घृतन द्यावापृथिवी अभीवृत घृतश्रिया घृतपृचा घृतावृधा।
उरवी पृथ्वी हतूवूय पुराहितत त इद्विपा इळत सुम्नमिष्टय ॥ ४ ॥

4. *Ghṛtena dyāvāpṛthivī abhīvṛte ghṛtaśriyā ghṛtapṛcā ghṛtāvṛdhā. Urvī pṛthvī hotṛvūrye purohite te id viprā īḷate sumnamiṣṭaye.*

Heaven and earth are surrounded by cosmic waters, they are brilliant in beauty by waters, they are joined and grow in and by waters. O vast earth and heaven, wise sages serve and pray to you for the

fulfilment of their desire and attainment of happiness, you being foremost in their selection of the highpriest who would lead them to honour and success.

मधु॒ ना॒ द्यावा॑पृथि॒वी मि॑मि ातां मधु॒श्चुता॑ मधु॒दुघ॒ मधु॑वत। दधा॑न य॒ज्ञं द॒वि॑णं च द॒वता॒ महि॒ श्रवा॒ वाज॑म॒स्म सु॒वी-य॑म ॥ ५ ॥

5. *Madhū no dyāvāpṛthivī mimikṣatāṁ madhuś-cutā madhudughe madhuvrate. Dadhāne yajñaṁ draviṇaṁ ca devatā mahi śravo vājamasme suvīryam.*

May heaven and earth create and provide for us the honey sweets of life. They shower the sweets of honey and honeyed pleasures of life and they are dedicated to the holy laws and purposes of nature for us. Divine they are, great and generous, they conduct nature's yajnic cycle of life, they hold the treasures of the world for us, wealth and honour, knowledge and progress, and the virility and fertility of life's continuity for us.

ऊर्ज॑ं ना॒ द्याश्च॑ पृथि॒वी च॑ पिन्वतां पि॒ता मा॒ता वि॑श्व॒विदा॑ सु॒दंस॑सा। सं॒र॒रा॒ण रोद॑सी वि॒श्वश॑म्भुवा सु॒निं वाजं॑ र॒यि-म॒स्म समि॑न्वताम ॥ ६ ॥

6. *Ūrjaṁ no dyauśca pṛthivī ca pinvatāṁ pitā mātā viśvavidā sudaṁsasā. Saṁrarāṇe rodasī viśva-śambhuvā saniṁ vājaṁ rayimasme saminvatām.*

Let the light of heaven and fertility of the earth, divine source givers of all achievement and performance of good works like father and mother, create, radiate and increase food and energy, knowledge and science.

May they, abundant earth and heaven together, brilliant and joyous givers of comfort and happiness, both sources of bliss, bring us wealth and honour and fulfilment in togetherness.

Mandala 6/Sukta 71

Savita Devata, Bharadvaja Barhaspatya Rshi

उदु ष्य दे॒वः स॑वि॒ता हिर॑ण्ययां बा॒हू अ॑यंस्त सव॑नाय सु॒कतुः॑ ।
घृ॒तं पा॒णी अ॒भि पु॑ष्णुत म॒खा यु॒वा सु॒द ग्ना रज॑सा॒ विध॑र्मणि ॥ १ ॥

1. *Udu ṣya devaḥ savitā hirṇyayā bāhū ayaṁsta savanāya sukratuḥ. Ghṛtena pāṇī abhi prusṇute makho yuvā sudakṣo rajaso vidharmaṇi.*

That refulgent and generous Savita, creator, generator and inspirer, ruler of the world, lord of holy action may, we pray, raise his golden hands and bless us with will and wisdom to perform creative and productive actions for common good. With showers of waters and grace, the lord of generous and adorable hands blesses the world regions and their people, as he is holy, creative, youthful, generous and perfect in various specific fields of action.

दे॒वस्य॑ व॒यं स॑वि॒तुः सवी॑मनि॒ श्रेष्ठ॑ स्याम॒ वसु॑नश्च दा॒वन॑ ।
या विश्व॑स्य द्वि॒पदा॒ यश्चतु॑ष्पदा नि॒वेश॑न पस॒व चा॑सि॒ भूम॑नः ॥ २ ॥

2. *Devasya vayaṁ savituḥ savīmani śreṣṭhe syāma vasunaśca dāvane. Yo viśvasya dvipado yaścatuṣpado niveśane prasave cāsi bhūmanaḥ.*

Let us be established with dedication in the

highest generosity, prosperity and abundance of the refulgent and gracious lord Savita's dynamic creation. You, O lord, are absolute and omnipresent in the creation, generation, evolution and sustained development of the multitude of humans and animals of the wide world of peace and settlement for all.

अदब्धभिः सवितः पायुभिष्ट्वं शिवभिरद्य परि पाहि नो गयम् । हिरण्यजिह्वः सुविताय नव्यस रक्षा माकिर्नो अघशंस ईशत ॥ ३ ॥

3. *Adabdhebhiḥ savitaḥ pāyubhiṣṭvaṁ śivebhiradya pari pāhi no gayam. Hiraṇyajihvaḥ suvitāya navyase rakṣā mākirno aghaśaṁsa īśata.*

Savita, ruling lord of inspiration, protect and promote our home, our people and our wealth and honour by benevolent and inviolable modes of defence, peace and development. O lord of golden word and voice, bless us with the latest forms of protection, progress and well being. Let no thief or sinner dare rule or boss over us.

उदु ष्य देवः सविता दमूना हिरण्यपाणिः पतिदोषमस्थात । अयोहनुरयजतो मन्द्रजिह्व आ दाशुषे सुवति भूरि वामम ॥ ४ ॥

4. *Udu ṣya devaḥ savitā damūnā hiraṇyapāṇiḥ pratidoṣamasthāt. Ayohanuryajato madrajihva ā dāśuṣe suvati bhūri vāmam.*

That brilliant and generous lord Savita of yajnic action, inspiration and advancement, golden generous of hands and honeyed sweet of animating voice, wearing a steel helmet, rises like the sun every day after night and abides by us, and blesses the generous giver and

yajaka with abundant wealth, honour and graces of life. A friend and protector of the home and family, no one dare oppress, suppress or terrorize him.

उदू॑ अयाँ उपव॒क्तेव॑ बा॒हू हिर॒ण्यया॑ सवि॒ता सु॒प्रती॑का ।
दि॒वो रोहां॑स्यरुहत्पृथि॒व्या अरी॑रमत्पतय॒त्कच्चि॒दभ्व॑म ॥ ५ ॥

5. *Udū ayāň upavakteva bāhū hiraṇyayā savitā supratīkā. Divo rohāṁsyaruhat pṛthivyā arīramat patayat kaccidabhvam.*

Savita, refulgent illuminator and ruler of the world, glorious in form, raises his golden gracious arms like a rousing orator, ascends the heights of heaven, and sets in motion, conducts, directs and enjoys the great systemic business of the earth over day and night.

वा॒मम॒द्य स॑वितर्वा॒ममु॒ श्वो दि॒वदि॑व वा॒मम॒स्मभ्यं सावीः ।
वा॒मस्य॒ हि र्यस्य॑ दव॒ भूर॑र्या॒ धिया॑ वा॑म॒भाजः॑ स्याम ॥ ६ ॥

6. *Vāmamadya savitar-vāmamu śvo divedive vāmamasmabhyaṁ sāvīḥ. Vāmasya hi kṣayasya deva bhūrerayā dhiyā vāmabhājaḥ syāma.*

O Savita, lord of illumination and inspiration, great creator and ruler of the world, create the best and most beautiful, the most satisfying and blissful, intentions, actions and results today and tomorrow in endless succession. O lord generous and refulgent, bless us with bright intelligence and spirit of holy action so that by virtue of that intelligence and action we may abide in and enjoy the peace and well-being of a home of great comfort, peace and grace divine.

Mandala 6/Sukta 72

Indra - Soma Devate, Bharadvaja Barhaspatya Rshi

इन्दा॑सामा॒ मह्यि तद्वां मह्यि॒त्वं युवं म॒हानि॑ पथ॒मानि॑ चकथुः ।
युवं सूर्यं॑ विविदथु॒र्युवं स्व१॑र्विश्वा॒ तमांस्यहतं नि॒दश्च॑ ॥ १ ॥

1. *Indrāsomā mahi tad vāṁ mahitvaṁ yuvaṁ mahāni prathamāni cakrathuḥ. Yuvaṁ sūryaṁ vividathur-yuvaṁ svarviśvā tamāṁsyahataṁ nidaśca.*

Indra, lord of cosmic energy, and Soma, spirit of cosmic vitality, the greatness of your lustrous grandeur is this that you have done the first elemental grand acts of creation: you fashion forth the sun, you create the regions of light and the peace and paradisal bliss of existence, you dispel the darkness and ignorance of life, and you ward off the malice and negativities of the earthly community.

इन्दा॑सामा वा॒सय॑थ उ॒षास॒मुत्सूर्यं॑ नयथा॒ ज्यति॑षा स॒ह ।
उप॒ द्यां स्क॒म्भथुः स्कम्भ॑ने॒नाप॑थतं पृथि॒वीं मा॒तर॑ं॒ वि ॥ २ ॥

2. *Indrāsomā vāsayatha uṣāsamut sūryaṁ nayatho jyotiṣā saha. Upa dyāṁ skambhathuḥ skambhanenāprathataṁ pṛthivīṁ mātaraṁ vi.*

Lords of cosmic energy and universal bliss of life, you light up the dawns and lead the sun on course with its light. By the balance of forces you hold up and sustain the regions of light, and you unfold and sustain the earth in her motherly expense and variety of life.

इन्दा॑सामा॒वहि॑म॒पः प॑रि॒ष्ठां ह॒था वृ॒त्रमनु॑ वां॒ द्यार॑मन्यत ।
पाणी॑॑स्यरयतं न॒दीना॒मा सं॒मु॒दाणि॑ पपथुः पु॒रूणि॑ ॥ ३ ॥

3. *Indrāsomāvahimapaḥ pariṣṭhāṁ hatho vṛtram-anu vāṁ dyauramanyata. Prārṇāṁ-syairayataṁ nadīnāmā samudrāṇi paprathuḥ purūṇi.*

Lords of cosmic lightning energy and vibrating winds, you break the dark clouds of vapour up on the high skies and release the closed up waters, and as the skies are clear, the heavens acknowledge your grandeur with cheer and thankfulness. You set the floods of rivers aflow and fill the wide expanses of boundless seas in abundance.

इन्दा॑सामा प॒क्वमा॒मास्व॒न्तनि गवा॒मिद्द॑धथुव॒ र्णा॑सु।
ज॒गृ॒भथु॒रन॑पिनद्धमासु॒ रुश॑च्चि॒त्रासु॒ जग॑तीष्व॒न्तः ॥ ४ ॥

4. *Indrāsomā pakvamā-māsvantarni gavāmid dadhathur-vakṣaṇāsu. Jaghṛbhathur-anapina-ddhamāsu ruṣaccitrāsu jagatīṣvantaḥ.*

Lords of sun light and vital energy, you infuse the unripe forms of vegetation with ripe herbal juice, the udders of cows with delicious milk, the flowing streams with energising waters, and you concentrate the unbound energy of sun rays and put this shining vitality into these various and wonderful forms of existence.

इन्दा॑सामा यु॒वम॒ङ्ग तरु॑त्रमपत्य॒साच॑ं श्रुत्यं ररा॒थ ।
यु॒वं शुष्मं॒ नर्यं॑ च॒ष॒णिभ्य॒: सं वि॑व्यथुः पृतना॒षाह॑मु॒गा ॥ ५ ॥

5. *Indrāsomā yuvamaṅga tarutramapatyasācaṁ śrutyaṁ rarāthe. Yuvaṁ śuṣmaṁ naryaṁ carṣaṇibhyaḥ saṁ vivyathuḥ pṛtanāṣāhamugrā.*

Indra and Soma, lords of energy and life's vitality, both dear as breath of life and bright as sun and moon, give us the light of knowledge worthy of

remembrance that may save us from want and suffering across the present and future generations of our children. Interweave for all people strength and power worthy of leading heroes with which we may face and win all our battles of life against the adversaries of life and human society.

Mandala 6/Sukta 73

Brhaspati Devata, Bharadvaja Barhaspatya Rshi

या अद्रिभित्पथमजा ऋतावा बृहस्पतिराङ्गिरसा हविष्मान ।
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभा रोरवीति ॥ १ ॥

1. *Yo adribhit-prathamajā ṛtāvā bṛhaspatir-āṅgiraso haviṣmān. Dvibarhajmā prāgharmasat-pitā na ā rodasī vṛṣabho roravīti.*

Breaking the clouds and shattering mountains, first self-manifested among things born, the very embodiment of universal law and the truth of existence, Brhaspati, lord creator, ruler, protector and promoter of the expansive universe is the very essence of the life and breath of existence who wields and governs all matters and materials of the world. Lord and master of the earth by virtue of knowledge and power of action, illustrious with the light and fire of life, he is our father generator who, like the mighty thunder, proclaims his power and presence across heaven and earth.

जनाय चिद्य ईवत उ लोकं बृहस्पतिर्देवहूता चकार ।
घ्नन्वृत्राणि वि पुरो ददरीति जयञ्छत्रूँरमित्रान्पृत्सु साहन ॥ २ ॥

2. *Janāya cidya īvata u lokaṁ bṛhaspatir-devahūtau cakāra. Ghnan-vṛtrāṇi vi puro dardarīti jayañ-chatrūṅramitrānpṛtsu sāhan.*

Brhaspati, lord ruler of all, is he who, for the people in need, creates and gives a world of beauty and plenty when they approach him in the mood and spirit of supplication and prayer. When people invoke the divine lord, he breaks the thickest clouds of darkness and suffering, shatters the strongholds of exploitation and slavery, and challenges and wins over enemies and adversaries standing up in arms against humanity.

बृहस्पतिः समजयद्वसूनि महा व्रजान गामता दव एषः ।
अपः सिषासन्त्स्वरपतीता बृहस्पतिहन्त्यमित्रमर्कैः ॥ ३ ॥

3. *Bṛhaspatiḥ samajayad-vasūni maho vrajān gomato deva eṣaḥ. Apaḥ siṣāsant-svar-apratīto bṛhaspatir-hantyamitram-arkaiḥ.*

This divine and illustrious lord of the universe, Brhaspati, overcomes the enemies, wins wealth and happiness, and reveals mighty treasures of lands and light of knowledge. Ruling over the dynamics of waters, energies and the karmic flow of nature's law and light of heaven and bliss of life, himself unseen and undefeated, Brhaspati destroys all unfriendly forces confronting humanity by the strikes of his thunderbolt of justice and punishment by law.

Mandala 6/Sukta 74

Soma - Rudra Devate, Bharadvaja Barhaspatya Rshi

सामारुदा धारयथामसुर्यं प वामिष्टया रमश्नुवन्तु ।
दमदम सप्त रत्ना दधाना शं न भूतं द्विपद शं चतुष्पद ॥ १ ॥

1. *Somārudrā dhārayethām-asuryaṁ pra vāmi-ṣṭayo'ram-aśnuvantu. Damedame sapta ratnā dadhānā śaṁ no bhūtaṁ dvipade ṣaṁ catuṣpade.*

O Soma and Rudra, lords of health and well being and of the health and vitality of life, ruler of the land and powers of health services, you maintain the balance of nature and environment and the health and vitality of the community so that the desired results of social welfare be achieved to your satisfaction. Bearing seven-fold jewels of health and prosperity, bless the inmates of every home so that our people may be happy and healthy in peace and joy, and our bipeds and quadrupeds too may be healthy and happy.

सामारुद्रा वि वृहतं विषूचीममीवा या ना गयमाविवर्शं।
आर बाधथां निर्ऋतिं पराचैरस्म भदा साश्रवसानि सन्तु॥ २॥

2. *Somārudrā vi vṛhataṁ viṣūcīm-amīvā yā no gayam-āviveśa. Āre bādhethāṁ nirṛtiṁ parācair-asme bhadrā sauśravasāni santu.*

O Soma and Rudra, lords of peace and vitality, uproot sickness, ill health, disease and epidemics such as cholera and others which spread to our homes and affect our children and institutions. Ward off want and adversity and keep it far away so that they never recur and we enjoy good health, well being and abounding graces.

सामारुदा युवमतान्यस्म विश्वा तनूषु भषजानि धत्तम।
अव स्यतं मुञ्चतं यो अस्ति तनूषु बद्धं कृतमनो अस्मत॥ ३॥

3. *Somārudrā yuvametānyasme viśvā tanūṣu bheṣajāni dhattam. Ava syataṁ muñcataṁ yanno asti tanūṣu baddhaṁ kṛtameno asmat.*

Soma and Rudra, lord of health and vitality, ruler and physician, bear and bring all those herbs and medicaments for our body's health and mental and spiritual strength by which you may throw off and eliminate from us whatever pollutes our body system and whatever sin or trespass or indiscretion has been committed by us.

तिग्मायुधा तिग्महेती सुशेवा सामारुदाविह सु मृळतं नः ।
प न मुञ्चतं वरुणस्य पाशाद्गापायतं नः सुमनस्यमाना ॥ ४ ॥

4. *Tigmāyudhau tigmahetī suṣevau somārudrāv-iha su mṛḷataṁ naḥ. Pra no muñcataṁ varuṇa-sya pāśād gopāyataṁ naḥ sumanasyamānā.*

Soma and Rudra, lords of health and total well being, bearing weapons of blazing efficacy and shattering blows of thundering strength, givers of peace and joy, bless us with health of body, mind and soul and lasting well being. Release us from the snares of Varuna, bondage of sin and disease by the laws of nature. Happy, kind and gracious, protect and promote us in life against sin, disease and indiscretion.

Mandala 6/Sukta 75

Varma, Dhanu, Jya, Artni, Ishudhi, Sarathi, Rashmayah, Ashvah, Ratha, Rathagopa, Ishavah, Pratoda, Hastaghna, Sangramashishah (yuddhabhumi-Brahmanaspati-Aditi, Kavacha Soma-Varuna, Deva-Brahma) Devatah, Payu Bharadvaja Rshi

जीमूतस्येव भवति प्रतीकं यद्वर्मी याति समदामुपस्थे ।
अनाविद्धया तन्वा जय त्वं स त्वा वर्मणा महिमा पिपर्तु ॥ १ ॥

1. *Jīmūtasyeva bhavati pratīkaṁ yad varmī yāti samadām-upasthe. Anāviddhayā tanvā jaya tvaṁ sa tvā varmaṇo mahimā pipartu.*

When a warrior in armour advances to the battle front of war he looks like a mighty rain cloud. Go forward with your body unhurt, win the battle, and may the grandeur of your armour protect and defend you in war and peace.

धन्वना गा धन्वनाजिं जयम धन्वना तीव्राः समद जयम।
धनुः शत्रपकामं कृणाति धन्वना सर्वाः प्रदिश जयम॥ २॥

2. *Dhanvanā gā dhanvanājiṁ jayema dhanvanā tīvrāḥ samado jayema. Dhanuḥ śatrorapakā-maṁ kṛṇoti dhanvanā sarvāḥ pradiśo jayema.*

Let us preserve and win lands and cows by the bow and reach our targets by the bow. Let us fight out the fiery passions by the bow and arrow of concentrated meditation. The bow and arrow thwarts the evil designs of enemy forces within and without both. Let us advance in all directions by the bow.

व यन्तीवदा गनीगन्ति कर्णं प्रियं सखायं परिषस्वजाना।
यार्षव शिङ्क्ते वितताधि धन्वञ्ज्या इयं समन पारयन्ती॥ ३॥

3. *Vakṣyantīvedā ganīganti karṇaṁ priyaṁ sakhāyaṁ pariṣasvajānā. Yoṣeva śiṅkte vitatādhi dhanvañ-jyā iyaṁ samane pārayantī.*

Like a maiden embracing her dear lover and whispering into his ear as if saying something sweet, this string of the bow, its ends like loving hands clasping the ends of the bow, is stretched to the archer's ear, rings

and seems to say: Shoot, advance and make way through the opposite ranks.

त आ॒चर॑न्ती॒ सम॑नव॒ यावा॑ मा॒तव॑ पु॒त्रं बि॑भृतामु॒पस्थ॑। अप॒ शत्रू॑न्विध्यतां संविदा॒न आ॒त्नी॑ इ॒म वि॑ष्फु॒रन्ती॑ अ॒मि-त्रा॑न ॥ ४ ॥

4. *Te ācarantī samaneva yoṣā māteva putraṁ bibhṛtāmupasthe. Apa śatrūn vidhyatāṁ saṁvidāne ārtnī ime viṣphurantī amitrān.*

Just as a young mother holds the baby in her lap with both hands, so may the two ends of the bow operative together in balance hold the string at both ends and shoot the arrow upon the enemies and thus scatter the unfriendly forces out of gear.

ब॒ह्वी॒नां पि॒ता ब॒हुर॑स्य पु॒त्रश्चि॒श्चा कृ॑णाति॒ सम॑नाव॒गत्य॑। इ॒षु॒धिः सङ्का॒ः पृत॑नाश्च॒ सवा॑ः पृ॒ष्ठ नि॑न॒द्धा जयति॒ पस्॑तः ॥ ५ ॥

5. *Bahvīnāṁ pitā bahurasya putraściścā kṛṇoti samanāvagatya. Iṣudhiḥ saṅkāḥ pṛtanaśca sarvāḥ pṛṣṭhe ninaddho jayati prasūtaḥ.*

Like a guardian having many children under his care, the quiver borne on the warrior's back holds many arrows and rattles as the warrior enters upon the battle. The warrior with the bow and arrows in the quiver emerging on the battle field scatters all the enemy forces and wins all the battles of life.

रथ॒ तिष्ठ॑ ायति वा॒जिन॑ः पुरा यत्रंयत्र का॒मय॑त सुषार॒थिः। अ॒भीशू॑नां महि॒मानं पनायत॒ मन॑ः प॒श्चादनु॑ यच्छन्ति र॒श्मय॑ः ॥ ६ ॥

6. *Rathe tiṣṭhan nayati vājinaḥ puro yatrayatra kāmayate suṣārathiḥ. Abhīśūnāṁ mahimānaṁ panāyata manaḥ paścādanu yacchanti raśmayaḥ.*

An expert driver on the steer of the chariot directs and leads the horses forward wherever he wants. Know this and admire the great importance of the bridle strings. As the driver controls the horses so does the mind control the senses. Control the strings of the mind and the senses would follow in your conduct of the chariot of life.

तीव्रान्घोषान्कृण्वत वृषपाण्या श्वा रथेभिः सह वाज-यन्तः। अवक्रामन्तः पप्रदर्मित्रान क्षिणन्ति शत्रूँरनपव्य-यन्तः॥ ७॥

7. *Tīvrān ghoṣān kṛṇvate vṛṣapāṇayo'śvā rathebhiḥ saha vājayantaḥ. Avakrāmantaḥ prapadair-amitrān kṣiṇanti śatrūṅr-anapav-yayantaḥ.*

Rushing on with the chariots, the warriors of mighty arm and war horses roar with awful war cries and, crushing the unfriendly forces with their advances without ever retreating, they eliminate the enemies.

रथवाहनं हविरस्य नाम यत्रायुधं निहितमस्य वर्म। तत्रा रथमुप शग्मं सदम विश्वाहा वयं सुमनस्यमानाः॥ ८॥

8. *Rathavāhanaṁ havirasya nāma yatrāyudhaṁ nihitamasya varma. Tatrā rathamupa śagmaṁ sadema viśvāhā vayaṁ sumanasyamānāḥ.*

Where the chariot war materials of this warrior are collected and deposited, and where his arms and armour which routed the enemy are secured and guarded, there let us find our chariot of peace and well

being for all time, planning and designing as we are always for the peace and joy of the mind.

स्वादुष्संसदः पितर वयोधाः कृच्छ्रश्रितः शक्तीवन्ता गभीराः। चित्रसेना इषुबला अमृधाः सतावीरा उरव वातसाहाः ॥ ९ ॥

9. *Svaduṣaṁsadaḥ pitaro vayodhāḥ kṛcchreṣritaḥ śaktīvanto gabhīrāḥ. Citrasenā iṣubalā amṛdhrāḥ satovīrā uravo vṛātasāhāḥ.*

Those who abide in the home or sit in the assembly with peace and joy at heart, who are senior parental people, advanced and experienced in age, observing Dharma without fluctuating from peace and rectitude even in crises, commanding strength and depth of wisdom, leading wonderful armies, having full forces of arms and armaments but never violent and destructive, brave heroes of truth and honesty, many, mighty and magnanimous, observers of self-chosen discipline and law of conduct, let such be our friends, ideals and leader guardians for a life of peace and happiness.

बाह्मणासः पितरः साम्यासः शिव ना द्यावापृथिवी अनेहसा। पूषा नः पातु दुरितादृतावृधा र ा माकिर्ना अघशंस इशत ॥ १० ॥

10. *Brāhmaṇāsaḥ pitaraḥ somyāsaḥ śive no dyāvā-pṛthivī anehasā. Pūṣā naḥ pātu duritād-ṛtāvṛdho rakṣā mākirno aghaśaṁsa īśata.*

Sagely scholars, parental seniors, men of peace and good will, holy and blissful sun and earth which hurt no one, protective and promotive powers of nature

and humanity, all observers and protectors of truth and law, may, we pray, protect us from sin and evil and defend us against violence. May no evil and violent power, no thief, rule over us.

सुप॒र्णं वस्त मृ॒गा अ॑स्या॒ दन्ता॒ गाभि॒: संन॑द्धा पतति॒ पसू॑ता।
यत्रा॒ नर॒: सं च॒ वि च॒ दव॑न्ति॒ तत्रा॒स्मभ्य॒मिष॑व॒: शम॑ यंसन॥ ११॥

11. *Suparṇaṁ vaste mṛgo asyā danto gobhiḥ sannaddhā patati prasūtā. Yatrā naraḥ saṁ ca vi ca dravanti tatrāsmabhyam-iṣavaḥ śarma yaṁsan.*

The sun wears the beauty of a divine bird and flies. The earth, its mountain tops illuminated by sun rays, moves on, urged and energised by the sun. On this earth where men run around together yet scattered, may the arrows of defence and protection and the light of the sun provide us a home of peace and stability.

ऋजी॑त॒ परि॑ वृङ्धि॒ ना श्मा॑ भवतु नस्त॒नू:।
सामा॒ अधि॑ बवीतु॒ ना दि॑ति॒: शम॑ यच्छतु॥ १२॥

12. *Ṛjīte pari vṛṅdhi no'śmā bhavatu nastanūḥ. Somo adhi bravītu no'ditiḥ śarma yacchatu.*

O ruler, let natural honesty and rectitude protect and promote us. Let our bodies be adamantine strong. Let soma, nectar juice of herbs, inspire us with its message of good health and rejuvenation. Let mother earth bless us with peace and comfort in a happy home.

आ जङ्घ॑न्ति सान्व॑षां ज॒घनाँ॒ उप॑ जिघ्नत।
अश्वा॑जनि॒ पच॑त॒सा श्वा॑न्त्स॒मत्सु॑ चादय॥ १३॥

13. *Ā jaṅghanti sānveṣāṁ jaghanāň upa jighnate.*
Aśvājani pracetaso'śvānt-samatsu codaya.

O inspirer of the brave like a goad, inspire the wise and brave warriors of the earth who break down the forces of these enemies of humanity and strike down the saboteurs and terrorists in the battles of life.

अहिरिव भोगैः पर्येति बाहुं ज्याया हेतिं परिबाधमानः।
हस्तघ्नो विश्वा वयुनानि विद्वान्पुमान्पुमांसं परि पातु विश्वतः॥ १४॥

14. *Ahiriva bhogaiḥ paryeti bāhuṁ jyāyā hetiṁ paribādhamānaḥ. Hastaghno viśvā vayunāni vidvān pumān pumānsaṁ pari pātu viśvataḥ.*

Wrapped round the arm of a warring man of action like the coils of a snake, like an arm guard protecting the shooting arm against the strike back of the bow string after the shot of an arrow, or against the recoil of a gun, the man of knowledge well versed in all the ways of life and the world should protect the man of bold action all round.

आलाक्ता या रुरुशीष्ण्यथो यस्या अयो मुखम।
इदं पजन्यरेतस इष्वे दव्य बृह ामः॥ १५॥

15. *Ālāktā yā ruruśīrṣṇyatho yasyā ayo mukham.*
Idaṁ parjanyaretasa iṣvai devyai bṛhannamaḥ.

Poison-tempered with head like a doe's and a mouth of steel, generous and abundant like a rain cloud is the brave ruling queen of arrows. For the lady of divine velocity, unbounded praise and homage of a thousand salutations!

अवसृष्टा परा पत शरव्ये ब्रह्मसंशित । गच्छामित्रान्प पद्यस्व मामीषां कं चनाच्छिषः ॥ १६ ॥

16. *Avasṛṣṭā parā pata śaravye brahmasaṁśite. Gacchāmitrān pra padyasva māmīṣāṁ kaṁ canocchiṣaḥ.*

O sharpest and fastest of missiles, tempered and tested by the best of defence scientists, shot and released, fly far, reach the target and fall upon the enemies. Spare none of them whatsoever even at the farthest distance.

यत्र बाणाः संपतन्ति कुमारा विशिखाइव । तत्रा नो ब्रह्मणस्पतिरदितिः शम यच्छतु विश्वाहा शम यच्छतु ॥ १७ ॥

17. *Yatra bāṇāḥ saṁpatanti kumārā viśikhā iva. Tatrā no brahmaṇaspatir-aditiḥ śarma yacchatu viśvāhā śarma yacchatu.*

O ruler, where the young soldiers with shorn hair fall upon the enemy and showers of missiles rain down upon the targets, there let the controller of nation's wealth provide us total security and let the mother earth provide us a safe and comfortable shelter, a shelter of all round security.

मर्माणि ते वर्मणा छादयामि सामस्त्वा राजामृतेनानु वस्ताम । उरावरीया वरुणस्त कृणातु जयन्तं त्वानु दवा मदन्तु ॥ १८ ॥

18. *Marmāṇi te varmaṇā chādayāmi somastvā rājāmṛtenānu vastām. Urorvarīyo varuṇaste kṛṇotu jayantaṁ tvānu devā madantu.*

O warrior of the bow, I cover the vital limbs of your body with armour for protection. Let the ruler Soma, immortal spirit of life's vitality, give you close

cover against death and mortality. Let the wise and judicious commander of the forces provide you the best and most abundant food and maintenance, and let the excellencies of the nation rejoice with you when you win the battle.

या नः स्वा अरणा यश्च निष्ट्या जिघांसति।
द्वास्तं सर्व धूवन्तु ब्रह्म वर्म ममान्तरम॥ १९॥

19. *Yo naḥ svo araṇo yaśca niṣṭyo jighāṁsati. Devāstaṁ sarve dhūrvantu brahma varma mamāntaram.*

Any one, whether our own or a stranger far away non-fighting, or far off and low, that hurts and violates us deserves that the best and enlightened of the nation punish him to nullity. For me, the Lord Almighty and the divine knowledge and awareness within me is my best armour for protection.

॥ इति षष्ठं मण्डलम ॥

॥ AUM ॥

RIGVEDA

ऋग्वेदः

Vol. III

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

Exclusive Digital Distributor:
AGNIVEER

Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

No part of this publication may be reproduced, distributed, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning, printing, emailing, online storage, link sharing, file-copying or otherwise without prior written permission of Agniveer.

This digital edition is for single individual use only. Please purchase additional licenses for use by more than one person.

Your cooperation will help us bring more gems of Indian culture to forefront and support the cause of humanity.

© Dr. Tulsi Ram

ISBN : 978-81-7077-157-4

Publisher :

Vijaykumar Govindram Hasanand

Delhi.

Edition : First, 2013

Price : Rs. 700.00

RIGVEDA Vol. III *by* Dr. Tulsi Ram M.A., Ph.D.

CONTENTS

S.No.	Particulars	Page
1.	RIGVEDA :	
	MANDAL -7	1-370
	MANDAL -8	371-982

—::0::—

DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	इ	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ॡ
ऌ	lṛ	ॡ	ḹ				
ए	e	ए	ai	अ	o	अ	au

अनुस्वार (ं) ṁ विसग (:) ḥ

(ँ) ñ

Consonants

Guttural

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ

Palatal

च	c	छ	ch	ज	j	झ	jh	ञ	ñ

Lingual

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ

Dental

त	t	थ	th	द	d	ध	dh	न	n

Labial

प	p	फ	ph	ब	b	भ	bh	म	m

others

य	y	र	r	ल	l	व	v
श	ś	ष	ṣ	स	s	ह	h

( ) ’ ॐ ॐ̆

MANDALA 7

Mandala 7/Sukta1

Agni Devata, Vasishtha Maitravaruni Rshi

अग्निं नरा दीधितिभिररण्याहस्तच्युती जनयन्त पशस्तम।
दूरेदृशं गृहपतिमथर्युम॥ १॥

1. *Agnim naro dīdhitibhiraraṇyorhastacyutī janayanta praśastam. Dūredṛśam gṛhapatimatharyum.*

O leading lights of yajna, let the people produce fire by the heated friction of arani woods done with the manual motion of hands. Fire is an admirable power seen from afar and shining far and wide, sustaining home life like a guardian but otherwise silent, implicit in nature and non-violent. Further create this domestic energy by your acts of research and intelligence.

तमग्निमस्त वसवो न्यृण्वन्त्सुपतिच ामवसे कुतश्चित।
द ाय्या या दम आस नित्यः॥ २॥

2. *Tamagnimaste vasavo nyṛṇvantsupraticakṣamavase kutaścit. Dakṣāyyo yo dama āsa nityaḥ.*

The energy of fire and electricity, scholars of basic science and original vision produce for domestic purpose or for communication and transportation somehow from something they know best. It is of versatile use for defence and protection, universal in nature and character, and an all purpose asset in the home for any service.

प्रद्ध॑ अग्न दीदिहि पुरा ना॑ जस्त्रया सू॒म्या॑ यविष्ठ।
त्वां शश्वन्त॒ उप॑ यन्ति॒ वाजा॑: ॥ ३ ॥

3. *Preddho agne dīdihi puro no 'jasrayā sūrmyā yaviṣṭha. Tvāṁ śaśvanta upa yanti vājāḥ.*

O fire divine, ever youthful power and presence, well kindled and raised, shine on, radiate and illuminate us, constantly, through the continuous channel of nature's dynamics. All things in constant motion reach you and flow on in the cosmic cycle.

प त अ॒ग्नय॒ा ग्नि॒भ्या॒ वर॒ निः सु॒वीरा॑सः शाशुचन्त द्यु॒मन्त॑:।
यत्रा॒ नर॑: स॒मास॑त सुजा॒ताः ॥ ४ ॥

4. *Pra te agnayo'gnibhyo varaṁ niḥ suvīrāsaḥ śośucanta dyumantaḥ. Yatrā naraḥ samāsate sujātāḥ.*

O light divine, brighter and stronger than flames of fire are those vibrant radiations of yours, all illuminating, purifying and sanctifying, which arise when leading lights of yajnic vision and action, well educated and holily cultured, sit together on the vedi and kindle you to join the cosmic circuit of intelligence.

दा न॑ अग्न धि॒या र॒यिं सु॒वीरं स्वप॒त्यं स॑हस्य पशस्तम।
न यं यावा॒ तर॑ति यातु॒मावा॑न ॥ ५ ॥

1. *Dā no agne dhiyā rayiṁ suvīraṁ svapatyaṁ sahasya praśastam. Na yaṁ yāvā tarati yātumāvān.*

O mighty fire and light of divinity, with luminous intelligence and noble action give us that honour and excellence of life and that brave, admirable and seasoned progeny worthy of us which no force

would be able to violate or overcome.

उप॒ यमति॑ युव॒तिः सु॒द ं दा॒षा वस्त ॑ह॒विष्म॑ती घृ॒ताची॑ ।
उप॒ स्वन॑म॒रम॑तिवसू॒युः ॥ ६ ॥

6. *Upa yameti yuvatiḥ sudakṣaṁ doṣāvastorha-viṣmatī ghṛtācī. Upa svainamaramatirvasūyuḥ.*

The creative vitality of Agni is active and operative day and night: the youthful maiden approaches her versatile lover and stays with him in marriage for life, the yajna ladle overflowing with ghrta reaches the kindled fire of the vedi, the rich dark night looks up to the moon and terminates with the sun, the virgin nature, divine lord's own consort, with the passion for creation, joins him for ever and creates the living world.

विश्वा॑ अ॒ग्र प॑ द॒हारा॑ती॒य॒भि॒स्तप ॑भि॒रद॑हा॒ जरू॑थम ।
प नि॑स्व॒रं चा॑तय॒स्वामी॑वाम ॥ ७ ॥

7. *Viśvā agne'pa dahārātīryebhistapobhiradaho jarūtham. Pra nisvaraṁ cātayasvāmīvām.*

O divine fire, burn off all the negativities and adversities of the world with those flames of light with which you burn, eliminate the ailments, sickness and disease from the very roots, and recreate life anew.

आ यस्त॑ अग्र इध॒त अनी॑कं॒ वसि॑ष्ठ शुक्र॒ दीदि॑व॒ः पाव॑क ।
उ॒त न॑ एभिः स्त॒वथै॑रि॒ह स्याः ॥ ८ ॥

8. *Ā yaste agna idhate anīkaṁ vasiṣṭha sukra dīdivaḥ pāvaka. Uto na ebhiḥ stavathairiha syāḥ.*

O divine fire of life, Agni, destroyer, purifier and recreator, haven and home of the living world and blazing ruler, let your power and forces which shine all

round shine on and illuminate our life, and, with all these our songs of praise and prayer, stay with us as protector and promoter and strengthen us for our self defence and protection.

वि य त॑ अग्न भजि॒र अनी॑कं॒ मता॒ नर॒ः पित्र्या॑सः पुरु॒त्रा।
उ॒त न॑ एभिः सु॒मना॑ इ॒ह स्या॑ः ॥ ९ ॥

9. *Vi ye te agne bhejire anīkaṁ martā naraḥ pitryāsaḥ purutrā. Uto na ebhiḥ sumanā iha syāḥ.*

Agni, light of life and fiery power, many are the mortals, leading lights, good and kind as parents, dedicated to you and serving your powers and forces of existence. With all these be kind and gracious at heart toward us here in life and now.

इ॒म नर॑ वृत्र॒हत्य॑षु॒ शूरा॒ विश्वा॒ अद॑वीर॒भि स॑न्तु मा॒याः।
य म॒ धिय॑ं प॒नय॑न्त पश॒स्ताम ॥ १० ॥

10. *Ime naro vṛtrahatyeṣu śūrā viśvā adevīrabhi santu māyāḥ. Ye me dhiyaṁ panayanta praśastām.*

All these leaders of the world, best and bravest in the battles of life against evil, who approve and admire my work and intelligence consecrated to you, are unchallengeable. The wiles and tactics of the wicked would be dull and ineffective before the brave dedicated to you, O light and leader of the world.

मा शू॑न॑ अग्न॒ नि ष॑दाम नृ॒णां मा॑श ष॑स॒ा वीर॑ता॒ परि॑ त्वा।
प॒जाव॑तीषु॒ दुय॑सु दुय ॥ ११ ॥

11. *Mā śūne agne ni ṣadāma nṛṇāṁ māśeṣa-so'vīratā pari tvā. Prajāvatīśu duryāsu durya.*

Agni, lord of light and fire, may we never sit

idle in a state of depression or in a state of swollen pride. Among our men, let there be none without descendants. O lord sustainer of happy homes, let there be no trace of cowardice among the happy communities settled in happy homes wholly dedicated to you.

यम॒श्वी नित्य॑मु॒प॒या॒ति॑ य॒ज्ञं प॒जाव॑न्तं स्वप॒त्यं॒ ा॒यं नः।
स्वज॑न्मना॒ श ष॑सा॒ वावृधा॒नम॥ १२॥

12. *Yamaśvī nityamupayāti yajñaṁ prajāvantaṁ svapatyaṁ kṣayaṁ naḥ. Svajanmanā śeṣasā vāvṛdhānam.*

Agni, lord of life, ruler and sustainer of happy homes and settled communities, give us a blessed home bubbling with the joy of noble children and the presence of happy people, rising and advancing with our own posterity, a happy place for yajna blest by daily visit and constant presence of Agni, lord of sun rays.

पा॒हि न॑' अग्न र॒ ा॒सा॒ अजु॑ष्टात्पा॒हि धू॒तर॑रुष॒ अघा॒य ः।
त्वा यु॒जा पृ॑तना॒यूँ॒र॒भि ष्या॑म॥ १३॥

13. *Pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrterarāruṣo aghāyoḥ. Tvā yujā pṛtanāyūँrabhi ṣyām.*

Agni, lord of all power and inexhaustible energy, save us from monsters void of love, loyalty and friendship. Protect us against the wicked, violent and sinful. With you as friend, ally and protector, let me face and overthrow even whole armies of adversaries.

सद॒ग्नि॒र॒ग्नीँ॒र॑त्यस्त्व॒न्यान्यत्र॑ वा॒जी तन॑य वी॒ळु॑पा॑णिः।
स॒हस्र॑पाथा अ॒ ा॑रा॑ स॒मति॑॥ १४॥

14. *Sedagniragnīँratyastvanyān yatra vājī tanayo vīḷupāṇiḥ. Sahasrapāthā akṣarā sameti.*

That Agni, vision, power and energy, excels other forms of power and energy where the energy, like an offspring, fast and strong a thousand ways of application as working power of hands, is joined with the imperishable source and flows therefrom therewith like water.

सद॒ग्निय॑ व॑नुष्य॒त नि॒पाति॑ सम॒द्धार॒मंह॑स उरु॒ष्यात।
सु॒जा॒तास॒: परि॑ चरन्ति वी॒राः ॥ १५ ॥

15. *Sedagniryo vanuṣyuto nipāti sameddhāramaṅhasa uruṣyāt. Sujātāsaḥ pari caranti vīrāḥ.*

That Agni, power and energy, is real agni which promotes the supplicants and protects them from the violent, which saves the kindler and augmenter from sin, and which the brave, cultured and enlightened leaders, well educated, serve and promote for a common cause.

अ॒यं स अ॒ग्निराहु॑तः पुरु॒त्रा यमीशा॑न॒: समिदि॒न्ध ह॒विष्मा॑न।
परि॒ यमत्यं॑ध्व॒रषु॒ ह ता॑ ॥ १६ ॥

16. *Ayaṁ so agnirāhutaḥ purutrā yamīśānaḥ samidindhe haviṣmān. Pari yametyadhvareṣu hotā.*

This is that Agni, light and fire of existence for the sake of life, served and honoured universally, which the lord ruler of the universe commanding the creative resources of existence lights and raises, and which the yajaka with all his resources invokes all round in yajnic acts of service and development for the common cause of love and non-violence.

त्व अ॑ग्न आ॒हव॑नानि॒ भूरी॑शा॒नास॒ आ जु॑॑हुयाम॒ नित्या॑।
उ॒भा कृ॒ण्वन्त॑' वह॒तू मि॒यध्यं॑ ॥ १७ ॥

17. *Tve agna āhavanāni bhūrīśānāsa ā juhuyāma nityā. Ubhā kṛṇvanto vahatū miyedhe.*

Agni, light of life, with all the resources at our disposal we always offer you abundant materials in yajna, promoting thereby both the priest and the host in the holy act of love and non-violence for development.

इम अग्न वीततमानि हव्या जस्र वक्षि दवतातिमच्छ।
पतिं न ईं सुरभीणि व्यन्तु॥ १८॥

18. *Imo agne vītatamāni havyā'jasro vakṣi devātātimaccha. Prati na īṁ surabhīṇi vyantu.*

Agni, life of life, universal power, carry well these cherished, holiest and most expansive oblations offered to you in honour of the divinities and, in consequence, let the sweets and fragrances of nature come to us from all sides.

मा न अग्न वीरत परा दा दुवासस मतय मा न अस्य।
मा नः क्षुध मा रिषं ऋतावा मा नो दम मा वन आ जुहूथाः॥ १९॥

19. *Mā no agne'vīrate parā dā durvāsase'mataye mā no asyai. Mā naḥ kṣudhe mā rakṣasa ṛtāvo mā no dame mā vana ā juhūrthāḥ.*

Agni, refulgent lord and ruler of life, give us not up to a state of cowardice and impotence. Reduce us not to a state of rags and destitution. Subject us not to such indigence and intellectual imbecility. Reduce us not to hunger. Throw us not to the evil and the wicked. O lord observer and protector of truth and law, lead us not astray in the home and in the forest.

नू म॒ ब्रह्मा॑ण्यग्न उच्छ॑शाधि॒ त्वं दे॑व म॒घव॑द्भ्यः सुषूदः।
रा॒ता स्या॑मा॒भया॑स॒ आ त॑ यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः॥ २०॥

20. *Nū me brahmāṇyagna ucchaśādhi tvaṁ deva maghavadbhyaḥ suṣūdaḥ. Rātau syāmobha-yāsa ā te yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, brilliant and generous lord of enlightenment, you are the divine reservoir of learning and the laws of Dharma. Teach me and the commanders of power and prosperity the laws and values of Dharma. We pray let us both, the priest and yajamana, ruler and ruled, high and low, abide in the orbit of your generosity. And may you both, teacher and preacher, and the divine power promote us with peace, prosperity and well being all round all time.

त्वम॑ग्न सुहव॑ र॒ण्वसं॑दृक्सुदी॒ती सू॑न सहस दिदीहि। मा त्व सचा॒ तन॑य॒ नित्य॒ आ ध॒ङ्मा वी॒र अ॒स्म ाया॒ वि दा॑सीत॥ २१॥

21. *Tvamagne suhavo raṇvasaṁdṛk sudītī sūno sahaso didīhi. Mā tve sacā tanaye nitya ā dhaṅmā vīro asmannaryo vi dāsīt.*

Agni, lord of light, invoked with love and eagerly responsive, blissful of form and bright of flame, born of omnipotence, you shine and illuminate. Let not the devotee, always dedicated to you in holy work for the child's sake, be consumed by the fire of evil. Let the noble and brave son never be indifferent and callous toward us.

मा न॑ अग्न दुभृतय॒ सच॒षु द॒वद्ध्॑ष्व॒ग्निषु॒ प व॑चः।
मा त॑ अ॒स्मान्दु॑म॒तय॑ भूमाच्चि॑द्रवस्य॑ सून सहस
नशन्त॥ २२॥

22. *Mā no agne durbhṛtaye sacaiṣu deveddheṣva-gniṣu pra vocaḥ. Mā te asmān durmatayo bhṛmāccid devasya sūno sahaso naśanta.*

Agni, child of omnipotence, lord generous and brilliant, devoted as we are to you in all these yajnic fires kindled by holy ones, pray do not condemn us to indigent living and poor maintenance. Let not your displeasure, O bright and generous lord, even by mistake ever touch us.

स मत॑ अग्न स्वनीक र॒वानम॑त्य॒ य आ॑जु॒ह ति॑ ह॒व्यम।
स द॒वता॑ वसुव॒नि॑ं॑दधाति॒ यं सू॒रिर॒थी पृ॒च्छमा॑न॒ एति॑॥ २३॥

23. *Sa marto agne svanīka revān-amartye ya ājihoti havyam. Sa devatā vasuvaniṁ dadhāti yaṁ sūrirarthī pṛcchamāna eti.*

Agni, lord of light and life, noble of flames and potent of forces, blest is that mortal with wealth of life who offers holy libations to the immortal fire of yajna. The immortal lord bears immense wealth and honour of life to gift the man of enlightenment who calls upon the lord in a mood of prayer and supplication.

म॒ह न॑ अग्न सुव॒तस्य॑ वि॒द्वान॒यिं सू॒रिभ्य॒ आ व॑हा बृ॒हन्त॑म।
यन॑ व॒यं स॑हसाव॒न्मद॒मा वि॑ि॑ातास॒ आयु॑षा सु॒वीरा॑ः॥ २४॥

24. *Maho no agne suvitasya vidvān rayiṁ sūribhya ā vahā bṛhantam. Yena vayaṁ sahasāvan mademā'vikṣitāsa āyuṣā suvīrāḥ.*

Agni, lord of light and life, you know our great desire and prayer. Pray bring us abundant and expansive wealth and enlightenment for the brave by which, O lord of power, we may live and enjoy a long life with lustre and noble progeny without hurt, waste or corruption.

नू म॒ ब्रह्मा॑ण्यग्न उच्छ॒शाधि॒ त्वं दे॑व म॒घव॑द्भ्यः सुषूदः।
रा॒ता स्या॑मा॒भया॑स॒ आ त॑ यू॒यं पा॑त स्व॒स्तिभि॒: सदा॑ नः॥ २५॥

25. *Nū me brahmāṇyagna ucchaśādhi tvaṁ deva maghavadbhyaḥ sūṣūdaḥ. Rātau syāmobhayā-sa ā te yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, lord of light and wealth of life, brilliant, generous and divine, give us more and more of food and plenty of wealth for the dedicated men of honour and power and enlighten us how to live with honour and joy. O lord, we pray let us all, givers and receivers both, abide in the bliss of your grace and generosity. O leaders of power and enlightenment, always protect and promote us on the path of peace, plenty and total well being.

Mandala 7/Sukta 2

Apra Devata, Vasishtha Maitravaruni Rshi

जु॒षस्व॑ नः स॒मिध॑मग्न अ॒द्य श चा॑ बृ॒हद्य॑जत॑ं धू॒ममृ॑ण्वन।
उप॑ स्पृश दि॒व्यं सानु॒ स्तूप॒: सं र॒श्मिभि॑स्ततन॒: सूय॑स्य॥ १॥

1. *Juṣasva naḥ samidhamagne adya śocā bṛhad yajataṁ dhūmamṛṇvan. Upa spṛśa devyaṁ sānu stūpaiḥ saṁ raśmibhistatanaḥ sūryasya.*

Agni, light of the world, accept our homage of yajnic fuel today, let the sacred flames and fragrance rise illuminating and purifying the wide space, touch the heights of celestial skies with the holy chant of mantras upto the pinnacles of purity and expand with the rays of the sun.

नरा॒शंस॑स्य महि॒मान॑मषा॒मुप॑ स्त षाम यज॒तस्य॑ य॒ज्ञः।
य सु॒कत॑वः शुच॑य धिय॒ंधाः स्वद॑न्ति द॒वा उ॒भया॑नि ह॒व्या॥ २॥

2. *Narāśaṁsasya mahimānameṣāmupa stoṣāma yajatasya yajñaiaḥ. Ye sukratavaḥ śucayo dhiyaṁdhāḥ svadanti devā ubhayāni havyā.*

With yajnic acts of holy offering, we honour and celebrate the grandeur of this sacred Agni, light of life, adored by humanity in the midst of the enlightened divinities, performers of creative actions, who are pure and purifying, intelligent in heart and mind, and who accept and taste both kinds of yajnic offerings for the development of both mental and physical faculties.

इ॒ळन्य॑ं वा॒ असु॑रं सु॒द ा॑म॒न्तदू॒तं र द॑सी सत्य॒वाच॑म।
म॒नु॒ष्व॒द॒ग्निं मनु॑ना॒ सम॑िद्धं सम॑ध्व॒राय॒ सद॒मिन्म॑हम॥ ३॥

3. *Īḷenyaṁ vo asuraṁ sudakṣam-antardūtaṁ rodasī satyavācam. Manuṣvad-agniṁ manunā samiddhaṁ samadhvarāya sadaminmahema.*

Let us always and for all of you honour and exalt the adorable, inspiring, efficient and generous Agni operative like a human ambassador between heaven and earth, between body and spirit, true of speech like a superman, enlightened and inspired by the wisest of

humanity for the sake of creation and development with love and non-violence for progress of the world. (Agni here is the leader of humanity brilliant as light and inspired with will and enthusiasm like fire.)

सपयवा भरमाणा अभिज्ञु प वृञ्जत नमसा बहिरग्रा ।
आजुह्वाना घृतपृष्ठं पृषद्वदध्वयव हविषा मजयध्वम ॥ ४ ॥

4. *Saparyavo bharamāṇā abhijñu pra vṛñjate namasā barhiragnau. Ājuhvānā ghṛtapṛṣṭhaṁ pṛṣadvadadhvaryavo haviṣā marjayadhvam.*

Worshippers sitting on their knees, bearing sacred grass and fragrant materials, offer the preliminary oblation of holy grass and ghrta with reverence into the fire. O priests invoking and raising the fire burning bright with flames of ghrta as rain from the cloud, feed the fire with holy oblations of havi and thereby purify the hearts of the worshippers.

स्वाध्याइ वि दुर दवयन्त शिश्रयू रथयुदवर्ताता ।
पूर्वी शिशुं न मातरा रिहाण समगुवा न समनष्वञ्जन ॥ ५ ॥

5. *Svādhyo vi duro devayanto 'śiśrayū rathayurdevatātā. Pūrvī śiśuṁ na mātarā rihāṇe samagruvo na samaneṣvañjan.*

Devout thinkers and dedicated scholars committed to yajna and the divinities move at the speed of chariots in holy works, wide open the doors of heavenly bliss and beautify them for all in the battles of life. Loving and bold they are like young mothers to the child and advance forces for the ruler.

उत य षण दिव्य मही न उषासानक्ता सुदुघेव धनुः ।
बर्हिषदा पुरुहूत मघ नी आ यज्ञिय सुविताय श्रयताम ॥ ६ ॥

6. *Uta yoṣaṇe divye mahī na uṣāsānaktā sudugheva dhenuḥ. Barhiṣadā puruhūte maghonī ā yajñiye suvitāya śrayetām.*

And may the holy and divine night and the dawn, both celestial maidens of the universe abiding in spaces between heaven and earth, abundant with beauty and power, universally invoked and adored, worthy of worship, come and bless us in life for happiness and well being, like the mother earth, like the generous mother cow, and like the infinite speech of divine revelation.

विपा॑ य॒ज्ञेषु॒ मानु॑षेषु का॒रू मन्ये॑ वां जा॒तवे॑दसा॒ यज॑ध्यै ।
ऊ॒र्ध्वं न॑ अध्व॒रं कृ॒तं ह॒विष्षु॒ ता दे॒वेषु॑ वनथा॒ वार्या॑णि ॥ ७ ॥

7. *Viprā yajñeṣu mānuṣeṣu kārū manye vāṁ jātavedasā yajadhyai. Ūrdvaṁ no adhvaraṁ kṛtaṁ haveṣu tā deveṣu vanatho vāryāṇi.*

O scholars and scientists, artists and craftsmen, you know all the facts, values and requirements of the world around. I honour you in the yajnic programmes of humility and invite you to participate in the creative programmes of development. Pray take the challenge and raise our corporate programmes of love and non-violence to the heights of achievement. May you all create, acquire and bring in the cherished objects of value for the noble humanity.

आ भार॑ती॒ भार॑तीभिः स॒जोषा॒ इळा॑ दे॒वमनु॒ष्यभि॒रग्निः ।
सर॑स्वती सारस्व॒तभि॑र्॒ वाक्ति॑स्त्र॒ दे॒वीब॒र्हिरदं॑ सदन्तु ॥ ८ ॥

8. *Ā bhāratī bhāratībhiḥ sajoṣā iḷā devairmanuṣyebhiragniḥ. Sarasvatī sārasvatebhirarvāk tisro devīrbarhiredaṁ sadantu.*

May Bharati, goddess of world speech, knowledge and culture come. May Ila, goddess of divine speech, knowledge and grace come. May Sarasvati, mother dynamics of universal speech, knowledge and culture come. May the three divinities, loving, kind and gracious, come with the enlightened daughters of the earth, men and divines of enlightenment, and dedicated scholars of eternal and historical knowledge, come and grace our sacred seats of yajna. May Agni, lord omniscient, come and bless us in the soul.

त ꣳस्तुरीप꣡मध꣡ प षयि꣡त्नु दव꣡ त्वष्ट꣡वि र꣡रा꣡णः स्यस्व।
यत꣣ वी꣡रः क꣡र्म꣡ण्यः सु꣡द ꣳ युक्तग्रावा꣡ जायत꣡ द꣡व-
काम꣡ः ॥ ९ ॥

9. *Tannasturīpamadha poṣayitnu deva tvaṣṭarvirarāṇaḥ syasva. Yato vīraḥ karmaṇyaḥ sudakṣo yuktagrāvā jāyate devakāmaḥ.*

O Tvashta, brilliant maker of forms and shaper of men, generous and joyous giver of all round nourishment, physical, mental and spiritual, give us that vitality and that virility, that perfection of form, education and culture without delay from which is born the brave hero of action, expert scientist and technologist, specialist of clouds and rain dedicated to divinity as well as to noble humanity.

वनस्प꣡त व꣡ सृ꣡ज प꣡ द꣡वान꣡ग्रिह꣡विः शमि꣡ता सू꣡दयाति। सदु
ह꣡ तो꣡ स꣡त्यतर꣡ यजाति꣡ यथा꣡ द꣡वानां꣡ जनि꣡मानि꣡ वद꣡ ॥ १० ॥

10. *Vanaspate'va sṛjopa devānagnirhaviḥ śamitā sūdayāti. Sedu hotā satyataro yajāti yathā devānāṁ janimāni veda.*

Giver of life and nourishment to the woods, lord of light and sun rays, take up the fragrance and reach it across to the generous powers of nature and humanity. Agni, fire of yajna, has catalysed and refined the holy materials in the vedi for diffusion. Agni, that's the yajaka of nature, ever true and more which coexists with the divine elements of nature from their origin, joins them, and refines and intensifies them for the common good of nature and humanity.

आ याह्यग्न समिधान अवाङिन्दण दवः सरथं तुरभिः। बहिन आस्तामदितिः सुपुत्रा स्वाहा दवा अमृता मादयन्ताम ॥ ११ ॥

11. *Ā yāhyagne samidhāno arvāṅindreṇa devaiḥ sarathaṁ turebhiḥ. Barhirna āstāmaditiḥ suputrā svāhā devā amṛtā mādayantām.*

Agni, fire of life, light of the sun, brilliant scholar and teacher, come to us right here, burning, blazing, shining and illuminating, with Indra, light and power as that of thunder and lightning. Come by chariot across the spaces with the divines and forces of instant action, sit on the holy grass, and let Aditi, mother earth and nature, with her children of virtue and the immortal divinities all be happy and give us joy in truth of word and deed.

Mandala 7/Sukta 3

Agni Devata, Vasishtha Maitravaruni Rshi

अग्निं व दवमग्निभिः सज षा यजिष्ठं दूतमध्वर कृणुध्वम। य मत्यषु निधुविऋतावा तपुमूधा घृता ीः पावकः ॥ १ ॥

1. *Agnim̐ vo devamagnibhiḥ sajoṣā yajiṣṭham̐ dūtamadhvare kṛṇudhvam. Yo martyeṣu nidhruvirṛtāvā tapurmūrdhā ghṛtānnaḥ pāvakaḥ.*

O learned scholars and scientists, in your yajnic programmes of corporate endeavour for human purposes, light and produce that adorable agni, energy, from various forms of heat and sunlight, which is brilliantly useful and universally helpful and which acts as a messenger between region and region and earth and space. It is permanently present in all forms of mortal creation, abides by the laws of nature, is vested with heat and power at the highest, consumes finest food and it is fiery and purifying.

प थ॒दश्वा॒ न यव॑स॒ वि॒ष्यन्य॒दा म॒हः सं॒वर॑णा॒द व्यस्था॑त।
आद॑स्य॒ वाता॒ अनु॑ वाति शो॒चिरध॑ स्म त॒ वज॑नं कृ॒ष्ण-
म॑स्ति॥ २॥

2. *Prothadaśvo na yavase'viṣyan yadā mahaḥ samvaraṇād vyasthāt. Ādasya vāto anu vāti śociradha sma te vrajanam̐ kṛṣṇamasti.*

Roaring and consuming its food like a horse exulting in grass, it rises from its source and moves like velocity itself, splitting, protecting, accomplishing. Currents of wind and energy follow the rise of its power. O fiery energy, attraction and repulsion, that's your path of motion.

उद्यस्य॑ त॒ नव॑जातस्य॒ वृष्ण॒ ग्र॒ चर॑न्त्य॒जरा॑ इधा॒नाः।
अच्छा॒ द्यामरु॑ष॒ धूम ए॑ति॒ सं दू॒त अ॑ग्र॒ इय॑से॒ हि दे॒वान॥ ३॥

3. *Ud yasya te navajātasya vṛṣṇo'gne carantyajarā idhānāḥ. Acchā dyāmaruṣo dhūma eti sam̐ dūto agna īyase hi devān.*

Agni, abundant energy divine, as your flames arise, new and undecaying, the radiant waves traverse the heights of heaven in space, and thus you move like a messenger to the divinities of nature at the one end and to the brilliant scholars at the other.

वि यस्य॑ त पृथि॒व्यां पाजा॒ अश्र्॑त्तृषु यद ा॑ स॒मवृ॑क्त॒ जम्भ॑ः ।
सन॑व सृ॒ष्टा पसि॑तिष्ट ए॒ति॒ यव॒ं न द॑स्म जु॒ह्वा॑ विवि॑ ा ॥ ४ ॥

4. *Vi yasya te pṛthivyāṁ pājo aśret tṛṣu yadannā samavṛkta jambhaiḥ. Seneva sṛṣṭā prasitiṣṭa eti yavaṁ na dasma juhvā vivekṣi.*

Your power and force spreads in and all over the earth instantly as you consume the inputs by the jaw-like motion of your flames and release the energy. The radiation of energy moves like a fighting force forward on the advance when, O mighty power, you receive the materials and convert them into energy as grain is converted into vitality.

तमिद्दो॒षा तमु॒षसि॒ यवि॑ष्ठम॒ग्निमत्य॑ं न म॑जयन्त॒ नर॑ः ।
नि॒शिशा॑ना॒ अति॑थिमस्य॒ य ना॑ दी॒दाय॑ शा॒चिरा॑हुत॑स्य॒ वृष्ण॑ः ॥ ५ ॥

5. *Tamid doṣā tamuṣasi yaviṣṭham-agnimatyaṁ na marjayanta naraḥ. Niśiśānā atithimasya yonau dīdāya śocirāhutasya vṛṣṇaḥ.*

O leading lights of science and technology, as riders groom a race horse for better performance, similarly strengthen and sharpen the power of this radiant and most youthful, unaging, Agni, serving and refining it like an undated but most welcome visitor, and increase the light and speed of this abundant treasure

of energy fed with greater inputs at source, and let it shine at night and at dawn and let it radiate more and ever more.

सुसंदृक्ते स्वनीक पतीकं वि यदुक्म न रचस उपाक।
दिव न तं तन्यतुरेति शुष्मश्चित्र न सूरः पति चिभानुम॥ ६॥

6. *Susaṁdṛk te svanīka pratīkaṁ vi yad rukmo na rocasa upāke. Divo na te tanyatureti śuṣmaścitro na sūraḥ prati cakṣi bhānum.*

Radiant Agni, commander of noble ensign, power and force, beautiful is your form when, close at hand, you shine like radiant gold. The light of your power radiates and blazes like lightning from the sky, and you display your splendour like the wonderful sun.

यथा वः स्वाहाग्नय दाशेम परीळाभिघृतवद्भिश्च हव्यैः।
तभिर्न अग्ने अमितमहोभिः शतं पूर्भिरायसीभिनि पाहि॥ ७॥

7. *Yathā vaḥ svāhāgnaye dāśema parīḷābhir-ghṛtavadbhiśca havyaiḥ. Tebhirno agne amit-airmahobhiḥ śataṁ pūrbhir-āyasībhir-ni pāhi.*

Agni, refulgent ruler of the world, as we offer homage and yajna to you in truth of word and deed with fragrant materials soaked in ghrta and exalt you with streams of holy songs without reserve, you too, we pray, in gracious response, protect and promote us a hundred-fold with great unbounded golden citadels of steel security, prosperity and culture.

या वां त सन्ति दाशुष अधृष्टा गिर' वा याभिनृवतीरुरुष्याः ।
ताभिनः सून सहसा नि पाहि स्मत्सूरीञ्जरि तृञ्जात-
वदः ॥ ८ ॥

8. *Yā vā te santi dāśuṣe adhṛṣṭā giro vā yābhir-nṛvatīruruṣyāḥ. Tābhirnaḥ sūno sahaso ni pāhi smat sūrīñ-jaritṝñ-jātavedaḥ.*

Or what we know are your divine voices, loud, bold and unchallengeable, gifted to the generous yajnic giver, by which you protect your people who comprise the best men and women, by them, O child of omnipotence, Jataveda, present with every thing in existence, protect and promote us and the learned brave celebrants of divinity.

नियत्पूतव स्वधितिः शुचिगात्स्वया कृपा तन्वा३ र चमानः ।
आ य मात्र रुश न्या जनिष्ट दवयज्यय सुकतुः पावकः ॥ ९ ॥

9. *Niryat pūteva svadhitīḥ śucirgāt svayā kṛpā tanvā rocamānaḥ. Ā yo mātroruśenyo janiṣṭa devaya-jyāya sukratuḥ pāvakaḥ.*

Agni, refulgent ruler of the world, emerging like fire from its mother source of arani woods or like heat and light from earth and heaven, arises from the land and her people and goes forward blazing like a thunderbolt of crystal, pure and purifying, bright by the grace of his body and mind, illuminating, sanctifying, dedicated to the service of divine nature and noble humanity.

एता न' अग्र साभगा दिदीह्यपि कतुं सुचतसं वतम ।
विश्वा स्तातृभ्य' गृणत च सन्तु यूयं पात स्वस्तिभिः सदा
नः ॥ १० ॥

10. *Etā no agne saubhagā didīhyapi kratuṁ sucetasaṁ vatema. Viśvā stotṛbhyo gṛṇate ca santu yūyaṁ pāta svastibhiḥ sadā naḥ.*

These are our good fortunes, O fire divine, O lord of light. Shine and illuminate these so that we may attain noble intelligence and will to do good works. O lord, let all these riches be for the celebrant and servant of Divinity too. O children of the earth, O divine powers, protect and promote us always all round with peace and joy of well being.

Mandala 7/Sukta 4

Agni Devata, Vasishtha Maitravaruni Rshi

प्र वः शुक्राय भानव भरध्वं हव्यं मतिं चाग्नय सुपूतम।
य दव्यानि मानुषा जनूंष्यन्तविश्वानि विद्मना जिगाति॥ १॥

1. *Pra vaḥ śukrāya bhānave bharadhvaṁ havyaṁ matiṁ cāgnaye supūtam. Yo daivyāni mānuṣā janūṁṣyantarviśvāni vidmanā jigāti.*

For your strength and vitality and for your light and wisdom, bear and offer purified fragrant oblations and songs of praise to Agni, refulgent spirit of Divinity which, with its light and awareness, inspires and enlightens all human and superhuman manifestations of life within.

स गृत्स अग्निस्तरुणश्चिदस्तु यतो यविष्ठो अजनिष्ट मातुः।
सं यो वनाँ युवते शुचिर्दन्भूरिं चिद न समिदत्ति सद्यः॥ २॥

2. *Sa gṛtso agnis-taruṇāścidastu yato yaviṣṭho ajaniṣṭa mātuḥ. Saṁ yo vanā yuvate śucidan bhūri cidannā samidatti sadyaḥ.*

Let that Agni, spirit of life, be young, ever fresh and progressive since it is the youngest born of Mother Nature. As fire abides with the woods for food, so does the spirit abide with sun rays for food and energy, and as one consumes food with pure white teeth so does the fiery youth always consume lots of food for energy and growth in the physical form.

अस्य दवस्य संसद्यनीके यं मर्तासः श्यतं जगृभ।
नि य गृभं पारुषयीमुव च दुर कमग्निरायव शुश च ॥ ३ ॥

3. *Asya devasya saṁsadyanīke yaṁ martāsaḥ śyetaṁ jagṛbhre. Ni yo gṛbhaṁ pauruṣeyīmu-voca durokam-agnir-āyave śuśoca.*

The grandeur of this brilliant lord of light, the mortals perceive and realise in his splendid assembly and in the blazing armies of his power. He defines spiritual excellence as the very embodiment of it in manifestation and shines as an unassailable hero for humanity.

अयं कविरकविषु पचता मर्त्वग्निरमृता नि धायि।
स मा ना अत्र जुहुरः सहस्वः सदा त्व सुमनसः स्याम ॥ ४ ॥

4. *Ayaṁ kavirakaviṣu pracetā marteṣvagniramṛto ni dhāyi. Sa mā no atra juhuraḥ sahasvaḥ sadā tve sumanasaḥ syāma.*

This Agni, intelligent, brilliant and a poetic visionary among the unwise and unintelligent, pervades and shines, the immortal spirit among the mortals. O lord most potent and patient, forsake us never, never abandon us to the wicked in the world, let us always enjoy your good will, love and grace.

आ य य निं द्वकृतं सासाद कत्वा ह्य१ग्निर्मृताँ अतारीत।
तम षधीश्च वनिनश्च गर्भं भूमिश्च विश्वधायसं
बिभति॥ ५॥

5. *Ā yo yoniṁ devakṛtaṁ sasāda kratvā hya gniramṛtāň atārīt. Tamoṣadhīśca vaninaśca garbhaṁ bhūmiśca viśvadhāyasaṁ bibharti.*

That Agni, universal spirit, which by his creative yajna resides in the cosmic home created by divine powers of Prakrti in association with the supreme lord, and which redeems the immortal souls in mortal forms to freedom, the same cosmic creator and sustainer, the herbs, the trees and the earth bear at heart in seed form in the state of existence as the principle of growth and sustenance of the universe.

इश् ह्य१ग्निर्मृतस्य भूररीश' रायः सुवीयस्य दात':।
मा त्वा वयं सहसाव ावीरा माप्सवः परि षदाम
मादुवः॥ ६॥

6. *Īśe hyaginiramṛtasya bhūrerīṣe rāyaḥ suvīryasya dātoḥ. Mā tvā vayaṁ sahasāvannavīrā māpsavaḥ pari ṣadāma māduvaḥ.*

Agni, lord of light and life, commands abundant gifts of nectar-like food and immortal values, and he commands the gifts of wealth, honour and excellence. O lord of power and patience, we pray, let us always be with you but not as cowards, not without progeny, not without obedience and service in faith, not in a state of ugliness and gracelessness.

परिषद्यं ह्यर्णस्य रक्णा नित्यस्य रायः पतयः स्याम।
न श ष' अग्र अन्यजातमस्त्यचतानस्य मा पथ वि दुं ाः॥ ७॥

7. *Pariṣadyaṁ hyaraṇasya rekṇo nityasya rāyaḥ patayaḥ syāma. Na śeṣo agne anyajātamastya-cetānasya mā patho vi dukṣaḥ.*

Wealth, but without debt and fight, is to be sought for. Let us be masters of wealth of permanent, undiminishing character. The child born of another is not your own as wealth earned by another is not yours. O lord Agni, pray do not vitiate the paths of the simple and ignorant, protect the innocents.

नहि गभायारणः सुश वा न्य दया मनसा मन्तवा उ।
अधा चिद कः पुनरित्स एत्या न वाज्यभीषाळेतु नव्यः ॥ ८ ॥

8. *Nahi grabhāyāraṇaḥ suśevo 'nyodaryo manasā mantavā u. Adhā cidokaḥ punarit sa etyā no vājyabhīṣāḷetu navyaḥ.*

The child born of another even though well disposed is but distant and not ideal for adoption because ultimately he is drawn to his native home by nature. O lord, bless us with our self-born, patient and intelligent child.

त्वमग्न वनुष्यत नि पाहि त्वमु नः सहसाव ावद्यात।
सं त्वा ध्वस्मन्वद्भ्यतु पाथः सं रयिः स्पृहयाय्यः सहस्री ॥ ९ ॥

9. *Tvamgne vanuṣyato ni pāhi tvamu naḥ saha-sāvannavadyāt. Saṁ tvā dhvasmanvadabhyetu pāthaḥ saṁ rayiḥ spṛhayāyyaḥ sahasrī.*

Agni, brilliant commander of knowledge and power, protect the supplicants from the violent. O lord of power and patience, protect us from sin and evil,

jealousy and calumny. May food and wealth of honest imperishable nature flow to you with noble and most desirable honour and excellence.

एता न॑ अग्न॒ साभ॑गा दिदी॒ह्यपि॒ कतुं॑ सु॒चत॑सं वतम।
विश्वा॑ स्तो॒तृभ्य॑ गृणत॒ च॑ सन्तु यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः॥ १०॥

10. *Etā no agne saubhagā didīhyapi kratuṁ sucetasaṁ vatema. Viśvā stotṛbhyo gṛṇate ca santu yūyaṁ pāta svastibhiḥ sadā naḥ.*

These are the glories and good fortunes of life, Agni, which, pray, give us, shine and refine so that we may achieve the holiness of yajnic action and divine awareness. Let all these be the share of supplicants, singers and celebrants of life and divinity. O divinities of nature and humanity, may you all protect and promote us with the gifts of honour, excellence and the prosperity of well being all round.

Mandala 7/Sukta 5

Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

पाग्नय॑ त॒वस॑ भरध्वं॒ गिरं॑ दि॒व अ॑र्॒तय॑ पृथि॒व्याः।
य विश्व॑षाम॒मृता॑नामु॒पस्थ॑ वश्वान॒र वा॑वृ॒ध जा॑गृ॒वद्भि॑ः॥ १॥

1. *Prāgnye tavase bharadhvaṁ giraṁ divo arataye pṛthivyāḥ. Yo viśveṣām-amṛtānām-upasthe vaiśānaro vāvṛdhe jāgṛvadbhiḥ.*

Bear and offer words of praise and thankfulness in honour of mighty Agni which, ever active without rest at the heart of heaven and earth and all things beyond destruction, is the living light and life of the world,

Vaishvanara, and rejoices with all those that are awake and keeps them alive and growing.

Note: Vaishvanara Agni is the divine fire and vitality of the earth and the terrestrial sphere, Vayu is the electric energy of the middle region, and Aditya, Taijas is the light and life of the heavenly solar region of the universe.

पृष्ट दिवि धाय्यग्निः पृथिव्यां नता सिन्धूनां वृषभः स्तियानाम। स मानुषीरभि विशा वि भाति वश्वानर वावृधान वरेण॥ २॥

2. *Pṛṣṭo divi dhāyyagniḥ pṛthivyāṁ netā sindhūnāṁ vṛṣabhaḥ stiyānām. Sa mānuṣīrabhi viśo vi bhāti vaiśvānaro vāvṛdhāno vareṇa.*

The divine fire is pervasive in the heaven and over the earthly sphere. It is the mover of rivers and showerer of rains. It shines among all the human communities and inspires them to action. This is Vaishvanara Agni growing with the expansive world by its own divine glory.

त्वद्भिया विश आयन्नसिक्नीरसमना जहतीभ जनानि।
वश्वानर पूरव श शुचानः पुर यदग्न दरयन्नदीदेः॥ ३॥

3. *Tvad bhiyā viśa āyannasiknīrasamanā jahatīr-bhojanāni. Vaiśvānara pūrave śośucānaḥ puro yadagne darayannadīdeḥ.*

By virtue of your awe and pressure of law, human communities move forward, each in its own way, leaving behind the sufferance of their experiences. O Vaishvanara Agni, shine on illuminating the people as you have ever been shining and eliminating the

sufferings of mankind.

तव त्रिधातु पृथिवी उत द्यावश्वानर व्रतमग्न सचन्त। त्वं भासा रोदसी आ ततन्था जस्रेण शोचिषा शोशुचानः ॥ ४ ॥

4. *Tava tridhātu pṛthivī uta dyaurvaiśvānara vratamagne sacanta. Tvaṁ bhāsā rodasī ā tatanthā'jasreṇa śociṣā śośucānaḥ.*

O Vaishvanara Agni, lord omnipresent and leading light of the universe, the heaven and earth and the threefold Prakrti (Nature) of Sattva, Rajas and Tamas, that is, mind, motion and matter, all these observe and move by your law. You pervade and enliven heaven and earth and the middle regions with your self-refulgence, shining, illuminating and purifying the world by your eternal heat and light.

त्वामग्न हरित आवशाना गिरः सचन्त धुनय घृताचीः।
पतिं कृष्टीनां रथ्यं रयीणां वैश्वानरमुषसां केतुमह्नाम ॥ ५ ॥

5. *Tvāmagne harito vāvaśānā giraḥ sacante dhunayo ghṛtācīḥ. Patiṁ kṛṣṭīnāṁ rathyaṁ rayīṇāṁ vaiśvānaram-uṣasāṁ ketum-ahnām.*

You, O fire divine, Vaishvanara Agni of the universe, the resounding quarters of space, eloquent voices of poets, roaring winds and silence of the nights, all adore you, protector of humanity, end and aim of all wealth and honour, glory of the dawns and the blaze of days.

त्व असुर्यो वसवो न्यृण्वन्क्रतुं हि ते मित्रमह जुषन्त।
त्वं दस्यूँरोकसो अग्न आज उरु ज्योतिर्जनयन्नार्याय ॥ ६ ॥

6. *Tve asuryaṁ vasavo nyṛṇvan kratuṁ hi te mitramaho juṣanta. Tvaṁ dasyūṅrokaso agna āja uru jyotir-janayann-āryāya.*

The Vasus, abodes of life such as earth, abide by you, find life energy in you, and while they join your universal yajna of life's creation and sustenance, they find their end and aim in you as the greatest friend and sustainer. O light divine, Agni, you reach the ignorant and their abodes and you create the vast light of life for the noble and the wise.

स जायमानः पर॒म व्य॑मन्वा॒युन पाथ॒ः परि॑ पासि स॒द्यः ।
त्वं भुव॑ना ज॒नय॑न्न॒भि क्र॒ तप॑त्याय जातवद॒ दश॒स्यन ॥ ७ ॥

7. *Sa jāyamānaḥ parame vyoman vāyurna pāthaḥ pari pāsi sadyaḥ. Tvaṁ bhuvanā janayann-abhi krann-apatyāya jātavedo daśasyan.*

O Jataveda, lord omniscient of created existence, self-manifested in the highest heaven of space you create, and universal breath of life like Vayu, you all time sustain fire, water and earth, thus creating and perfecting all regions of the world and providing everything for the children of creation.

तामग्न अ॒स्म इष॒मर॑यस्व॒ वश्वा॑नर द्यु॒मती॑ जातवदः । यया॒ राध्र॒ः पिन्व॑सि विश्ववार पृ॒थु श्रव॑ दा॒शुष॒ मर्त्याय ॥ ८ ॥

8. *Tāmagne asme iṣamerayasva vaiśvānara dyumatīṁ jātavedaḥ. Yayā rādhaḥ pinvasi viśvavāra pṛthu śravo dāśuṣe martyāya.*

Agni, leading light of life, lord omniscient all adorable, bring us that illuminating food and energy for body, mind and soul by which you perfect and sustain the means of success, and unbounded honour and excellence for the generous mortals dedicated to yajnic charity.

तं न॑ अग्न मघवद्भ्यः पुरु॒ रु र॒यिं नि वा॑ज॒ं श्रुत्यं युवस्व।
वश्वा॑नर॒ महि॒ नः शम॑ यच्छ रु॒दभि॑रग्न॒ वसु॑भिः स॒ज षा॑ः ॥ ९ ॥

9. *Taṁ no agne maghavadbhyaḥ purukṣuṁ rayiṁ ni vājaṁ śrutyaṁ yuvasva. Vaiśvānara mahi naḥ śarma yaccha rudrebhiragne vasubhiḥ sajoṣāḥ.*

Agni, giver of light and life, for us, for our men of honour and excellence, create, provide and manage food for all, energy, wealth and honour and honourable success. O Vaishvanara, leading light of life, Agni, fire divine, give us a great home full of love and peace, in association with Rudras, pranic energies of nature, and the Vasus, generous life sustainers such as earth.

Mandala 7/Sukta 6

Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

प स॒माजा॒ असु॑रस्य॒ पशं॑स्तिं पुंसः कृ॑ष्टी॒नाम॑नुमाद्य॑स्य।
इन्द॑स्यव॒ प त॒वस॑स्कृ॒तानि॒ वन्द॑ दा॒रुं वन्द॑मान विव॒क्मि ॥ १ ॥

1. *Pra samrājo asurasya praśastiṁ puṁsaḥ kṛṣṭī-nāmanumādyasya. Indrasyeva pra tavasaskṛtāni vande dāruṁ vandamāno vavakmi.*

I speak in honour of the universal Vaishvanara, leading artist and light of the world : I honour and celebrate the glory of the self-refulgent, generous, virile, beloved hero of the nations like the exploits of mighty Indra, the sun, joy of the world.

क॒विं क॒तुं धा॒सिं भा॒नुमद॑हि॒न्वन्ति॒ शं रा॒ज्यं र दं॑स्य ः।
पु॒र॒न्द॒रस्य॑ गी॒भिरा वि॑वास॒ ग्रव॒तानि॑ पू॒व्या म॒हानि॑ ॥ २ ॥

2. *Kaviṁ ketuṁ dhāsiṁ bhanumadrerhinvanti śaṁ rājyaṁ rodasyoḥ. Purandarasya gīrbhirā vivāse 'gnervratāni pūrvyā mahāni.*

Poets invoke and celebrate the omniscient, self-manifested, life sustaining light and blissful ruler of heaven and earth. The same Agni, omnipotent lord breaker of the clouds and mountains, I adore, and I sing and celebrate his great eternal laws and acts with the holiest words of praise.

न्यक्रतून्ग्रथिन' मृधवाचः पणींरश्रद्धाँ अवृधाँ अयज्ञान।
पप्र तान्दस्यूँरग्निर्वाय पूव'श्चकारापराँ अयज्यून॥ ३॥

3. *Nyakratūn grathino mṛdhravācaḥ parṇiñraśraddhāñ avṛdhāñ ayajñān. Prapra tān dasyūñragnirvivāya pūrvaścakārāparāñ ayajyūn.*

Agni, highest ruler of the world, reforms, removes, or reduces to nullity the saboteurs, misguided plotters, evil-tongued scandalisers, retrogrades, reactionaries, selfish exploiters, wicked and antisocial elements of society.

य अपाचीन तमसि मदन्तीः पाचीश्चकार नृतमः शचीभिः। तमीशानं वस्व' अग्निं गृणीष नानतं दमयन्तं पृतन्यून॥ ४॥

4. *Yo apācīne tamasi madantīḥ prācīścakāra nṛtamaḥ śacībhiḥ. Tamīśānaṁ vasvo agniṁ gṛṇīṣe'nānataṁ damayantaṁ pṛtanyūn.*

I glorify Agni, that highest and dauntless leader of humanity, lord ruler of world power and wealth who, with his noble words and actions, converts the powers wallowing in dark negation to brilliant and progressive

forces of the world and subdues the stubborn powers raising their fighting forces against humanity.

य द॒ह्या३॒ अन॑मयद्वध॒स्नय॑ अ॒यप॑त्नीरु॒षस॑श्च॒कार॑।
स नि॒रुध्या॒ नहु॑ष॒ य॒ह्व अ॒ग्निर्विश॑श्चक्र बलि॒हृत॒: सह॑॑भिः॥ ५॥

5. *Yo dehyo anamayad vadhasnairyo aryapatnīruṣasaścakāra. Sa nirudhyā nahuṣo yahvo agnirviśaścakre balihṛtaḥ sahobhiḥ.*

Agni, ruler of the world worthy of homage and support, controls the lawless by the force of justice and punishment and brings about the dawn of new days and new protections for the noble people. Observant of the law, dedicated to truth, the great Agni energises the people and, with his power and patience, enlightens the people to pay homage and in turn be the beneficiaries.

यस्य॒ शम॒ रुप॒ विश्व॒ जना॑स॒ एव॑स्त॒स्थुः सु॒म॒तिं भि ॑माणाः।
व॒श्वा॒ न॒र॒ वर॒मा र॑ द॑स्या॒राग्निः स॑साद पि॒त्र रु॒पस्थ॑म॥ ६॥

6. *Yasya śarmannupa viśve janāsa evaistasthuḥ sumatiṁ bhikṣamāṇāḥ. Vaiśvānaro varamā rodasyorāgniḥ sasāda pitrorupastham.*

By Agni's house of peace and protection all people abide, by virtue of knowledge, virtue and karma, sharing the common good will and natural intelligence. Vaishvanara Agni abides between heaven and earth, in the bosom of the parents.

आ द॒व द॑द बु॒ध्न्या३॒ वसू॑नि वश्वान॒र उदि॑ता॒ सूय॑स्य।
आ स॑मु॒दाद॑व॒रादा पर॑स्मा॒दाग्नि॑द॑द दि॒व आ पृ॑थि॒व्याः॥ ७॥

7. *Ā devo dade budhnyā vasūni vaiśvānara uditā suryasya. Ā samudrādavarādā parasmādāgnir-dade diva ā pṛthivyāḥ.*

Brilliant Vaishvanara on sun rise takes away the darkness and gives us the wealth of light through the space and sky. Similarly from the lower sky and the farther space he takes away the darkness and gives us the light of the earth from the solar region. (Such is Agni, leading light of the world, this is Vaishvanara, Agni, brilliant ruler, leader of all.)

Mandala 7/Sukta 7

Agni Devata, Vasishtha Maitravaruni Rshi

प व॑ दे॒वं चि॑त्सहसा॒नम॒ग्निमश्वं॒ न वा॒जिनं॑ हिष॒ नम॑भिः ।
भवा॑ न दू॒त अ॑ध्व॒रस्य॑ वि॒द्वान्त्मना॑ दे॒वेषु॑ विविद मि॒तद्रुः ॥ १ ॥

1. *Pra vo devaṁ cit sahasānam-agnim-aśvaṁ na vājinaṁ hiṣe namobhiḥ. Bhavā no dūto adhva-rasya vidvāntmanā deveṣu vivide mitadruḥ.*

Citizens of the world, for you all, just as a rider spurs on the war horse on the course to achieve his goal, so do I, with homage and adorations, invoke, invite and inspire Agni, brilliant, generous and brave leader of the world, dynamic and warlike achiever, and I say: O lord all knowing, well known for your wisdom and observance of the laws among the nobilities, be the messenger and leader of our yajnic social system of peace, non-violence and all round progress for all. Conscientiously be so, and move at a measured pace.

आ यो॑ह्यग्न पा॒थ्या॒३॑ अनु॒ स्वा म॒न्द दे॒वानां॑ स॒ख्यं जु॑षा॒णः ।
आ सानु॒ शुष्म॑न्नदय॑न्पृथि॒व्या जम्भे॑भिर्विश्व॑मु॒शध॒ग्व-
नानि ॥ २ ॥

2. *Ā yāhyagne pathyā anu svā mandro devānāṁ sakhyaṁ juṣāṇaḥ. Ā sānu śuṣmairnadayan pṛthivyā jambhebhirviśvamuśadhagvanāni.*

Come Agni, warm as fire, brilliant as light, forceful as lightning, happy and rejoicing, to your own people, eager for the love and friendship of noble people who love and value the paths of rectitude. Come on top of the world, proclaiming loud and bold your knowledge and power and illuminating the thickest forests of darkness with the radiations of your light.

पाचीन यज्ञः सुधितं हि बर्हिः पीणीत अग्निरीळित न हतो। आ मातरा विश्ववार हुवान यत यविष्ठ जज्ञिष सुश्वः ॥ ३ ॥

3. *Prācīno yajñaḥ sudhitaṁ hi barhiḥ prīṇīte agnirīḷito na hotā. Ā mātarā viśvavāre huvāno yato yaviṣṭha jajñiṣe suśevaḥ.*

The yajna is organised right here in front. The holy seats of grass and fragrant materials of yajna are laid. Agni as the ruling high priest invoked, anointed and initiated, is happy with a sense of fulfilment. O brilliant high priest and ruler, Agni, invoking the blessings of your twin mothers, heaven and earth, and serving them here, you arise as the most youthful favourite child of heaven and earth.

सद्य अध्वर रथिरं जनन्त मानुषासो विचेतसो य एषाम। विशामधायि विश्पतिर्दुरोण ऽग्निमन्द मधुवचा ऋतावा ॥ ४ ॥

4. *Sadyo adhvare rathiraṁ jananta mānuṣāso vicetaso ya eṣām. Viśāmadhāyi viśpatirduroṇe'gnirmandro madhuvacā ṛtāvā.*

Agni, high priest and ruler of the social order, whom people of discernment and wisdom create and initiate as the leader of leaders in the yajna without delay, is happy at heart, sweet of tongue and observant of the laws of truth. He is the ruler and protector of the people and is held in high esteem in the heart and home of these people who have elected him to the office.

असादि वृत वह्निराजगन्वानग्निर्ब्रह्मा नृषदंन विधता। द्याश्च यं पृथिवी वावृधात आ यं ह ता यजति विश्ववारम॥ ५॥

5. *Asādi vṛto vahnirājaganvān-agnirbrahmā nṛṣadane vidhartā. Dyauśca yaṁ pṛthivī vāvṛdhāte ā yaṁ hotā yajati viśvavāram.*

Agni, light of life, living fire and passion of the world, elected and adored, abides in the heart and home of the people, carrying the burdens of society, radiating all round in the world of humanity, ruling and conducting the business of living as the presiding power and vision. That is the universal power and presence whom heaven and earth advance and whom the yajaka honours and adores in yajna.

एत द्युम्नभिर्विश्वमातिरन्त मन्त्रं य वारं नया अतक्षन। प य विशस्तिरन्त श्रषमाणा आ य मं अस्य दीधय-ृतस्य॥ ६॥

6. *Ete dyumnebhir-viśvamātiranta mantraṁ ye vāraṁ naryā atakṣan. Pra ye viśastiranta śroṣamāṇā ā ye me asya dīdhayannṛtasya.*

Those leading personalities find total fulfilment across the world with all honours and excellence who conceive and fashion forth the rule of law to the purpose

of Agni, light and lord of life. And those people too cross over the seas of existence who listen and spread the light of the truth of this song of mine.

नू त्वामग्न इमहु वसिष्ठा इशानं सूनु सहसा वसूनाम। इषं स्तातृभ्य मघवद्भ्य आनड्यूयं पात स्वस्तिभिः सदा नः॥ ७॥

7. *Nū tvāmagna īmahe vasiṣṭhā īśānaṁ sūno sahaso vasūnām. Iṣaṁ stotṛbhyo maghav-adbhya ānaḍ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, light of life, manifestation of omnipotence, ruler and ordainer of the wealth and honours of the world, we, the people, happily settled adore you: pray bless the celebrants and leading lights with honour and sustenance. O leading lights, pray always protect and promote us all with peace, comfort and total well being.

Mandala 7/Sukta 8

Agni Devata, Vasishtha Maitravaruni Rshi

इन्ध राजा समर्य नमोभिर्यस्य पतीरुमाहुतं घृतेन।
नरो हव्यभिरीळत सबाधो आग्निरग्र उषसामशोचि॥ १॥

1. *Indhe rājā samaryo namobhir-yasya pratīka-māhutaṁ ghṛtena. Naro havyebhir-īḷate sabādha āgniragra uṣasāmaśoci.*

The spirit of life, Agni, which the ruling leader challenging the battle of life kindles with faith, reverence and fragrant oblations, feeding its physical symbol, the yajnic fire, with ghrta, honour and dignity of life, the leading lights of the nation take over, augment

it and celebrate it with the best offers of yajna, and then, just as the light of the sun earlier obstructed by nightly darkness rises and shines with the dawns in advance of the day, so does the spirit of the nation earlier suppressed arise on the clarion call of yajna.

अयमु ष्य सुमहाँ अवदि ह तो मन्द मनुष यह्व अग्निः। वि भा अकः ससृजानः पृथिव्यां कृष्णपविर षधी-भिवव ॥ २ ॥

2. *Ayamu ṣya sumahāň avedi hotā mandro manuṣo yahvo agniḥ. Vi bhā akaḥ sasṛjānaḥ pṛthivyāṁ kṛṣṇapavir-oṣadhībhir-vavakṣe.*

This is Agni, that ruling spirit of life felt and known, that great and good arouser and yajaka, happy and joyous, human and mighty over all, unchallengeable, who brings out the lights of life from within, wielding great powers and forces, creating and making new things and institutions, and ruling over the earth.

कया न अग्र वि वसः सुवृक्तिं कामु स्वधामृणवः शस्यमानः। कदा भवम पतयः सुदत्र राय वन्तार दुष्टरस्य साध ः ॥ ३ ॥

3. *Kayā no agne vi vasaḥ suvṛktiṁ kāmu svadhā-mṛṇavaḥ śasyamānaḥ. Kadā bhavema patayaḥ sudatra rāyo vantāro duṣṭarasya sādhoḥ.*

Agni, self-refulgent lord ruler of the world, what is the method and manners of life by which your grace would shine upon us? What is the song of adoration, what fragrance of yajna you love by which we would adore and celebrate your majesty? O generous lord giver,

when shall we be masters, producers and sharers of rare excellent wealth, power and honour for ourselves and others?

पपा॒यम॒ग्निर्भ॑र॒तस्य॑ शृण्व॒ वि यत्सू॒या॒ न र॑ च॑त बृ॒हद्भाः।
अ॒भि यः पू॒रुं पृत॑नासु त॒स्थौ द्यु॒ता॒न दव्या॒ अति॑थिः शु॒श च॥ ४॥

4. *Praprāyamagnir-bharatasya śṛṇve vi yat sūryo na rocate bṛhad-bhāḥ. Abhi yaḥ pūruṁ pṛtanāsu tasthau dyutāno daivyo atithiḥ śuśoca.*

This Agni always listens and attends to the bearer and sharer of the wealth of life when he shines with vast splendour, like the sun. He stands by the ruler, commander and supporter of the people in all battles and problems of life, shining bright, divine, welcome as a guest, magnificent.

अस॒ा॒त्त्व आ॒हव॑नानि॒ भूरि॒ भुवा॒ विश्व॑भिः सु॒मना॒ अनी॑कः।
स्तु॒तश्चि॑दग्न शृणिषे गृणा॒नः स्व॒यं व॑धस्व त॒न्वं॑ सुजात॥ ५॥

5. *Asannit tve āhavanāni bhūri bhuvo viśvebhiḥ sumanā anīkaiḥ. Stutaścidagne śṛṇviṣe gṛṇānaḥ svayaṁ vardhasva tanvaṁ sujāta.*

Agni, light and spirit of life, good and gracious at heart, all these many adorations and oblations of the earth with all powers and splendours of the world are for you and abide in you only. And when you are thus adored and celebrated, you listen, absorbed approvingly blissful. Listen then, O nobly born and self-manifested, wax with joy, and let your light of glory shine more and more on us.

इदं वचः शतसाः संसहस्रमुदग्नय जनिषीष्ट द्विबर्हाः ।
शं यत्स्तातृभ्य आपय भवाति द्युमदमीवचातनं र ाहा ॥ ६ ॥

6. *Idaṁ vacaḥ śatasāḥ saṁsahasramudagnaye janiṣīṣṭa dvibarhāḥ. Śaṁ yat stotṛbhya āpaye bhavāti dyumadamīvacātanaṁ rakṣohā.*

This song of adoration full of a hundred thousand-fold power and virtue of both knowledge and humility is created in honour of Agni so that, for the enlightened celebrant, there may be peace and well being full of light, freedom from ailment, and protection against evil and wickedness.

नू त्वामग्र इमह वसिष्ठा इशानं सून सहसा वसूनाम । इषं स्तातृभ्य' मघवद्भय आनड्यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Nū tvāmagna īmahe vasiṣṭhā īśānaṁ sūno sahaso vasūnām. Iṣaṁ stotṛbhyo maghava-dbhya ānaḍ yūyaṁ pāta svastibhiḥ sadā naḥ.*

We people happily settled in peace and plenty earnestly adore you, Agni, giver of patience and fortitude and ruler of wealth and power. Pray bring us cherished knowledge and enlightenment for the devoted celebrants and people endowed with wealth and honour. And may you all, men of knowledge, wealth and power, always protect and promote us with the gift of peace and well being.

Mandala 7/Sukta 9

Agni Devata, Vasishtha Maitravaruni Rshi

अब 'धि जार उषसामुपस्थाद्भ ता मन्दः कवितमः पावकः ।
दधाति कतुमुभयस्य जन्त हव्या दवषु दविणं सुकृत्सु ॥ १ ॥

1. *Abodhi jāra uṣasāmupasthāddhotā mandraḥ kavitamaḥ pāvakaḥ. Dadhāti ketum-ubhayasya jantorhavyā deveṣu draviṇaṁ sukṛtsu.*

See, the holy fire of morning sun is risen from the lap of early dawn, the sun having stolen away the darkness of night. It is the morning yajaka, delightful, and the most poetic symbol of divinity. It radiates light to reveal the identify of both coming and going living forms, carries our oblations to the elements and bestows wealth upon the noble performers.

स सुकतुय वि दुरः पणीनां पुनान अर्कं पुरुभ जसं नः।
ह तां मन्द विशां दमूनास्तिरस्तम ददृश राम्याणाम॥ २॥

2. *Sa sukraturyo vi duraḥ paṇīnāṁ punāno arkaṁ purubhojasaṁ naḥ. Hotā mandro viśāṁ damūnā-stirastamo dadṛśe rāmyāṇām.*

He is the noble performer of action who opens the doors of divinity for the celebrants, blesses and sanctifies light and food, giving protection and nourishment for all, performs yajna, gives delight, controls and ogranises people with discipline, removes darkness of the nights and appears blissful.

अमूरः कविरदितिविवस्वान्त्सुसंसन्मित्र अतिथिः शिव नः। चित्रभानुरुषसां भात्यग्र पां गभः पस्वा आ विवश॥ ३॥

3. *Amūraḥ kavir-aditirvivasvānt-susaṁsanmitro atithiḥ śivo naḥ. Citrabhānur-uṣasāṁ bhātyagre 'pāṁ garbhaḥ prasva ā viveśa.*

Far-sighted wise, creative visionary, constant as mother nature, refulgent, noble in assembly, friend,

welcome as holy guest, giver of peace and prosperity, light of wonder ahead of the dawns, seed of cosmic dynamics, inspirer of life, he emerges and manifests in us all.

इ॒ळन्य॑ ' वा॒ मनु॑ष यु॒गषु॑ समन॒गा अ॑शुचज्जा॒तव॑दाः। सु॒सं॒दृशा॑ भा॒नुना॒ य वि॒भाति॒ पति॒ गाव॑ः समिधा॒नं बु॑धन्त ॥ ४ ॥

4. *Īḷenyo vo manuṣo yugeṣu samanagā aśucajjāta-vedāḥ. Susaṁdṛśā bhānunā yo vibhāti prati gāvaḥ samidhānaṁ budhanta.*

The adorable one going on through the battles of existence for ages, the one omniscient and omnipresent with all that is born in the world, who purifies, sanctifies and enlightens you all humans with the blissful light of life and knowledge, and the refulgent one to whom the earths, planets, satellites, and the rays of light respond with brilliance, that is Agni, that is the sun, that is the Enlightened One.

अग्न॑ या॒हि दू॒त्यं॑१ मा रि॑षण्य द॒वाँ अच्छा॑ बह्मकृ॒ता॑ ग॒ण न॑। सर॑स्वतीं म॒रुत॑ ' अ॒श्विना॒प यक्षि॑ द॒वान॑त्र॒धर्या॑य॒ विश्वा॑न ॥ ५ ॥

5. *Agne yāhi dūtyaṁ mā riṣaṇyo devāň acchā brahmakṛtā gaṇena. Sarasvatīṁ maruto aśvināpo yakṣi devān ratndheyāya viśvān.*

Agni, light and radiance of nature and humanity, go, radiate and reach for communication and enlightenment without hurting or injuring any good natural or human powers. Go well by the body of means created by nature or by words of divine language. Go

by the flow of correct language, winds and currents of energy, the stars, the waters and other noble powers of means and men to bring about here all the jewel wealth of the world.

त्वामग्न समिधान वसिष्ठ जरूथं हन्यक्षि राय पुरन्धिम।
पुरुणीथा जातवद जरस्व यूयं पात स्वस्तिभिः सदा नः॥ ६॥

6. *Tvāmagne samidhāno vasiṣṭho jarūtham han yakṣi rāye purandhim. Puruṇīthā jātavedo jarasva yūyam pāta svastibhiḥ sadā naḥ.*

Agni, light and fire of life, the celebrant settled in peace and prosperity enkindles you. Bright and blazing, all knowing all present, burn off the dead wood, develop the living resources of nature and the cities for the sake of wealth. Extend the creative and productive programmes. And you all, Agni and other enlightened ones, always protect and promote us with happiness and all round well being.

Mandala 7/Sukta 10

Agni Devata, Vasishtha Maitravaruni Rshi

उष न जारः पृथु पाज अश्र्वदविद्युतद्दीद्यच्छ शुचानः। वृषा हरिः शुचिरा भाति भासा धिय हिन्वान उशतीरजीगः॥ १॥

1. *Uṣo na jāraḥ pṛthu pājo aśred davidyutad dīdyacchośucānaḥ. Vṛṣā harīḥ śucirā bhāti bhāsā dhiyo hinvāna uśtīrajīgaḥ.*

Like the lover of the light of dawn, the sun, Agni, commands and diffuses light on a vast scale, blazing, illuminating, burning and purifying, giving abundant

showers of rain, eliminating want and suffering, pure and immaculate, shines with light, inspiring the mind, intelligence and will, and exhorts men of passion and will to awake and rise for action. (Such is Agni, such is the scholar, sagely teacher and the leader.)

स्व॒१॒॑ण वस्त ॑रुषसा॑मर चि य॒ज्ञं त॑न्वा॒ना उ॒शिजा॒ न मन्म॑।
अ॒ग्निर्जन्मा॑नि द॒व आ वि वि॒द्वान्द्र॒वद दू॒त द॑व॒यावा॒ वनि॑ष्ठः ॥ २ ॥

2. *Svarṇa vastoruṣasāmaroci yajñaṁ tanvānā uṣijo na manma. Agnirjanmāni deva ā vi vidvān dravad dūto devayāvā vaniṣṭhaḥ.*

Like the light of dawn and splendour of the day, Agni shines and radiates the light of life as inspired priests enact the yajnic business of the morning and expand the thoughts of the day. Thus Agni, knowing and pervading the origin of things, most generous messenger and carrier of nature's bounties, radiates all round conducting and distributing the vitalities of life.

अच्छा॒ गिर ॑म॒तय ॑दव॒यन्तीर॒ग्निं य॑न्ति॒ द॒वि॑णं॒ भि ॑माणाः।
सु॒स॒न्दृशं सु॒प॒तीक॑ं॒ स्वञ्चं ह॒व्य॒वाह॑मर॒तिं मानु॑षाणाम ॥ ३ ॥

3. *Acchā giro matayo devayantīragniṁ yanti draviṇaṁ bhikṣamāṇāḥ. Susandṛśaṁ supratī-kaṁ svañcaṁ havyavāhamaratiṁ mānuṣāṇām.*

All holy voices of prayer, all acts of thought and will of the people dedicated to the bounties of divinity, seeking their share of the world's wealth and honour move and converge on Agni, blissful of sight, noble in manifestation, easy of access and attainment and the fastest carrier of oblations and relentless

harbinger of the cherished fruits of the yajnic actions of mankind.

इन्दं न अग्र वसुभिः सज षा रुदं रुदभिरा वहा बृहन्तम।
आदित्यभिरदितिं विश्वजन्यां बृहस्पतिमृक्वभिर्विश्व-
वारम॥ ४॥

4. *Indraṁ no agne vasubhiḥ sajoṣā rudraṁ rudre-bhirā vahā bṛhantam. Ādityebhiraditiṁ viśvajan-yāṁ bṛhaspatim-ṛkvabhir-viśvavāram.*

Agni, lord of light and life, generous, loving and kind to all, pray bring us, lead us, to Indra, cosmic energy with the wealth and abundance of earth and other supports of life, to Rudra the soul, with pranic energies, to Aditi, infinite and eternal time and space, with a vision of the suns and origin of the universe, and to the universal lord and spirit of existence with divination into the original revelation.

मन्दं ह तारमुशिजा यविष्ठमग्निं विश इळत अध्वरषु।
स हि ापावाँ अभवदयीणामतन्द दूत यजथाय दवान॥ ५॥

5. *Mandraṁ hotāramuśijo yaviṣṭhamagniṁ viśa īḷate adhvareṣu. Sa hi kṣapāvāň abhavad rayī-ṇām-atandro dūto yajathāya devān.*

In their acts of vision, creation and development, with love and non-violence, people of the world inspired with love and faith invoke, kindle and adore Agni, light and life of the world of existence, most youthful, blissful and generous giver of every thing. He alone presides over the deep night before the dawn of creation. He alone, ever free from inertness and sleep, is the prime mover and harbinger of wealth, honour and excellence

to bless the noble souls in life.

Mandala 7/Sukta 11

Agni Devata, Vasishtha Maitravaruni Rshi

महाँ अस्यध्वरस्य पक्रत न ऋत त्वदमृता मादयन्त।
आ विश्वभिः सरथं याहि दवन्यग्न ह ता पथमः सदह॥ १॥

1. *Mahāň asyadhvarasya praketo na ṛte tvadamṛtā mādayante. Ā viśvebhiḥ sarathaṁ yāhi devairnyagne hotā prathamaḥ sadeha.*

Agni, prime high priest of the cosmic yajna of creation, come by the chariot of nature itself with all the divine powers of existence and grace our vedi here. Great you are, the very soul and spirit of yajna. Not without you do the immortals rejoice.

त्वामीळत अजिरं दूत्याय हविष्मन्तः सदमिन्मानुषासः।
यस्य दवरासद बहिरग्न हान्यस्म सुदिना भवन्ति॥ २॥

2. *Tvāmīḷate ajiraṁ dūtyāya haviṣmantaḥ sadaminmānuṣāsaḥ. Yasya devairāsado barhiragne 'hānyasmai sudinā bhavanti.*

People of the world with offers of homage and havi always invoke and adore you, unaging and immortal Agni, for the sake of radiation and communication. When you come and grace the seats of yajna with the powers of nature's divinity, whosoever be the man, all the days of life turn into days of good fortune for him.

त्रिश्चिदक्त : प चिकितुवसूनि त्व अन्तदाशुष मत्याय।
मनुष्वदग्न इह या दवान्भवा न दूत अभिशस्तिपावा॥ ३॥

3. *Trīścidaktoḥ pra cikiturvasūni tve antardāśuṣe martyāya . Manuṣvadagna iha yakṣi devān bhavā no dūto abhiśastipāvā.*

The wise know that there are three fold valuable gifts in you for the general mortal in the day and night. Come here like a human power, Agni, meet the brilliant wise, contact the powers of nature and be like a messenger to protect us against calumny and imprecation.

अग्निरीॅश बृहत अंध्वरस्या ग्निविश्वंस्य हविषः कृतस्यं।
कतुं ह्यंस्य वसंव जुषन्ता थां दुवा दंधिर हव्यवाहंम ॥ ४ ॥

4. *Agnirīśe bṛhato adhvarasyā'gnirviśvasya haviṣaḥ kṛtasya. Kratuṁ hyasya vasavo juṣantā'thā devā dadhire havyavāham.*

Agni rules the great yajnic programmes of development without violence. Agni conditions and controls the entire yajnic materials of the world. The Vasus such as earth and other life supports take to the creative action of Agni for sustenance. Among the wise, scholars of the Vasu order of twenty four year's study specialise in Agni's gifts. And thus the generous and the wise all depend on this harbinger of life sustaining means and materials.

आग्नं वह हविरद्याय देवानिन्दंज्यष्ठास इह मांदयन्ताम।
इमं यज्ञं दिवि देवषु धहि यूयं पांत स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Āgne vaha haviradyāya devānindrajyeṣṭhāsa iha mādayantām. Imaṁ yajñaṁ divi deveṣu dhehi yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, scholar of the first order, light and fire of

life, bring us the delicacies of yajnic production for the brilliant people so that they may taste them with delight and rejoice with the ruler on top. Take this yajna to the heights among the divinities. O holy ones, scholars and scientists, protect and promote us all time with gifts of peace, prosperity and all round well being.

Mandala 7/Sukta 12

Agni Devata, Vasishtha Maitravaruni Rshi

अगन्म महा नमसा यविष्ठं य दीदाय समिद्धः स्व दुरोण ।
चित्रभानुं रोदसी अन्तरुर्वी स्वाहुतं विश्वतः प्रत्यञ्चम ॥ १ ॥

1. *Aganma mahā namasā yaviṣṭhaṁ yo dīdāya samiddhaḥ sve duroṇe. Citrabhānuṁ rodasī antarurvī svāhutaṁ viśvataḥ pratyañcam.*

With profound homage and reverence, let us move and rise to the most youthful Agni, light, fire and electrical energy, which shines well kindled in its own region, is wondrously bright and forceful between the vast heaven and earth, and when it is well invoked it moves in all directions for all.

स महा विश्वा दुरितानि साह्वानग्निः ष्टव दम आ जातवेदाः ।
स नः रिषद दुरितादवद्यादस्मान्गृणत उत नो मघोनः ॥ २ ॥

2. *Sa mahnā viśvā duritāni sāhvānagniḥ ṣṭave dama ā jātavedāḥ. Sa no rakṣiṣad duritādava-dyādasmān gṛṇata uta no magonaḥ.*

May that Agni, self refulgent lord of cosmic energy, omnipresent percipient of every thing in existence and destroyer of all negativities and evils by his greatness in the world on prayer, save us all, devotees

and celebrants blest with wealth, power and excellence, from sin and scandal.

त्वं वरुण उत मित्र अग्ने त्वां वर्धन्ति मतिभिर्वसिष्ठाः ।
त्व वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. *Tvaṁ varuṇa uta mitro agne tvāṁ vardhanti matibhir-vasiṣṭhāḥ. Tve vasu suṣaṇanāni santu yūyaṁ pāta svastibhiḥ sadā naḥ.*

O lord of light and life, Agni, you are the judge, you are the friend. Devotees and celebrants blest with settlement and prosperity exalt you with their will and wisdom. May those who repose their love and faith in you enjoy the gifts of your generosity. And may you all, scholars and leading lights, protect and promote us with peace, prosperity and all round well being of life.

Mandala 7/Sukta 13

Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

प्राग्नये विश्वशुचे धियन्धे सुरघ्न मन्मं धीतिं भरध्वम ।
भरे हविर्न बर्हिषि पीणान वैश्वानराय यतये मतीनाम ॥ १ ॥

1. *Prāgnaye viśvaśuce dhiyaṁdhe ’suraghne manma dhītiṁ bharadhvam. Bhare havirna barhiṣi prīṇāno vaiśvānarāya yataye matīnām.*

To Agni, purifier of the world, inspirer of the mind and soul, and destroyer of evil and darkness, bear and offer all your thought, will and action in dedication as I, happy at heart in the assembly house of social yajna, dedicate mine to the leading light of the world, selfless guide and pioneer of action and endeavour for humanity.

त्वमग्न शाचिषा श शुचान आ र दसी अपृणा जायमानः ।
त्वं दवाँ अभिशस्तरमुञ्चा वश्वानर जातवद महित्वा ॥ २ ॥

2. *Tvamagne śociṣā śośucāna ā rodasī apṛṇā jāyamānaḥ. Tvaṁ devāṅ abhiśasteramuñco vaiśvānara jātavedo mahitvā.*

Agni, bright purifier of the world with light and inspiration, rising in action you fill the heaven and earth with light and purity. O spirit all pervasive and all knowing, leading light of humanity, with your might and majesty, protect the noble people from pride, calumny and imprecation.

जात यदग्न भुवना व्यख्यः पशू ा गापा इयः परिज्मा ।
वश्वानर बह्मण विन्द गातुं यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. *Jāto yadgne bhuvanā vyakhyaḥ paśūn na gopā iryaḥ parijmā.Vaiśvānara brahmaṇe vinda gātuṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, rising, manifesting and moving all round every where freely, you shine and fill all regions of the world with light and inspiration, and, as a shepherd looks after, protects and guides his flock so, O leading light of humanity, all knowing and all pervasive, find ample appreciation and comfortable settlement for the scholar and teacher of the universal Vedic knowledge of existence. O scholars and leading lights of humanity, always protect and promote us with peace, prosperity and all round well being of life.

Mandala 7/Sukta 14

Agni Devata, Vasishtha Maitravaruni Rshi

स॒मिधा॑ जा॒तवे॑दस द॒वाय॑ द॒वहू॑तिभिः ।
ह॒विभि॑: शु॒कश॑ 'चिष नम॒स्विन' व॒यं दा॑श मा॒ग्नय॑ ॥ १ ॥

1. *Samidhā jātavedase devāya devahūtibhiḥ. Havirbhiḥ śukraśociṣe namasvino vayaṁ dāśemāgnaye.*

Bearing holy fuel for the fire and fragrant materials for oblations, chanting divine words of invocation and invitation, and bowing in profound reverence, we offer homage in yajnic service of love and non-violence to Agni, self-refulgent lord of light, pure and potent giver of life and the universal vision and knowledge of life in the Veda.

व॒यं त॑ अग्न स॒मिधा॑ विधम व॒यं दा॑श म सुष्टु॒ती य॑जत्र ।
व॒यं घृ॒तना॑ध्वरस्य ह तव॒यं दे॑व ह॒विषा॑ भदश च ॥ २ ॥

2. *Vayaṁ te agne samidhā vidhema vayaṁ dāśema suṣṭutī yajatra. Vayaṁ ghṛtenādhvar-asya hotar-vayaṁ deva haviṣā bhadraśoce.*

Agni, light divine and fire of life, we offer you service with holy fuel for the rise of living flames. O lord adorable, most sociable, we offer you hymns of praise and worship. O lord high priest of the cosmic yajna of love and creation, giver of light and purity of well being, we offer you service and worship with ghrta and fragrant oblations of self-surrender to your glory of self-refulgence.

आ न॑ द॒वभि॒रुप॑ द॒वहू॑ति॒मग्न॑ या॒हि वष॑टकृतिं जुषा॒णः।
तुभ्यं॑ द॒वाय॒ दाश॑तः स्याम यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः॥ ३॥

3. *Ā no devebhirupa devahūtimagne yāhi vaṣaṭkṛtiṁ juṣāṇaḥ. Tubhyaṁ devāya dāśataḥ syāma yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, giver of light and purifier of life, listen to our prayer of the sages, accept our service and oblations and grace our life's yajna with the bounties of divinity. We pray, may we ever abide in your service and divine favour, creating, producing, giving selflessly. O lord and all wise lovers of divinity, protect and promote us always with your gifts of peace and well being all round.

Mandala 7/Sukta 15

Agni Devata, Vasishtha Maitravaruni Rshi

उ॒प॒सद्या॑य मी॒ हुष॑ आ॒स्य॑ जुहुता ह॒विः।
य ना॒ नदि॑ष्ठ॒माप्य॑म॥ १॥

1. *Upasadyāya mīḷhuṣa āsye juhutā haviḥ.*
Yo no nediṣṭhamāpyam.

Let us offer the best of havi, holy food, into the holy fire, and homage to Agni, most generous, potent and generative power sitting next to us, a very closest of friends with an open door, ready with the best we need and desire.

यः पञ्च॑ चष॒णीर॒भि नि॑ष॒साद॒ दमे॑दमे।
क॒विगृ॒हप॑ति॒युवा॥ २॥

2. *Yaḥ pañca carṣaṇīrabhi niṣasāda damedame.*
Kavir-gṛhapatir-yuvā.

To Agni, who abides with and stabilises the five orders of society in every household from door to door, the wise visionary, master protector and promoter of the home and family, youthful spirit and power of the light and fire of life and pranic energy.

स ना॒ वद॑ अ॒मात्य॑म॒ग्नी र॑क्षा॒तु वि॒श्वत॑: ।
उ॒तास्मान्पा॒त्वंह॑सः ॥ ३ ॥

3. *Sa no vedo amātyamagnī rakṣatu viśvataḥ.*
Utāsmān pātvaṅhasaḥ.

May he protect our wealth and knowledge and our family all round and also guard us against all sin and sinners.

नव॑ं नु स्त॒ म॑म॒ग्नय॑ दि॒वः श्य॒नाय॑ जीजनम ।
वस्व॑: कु॒विद्व॒नाति॑ नः ॥ ४ ॥

4. *Navaṁ nu stomamagnaye divaḥ śyenāya jījanam.*
Vasvaḥ kuvid vanāti naḥ.

I create a new song of adoration for Agni. who, like an angel of heaven, wise and great, begets us the wealth, honour and excellence of the world.

स्पा॒हा यस्य॒ श्रिय॑ दृ॒श र॒यिवी॒रव॑त यथा ।
अग्ं॑ य॒ज्ञस्य॒ श च॑तः ॥ ५ ॥

5. *Spārhā yasya śriyo dṛśe rayirvīravato yathā.*
Agre yajñasya śocataḥ.

Like the wealth, honour and magnificence of a chief of heroic brave, the flaming splendour of Agni is glorious to the sight when it shines first and foremost of the graces of yajna.

समां वेतु वषटकृतिमग्निजुषत नो गिरः।
यजिष्ठ हव्यवाहनः॥ ६॥

6. *Semāṁ vetu vaṣaṭkṛtim-agnirjuṣata no giraḥ.*
Yajiṣṭho havyavāhanaḥ.

May that friendly and most adorable Agni, receiver of oblations and disseminator of fragrance, accept with pleasure this offer of service and oblations of ours and accept with love our words of celebration and submission.

नि त्वा नक्ष्य विश्पते द्युमन्तं देव धीमहि।
सुवीरमग्न आहुत॥ ७॥

7. *Ni tvā nakṣya viśpate dyumantaṁ deva dhīmahi.*
Suvīramagna āhuta.

Agni, loving and accessible protector and ruler of the people, brilliant and generous chief of heroic brave, universally honoured and invoked, we love and enshrine you in our heart and home with faith and reverence.

अप उस्रश्च दीदिहि स्वग्नयस्त्वया वयम।
सुवीरस्त्वमस्मयुः॥ ८॥

8. *Kṣapa usraśca dīdihi svagnayastvayā vayam.*
Suvīrastvamasmayuḥ.

Shine forth, beatify the night and brighten up the day with the light of sun rays, and by virtue of your brilliance let us shine too like holy fires. Chief of the youthful brave you are, our own, always for us.

उप॑ त्वा सा॒तय॒ नर॒ विप्रा॑स॒ यन्ति धी॒तिभि॑: ।
उपा ॑रा सह॒स्रिणी॑ ॥ ९ ॥

9. *Upa tvā sātaye naro viprāso yanti dhītibhiḥ.*
Upākṣarā sahasriṇī.

Leading lights of humanity and holy sages approach you, meditate on you, for the acquisition of wealth of wisdom, you who are imperishable giver of a thousand gifts.

अ॒ग्नी र ॑क्षां॑सि सधति शु॒कश ॑चि॒रम॑त्यः ।
शु॒चि॑: पाव॒क इड्य॑: ॥ १० ॥

10. *Agnī rakṣāṁsi sedhati śukraśociramaryaḥ.*
Śuciḥ pāvaka īḍyaḥ.

Agni counters, corrects, also destroys, wickedness. Immortal, purifying, adorable, the lord blazes with dazzling refulgence of fire and the sun.

स ना॒ रा॒धां॒स्या भ॒रशा॑नः सहस॒ यह ।
भग॑श्च दातु॒ वाय॑म ॥ ११ ॥

11. *Sa no rādhāṁsyā bhareśānaḥ sahaso yaho.*
Bhagaśca dātu vāryam.

And that ruling power, a very image of patience, fortitude and omnipotence, may, we pray, bring us the best of means, materials and modes of success, and may the lord of power, honour and excellence bring us all we cherish and value in life.

त्वम॑ग्न वी॒रव॒द्यश ॑ द॒वश्च॑ सवि॒ता भग॑: ।
दिति॑श्च दाति॒ वाय॑म ॥ १२ ॥

12. *Tvamagne vīravad yaśo devaśca savītā bhagaḥ. Ditiśca dāti vāryam.*

Agni, refulgent ruler, Deva Savita, generous creative power of inspiration, Bhaga, commanding power of wealth and excellence, Diti, law and ethics of universality, you bless us with honour and magnificence with noble progeny of our choice and ambition of the best order with freedom from suffering.

अग्न॒ र ा॑ णा॒ अंह॑स॒ः पति॑ ष्म दव॒ रीष॑तः ।
तपि॑ष्ठर॒जर॑ दह ॥ १३ ॥

13. *Agne rakṣā ṇo aṅhasaḥ prati ṣma deva rīṣataḥ. Tapiṣṭhairajaro daha.*

Agni, fiery ruler and generous lord of enlightenment, save us from sin, protect us from the sinful and the destroyers. Lord eternal and unaging, with your blazing law, justice and discipline, burn out evil, evil deeds and evil doers.

अधा॑ म॒ही न॒ आय॒स्यनाधृष्टा॒ नृपी॑तय ।
पूभ॑वा श॒तभु॑जिः ॥ १४ ॥

14. *Adhā mahī na āyasyanādhṛṣṭo nṛpītaye. Pūrbhavā śatabhujiḥ.*

And O lord redoubtable, let the earth, the land, and the governance of the state, firm as adamant and strong as steel, be like a mother city of a hundred-fold defences for the protection, promotion and progress of the people.

त्वं नः॑ पा॒ह्यंह॑सा॒ द ष॑ावस्तरघाय॒तः ।
दिवा॒ नक्त॑मदाभ्य ॥ १५ ॥

15. *Tvaṁ naḥ pāhyaṁhaso doṣāvastaraghāyataḥ. Divā naktamadābhya.*

O lord undaunted and unchallengeable against the violent, the saboteur and the terrorist, save us and protect us from sin, inequity and violence in the day and at night.

Mandala 7/Sukta 16

Agni Devata, Vasishtha Maitravaruni Rshi

एना व॑ अ॒ग्निं नम॑सा॒ज नपा॑त॒मा हु॑व।
पि॒यं चति॑ष्ठमर॒तिं स्व॑ध्व॒रं विश्व॑स्य दू॒तम॒मृत॑म॥ १॥

1. *Enā vo agniṁ namasorjo napātamā huve. Priyaṁ cetiṣṭhamaratiṁ svadhvaraṁ viśvasya dūtam-amṛtam.*

O people, for your sake, with food, homage and self-surrender, I invoke and serve Agni, giver of light and fire of life, product as well as the source of unfailing energy, strength and power, cherished and valuable friend, most enlightened and constant agent of the holiest programmes of love and non-violent development, and imperishable carrier and messenger of world communications.

स य॑ॅजत अरु॒षा वि॒श्वभ॑ॅजसा॒ स दु॑ंद॒व॒त्स्वा॑हुतः।
सु॒बह्मा॑ य॒ज्ञः सु॒शमी॒ वसू॑नां द॒वं रा॒धा॒ जना॑नाम॥ २॥

2. *Sa yojate aruṣā viśvabhojasā sa dudravat svā-hutaḥ. Subrahmā yajñaḥ suśamī vasūnāṁ devaṁ rādho janānām.*

That Agni, leading power of nature and humanity, uses bright natural elements of universal value

such as sun rays, fire and water, like horses harnessed to the chariot, and, when invoked and raised, would move at the fastest speed. He is the master of natural knowledge and natural materials, adorable, noble and potent worker, and the accomplisher of means, materials and projects of humanity for common success and progress.

उदस्य शाचिरस्थादाजुह्वानस्य मीळ्हुषः ।
उद धूमासो अरुषासो दिविस्पृशः समग्निमिन्धते नरः ॥ ३ ॥

3. *Udasya śocirasthādājuhvānasya mīḷhuṣaḥ. Ud dhūmāso aruṣāso divispṛśaḥ samagnimindhate naraḥ.*

High rises the radiant glory of this fire of Agni fed on holy food while the flames and fragrance soar and touch the skies, when people light and raise the fire with profuse oblations of ghrta offered to the bountiful power.

तं त्वा दूतं कृण्महे यशस्तमं देवाँ आ वीतये वह ।
विश्वा सूनो सहसो मर्तभोजना रास्व तद्यत्त्वेमहे ॥ ४ ॥

4. *Taṁ tvā dūtaṁ kṛṇmahe yaśastamaṁ devāṅ ā vītaye vaha. Viśvā sūno sahaso martabhojanā rāsva tad yat tvemahe.*

We light, raise and develop the holy fire as messenger and harbinger of excellent gifts of life's light and fragrance. So do we elect, adore and anoint you on the highest and most glorious office of the nation. Bring us the divine nobilities and brilliancies of the world of nature and humanity together and give us all the cherished blessings of life for which purpose we love

and adore the fire and you, O lord of power and honour manifest and embodiment of excellence.

त्वमग्न गृहपतिस्त्वं हो ता नो अध्वरे।
त्वं पोता विश्ववार प्रचेता यक्षि वेषि च वार्यम् ॥ ५ ॥

5. *Tvamagne gṛhapatistvaṁ hotā no adhvare. Tvaṁ potā viśvavāra pracetā yakṣi veṣi ca vāryam.*

Agni, fiery and enlightened ruling power of nature and humanity, you are the protective and promotive head of the family and the home land. You are the receiver and giver of every thing in the loving and non-violent business of the nation's governance and administration. You are the purifier, sanctifier and giver of enlightenment universally adored. You organise, accomplish and pervade the yajnic business of life and living together by choice and common will.

कृधि रत्नं यजमानाय सुक्रतो त्वं हि रत्नधा असि।
आ नो ऋत शिशीहि विश्वमृत्विजं सुशंसो यश्च दक्षते ॥ ६ ॥

6. *Kṛdhi ratnaṁ yajamānāya sukrato tvaṁ hi ratnadhā asi. Ā na ṛte śiśīhi viśvamṛtvijaṁ suśaṁso yaśca dakṣate.*

O presiding power of holy actions in life, bestow the jewels of life upon the yajamana as you are the lord ruler and disburser of the world's wealth. Shine, sharpen and inspire us to do well in the truth and law of the world of nature and humanity and advance the person whoever commands honour and excellence and rises as expert performer in the universal yajna of evolution and progress at the social level.

त्व अग्न स्वाहुत प्रियासः सन्तु सूरयः ।
यन्तार ये मघवानो जनानामूर्वान्दयन्त गोनाम ॥ ७ ॥

7. *Tve agne svāhuta priyāsaḥ santu sūrayaḥ. Yantāro ye maghavāno janānāmūrvān dayanta gonām.*

Agni, ruling light of the world, invoked with reverence and adored, let those brave leaders and eminent scholars commanding wealth and power be dear and closer to you who move forward, and lead, control and protect the defenders and promoters of the people, lands and cows.

यषामिळा घृतहस्ता दुरोण आँ अपि प्राता निषीदति ।
ताँस्त्रायस्व सहस्य दुह निद यच्छा नः शम दीघश्रुत ॥ ८ ॥

8. *Yeṣāmiḷā ghṛtahastā duroṇa āň api prātā niṣīdati. Tāňstrāyasva sahasya druho nido yacchā naḥ śarma dīrghaśrut.*

Patient and potent lord ruler of light, strength and power, protect from jealousy and malignity those good people in whose home sweet and sacred speech and manners, like a gracious lady of generosity with sweetened hands perfumed with ghrta and holy water, reigns and resides and, O lord of wide reputation and long experience of the voice of divinity, give us the home abounding in peace and comfort, love and courtesy.

स मन्दया च जिह्वया वह्निरासा विदुष्टरः ।
अग्न रयिं मघवद्भ्य न आ वह हव्यदातिं च सूदय ॥ ९ ॥

9. *Sa mandrayā ca jihvayā vahnirāsā viduṣṭaraḥ. Agne rayiṁ maghavadbhyo na ā vaha havyadātiṁ ca sūdaya.*

Agni, leading light and fire of life, most pervasive power ever on the move, all aware and self-conscious, receiver of the inputs into the fire of consumption and disseminator of the fragrances for the living system of existence by charming flames, pray refine and intensify the holy inputs of havi and bring higher returns of honour, excellence and generosity for those who manage the wealth and power of humanity for the common good.

य राधांसि ददत्यश्व्या मघा कामन श्रवस महः।
ताँ अंहसः पिपृहि पतृभिष्ट्वं शतं पूभिर्यविष्ठ्य॥ १०॥

10. *Ye rādhāṁsi dadatyaśvyā maghā kāmena śravaso mahaḥ. Tāň aṅhasaḥ pipṛhi partṛbhiṣṭvaṁ śataṁ pūrbhiryaviṣṭhya.*

O lord most youthful, power enlightened, there are those generous souls who, of their own will and desire, provide all possible and attainable means and materials for successful living, food and energy, wealth and power, and great honour and reputation for excellence. O lord, protect them from sin and evil, promote them with a hundred safeguards and fortifications.

देव व' द्रविणादाः पूर्णां विवष्ट्यासिचम।
उद्वा सिञ्चध्वमुप वा पृणध्वमादिद्व' देव अ'हत॥ ११॥

11. *Devo vo draviṇodāḥ pūrṇāṁ vivaṣṭyāsicam. Ud vā siñcadhvamupa vā pṛṇadhvamādid vo deva ohate.*

Agni, self-refulgent lord giver of wealth, honour and excellence, loves to have your fire of yajnic action

sprinkled with overflowing ladle of ghrta and the highest refined action. Serve him closely, feed the fire to the full, let the flames rise, and the generous lord refulgent would lead you to the heights of prosperity and excellence.

तं ह॒ता॑रमध्व॒रस्य॒ पच॑तसं॒ वह्नि॑ं द॒वा अ॑कृण्वत।
दधा॑ति॒ रत्नं॑ विध॒त सु॒वीय॑म॒ग्निर्जना॑य दा॒शुष॑॥ १२॥

12. *Taṁ hotāram-adhvarasya pracetasaṁ vahniṁ devā akṛṇvata. Dadhāti ratnaṁ vidhate suvīrya-magnirjanāya dāśuṣe.*

Let the brilliant, noble and generous leaders of humanity choose, sanctify and anoint that intelligent all-aware person as Agni, leader, ruler and high-priest of the yajnic social order of love, peace and non-violence, who would create and bear the jewel wealth and values of life and high power and prestige of the noblest order for generous self-sacrificing people dedicated to the yajna of the social system.

Mandala 7/Sukta 17

Agni Devata, Vasishtha Maitravaruni Rshi

अग्र॒ भव॑ सुष॒मिधा॒ समि॑द्ध उ॒त ब॒र्हिरु॒र्विया॒ वि स्तृ॑णी-
ताम॥ १॥

1. *Agne bhava suṣamidhā samiddha uta barhi-rurviyā vi stṛṇītām.*

Agni, O leading light, O brilliant seeker, O fire divine of yajna, be kindled with the holy fuel offered, and let the heat and light and fragrance of life spread over the wide earth, the skies and the vast spaces.

उ॒त द्वार॑ उश॒तीवि श्र॑यन्तामु॒त दे॒वाँ उ॑श॒त आ व॑हेह ॥ २ ॥

2. *Uta dvāra uśatīrvi śrayantāmuta devāň uśata ā vaheha.*

And let the doors of love and ecstasy be thrown open, and let the divinities inspired with the light and love of holy ambition enter. O leading light, bring them in hither.

अग्ने॑ वी॒हि ह॒विषा॒ यक्षि॑ दे॒वान्त्स्व॑ध्व॒रा कृ॑णुहि जातवदः ॥ ३ ॥

3. *Agne vīhi haviṣā yakṣi devāntsvadhvarā kṛṇuhi jātavedaḥ.*

Agni, light and fire of life and intelligence, all knowing, all reaching, go to the bounties of nature and brilliancies of humanity, join them with the light and fragrance you bear by the oblations of havi received, and win their favour of blessings for our yajna of the business of life and living.

स्व॒ध्व॒रा क॑रति जा॒तवे॑दा॒ य ऽद्दे॒वाँ अ॒मृता॒न्पिपर्यच्च ॥ ४ ॥

4. *Svadhvarā karati jātavedā yakṣad devāň amṛtān piprayacca.*

Jataveda, all knowing, all reaching power of nature and humanity, yajna fire and teacher, communicates with the undecaying bounties of nature and the immortal souls of enlightened humans and seekers of enlightenment, renders them favourable to the yajnic programmes of peace and non-violent development and thus gives them fulfilment.

वंस्व॒ विश्वा॒ वार्या॑णि पचतः स॒त्या भ॑वन्त्वा॒शिष॑ न अ॒द्य ॥ ५ ॥

5. *Vaṁsva viśvā vāryāṇi pracetaḥ satyā bhavantvāśiṣo no adya.*

O man of knowledge and enlightenment, acquire and disseminate all the cherished gifts and virtues of the world so that all our hopes and ambitions for a full living may be truly fulfilled here and now.

त्वामु त दधिर हव्यवाहं दवास अग्न ऊज आ नपातम ॥ ६ ॥

6. *Tvāmu te dadhire havyavāhaṁ devāso agna ūrja ā napātam.*

Agni, light and fire of life and humanity, all divinities of nature and humanity acknowledge, take over and advance you for their life's fulfilment, you being the source of infallible hope, energy and karma and bearer as well as harbinger of the divine invitations to live.

त त दवाय दाशतः स्याम मह ना रत्ना वि दध इयानः ॥ ७ ॥

7. *Te te devāya dāśataḥ syāma maho no ratnā vi dadha iyānaḥ.*

O great one, as you come, you bear and bring for us the jewel wealths, honours and excellences of life. We pray may we too with gratitude be servers and givers in honour of the generous and brilliant light and fire of life.

Mandala 7/Sukta 18

Indra (1-21) and Sudasa Paijavanasya Dana stuti (22-25) Devata, Vasishtha Maitravaruni Rshi

त्व ह यत्पितरश्चि ा इन्द विश्वा वामा जरितार असन्वन ।
त्व गावः सुदुघास्त्व ह्यश्वास्त्वं वसु दवयत वनिष्ठः ॥ १ ॥

1. *Tve ha yat pitaraścinna indra viśvā vāmā jaritāro asanvan. Tve gāvaḥ sudughāstve hyaśvāstvaṁ vasu devayate vaniṣṭhaḥ.*

Indra, lord of power, splendour and beneficence, ruler of the world, all beauties and graces of life which our parents and sustainers pray for and achieve, all fertile cows, lands and lights with high yield, all horses and fast communications are there for them because you are there. All wealth of home, habitat and materials, you alone give to the devotee who prays for the favours and light of divinity.

राजेव हि जनिभिः ष्यवा व द्युभिरभि विदुष्कविः सन।
पिशा गिर मघवन्गोभिरश्वस्त्वायतः शिशीहि राय अस्मान ॥ २ ॥

2. *Rājeva hi janibhiḥ kṣesyevā'va dyubhirabhi viduṣkaviḥ san. Piśā giro maghavan gobhiraśvaistvāyataḥ śiśīhi rāye asmān.*

Like a brilliant prince you live with the people all round, every way, every day. Being a scholar, poet and visionary, inspire us, your admirers, with your lights of wisdom, and refine our voices of admiration with gentle forms and manners. Lord of wealth, power and honour, sharpen our plans and initiatives with the development of lands and cows, horses and transport for our assets and prosperity.

इमा उ त्वा पस्पृधानासो अत्र मन्दा गिर दवयन्तीरुप स्थुः।
अवाचीं त पथ्यां राय एतु स्याम त सुमतावि्न्द्र शर्मन ॥ ३ ॥

3. *Imā u tvā paspṛdhānāso atra mandrā giro devayantīrupa sthuḥ. Arvācī te pathyā rāya etu syāma te sumatāvindra śarman.*

Indra, glorious ruler, these are the people and our voices of admiration, earnest and joyous, vying with each other in love and reverence on this occasion, which may, we pray, reach you and be accepted. May your modern ethics and policies lead us all to wealth, honour and excellence. May we always abide in peace and prosperity in a happy home under your care and kindness.

धनुं न त्वा सूयवसे दुदुक्षन्नुप ब्रह्माणि ससृज्रे वसिष्ठः ।
त्वामिन्मे गोपतिं विश्व आहा न इन्द्रः सुमतिं गन्त्वच्छ ॥ ४ ॥

4. *Dhenuṁ na tvā sūyavase dudukṣannupa brahmāṇi sasṛje vasiṣṭhaḥ. Tvāminme gopatiṁ viśva āhā''na indraḥ sumatiṁ gantvaccha.*

As a shepherd goes to the cow in a rich pasture for good milk, so the man of peace and enlightenment approaches you seeking fulfilment and creates songs of appreciation in praise of your policy and performance as a ruler. Indra, O lord ruler of the world, the whole world calls you the preserver, defender and promoter of the earth and her social order for me, and I pray you enjoy the favour and goodwill of the people for our sake.

अर्णांसि चित्पपथाना सुदास इन्द' गाधान्यकृणोत्सुपारा ।
शधन्तं शिम्युमुचथस्य नव्यः शापं सिन्धूनामकृणोदशस्तीः ॥ ५ ॥

5. *Arṇāṁsi cit paprathānā sudāsa indro gādhān-yakṛṇot supārā. Śardhantaṁ śimyum-ucathasya navyaḥ śāpaṁ sindhūnām-akṛṇod-aśastīḥ.*

Indra, brilliant ruler, rising anew like the sun,

controls and bounds overflooded expansive waters into fordable limits for comfortable movement of business, converts the violent to peaceable beneficence, silences the imprecations of the vociferous and controls the erratic behaviour of the rivers and the seas.

पुर॒ळा इत्तुर्वशा॒ य ुरासीदा॒य मत्स्यासा॒ निशि॑ता॒ अपी॑व।
श्रुष्टिं चकु्रभृगवो दु॒ह्यवश्च॒ सखा॒ सखा॑यमतर॒द्विषू॑चः ॥ ६ ॥

6. *Puroḷā it turvaśo yakṣurāsīd rāye matsyāso niśitā apīva. Śruṣṭiṁ cakrur-bhṛgavo druhya-vaśca sakhā sakhāyam-atarad viṣūcoḥ.*

The ruler is chief of all, all controller and instant achiever, keen yajaka and sociable with open doors, sharpest reacher to the target like fish in the ocean, for economic and social progress. Men of economic ambition, science and wisdom do him honour, enemies cower before him, and as a friend he saves and supports the friend of versatile genius.

आ प॒क्थास' भलान॒स' भन॒न्ता लि॑नास विषा॒णिनः॑
शि॒वासः॑। आ य नय॑त्सध॒मा आय॑स्य ग॒व्या तृत्सु॑भ्य
अजगन्यु॒धा नृन ॥ ७ ॥

7. *Ā pakthāso bhalānaso bhanantā'lināso viṣāṇinaḥ śivāsaḥ. Ā yo'nayat sadhamā āryasya gavyā tṛtsubhyo ajagan yudhā nṝn.*

Men of ripe age and experience, vibrant experts of yajnic material, nobly born and cultured, graceful and highly sagacious, who bring about peace and joy for all, approve and glorify the ruler who leads and guides members of the council who manage the governance and administration of the land for the noble

people and organise the defence forces to deal with the violent, destructive and lawless elements from within and without.

दु॒रा॒ध्या॒३॒ अदि॑तिं स्र॒वय॑न्त॒ च॒तसा॒ वि ज॑गृभ्र॒ परु॑ष्णीम।
म॒ह्ना॒वि॑व्यक्पृथि॒वीं पत्य॑मानः प॒शुष्क॒विर॑शय॒च्चाय॑मानः ॥ ८ ॥

8. *Durādhyo aditiṁ srevayanto'cetaso vi jagṛbhre paruṣṇīm. Mahnāvivyak pṛthivīṁ patyamānaḥ paśuṣ-kavir-aśayac-cāyamānaḥ.*

Thoughtless men of evil disposition try to fail his policy of universal and inviolable values and grab lands of fertility. But Indra, a man of vision, all round perceptive, saving the land and policy frustrates their designs and maintains national integrity and rests in peace and fearlessness.

इ॒युर॒र्थं न न्य॒र्थं परु॑ष्णीमा॒शुश्च॒नद॑भिपि॒त्वं ज॑गाम। सु॒दास॒ इन्द्रः॑ सु॒तुकाँ॑ अ॒मित्रा॒नर॑न्धय॒न्मानु॑ष॒ वध्रि॑वाचः ॥ ९ ॥

9. *Īyurarthaṁ na nyarthaṁ paruṣṇīm-āśuścaneda-bhipitvaṁ jagāma. Sudāsa indraḥ sutukāň amitrā narandhayan-mānuṣe vadhrivācaḥ.*

When Indra, generous ruler and commander equipped fully with assistant forces, overcomes unfriendly powers and evil voices rampant in society and thus reaches his target of correction and achievement in the daily business of life's governance and administration including the optimum means of sustenance and development, the people too realise the ends of his universal policy and achieve their goals of life in definiteness without any delay.

इ॒युगावा॒ न यव॑सा॒दग॑॑पा यथाकृ॒तम॒भि मि॒त्रं चि॒तास॑ः।
पृ॒श्नि॑॑गाव॒ः पृ॒श्नि॑॑निपषितासः श्रु॒ष्टिं च॑॑कुनि॒युता॒ रन्त॑-
यश्च ॥ १० ॥

10. *Īyurgāvo na yavasādagopā yathākṛtamabhi mitraṁ citāsaḥ. Pṛśnigāvaḥ pṛśninipreṣitāsaḥ śruṣṭiṁ cakrurniyuto rantayaśca.*

Just as cows free from the cowherd rush to the master from the pasture, as friends rush to meet a friend, as people having performed good actions by nature and law advance to receive their prize, and as the sun rays radiate across space and sky to meet the variegated earth, so do the forces of Indra, whether organised in battle order or resting off duty, and the people at peace rally and rush to Indra, the ruler, for service immediately on the clarion call.

एक॑ं च॒ य विं॑शतिं च॑ श्रव॒स्या व॑॑कृणयाजना॒नाजा॒ न्यस्त॑ः।
द॒स्म न सद्म॒ि शि॑शाति ब॒हिः शूर॒ः सग॑॑मकृणा॒दिन्द॑
एषाम ॥ ११ ॥

11. *Ekaṁ ca yo viṁśatiṁ ca śravasyā vaikarṇayorjanān rājā nyastaḥ. Dasmo na sadman ni śiśāti barhiḥ śūraḥ sargam-akṛṇod-indra eṣām.*

The ruler, personally resigned and socially committed as a trustee, commanding power and brilliance as Indra, dedicated to the elimination of want and suffering, creates and ministers a senate of twenty and one reputed people over a variety of views and opinions and thus, brave and brilliant as he is, organises the nation into a dynamic social order like a high priest organising and energising the vedi in the house of yajna.

अध श्रुतं कवषं वृद्धमप्स्वनु द्रुह्युं नि वृणग्वजबाहुः । वृणाना अत्र सख्याय सख्यं त्वायन्ता य अमदन्ननु त्वा ॥ १२ ॥

12. *Adha śrutaṁ kavaṣaṁ vṛddham-apsvanu druhyuṁ ni vṛṇag-vajrabāhuḥ. Vṛṇānā atra sakhyāya sakhyaṁ tvāyanto ye amadann-anu tvā.*

The lord of thunder power and justice engages the scholar, the teacher, the senior and even the jealous critic and opponent into the thick of social action, choosing some positively and others to weed out negativity. Thus they too, O ruler, opt for you, some opting for you as a friend for friendship, and others to be with you and around, but all in order to be happy and joyous in consonance with you.

वि सद्य विश्वा दृंहितान्यषामिन्द्रः पुरः सहसा सप्त ददः । व्यानवस्य तृत्सव गयं भाग्जष्म पूरुं विदथं मृधवाचम ॥ १३ ॥

13. *Vi sadyo viśvā dṛṁhitānyeṣāmindraḥ puraḥ sahasā sapta dardaḥ. Vyānavasya tṛtsave gayaṁ bhāgjeṣma pūruṁ vidathe mṛdhravācam.*

Let the ruler with his enlightened forces always and at the earliest rule out and destroy the sevenfold citadels of these outmoded enemies, and let him serve and support the home and institutions of values anew for the rising people of free thought and action. Let us always realise and win the values of the eternal and liquid flow of the holy voice in our yajnic business of systemic life.

नि गव्यव नव द्रुह्यवश्च षष्टिः शता सुषुपुः षट सहस्रा । षष्टिवीरासा अधि षड दुवायु विश्वदिन्दस्य वीर्या कृतानि ॥ १४ ॥

14. *Ni gavyavo'navo druhyavaśca ṣaṣṭiḥ śatā suṣupuḥ ṣaṭ sahasrā. Ṣaṣṭirvīrāso adhi ṣaḍ duvoyu viśvedindrasya vīryā kṛtāni.*

All the wondrous deeds of the world are accomplished by Indra, since sixty-six of his brave warriors devoted to their lord, all fervent, new and ferocious fighters dedicated to the land and light, send to eternal sleep sixtysix thousand of his enemies.

इन्द॑णत तृत्स॑वा॒ ववि॑षाणा॒ आपा॒ न सृ॒ष्टा अ॑धवन्त॒ नीची॑ः।
दु॒मि॒त्रास॑ः पक॒ल॒विन्मिमा॑ना ज॒हु॒विश्वा॑नि॒ भ ज॑ना सु॒दास॑॥ १५॥

15. *Indreṇaite tṛtsavo veviṣāṇā āpo na sṛṣṭā adhavanta nīcīḥ. Durmitrāsaḥ prakalavinmimānā jahurviśvāni bhojanā sudāse.*

There furious warriors overwhelming the enemy like turbulent waters rushing down hill are the creation of Indra, and they, over-coming and cutting to size the enemies and strategists camouflaged as friends, are prepared to renounce all comforts for the sake of their devotion to the generous master and ruler.

अ॒र्धं वी॒रस्य॑ शृत॒पाम॑नि॒न्दं परा॒ शध॑न्तं नुनुद अ॒भि ाम।
इन्द॑ ' म॒न्युं म॑न्यु॒म्य॑ ' मिमाय भ॒ज प॒थ व॑त॒निं पत्य॑-
मानः॥ १६॥

16. *Ardhaṁ vīrasya śṛtapāmanindraṁ parā śardhantaṁ nunude abhi kṣām. Indro manyuṁ manyumyo mimāya bheje patho vartaniṁ patyamānaḥ.*

Indra, ruler of the earth, inspires and promotes the person who promotes the brave, prepares ripe inputs

for yajnic development, and challenges and eliminates want and dishonour from the world. Being the destroyer of pride and anger, he reduces the proud and angry to zero, and promotes, defends and serves the paths of rectitude and processes of law and justice.

आधर्णा चित्तद्वकं चकार सिंह्यं चित्पत्वना जघान। अव स्रक्तीवश्यावृश्चदिन्द्रः पायच्छद्विश्वा भ जना सुदास॥ १७॥

17. *Ādhreṇa cit tadvekaṁ cakāra siṁhyaṁ cit petvenā jaghāna. Ava sraktīr-veśyāvṛścad-indraḥ prāya-cchad viśvā bhojanā sudāse.*

By patience, fortitude and stabilized power, Indra, destroyer of evil and enmity, unites and consolidates the world into one socio-political order. With limited but committed powers of love and creativity, he defeats the tigers of violence and destruction. With pointed advance like the penetration of a needle, he routs deep formations of hostility and opposition. And thus he provides all sustenance and peaceful comfort and prosperity for a happy and generous humanity.

शश्वन्ता हि शत्रव रारधुष्ट भदस्य चिच्छधत विन्द रन्धिम। मताँ एनः स्तुवत यः कृणति तिग्मं तस्मि ि जहि वजमिन्द॥ १८॥

18. *Śaśvanto hi śatravo rāradhuṣṭe bhedasya cicchar-dhato vinda randhim. Martāň enaḥ stuvato yaḥ kṛṇoti tigmaṁ tasmin ni jahi vajra-mindra.*

Indra, lord destroyer of division, opposition and hostility, let your persistent enemies be subdued

relentlessly. Let the persistent purveyors of division and dissidence be brought to justice. And whoever does evil and violence to the supportive and celebrative people among humanity, strike the sharp and instant bolt of justice upon them.

आव॒दिन्द्रं॒ य॒मुना॒ तृत्स॑वश्च॒ पात्र॑ भे॒दं स॒वता॑ता मुषायत।
अ॒जास॑श्च॒ शिग्व॑ा॒ य ाव॑श्च ब॒लिं शी॒षाणि॑ जभ्रु॒र-
श्व्या॑नि॥ १९॥

19. *Āvadindraṁ yamunā tṛtsavaśca prātra bhedaṁ sarvatātā muṣāyat. Ajāsaśca śigravo yakṣavaśca baliṁ śīrṣāṇi jabhruraśvyāni.*

Let the powers of justice, keepers of law and order and defence guards provide security cover for Indra, ruler of the social order. Let the ruler eliminate all elements of division, dissension and secession from this one, united and universal order of governance and human welfare. And let the weapon launchers, intelligence network using code language, supporting and cooperative yajnic powers of the system bear and offer him the highest loyalty and conduct fastest services of defence and communication for him.

न त॑ इन्द्र सुम॒तया॒ न राय॑ः सं॒च _ पूर्वा॒ उ॒षसा॒ न नू॒त्नाः।
दव॑कं चिन्मान्यमा॒नं ज॑घ॒न्था व॒ त्मना॑ बृ॒ह॒तः शम्ब॑रं
भत॥ २०॥

20. *Na ta indra sumatayo na rāyaḥ saṁcakṣe pūrvā uṣaso na nūtnāḥ. Devakaṁ cinmānyamānaṁ jaghanthā'va tmanā bṛhataḥ śambaraṁ bhet.*

Indra, lord ruler of power, honour and excellence, like the beauty, blessedness and grandeur

of the dawns old and new, your knowledge and wisdom, ethics and policies and your wealth and excellence cannot be described, since you achieve the adorable light of divinity, shatter the pride and pretence of simulated brilliance, and by your innate power and splendour break the greatest and deepest clouds to bring down showers of rain.

प य गृहादममदुस्त्वाया पराशरः शतयातुवसिष्ठः । न त भाजस्य सख्यं मृषन्ता धा सूरिभ्यः सुदिना व्युच्छान ॥ २१ ॥

21. *Pra ye gṛhād-amamadus-tvāyā parāśaraḥ śatayā-turvasiṣṭhaḥ. Na te bhojasya sakhyaṁ mṛṣantā'-dhā sūribyaḥ sudinā vyucchān.*

By virtue of your blazing glory and showers of generosity, the sage who dispels evils, the warrior who goes forward with a hundred and faces many hundreds, and the host who provides the best shelter and hospitality like mother earth, all who rejoice in the home as well as outside, would never neglect, forget or forsake the kindness and friendship of yours who are the ruler and protector of the world community. And we pray may happy days ever shine upon these brave, learned and generous people.

द्व नप्तुर्देववतः शत ग द्वा रथा वधूमन्ता सुदासः ।
अह ाग्न पजवनस्य दानं ह तव सद्म पय'मि रभन ॥ २२ ॥

22. *Dve napturdevavataḥ śate gordvā rathā vadhū-mantā sudāsaḥ. Arhannagne paijavanasya dānaṁ hoteva sadma paryemi rebhan.*

Two hundred cows and two chariots drawn by double motive powers are the gifts of the generous

yajamana, grand child of a dynamic, pious and progressive God-fearing yajaka. O Agni, lord and leader of the light and fire of the corporate life of humanity, happily acknowledging, singing and celebrating the gift of the man of peace and progress, I go round the house of yajna with reverence like the high priest and the yajaka myself.

चत्वार॑ मा पजव्नस्य दाना॒: स्मद्दि॑ष्टयः कृश॒निन॑ निर्क।
ऋ॒जास॑ मा पृथिवि॒ष्ठाः सु॒दास॑स्ता॒कं ता॒काय॒ श्रव॑स वहन्ति॥ २३॥

23. *Catvāro mā paijavanasya dānāḥ smaddiṣṭayaḥ kṛśanino nireke. Ṛjrāso mā pṛthiviṣṭhāḥ sudāsa-stokaṁ tokāya śravase vahanti.*

Four-fold gifts of the generous yajamana, grand child of the pious progressive yajaka, golden majestic and moving straight on the right course in life in the most stable manner without jolt or deviation on the earth, bear me like a child of divinity to my grand child for the achievement of honour and excellence.

यस्य॒ श्रवा॒ र दसी अ॒न्तरु॒वी शी॒ष्ण शी॑ष्ण विब॒भाजा॑ विभ॒क्ता। स॒प्तदिन्द्रं॒ न स्र॒वत॑ गृणन्ति॒ नि यु॑ध्याम॒धिम॑-शिशाद॒-भीके॑॥ २४॥

34. *Yasya śravo rodasī antarurvī śīrṣṇeśīrṣṇe viba-bhājā vibhaktā. Saptedindraṁ na sravato gṛṇanti ni yudhyāmadhim-aśiśād-abhīke.*

One whose honour and fame rings in the skies and over the wide earth, whose gifts of generosity are distributed over from person to person of eminence, whom the seven fluent regions of heaven and earth

celebrate and glorify like Indra, lord of light and fire and power, and who fights out a war monger in battle close at hand as one would eliminate a disease, such a person and power is fit to be the ruler.

इमं नर मरुतः सश्चतानु दिवो दासं न पितरं सुदासः ।
अविष्टना पजवनस्य कतं दूणाशं त्रमजरं दुवायु ॥ २५ ॥

25. *Imaṁ naro marutaḥ saścatānu divodāsaṁ na pitaraṁ sudāsaḥ. Aviṣṭanā paijavanasya ketaṁ dūṇāśaṁ kṣatramajaraṁ duvoyu.*

O leading lights of humanity and vibrant people of the world in general, join, support and celebrate this generous giver of light and life like the father creator of the generous yajaka and high priest of world yajna, and there by join and integrate with the divine and undecaying social order which is the irresistible will and creation of the gracious lord of peace and forgiveness.

Mandala 7/Sukta 19

Indra Devata, Vasishtha Maitravaruni Rshi

यस्तिग्मशृङ्ग वृषभ न भीम एकः कृष्टीश्च्यावयति प विश्वाः । यः शश्वता अदाशुषा गयस्य पयन्तासि सुष्वितराय वदः ॥ १ ॥

1. *Yastigmaśṛṅgo vṛṣabho na bhīma ekaḥ kṛśṭīścyāvayati pra viśvāḥ. Yaḥ śaśvato adāśuṣo gayasya prayantāsi suṣvitarāya vedaḥ.*

Indra, lord commander of weapons sharp and blazing as rays of light, virile, generous and yet fearsome as a bull, is the one supreme who guides, controls, rules

and inspires the world community, and he is the one who always is the supporting power of the house and children of the indigent who cannot afford to pay for education and development. O lord, you are the guide and giver of wealth and knowledge to the man dedicated to the yajnic development of humanity.

त्वं ह॒ त्यदि॑न्द्र कुत्स॑माव॒ः शुश्रू॑षमाणस्त॒न्वा॑ सम्॒य। दास॑ं यच्छुष्ण॑ं कुय॑व॒ं न्य॑स्मा॒ अर॑न्धय आजु॒न्याय॒ शि ॑न॥ २॥

2. *Tvaṁ ha tyadindra kutsamāvaḥ śuśrūṣamāṇastanvā samarye. Dāsaṁ yacchuṣṇaṁ kuyavaṁ nyasmā arandhaya ārjuneyāya śikṣan.*

Indra, brilliant ruler, you govern and strike your thunderbolt of justice and punishment, listen to the voice of the people in the battle business of life and protect the sagely man of judgement and discretion with your force when you fight the demon of drought, punish the selfish exploiter and food polluter and help and arrange for the education of the children of noble mothers all for our sake.

त्वं धृ॑ष्ण धृष॒ता वी॒तह॑व्यं॒ पाव॒ा विश्वा॑भिरू॒तिभि॑ः सु॒दास॑म। प पारु॑कुत्सिं त्र॒सद॑स्युमाव॒ः त्रसाता वृत्र॒हत्ये॑षु पू॒रुम॥ ३॥

3. *Tvaṁ dhṛṣṇo dhṛṣatā vītahavyaṁ prāvo viśvābhirūtibhiḥ sudāsam. Pra paurukutsiṁ trasadasyumāvaḥ kṣetrasātā vṛtrahatyeṣu pūrum.*

O bold and determined ruler, with all your power and determination and with all your methods and tactics of defence and offence, protect and preserve the assets of the nation acquired, support the commander of services, guard the wielders of high class weapons and

protect their families, defend the powers of law and order against crime, and in the battle against want and darkness and for victory in the battle field of defence and development, protect the supply line and citizens of the land.

त्वं नृभिर्नृमण दॅववीतॅा भूरीणि वृत्रा हॅयश्व हंसि।
त्वं नि दस्युं चुमुॅरिं धुनिं चा स्वापय दॅभीतॅय सुॅहन्तुं॥ ४॥

4. *Tvaṁ nṛbhir-nṛmaṇo devavītau bhūrīṇi vṛtrā haryaśva haṁsi. Tvaṁ ni dasyuṁ cumuriṁ dhuniṁ cā'svāpayo dabhītaye suhantu.*

O leader and commander equipped with transport, communications and armoured fighting forces, cherished and honoured ruler of the heart of the nation, in the battle business of the protection and advancement of the divinities of nature and humanity you fight out and eliminate the cumulated forces of darkness and destruction with the assistance and cooperation of the leading people. You lay to sleep and totally destroy the violent criminal, the thief and the terrorist in order to suppress and root out the forces of negation and destruction.

तवं च्यॅात्रानिं वजहस्तॅ तानिॅ नवॅ यत्पुरॅ' नवॅतिं चं सॅद्यः।
निॅवर्शन शततॅमाविंवषीॅरहॅञ्च वृॅत्रं नर्मुंचिमुताहॅन॥ ५॥

5. *Tava cyautnāni vajrahasta tāni nava yat puro navatiṁ ca sadyaḥ. Niveśane śatatamāviveṣīra-hañca vṛtraṁ namucimutāhan.*

O wielder of the thunderbolt, those frightful forces of yours which instantly destroy nintynine citadels of want and darkness and hundreds more for

the entry of light and justice, pray demolish the unbreakable walls of the forts of impenetrable ignorance, superstition, prejudice, hatred and violence.

सना॒ ता त॑ इन्द्र॒ भ ज॑नानि रा॒तह॑व्याय दा॒शुष॑ सु॒दास॑। वृष्ण॑ त॒ हरी॒ वृष॑णा युनज्मि॒ व्यन्तु॒ ब्रह्मा॑णि पुरुशाक॒ वाज॑म ॥ ६ ॥

6. *Sanā tā ta indra bhojanāni rātahavyāya dāśuṣe sudāse. Vṛṣṇe te harī vṛṣṇā yunajmi vyantu brahmāṇi puruśāka vājam.*

Indra, lord of light and power, those permanent gifts and protections of the world of existence you have created and granted for the oblation bearing yajaka, for the generous man of charity, and for the commander of the protective forces of humanity, and those mighty motive forces of life's power and generosity which I harness in your service may, O lord of all ruling power, we pray, bring us all voices of Divinity, all means and modes of sustenance, and all success and progress in our life.

मा त॑ अ॒स्यां स॑हसाव॒न्परि॑ष्टावघा॒य भूम हरिवः परा॒द।
त्राय॑स्व न॒ वृक॒भि॒वरू॑थ॒स्तव॑ प्रि॒यास॑: सू॒रिषु॑ स्याम ॥ ७ ॥

7. *Mā te asyāṁ sahasāvan pariṣṭāvaghāya bhūma harivaḥ parādai. Trāyasva no'vṛkebhirvarūthaistava priyāsaḥ sūriṣu syāma.*

O lord of peace, patience and justice, ruler of dynamic powers and people, in this social order of your governance, let us not be exposed to a state of throw away sin and crime. Save us by virtue of the company of non-violent, best and wisest protective people. Let us abide among your dearest favourites and loved ones,

among the brave, the wise and the virtuous.

प्रियास इत्ते मघवन्नभिष्टौ नरो मदेम शरणे सखायः ।
नि तुर्वशं नि यादवं शिशीह्यतिथिग्वाय शंस्यं करिष्यन ॥ ८ ॥

8. *Priyāsa it te maghavann-abhiṣṭau naro madema śaraṇe sakhāyaḥ. Ni turvaśaṁ ni yādvaṁ śiśīhyatithigvāya śaṁsyaṁ kariṣyan.*

Lord of wealth, honour and excellence, let us all, leaders and friends of yours, abide and rejoice as your dearest in the protective shelter of your love and good will for our desired aims. Inspire and refine the nearest settled neighbour as well as the traveller on the move, raising the generous host in honour and praise for hospitality.

सद्यश्चिन्नु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थशासस उक्था ।
य ते हवेभिर्वि पणीँरदाश नस्मान्वृणीष्व युज्याय तस्मै ॥ ९ ॥

9. *Sadyaścinnu te maghavann-abhiṣṭau naraḥ śaṁsantyukthaśāsa ukthā. Ye te havebhir-vi paṇīँradāśann-asmān vṛṇīṣva yujyāya tasmai.*

O lord of light, honour and excellence of generosity, select us for dedication to that holy work which, under the protection of your love and goodwill, leading scholars and interpreters of the Divine Word relentlessly pursue, reciting and teaching the Vedic songs of divinity and, by recitation and exhortation, converting even hard headed businessmen to generous givers of charity in the service of Divinity.

एत स्तोमं नरां नृतमं तुभ्यमस्मद्र्यञ्चो ददत मघानि ।
तषामिन्द वृत्रहत्ये शिव भूः सखा च शूरो विता च नृणाम ॥ १० ॥

10. *Ete stomā narāṁ nṛtama tubhyamasmadryañco dadato maghāni. Teṣāmindra vṛtrahatye śivo bhūḥ sakhā ca śūro'vītā ca nṛṇām.*

These songs of adoration offered to you, O highest leader of the leaders of men, in fact, come back to us, giving wealth, honours and excellence of life. O lord, in these people's battle against darkness, want and injustice, be their friend, wise protector and kind defender.

नू इन्द्र शूर स्तवमान ऊती ब्रह्मजूतस्तन्वा वावृधस्व। उप नो वाजान्मिमीह्युप स्तीन्यूयं पात स्वस्तिभिः सदा नः॥ ११॥

11. *Nū indra śūra stavamāna ūtī brahmajūtastanvā vāvṛdhasva. Upa no vājān mimīhyupa stīnyūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, wise and brave leader and ruler of the world celebrated in song, exhorting the brave, commanding the defence and protection and the wealth of power, prosperity, food, energy and divine wisdom, grow in body, mind and soul by your body politic, and help us grow as a united commonwealth blest with honour, excellence and prosperity, and let there be no alliances of opposition and enmity against humanity. O lord and leaders of the world, protect and promote us in a state of honourable peace, prosperity and all round well being for all time.

Mandala 7/Sukta 20

Indra Devata, Vasishtha Maitravaruni Rshi

उग्र जज्ञे वीर्याय स्वधावाञ्चक्रिरपा नया यत्कर्रिष्यन।
जग्मियुवा नृषदनमव भिस्त्राता न इन्द्र एनस महश्चित॥ १॥

1. *Ugro jajñe vīryāya svadhāvāñcakrirapo naryo yat kariṣyan.Jagmiryuvā nṛṣadanam-avobhis-trātā na indra enaso mahaścit.*

Indra, the ruling soul, a great performer blest with innate powers, rises bright and blazing to do great heroic deeds when he undertakes the manly acts he plans to do. Youthful and bold, he goes to the house of the people with his powers of protection as a saviour of us all from great sin and transgression.

हन्ता वृत्रमिन्द्रः शूशुवानः पावीरु वीर जरितारमूती। कर्ता सुदास अहु वा उ लाकं दाता वसु मुहुरा दाशुषे भूत॥ २॥

2. *Hantā vṛtramindraḥ śūśuvānaḥ prāvīrnnu vīro jaritāramūtī. Kartā sudāse aha vā u lokaṁ dāta vasu muhurā dāśuṣe bhūt.*

Growing and rising, Indra is breaker of the clouds and destroyer of want and darkness of ignorance. The youthful hero protects the dedicated celebrant with his powers of protection. He is the creator of a beautiful world for the man of service and charity and he is the giver of wealth again and again to the generous man of charity and gratitude to Divinity.

युध्म अनवा खजकृत्समद्वा शूरः सत्राषाड जनुषमषाः हः।
व्यास इन्द्रः पृतनाः स्व जा अधा विश्वं शत्रूयन्तं जघान॥ ३॥

3. *Yudhmo anarvā khajakṛt samadvā śūraḥ satrāṣāḍ januṣemaṣāḷhaḥ. Vyāsa indraḥ pṛtanāḥ svojā adhā viśvaṁ śatrūyantaṁ jaghāna.*

Veteran warrior, relentless campaigner, passionate fighter, magnanimous hero, always victorious, Indra is unconquerable by nature. In the face of tumultuous conflicts he blazes with holy splendour and destroys all hostility from the earth.

उभ चिदिन्द्र रोदसी महित्वा पपाथ तविषीभिस्तुविष्मः ।
नि वज्रमिन्द्र हरिवान्मिमिक्षन्त्समन्धसा मदेषु वा उव च ॥ ४ ॥

4. *Ubhe cidindra rodasī mahitvā''paprātha taviṣībhis-tuviṣmaḥ. Ni vajramindro harivān mimikṣantsamandhasā madeṣu vā uvoca.*

Mighty Indra with his splendour and irresistible forces pervades both earth and sky by the strength of his presence felt all round. Wielding his thunderbolt of justice, protection and correction, commanding humanity and mixing with the people by perceptible presence as well as social gatherings over joyous celebrations, he maintains his dialogue with them.

वृषा जजान वृषणं रणाय तमु चिन्नारी नर्यं ससूव । प यः
सेनानीरध नृभ्या अस्तीनः सत्वा गवषणः स धृष्णुः ॥ ५ ॥

5. *Vṛṣā jajāna vṛṣaṇaṁ raṇāya tamu cinnāri naryaṁ sasūva. Pra yaḥ senānīradha nṛbhyo astīnaḥ satvā gaveṣaṇaḥ sa dhṛṣṇuḥ.*

Him the omnipotent generous father begets, and him the supreme creative mother nature bears and nurtures as the mighty, virile and generous leader for the battle of humanity for a full joyous life on earth, the

mighty ruler Indra who then rises as the commander of armies and glorious protector promoter of the world community: brave and true, seeker of truth and the divine Word of nature, the ruler irresistible for the people.

नू चित्स भंषत जना न रंषन्मना य अंस्य घारमाविवांसात।
यज्ञय इन्द्र दधंत दुवांसि रायत्स राय ऋंतपा ऋंतजाः ॥ ६ ॥

6. *Nū cit sa bhreṣate jano na reṣanmano yo asya ghoram-āvivāsāt. Yajñairya indre dadhate duvāṁsi kṣayat sa rāya ṛtapā ṛtejāḥ.*

Never does that person waver or go astray, never does he fail or face disaster, never does he hurt anyone, who obeys and serves the venerable thought and will of this awesome master. Whoever reposes his trust and prayers by love, self-sacrifice and yajna in him abides in peace for the achievement of wealth, honour and excellence, serving truth and rising in stature in truth and divine law.

यदिंन्द्र पूवा अपंराय शि ा रायज्यायान्कनींयस दष्णम।
अमृत इत्पर्यासीत दूरमा चित्र चित्र्यं भरा रयिं नंः ॥ ७ ॥

7. *Yadindra pūrvo aparāya śikṣannayajjyāyān kanīyaso deṣṇam. Amṛta it paryāsīta dūramā citra citryaṁ bharā rayiṁ naḥ.*

What the former generation teaches and bequeathes to the next, and what the elder generation may learn and obtain from the younger one as a valuable gift, and that immortal wealth of life far out of sense, experience and time, O lord sublime, that sits eternal, O lord of omniscience and omnipotence, Indra, bear

and bring us, that wondrous, super existential wealth and vision of life.

यस्त॑ इन्द प्रि॒य जना॒ ददा॑शदस॑न्नि॒रे॒क अ॑दिव॒ः सखा॑ त।
व॒यं त॑ अ॒स्यां सु॑म॒ता च॑निष्ठा॒ः स्याम॒ वरू॑थ॒ अघ्न॑ता॒ नृपी॑ता ॥ ८ ॥

8. *Yasta indra priyo jano dadāśadasannireke adrivaḥ sakhā te. Vaṁ te asyāṁ sumatau caniṣṭhāḥ syāma varūthe aghnato nṛpītau.*

Indra, lord ruler of the world over clouds and mountains, whoever the person that pays homage to you, may he be dear to you as a friend in the open honest business of living. In this social order of goodwill and human welfare of the lord of love and grace free from violence, let us live in peace at home blest with sustenance and security in comfort and divine grace.

ए॒ष स्त म॑ अचिकद॒द वृषा॑ त उ॒त स्ता॒मुम॑घव न्कपिष्ट।
रा॒यस्काम॑ जरि॒तारं त॒ आग॒न्त्वम॒ङ्ग शं॑क॒ वस्व॒ आ शं॑क नः ॥ ९ ॥

9. *Eṣa stomo acikradad vṛṣā ta uta stāmurmaghavannakrapiṣṭa. Rāyaskāmo jaritāraṁ ta āgan tvamaṅga śakra vasva ā śako naḥ.*

O lord of wealth, honour, power and excellence, this song of adoration vibrates with prayer for your attention and the celebrant prays for your grace. May your gift of wealth and fulfilment flow to the celebrant. O lord of power dear as breath of life, make it possible for us to win all wealth, honour and excellence we pray for.

स नं इन्द्र त्वयताया इष धास्मनां च य मघवांन जुनन्ति।
वस्वी षु तं जरित्र अस्तु शक्तियूयं पात स्वस्तिभिः सदा
नः॥ १०॥

10. *Sa na indra tvayatāyā iṣe dhāstmanā ca ye maghavāno junanti. Vasvī ṣu te jaritre astu śakti-ryūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, lord giver of energy and vitality, sustain us and those who join you vitally and spiritually for the gift of energy and pranic vitality in contact with universal energy. May your universal vitality be the harbinger of universal wealth, honour and excellence for the celebrant. O lord and divinities, all time protect and promote us with success, prosperity and good fortune all round.

Mandala 7/Sukta 21

Indra Devata, Vasishtha Maitravaruni Rshi

असावि दवं ग ऋजीकमन्धा न्यस्मि ान्द' जनुषमुव च।
ब धामसि त्वा हयश्व यज्ञब धा नः स्त ममन्धसा मदषु॥ १॥

1. *Asāvi devaṁ goṛjīkamandho nyasminn-indro januṣemuvōca. Bodhāmasi tvā haryaśva yajñai-rbodhā naḥ stomam-andhaso madeṣu.*

Distilled is the spirit of life, divine, brilliant, the very essence of earth and nature's energy. Let Indra, the ruling lord of life, by his very nature and origin, join and address the assembly and make it resound. O lord of instant powers and faculties, we invoke and invite you by our yajnic adorations. Join us in the ecstasy of our celebration and inspire our congregation to awake into enlightenment.

प यन्ति यज्ञं विपयन्ति बर्हिः स ऽमाद ऽ विदथं दुधवाचः ।
न्यु भियन्त यशस ऽ गृभादा दूरऽउपब्दा वृषणा नृषाचः ॥ २ ॥

2. *Pra yanti yajñaṁ vipayanti barhiḥ somamādo vidathe dudhravācaḥ. Nyu bhriyante yaśaso gṛbhādā dūra-upabdo vṛṣaṇo nṛṣācaḥ.*

Lovers of soma ecstasy march forward to join the yajna of the social order, their shouts of joy resounding to the skies. The brave and generous leaders of the nation move forward from the home, with resounding proclamations bearing vibrations of their characteristic home and fame, to join the assembly.

त्वमिन्द्र स्रवितवा अपस्कः परिष्ठिता अहिना शूर पूर्वीः ।
त्वद्वावक रथ्याइ न धना रजन्त विश्वा कृत्रिमाणि भीषा ॥ ३ ॥

3. *Tvamindra sravitavā apaskaḥ pariṣṭhitā ahinā śūra pūrvīḥ. Tvad vāvakre rathyo na dhenā rejante viśvā kṛtrimāṇi bhīṣā.*

And you Indra, leader and ruler, set aflow the natural voice and energies of the nation otherwise withheld from expression by diffidence, fear and darkness of ignorance. Freed by you, the energies of the nation flow freely into action like words of eloquence directed to a definite purpose like streams flowing to the sea and chariot horses directed to a destination, and then all artificial creations of fear tremble like fear itself.

भीमा वऽवषायुधभिरषामपांसि विश्वा नयाणि विद्वान ।
इन्द्रः पुरा जहऽषाणा वि दूधाद्वि वजऽहस्ता महिना जघान ॥ ४ ॥

4. *Bhīmo viveṣāyudhebhir-eṣāmapāṁsi viśvā naryāṇi vidvān. Indraḥ puro jarhṛṣāṇo vi dūdhodvi vajrahasto mahinā jaghāna.*

Indra, formidable scholar and fearsome warrior, enters with his weapons of offence and defence and inspires all the will and actions of the people which are in the interest of humanity and which are humanly possible. Happy and rejoicing, wielding the thunderbolt of power and justice in hand, he shakes to naught the strongholds of evil, sin and crime with his grandeur.

न यातव इन्द जूजुवुना न वन्दना शविष्ठ वेद्याभिः। स शर्धदया विषुणस्य जन्तामा शिश्नदवा अपि गुर्ऋतं नः॥ ५॥

5. *Na yātava indra jūjuvurno na vandanā śaviṣṭha vedyābhiḥ. Sa śardhadaryo viṣuṇasya jantormā śiśnadevā api gurṛtaṁ naḥ.*

Indra, lord most potent, let not the wicked and violent approach and hurt us. Let them not affect our holy works in spite of their tactics worth knowing though they be. O noble lord, control and nullify the various and disorderly people. Let not the sensual and licentious sex slaves vitiate our moral conduct and rectitude.

अभि कत्वेन्द भूरधा जमन ा ते विव्यङ्महिमानं रजांसि।
स्वना हि वृत्रं शवसा जघन्थ न शत्रुरन्तं विविदद्युधा ते॥ ६॥

6. *Abhi kratvendra bhūradha jman na te vivyaṅ mahimānaṁ rajāṁsi. Svenā hi vṛtraṁ śavasā jaghantha na śatrurantaṁ vividad yudhā te.*

Indra, lord of splendour, by your own strength

overthrow the enemies of humanity on earth. They do not know the greatness and glory of your powers. By your innate powers you destroy the demon of darkness, want and ignorance. O mighty warrior, the enemies do not realise the expanse of your power and grandeur.

द्॒वाश्चि॑त्त असु॒र्या॒य॒ पूव॑ नु॑ ।त्राय॑ ममिर्॒ सहां॑सि ।
इन्द॑ मघानि॑ दयत वि॒षह्या॒न्द्॒ वाज॑स्य जाहुवन्त सा॒ता ॥ ७ ॥

7. *Devāścit te asuryāya pūrve'nu kṣatrāya mamire sahaṁsi. Indro maghāni dayate viṣahyendraṁ vājasya johuvanta sātau.*

Indra, ruling power of the world, brilliant divines, scholars and scientists of veteran eminence value your courage and bold actions in the field of energy and spirituality for the development, prosperity and well being of the social order. Having faced challenges with patience and fortitude, Indra commands and shares powers, privileges and prosperity, and the people invoke and support him for leadership in their struggle for peace, prosperity and progress. Therein lies honour and victory.

की॒रिश्चि॒द्धि त्वाम॑वस॑ जु॒हावशा॑नमिन्द्॒ साभ॑गस्य॒ भूर॑ः ।
अव॑ बभूथ शतमूत अ॒स्म अ॑भि ।त्तुस्त्वाव॑ता वरू॒ता ॥ ८ ॥

8. *Kīriściddhi tvāmavase juhāveśānamidra saubhagasya bhūreḥ. Avo babhūtha śatamūte asme abhikṣattustvāvato varūtā.*

For protection and advancement, the devotee calls upon you, Indra, lord ruler and giver of abundant power and prosperity, honour and excellence. O lord of a hundred protective powers, be the guardian, protector

and saviour of our abundant power and prosperity. And our guardian and protector against the challenging enemy too, may, we pray, be brave as you.

सखायस्त इन्द विश्वहा स्याम नमावृधास महिना तरुत्र ।
वन्वन्तु स्मा त वसा समीक इ भीतिमया वनुषां शवांसि ॥ ९ ॥

9. *Sakhāyasta indra viśvaha syāma namovṛdhāso mahinā tarutra. Vanvantu smā te'vasā samīke'-bhītimaryo vanuṣāṁ śavāṁsi.*

O saviour triumphant, while we worship and glorify you daily with greater and greater love, faith and strength of loyalty, pray let us be your friends for ever. O lord and master of the people, let us all be close to you and, under your protection, let us all win and enjoy freedom from fear and strength worthy of the seekers of Divinity.

स न इन्द त्वयताया इष धास्मनाा च य मघवाना जुनन्ति ।
वस्वी षु त जरित्र अस्तु शक्तियूयं पात स्वस्तिभिः सदा नः ॥ १० ॥

10. *Sa na indra tvayatāyā iṣe dhāstmanā ca ye maghavāno junanti. Vasvī ṣu te jaritre astu śakti-ryūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, lord of life and majesty, hold us all, sustain us all, all the blessed souls who by their sincere devotion enjoy the glory of your favour and grace so that we may continue to enjoy the strength and success granted by you. May your power and grace be the source of wealth and excellence for the celebrant. All you divinities of nature and humanity, protect and promote

us for all time with all freedom and security.

Mandala 7/Sukta 22

Indra Devata, Vasishtha Maitravaruni Rshi

पिबा॒ सोम॑मिन्द्र॒ मन्द॑तु त्वा॒ यं ते॑ सु॒षाव॑ हर्य॒श्वाद्रिः॑ ।
सो॒तुर्बा॒हुभ्यां॑ सुय॒ता॒ नार्वा॑ ॥ १ ॥

1. *Pibā somamindra mandtu tvā yaṁ te suṣāva haryaśvādriḥ. Soturbāhubyāṁ suyato nārvā.*

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant to exhort you to take the dominion to its destination.

यस्ते॒ मदो॒ युज्य॒श्चारु॒रस्ति॒ येन॑ वृ॒त्राणि॑ हर्यश्व॒ हंसि॑ ।
स त्वामि॑न्द्र प्रभूवसो ममत्तु ॥ २ ॥

2. *Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva haṁsi. Sa tvāmindra prabhūvaso mamattu.*

That beauty and joy of the governance of your dominion which is agreeable, inspiring and worthy of support and participation, and by which joy, O controller of the dynamic forces of the people, you break the negative forces of darkness, sin and crime, want and ignorance like the sun breaking dark clouds for showers, may that joy, O sovereign lord of power for settlement and prosperity, give you the real pleasure of creative governance and administration.

बाधा॒ सु म॑ मघव॒न्वाच॒ममां यां त॒ वसि॑ष्ठा॒ अच॑ति॒ पश॑स्तिम ।
इ॒मा ब्रह्म॑ सध॒मादं॑ जुषस्व ॥ ३ ॥

3. *Bodhā su me maghavan vācamemāṁ yāṁ te vasiṣṭho arcati praśastim. Imā brahma sadhamāde juṣasva.*

O lord of honour, power and magnificence, pray know well this voice of mine which the sage well settled at peace offers you in adoration of your glory. And accept, honour and apply these holy words of vision and wisdom in practice in the assembly house of the wise for governance and administration.

श्रु॒धी हवं॑ विपिपा॒नस्याद्॒बाधा॒ विप॒स्याच॑ता मनी॒षाम ।
कृ॒ष्वा दुवां॑स्यन्त॑मा॒ सच॒मा ॥ ४ ॥

4. *Śrudhī havaṁ vipipānasyādrerbodhā viprasyārcato manīṣām. Kṛṣvā duvāṁsyantamā sacemā.*

Listen to the cloud shower of exhortation from the vibrant sage, joyous participant in the congregation, know the thought and will of the wise scholar in adoration of your honour, and honour these prayers, most sincere and intimate, in action.

न त॒ गिरा॒ अपि॑ मृष्य तु॒रस्य॒ न सु॑ष्टु॒तिम॑सु॒य॑स्य वि॒द्वान ।
सदा॑ त॒ नाम॑ स्वयशा विवक्मि ॥ ५ ॥

5. *Na te giro api mṛṣye turasya na suṣṭutimasuryasya vidvān. Sadā te nāma svayaśo vivakmi.*

Never shall I forget your words, instant and mighty of action as you are, nor shall I, knowing your power and potential, ever neglect your appreciation and adoration. I value and appreciate the significance of your

name and your innate honour and excellence.

भूरि हि त सवना मानुषषु भूरि मनीषी हवत त्वामित ।
मार अस्मन्मघवञ्ज्यायक्कः ॥ ६ ॥

6. *Bhūri hi te savanā mānuṣeṣu bhūri manīṣī havate tvāmit. Māre asmanmaghavañjyok kaḥ.*

O lord of honour and excellence, many are your acts of generosity and magnificence in the world of humanity. Many are the acts of adoration the dedicated wise offer to you. O lord, never let these be alienated from us.

तुभ्यदिमा सवना शूर विश्वा तुभ्यं ब्रह्माणि वधना कृणामि । त्वं नृभिर्हव्य विश्वधासि ॥ ७ ॥

7. *Tubhyedimā savanā śūra viśvā tubhyaṁ brahmāṇi vardhanā kṛṇomi. Tvaṁ nṛbhirhavyo viśvadhāsi.*

O lord of honour and excellence, wise and brave, all these yajnic acts of service and adoration are for you. All these acts of holy creation and development for progress I do, are for your honour and majesty. You are the ruler and sustainer of the world, accepted and adorable for the leading people of the world.

नू चि तु त मन्यमानस्य दस्मादशनुवन्ति महिमानमुग्र ।
न वीयमिन्द त न राधः ॥ ८ ॥

8. *Nū cinnū te manyamānasya dasmodaśnuvanti mahimānamugra. Na vīryamindra te na rādhaḥ.*

Indra, lord of blazing splendour, destroyer of suffering and darkness, adored by the world, the people of the world acknowledge your grandeur but they comprehend it not, much less equal and surpass. Nor

can they surpass, equal or even comprehend your power and potential or your munificence.

य च॒ पूव॒ ऋष॑यो॒ य च॒ नूत्ना॒ इन्द्र॒ ब्रह्मा॑णि ज॒नय॑न्त॒ विप्राः॑। अ॒स्म ते सन्तु स॒ख्या शि॒वानि॑ यू॒यं पा॑त स्व॒स्तिभि॒: सदा॑ नः॥ ९॥

9. *Ye ca pūrva ṛṣayo ye ca nūtnā indra brahmāṇi janayanta viprāḥ. Asme te santu sakhyā śivāni yūyaṁ pāta svastibhiḥ sadā naḥ.*

All the songs of adoration and acts of homage and worship which the veteran seers of ancient wisdom and new scholars of modern vision and wisdom create and offer to you, mighty ruler of the world, may they all be friendly and blissful for us all. O seers and scholars, O lord Indra, pray always protect and promote us with all modes of protection, promotion and all round well-being.

Mandala 7/Sukta 23

Indra Devata, Vasishtha Maitravaruni Rshi

उदु॒ ब्रह्मा॑ण्यैरत श्रव॒स्यन्दं सम॒ये म॑हया वसिष्ठ। आ यो विश्वा॑नि॒ शव॑सा त॒तान॑ प्रश्रा॒ता म॒ इव॑ता॒ वचां॑सि॥ १॥

1. *Udu brahmāṇyairata śravasyendraṁ samarye mahayā vasiṣṭha. Ā yo viśvāni śavasā tatānopa-śrotā ma īvato vacāṁsi.*

O brilliant sage of divine vision settled in peace, raise your voice and sing songs of celebration in honour of Indra, mighty ruler of the world. In the battle business of life, glorify him who pervades the wide worlds by his might, and as I approach him he listens close by so

that my words of prayer reverberate across the spaces.

अयामि घाष इन्द्र देवजामिरिरज्यन्त यच्छुरुधा विवाचि।
नहि स्वमायुश्चिकित जनेषु तानीदंहांस्यति पर्ष्यस्मान॥ २॥

2. *Ayāmi ghoṣa indra devajāmiririrajyanta pacchurudho vivāci. Nahi svamāyuścikite janeṣu tānīdaṁhāṁsyati parṣyasmān.*

I come, lord Indra, the sound of prayer rises like a battle cry with the divine waves of nature, charming, mastering, the notes resounding in the tumultuous roar. No one knows the thread of his span of life in humanity. O lord, cleanse us of those sins which pollute us to darkness.

युज रथं गवषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्थुः। वि बाधिष्ट स्य रादसी महित्वन्द वृत्राण्यप्रती जघन्वान॥ ३॥

3. *Yuje rathaṁ gaveṣaṇaṁ haribhyāmupa brahmāṇi jujuṣāṇamasthuḥ. Vi bādhiṣṭa sya rodasī mahitvendro vṛtrāṇyapratī jaghanvān.*

I ride the chariot of worship in pursuit of the light of truth harnessing the two carriers of mind and intellect alongwith the senses. My prayers reach the lord of love who accepts the supplicant with grace. The lord pervades both heaven and earth with his might, prevents evil, and destroys the demons of sin and darkness which we cannot even perceive with our human eyes of ordinary vision.

आपश्चित्पिप्युः स्तया३ इव न गावो न ह्रदं जरितारस्त इन्द्र।
याहि वायुन नियुत नो अच्छा त्वं हि धीभिर्दयसे वि वाजान॥ ४॥

4. *Āpaścit pipyuḥ staryo na gāvo nakṣannṛtaṁ jaritārasta indra. Yāhi vāyurna niyuto no acchā tvaṁ hi dhībhirdayase vi vājān.*

Indra, lord of light and action, just as waters flow and rays of light radiate over darkness, so let your celebrants, men of holy action, rise and attain to the light of truth. O lord of the cosmic chariot, come like the wind to your servants of action with grace since you bless us with mercy and with gifts of intelligence, vision and the light of divinity.

त त्वा मदा इन्द मादयन्तु शुष्मिणं तुविराधसं जरित्र ।
एक ईदवत्रा दयसे हि मर्तान्स्मिञ्छूर सवने मादयस्व ॥ ५ ॥

5. *Te tvā madā indra mādayantu śuṣmiṇaṁ tuvirādhasaṁ jaritre. Eko devatrā dayase hi martān-asmiñchūra savane mādayasva.*

Indra, lord of might, mercy, magnanimity and giver of all round success, may the devotees blest with joy and vision of action win your pleasure and favour for the gift of strength and power, sure success and excellence in all fields to bless the celebrant. You, the one adorable lord, bless the mortals with love and mercy. Come and share our celebrations of yajnic ecstasy with us in this session.

एवदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासा अभ्यर्चन्त्यर्कैः । स नः
स्तुता वीरवद्धातु गोमद्यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evedindraṁ vṛṣaṇaṁ vajrabāhuṁ vasiṣṭhāso abhyarcantyarkaiḥ. Sa naḥ stuto vīravad dhātu gomad yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus do the brilliant poets of vision and heroes

of action settled and settlers at peace with homage and adorations celebrate Indra, lord ruler and commander of world forces, giver of showers of joy and wielder of thunder arms for the world order. The lord commands forces of the youthful brave and prosperity of the world's commonwealth. Praised and celebrated thus, may the lord protect and promote us. O lord, and O men of vision and potent action, protect and promote us all time with all modes of happiness and well being.

Mandala 7/Sukta 24

Indra Devata, Vasishtha Maitravaruni Rshi

यानिष्ट इन्द्र सदने अकारि तमा नृभिः पुरुहूत प याहि।
असा यथा ना विता वृध च ददा वसूनि ममदश्च सामः ॥ १ ॥

1. *Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra yāhi. Aso yathā no'vitā vṛdhe ca dado vasūni mamadaśca somaiḥ.*

Indra, lord ruler and commander of the world, the holy seat for you is created and reserved in the house of nations. Elected and invited by all equally, pray come and take it with the leading lights of humanity in the manner that you may be our saviour and protector for advancement, receive and disburse the means and materials of life's wealth and comfort, and be happy and celebrate the joy of life with the soma of the world's excellence.

गृभीतं त मन इन्द द्विबर्हाः सुतः सामः परिषिक्ता मधूनि।
विसृष्टधना भरत सुवृक्तिरियमिन्द्रं जाहुवती मनीषा ॥ २ ॥

2. *Gṛbhītaṁ te mana indra dvibarhāḥ sutaḥ somaḥ pariṣiktā madhūni. Visṛṣṭadhenā bharate suvṛkti-riyamindraṁ johuvatī manīṣā.*

Indra, brilliant lord, accepted is your mind wholly, both wish and will, ideas and intentions, philosophy and policy, ethics and action. The soma of joy and celebration is distilled and ready. The honey sweets are exuberant and overflowing. The general will, single voice and enthusiastic resolution of this generous land initiates, invites and anoints you in your seat.

आ न॑ दि॒व आ पृ॑थि॒व्या ऋ॒जीषि॒ॅदं ब॒र्हिः स॒॑मप॑र्याय याहि। वह॑न्तु त्वा॒ हर॑या म॒द्र्य॑ञ्चमाङ्गू॒षमच्छा॑ त॒वस॑ं मदा॑य ॥ ३ ॥

3. *Ā no diva ā pṛthivyā ṛjīṣinnidaṁ barhiḥ somape-yāya yāhi. Vahantu tvā harayo madryañcam-āṅgūṣamacchā tavasaṁ madāya.*

Indra, mighty lord of natural simplicity and grace, lover of joy, come to this holy seat of ours from wherever you are, from the regions of heavenly light or the dark green earth to drink of the soma of celebration for the land. May the leading personalities of the nation well conduct you to receive our felicitations with us here.

आ ना॒ विश्वा॑भिरू॒तिभि॑ः स॒जाषा॒ ब्रह्म॑ जुषा॒णा ह॑यश्व याहि। वरी॑वृज॒त्स्थवि॒॑रभिः सु॒शिपा॒ स्म दध॒द वृष॑ण॒ं शुष्म॑मिन्द ॥ ४ ॥

4. *Ā no viśvābhir-ūtibhiḥ sajoṣā brahma juṣāṇo haryaśva yāhi. Varīvṛjat sthavirebhiḥ suśiprā'-sme dadhad vṛṣaṇaṁ śuṣmamindra.*

Indra, friendly ruler, lover of divinity and the best things of life, commanding the best of assistants, blest with a gracious personality, come to us with all the means of protection and progress for us, bringing showers of strength, honour and excellence for the nation and warding off all opponent forces, come supported by the wisest veterans of the land.

एष स्ताम॑ मह उ॒गाय॒ वाह॑ धु॒री३॑वात्या॒ न वा॒जय॑ाधायि। इन्द्र॑ त्वा॒यम॒क इ॑ट्टे॒ वसू॑नां दि॒वीव॒ द्यामधि॑ न॒: श्राम॑तं धाः॥ ५॥

5. *Eṣa stomo maha ugrāya vāhe dhurīvātyo na vājayannadhāyi. Indra tvāyamarka īṭṭe vasūnāṁ divīva dyāmadhi naḥ śromataṁ dhāḥ.*

This inspiring song of felicitation and this vibrant institution of governance is created and offered to Indra, great and brilliant lord ruler and sustainer of the world, like the leading power of the nation's chariot. O lord Indra, this supplicant and celebrant prays to you for the gift of wealth, honour and excellence for the nation. Pray raise our honour and fame to the regions of bliss over the sky and light of the sun.

एवा न॑ इन्द्र वाय॑स्य पूधि॒ प त॑ मही॑ सु॑म॒तिं व॑विदाम। इषं॑ पिन्व म॒घव॑द्भ्यः सु॒वीरां॑ यू॒यं पा॑त स्व॒स्ति॒भि॒: सदा॑ नः॥ ६॥

6. *Evā na indra vāryasya pūrdhi pra te mahīṁ sumatiṁ vevidāma. Iṣaṁ pinva maghavad-bhyaḥ suvīrāṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Likewise O lord of excellence, Indra, destroyer of suffering, bless us with abundant good fortune of the choicest order. Grant us the great favour of your love

and good will. Protect and promote the honour, energy and sustenance of the nation blest with youthful brave for the noble people. O lord and veterans of the world, protect and advance us with the peace, prosperity and all round well being for all time.

Mandala 7/Sukta 25

Indra Devata, Vasishtha Maitravaruni Rshi

आ त॑ म॒ह इ॑न्द्रा॒त्यु॑ग्र सम॑न्यवा॒ यत्स॒मर॑न्त॒ सना॑ः। पता॑ति दि॒द्यु॒ ाय॑स्य बा॒ह्वामा त॒ मन॑ विष्व॒दय्॑ग्वि चा॑रीत॥ १॥

1. *Ā te maha indrotyugra samanyavo yat samaranta senāḥ. Patāti didyunnaryasya bāhvormā te mano viṣvadryagvi cārīt.*

Indra, blazing lord of glory and illustrious commander of the forces of defence and protection, when your armies impassioned by ardent zeal march forward, the thunderbolt in your hands, O magnificent leader of humanity, flashing and blazing, falls upon the enemy. O lord, your mind instantly traversing over spaces otherwise, would never ramble from us but hit the target.

नि दु॒ग इ॑न्द्र श्नथिह्यमित्रा॑न॒भि य ना॒ मता॑सा अ॒मन्ति॑। आ॒र तं शंसं कृणुहि निनि॒त्सारा न॑ भर सं॒भर॑णं॒ वसू॑नाम॥ २॥

2. *Ni durga indra śnathihyamitrānabhi ye no martāso amanti. Āre taṁ śaṁsaṁ kṛṇuhi ninitsorā no bhara saṁbharaṇaṁ vasūnām.*

Indra, lord destroyer of want and suffering, strike upon the strongholds of the enemies and break down the hostilities of mortals that afflict us with

violence and disease. Throw out far off that curse and calumny of the malevolent and bring us fulfilment with abundance of health, wealth, honour and excellence of life.

शतं त शिपि ूतयः सुदास सहस्रं शंसा उत रातिरस्तु।
जहि वधवनुषा मत्यस्या स्म द्युम्नमधि रत्नं च धहि॥ ३॥

3. *Śataṁ te śiprinnūtayaḥ sudāse sahasraṁ śaṁsā uta rātirastu. Jahi vadharvanuṣo martyasyā'sme dymnamadhi ratnaṁ ca dhehi.*

O lord of golden helmet, hundreds be your favours and protections for the man of generosity, thousands your blessings and gifts of grace. Destroy the weapons of death in the hands of the violent mortal and vest us with that wealth, honour and excellence of life which is the supreme jewel of existence.

त्वावता हीन्द्र कत्व अस्मि त्वावता वितुः शूर राता।
विश्वदहानि तविषीव उगँ आकः कृणुष्व हरिवा न मधीः॥ ४॥

4. *Tvāvato hīndra kratve asmi tvāvato'vituḥ śūra rātau. Viśvedahāni taviṣīva ugraṅ okaḥ kṛṇuṣva harivo na mardhīḥ.*

Indra, mighty lord beyond fear, in submission to your will, I abide in holy action and pray for the gift of your protection and grace. O lord illustrious of blazing power, pray dwell in my heart for ever. Forsake us not, O lord of tempestuous forces.

कुत्सा एत हयश्वाय शूषमिन्द्र सह दवजूतमियानाः। सत्रा
कृधि सुहना शूर वृत्रा वयं तरुत्राः सनुयाम वाजम॥ ५॥

5. *Kutsā ete haryaśvāya śūṣamindre saho devajūtamiyānāḥ. Satrā kṛdhi suhanā śūra vṛtrā vayaṁ tarutrāḥ sanuyāma vājam.*

All these arms and armaments of thunder power, all the sagely people who have come to peace and power, patience and fortitude inspired by divinities for the attainment of honour and excellence: all these are dedicated to Indra, lord ruler of vibrant powers and people of the world. O lord giver of freedom from fear and violence, make it easy for us to dispel the evil and darkness of life. Let us be victors of light over ignorance and darkness and cross over the seas to the realms of bliss.

एवा न इन्द्र वायꣳस्य पूधि प तं महीं सुमतिं वविदाम। इषं पिन्व मघवद्भ्यः सुवीरां यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evā na indra vāryasya pūrdhi pra te mahīṁ sumatiṁ vevidāma. Iṣaṁ pinva maghavadbhyaḥ suvīrāṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus O lord Indra, bless us with honour and excellence of our choice in abundance. Let us have the divine bliss of your love and good will. Sustain and promote food, energy and knowledge for the noble people blest with youthful and brave warriors of freedom. O lord, O noble people, O saints and sages, O youthful brave, protect and promote us with all modes of good fortune and well being for ever.

Mandala 7/Sukta 26

Indra Devata, Vasishtha Maitravaruni Rshi

न साम॒ इन्द्र॒मसु॑ता ममाद॒ नाब॑ह्माणा म॒घवा॑नं सु॒तास॑: ।
तस्मा॑ उ॒क्थं ज॑नय॒ यज्जुज॑ु॒ष्ट्व॑ा॒ऽयं शू॒ण्व॒द्यथा॑ नः ॥ १ ॥

1. *Na soma indramasuto mamāda nābrahmāṇo maghavānaṁ sutāsaḥ. Tasmā ukthaṁ janaye yajjujoṣan-nṛvannavīyaḥ śṛṇavad yathā naḥ.*

Undistilled soma does not please Indra, lord of humanity. Nor do distillations of soma unsanctified by divine chants of Veda satisfy the lord of power and divinity. Therefore I create and compose the latest song of adoration with Vedic vision with the distillation so that the lord may listen and accept our homage of soma with pleasure.

उ॒क्थउ॑क्थ॒ साम॒ इन्दं॑ ममाद नी॒थनी॑थ म॒घवा॑नं सु॒तास॑: ।
यदी॑ सु॒बाध॑: पि॒तर॑ं न पु॒त्राः स॑मा॒नद॑ ॒ा॒ अव॑स॒ हव॑न्त ॥ २ ॥

2. *Uktha-ukthe soma indraṁ mamāda nīthenīthe maghavānaṁ sutāsaḥ. Yadīṁ sabādhaḥ pitaraṁ na putrāḥ samānadakṣā avase havante.*

With every chant of song divine, the soma pleases Indra. At every stage of adoration, at every step of the song, the draughts of soma exhilarate the lord. For this reason, surely, eager supplicants, equally proficient, invoke and offer homage to the lord for protection and progress like children approaching parents with love to have their blessings.

च॒कार॒ ता कृ॒णव॑ ॒ू॒नम॒न्या यानि॑ बु॒वन्ति॑ व॒धस॑: सु॒तषु॑ ।
जनी॑रिव॒ पति॒रक॑: समा॒ना नि मा॑मृज॒ पुर॒ इन्द्॑: सु॒ सवा॑: ॥ ३ ॥

3. *Cakāra tā kṛṇavannūnamanyā yāni bruvanti vedhasaḥ suteṣu. Janīriva patirekaḥ samāno ni māmṛje pura indraḥ su sarvāḥ.*

What the sages and scholars say and proclaim in matters of science and development of soma, let the pursuant follow and do even more, and just as the ruler protector and sustainer looks after the people and the father looks after the children by himself equally well, so should Indra first and foremost look after and refine the development of knowledge and all the pursuers.

एवा तमाहुरुत शृण्व इन्द एक' विभक्ता तरणिर्मघानाम। मिथस्तुर ऊतया यस्य पूवीरस्म भदाणि सश्चत पियाणि॥ ४॥

4. *Evā tamāhuruta śṛṇva indra eko vibhaktā taraṇirmaghānām. Mithastura Ūtayo yasya pūrvīrasme bhadrāṇi saścata priyāṇi.*

Only Indra they celebrate in holy words. Only of him do we hear, that he is the giver of all power, progress, honour and excellence and he alone is the saviour and protector. Instant and unfailing are his powers and forces of protection and defence, unbreakable as ever. May all dear and cherished good things of life come to us by the lord's kindness and grace.

एवा वसिष्ठ इन्दमूतय नृन्कृष्टीनां वृषभं सुत गृणाति। सहस्त्रिण उप ना माहि वाजान्यूयं पात स्वस्तिभिः सदा नः॥ ५॥

5. *Evā vasiṣṭha indramūtaye nṝn kṛṣṭīnāṁ vṛṣabhaṁ sute gṛṇāti. Sahasriṇa upa no māhi vājān yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus does the ardent sage settled in peace and wisdom celebrate Indra, the soul and generous ruler of the world and leading lights of humanity for the sake of defence and protection in the social order of the lord's creation. May the lord bring us a thousand fold honour and excellence in food, sustenance and knowledge. O lord and leaders, protect and promote us with all your gifts of good fortune and all round well being as ever.

Mandala 7/Sukta 27

Indra Devata, Vasishtha Maitravaruni Rshi

इन्द्रं नर॑ नमधि॑ता हवन्त यत्पार्या॑ युनज॑त धिय॒स्ताः । शूरा॑ नृषा॑ता॒ शव॑सश्चका॒न आ गाम॑ति व॒ज भ॑जा॒ त्वं न॑ः ॥ १ ॥

1. *Indraṁ naro nemadhitā havante yat pāryā yunajate dhiyastāḥ. Śūro nṛṣātā śavasaścakāna ā gomati vraje bhajā tvaṁ naḥ.*

Leading people call upon Indra, lord ruler of the world, in their serious struggles of life and pray for those concentrative faculties of mind and intelligence by which they can join the divine presence and win their goal. The lord is the brave, generous and fearless leader of humanity in their corporate life, lover of strength and inspirer of heroic souls. O lord, give us the grace of your divine presence and lead us in our development of lands and cows and in our plans of education, enlightenment and our vision of the divine Word.

य इ॑न्द्र शुष्म॑ मघवन्त॒ अस्ति॒ शि ा॒ सखि॑भ्यः पुरुहूत॒ नृभ्य॑ः । त्वं हि दृ॒ हा म॑घव॒न्विच॑ता॒ अपा॑ वृधि॒ परि॑वृतं॒ न राध॑ः ॥ २ ॥

2. *Ya indra śuṣmo maghavan te asti śikṣā sakhibhyaḥ puruhūta nṛbhyaḥ. Taṁ hi dṛḷhā maghavan vicetā apā vṛdhi parivṛtaṁ na rādhaḥ.*

Indra, lord of power, honour and excellence, that strength and power of yours for which you are invoked by all humanity, pray give us, your friends and leaders of a free world. O lord of honour and majesty, unshakable lord of universal vision and knowledge, remove the cover of darkness and open out our potential like a hidden treasure revealed.

इन्द्रा राजा जगतश्चषणीनामधि ामि विषुरूपं यदस्ति। तत' ददाति दाशुष वसूनि चादद्दाध उपस्तुतश्चिद्द-वाक ॥ ३ ॥

3. *Indro rājā jagataścarṣaṇīnāmadhi kṣami viṣurūpaṁ yadasti. Tato dadāti dāśuṣe vasūni codad rādha upastutaścidarvāk.*

Indra is the sovereign ruler of the moving world and her people on the earth. Whatever various and manifold wealth there is on the earth, he alone is the master ruler. And therefrom he gives profusely of wealth, honour and excellence to the generous man of charity, inspires our potential strength and success, and when he is closely adored in meditation, he reveals his presence to our direct vision and experience.

नू चि ा इन्द' मघवा सहूती दाना वाजं नि यमत न ऊती। अनूना यस्य दि णा पीपाय वामं नृभ्य' अभिवीता सखिभ्यः ॥ ४ ॥

4. *Nū cinna indro maghavā sahūtī dāno vājaṁ ni yamate na ūtī. Anūnā yasya dakṣiṇā pīpāya vāmaṁ nṛbhyo abhivītā sakhibhyaḥ.*

Surely Indra, lord of honour and glory, is the generous and instant giver on invocation and prayer. He gives sustenance, protection and progress, and he controls and guides our advance to victory in life. Boundless is his grace which ever inspires and promotes our will and action, and it is freely available to people who seek his love and friendship.

नू इन्द्र राय वरिवस्कृधी न आ त मन ववृत्याम मघाय। गामदश्वावदथवद व्यन्त यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Nū indra rāye varivaskṛdhī na ā te mano vavṛtyāma maghāya. Gomadaśvāvad rathavad vyanto yūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, generous lord of munificence, we turn ourselves to you seeking your love and kindness to achieve the honour and treasures of life. Pray open the paths of advancement for us to wealth and victory of lands and cows, horses and chariots of the good life. O lord, O leading lights, be gracious and protect and promote us with all good fortune and well being for ever.

Mandala 7/Sukta 28

Indra Devata, Vasishtha Maitravaruni Rshi

ब्रह्मा ण इन्दोप याहि विद्वानवाञ्चस्त हरयः सन्तु युक्ताः। विश्व चिद्धि त्वा विहवन्त मता अस्माकमिच्छृणुहि विश्वमिन्व ॥ १ ॥

1. *Brahmā ṇa indropa yāhi vidvān-arvāñcaste harayaḥ santu yuktāḥ. Viśve ciddhi tvā vihavanta martā asmākamicchṛṇuhi viśvaminva.*

Indra, lord omniscient, all pervasive in the world, come, listen to our prayer, let the horses harnessed to your chariot be directed hitherward to us. All people of the world without exception invoke you. Pray listen to our prayer and bring us the gifts of Divinity.

हवं त इन्द्र महिमा व्यानड ब्रह्म यत्पासि शवसि ऋषीणाम।
आ यद्वज्रं दधिष हस्त उग्र घोरः सन्क्रत्वा जनिष्ठा अषाळ्हः॥ २॥

2. *Havaṁ ta indra mahimā vyānaḍ brahma yat pāsi śavasinn-ṛṣīṇām. Ā yad vajrṁ dadhiṣe hasta ugra ghoraḥ san kratvā janiṣṭhā aṣāḷhaḥ.*

O lord of might, since you protect and preserve the voice of the seers of divine vision, your grandeur vests in the holy voice and holy projects of humanity. Awful lord of blazing lustre, when you wield the thunderbolt in hand in a state of divine passion for action you rise invincible for any power of the world.

तव प्रणीतीन्द्र जोहुवानान्त्सं यन्नृन्रोदसी निनथ।
महे क्षत्राय शवसे हि जज्ञे तूतुजिं चित्तूतुजिरशिश्नत॥ ३॥

3. *Tava praṇītīndra johuvānāntsaṁ yannṛn na rodasī ninetha. Mahe kṣatrāya śavase hi jajñe'tūtujiṁ cit tūtujiraśiśnat.*

Indra, by your ethics and policy you guide the leading lights of humanity and those called upon to duty as you light up the earth and space, and thus surely by nature and character you rise to the mighty power of the governance of the great social order. Truly the mighty and the dynamic govern and guide the weak who need

protection.

एभिर्न इन्द्राहभिर्दशस्य दुर्मित्रासो हि कितयः पवन्त । प्रति यच्चष्टे अनृतमनेना अव द्विता वरुणो मायी नः सात ॥ ४ ॥

4. *Ebhirna indrāhabhir-daśasya durmitrāso hi kṣitayaḥ pavante. Prati yaccaṣṭe anṛtamanenā ava dvitā varuṇo māyī naḥ sāt.*

Indra, lord ruler of the world, in these few days bless us that the evil in friends be purged and they become good citizens. O lord, if the man of judgement and discrimination were to see untruth and false conduct, then he, Varuna, with justice and power, may cause it to be reduced to half and then purged off.

वाचमदिन्दं मघवानमनं महा राया राधसा यद्ददन्नः । या अचाता बह्वाकृतिमविष्ठा यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Vocemedindraṁ maghavānamenaṁ maho rāyo rādhaso yad dadannaḥ. Yo arcato brahma-kṛtima-viṣṭho yūyaṁ pāta svastibhiḥ sadā naḥ.*

We speak and sing, thus, of Indra, this lord of power, honour and excellence who gives us great wealth and further capacity for success and victory and who accepts homage as the most loving protector of the worshipper. O lord, may you and your divine forces protect and promote us with all gifts of good fortune and well being for all time.

Mandala 7/Sukta 29

Indra Devata, Vasishtha Maitravaruni Rshi

अयं साम इन्द्र तुभ्यं सुन्वे आ तु प याहि हरिवस्तदोकाः । पिबा त्वस्य सुषुतस्य चारादद मघानि मघवन्नियानः ॥ १ ॥

1. *Ayaṁ soma indra tubhyaṁ sunva ā tu pra yāhi harivastadokāḥ. Pibā tvasya suṣutasya cārordado maghāni maghavannīyānaḥ.*

I extract and distil this soma juice for you, Indra, lord of honour and power. Commander of the dynamic forces of the world, abiding in that house of majesty, come and drink of this juice distilled and seasoned delightfully, and while coming bring us the wealth, honour and excellence of life.

ब्रह्मन्वीर॒ ब्रह्मकृतिं जुषा॒ण॑ वाची॒ना हरि॑भियाहि॒ तूय॑म ।
अ॒स्मि ॒ू षु सव॑न मादय॒स्वाप॒ ब्रह्मा॑णि शृणव इ॒मा नः॑ ॥ २ ॥

2. *Brahman vīra brahmakṛtiṁ juṣāṇo'rvācīno haribhiryāhi tūyam. Asminnū ṣu savane mādayasvopa brahmāṇi śṛṇava imā naḥ.*

O mighty Indra, ruler of the world and master of universal knowledge, lover of the lord's creation, come here straight to us driven fast by dynamic forces, join this yajnic programme of our life, be happy and rejoice with us, and listen to those celebrative chants and prayers of ours.

का त॑ अ॒स्त्यर॑ंकृतिः सू॒क्तः क॒दा नू॒नं त॑ मघवन्दाशम ।
विश्वा॑ म॒तीरा त॑तन त्वा॒या धा॑ म इन्द शृणवा॒ हव॒मा ॥ ३ ॥

3. *Kā te astyaraṁkṛtiḥ sūktaiḥ kadā nūnaṁ te maghavan dāśema. Viśvā matīrā tatane tvayā'dhā ma indra śṛṇavo havemā.*

What is the honour and pleasure we can do by our songs of adoration to your grace? O lord of glory, what can we offer and when in homage to you? All thoughts, imagination and songs we offer are but an

extension of your grace in adoration of your honour. So, O lord, only listen to these songs of adoration and be pleased.

उता घा त पुरुष्याꣳ इदासन्यषां पूर्वषामशृण्वाꣳऋषीणाम। अधाहं त्वा मघवञ्जाहवीमि त्वं न इन्दासि पमतिः पितव॥ ४॥

4. *Uto ghā te puruṣyā idāsan yeṣāṁ pūrveṣām-aśṛṇor-ṛṣīṇām. Adhāhaṁ tvā maghavañ-johavīmi tvaṁ na indrāsi pramatiḥ piteva.*

And all songs and adorations of the seers of all time which you graciously listen and accept are but human adorations of the visionaries in your honour. I too, O lord of universal knowledge, vision and glory, offer the same song of invocation and adoration. O lord and master, Indra, you are our teacher, protector and provider like the father.

वाचमदिन्दं मघवानमनं महा राया राधसा यद्ददानः। या अचता बह्वकृतिमविष्ठा यूयं पात स्वस्तिभिः सदा नः॥ ५॥

5. *Vocemedindraṁ maghavānamenaṁ maho rāyo rādhaso yad dadannaḥ. Yo arcato brahma-kṛtimaviṣṭho yūyaṁ pāta svastibhiḥ sadā naḥ.*

Such is Indra, glorious lord of knowledge and power whom we celebrate in song. He gives us the grandeur and abundance of wealth, honour and excellence and the competence for higher and higher success. And he loves and accepts the homage and adorations of the celebrant supplicant of divinity. O lord, O visionaries, poets and teachers, protect and promote us with all modes of honour and well being for all time.

Mandala 7/Sukta 30

Indra Devata, Vasishtha Maitravaruni Rshi

आ न॑ दव॒ शव॑सा याहि शुष्मि॒न्भवा॑ वृ॒ध इ॑न्द रा॒य अ॒स्य।
म॒ह नृ॒म्णाय॑ नृपत सुवज्र॒ महि॑ त्रा॒य॒ प॑स्त्या॑य शूर॥ १॥

1. *Ā no deva śavasā yāhi śuṣmin bhavā vṛdha indra rāyo asya. Mahe nṛmṇāya nṛpate suvajra mahi kṣatrāya pauṁsyāya śūra.*

Indra, lord divine, generous and most potent ruler, come to us with strength and power and be the promoter of this commonwealth. O lord ordainer of humanity, heroic wielder of the thunderbolt of defence and order of law and justice, come for the rise of this great social order, for wealth and splendour and for the manly character, courage and vigour of the nation.

हव॑न्त उ त्वा॒ हव्यं विवा॑चि त॒नूषु॒ शूरा॒ः सूय॑स्य सा॒ता।
त्वं विश्व॑षु॒ सन्या॒ जन॑षु॒ त्वं वृ॒त्राणि॑ रन्धया सुहन्तु॥ २॥

2. *Havanta u tvā havyaṁ vivāci tanūṣu śūrāḥ sūryasya sātau. Tvaṁ viśveṣu senyo janeṣu tvaṁ vṛtrāṇi randhayā suhantu.*

In their discussions, debates or differences of opinion, in matters of language and education, in their heart of hearts and in all organisational bodies of the common wealth, and in their struggles for light, enlightenment and brilliance of the order, brave and fearless leaders of the nation call upon you, the real adorable leader. You are the leader and commander among all powers and forces of humanity. O leader and commander, Indra, expose all strongholds of darkness and negation, eliminate all evil and wickedness, for there

is no evil too difficult for you to destroy.

अहा॒ यदि॑न्द सु॒दिना॑ व्यु॒च्छान्दधा॒ यत्क॒तुमु॒॑पमं स॒मत्सु॑। न्य॒॑ग्निः सी॑द॒दसु॑रा॒ न होता॑ हुवा॒ना अत्रा॑ सु॒भगा॑य दे॒वान॥ ३॥

3. *Ahā yadindra sudinā vyucchān dadho yat ketum-upamaṁ samatsu. Nyagniḥ sīdadasuro na hotā huvāno atra subhagāya devān.*

Indra, lord ruler, leader and commander of the nation, when the days of enlightenment and good fortune shine and you bear the banner of light and victory in battles of progress, symbol of the nation's excellence, then Agni, brilliant leader and light giver, having called up the wise and brave, sits at peace among them at the head of yajna as the priest giving life and energy for further good fortune and higher progress.

व॒यं त॑ त॑ इन्द्र॒ य च॑ दव॒ स्तव॑न्त शूर॒ दद॑ता म॒घानि॑। यच्छा॑ सू॒रिभ्य॑ उ॒पमं॑ वरू॒थं स्वा॒भुव॑॑ जर॒णाम॑श्नवन्त॥ ४॥

4. *Vayaṁ te ta indra ye ca deva stavanta śūra dadato maghāni. Yacchā sūribhya upamaṁ varūthaṁ svābhuvo jaraṇāmaśnavanta.*

Indra, generous lord ruler of glory, brave and fearless leader of the nation, we are yours and we stand for you, and so are all those who praise and celebrate the giver and creator of wealth and excellence for all. Pray give to the learned and the wise a good home, sustenance and security worthy of them, noble seniors they are in their own right, moving on forward to a whole fulfilled life.

वा॒चमदिन्दं म॒घवा॑नमनं म॒हा रा॒या राध॑सा॒ यद्द॑दा॒नः। या अच॑ता॒ ब्रह्म॑कृ॒तिमवि॑ष्ठा यू॒यं पा॑त स्व॒स्तिभि॒: सदा॑ नः ॥ ५ ॥

5. *Vocemedindraṁ maghavānam-enaṁ maho rāyo rādhaso yad dadannaḥ. Yo arcato brahmakṛti-maviṣṭho yūyaṁ pāta svastibhiḥ sadā naḥ.*

We sing and celebrate the honour and glory of this Indra, lord of magnificence, leader and ruler of the nation, who creates and gives us great wealth and honour and all means and materials of success and victory for life's fulfilment, and who loves and accepts, protects and promotes the homage and adoration of the devotee. O lord, O learned and wise leaders, protect and promote us with all good fortune and all modes of well being for all time.

Mandala 7/Sukta 31

Indra Devata, Vasishtha Maitravaruni Rshi

प व॒ इन्दा॑य॒ माद॑नं॒ हय॑श्वाय गायत।
सखा॑यः साम॒पाव्ने॑ ॥ १ ॥

1. *Pra va indrāya mādanaṁ haryaśvāya gāyata. Sakhāyaḥ somapāvne.*

O friends, sing exciting songs of celebration in honour of Indra, your leader, commander of dynamic forces who loves the nation's honour and excellence and thirsts to celebrate the grandeur of it.

शंस॑दु॒क्थं सु॒दान॑व उ॒त द्यु॒ क्षं यथा॒ नर॑: ।
च॒कृ॒मा स॒त्यरा॑धसे ॥ २ ॥

2. *Śaṁseduktham sudānava uta dyukṣaṁ yathā naraḥ. Cakṛmā satyarādhase.*

Say adorable words of praise for Indra, generous giver, and sing heavenly songs for him as leading lights of the nation do. Let us too do the same honour to him, the great accomplisher of truth.

त्वं न॑ इन्द वाज॒युस्त्वं ग॒व्युः श॑तक्रता।
त्वं हि॑रण्य॒युव॑सा॥ ३॥

3. *Tvaṁ na indra vājayustvaṁ gavyuḥ śatakrato.*
Tvaṁ hiraṇyayurvaso.

Indra, glorious ruler, you are giver of peace and settlement, you are accomplisher of a hundred yajnic acts of truth, you are giver of victory and progress to us, you are lover of the land and culture and you are creator of golden wealth, honour and excellence.

व॒यमि॑न्द त्वा॒यवा॒ भि प॑ण॒नुमा वृषन।
वि॒द्धी त्व१॒॑स्य न॑ वसा॥ ४॥

4. *Vayamindra tvāyavo'bhi pra ṇonumo vṛṣan.*
Viddhī tvasya no vaso.

Indra, generous and valorous lord ruler, giver of settlement, peace and progress, we are your admirers, and we stand for you. O lord, know this of us, for us and for the nation.

मा न॑ नि॒द च॒ वक्त॑वे॒ या र॑न्धी॒रराव्ण।
त्व अपि॒ कतु॒मम॑॥ ५॥

5. *Mā no nide ca vaktave'ryo randhīrarāvṇe.*
Tve api kraturmama.

O lord ruler of the nation, leave us not to the reviler, malignant scandaliser, and the selfish miser. My

strength, intelligence and action sustains in you and flows from there.

त्वं वर्मासि सप्रथः पुरायोधश्च वृत्रहन।
त्वया प्रति ब्रुव युजा॥ ६॥

6. *Tvaṁ varmāsi saprathaḥ puroyodhaśca vṛtrahan.*
Tvayā prati bruve yujā.

You are the celebrated armour of defence and all round protection, front rank warrior, destroyer of evil, darkness and want: committed to you in covenant, I say so and bind myself.

महाँ उतासि यस्य त नु स्वधावरी सहः।
मम्नात इन्द्र रोदसी॥ ७॥

7. *Mahāṅ utāsi yasya te'nu svadhāvarī sahaḥ.*
Mamnāte indra rodasī.

You are great and glorious, Indra, and accordingly your courage and fortitude is great. The abundant heaven and fertile earth both acknowledge your grandeur.

तं त्वा मरुत्वती परि भुवद्वाणी सयावरी।
नक्षमाणा सह द्युभिः॥ ८॥

8. *Taṁ tvā marutvatī pari bhuvad vāṇī sayāvarī.*
Nakṣamāṇā saha dyubhiḥ.

The voice of admiration, expression of your essential nature and power, raised by vibrant humanity, reaching you incessantly with the light and truth of your power and performance, may ever abide around you.

ऊध्वासस्त्वान्विन्दवो भुवन्दस्ममुप द्यविं।
सं त नमन्त कृष्टयः॥ ९॥

9. *Ūrdhvāsastvānvindavo bhuvan dasmamupa dyavi. saṁ te namanta kṛṣṭayaḥ.*

People of the world together in unison bow to you in homage and subsequently joyous voices of admiration rise for you, mighty lord destroyer of enemies, like mists of soma unto the heights of heaven.

प व॑ मह मंहिवृधं भरध्वं॒ पच॑तस॒ प सु॑मतिं कृणुध्वम।
विशः॑ पू॒वीः॑ प च॑रा चषणि॒पाः॥ १०॥

10. *Pra vo mahe mahivṛdhe bharadhvaṁ pracetase pra sumatiṁ kṛṇudhvam. Viśaḥ pūrvīḥ pra carā carṣaṇiprāḥ.*

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration.

उ॒रु॒व्यच॑स म॒हिनं॑ सुवृ॒क्तिमिन्दा॑य॒ ब्रह्म॑ जनयन्त॒ विपा॑ः।
तस्य॑ व॒तानि॒ न मि॑नन्ति॒ धीरा॑ः॥ ११॥

11. *Uruvyacase mahine suvṛktim-indrāya brahma janayanta viprāḥ. Tasya vratāni na minanti dhīrāḥ.*

To the great Indra, the ruler widely perceptive and all aware, vibrant people of the land, the learned and the wise with a sense of dynamism, all offer homage, rooting out dead wood, planting new saplings,

generating new forms of sustenance and energy, and creating new forms of appreciating and realising the eternal spirit. And they, people of constancy and settled mind, never violate the laws and discipline of the lord's Eternal Law.

इन्द्रं वाणीरनुत्तमन्युमव सत्रा राजानं दधिर् सहध्य।
हयश्वाय बहया समापीन॥ १२॥

12. *Indraṁ vāṇīr-anuttamanyum-eva satrā rājānaṁ dadhire sahadhyai. Haryaśvāya barhayā samāpīn.*

All voices of the people, all sessions of yajnic programmes of action, uphold and support only the brilliant ruler, Indra of constant vision and passion, in order to maintain the social order of governance without obstruction. O friends and citizens of the land, exhort your people in support of Indra, leader of the dynamic nation of humanity.

Mandala 7/Sukta 32

Indra Devata, Vasishtha Maitravaruni Rshi

मा षु त्वा वाघतश्चना र अस्मि रीरमन।
आरात्ताच्चित्सधमादं न आ गहीह वा स उप श्रुधि॥ १॥

1. *Mo ṣu tvā vāghataścanā''re asmanni rīraman. Ārāttāccit sadhamādaṁ na ā gahīha vā sannupa śrudhi.*

Let not your worshippers be far away from us, nor let them detain you. Come to our house of celebration from the farthest distance even, and when you are here, listen to our songs of celebration and divine

adoration.

इ॒म हि त॑ बह्म॒कृत॑: सु॒त सचा॒ मधा॒ न म ॒ आस॑त।
इन्द्॒ कामं जरि॒तार॑ वसू॒यवा॒ रथ॒ न पाद॒मा द॑धुः ॥ २ ॥

2. *Ime hi te brahmakṛtaḥ sute sacā madhau na makṣa āsate. Indre kāmaṁ jaritāro vasūyāvo rathe na pādamā dadhuḥ.*

When the celebrants have distilled and seasoned the soma of homage and worship for Indra, ruler of the social order of governance, they sit together like bees clustering round honey. The celebrants dedicated to the honour and prosperity of the ruling order place their trust and faith in Indra, the ruler and the law of governance, like travellers who place their foot on the step and ride the chariot to reach their goal.

रा॒यस्का॑मा॒ वज॑हस्तं सु॒द ॑णं पु॒त्रा न पि॒तरं हुव ॥ ३ ॥

3. *Rāyaskāmo vajrahastaṁ sudakṣiṇaṁ putro na pitaraṁ huve.*

Dedicated to the honour and prosperity of the human nation, and keen to realise the excellence of life for myself too, I invoke generous Indra, lord ruler of the world, wielder of the thunderbolt of defence and protection in hand as keeper of the law and justice of the order of governance. I invoke him like a child yearning for the father for his generosity.

इ॒म इन्द्॑ाय सुन्वि॒र॒ सामा॑सा॒ दध्या॑शिरः।
ताँ आ मद॑ाय वजहस्त पी॒तय॒ हरि॑भ्यां या॒ह्याक॒ आ ॥ ४ ॥

4. *Ima indrāya sunvire somāso dadhyāśiraḥ. Tāṅ ā madāya vajrahasta pītaye haribhyāṁ yāhyoka ā.*

These somas of the nation's honour and excellence energised by the ferment of inspiration and enthusiasm have been distilled to celebrate the dignity and majesty of the land and the ruler Indra. O lord wielder of the thunderbolt, come to our hall of fame for the joy of a drink of them. Come fast by the chariot drawn by horses of the winds.

श्रव॒च्छुत्क॑र्ण इयत॒ वस॑ूनां॒ नू चि॑न्नो मधिष॒द गिर॑ः ।
स॒द्यश्चि॒द्यः स॒हस्रा॑णि श॒ता द॒दन्नकि॑र्दि॒त्सन्त॒मा मि॑नत ॥ ५ ॥

5. *Śravac-chrutkarṇa īyate vasūnāṁ nū cinno mardhiṣad giraḥ. Sadyaścid yaḥ sahasrāṇi śatā dadan-nakir-ditsantam-ā minat.*

The lord has a keen ear to listen to the supplicant. He listens, therefore he is approached for the gift of wealth, honour and excellence. May the lord never ignore our prayers, may he, instead, soften and sanctify our supplications. Indeed, instant giver of a hundred thousand gifts of good fortune as he is, no one can withhold him when he extends his hand of generosity.

स वी॒रो अप॑तिष्कुत॒ इन्द्र॑ण शूशुव॒ नृभि॑ः ।
यस्त॑ गभी॒रा सव॑नानि वृत्रहन्त्सु॒नात्या च॒ धाव॑ति ॥ ६ ॥

6. *Sa vīro apratiṣkuta indreṇa śūśuve nṛbhiḥ. Yaste gabhīrā savanāni vṛtrahant-sunotyā ca dhāvati.*

He who approaches you, does your behest and performs the serious assignments given by you, O destroyer of evil, he goes forward bold and unshaken, and, exhorted by leading men, rises under the protection of Indra.

भवा॒ वरू॑थं मघवन्म॒घानां॒ यत्स॒मजा॑सि॒ शध॑तः।
वि त्वाह॑तस्य॒ वद॑नं भजम॒ह्या दू॒णाश॑ भरा॒ गय॑म॥ ७॥

7. *Bhavā varūthaṁ maghavan maghonāṁ yat samajāsi śardhataḥ. Vi tvāhatasya vedanaṁ bhajemahyā dūṇāśo bharā gayam.*

O lord of power and glory, be the shelter home and all round protector of those who wield, control and rule the wealth and honour of the nation — you who impel and inspire the bold and daring, and humble the defiant. Let us share the knowledge and learn from the painful experience of those who have been punished by you. O lord indestructible, bless our home and give us fulfilment.

सु॒नात॑ा सोम॒पाव्ने॒ सोम॒मिन्द्रा॑य व॒ज्रिण॑। पच॑ता प॒क्तीरव॑स कृणुध्वमित्पृ॒णा॑त्पृ॑ण॒त मय॑ः॥ ८॥

8. *Sunotā somapāvne somam-indrāya vajriṇe. Pacatā paktīravase kṛṇudhvamit pṛṇannit pṛṇate mayaḥ.*

Extract, mature and prepare the nectar of life for the lord, Indra, wielder of the thunderbolt of justice and punishment and destroyer of evil, who loves the soma spirit of life's beauty and joy. Ripen and perfect the drinks and drugs for health care and protection of life, and create the state of comfort and well being, giving success and fulfilment for those who work for the joy and fulfilment of all in general.

मा स्त्रध॑त सामिना॒ द ॑ता म॒ह कृ॑णुध्वं रा॒य आ॒तुज॑। त॒रणि॒रिज्ज॑यति॒ ॑ति॒ पुष्य॑ति॒ न द॒वास॑ः कव॒त्नव॑॥ ९॥

9. *Mā sredhata somino dakṣatā mahe kṛṇudhvaṁ rāya ātuje. Taraṇir-ijjayati kṣeti puṣyati na devāsaḥ kavatnave.*

Relent not, O makers of soma. Hurt not the lovers of soma. Perfect the nectar for life's grandeur, strengthen the makers for the beauty and glory of life. Work on and on for the growth of life and for the strong defence of life's vitality. The one that runs wins the race, lives in peace as well as provides for peace and security, grows and contributes to growth. The brilliant and generous are not for the lazy, the miser and the selfish.

नकिः सुदासा रथं पर्यास न रीरमत।
इन्द्रा यस्याविता यस्य मरुता गमत्स गामति व्रज॥ १०॥

10. *Nakiḥ sudāso rathaṁ paryāsa na rīramat. Indro yasyāvitā yasya maruto gamat sa gomati vraje.*

No one can counter turn the chariot of the generous nor stop it for rest or entertainment. The rider whose patron is Indra, destroyer of obstructions, and Maruts, vibrant defenders of life, stops not until he reaches the goal where abides the treasure of his love and ambition.

गमद्वाजं वाजयन्निन्द्र मर्त्या यस्य त्वमविता भुवः।
अस्माकं बाध्यविता रथानामस्माकं शूर नृणाम॥ ११॥

11. *Gamad vājaṁ vājayann-indra martyo yasya tvam-avitā bhuvaḥ. Asmākaṁ bodhyavitā rathānām-asmākaṁ śūra nṛṇām.*

Indra, lord of light and life, the mortal whose guardian protector you are runs the race and reaches the victory post of enlightenment. O lord of might and

fearlessness, take care of us too, enlighten us and be the guardian protector of our chariots and our people.

उदि वंस्य रिच्यतं शा धनं न जिग्युषः।
य इन्द्रा हरिवा ा दंभन्ति तं रिपा द ां दधाति सामिनिं॥ १२॥

12. *Udinnvasya ricyateň'śo dhanaṁ na jigyuṣaḥ. Ya indro harivān na dabhanti taṁ ripo dakṣaṁ dadhāti somini.*

High rises the victor's share of excellence as his wealth of life increases when Indra, guardian protector of the brave, vests his love of victory and soma-sublimity with the will and expertise of yajnic living. And then no enemies can ever defeat and destroy him.

मन्त्रमखंर्वं सुधितं सुपशंसं दधात यज्ञियष्वा।
पूवीश्चन पसितयस्तरन्ति तं य इन्द्र कमंणा भुवत॥ १३॥

13. *Mantram-akharvaṁ sudhitaṁ supeśasaṁ dadhāta yajñiyeṣvā. Pūrvīścana prasitayas-taranti taṁ ya indre karmaṇā bhuvat.*

Offer perfect, well structured and graceful mantric thoughts, adorations and actions to the divinities in yajnic programmes of creativity and development. Then even the oldest bounds of will and passion take the yajaka across the seas who dedicates his actions to the service of Indra.

कस्तमिंन्द्र त्वावंसुमा मत्यां दधषति।
श्रद्धा इत्तं मघवन्पायं दिवि वाजी वाजं सिषासति॥ १४॥

14. *Kastamindra tvāvasumā martyo dadharṣati. Śraddhā it te maghavan pārye divi vājī vājaṁ siṣāsati.*

Indra, lord ruler of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity.

मघानः स्म वृत्रहत्येषु चादय य ददति प्रिया वसु।
तव प्रणीती हयश्व सूरिभिर्विश्वा तरम दुरिता॥ १५॥

15. *Maghonaḥ sma vṛtrahatyeṣu codaya ye dadati priyā vasu. Tava praṇītī haryaśva sūribhirviśvā tarema duritā.*

O lord commander of world forces, in the battles against darkness, want and evil, inspire those leaders of wealth, honour and power who contribute to world service in the manner dear to you. O ruler of the dynamics of nations, we pray, may we, along with the wise and the fearless, cross over all evils of the world under the guidance of your ethics, morals and policy in matters of universal values.

तवदिन्द्रावमं वसु त्वं पुष्यसि मध्यमम। सत्रा विश्वस्य परमस्य राजसि नकिष्ट्वा गाषु वृण्वत॥ १६॥

16. *Tavedindrāvamaṁ vasu tvaṁ puṣyasi madhyamam. Satrā viśvasya paramasya rājasi nakiṣṭvā goṣu vṛṇvate.*

Indra, you protect, promote and rule over the lower orders of wealth of the world. You promote and rule over the middle order of the world's wealth. And you rule and shine over wealth of the highest order of the world. You are the true and the eternal power. No

one can resist you among the lands and lights of the world. Who would not accept you?

त्वं विश्वस्य धनदा असि श्रुता य ईं भवन्त्याजयः ।
तवायं विश्वः पुरुहूत पार्थिवा वस्युनाम भिक्षते ॥ १७ ॥

17. *Tvaṁ viśvasya dhanadā asi śruto ya īṁ bhavantyājayaḥ. Tavāyaṁ viśvaḥ puruhūta pārthivo 'vasyurnāma bhikṣate.*

You are the wealth giver of the world, universally heard and acclaimed, universally invoked in all battles of the world that there are, since the whole humanity on earth in search of protection looks up to you and prays for sustenance and progress.

यदिन्द्र यावतस्त्वमतावदहमीशीय । स्तोतारमिद्दिधिषेय रदावसो न पापत्वाय रासीय ॥ १८ ॥

18. *Yadindra yāvatas-tvametāvad-ahamīśīya. Stotāramid didhiṣeya radāvaso na pāpatvāya rāsiya.*

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support the devotees of divinity and would not spend it away for those who indulge in sin and evil.

शिक्षेयमिन्महयते दिवेदिव राय आ कुहचिद्विदे ।
नहि त्वदन्यन्मघवन आप्यं वस्य अस्ति पिता चन ॥ १९ ॥

19. *Śikṣeyaminmahayate divedive rāya ā kuhacidvide. Nahi tvadanyanmaghavan na āpyaṁ vasyo asti pitā cana.*

Every day I would wish to give wealth and

support for the person who seeks to rise for enlightenment wherever he be. O lord of wealth, power and honour, there is none other than you worthy of love and attainment as our own, as father indeed.

तरणिरित्सिषासति वाजं पुरन्ध्या युजा।
आ व इन्दं पुरुहूतं नमस गिरा नमिं तष्टेव सुद्रवम॥ २०॥

20. *Taraṇirit siṣāsati vājaṁ purandhyā yujā. Ā va indraṁ puruhūtaṁ name girā nemiṁ taṣṭeva sudrvam.*

Only the saviour, a person of dynamic will and action joined in the soul with a controlled and dedicated mind, would share wealth and knowledge with the people and distribute it over the deserving. With words of prayer I bow to Indra, the ruler invoked by you all and draw his attention to you just like the carpenter bending flexible wood round as felly of the wheel. (The lord is flexible too, his heart melts with sympathy for the people.)

न दुष्टुती मर्त्यो विन्दते वसु न स्रेधन्तं रयिर्नशत।
सुशक्तिरिन्मघवन्तुभ्यं मावते देष्णं यत्पार्ये दिवि॥ २१॥

21. *Na duṣṭutī martyo vindate vasu na sredhantaṁ rayirnaśat. Suśaktirinmaghavan tubhyaṁ māvate deṣṇaṁ yat pārye divi.*

By protest and violence the mortal does not win the wealth of life. Nor does wealth oblige the inactive and malevolent. O lord of honour and excellence, right competence dedicated to Divinity is your gift for a person like me which is good on the day of the cross over.

अभि त्वा शूर नानुमा दुग्धाइव धेनवः। ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः॥ २२॥

22. *Abhi tvā śūra nonumo'dugdhā iva dhenavaḥ. Īśānam-asya jagataḥ svardṛśam-īśānam-indra tasthuṣaḥ.*

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your vision is bliss.

न त्वावाँ अन्या दिव्या न पार्थिवा न जाता न जनिष्यत। अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे॥ २३॥

23. *Na tvāvāň anyo divyo na pārthivo na jāto na janiṣyate. Aśvāyanto maghavann-inda vājino gavyantas-tvā havāmahe.*

There is none other like you, neither heavenly nor earthly, neither born nor yet to be born. O lord of power and glory, we invoke you and pray for veteran scholars, dynamic scientists and technologists and the light of the divine Word of knowledge.

अभी षतस्तदा भरेन्द्र ज्यायः कनीयसः। पुरूवसुहि मघवन्त्सनादसि भरेभर च हव्यः॥ २४॥

24. *Abhī ṣatastadā bharendra jyāyaḥ kanīyasaḥ. Purūvasurhi maghavant-sanādasi bharebhare ca havyaḥ.*

Indra, lord of honour, power and excellence, you are the eternal lord of universal wealth and shelter home of all existence, invoked and worshipped in all

challenging situations. Pray bring us the knowledge and experience of that essence of ultimate reality which is smaller than the smallest and greater than the greatest.

परा णुदस्व मघव ॅमित्रान्त्सुवदा ना वसू कृधि।
अस्माकं बाध्यविता महाधन भवा वृधः सखीनाम ॥ २५ ॥

25. *Parā ṇudasva maghavann-amitrānt-suvedā no vasū kṛdhi. Asmākaṁ bodhyavitā mahādhane bhavā vṛdhaḥ sakhīnām.*

Lord of wealth, honour, power and excellence, treasure home of glory and grandeur, throw off the enemies far away. Give us the wealth of life. Give us the knowledge and awakenment for good living. Be our saviour and protector in the strife of existence which is otherwise too great for us. Be the promoter of all friendly forces.

इन्द्र कतुं न आ भर पिता पुत्रभ्या यथा। शि क्षा णा अस्मिन्पुरुहूत यामनि जीवा ज्यातिरशीमहि॥ २६ ॥

26. *Indra kratuṁ na ā bhara pitā putrebhyo yathā. Śikṣā ṇo asmin puruhūta yāmani jīvā jyotiraśī-mahi.*

Bring us the divine vision, will and intelligence as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity.

मा ना अज्ञाता वृजना दुराध्या३ माशिवासा अव कमुः।
त्वया वयं पवतः शश्वतीर्पा तिं शूर तरामसि॥ २७॥

27. *Mā no ajñātā vṛjanā durādhyo māśivāso ava kramuḥ. Tvayā vayaṁ pravataḥ śaśvatīrapo 'ti śūra tarāmasi.*

O lord almighty beyond fear, let not the ignorant and unknown, crooked intriguers, evil designers, and malevolent opponents in ambush attack us on way to you. May we, guided, directed and protected by you, cross the universal streams of life rushing down the slopes of time.

Mandala 7/Sukta 33

Indra, Vasishtha Devata, Vasishtha Maitravaruni & Vasishtha Putrah Rshis

श्वित्यञ्च॑ मा दक्षिणतस्क॑पर्दा धियंजि॒न्वास॑ अ॒भि हि प॑म॒न्दुः। उ॒त्तिष्ठ॑न्वाच॒ परि॑ ब॒र्हिषा॒ नॄ१॑ म॑ दू॒रादव॑ितव॒ वसि॑ष्ठाः॥ १॥

1. *Śvityañco mā dakṣiṇatas-kapardā dhiyaṁjin-vāso abhi hi pramanduḥ. Uttiṣṭhan voce pari barhiṣo nṝn na me dūrādavitave vasiṣṭhāḥ.*

Celibate disciples of the first order of scholars wearing locks of hair on the right side, settled for studies to collect knowledge for intellectual advancement come from far to study under my care and give me delight. I arise from my seat of grass, speak to them and speak of them as leading lights of the future.

दू॒रादि॑न्द॑मनय॒ ग्ग सु॒तं॑ ति॒रा व॑श॒न्तम॑ति॒ पान्त॑मु॒गम। पाशद्यु॑म्नस्य वाय॒तस्य॒ सामा॑त्सु॒तादि॑न्द॑ वृणीता॒ वसि॑ष्ठान॥ २॥

2. *Dūrād-indram-anayannā sutena tiro vaiśantamati pāntam-ugram. Pāśadyumnasya vāyatasya somāt sutādindro'vṛṇītā vasiṣṭhān.*

From far off and in view of their achievement in preference to others', they invite and bring over Indra, pioneer of knowledge and power and strong supporter of people settled in peace, and Indra agrees and accepts the invitation of the aspiring scholars in recognition of the progress and prosperity of the producers of wealth, scholarship of the learned and the governance and justice of the organisers.

(The mantra points to the free movement of scholars and specialists across the globe for advancement of knowledge and culture on the international level.)

एव ा कं सिन्धुमभिस्तताऱव ा कं भदमभिजघान। एव ा कं दाशराज्ञ सुदासं पाव दिन्दा बह्मणा वा वसिष्ठाः ॥ ३ ॥

3. *Evannu kaṁ sindhumebhistatārevennu kaṁ bhedamebhirjaghāna. Evennu kaṁ dāśarājñe sudāsaṁ prāvadindro brahmaṇā vo vasiṣṭhāḥ.*

This way, for sure, Indra, leader of knowledge and power, crosses with ease any river of difficulty by virtue of these scholars. This way too he easily overcomes difference, division and disunity. This way, again, O scholars and leaders settled at peace, by your vision, wisdom and mantric formulae, he defends and promotes generous rules for the advancement of good government and administration.

जुष्टी नरा बह्मणा वः पितॄणाम मव्ययं न किला रिषाथ। यच्छक्वरीषु बृहता रवणन्द्र शुष्मदधाता वसिष्ठाः ॥ ४ ॥

4. *Juṣṭī naro brahmaṇā vaḥ pitṝṇāmakṣam-avyayaṁ na kilā riṣātha. Yacchakvarīṣu bṛhatā raveṇendre śuṣmamadadhātā vasiṣṭhāḥ.*

O leading lights of the nation, by your vision, wisdom and active homage, the tradition of the ancients is preserved and happily advanced. Therefore, never for any reason, obstruct the relentless wheel of the nation and never disturb the inviolable equilibrium of forces which, O leading lovers of peace, by your reverberating words and heroic action in the great battles of humanity, you vested in the nation and its governance as the centre of stability.

उद्द्यामि॒वत्तृष्णज॑ नाथि॒तासा दी॑धयुदाशरा॒ज्ञ वृ॒तास॑ः। वसि॑ष्ठस्य स्तुव॒त इन्द॑ अश्रादुरुं तृत्सु॑भ्या अकृणादु लो॒कम॥ ५॥

5. *Ud dyāmivet tṛṣṇajo nāthitāso'dīdhayur-dāśa-rājñe vṛtāsaḥ. Vasiṣṭhasya stuvata indro aśrodu-ruṁ tṛtsubhyo akṛṇodu lokam.*

The leading lights of the nation, selected and duly appointed, thirsting to cross over the hurdles of life, shine and glorify the generous ruler like the sun for the advancement of the liberal order for the people. Let Indra, enlightened ruler, listen to the leading lights and scholars and create vast and brilliant channels and possibilities for the defence and developmental forces of the nation.

द॒ण्डाइ॒वद्गा॒अज॑नास आस॒न्परि॑च्छि गा भर॒ता अ॑भ॒कास॑ः। अभ॑वच्च पुरए॒ता वसि॑ष्ठ॒ आदित्तृत्सू॑नां॒ विश॑ अपथन्त॥ ६॥

6. *Daṇḍā ived go-ajanāsa āsan paricchinnā bharatā arbhakāsaḥ. Abhavacca pura-etā vasiṣṭha ādit tṛtsūnāṁ viśo aprathanta.*

Let the pioneers and bearers of the burdens of social order be straight and strong like the sceptre of authority, eloquent and progressive in language, education and culture, definite and judicious in law and policy and youthful in energy. Let the leader of these, wise and stable in mind, be ever first and foremost in the advance specially of the people and of the defence and development forces.

त्रयः कृण्वन्ति भुवनेषु रेतस्तिस्रः प्रजा आर्या ज्यातिरगाः ।
त्रय इमास उषसं सचन्त सर्वाँ इत्ताँ अनु विदुर्वसिष्ठाः ॥ ७ ॥

7. *Trayaḥ kṛṇvanti bhuvaneṣu retastisraḥ prajā āryā jytiragrāḥ. Trayo gharmāsa uṣasaṁ sacante sarvāṅ it tāṅ anu vidurvasiṣṭhāḥ.*

Three vital fires, of earth, sky and the sun, generate life energy in world regions and life forms. Three are the people's classes dynamic and enlightened. Three vital fires, heat, light and electricity, serve the dawn, and the enlightened scholars know all of them.

सूर्यस्येव वक्षथो ज्यातिरेषां समुद्रस्येव महिमा गभीरः ।
वातस्येव प्रजवो नान्येन स्तोम इ वसिष्ठा अन्वेतवे वः ॥ ८ ॥

8. *Sūryasyeva vakṣatho jyotireṣāṁ samudrasyeva mahāmā gabhīraḥ. Vātasyeva prajavo nānyena stomo vasiṣṭhā anvetave vaḥ.*

Let the rise of these leading lights be like the splendour of the sun, their grandeur as profound as the depth of the sea, their drive like the wind, and let their

organisation and its magnitude be impossible for anyone else to follow or rival.

त इ॒ण्यं हृद॑यस्य प्रके॒तैः स॒हस्र॑वल्शम॒भि सं च॑रन्ति।
य॒मेन॑ त॒तं प॑रि॒धिं वय॑न्ता॒ प्स॒रस॒ उप॑ सेदुर्वसि॒ष्ठाः॥ ९॥

9. *Ta inniṇyaṁ hṛdayasya praketaiḥ sahasravalśamabhi saṁ cananti. Yamena tataṁ paridhiṁ vayanto 'psarasa upa sedurvasiṣṭhāḥ.*

Leading scholars and sages by the reflections of divine light of their heart sojourn over the mystery of the thousand branched tree of existence, going round and round across, and by the bounds of this web of life woven by the cosmic law giver and by their imagination rise up to the wonders of heaven in the clouds.

वि॒द्युता॒ ज्योति॒ः परि॑ सं॒जिह्या॑नं मि॒त्रावरु॑णा॒ यदप॑श्यतां त्वा।
तत्त॒ जन्मा॒तकं॑ वसिष्ठा॒ गस्त्या॒ यत्त्वा॑ वि॒श आ॑ज॒भार॑॥ १०॥

10. *Vidyuto jyotiḥ pari saṁjihānaṁ mitrāvaruṇā yadapaśyatāṁ tvā. Tat te janmotaikaṁ vasiṣṭhā-'gastyo yat tvā viśa ājabhāra.*

O holy sage of knowledge, peace and power, sun and moon, heat and air, virility and fertility, pranic energies, receive and bear you when, as light of life you leave your sojourn in nature. That is one birth of yours. Then Agastya, the teacher scholar free from sin and stain brings you back to the community of people (as a complete and finished human being, i.e., dvija).

उ॒तासि॑ मत्रावरु॒णा व॑सिष्ठा॒वश्या॑ ब्रह्म॒न्मन॒सा धि॑ जा॒तः।
द्र॒प्सं स्क॒ु ं ब्रह्म॑णा॒ दैव्ये॑न॒ विश्वे॑ दे॒वाः पुष्क॑र त्वाद॑दन्त॥ ११॥

11. *Utāsi maitrāvaruṇo vasiṣṭhorvaśyā brahman manaso'dhi jātaḥ. Drapsaṁ skannaṁ brahmaṇā daivyena viṣve devāḥ puṣkare tvādadanta.*

Vasishtha, sage and scholar, living soul, you are a child of sun and moon, born of the heart of Mother Nature nurtured by mother knowledge. Like a drop of distilled soma, all divine powers of the world nourish you in the lotus cradle on celestial wealth of food for vitality and light for knowledge.

स पक्त उभयस्य पविद्वान्त्सहस्त्रदान उत वा सदानः ।
यमन ततं परिधिं वयिष्य ाप्सरसः परि जज्ञ वसिष्ठः ॥ १२ ॥

12. *Sa praketa ubhayasya pravidvān tsahasradāna uta vā sadānaḥ. Yamena tataṁ paridhiṁ vayiṣyannapsarasaḥ pari jajñe vasiṣṭhaḥ.*

Vasishtha, man of enlightenment, scholar of both heaven and earth, blest with a thousand gifts, and giver of a thousand gifts traverses the very bounds of the web of life woven by the mover and law giver of the world and rises over the winds and clouds.

सत्र ह जातावविषिता नम ाभिः कुम्भ रतः सिषिचतुः समानम । तत ह मान उदियाय मध्यात्तत जातमृषि-माहुवसिष्ठम ॥ १३ ॥

13. *Satre ha jātāviṣitā namobhiḥ kumbhe retaḥ siṣicatuḥ samānam. Tato ha māna udiyāya madhyāttato jātam-ṛṣim-āhur-vasiṣṭham.*

Inspired teachers and scholars risen to eminence over yajnic sessions of teaching relentlessly feed the disciples with gifts of vital knowledge, and from that rises the faithful scholar and sage whom they call

Vasishtha, brilliant seer and visionary.

उक्थभृतं सामभृतं बिभर्ति गावाणं बिभ्रत्प वदात्यग्रं।
उपनमाध्वं सुमनस्यमानाऽ आ वो गच्छाति पतृदा
वसिष्ठः ॥ १४ ॥

14. *Ukthabhṛtaṁ sāmabhṛtaṁ bibharti grāvāṇaṁ bibhrat pra vadātyagre. Upainamādhvaṁ sumanasyamānā ā vo gacchāti pratṛdo vasiṣṭhaḥ.*

O men of noble mind and heart, the brilliant sage who bears the knowledge of Rgveda and Samaveda and who commands the secrets of yajna relating to the clouds and mountains for rain, and who proclaims the knowledge to dispel the darkness of ignorance, comes to you. Receive him, and welcome him for your good.

Mandala 7/Sukta 34

Vishvedevah, Ahi, Ahirbudhnya Devatah,Vasishtha Maitravaruni Rshi

प शुकैतु दवी मनीषा अस्मत्सुतष्टा रथा न वाजी ॥ १ ॥

1. *Pra śukraitu devī manīṣā asmat sutaṣṭo ratho na vājī.*

May divine intelligence of pure and brilliant order come to us like the dawn riding a wonderfully crafted chariot drawn by flying horses.

विदुः पृथिव्या दिवा जनित्रं शृण्वन्त्यापा अध क्षरन्तीः ॥ २ ॥

2. *Viduḥ pṛthivyā divo janitraṁ śṛṇvantyāpo adha kṣarantīḥ.*

Those who listen to words of knowledge as earth receives the showers of rain know the cause and creator

of heaven and earth.

आपश्चिदस्मै पिन्वन्त पृथ्वीवृत्रेषु शूरा मंसन्त उग्राः ॥ ३ ॥

3. *Āpaścidasmai pinvanta pṛthvīrvṛtreṣu śūrā maṁsanta ugrāḥ.*

The showers of rain nourish the earth and her progeny for this Indra, social order of humanity, and in the battles of life the blazing brave bow down in honour to it.

आ धूर्ष्वस्मै दधातात्रवानिन्द्रो न वज्री हिरण्यबाहुः ॥ ४ ॥

4. *Ā dhūrṣvasmai dadhātāśvānindro na vajrī hiraṇyabāhuḥ.*

Like Indra of the thunderbolt and golden hands of charity, rally the fastest forces and harness them to the centre pole of the earthly order in the service of Indra, the ruler.

अभि प स्थाताहेव यज्ञं यातेव पत्मन्त्मना हिनात ॥ ५ ॥

5. *Abhi prasthātāheva yajñaṁ yāteva patman tmanā hinota.*

Like the dawn go forward to the yajna of the day and, like the pilgrim of divinity, advance on the way with self-confidence and enthusiasm.

त्मना समत्सु हिनात यज्ञं दधात केतुं जनाय वीरम ॥ ६ ॥

6. *Tmanā samatsu hinota yajñaṁ dadhāta ketuṁ janāya vīram.*

Advance the yajna in the battles of life conscientiously and keep the flag of victory flying high in the service of humanity.

उदस्य शुष्माद्भानुनात बिभर्ति भारं पृथिवी न भूम ॥ ७ ॥

7. *Uadasya śuṣmād bhānurnārta bibharti bhāraṁ pṛthivī na bhūma.*

And the sun rises by its own essential power and bears the burden of the earth, so does the earth bear the burden of her children, so let us be like the sun and the earth.

ह्वयामि देवाँ अयातुरग्ने साधन्नृतेन धियं दधामि ॥ ८ ॥

8. *Hvayāmi devāň ayāturagne sādhannṛtena dhiyaṁ dadhāmi.*

Agni, lord of light and life, I invoke the divinities of nature and humanity, living life by the practice of truth and eternal law, and I acquire the wisdom of life and action from the teacher dedicated to peace and non-violence.

अभि वो देवीं धियं दधिध्वं प्र वो देवत्रा वाचं कृणुध्वम ॥ ९ ॥

9. *Abhi vo devīṁ dhiyaṁ dadhidhvaṁ pra vo devatrā vācaṁ kṛṇudhvam.*

Acquire and maintain your intelligence and wisdom of the order of divinities and speak the language worthy of noble sages.

आ चष्ट आसां पथो नदीनां वरुण उग्रः सहस्रचक्षाः ॥ १० ॥

10. *Ā caṣṭa āsāṁ pātho nadīnāṁ varuṇa ugraḥ sahasracakṣāḥ.*

Just as the refulgent sun, lord of a thousand eyes, watches and reveals the course of the streams of water,

so does the brilliant sage of the Word and wisdom commanding a thousand streams of speech oversee the flow of holy speech and communication.

राजा॑ रा॒ष्टाना॑ं पश॑ ' न॒दीना॒मनु॑त्तमस्म ा॒त्रं वि॒श्वायु॑ ॥ ११ ॥

11. *Rājā rāṣṭrānāṁ peṣo nadīnām-anuttam-asmai kṣatraṁ viśvāyu.*

If the ruler of nations, Varuna, of a thousand eyes, be of the form of flowing streams, dynamic and fluent in speech, policy and action, his order of governance would be better than the best, i.e., permanent, of universal sway over the world.

अवि॑ष्टा अ॒स्मान्विश्वा॑सु वि॒ वद्यु॑ं कृणात॒ शंसं निनि॒त्साः ॥ १२ ॥

12. *Aviṣṭo asmān viśvāsu vikṣvadyuṁ kṛṇota śaṁsaṁ ninitsoḥ.*

Give us safety and security among people of the world, black out the envy and malignity of scandal mongers, and turn criticism into appreciation.

व्य॑तु दि॒द्युद द्विषामश॑ 'वा युयात॒ विष्व॒गप॑स्त॒नूना॑म ॥ १३ ॥

13. *Vyetu didyud dviṣāmaśevā yuyota visvagr-apas-tanūnām.*

Let the flaming arrow and pernicious ill will of the jealous be thrown off far away. Eliminate all the ailments, ill health and infirmities of our body.

अवी॑ ा अ॒ग्निह॒व्या ाम॑ 'भि॒ः पष्ठ॑ ' अस्मा अधायि॒ स्तामः॑ ॥ १४ ॥

14. *Avīnno agnir-havyān-namobhiḥ preṣṭho asmā adhāyi stomaḥ.*

May Agni, light of life, dearest ruler, consume and eliminate negativities, protect and preserve us with good food and health care, and accept our song of praise and prayer in appreciation.

सजूर्देवभिरपां नपातं सखायं कृध्वं शिवा न अस्तु ॥ १५ ॥

15. *Sajūr-devebhir-apāṁ napātaṁ sakhāyaṁ kṛdhvaṁ śivo no astu.*

Be friends with Agni, fire and the sun, which creates the indestructible waters of space and the firmament, along with other nature's divinities, so that there may be happiness and well being in our life.

अब्जामुक्थैरहिं गृणीष बुध्न नदीनां रजःसु षीदन ॥ १६ ॥

16. *Abjāmukthairahiṁ gṛṇīṣe budhne nadīnāṁ rajaḥsu ṣidan.*

With songs of praise adore the sun which creates the cloud born of waters and which, while abiding in high space, also abides in every particle of river waters.

मा नो हिर्बुध्न्य रिष धान्मा यज्ञो अस्य स्रिधदृतायोः ॥ १७ ॥

17. *Mā no'hirbudhnyo riṣe dhānmā yajño asya sridhadṛtāyoḥ.*

May the yajnic governance and administration of this ruler dedicated to truth and eternal law never rule us with the motive of hurt and exploitation. So may also the cloud in the firmament never hurt us by excess or drought of rain.

उत न एषु नृषु श्रव धुः प राय यन्तु शर्धन्ता अयः ॥ १८ ॥

18. *Uta na eṣu nṛṣu śravo dhuḥ pra rāye yantu śardhanto aryaḥ.*

And may the ruler and governors generate and consolidate food, sustenance and prosperity among these noble people and move forward on way to honour and excellence, strengthening the devoted faithfuls and overcoming the envious rivals and hostile forces of opposition.

तपन्ति शत्रुं स्वर्णा भूमा महासनासा अमभिरषाम ॥ १९ ॥

19. *Tapanti śatruṁ svarṇa bhūmā mahāsenāso amebhireṣām.*

Leaders and commanders of mighty forces, they mortify and purge or defeat and destroy the enemies by these forces. Let us then be happy as in heaven on earth.

आ यः पत्नीगमन्त्यच्छा त्वष्टा सुपाणिदधातु वीरान ॥ २० ॥

20. *Ā yannaḥ patnīr-gamantyacchā tvaṣṭā supāṇir-dadhātu vīrān.*

And when wives come and meet us, may Tvashta, lord destroyer of suffering and dexterous maker of graceful forms, bless us with brave and handsome children.

पतिं नः स्तामं त्वष्टा जुषत स्यादस्म अरमतिवसूयुः ॥ २१ ॥

21. *Prati naḥ stomaṁ tvaṣṭā juṣeta syādasme arama-tirvasūyuḥ.*

May Tvashta, creator and ruler of world forms and institutions, accept our praise and prayer and, lord of vision and intelligence as he is, may he be the giver of wealth, honour and excellence for us.

ता न॑ रासनाति॒षाचा॒ वसून्या राद॑सी वरुणा॒नी शृ॑णातु।
वरू॑त्रीभिः सुशर॒णा न॑ अस्तु॒ त्वष्टा॑ सु॒दत्रा॒ वि द॑धातु॒ राय॑ः॥ २२॥

22. *Tā no rāsan rātiṣāco vasūnyā rodasī varuṇānī śṛṇotu. Varūtrībhiḥ suśaraṇo no astu tvaṣṭā sudatro vi dadhātu rāyaḥ.*

May the heaven and earth, generous and judicious givers of gifts, overflowing with liquid wealth and energy, listen to our prayer and give us peace and comfort in a settled state of life. May Tvashta, creator and maker of forms, with all modes of protection and promotion be our shelter home, and may he, generous giver of the best things of life, bring us wealth, honour and excellence.

त आ॒ राय॒ः पव॑ताास्त आ॒ आप॒स्तदा॑ति॒षाच॒ आष॑धीरु॒त द्याः।
वन॒स्पति॑भिः पृथि॒वी स॒जोषा॑ उ॒भ राद॑सी॒ परि॑ पासता नः॥ २३॥

23. *Tanno rāyaḥ parvatāstanna āpastad rātiśāca oṣadhīruta dyauḥ. Vanaspatibhiḥ pṛthivī sajoṣā ubhe rodasī pari pāsato naḥ.*

That wealth, honour and excellence of ours, the clouds and mountains, the waters, the liberal givers, the herbs, the solar region, the dear motherly earth with her trees and forests and both heaven and earth protect, preserve and promote for us all round.

अनु॒ तदु॒वी राद॑सी जिहाता॒मनु॒ द्यु॒ आ वरु॑ण॒ इन्द॑सखा। अनु॒ विश्व॑ म॒रुता॒ य स॒हास॑ रा॒यः स्या॑म ध॒रुणं॑ धि॒यध्यै॑॥ २४॥

21. *Anu tadurvī rodasī jihātāmanu dyukṣo varuṇa indrasakhā. Anu viśve maruto ye sahāso rāyaḥ syāma dharuṇaṁ dhiyadhyai.*

May the wide earth and heaven be kind and favourable to us and procure for us the wealth, honour and excellence of life we pray for. May the refulgent sun, the ocean, the friendly powers of the ruling lord Indra, and all the winds of space and vibrant heroes of the world who command both challenging force and fortitude be favourable so that we may be able to hold and manage the wealth, honour and excellence of life which the divinities of nature and humanity have given us.

त ा इन्द्रा वरुणा मित्रा अग्निरापऽ आषधीवनिन जुषन्त। शमन्त्स्याम मरुतामुपस्थे यूयं पात स्वस्तिभिः सदा नः ॥ २५ ॥

25. *Tanna indro varuṇo mitro agnirāpa oṣadhīrvanino juṣanta. Śarmantsyāma marutāmupasthe yūyaṁ pāta svastibhiḥ sadā naḥ.*

May Indra, ruling lord of the world, Varuna, the ocean and the world's powers of judgement and discrimination, Mitra, the sun and our brilliant friends, Agni, cosmic fire and the leaders, Apah, spatial waters and our people of holy action, and the herbs and trees of the earth, all brilliant and inspiring, be favourable and generous. May we, we pray, live close under the protection of the best of human world and nature. O divine powers of nature and humanity, protect, preserve and promote us with all good fortune and well being of life all round, all ways, all time.

Mandala 7/Sukta 35

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या।
शमिन्दासोमा सुविताय शं याः शं न इन्द्रापूषणा वाजसाता॥ १॥

1. *Śaṁ na indrāgnī bhavatāmavobhiḥ śaṁ na indrā-varuṇā rātahavyā. Śamindrāsomā suvitāya śaṁ yoḥ śaṁ na indrāpūṣaṇā vājasātau.*

May cosmic energy and fire with all means of protection and advancement be for our peace and happiness for the good life. May solar energy and waters, givers of all good things of life be for our peace and joy. May life energy and the herbs be for our peace and honour for well being. May pranic energy and vital nourishment be for our peace and joy in our striving for the ultimate victory.

शं ना भगः शमु नः शंस अस्तु शं नः पुरंधिः शमु सन्तु रायः। शं नः सत्यस्य सुयमस्य शंसः शं न अयमा पुरुजाता अस्तु॥ २॥

2. *Śaṁ no bhagaḥ śamu naḥ śaṁso astu śaṁ naḥ purandhiḥ śamu santu rāyaḥ. Śaṁ naḥ satyasya suyamasya śaṁsaḥ śaṁ no aryamā purujāto astu.*

May our honour and glory and our praise and approbation prevailing around be for our good and well being. May our law and order for social sustenance and our wealth and honour be for peace and well being. May our honour and respect for true Dharma and law and for the proper pursuit of Dharma and law in effective governance and administration be for our joy and

prosperity for the good life. And may our law and justice of universal value and fair application be for our good and well being in peace.

शं न॑ धा॒ता शमु॑ ध॒ता न॑ अस्तु॒ शं न॑ उरू॒ची भ॑वतु स्व॒धाभिः॑। शं रोद॑सी बृह॒ती शं नो॒ अद्रिः॒ शं न॑ द्॒वाना॑ सु॒हव॑ानि सन्तु॥ ३॥

3. *Śaṁ no dhātā śamu dhartā no astu śaṁ na urūcī bhavatu svadhābhiḥ. Śaṁ rodasī bṛhatī śaṁ no adriḥ śaṁ no devānaṁ suhavāni santu.*

May the lord creator, ruler and sustainer be good and gracious and give us peace and joy of well being. May the extensive space and the wide earth be good with gifts of sustenance for our peace and well being. May the great firmament, and the regions of light and the cloud and the mountain be for our good, peace and joy. And may our invocations and adorations of the divinities of nature and humanity be good and bring us peace and joy.

शं न॑ अ॒ग्निर्ज्यो॑ति॒रनी॑का अस्तु॒ शं न॑ मि॒त्रावरु॑णाव॒श्विना॒ शम। शं नः॑ सु॒कृतां॑ सुकृ॒तानि॑ सन्तु॒ शं न॑ इषि॒रा अ॒भि वा॑तु॒ वात॑ः॥ ४॥

4. *Śaṁ no agnirjyotiranīko astu śaṁ no mitrāvaruṇāvaśvinā śam. Śaṁ naḥ sukṛtāṁ sukṛtāni santu śaṁ na iṣiro abhi vātu vātaḥ.*

May the fire and the light and splendour of life be good for our peace and well being. May the prana and udana energies and the circuitous dynamics of nature be for our good and joy of well being. May the noble works of good artists and great men be for peace

and happiness for us, and the ever blowing winds blow and inspire us for peace and joy.

शं ना द्यावापृथिवी पूर्वहूता शमन्तरिं दृशय ना अस्तु।
शं न आषधीव्निन भवन्तु शं ना रजसस्पतिरस्तु जिष्णुः ॥ ५ ॥

5. *Śaṁ no dyāvāpṛthivī pūrvahūtau śamantarikṣaṁ dṛśaye no astu. Śaṁ na oṣadhīrvanino bhavantu śaṁ no rajasaspatirastu jiṣṇuḥ.*

May the heaven and earth invoked since eternity in the first yajna, and the middle regions so charming to see be good for our peace and joy. May the herbs instilled with the vitality of sun rays be for our peace and joy of good health, and may the victorious lord of life on earth and in distant regions be good and bring us peace, prosperity and happiness.

शं न इन्द्रा वसुभिर्देवा अस्तु शर्मादित्यभिर्वरुणः सुशंसः।
शं न रुद्रा रुद्रभिर्जलाषः शं नस्त्वष्टा ग्नाभिरिह शृणातु ॥ ६ ॥

6. *Śaṁ na indro vasubhirdevo astu śamādityebhirvaruṇaḥ suśaṁsaḥ. Śaṁ no rudro rudrebhirjalāṣaḥ śaṁ nastvaṣṭā gnābhiriha śṛṇotu.*

May the self-refulgent sun with life sustaining planets be good for peace and happiness in our life. May the ocean so adorable be good for our peace and joy all the year round with the sun in Zodiacs. May the lord of nature's life energy, Rudra, with pranic energies warding off pain and suffering be good for our peace and well being, and may the lord maker of forms, Tvashta, with his fires of evolution and new structures be good and gracious for our peace and happiness and

listen to us here itself.

शं नः साम॑ भवतु ब्रह्म शं नः शं ना गावा॑णः शमु॑ सन्तु यज्ञाः । शं नः स्वरू॑णां मि॒तय॑ भवन्तु॒ शं नः॑ प॒स्व॑ः शम्वस्तु॒ वदिः॑ ॥ ७ ॥

6. *Śaṁ na somo bhavatu brahma śaṁ naḥ śaṁ no grāvāṇaḥ śamu santu yajñāḥ. Śaṁ naḥ svarūṇāṁ mitayo bhavantu śaṁ naḥ prasvaḥ śamvastu vediḥ.*

May the moon give us peace and joy. May the lord supreme with gifts of sustenance bless us with peace. May the clouds bring us peace. May the yajnas give us peace. May the pillars of the vedi and Vedic chants structured to sensitive measure bring us peace. May the vedi bring us peace. May the newly sprouting herbs bring us peace.

शं नः सूय॑ उरु॒च ा॒ उद॑तु॒ शं न॒श्चत॑स्रः प॒दिश॑ भवन्तु । शं नः पव॑ता ध्रु॒वय॑ भवन्तु॒ शं नः॒ सिन्ध॑व॒ः शमु॑ स॒न्त्वाप॑ः ॥ ८ ॥

8. *Śaṁ naḥ sūrya urucakṣā udetu śaṁ naścatasraḥ pradiśo bhavantu. Śaṁ naḥ parvatā dhruvayo bhavantu śaṁ naḥ sindhavaḥ śamu santvāpaḥ.*

May the sun of universal eye rise for our peace and joy. May the four directions with their subdirections be for our peace and joy. May the mountains be stable and undisturbed to give us peace. Let the seas be calm and peaceful, and let all forms of water be for us and our peace and joy.

शं नो॒ अदि॑तिर्भवतु व्र॒तेभि॒: शं न॑ भवन्तु म॒रुत॑: स्व॒र्काः ।
शं नो॒ विष्णु॒: शमु॑ पू॒षा न॑ अस्तु॒ शं न॑ भ॒वित्रं॒ शम्वस्तु वा॒युः ॥ ९ ॥

9. *Śaṁ no aditirbhavatu vratebhiḥ śaṁ no bhavantu marutaḥ svarkāḥ. Śaṁ no viṣnuḥ śamu pūṣā no astu śaṁ no bhavitraṁ śamvastu vāyuḥ.*

May the indestructible nature mother with her laws and mother earth be peaceful for us. May the holy and adorable winds and vibrant humanity of brilliant virtues be for peace and joy for us. May Vishnu, lord omnipresent, be gracious and give us peace and joy. May nature's nourishment be for our peace and happiness. Let the future possibilities be for our good and happiness of well being. Let the air be for our peace and happiness. Let all laws and disciplines be for peace.

शं न॑ द॒वः स॑वि॒ता त्राय॑माण॒: शं न॑ भवन्तू॒षस॑ विभा॒तीः ।
शं नः॑ प॒र्जन्य॑ भवतु प॒जाभ्य॒: शं न॒: क्षे॒त्रस्य॒ पति॑रस्तु शं॒भुः ॥ १० ॥

10. *Śaṁ no devaḥ savitā trāyamāṇaḥ śaṁ no bhavantūṣaso vibhātīḥ. Śaṁ naḥ parjanyo bhavatu prajābhyaḥ śaṁ naḥ kṣetrasya patirastu śaṁbhuḥ.*

May lord creator Savita, generous saviour and refulgent giver of guidance, grant us peace and happiness. May the glorious dawns shower us with peace and joy. May the cloud of rain be harbinger of peace and joy for the people. And may the lord of peace, sustainer of the world, master of our field of action and cultivation, be gracious and give us peace and happiness.

शं न॑ दे॒वा वि॒श्वदे॑वा भवन्तु॒ शं सर॑स्वती स॒ह धी॒भिर॑स्तु।
शम॑भि॒षाच॒ः शमु॑ रा॒ति॒षाच॒ः शं न॑ दि॒व्याः पार्थि॑वा॒ः शं
ना॒ अप्या॑ः ॥ ११ ॥

11. *Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī saha dhībhirastu. Śamabhiṣācaḥ śamu rātiṣācaḥ śaṁ no divyāḥ pārthivāḥ śaṁ no apyāḥ.*

May the generous divines of the world be good and gracious to us at peace. May Sarasvati, eternal mother knowledge and divine speech with universal intelligence, be for our peace and well being. May the overpowering yajnic energies and all generous tendencies be for our good and peace of well being. And may all the divinities of heaven, earth and ocean give us peace and joy.

शं नः॑ स॒त्यस्य॒ पत॑या भवन्तु॒ शं ना॒ अव॑न्तः शमु॑ सन्तु
गाव॑ः। शं न॑ ऋ॒भव॑ः सुकृ॒त॑ः सु॒हस्ता॒ः शं न॑ भवन्तु पि॒तरा॒
हव॑षु ॥ १२ ॥

12. *Śaṁ naḥ satyasya patayo bhavantu śaṁ no arvantaḥ śamu santu gāvaḥ. Śaṁ na ṛbhavaḥ sukṛtaḥ suhastāḥ śaṁ no bhavantu pitaro haveṣu.*

May the keepers and observers of truth be at peace for our good and well being. May our horses and transports be at peace, may our lands and cows be at peace for our peace and well being. May our wise veterans, noble artists and expert craftsmen, be at peace for happiness and comfort for us. And may our seniors be at peace and give us peace at our programmes of holy action when we call upon them.

शं न॑ अ॒ज एक॑पाद्दे॒वो अ॑स्तु॒ शं ना॒ हि॑र्बु॒ध्न्य॑: शं स॑मु॒द्रः ।
शं न॑ अ॒पां नपा॑त्पु॒रुर॑स्तु॒ शं नः॑ पृ॒श्नि॑र्भवतु दे॒वगो॑पा ॥ १३ ॥

13. *Śaṁ no aja ekapād devo astu śaṁ no'hirbudhnyaḥ śaṁ samudraḥ. Śaṁ no apāṁ napāt perurastu śaṁ naḥ pṛśnirbhavatu devagopā.*

May the generous and self-refulgent lord unborn and eternal, sole sustainer of the universe, be gracious and give us peace. May the cloud floating in the sky be at peace and give us peace. May the ocean be at peace. May the boats and ships to cross the seas be at peace for us, and may the space and colourful sky sustaining divine generosities be at peace and give us peace and happiness.

आ॒दि॒त्या रु॒द्रा वस॑वा जुषन्त॒दं ब्रह्म॑ क्रि॒यमा॑णं॒ नवी॑यः ।
शृ॒ण्वन्तु॑ ना दि॒व्याः पार्थि॑वासा॒ गाजा॑ता उ॒त य य॒ज्ञि-
या॑सः ॥ १४ ॥

14. *Ādityā rudrā vasavo juṣantedaṁ brahma kriyamāṇaṁ navīyaḥ. Śṛṇvantu no divyāḥ pārthivāso gojātā uta ye yajñiyāsaḥ.*

May the Adityas, cosmic lights, Rudras, catalytic agents of nature, and the Vasus, sustaining abodes of life, receive this song divine of homage being sung at the latest and be at peace for us, and may the divinities of heaven and earth born of nature and the holy Word sung in divine voice, and those who are venerable sages dedicated to yajna be at peace and give us peace and happiness.

य दे॒वानां॑ य॒ज्ञिया॑ य॒ज्ञिया॑नां॒ मना॒यज॑त्रा अ॒मृता॑ ऋ॒तज्ञाः॑ ।
त न॑ आसन्तामुरुगा॒यम॒द्य यू॒यं पा॑त स्व॒स्ति॒भि॒: सदा॑ नः ॥ १५ ॥

15. *Ye devānāṁ yajñiyā yajñiyānāṁ manoryajatrā amṛtā ṛtajñāḥ. Te no rāsantām-urugāyam-adya yūyaṁ pāta svastibhiḥ sadā naḥ.*

Those who are most venerable of the venerable divines of brilliance honoured by the wise, immortal knowers of truth and divine law, may bless us with knowledge universally celebrated. May you all, O divine sages and natural powers of divinity, protect and promote us with peace and joy for happiness and well being for all time.

Mandala 7/Sukta 36

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

प बह्मैतु सदनादृतस्य वि रश्मिभिः ससृजे सूया गाः ।
वि सानुना पृथिवी संस्त्र उर्वी पृथु पतीकमध्यधे अग्निः ॥ १ ॥

1. *Pra brahmaita sadanādṛtasya vi raśmibhiḥ sasṛje sūryo gāḥ. Vi sānunā pṛthivī sasra urvī pṛthu pratīkam-adhyedhe agniḥ.*

Let the knowledge of existence arise from the divine centre of universal truth : the sun radiates light with its rays and illuminates the earths, the wide earth moves on with her peaks of mountains, and fire rises and blazes over the vedi, symbol of cosmic yajna.

इमां वां मित्रावरुणा सुवृक्तिमिषं न कृण्व असुरा नवीयः ।
इना वामन्यः पदवीरदब्धा जनं च मित्रा यतति ब्रुवाणः ॥ २ ॥

2. *Imāṁ vāṁ mitrāvaruṇā suvṛktimiṣaṁ na kṛṇve asurā navīyaḥ. Ino vāmanyaḥ padavīradabdho janaṁ ca mitro yatati bruvāṇaḥ.*

O Mitra and Varuna, sun and cosmic energy and

intelligence, both givers of life energy to the living world, I offer this new song of adoration as homage to you. One of you, Varuna, is resistless, all pervasive and coexistent with every stage of life's evolution, and the other, Mitra, the sun, as a friend enjoins humanity to the life of activity proclaiming its rise as direct presence.

आ वातस्य धजता रन्त इत्या अपीपयन्त धनवा न सूदाः ।
महा दिवः सदनन जायमाना चिकदद वृषभः सस्मि ऊ-
धन ॥ ३ ॥

3. *Ā vātasya dhrajato ranta ityā apīpayanta dhenavo na sūdāḥ. Maho devaḥ sadane jāyamāno'-cikradad vṛṣabhaḥ sasminnūdhan.*

The currents of sportive wind play around like abundant cows yielding milk, and the mighty cloud laden with vapour, born of the great regions of heaven, roars in its house of mid skies.

गिरा य एता युनजद्धरी त इन्द प्रिया सुरथा शूर धायू ।
प या मन्युं रिरिक्षता मिनात्या सुकतुमयमणं ववृत्याम ॥ ४ ॥

4. *Girā ya etā yunajaddharī ta indra priyā surathā śūra dhāyū. Pra yo manyaṁ ririkṣato mināty ā sukratum-aryamaṇaṁ vavṛtyām.*

Indra, all powerful ruler of the world, I pray, let me come to have the benefit of the power and presence of Aryama, chief power of justice, holy in action, who, with his order and invitation deploys the noble and efficient forces that run the chariot of your social order, who controls and punishes the violent deeds and corrects the violent attitudes of the negative and destructive forces.

यजन्त अस्य सख्यं वयश्च नमस्विनः स्व ऋतस्य धामन।
वि पृ ा बाबधे नृभिः स्तवान इदं नम रुदाय पष्ठम ॥ ५ ॥

5. *Yajante asya sakhyaṁ vayaśca namasvinaḥ sva ṛtasya dhāman. Vi pṛkṣo bābadhe nṛbhiḥ stavāna idaṁ namo rudrāya preṣṭham.*

In their own house of truth, justice and yajna, devotees with reverence and homage pray for life energy and the friendship and company of this Rudra, destroyer of suffering and injustice, and giver of pranic energy. Loved and adored by the people, he releases for them nourishment and energy in abundance. This cherished homage and adoration is offered to Rudra.

आ यत्साकं यशस वावशानाः सरस्वती सप्तथी सिन्धुमाता। याः सुष्वयन्त सुदुघाः सुधारा अभि स्वेन पयसा पीप्यानाः ॥ ६ ॥

6. *Ā yat sākaṁ yaśaso vāvaśānāḥ sarasvatī saptathī sindhumātā. Yāḥ suṣvayanta sudughāḥ sudhārā abhi svena payasā pīpyānāḥ.*

Sarasvati, the eternal stream of life, of cosmic waters, and of speech and sacred knowledge, the seventh over the streams flowing through five senses and the mind, through five elements and the stuff of mind and intelligence, and through the poetic streams of the Veda, all these streams which flow abundantly, exuberant, magnificent, roaring with splendour, all of them ever growing and rising with their own flood of water: may all these continue to flow together gloriously for us.

उत त्य न मरुत मन्दसाना धियं ताकं च वाजिन वन्तु।
मा नः परि ख्यद ारा चरन्त्यवीवृधन्युज्यं त रयिं नः ॥ ७ ॥

7. *Uta tye no maruto mandasānā dhiyaṁ tokaṁ ca vājino'vantu. Mā naḥ pari khyadakṣarā carantyavīvṛdhan yujyaṁ te rayiṁ naḥ.*

And those happy and joyous Maruts, vibrant scholars and sages, leaders of the nation, pioneers of science, manners and traditions, protect and advance our rising generation and our knowledge, intellect, imagination and culture. May the eternal mother stream of light and knowledge continuously flow for us and never forsake us. And may the Maruts augment and consolidate our wealth, honour and excellence for use and future progress.

प व' महीमरमतिं कृणुध्वं प पूषणं विदथ्यं१ न वीरम। भगं धिय' वितारं ना अस्याः साता वाजं रातिषाचं पुरंन्धिम॥ ८॥

8. *Pra vo mahīmaramatiṁ kṛṇudhvaṁ pra pūṣaṇaṁ vidathyaṁ na vīram. Bhagaṁ dhiyo'vitāraṁ no asyāḥ sātau vājaṁ rātiṣācaṁ purandhim.*

O Vishvedevas, divinities of nature and brilliant scholars, sages and leaders of humanity, create, cultivate, increase and consolidate a high order of intelligence, nutrition and health care, a force of the brave to face the warlike business of life, a high standard of honour and excellence, protection for our order of knowledge, culture and tradition, and a generous and abundant state of this stable polity equipped with instant powers of defence and advancement.

अच्छायं व' मरुतः श्लोक एत्वच्छा विष्णुं निषिक्तपाम-व'भिः। उत प्रजाय गृणत वय' धुयूयं पात स्वस्तिभिः सदा नः॥ ९॥

9. *Acchāyaṁ vo marutaḥ śloka etvacchā viṣnuṁ niṣiktapāmavobhiḥ. Uta prajāyai gṛṇate vayo dhuryūyaṁ pāta svastibhiḥ sadā naḥ.*

O Maruts, vibrant forces of divinity in nature and humanity, may this song of celebration reach you well and gracefully. And so may it reach Vishnu, protector of the initiated dedicated to Dharma, who protects us with all methods of protection and advancement. We pray bring us life energy and a full span of good health and age for the celebrant and the people. O divinities, protect us always with all means of protection and advancement for our well being all round.

Mandala 7/Sukta 37

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

आ वा॒ वाहि॑ष्ठा वहतु स्त॒वध्यै॒ रथ॑ वाजा ऋभु॒क्षणा॒ अमृ॑क्तः।
अ॒भि त्रि॑पृ॒ष्ठः सव॑नेषु॒ सा॒मदं॑ सुशि॒पा म॒हभि॑: पृण-
ध्वम ॥ १ ॥

1. *Ā vo vāhiṣṭho vahatu stavadhyai ratho vājā ṛbhukṣaṇo amṛktaḥ. Abhi tripṛṣṭhaiḥ savaneṣu somairmade suśiprā mahabhiḥ pṛṇadhvam.*

O Rbhus, high spiritual experts of science and technology, equipped with noble visor and helmet, come and join this celebration of ours to enjoy yourselves on abundant thrice distilled and seasoned drinks of soma in our yajnic meets. Let your strongest, fastest and unbreakable chariot transport you here. Regale yourselves and refine the yajna to perfection.

यूयं ह रत्नं मघवत्सु धत्थ स्वदृशं ऋभु णा अमृक्तम। सं यज्ञेषु स्वधावन्तः पिबध्वं वि ना राधांसि मतिभिर्दयध्वम॥ २॥

2. *Yūyaṁ ha ratnaṁ maghavatsu dhattha svardṛśa ṛbhukṣaṇo amṛktam. Śaṁ yajñeṣu svadhāvantaḥ pibadhvaṁ vi no rādhāṁsi matibhirdayadhvam.*

O scholars of science and technology, visionaries of light, you bring jewels of imperishable wealth for men of power and excellence. O commanders of food, sustenance and power, drink the soma of success in the yajnas of corporate programmes, and with your research and intelligence create the infrastructure for the development and success of our nation.

उवाचिथ हि मघवन्दृष्णं महा अभस्य वसुना विभाग। उभा ते पूणा वसुना गभस्ती न सूनृता नि यमत वसव्या॥ ३॥

3. *Uvocitha hi maghavan deṣṇaṁ maho arbhasya vasuno vibhāge. Ubhā te pūrṇā vasunā gabhastī na sūnṛtā ni yamate vasavyā.*

Lord and master of wealth, you take delight in charity and love to give and share, whether the giving and distribution involves a large or a small amount. Both your hands are full of plenty, your voice of truth from the heart overflows with generosity and nothing ever restrains your hands from giving.

त्वमिन्द्र स्वयशा ऋभु ा वाजा न साधुरस्तमष्यृक्वा। वयं नु ते दाश्वांसः स्याम ब्रह्म कृण्वन्त हरिवा वसिष्ठाः॥ ४॥

4. *Tvamindra svayaśā ṛbhukṣā vājo na sādhurāstameṣyṛkvā. Vayaṁ nu te dāśvāṁsaḥ syāma brahma kṛṇvanto harivo vasiṣṭhāḥ.*

Indra, enlightened and generous ruler and commander of wealth, innate honour and wisdom, manager of experts and manpower in general, you are good, versatile and efficient in function like food, energy, speed and success itself, you come home to people like the sun on the day's completion. We pray let us be beneficiaries of your grace, generous like yourself, creator of food and wealth in the spirit of piety and well established in charity.

सनितासि पवत दाशुषे चिद्याभिर्विवेषा हयश्व धीभिः। ववन्मा नु त युज्याभिरूती कदा न इन्द राय आ दशस्यः॥ ५॥

5. *Sanitāsi pravato dāśuṣe cid yābhirviveṣo haryaśva dhībhiḥ. vavanmā nu te yujyābhirūtī kadā na indra rāya ā daśasyeḥ.*

Indra, lord commander of manpower, speed and success, you are the giver of overflowing wealth to the generous man of charity. O lord, we pray, when would you bless us with that wealth, honour and excellence, that practical intelligence and expertise, and that security and protection by which you prevail over the world of nature and humanity.

वासयसीव वधस्त्वं नः कदा न इन्द्र वचसा बुबाधः। अस्तं तात्या धिया रयिं सुवीरं पृ ग ना अवा न्युहीत वाजी॥ ६॥

6. *Vāsayasīva vedhasastvaṁ naḥ kadā na indra vacaso bubodhaḥ. Astaṁ tātyā dhiyā rayiṁ suvīraṁ pṛkṣo no arvā nyuhīta vājī.*

Indra, giver of settled security and peace, intelligent and dedicated devotees as we are, when would you listen to our voice of prayer as to people settled in peaceful homes? O lord of dynamic forces, commander of speed, power and success, visit our home, bless us with divine vision and wisdom and bring us wealth, honour and excellence, food and energy and a noble progeny.

अभि यं देवी निर्ऋतिश्चिदीशे न इन्द्रं शरदः सुपृक्षः।
उप त्रिबन्धुर्जरदष्टिमित्यस्ववशं यं कृणवन्त मर्ताः॥ ७॥

7. *Abhi yaṁ devī nirṛtiścidīśe nakṣanta indram śaradaḥ supṛkṣaḥ. Upa tribandhurjaradaṣṭimetyasvaveśaṁ yaṁ kṛṇavanta martāḥ.*

The lord whom the divine earth glorifies from the depth of her being, to whom the seasons of the year abundant with food and flowers look up and resort, to whom the friend and brother in bond with three worlds and humanities attains, to that lord and spirit of unending age without his own essential form comprehended in matter, thought or time, the mortals look up and pray.

आ नो राधांसि सवितः स्तवध्या आ रायो यन्तु पर्वतस्य राता।
सदा नो दिव्यः पायुः सिषक्तु यूयं पात स्वस्तिभिः सदा नः॥ ८॥

8. *Ā no rādhāṁsi savitaḥ stavadhyā ā rāyo yantu parvatasya rātau. Sadā no divyaḥ pāyuḥ siṣaktu yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Savita, glorious lord of generation, sustenance and resolution, may all means and materials of life come to us for success and self-fulfilment, may all forms of wealth, honour and excellence come to us so that we adore and amply glorify you through the gifts of the clouds of abundance. O Vishvedevas, divines of the world, pray you protect and promote us with all modes of peace and security for all time.

Mandala 7/Sukta 38

Savita, Vajinah, Devata, Vasishtha Maitravaruni Rshi

उदु ष्य दे॒वः स॑वि॒ता य॑याम हिर॒ण्ययी॑म॒मति॑ं यामशि॑श्रत।
नू॒नं भगा॒ हव्या॒ मानु॑षभि॒र्वि या रत्ना॑ पुरू॒वसु॒र्दधा॑ति॥ १॥

1. *Udu ṣya devaḥ savitā yayāma hiraṇyayīm-amatiṁ yāmaśiśret. Nūnaṁ bhago havyo mānuṣebhirvi yo ratnā puruvasūrdadhāti.*

Let us rise and attain to that golden glory of divinity which the self-refulgent Savita radiates — Savita, lord of splendour and treasure-hold of universal wealth who truly rules and gives the jewel glories of existence. The lord alone is to be worshipped by humanity.

उदु॑ तिष्ठ सवितः श्रु॒ध्य१॒॑स्य हिर॑ण्यपाणे॒ प्रभृ॑तावृ॒तस्य॑।
व्यु१॑र्वीं पृ॒थ्वीम॒मति॑ं सृजा॒न आ नृभ्य॑ मर्त॒भोज॑नं सुवा॒नः॥ २॥

2. *Udu tiṣṭha savitaḥ śrudhyasya hiraṇyapāṇe prabhṛtāvṛtasya. Vyurvīṁ pṛthvīm-amatiṁ sṛjāna ā nṛbhyo martabhojanaṁ suvānaḥ.*

O Savita, lord creator of the world and giver of

light with golden hands of infinite generosity, arise and shine at the dawn of the light of truth in the heart and listen to the prayer of this soul in mortal body. You create the wide wide earth of golden beauty and you generate the food for mortals for the sake of living humanity on earth.

अपि॑ ष्टुतः स॑वि॒ता द॒वो अ॑स्तु॒ यमा चि॒द्विश्व॒ वस॑वो गृ॒णन्ति॑। स नः॒ स्तामा॑ मस्य॒ꣳश्चन॑ धा॒द्विश्व॑भिः पातु पा॒यु॒भि॒र्नि सू॒रीन॥ ३॥

3. *Api ṣṭutaḥ savitā devo astu yamā cid viśve vasavo gṛṇanti. Sa naḥ stomān namasyaścano dhād viśvebhiḥ pātu pāyubhirni sūrīn.*

May Savita, lord refulgent and generous, be praised and celebrated, the lord whom all learned saints and sages worship and adore. May he, worthy of homage and obedience, accept our songs of celebration and prayer and protect and promote the learned brave with all modes of protection and advancement.

अ॒भि यं दे॒व्यदि॑तिर्गृ॒णाति॑ सा॒वं दे॒वस्य॑ सवि॒तुर्जु॑षा॒णा। अ॒भि सोमा॑जा॒ वरु॑णा गृणन्त्य॒भि मि॒त्रास॑ अय॒मा स॒जोषाः॥ ४॥

4. *Abhi yaṁ devyaditirgṛṇāti savaṁ devasya savi-turjuṣāṇā. Abhi samrājo varuṇo gṛṇantyabhi mitrāso aryamā sajoṣāḥ.*

The holy mother, divine earth and indestructible nature, all adore lord Savita, enjoying and celebrating the generous lord's creation. So also do brilliant rulers, men of choice merit, friends of life and humanity, and the lord of justice and dispensation, Varuna, all enjoying and appreciating the lord's creation, adore and worship

him.

अभि य मिथा वनुषः सपन्त रातिं दिवा रातिषाचः पृथिव्याः। अहिर्बुध्न्य उत नः शृणातु वरूत्र्यक्धनुभिर्नि पातु॥ ५॥

5. *Abhi ye mitho vanuṣaḥ sapante rātiṁ divo rātiṣācaḥ pṛthivyāḥ. Ahirbudhnya uta naḥ śṛṇotu varūtryekadhenubhirni pātu.*

We are the supplicants all together who seek and pray for the grace and gifts of generous heaven and earth. May the lord creator, original cause of the universe all pervasive in space, listen, and may the divine mother protector and giver of vision protect us with all those virtues which converge and focus on a single thought, voice and decisive action.

अनु त ना जास्पतिर्मंसीष्ट रत्नं दवस्य सवितुरियानः।
भगमुगा वस जाहवीति भगमनुगा अध याति रत्नम॥ ६॥

6. *Anu tanno jāspatirmaṁsīṣṭa ratnaṁ devasya savituriyānāḥ. Bhagamugro'vase johavīti bhagamanugro adha yāti ratnam.*

Let the ruler and protector of the people know and believe that whatever the jewel wealth for life he receives from Savita, self-refulgent lord giver of light and life, all that is for the people, for all of us, so that whatever honour and prosperity the man of passion and ambition invokes and achieves, the same after all, the man of peace and dispassion who receives in consequence.

शं न' भवन्तु वाजिना हवषु दवतांता मितदवः स्वकाः।
जम्भयन्ता हिं वृकं र ांसि सनम्यस्मद्युयव ामीवाः॥ ७॥

7. *Śaṁ no bhavantu vājino haveṣu devatātā mitadravaḥ svarkāḥ. Jambhayanto'hiṁ vṛkaṁ rakṣāṁsi sanemyasmad yuyavannamīvāḥ.*

Let the war-like leaders of knowledge, arms and creativity, brilliant, balanced and dedicated to divine service in action, be for our peace and prosperity in the battles of life, crushing the surreptitious, thievish and demoniac forces of society and removing all ill health and evils from us.

वाजंवाज वत वाजिना ना धनंषु विपा अमृता ऋतज्ञाः ।
अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥ ८ ॥

8. *Vājevāje'vata vājino no dhaneṣu viprā amṛtā ṛtajñāḥ. Asya madhvaḥ pibata mādayadhvaṁ tṛptā yāta pathibhirdevayānaiḥ.*

O immortal heroes commanding knowledge, strength of arms and production in matters of eternal truth and law and the science of yajna, protect and promote us at every stage in the battles of life. Drink of the honey sweets of this celebration of the organised system of life, celebrate joyously and, self-fulfilled here, go forward by the paths of divines.

Mandala 7/Sukta 39

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

ऊध्वा अग्निः सुमतिं वस्व' अश्रत्पतीची जूणिर्दवतातिमति ।
भजात अदीॅ रथ्येव पन्थामृतं होता न इषिता यजाति ॥ १ ॥

1. *Ūrdhvo agniḥ sumatiṁ vasvo aśret pratīcī jūrṇirdevatātimeti. Bhejāte adrī rathyeva panthāmṛtaṁ hotā na iṣito yajāti.*

The fire on high radiates light inspiring pleasure and enlightenment. The dawn as veteran lady of the house goes forward to offer homage to the divinities. The yajamana and his wife together move forward as by chariot on way to yajna to adore the lord, and the priest offers to join the yajna like one inspired.

प वांवृज सुप्रया बर्हिरेषामा विश्पतीव बीरिट इयात।
विशामक्तारुषसः पूर्वहूता वायुः पूषा स्वस्तय नियुत्वान॥ २॥

2. *Pra vāvṛje suprayā barhireṣāmā viśpatīva bīriṭa iyāte. Viśāmaktoruṣasaḥ pūrvahūtau vāyuḥ pūṣā svastaye niyutvān.*

The yajna of these people proceeds, richly provided with holy materials. Vayu and Pusha, wind and life-giving sun, like guardian rulers and protectors of the people, move across the skies as if riding a chariot drawn by horses at the sacred call of night and dawn to yajna early for the good of humanity.

ज्मया अत्र वसवो रन्त देवा उरावन्तरिक्षे मजयन्त शुभाः।
अवाक्पथ उरुजयः कृणुध्वं श्रोता दूतस्य जग्मुषो ना अस्य॥ ३॥

3. *Jmayā atra vasavo ranta devā urāvantarikṣe marjayanta śubhrāḥ. Arvāk patha urūjrayaḥ kṛṇudhvaṁ śrotā dūtasya jagmuṣo no asya.*

Let the Vasus, life giving energies of nature, and enlightened people settled at peace in learning, abound and rejoice here on earth. Let radiant purities of divine refulgence from yajna rise to the vast sky and purify the atmosphere. Let divine energies of vast extension

receive and respond to this yajnic code of our participation in nature's dynamics and converge on this way to our earth.

त हि य॒ज्ञषु॑ य॒ज्ञिया॑स॒ ऊमा॑: स॒धस्थं॒ विश्व॑ अ॒भि सन्ति॑ दे॒वाः। ताँ अ॑ध्व॒र उ॑श॒ता य॑ यग्न श्रु॒ष्टी भग॒ं नास॑त्या॒ पुर॑न्धिम ॥ ४ ॥

4. *Te hi yajñeṣu yajñiyāsa ūmāḥ sadhastham̐ viśve abhi santi devāḥ. Tāň adhvara uśato yakṣyagne śruṣṭī bhagam̐ nāsatyā purandhim.*

All those divinities of the world, adorable and conjoined in nature's dynamics of cosmic yajna, are catalytic agents of protection and promotion keenly concentrative toward life's evolution and advancement. O generous yajamana, O bright fire, keen and passionate as they are in yajna, join them in yajna right away: join Bhaga, universal treasure of wealth, honour and excellence, Nasatya, constant complementarities of nature and natural law, and Purandhi, keeper and protector of habitations and institutions.

आग्न॒ गिर॑ दि॒व आ पृ॑थि॒व्या मि॒त्रं व॑ह॒ वरु॑ण॒मिन्द्र॑मग्निम। आय॒मण॒मदि॑ति॒ं विष्णु॑मषा॒ं सर॑स्वती म॒रुत॑ माद॒यन्ताम ॥ ५ ॥

5. *Āgne giro diva ā pṛthivyā mitram̐ vaha varuṇa-mindramagnim. Āryamaṇamaditim̐ viṣnum-eṣām̐ sarasvatī maruto mādayantām.*

O sage and scholar, bring us the knowledge and the language of the knowledge of heaven and earth. Bring us the gifts of Mitra, sun and pranic energy, Varuna, water and air, Indra, electric energy, and Agni,

fire and light, of Aryaman, cosmic gravitation, Aditi, nature's constancy, Vishnu, omnipresent cosmic intelligence, so that Sarasvati, corresponding language of their expression may grow and children of the earth may rejoice with enlightenment.

र॒र ह॒व्यं म॒तिभि॑र्य॒ज्ञिया॑नां॒ न ॒त्काम॒ं मर्त्या॑ना॒मसि॑न्वन।
धाता॑ र॒यिम॑विद॒स्यं स॑दा॒सां स॑ ी॒महि॒ युज्ये॑भि॒नु द॒वः ॥ ६ ॥

6. *Rare havyaṁ matibhir-yajñiyānāṁ nakṣat kāmaṁ martyānām-asinvan. Dhātā rayim-avidasyaṁ sadāsāṁ sakṣīmahi yujyebhirnu devaiḥ.*

Let us offer oblations of holy materials to Agni with the thoughts and words of adorable sages so that the desires of mortals bound in love may be fulfilled. May the lord ruler of the world bring us imperishable wealth of universal value, and may we join with brilliant people worthy of association.

नू रा॑दसी अ॒भिष्टु॒त॒ वसि॑ष्ठ ऋ॒ताव॑ा॒ना॒ वरु॑णा मि॒त्रा अ॒ग्निः।
यच्छ॑न्तु च॒न्दा उ॑प॒मं न॑ अ॒र्कं यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः ॥ ७ ॥

7. *Nū rodasī abhiṣṭute vasiṣṭhair-ṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkaṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus heaven and earth are adored and celebrated by brilliant sages. May Varuna, Mitra and Agni, lords of truth and law, justice, love and light, grant us gifts of exemplary beauty, bliss and brilliance. O Vishvedevas, pray always protect and promote us with all modes of peace, progress and all round well being.

Mandala 7/Sukta 40

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

आ श्रुष्टिविदथ्याऽइ समेतु पति स्तामं दधीमहि तुराणाम।
यदद्य दवः सविता सुवाति स्यामास्य रत्निन विभाग॥ १॥

1. *O śruṣṭirvidathyā sametu prati stomaṁ dadhīmahi turāṇām. Yadadya devaḥ savitā suvāti syāmāsya ratnino vibhāge.*

Let instant perception and active response worthy of our yajnic social system come to us in peace for every group and class of people, vibrant and really fast, and let us internalise it in every detail so that whatever the refulgent creator and ruler, Savita, inspires and creates today, right now we may share and, in participation together, be beneficiaries of this lord's jewel gifts of life.

मित्रस्त ना वरुणा रादसी च द्युभक्तमिन्द अयमा ददातु।
दिदष्टु दव्यदितीरक्ण वायुश्च यियुवत भगश्च॥ २॥

2. *Mitrastanno varuṇo rodasī ca dyubhaktamindro aryamā dadātu. Dideṣṭu devyaditī rekṇo vāyuśca yanniyuvaite bhagaśca.*

May Mitra, lord dear as friend, Varuna, oceans of earth and space, the heaven and the earth and sky, Indra, lord ruler of energy, power and excellence, and Aryama, lord of justice, give us heavenly gifts of divinity. And may Aditi, imperishable generous Mother Nature, Vayu, the wind, and Bhaga, lord of power and glory, bestow upon us what they produce, promote and preserve for us.

सदुगा अस्तु मरुतः स शुष्मी यं मर्त्यं पृषदश्वा अवाथ।
उतमग्निः सरस्वती जुनन्ति न तस्य रायः पर्यतास्ति॥ ३॥

3. *Sedugro astu marutaḥ sa śuṣmī yaṁ martyaṁ pṛṣadaśvā avātha. Utemagniḥ sarasvatī junanti na tasya rāyaḥ paryetāsti.*

Surely that person would be strong and brilliant whom the Maruts, great commanders of the power of fire, wind and water, protect and promote. Indeed, none would be able to counter his power and prosperity whom Agni, brilliant leader of divinities, and Sarasvati, spirit of knowledge and speech, inspire, energise and motivate.

अयं हि नता वरुण ऋतस्य मित्रा राजाना अयमापो धुः।
सुहवा दव्यदितिरनर्वा त ना अंहो अति पर्षन्नरिष्टान॥ ४॥

4. *Ayaṁ hi netā varuṇa ṛtasya mitro rājāno aryamāpo dhuḥ. Suhavā devyaditir-anarvā te no aṁho ati parṣann-ariṣṭān.*

And this leader of the yajnic social order of truth and dynamism of society and supportive ruling powers, judicious Varuna, friendly Mitra, far seeing guiding force Aryama, and self-directive brilliant and indestructible spirit and policy, Aditi, all adorable powers faithfully invoked and invited, may, we pray, guide and direct our actions and purge us of evil, sin and crime without hurt or violence.

अस्य दवस्य मीढुषा वया विष्णोरेषस्य पभूथ हविभिः।
विद हि रुदा रुदियं महित्वं यासिष्टं वर्तिरश्विनाविरावत॥ ५॥

5. *Asya devasya mīḷhuṣo vayā viṣṇoreṣasya prabhṛthe havirbhiḥ. Vide hi rudro rudriyaṁ mahitvaṁ yāsiṣṭaṁ vartir-aśvināv-irāvat.*

Of this generous, self-refulgent, creative and omnipresent lord Vishnu, all divinities and varieties of existence are extensive manifestations like branches of a tree, in this well sustained system of the universe by virtue of the homage they offer and the sustenance they receive. Rudra, lord sustainer of the good and scourage of evil, alone knows the mighty majesty I adore, and I pray may the Ashvins, sun and moon and twin divine complementarities of nature's energy, come by the paths of divine bounties and bless us.

मात्र॑ पूष ण्घृण इरस्या॒ वरू॑त्री॒ यदा॑ति॒षाच॑श्च॒ रास॑न।
म॒या॒भुव॑' ना॒ अव॑न्ता॒ नि पा॑न्तु वृ॒ष्टिं परि॑ज्मा॒ वात॑' ददातु॥ ६॥

6. *Mātra pūṣannāghṛṇa irasyo varūtrī yad rātiṣācaśca rāsan. Mayobhuvo no arvanto ni pāntu vṛṣṭiṁ parijmā vāto dadātu.*

O Pushan, refulgent lord giver of health and sustained growth, worthy of attainment as you are, pray sustain me here and sustain all that what Mother Nature and divine speech and generous givers of society give us. May the universal givers of peace and well being protect and promote us. May the winds blowing all round for all alike bring us showers of rain and bliss.

नू रा॑दसी अ॒भिष्टु॒त॒ वसि॑ष्ठ ऋ॒तावा॑ना॒ वरु॑णा मि॒त्रा अ॒ग्निः।
यच्छ॑न्तु च॒न्दा उ॑प॒मं न॑' अ॒र्कं यू॒यं पा॑त स्व॒स्ति॒भिः॒ सदा॑ नः॥ ७॥

7. *Nū rodasī abhiṣṭute vasiṣṭhair-ṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkaṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus are the heaven and earth adored and celebrated by sages of enlightenment settled at peace in divine bliss. May Varuna, lord of justice and universal choice, Mitra, lord of universal love and light, and Agni, lord of leadership and enlightenment, all sustainers of truth and law, shower us with exemplary gifts of beauty, bliss and enlightenment for maintenance of piety. O Vishvedevas, divinities of nature and humanity, pray protect and promote us with all modes and means of progress and well being for all time.

Mandala 7/Sukta 41

Agni and others. Bhaga, Usha Devatah, Vasishtha Maitravaruni Rshi

प्रातरग्निं प्रातरिन्दं हवामह प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥ १ ॥

1. *Prātaragniṁ prātarindraṁ havāmahe prātar-mitrāvaruṇā prātaraśvinā. Prātarbhagaṁ pūṣaṇaṁ brahmaṇaspatiṁ prātaḥ somamuta rudraṁ huvema.*

We invoke Agni, the holy fire, early morning. We invoke Indra, cosmic energy, early morning. We invoke Mitra and Varuna, sun and ocean, early morning. We invoke the Ashvins, twin divines of nature's energies of prana and udana, early morning. We invoke Bhaga, spirit of grandeur and glory, Pusha, spirit of nourishment and vitality, and Brahmanaspati, lord supreme of the universe and the Divine Word early morning, and we

invoke Soma, herbal energy, and Rudra, lord of justice and freedom from evil and ailment in the early morning as we begin the day.

प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेर्या विधर्ता। आध्रश्चिद्यं मन्यमानस्तुरश्चिदाजा चिद्यं भगं भक्षीत्याह॥ २॥

2. *Prātarjitaṁ bhagamugraṁ huvema vayaṁ putramaditeryo vidhartā. Ādhraścid yaṁ manyamānasturaścid rājā cid yaṁ bhagaṁ bhakṣītyāha.*

Early morning we invoke Bhaga, all victorious lord and spirit of glory, child of indestructible mother Infinity and sustainer of all regions of the universe, universally acknowledged and adored, to whom the weakest as well as the most powerful and brilliant ruler prays and rays: O lord, give me the glory and the grace I need.

भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः।
भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम॥ ३॥

3. *Bhaga praṇetar-bhaga satyarādho bhagemāṁ dhiyamudavā dadannaḥ. Bhaga pra ṇo janaya gobhir-aśair-bhaga pra nṛbhir-nṛvantaḥ syāma.*

Bhaga, lord of power and glory, you are the leader. Lord of light, you are the giver of victory in the field of truth. Lord omniscient, protect and promote this wisdom and intelligence of ours, giving us more and ever more of it. Lord of universal prosperity, promote us with lands, cows and the light of knowledge and with speed and success in the field of transport, communication and achievement. O lord of life and humanity, let us be blest with leaders and manpower of

exceptional order.

उतदानीं भगवन्तः स्यामात पंपित्व उत मध्य अह्नाम ।
उतादिता मघवन्त्सूयस्य वयं दवानां सुमता स्याम ॥ ४ ॥

4. *Utedānīṁ bhagavantaḥ syāmota prapitva uta madhye ahnām. Utoditā maghavant-sūryasya vayaṁ devānāṁ sumatau syāma.*

And let us be happy and prosperous now at this very time and at the end of the day, and also at the middle of the day through the seasons. And also, O lord of power and glory, let us enjoy the good will and kindness of the divinities at the rise of the sun.

भग एव भगवाँ अस्तु दवास्तन वयं भगवन्तः स्याम ।
तं त्वा भग सव इज्जहवीति स न भग पुरएता भवह ॥ ५ ॥

5. *Bhaga eva bhagavāṁ astu devāstena vayaṁ bhagavantaḥ syāma. Taṁ tvā bhaga sarva ijjohavīti sa no bhaga pura etā bhaveha.*

Bhaga, lord of glory, is really the lord of glory. By virtue of his grace, let us too be masters of power, prosperity and excellence, brilliant and generous. O lord of universal power and grace, all life and humanity does you homage and obeisance. O lord of power, prosperity and excellence, you alone be our guide, pioneer and leader here in life.

समध्वरायाषस नमन्त दधिकावव शुचय पदाय । अवाचीनं वसुविदं भगं ना रथमिवाश्वा वाजिन आ वहन्तु ॥ ६ ॥

6. *Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya. Arvācīnaṁ vasuvidaṁ bhagaṁ no rathamivásvā vājina ā vahantu.*

As the dawns arise and bless our morning yajna with holiness, as the sun inspires us to rise to the highest and purest divine attainment, as the motive forces of energy drive the chariot and lead the master to the desired destination, so may the Vajins, scholars, sages and warlike leaders lead us and thus bring us the latest and highest honour and excellence overflowing with the wealth and values of life.

अश्वावतीर्गोमतीर्न उषास: वीरवतीः सदमुच्छन्तु भद्राः।
घृतं दुहाना विश्वतः पपीता यूयं पात स्वस्तिभिः सदा नः॥ ७॥

7. *Aśvāvatīr-gomatīrna uṣāso vīravatīḥ sadamucchantu bhadrāḥ. Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.*

May the blessed and blissful dawns, vibrant with energy and light of the sun, full of inspiration for the bright and brave youth, showering milk and honey all round with hands overflowing with generosity, arise and bless our home with light and prosperity. O dawns of light and knowledge, O youthful ladies of the home bright as dawn, pray you all protect, promote and advance us with all life's modes of peace, progress and protection for all time.

Mandala 7/Sukta 42

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

प ब्रह्माणो अङ्गिरसा न क्रन्दनुनभन्यस्य वतु।
प धेनव उदप्रुत नवन्त युज्यातामद्री अध्वरस्य पेशः॥ १॥

1. *Pra brahmāṇo aṅgiraso nakṣanta pra krandanurnabhanyasya vetu. Pra dhenava udapruto navanta yujyātāmadrī adhvarasya peśaḥ.*

Let the sagely scholars of Veda and the vibrant scientists dear as life breath come and join the yajna all round, let the chant of hymns and fragrance of yajna rise to the skies, let the fertile cows, overflowing streams and vaulting voices celebrate divine generosity, and let the clouds and mountains take the blessed form of yajna full of peace and prosperity.

सुगस्ते अग्ने सनवित्तो अध्वा युक्ष्वा सुत हरितो रोहितश्च।
ये वा सद्मन्नरुषा वीरवाहो हुवे देवानां जनिमानि सत्तः ॥ २ ॥

2. *Sugaste agne sanavitto adhvā yukṣvā sute harito rohitaśca. Ye vā sadmannaruṣā vīravāho huve devānāṁ janimāni sattaḥ.*

Agni, lord of light and fire, master of divine knowledge, simple and straight is your path of motion and radiation, ancient, known, pursued and followed in this world of the lord's creation. Join the forces of nature and divinity wide as quarters of space, fluent as streams of water and passionate as flames of fire, which lead the brave to the house of yajna wherein, sitting and meditating, I sing and celebrate the origins of the divinities of nature and humanity.

समु वो यज्ञं महयन्नमोभिः प्र होता मन्द्रो रिरिचे उपाके।
यजस्व सु पुरुवणीक देवान यज्ञियाम्रमतिं ववृत्याः ॥ ३ ॥

3. *Samu vo yajñaṁ mahayan namobhiḥ pra hotā mandro ririca upāke. Yajasva su purvaṇīka devāna yajñiyām-aramatiṁ vavṛtyāḥ.*

Together and holily they sing, celebrate and glorify your yajna with reverence and homage while close at hand the happy and meditative yajaka and

generous priest excels in faith and generosity. O lord of manifold forces, Agni, join the divinities of nature and humanity and keep on the holy and yajnic vision and wisdom of the life divine for us without relent.

यदा वीरस्य रवत ' दुराण स्य ' नशीरतिथिराचिकतत । सुपीता अग्निः सुधिता दम आ स विश दाति वाय मियत्य ॥ ४ ॥

4. *Yadā vīrasya revato duroṇe syonaśīratithirāciketat. Suprīto agniḥ sudhito dama ā sa viśe dāti vāryamiyatyai.*

When Agni, brilliant and blissful honoured guest, is welcomed in the house of the brave and prosperous host, then Agni, happy, well provided and comfortably rested at home, gives to the host and his people the gifts of knowledge and wealth they desire.

इमं न ' अग्न अध्वरं जुषस्व मरुत्स्विन्द यशसं कृधी नः ।
आ नक्ता बहिः सदतामुषासाशन्ता मित्रावरुणा यजह ॥ ५ ॥

5. *Imaṁ no agne adhvaraṁ juṣasva marutsvindre yaśasaṁ kṛdhī naḥ. Ā naktā barhiḥ sadatāmuṣāsośantā mitrāvaruṇā yajeha.*

Agni, venerable and brilliant guest of the house, accept and enjoy this yajnic hospitality of ours for the sake of the people and our social order and thereby enhance our honour and virtue. For the night and day, grace the yajnic seat and join the people who respect you, for the advancement of love, friendship and sense of justice in society.

एवाग्निं सहस्यं वसिष्ठा रायस्कामा विश्वप्न्यस्य स्तात ।
इषं रयिं पपथद्वाजमस्म यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evāgniṁ sahasyaṁ vasiṣṭho rāyaskāmo viśvapsn-yasya staut. Iṣaṁ rayiṁ paprathad vājamasme yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus does Vasishtha, the brilliant sage settled at peace in love with the pursuit of life's wealth and excellence, adore Agni, omnipresent inspirer of life forms with fire and passion alongwith moral stability and spiritual constancy, Agni that creates, expands and gives us food and energy, wealth and honour, and speed, success and progress in social and cultural life. O divinities, protect and promote us with all round good fortune all time.

Mandala 7/Sukta 43

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

प व॑ ' य॒ज्ञषु॑ दव॒यन्त॑ ' अच॒न्द्यावा॒ नम॑ 'भिः पृथि॒वी इ॒षध्य॑ । यषा॑ं बह्मा॒ण्यस॑मानि॒ विप॒ा विष्व॑ंग्वि॒यन्ति॑ व॒निना॒ न शाखा॑ः ॥ १ ॥

1. *Pra vo yajñeṣu devayanto arcan dyāvā namobhiḥ pṛthivī iṣadhyai. Yeṣāṁ brahmāṇyas-amāni viprā viṣvagviyanti vanino na śākhāḥ.*

In your yajnas of science and research, let vibrant scholars dedicated to the pursuit of divinity study heaven and earth with reverence and homage for self fulfilment so that their exceptional adorations of universal knowledge rise and spread all round like branches of the universal tree.

प य॒ज्ञ ए॑तु॒ हत्वा॒ न सम्रि॒रुद्यच्छध्व॑ं सम॑नसा घृ॒ताचीः । स्तृ॒णी॒त ब॒र्हिर॑ध्व॒राय॑ सा॒धूध्वा शा॒चींषि॑ दव॒यून्य॑स्थुः ॥ २ ॥

2. *Pra yajña etu hetvo na saptir-udyacchadhvaṁ samanaso ghṛtācīḥ. Stṛṇīta barhir-adhvarāya sādhūrdhvā śocīṁṣi devayūnyasthuḥ.*

Let the yajna expand and rise like a tempestuous flying horse, and you, altogether of one mind, fill the ladle full, raise it and offer the oblation into the yajna of love, peace and non-violence to cover the sky with fragrance. Let the bright and blissful flames rise high to the divinities.

आ पुत्रासो न मातरं विभृत्राः सानौ दवास बर्हिषः सदन्तु।
आ विश्वाची विदथ्यामनक्त्वग्ने मा नो देवतातौ मृधस्कः॥ ३॥

3. *Ā putrāso na mātaraṁ vibhṛtrāḥ sānau devāso barhiṣaḥ sadantu. Ā viśvācī vidathyāmanaktvagne mā no devatātā mṛdhaskaḥ.*

Just as children in the mother's lap rest blissfully, so let the conductors and organisers of yajna, all noble and brilliant souls, rise and reach the heights of skies. And then let universality of values adorn and sanctify our yajnic policy of governance and administration so that, O lord of light, fire and power, Agni, no one may violate us in our divine programme of development and progress.

त सीषपन्त जाषमा यजत्रा ऋतस्य धाराः सुदुघा दुहानाः।
ज्यष्ठं वा अद्य महो आ वसूनामा गन्तन समनसा यति ष्ठ॥ ४॥

4. *Te sīṣapanta joṣamā yajatrā ṛtasya dhārāḥ sudughā duhānāḥ.Jyeṣṭhaṁ vo adya maha ā vasūnāmā gantana samanaso yati ṣṭha.*

And let those divinities of nature committed in

love and accord with you, all of them abundant and adorable, harbingers of rain and revelations of nature's truth, come and bless you. O people of the land, thus may the first and highest of the wealth of existence come to you, and thus may you abide, all with one mind, in your common programme and yajnic commitment.

एवा न' अग्न विि वा दशस्यि त्वया वयं सहसावि ाास्काः। राया युजा सधमादा अरिष्टा यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Evā no agne vikṣvā daśasya tvayā vayaṁ saha-sāvannāskrāḥ. Rāyā yujā sadhamādo ariṣṭā yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus O lord of light, fire, power and constancy, Agni, bless us along with all peoples of the earth so that, O lord of challenge, patience and fortitude, committed as one with you and blest with wealth, honour and excellence, we may live happy and abide healthy and unhurt in the land and her yajnic order. O divinities of nature and humanity, pray protect and promote us all round with all good fortune for all time.

Mandala 7/Sukta 44

Mantrawise Devatah, Vasishtha Maitravaruni Rshi

दधिकां वः पथमम श्विनाषसमग्निं समिद्धं भगमूतय हुव। इन्द्रं विष्णुं पूषणं बह्मणस्पतिमादित्यान्द्यावापृथिवी अपः स्वः ॥ १ ॥

1. *Dadhikrāṁ vaḥ prathamam-aśvinoṣasam-agniṁ samiddhaṁ bhagamūtaye huve. Indraṁ viṣṇuṁ pūṣaṇaṁ brahmaṇaspatim-ādityān dyāvāpṛthivī apaḥ svaḥ.*

For your protection and progress, I invoke and adore Dadhikra, original divine energy which moves, sustains and energises all movers and sustainers of existential forms, Ashvins, the sun and moon, the dawn, the burning fire, and Bhaga, honour and glory of life, Indra, electrical energy, Vishnu, cosmic wind energy, Pushan, cosmic vitality and nourishment, Brahmanaspati, cosmic Soul, Adityas, Zodiacs of the sun, heaven and earth, the cosmic waters, and eternal happiness and well being.

दधिक्रामु नमसा बाधयन्त उदीराणा यज्ञमुपप्रयन्तः। इळां दवीं बर्हिषि सादयन्ता श्विना विप्रा सुहवा हुवम॥ २॥

2. *Dadhikrāmu namasā bodhayanta udīrāṇā yajñam-upaprayantaḥ. Iḷāṁ devīṁ barhiṣi sādayanto'śvinā viprā suhavā huvema.*

Awakening cosmic motive energy with reverence and homage, rising and moving to the yajna with full knowledge, sanctifying the holy grass on the vedi with holy speech, we invoke and invite the ready and instant moving Ashvins like the sagely teacher and the preacher to guide and conduct our yajnic business of life.

दधिक्रावाणं बुबुधाना अग्निमुप बुव उषसं सूर्यं गाम। बध्नं मंश्चतावरुणस्य बभ्रुं त विश्वास्मद्दुरिता यावयन्तु॥ ३॥

3. *Dadhikrāvāṇaṁ bubudhāno agnimupa bruva uṣasaṁ sūryaṁ gām. Bradhnaṁ maṁścatorvaruṇasya babhruṁ te viśvāsmad duritā yāvayantu.*

Knowing full well the all-motive cosmic energy, I specifically speak of fire power, and I celebrate the

dawn, the sun and the earth, and I speak of the great integrative and sustaining power of the cosmic oceans of waters, and I pray that these natural energies may ward off all evils and ailments away from us.

दधिक्रावा पथमा वाज्यर्वा ग्रे रथानां भवति पजानन।
संविदान उषसा सूर्येणा दित्यभिर्वसुभिरङ्गिराभिः ॥ ४ ॥

4. *Dadhikrāvā prathamo vājyarvā'gre rathānāṁ bhavati prajānan. Saṁvidāna uṣasā sūryeṇā-''dityebhir-vasubhir-aṅgirobhiḥ.*

That cosmic energy is the primary intelligent dynamic force which moves at the fastest velocity, and that energy is basically the first motive and transportive power of everything in motion, like a horse in front of a chariot, whether it is in relation to the dawn or the sun or motion of the sun in orbit through the Zodiacs or the abodes of life such as earth or the pranic energy forms of nature and life.

आ नो दधिक्राः पथ्यामनक्त्वृतस्य पन्थामन्वेतवा उ।
शृणोतु नो दव्यं शर्धो अग्निः शृण्वन्तु विश्वे महिषा अमूराः ॥ ५ ॥

5. *Ā no dadhikrāḥ pathyāmanaktvṛtasya panthā-manvetavā u. Śṛṇotu no daivyaṁ śardho agniḥ śṛṇvantu viśve mahiṣā amūrāḥ.*

May the cosmic forms of energy and may the supreme mover of cosmic energy adorn, illuminate and sanctify our path and our movement over the path of truth and eternal law so that we may safely tread the holy paths of living. May Agni, lord omniscient, listen to our prayer and be favourable to our brilliance and

divine gift of strength and power. May the mighty sages of the world listen to us and favour us with gifts of wisdom.

Mandala 7/Sukta 45

Savita Devata, Vasishtha Maitravaruni Rshi

आ दे॒वा या॑तु सवि॒ता सु॒रत्न॑ ऽन्तरि॒ क्षा॑प॒ा वह॑मानो॒ अश्वैः॑ ।
हस्त॒ दधा॑नो॒ नर्या॑ पुरू॒णि॑ नि॒वे॒शय॑ञ्च॒ प्रसु॑व॒ञ्च॒ भूम॑ ॥ १ ॥

1. *Ā devo yātu savitā suratno'ntarikṣaprā vahamāno aśvaiḥ. Haste dadhāno naryā purūṇi niveśayañca prasuvañca bhūma.*

May the self-refulgent Savita, giver of light and life, come and bless, bearing jewels of life, radiating through the sky, carried by light rays, bearing in hands manifold treasures for humanity, suffusing and fertilising the earth with life and vitality. We pray we too may be brilliant and generous like the sun.

उदस्य बा॒हू शि॑थि॒रा बृ॒हन्ता॑ हिर॒ण्यया॑ दि॒वा अन्ताँ॑ अनष्टाम ।
नू॒नं सा अ॑स्य महि॒मा प॑निष्ट॒ सूर॑श्चिदस्मा॒ अनु॑ दादप॒-
स्याम ॥ २ ॥

2. *Udasya bāhū śithirā bṛhantā hiraṇyayā divo antāň anaṣṭām. Nūnaṁ so asya mahimā paniṣṭa sūraścidasmā anu dādapasyām.*

Mighty are his hands and arms, vast and extensive, golden generous, reaching unto the bounds of heaven. Truly that grandeur of his is adorable. May the brave refulgent sun inspire us with will and passion for initiative and action.

स घा॑ ना॒ दे॒वः स॑वि॒ता स॒हावा॑ सा॑विष॒द्वसु॑पति॒वसू॑नि ।
वि॒श्रय॑माणा अ॒मति॑मु॒रू॒चीं म॒॑त॒भाज॒॑न॒मध॑ रासत नः ॥ ३ ॥

3. *Sa ghā no devaḥ savitā sahāvā'' sāviṣad vasupatirvasūni. Viśrayamāṇo amatim-urūcīṁ martabhojanam-adha rāsate naḥ.*

May that refulgent creator and inspirer Savita, mighty and friendly, lord and master of wealth, radiating his wide expansive glory, provide vital food and energy for the mortals.

इ॒मा गिर॑ः सवि॒तारं सुजि॒ह्वं पू॒ण॑ग॑भस्तिमीळत सुपा॒णिम ।
चि॒त्रं वय॑॑ बृ॒हद॒स्म दे॑धातु यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥ ४ ॥

4. *Imā giraḥ savitāraṁ sujihvaṁ pūrṇagabhastimīḷate supāṇim. Citraṁ vayo bṛhadasme dadhātu yūyaṁ pāta svastibhiḥ sadā naḥ.*

These celebrant voices adore and glorify Savita, life giver and inspirer, bright and benedictive of light and flame, generous of hands full of blessings. May the lord bear and bring us universal health and life full of wonderful wealth and value. O lord Savita, O brilliancies of nature and humanity, protect and promote us with all modes of good fortune and well being for all time.

Mandala 7/Sukta 46

Rudra Devata, Vasishtha Maitravaruni Rshi

इ॒मा रु॒दाय॑ स्थि॒रध॑न्वन॒ गिर॑ः ि॒क्षप॑व॒ दे॒वाय॑ स्व॒धाव्न॑ ।
अषा॑ हाय॒ सह॑मानाय व॒धस॑ ति॒ग्मायु॑धाय भरता शृ॒णातु॑ नः ॥ १ ॥

1. *Imā rudrāya sthiradhanvane giraḥ kṣipreṣave devāya svadhāvne. Aṣaḷhāya sahamānāya vedhase tigmāyudhāya bharatā śṛṇotu naḥ.*

Offer these words of adoration and prayer to Rudra, brilliant destroyer of evil and injustice, wielder of the unshakable bow, shooting flying arrows of lightning speed. He bears his own essential power and sense of justice, irresistible is he, unconquerable, a challenger with unfailing fortitude, all knowing and equipped with blazing arms and armour. May the lord listen to us and accept our call.

स हि रयेण म्यस्य जन्मनः सामाज्यन दिव्यस्य चतति। अव वन्तीरुप नो दुराश्चरा नमीवा रुद्र जासु ना भव॥ २॥

2. *Sa hi kṣayeṇa kṣamyasya janmanaḥ sāmrājyena divyasya cetati. Avannavantīrupa no duraścarā-'namīvo rudra jāsu no bhava.*

He is known by his own divine refulgence and, by the same exceptional brilliance and by close proximity of his presence and residence among the peace loving people of his blessed dominion, he proclaims himself and enlightens the people while he is perceived and glorified by them. O Rudra, protecting, sustaining and promoting our defence forces, be at the doors of our settlements by your presence and power among our people, and ever be giver of freedom from ailments and evil.

या त द्युदवसृष्टा दिवस्परि मया चरति परि सा वृणक्तु नः। सहस्रं त स्वपिवात भषजा मा नस्तोकषु तनयषु रीरिषः॥ ३॥

3. *Yā te didyudavasṛṣṭā divaspari kṣmayā carati pari sā vṛṇaktu naḥ. Sahasraṁ te svapivāta bheṣajā mā nastokeṣu tanayeṣu rīriṣaḥ.*

The blaze of your lightning power released from heaven prevails over earth which may, we pray, spare us and not uproot us. O lord of refreshing winds, thousands are your rejuvenations and medicaments. Pray strike not upon our children and grand children, refresh, nourish and strengthen them to full maturity.

मा न॑ वधी रुद्र॒ मा परा॑ दा॒ मा त॑ भूम॒ पसि॑ता हीळि॒तस्य॑।
आ न॑ भज ब॒र्हिषि॑ जीवशं॒स यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः॥ ४॥

4. *Mā no vadhī rudra mā parā dā mā te bhūma prasitau hīḷitasya. Ā no bhaja barhiṣi jīvaśaṁse yūyaṁ pāta svastibhiḥ sadā naḥ.*

O lord of justice, punishment and good health, strike us not, forsake us not to alienation. Let us not fall into the snares of your anger. Be with us on the vedi over earth and spaces for the joyous celebration of life. O lord ruler and physician of health, protect and promote us with all good fortunes of well being for all time.

Mandala 7/Sukta 47

Apah Devatah, Vasishtha Maitravaruni Rshi

आपा॒ यं वः॑ पथ॒मं दे॑व॒यन्त॑ इन्द्र॒पान॑मू॒मिमकृ॑ण्वत॒ळः।
तं व॑ वय॒ं शुचि॑मरि॒पम॒द्य घृ॑त॒पुष॑ं मधु॒मन्तं॑ वनम॥ १॥

1. *Āpo yaṁ vaḥ prathamaṁ devayantaṁ indrapānam-ūrmim-akṛṇvateḷaḥ. Taṁ vo vayaṁ śucima-ripram-adya ghṛtapruṣaṁ madhuman-taṁ vanema.*

O cosmic waters, seers and sages in pursuit of divinity, we love and yearn for that pure, divine, delicious and honey sweet primordial thrill of the ecstasy drink of yours which you distilled from the Cosmic Word, original nature and the earth for the taste of Indra, the human soul, at the dawn of creation.

तमू॒मिमा॑पा॒ मधु॑मत्तमं वा॒ पां नपा॑दवत्वाशु॒हमा॑। यस्मि॒ाि॒न्द्रा वसु॑भिमा॒दया॑त॒ तम॑श्याम दव॒यन्त॑ वा अ॒द्य॥ २॥

2. *Tamūrmim-āpo madhumattamaṁ vo'pāṁ napād-avatvāśuhemā. Yasminn-indro vasubhirmādayāte tamaśyāma devayanto vo adya.*

That sweetest of honey thrill of joyous ecstasy of existence in which Indra rejoices with the wealth, honours and excellences of life may, we pray, the holy fire, infallible extension of cosmic waters, protect and promote. That same thrill and ecstasy, we pray, may we too in our pursuit of divine joy attain here and now.

श॒तप॑वित्राः स्व॒धया॒ मद॑न्तीद॒वीद॒वाना॒मपि॑ यन्ति॒ पाथ॑ः। ता इन्द॑स्य॒ न मि॑नन्ति व॒तानि॒ सिन्धु॑भ्या ह॒व्यं घृ॒तव॑ज्जुहात॥ ३॥

3. *Śatapavitrāḥ svadhayā madantīr-devīr-devānāmapi yanti pāthaḥ. Tā indrasya na minanti vratāni sindhubhyo havyaṁ ghṛtavaj-juhota.*

The holy and ecstatic waters, hundred ways pure and flowing with their innate inspiring vitality, move on and converge to the divinities, centre yajna of the cosmos. They do not violate the divine laws of Indra, lord of existence. O men and women, offer oblations

with ghrta for augmenting the rivers and the seas.

याः सूया॑ र॒श्मिभि॑रात॒तान॒ याभ्य॒ इन्द्रा॒ अर॑दद्गा॒तुमू॒मिम। त सिन्धवा॒ वरि॑वा धातना ना यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः॥ ४॥

4. *Yāḥ sūryo raśmibhir-ātatāna yābhya indro aradad gātumūrmim. Te sindhavo varivo dhātanā no yūyaṁ pāta svastibhiḥ sadā naḥ.*

The vapours and waters which the sun expands with its rays in space, the showers of rain for which Indra, cosmic electricity, breaks the clouds of vapour to fall and flow, and the currents of water which dig out the river beds on earth, may all those oceans, seas and rivers bear and bring us treasurefuls of choice food, energy and wealth to sustain and support us. O cosmic waters, sun and showers, rivers and seas, protect and promote us with the best of good fortune for well being for all time.

Mandala 7/Sukta 48

Rbhavah Vishvedevah Devatah,
Vasishtha Maitravaruni Rshi

ऋभु॑ णा वाजा मा॒दय॑ध्वम॒स्म नॅरा मघवानः सु॒तस्य॑। आ वा॒ वाच॒ः कत॑वा॒ न या॒तां विभ्वा॒ रथं॒ नर्यं॑ वतयन्तु॥ १॥

1. *Ṛbhukṣaṇo vājā mādayadhvamasme naro maghavānaḥ sutasya. Ā vo'rvācaḥ kratavo na yātāṁ vibhvo rathaṁ naryaṁ vartayantu.*

O great scientists, leaders of humanity commanding power and excellence, rejoice and let us rejoice in the excellence of our science, power and

culture. Come to us and let the Kratus, expert workers of holy will and resolution, as the Vibhus, artists and technologists, turn your chariot worthy of the human nation towards us.

ऋभुक्ष॒भुभि॑र्भि व॑ः स्याम॒ विभ्व॑' वि॒भुभि॒ः शव॑सा॒ शवां॑सि। वाज॑' अ॒स्माँ अ॑वतु॒ वाज॑सात॒विन्द्र॑ण यु॒जा त॑रुषम वृ॒त्रम॥ २॥

2. *Ṛbhur-ṛbhubhir-abhi vaḥ syāma vibhvo vibhubhiḥ śavasā śavāṁsi. Vājo asmāň avatu vājasātāvindreṇa yujā taruṣema vṛtram.*

Let us be scientists with the great scientists, let us be experts with the experts and command powers and forces with the power and knowledge of the scientists and technologists. May the warriors of power and speed protect you and us in the battles of life's freedom and success in excellence. And let us join Indra, lord of power and excellence and cross over evil, darkness and want to light, freedom and prosperity.

त चि॒द्धि पू॒वीर॒भि सन्ति॑ शा॒सा विश्वाँ॑ अ॒य उ॑प॒रता॑ति वन्वन। इन्द्रा॒ विभ्वाँ॑ ऋभु॒ ग्ग वाज॑' अ॒यः शत्र॑'मिथ॒त्या कृ॑णव॒न्वि नृ॒म्णम॥ ३॥

3. *Te ciddhi pūrvīrabhi santi śāsā viśvāň arya uparatāti vanvan. Indro vibhvāň ṛbhukṣā vājo aryaḥ śatror-mithatyā kṛṇavan vi nṛmṇam.*

They, the Rblus, eternal presences, surely excel and advance the borders of knowledge and power by discipline, being attached to their master with loyalty in all battles for progress. And Indra, the ruler vested with power, having settled eminent scientists, artists and

craftsmen, and, having scattered out all enmities in conflicts, they develop new wealth and prosperity for the nation.

नू दे॑वासो॒ वरि॑वः कतना ना भूत नो॒ विश्व॑ वे॑स सु॒जाषाः॑ ।
सम॒स्म इष॒ं वस॑वा ददीरन्यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः ॥ ४ ॥

4. *Nū devāso varivaḥ kartanā no bhūta no viṣve'vase sajoṣāḥ. Samasme iṣaṁ vasavo dadīran yūyaṁ pāta svastibhiḥ sadā naḥ.*

O divine brilliant Rbhus, wondrous scientists, artists and craftsmen of the world, creators of wealth and providers of settlement at peace, create the best of comfort and prosperity for us. Loving and cooperative all, be for our safety, security and progress. Eminent masters of knowledge and expertise, provide the best of food, energy and sustenance for us. O Rbhus, O Vasus, pray always protect and promote us with all the good fortune for life's well being all round, all time.

Mandala 7/Sukta 49

Apah Devatah, Vasishtha Maitravaruni Rshi

स॒मु॒द्रज्ये॑ष्ठाः सलि॒लस्य॒ मध्या॑त्पुना॒ना य॒न्त्यनि॑विशमानाः ।
इन्दो॒ या व॒जी वृ॑ष॒भा र॒रा॒द॒ ता आप॑ ई॒दु॒वी॒रि॒ह मा॑मवन्तु ॥ १ ॥

1. *Samudrajyeṣṭhāḥ salilasya madhyāt punānā yantyaniviśamānāḥ. Indro yā vajrī vṛṣabho rarāda tā āpo devīriha māmavantu.*

The divine waters, chief of which is the ocean, arise from the heart of cosmic energy as a surge of liquidity and ceaslessly flow, purifying, sanctifying everything they suffuse. Indra, the sun and electric

energy of the firmament, power of thunder and generosity, creates the channels for their flow. May those streams of waters inspire and impel me too with the initiative and drive of life for initiative and action here in the world and protect me against evil and sloth.

या आप॑ दि॒व्या उ॒त वा॒ स्रव॑न्ति ख॒नित्रि॑मा उ॒त वा॒ याः स्व॑यं॒जाः। स॒मु॒द्रार्था॒ याः शुच॑यः पाव॒कास्ता आप॑ दे॒वीरि॒ह माम॑वन्तु॥ २॥

2. *Yā āpo divyā uta vā sravanti khanitrimā uta vā yāḥ svayaṁjāḥ. Samudrārthā yāḥ śucayaḥ pāvakāstā āpo devīriha māmavantu.*

May those divine streams of water and cosmic energy which flow in channels made by man and those which flow their own way and rush to join the sea, all of which are pure and sacred, purifying and sanctifying, may all those streams protect and promote me onward here in the world of dynamic activity.

यासां॑ राजा॒ वरु॑णो॒ याति॒ मध्ये॑ स॒त्यानृ॑त अ॒व॒पश्य॒ञ्जना॑नाम। म॒धु॒श्चुत॒ः शुच॑या॒ याः पा॑व॒कास्ता आप॑ दे॒वीरि॒ह माम॑वन्तु॥ ३॥

3. *Yāsāṁ rājā varuṇo yāti madhye satyānṛte avapaśyañ-janānām. Madhuścutaḥ śucayo yāḥ pāvakāstā āpo devīriha māmavantu.*

Those liquid streams of waters and divine energy in the currents of which the cosmic ruler of universal law, Varuna, vibrates with universal judgement and omnipotence, watching the truth and untruth of the people's actions within the rules of divine law, the streams which are replete with the honey sweets of life's

joy, pure and purifying, may all these streams of divinity protect, inspire and promote me here in this world of action.

यासु॒ राजा॒ वरु॑णा॒ यासु॒ सामा॒ विश्व॑ दे॒वा यासूर्ज॑ मद॑न्ति।
वै॒श्वा॒ न॒रा यास्व॒ग्निः प॑वि॒ष्टस्ता आप॑ दे॒वीरि॒ह माम॑-
वन्तु॥ ४॥

4. *Yāsu rājā varuṇo yāsu somo viśve devā yāsūrjaṁ madanti. Vaiśvānaro yāsvagniḥ praviṣṭastā āpo devīriha māmavantu.*

Those streams of water and cosmic energy in which Varuna, self-refulgent ruler, pervades, in which Soma, peace and life's vitality and joy, resides, in which all divinities of nature and brilliancies of humanity find their breath of life and rejoice, in which Vaishvanara, vital heat of earth life, resides and inspires her children, may those divine streams of the waters of existence inspire, protect and promote me here in this world.

Mandala 7/Sukta 50

Mitra, Varuna, Agni, Vishvedevah, Nadyah Devatah, Vasishtha Maitravaruni Rshi

आ मां मि॑त्रावरुणा॒हꣳ रꣳ॑ ातं कु॒ला॒यय॑द्वि॒श्वय॒न्मा न॒ आ ग॑न।
अ॒ज॒का॒वं दु॒दृ॒शी॑कं ति॒रा द॑ध॒ मा मां प॒द्यन॒ रप॑सा विद॒-
त्त्सरु॑ः॥ १॥

1. *Ā māṁ mitrāvaruṇeha rakṣataṁ kulāyayad viśvayanmā na ā gan. Ajakāvaṁ durdṛśīkaṁ tiro dadhe mā māṁ padyena rapasā vidat tsaruḥ.*

May the sun and waters, curative and preventive health care, protect me here. Let no bodily infirmity, no

insidious or infectious disease come to me. Let me keep off all diseases that spread through animals and insects, all those that spread through germs and viruses difficult to see with naked eye. Let all those ailments be off which arise from external contact or from internal weakness such as lack of resistance, depression or self-guilt.

यद्विजाम॒न्परु॑षि॒ वन्द॑नं॒ भुव॑दष्ठी॒वन्ता॒ परि॑ कु॒ल्फा च॒ दह॑त।
अ॒ग्निष्टच्छा च॒ प॑ बाधताम्ि॒ता मा मां पद्या॑न् रप॑सा
विद॒त्त्सरु॑ः॥ २॥

2. *Yad vijāman paruṣi vandanaṁ bhuvad-aṣṭhīvantau pari kulphau ca dehat. Agniṣṭacchocannapa bādhatāmito mā māṁ padyena rapasā vidat tsaruḥ.*

Let Agni, heat treatment and fire element, burn away and keep off all tumours or rheumatic disease corresponding to the joints and bone density, pain which swells and burns ankles and knees and reaches up to the hips and stomach. Let no surreptitious disease beginning with the feet and creeping up by infection touch me.

यच्छ॑ल्म॒ला भव॑ति॒ य॒ादीषु॒ यदाष॑धीभ्य॒ः परि॒ जाय॑त॒
व्ि॒षम। विश्व॑ दे॒वा नि॒रि॒तस्तत्सु॑वन्तु॒ मा मां पद्या॑न् रप॑सा
विद॒त्त्सरु॑ः॥ ३॥

3. *Yacchalmalau bhavati yannadoṣu yadiṣadhībhyaḥ pari jāyate viṣam. Viśve devā niritastat suvantu mā māṁ padyena rapasā vidat tsaruḥ.*

Whatever poison there be in the cotton plant or silktree or in the streams of water or what is produced by herbs and trees, let the scholars of science and

medicine of the world isolate and eliminate from there as antibiotic. Let no surreptitious ailment from external or internal causes come and afflict me.

याः प॒वत॑ नि॒वत॑ उ॒द्वत॑ उद॒न्वतीॅ॑रनु॒द॒काश्च॒ याः। ता अ॒स्मभ्य॑ं॒ पय॑सा॒ पिन्व॑मानाः शि॒वा द॒वीॅ॑रशिप॒दा भ॑वन्तु॒ सर्वा॑ न॒द्य॑ अशिमि॒दा भ॑वन्तु॥ ४॥

4. *Yāḥ pravato nivata udvata udanvatīr-anudakāśca yāḥ. Tā asmabhyaṁ payasā pinvamānāḥ śivā devīr-aśipadā bhavantu sarvā nadyo aśimidā bhavantu.*

All streams of water, wind and energy, rushing, flowing, rising, on mountains, slopes and valleys or plains with abundant or lean content, may be for us full of nourishment, health giving, blissful and sparkling generous. May they ward off all disease, may they never be destructive.

Mandala 7/Sukta 51

Adityah Devata, Vasishtha Maitravaruni Rshi

आ॒दि॒त्याना॒मव॑सा॒ नूत॑नेन स ी॒महि॒ शम॑णा॒ शन्त॑मेन। अ॒ना॒गा॒स्त्व अ॑दिति॒त्व तु॒रास॑ इ॒मं य॒ज्ञं द॑धतु॒ श्रोष॑माणाः॥ १॥

1. *Ādityānāmavasā nūtanena sakṣīmahi śarmaṇā śaṁtamena. Anāgāstve adititve turāsa imaṁ yajñaṁ dadhatu śroṣamāṇāḥ.*

May we join the Adityas, eminent sagely scholars of knowledge and science, and benefit from their latest modes of protection and promotion and from the peace of a blessed home. May they, swift and

powerful of action, listen to our prayer and conduct this social yajna of ours in a state of sinlessness and invincibility.

आदित्यासो अदितिमादयन्तां मित्रा अर्यमा वरुणो रजिष्ठाः ।
अस्माकं सन्तु भुवनस्य गोपाः पिबन्तु सोममवसे नो अद्य ॥ २ ॥

2. *Ādityāso aditir-mādayantāṁ mitro aryamā varuṇo rajiṣṭhāḥ. Asmākaṁ santu bhuvanasya gopāḥ pibantu somam-avase no adya.*

We pray, may the Adityas, brilliant sages and the seasonal phases of the sun, Aditi, mother nature and the ethics and policy of universal values, Mitra, the sun and the friendly ruler, Aryama, leader and pioneer, Varuna, chief of law and justice, all straight powers of rectitude, rejoice, be protectors of our social system and give us a life of joy. May they too join us today and share the taste of life's ecstasy and excellence for further progress.

आदित्या विश्वे मरुतश्च विश्वे दवाश्च विश्वे ऋभवश्च विश्वे । इन्द्' अग्निर्श्विना तुष्टुवाना यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. *Ādityā viśve marutaśca viśve devāśca viśva ṛbhavaśca viśve. Indro agniraśvinā tuṣṭuvānā yūyaṁ pāta svastibhiḥ sadā naḥ.*

All the Adityas, refulgent powers of nature and humanity, all the Maruts, winds and heroic men, all devas, brilliancies of nature and humanity, Rbhus, all artists and craftsmen, Indra, ruling power and electricity, Agni, fire and the brilliant leader, Ashvins,

complementary currents of natural energy and teachers and preachers, all happy, adorable and appraising, may protect and promote us with all good fortune and well being for all time.

Mandala 7/Sukta 52

Adityah Devatah, Vasishtha Maitravaruni Rshi

आदित्यास अदितयः स्याम पूर्देवत्रा वसवा मर्त्यत्रा। सनेम मित्रावरुणा सनन्ता भवेम द्यावापृथिवी भवन्तः ॥ १ ॥

1. *Ādityāso aditayaḥ syāma pūrdevatrā vasavo martyatrā. Sanema mitrāvaruṇā sananto bhavema dyāvāpṛthivī bhavantaḥ.*

O Adityas, dynamic unassailable lights of the world, may we too be brilliant and unassailable. O Vasus, shelter homes of life, let us be servants of divinity and servants of humanity, shelter and comfort for all, holy as the city. O Mitra and Varuna, sun and ocean, joining and serving you, let us acquire depth and brilliance. O earth and heaven, trying to be like you, let us be generous and free and blest beyond all bonds of lower existence.

मित्रस्त ना वरुणा मामहन्त शर्म ताकाय तनयाय गापाः। मा व भुजमान्यजातमना मा तत्कर्म वसवा यच्चयध्व ॥ २ ॥

2. *Mitrastanno varuṇo māmahanta śarma tokāya tanayāya gopāḥ. Mā vo bhujemānyajātameno mā tat karma vasavo yaccayadhve.*

May Mitra and Varuna, protectors like friends, the sun and the vast ocean, promote the peace and joy of our hearth and home to honour and glory for our children and grand children. O Vasus, shelter homes of life, let us not suffer afflictions born of sin committed

by others, nor should that, O children of the earth, affect you, and may the karma you do and accumulate never be that sinful.

तुर॒ण्यवा॒ ङ्गि॑रसा न ान्त॒ रत्नं॑ द॒वस्य॑ सवि॒तुरि॑या॒नाः।
पि॒ता च॒ त ा॑ म॒हान्यज॑त्रा॒ विश्व॑ द॒वाः सम॑नसा जुषन्त ॥ ३ ॥

3. *Turaṇyavo'ṅgiraso nakṣanta ratnaṁ devasya savituriyānāḥ. Pitā ca tanno mahān yajatro viśve devāḥ samanaso juṣanta.*

Men of initiative, swift in thought and action, zealous as life energy, study, meditate on and attain the jewel gifts of Savita, refulgent and generous lord creator and inspirer. That adorable lord creator, our father and sustainer, and all brilliant sages and scholars of the world working together with one united mind may, we pray, give us that bliss of divine gifts and grandeur.

Mandala 7/Sukta 53

Dyava-prthivyau Devate, Vasishtha Maitravaruni Rshi

प द्यावा॑ य॒ज्ञः पृ॑थि॒वी नम॑ ा॑भिः स॒बाध॑ इळ बृ॒हती यज॑त्र।
त चि॒द्धि पूव॑ क॒वय॑ ा॑ गृ॒णन्त॑ः पु॒रा म॒ही द॑धि॒र द॒वपु॑त्र ॥ १ ॥

1. *Pra dyāvā yajñaiḥ pṛthivī namobhiḥ sabādha īḷe bṛhatī yajatre. Te ciddhi pūrve kavayo gṛṇantaḥ puro mahī dadhire devaputre.*

Challenged by difficulties on the way forward, I invoke high heaven and mother earth with offers of homage and adoration. Vast and abundant they are, close friends and generous givers, divine sources of hope and energy, whom noble men serve and exalt with songs. To these, for sure, celebrant poets and visionaries of all

time look up and these they adore for inspiration with offers of homage and adoration.

प पू॑व्रज पि॒तरा॒ नव्य॑सीभिर्गी॒र्भिः कृ॑णुध्वं॒ सद॑न ऋ॒तस्य॑। आ न॑ द्यावापृथिवी॒ दव्य॑ने॒न जन॑न यात॒ं महि॑ वा॒ं वरू॑थम ॥ २ ॥

2. *Pra pūrvaje pitarā navyasībhir-gīrbhiḥ kṛṇudhvaṁ sadane ṛtasya. Ā no dyāvāpṛthivī daivyena janena yātaṁ mahi vāṁ varūtham.*

O noble men and women of the world, in the house of the yajnic study of the laws of nature and advancement of light and waters, flow, adore the ancient fatherly sun and motherly earth with the latest words of research and knowledge, and let the highest light of heaven and the great abundance of the earth come to your homes with the holiest and most brilliant people.

उ॒ता हि वां॑ रत्न॒धेया॑नि॒ सन्ति॑ पु॒रूणि॑ द्यावापृथिवी सु॒दास॑े। अ॒स्म ध॑त्त॒ं यदस॒दस्कृ॑धायु यू॒यं पा॑त स्व॒स्ति॒भिः सदा॑ नः ॥ ३ ॥

3. *Uto hi vāṁ ratnadheyāni santi purūṇi dyāvāpṛthivī sudāse. Asme dhattaṁ yadasadas-kṛdhoyu yūyaṁ pāta svastibhiḥ sadā naḥ.*

O sun and nature, fatherly sun and mother earth, generous givers of all time, yours are the jewel treasures of life for the generous giver, whatever they are. Bear and bring us whatever be the finest and most abundant gifts of your eternal jewels. Pray preserve, protect and promote us for all time with peace, happiness and well being.

Mandala 7/Sukta 54

Vastoshpati Devata, Vasishtha Maitravaruni Rshi

वास्त ष्पत॒ पति॑ जानीह्यस्मान्त्स्वा॑वश॒ा अ॑नमी॒वा भ॑वा नः ।
यत्त्वम॑हे॒ पति॒ त ा॑ जुषस्व॒ शं न॑ भव द्वि॒पद॒ शं चतु॑ष्पद ॥ १ ॥

1. *Vāstoṣpate prati jānīhyasmāntsvāveśo anamīvo bhavā naḥ. Yat tvemahe prati tanno juṣasva śaṁ no bhava dvipade śaṁ catuṣpade.*

O Vastupati, master architect and guardian of the home, know us for certain and approve what we want, be for us the provider of a happy and comfortable home free from pollution and disease. Be pleased to give us the facilities we ask you to provide, and let there be peace and well being for humans and for animals.

वास्त ष्पत प॒तर॑णा न एधि गय॒स्फाना॒ गाभि॒रश्व॑भिरिन्दा ।
अ॒जरा॑सस्त स॒ख्य स्याम पि॒तव॑ पु॒त्रान्पति॑ ना जुषस्व ॥ २ ॥

2. *Vāstoṣpate prataraṇo na edhi gayasphāno gobhir-aśvebhir-indo. Ajarāsaste sakhye syāma piteva putrān prati no juṣasva.*

O master and guardian of the home, giver of peace and bliss, be our saviour and protector all round, promote the homestead and the inmates along with the cows and horses. In love and friendship with you, let us be free from disease and ravages of age. Pray love and protect us and promote us as father for the children.

वास्त ष्पत शग्मया॑ स॒ंसदा॑ त स ी॒महि॑ र॒ण्वया॑ गातु॒मत्या॑ ।
पा॒हि ाम॑ उ॒त याग॒ वरं ना यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः ॥ ३ ॥

3. *Vāstoṣpate śagmayā saṁsadā te sakṣīmahi raṇvayā gātumatyā. Pāhi kṣema uta yoge varaṁ no yūyaṁ pāta svastibhiḥ sadā naḥ.*

Master architect, maker and guardian of the home, the family and the nation, may we, by your kindness and favour enjoy a settled home in peace, comfort, joy and good fellowship and prosperity with you and the nation's assembly. Pray protect and promote us in the preservation, acquisition and advancement of our wealth and excellence in the best manner. O guardians and protectors of the human nation, all time protect and promote us with the best of happiness and all round well being.

Mandala 7/Sukta 55

Vastoshpati and Indra Devate,
Vasishtha Maitravaruni Rshi

अमीवहा वास्तोष्पत विश्वा रूपाण्याविशन।
सखा सुशेव एधि नः॥ १॥

1. *Amīvahā vāstoṣpate viśvā rūpāṇyāviśan.*
Sakhā suśeva edhi naḥ.

Vastoshpati, father and guardian of the abode of life (in body, family and the nation), destroyer of pain, suffering and disease, in all forms of life and its organisation your power and presence is reflected. Pray be our friend and saviour, giver of peace and bliss free from strain.

यदजुन सारमय दतः पिशङ्ग यच्छस। वीव भाजन्त ऋष्टय
उप स्रक्वेषु बप्सता नि षु स्वप॥ २॥

2. *Yadarjuna sārameya dataḥ piśaṅga yacchase. Vīva bhrājanta ṛṣṭaya upa srakveṣu bapsato ni ṣu svapa.*

Lord of purity and blazing power, creator and controller of values and the essence of things and institutions, handsome and versatile in form and performance, you raise, wield and control your weapons of defence and offence, devouring missiles target oriented in readiness in defence labs beaming like a trail of light in the sky, and thus you may rest in peace and security in the state of readiness.

स्तेनं राय सारमेय तस्करं वा पुनःसर। स्तातॄनिन्द्रस्य रायसि किमस्मान्दुच्छुनायस नि षु स्वप॥ ३॥

3. *Stenaṁ rāya sārameya taskaraṁ vā punaḥ sara. Stotṝn-indrasya rāyasi kimasmān ducchunāyase ni ṣu svapa.*

Lord of wealth and glory, lover of values and essence of things in life, keep on pursuing the thief and the smuggler and bring them to book. And don't you appreciate and encourage those who support and augment the wealth of the nation and the ruling order and assure that we are safe against evil and the negationists? You do. If so, you may thus rest in peace and security in the state of readiness.

त्वं सूकरस्य ददृहि तव ददतु सूकरः। स्तातॄनिन्द्रस्य रायसि किमस्मान्दुच्छुनायस नि षु स्वप॥ ४॥

4. *Tvaṁ sūkarasya dardṛhi tava dardartu sūkaraḥ. Stotṝn-indrasya rāyasi kimasmān ducchunāyase ni ṣu svapa.*

Promote with incentive the forces of positive action and let the forces of good action promote you and the social order. You advance the supporters and admirers of the order and you protect us against saboteurs and evil doers for sure. In such a state of vigilance and readiness you may rest in peace and security.

सस्तु॑ मा॒ता सस्तु॑ पि॒ता सस्तु॒ श्वा सस्तु॑ वि॒श्पति॑ः ।
स॒सन्तु॒ सव॑ ज्ञा॒तय॒ः सस्त्व॒यम॒भिता॒ जन॑ः ॥ ५ ॥

5. *Sastu mātā sastu pitā sastu śvā sastu viśpatiḥ.*
Sasantu sarve jñātayaḥ sastvayam-abhito janaḥ.

In the ideal state of order, let the mother sleep in peace, let the father rest at peace, let the watch guard be sure of peace and security, let the head of the community rest at peace. And let this nation of humanity be at peace all round all ways.

य आस्त॒ यश्च॒ चर॑ति॒ यश्च॒ पश्य॑ति॒ ना॒ जन॑ः ।
तषा॑ं सं ह॑न्मा अ॒ गणि॒ यथ॒दं ह॒र्म्यं॑ तथा ॥ ६ ॥

6. *Ya āste yaśca carati yaśca paśyati no janaḥ.*
Teṣāṁ saṁ hanmo akṣāṇi yathedaṁ harmyaṁ tathā.

The person who sits and works in an appointed place, the one who is always on the move on tours, and the one who is appointed to watch us all round, of all these we centralise the orbits of movement and activity as this house is, which is the centre and capital of the social order.

स॒हस्र॑शृङ्गा वृष॒भा यः स॑मु॒दादु॒दाच॑रत ।
तना॑ स॒हस्र्य॑ना व॒यं नि जना॑न्त्स्वापयामसि ॥ ७ ॥

7. *Sahasraśṛṅgo vṛṣabho yaḥ samudrādudācarat.*
Tenā sahasyenā vayaṁ ni janānt-svāpayāmasi.

Thousands are his rays of light and peaks of achievement, profuse his showers of peace and generous favours, as he, ruler of the order like the sun, rises and rules over earth, sea and the sky. By virtue of his might and courage, patience and fortitude, we provide for the peace and comfort of the people.

पा॒ष्ठ॒शया॑ वह्यश॒या॑ नारी॒यास्त॑ल्प॒शीव॑रीः ।
स्त्रिया॒ याः पुण्य॑गन्धा॒स्ताः सर्वाः॑ स्वापयामसि ॥ ८ ॥

8. *Proṣṭheśayā vahyeśayā nārīryāstalpaśīvarīḥ.*
Striyo yāḥ puṇyagandhāstāḥ sarvāḥ svāpayāmasi.

The women who sleep in large homes and open court yards, who sleep while on the move in travel, who sleep in comfortable beds and those who are fragrantly dressed with perfumes, for all these we provide for peace and safety to sleep in security.

Mandala 7/Sukta 56

Maruts Devata, Vasishtha Maitravaruni Rshi

क ई॑ व्य॑क्ता॒ नर॒ः सनी॑ळा रु॒दस्य॒ मया॒ अधा॒ स्वश्वा॑ः ॥ १ ॥

1. *Ka īṁ vyaktā naraḥ sanīḷā rudrasya maryā adhā svaśvāḥ.*

What for sure are these individual, specified, kindred, mortal and human life forces of Rudra, cosmic vitality, the soul, the commander, the destroyer of suffering, forces which ride noble steeds like currents of wind?

नकि॒ह्य॑षां ज॒नूंषि॒ वद॒ त अ॒ङ्ग वि॑द मि॒था ज॒नित्र॑म ॥ २ ॥

2. *Nakirhyoṣāṁ janūṁṣi veda te aṅga vidre mitho janitram.*

O dear seeker, no one really knows their origin and places of birth except that they together manifest in action and reveal their origin and generative power.

अभि स्वपूभिर्मिथा वपन्त वातस्वनसः श्यना अस्पृधन ॥ ३ ॥

3. *Abhi svapūbhirmitho vapanta vātasvanasaḥ śyenā aspṛdhran.*

Roaring like winds, flying like eagles, together they rival each other and generate energy and vitality of life by their essential purity of character and action.

एतानि धीरो निण्या चिकेत पृश्निर्यदूधो महो जभार ॥ ४ ॥

4. *Etāni dhīro niṇyā ciketa pṛśnir-yadūdho mahī jabhāra.*

The wise and resolute scholar knows these mysterious forces, he who knows how the sun and the starry sky hold the earth, and the earth, like the cow, holds the milky food for life.

सा विट सुवीरा मरुद्भिरस्तु सनात्सहन्ती पुष्यन्ती नृम्णम ॥ ५ ॥

5. *Sā viṭ suvīrā marudbhirastu sanāt sahantī puṣyantī nṛmṇam.*

That nation commands the brave which maintains its stout and vibrant people by its constant values and policy of action, which observes hard discipline patiently to challenge the enemies, and which strengthens and sustains its manliness of character.

यामं यष्टाः शुभा शाभिष्टाः श्रिया संमिश्ला आजभिरुगाः ॥ ६ ॥

6. *Yāmaṁ yeṣṭhāḥ śubhā śobhiṣṭhāḥ śriyā saṁmiślā ojobhirugrāḥ.*

The Maruts, warriors of the nation, are unfailing marksmen shooting to the target straight, most decent of manners and courtesy, graceful with culture and chivalry, and blazing with heroic splendour.

उ॒गं व॒ आज॑ः स्थि॒रा शवां॑स्यधा॒ म॒रुद्भि॑र्ग॒णस्तुवि॑ष्मान ॥ ७ ॥

7. *Ugraṁ va ojaḥ sthirā śavāṁsyadhā marudbhir-gaṇastuviṣmān.*

Your vigour is bright and passionate, your courage and valour is constant and inviolable, and your republic is strong and invulnerable by virtue of the vibrant warriors.

शु॒भा व॒ः शुष्म॒ः कुध्मी॒ मनां॑सि॒ धुनि॒मुनि॑रिव॒
शध॑स्य धृ॒ष्णाः ॥ ८ ॥

8. *Śubhro vaḥ śuṣmaḥ krudhmī manāṁsi dhunir-muniriva śardhasya dhṛṣṇoḥ.*

O nation of Maruts, redoubtable challengers of the enemy, blazing white and pure is your strength and courage, righteous and passionate, your minds are alert, agile and thoughtful like that of a sage and your power is invulnerable.

सने॑म्य॒स्मद्यु॒यात॑ दि॒द्युं मा व॑ दुम॒तिरि॒ह पर्ण॑ङ नः ॥ ९ ॥

9. *Sanemyasmad yuyota didyuṁ mā vo durmatiriha praṇaṁ naḥ.*

Reject the outmoded weapons, always take to the bright and blazing ones. Keep off from us, citizens,

the old as well as the new and bright ones. Let not evil thought and intention ever vitiate and damage you or us.

पि॒या वा॒ नाम॑ हुव तु॒राणा॒मा यत्तृ॒पन्म॑रुता वावशा॒नाः ॥ १० ॥

10. *Priyā vo nāma huve turāṇāmā yat tṛpanmaruto vāvaśānāḥ.*

O Maruts, bright and instant warriors, fast workers, noble leaders and eminent scholars of the nation of humanity, dear and lovable is your name and title which I admire and invoke, the name which is elevating and deeply satisfying, keen and dedicated as you are to the targets of action.

स्वा॒युधा॑स इ॒ष्मिणः॑ सुनि॒ष्का उ॒त स्व॒यं त॒न्व॑१॑: शुम्भ॑-मानाः ॥ ११ ॥

11. *Svāyudhāsa iṣmiṇaḥ suniṣkā uta svayaṁ tanvaḥ śumbhamānāḥ.*

Wielders of wondrous weapons, anxious creators of food and energy, noble and meticulous in matters of wealth and vitality, and keeping your form and personality in top condition of dignity and grace, that's what you are.

शु॒ची॑ वा ह॒व्या म॑रुत॒: शु॒ची॑नां शु॒चिं हिनाम्यध्व॒रं शु॒चि॑भ्यः । ऋ॒तन॑ स॒त्यमृ॑त॒सापं॑ आय॒ञ्छुचि॑जन्मान॒: शु॒चय॑: पाव॒काः ॥ १२ ॥

12. *Śucī vo havyā marutaḥ śucīnāṁ śuciṁ hino-myadhvaraṁ śucibhyaḥ. Ṛtena satyam-ṛtasāpa āyañchucijanmānaḥ śucayaḥ pāvakāḥ.*

O Maruts, mortals, pure are your yajnic

transactions, clean your gifts, receipts and dispensations. I invoke and augment the pure and non-violent yajna of and love and creativity of the pure for the sake of pure and sacred people who, committed to truth, advance the truth by observance of truth and divine law of rectitude. Bright and pure is your birth and origin, pure you are and sanctifying.

अंसेष्वा मरुतः खादय'वो व ःसु रुक्मा उपशिश्रियाणाः।
वि विद्युता न वृष्टिभी रुचाना अनु स्वधामायुधयच्छमानाः॥ १३॥

13. *Aṁseṣvā marutaḥ khādayo vo vakṣaḥsu rukmā upaśiśriyāṇāḥ. Vi vidyuto na vṛṣṭibhī rucānā anu svadhām-āyudhair-yacchamānāḥ.*

O Maruts, warriors vibrant as winds, on your shoulders you wear deadly weapons which, bright and blazing, decorate your chest. Thus wielding and whirling your weapons in keeping with your innate strength and chivalry, in your yajnic endeavours of development and progress, you shine like flashes of lightning with showers of rain.

प बुध्न्या व इरत महांसि प नामानि पयज्यवस्तिरध्वम।
सहस्रियं दम्यं भागमतं गृहमधीयं मरुता जुषध्वम॥ १४॥

14. *Pra budhnyā va īrate mahāṁsi pra nāmāni prayajyavas-tiradhvam. Sahasriyaṁ damyaṁ bhāgametaṁ gṛhamedhīyaṁ maruto juṣa-dhvam.*

Adorable Maruts, admirable advancers of the bounds of progress, your fame and glory rises to clouds over the vast skies. Go forward and win the battles. Play this part of yours with love and faith worthy of the home

like a fragrant yajna of thousand possibilities.

यदि॑ स्तु॒तस्य॑ मरुता अधी॒थत्था विप॑स्य वा॒जिना॒ हवी॑मन।
म॒ ॒ रा॒यः सु॒वीर्य॑स्य दात॒ नू चि॒द्यम॒न्य आ॒दभ॒दरा॑वा ॥ १५ ॥

15. *Yadi stutasya maruto adhīthetthā viprasya vājino havīman. Makṣū rāyaḥ suvīryasya dāta nū cid yamanya ādabhadarāvā.*

O Maruts, vibrant workers and vibrant yajakas, if thus you know and remember the holy yajnic programmes of positive value enacted by dynamic and progressive people, then create and give us abundant wealth of highly productive and progressive order at the earliest lest others and uncreative forces take over and sabotage the plans and programmes.

अत्या॑सा॒ न ये म॒रुत॒ः स्वञ्च॑ ॑य ॒दृशा॒ न शु॒भय॑न्त॒ मया॑ः।
त ह॑म्य॒ष्ठाः शिशवा॒ न शु॒भा व॒त्सासा॒ न प॑क्री॒ळिन॑ः
पया॒धाः ॥ १६ ॥

16. *Atyāso na ye marutaḥ svañco yakṣadṛśo na śubhayanta maryāḥ. Te harmyeṣṭhāḥ śiśavo na śubhrā vatsāso na prakrīḷinaḥ payodhāḥ.*

The Maruts ever on the move by themselves like never resting forces of nature, mortals pure and graceful like those who go to meet the divines, they are ever bright and happy like innocent children of the palace of majesty and playful like sucklings of the cow.

द॒श॒स्यन्त॑ ॑ ना म॒रुत॑ ॑ मृळन्तु वरिव॒स्यन्ता॒ रोद॑सी सुमके।
आ॒र गा॒हा नृ॒हा व॒धा व॑ ॑ अस्तु सु॒म्नभि॑र॒स्म व॑सवा
नमध्वम ॥ १७ ॥

17. *Daśasyanto no maruto mṛḷantu varivasyanto rodasī sumeke. Āre gohā nṛhā vadho vo astu sumnebhirasme vasavo namadhvam.*

May the Maruts, leaders and pioneers serving and replenishing the beautiful heaven and earth, be kind and gracious and bring us peace and joy. May the butcher and the murderer be far from us. May the weapon of death be far from you and from us. O givers of peace and settlement in joy and prosperity turn to us with happiness and well-being.

आ वा॒ हाता॑ जाहवीति स॒त्तः स॒त्राचीँ॑ रा॒तिं म॑रुता गृणा॒नः।
य इव॑ता वृषणा॒ अस्ति॑ गा॒पाः सा अद्व॑यावी हवत व उ॒क्थः॥ १८॥

18. *Ā vo hotā johavīti sattaḥ satrācīṁ rātiṁ maruto gṛṇānaḥ. Ya īvato vṛṣaṇo asti gopāḥ so advayāvī havate va ukthaiḥ.*

The yajaka settled on the vedi invokes you, O Maruts, praising and praying for your blissful generosity which is the harbinger of truth and life of real value. He is the protector of the dynamic and the generous. He is free from double dealing and he invokes and celebrates you with the right works of truth and sincerity.

इ॒म तु॒रं म॒रुत॑ ' रामयन्ती॒म सह॒ः सह॑स॒ आ न॑मन्ति।
इ॒म शंसं वनुष्य॒ता नि पा॑न्ति गु॒रु द्वषा॒ अर॑रुष दधन्ति॥ १९॥

19. *Ime turaṁ maruto rāmayantīme sahaḥ sahasa ā namanti. Ime śaṁsaṁ vanusyato ni pānti guru dveṣo araruṣe dadhanti.*

They sustain and strengthen the fast moving

progressive forces and bend the might of the mighty. They protect the prayer of the supplicant and advance the song of the celebrant against the violent and they bear and maintain deep opposition to the jealous and the wicked.

इम रधं चिन्मरुत जुनन्ति भृमिं चिद्यथा वसवो जुषन्त।
अप बाधध्वं वृषणस्तमांसि धत्त विश्वं तनयं ताकमस्म ॥ २० ॥

20. *Ime radhraṁ cinmaruto junanti bhṛmiṁ cid yathā vasavo juṣanta. Apa bādhadhvaṁ vṛṣaṇastamāṁsi dhatta viśvaṁ tanayaṁ tokamasme.*

These vibrant Maruts, leading lights of wealth and settlement, inspire the settled prosperous as they encourage the migrant seeker and explorer on the move since they command the sources of wealth and production. O generous powers, shut off all forms of darkness and sloth, bear and bring us dynamic children and grand children ranging over the vast world of possibilities and achievement.

मा व दात्रान्मरुता निरराम मा पश्चाद्घ्म रथ्या विभाग।
आ नः स्पार्ह भजतना वसव्ये यदीं सुजातं वृषणा वा अस्ति ॥ २१ ॥

21. *Mā vo dātrān-maruto nirarāma mā paścād dadhma rathyo vibhāge. Ā naḥ spārhe bhajatanā vasavye yadīṁ sujātaṁ vṛṣaṇo vo asti.*

O Maruts, dynamic explorers, creators and distributors, masters of the chariot, never shall we stop you from giving and never must we be left behind in sharing and distribution. O generous powers, whatever

your wealth of desirable value worthy of life and settled peace, let us share it with you.

सं यद्धनन्त मन्युभिर्जनासः शूरा यह्वीष्वोषधीषु विꣳ। अध स्मा ना मरुता रुदियासस्त्रातारो भूत पृतनास्वर्यः ॥ २२ ॥

22. *Saṁ yaddhananta manyubhir-janāsaḥ śūrā yahvīṣvoṣadhīṣu vikṣu. Adha smā no maruto rudriyāsas-trātāro bhūta pṛtanāsvaryaḥ.*

If people with rage and passions join together and strike and kill, then O Maruts, brave heroes of the line of Rudra, saviour with drugs and medicaments and with justice and punishment, you be our saviours and defenders and defend the ruler and master of the land in the strifes and contests of life extending to the people and great herbs and forests.

भूरि चक्र मरुतः पित्र्याण्युक्थानि या वः शस्यन्ते पुरा चित। मरुद्भिरुगः पृतनासु सा ह्मा मरुद्भिरित्सनिता वाजमर्वा ॥ २३ ॥

23. *Bhūri cakra marutaḥ pitryāṇyukthāni yā vaḥ śasyante purā cit. Marudbhir-ugraḥ pṛtanāsu sāḷhā marudbhirit sanitā vājamarvā.*

O Maruts, vibrant leaders and pioneers of humanity, many are your deeds and songs in honour of the forefathers which have been sung and celebrated since times immemorial. It is by virtue of the Maruts that the haughty warrior wins the battles, and it is by the Maruts that the sharer gets his food and the contesting horse wins the race.

अस्म वीरा मरुतः शुष्म्यस्तु जनानां या असुरा विधता।
अपा यन सुक्षितय तरेमा ध स्वमाकाँ अभि वः स्याम॥ २४॥

24. *Asme vīro marutaḥ śuṣmyastu janānāṁ yo asuro vidhartā. Apo yena sukṣitaye taremā'dha svamoko abhi vaḥ syāma.*

O Maruts, let our young hero be strong and powerful who, vibrant as energy itself, may defend and sustain the people, and by virtue of whom we may cross the seas of life for the achievement of success on earth and live free in our own home as friends with you.

त इन्द्रा वरुणा मित्रा अग्निरापो आषधीवनिनाँ जुषन्त।
शमन्त्स्याम मरुतामुपस्थे यूयं पात स्वस्तिभिः सदा नः॥ २५॥

25. *Tanna indro varuṇo mitro agnirāpa oṣadhīr-vanino juṣanta. Śarmantsyāma marutāmupasthe yūyaṁ pāta svastibhiḥ sadā naḥ.*

May that success, freedom and happiness, Indra, power and energy, Varuna, night and peace, Mitra, sun and the day, Agni, light and fire, Apah, waters and dynamic progress, Oshadhis, greenery of nature and good health, vanins, herbs and forests, may, we wish and pray, support, augment and share our happy home which may be in close vicinity with the Maruts, vibrant heroes and energising winds. O divinities of nature and humanity, protect and promote us always with all happiness and well being all time.

Mandala 7/Sukta 57

Maruts Devata, Vasishtha Maitravaruni Rshi

मध्व᳑ वो नाम मारुतं यजत्राः प यज्ञेषु शवसा मदन्ति ।
य रजयन्ति रादसी चिदुर्वी पिन्वन्त्युत्सं यदयासुरुगाः ॥ १ ॥

1. *Madhvo vo nāma mārutaṁ yajatrāḥ pra yajñeṣu śavasā madanti. Ye rejayanti rodasī cidurvī pinvantyutsaṁ yadayāsurugrāḥ.*

O Maruts, cosmic winds of vitality, admirable is your name and action worthy of the life force and humanity which worshipful yajakas invoke and celebrate with strength and enthusiasm in yajnic programmes. When the raging winds blow they shake the heaven and earth, swell the cloud and shower the earth with life giving waters.

निचतारा हि मरुत᳑ गृणन्तं पणतारा यजमानस्य मन्म ।
अस्माकमद्य विदथेषु बर्हिरा वीतये सदत पिपियाणाः ॥ २ ॥

2. *Nicetāro hi maruto gṛṇantaṁ praṇetāro yajamānasya manma. Asmākamadya vidatheṣu barhirā vītaye sadata pipriyāṇāḥ.*

You are inspiring guardians of the celebrant and leading lights for the mind and vision of the yajamana devotee. Come today right now for our good and grace our seats in our yajnas rising to the skies, happy, rejoicing, and inspiring us with joy and enthusiasm.

नतावदन्य मरुता यथम भाजन्त रुक्मरायुधस्तनूभिः । आ रादसी विश्वपिशः पिशानाः समानमञ्ज्यञ्जत शुभ कम ॥ ३ ॥

3. *Naitāvadanye maruto yatheme bhrājante rukmairāyudhais-tanūbhiḥ. Ā rodasī viśvapiśaḥ piśānāḥ samānam-añjyañjate śubhe kam.*

No other powers are like them, nor can anyone else do as much as they do, shining in body with weapons of golden radiance, pervading heaven and earth, wearing blessed brilliance and soothing comeliness equal with the beauty and grandeur of nature to enhance their innate grace.

ऋध॒क्सा व॑ मरुता दि॒द्युद॑स्तु॒ यद्व॒ आग॑: पुरु॒षता॒ कर॑ाम। मा व॒स्तस्या॒मपि॑ भूमा यजत्रा अ॒स्म व॑ अस्तु सु॒म॒तिश्च॑-नि॑ष्ठा॥ ४॥

4. *Ṛdhak sā vo maruto didyudastu yad va āgaḥ puruṣatā karāma. Mā vastasyāmapi bhūmā yajatrā asme vo astu sumatiś-caniṣṭhā.*

O Maruts, best of the human world powers, may that beauty and brilliance of your policy and performance be ever distinguished and true. Even though out of our human frailty we may transgress your law or commit sin, O venerable heroes of the yajnic social order, let us not fall out of favour with you. Let that goodwill of yours still stay constant for us with love and grace.

कृ॒त चि॒दत्र॑ म॒रुत॑ रणन्ता नव॒द्यास॒: शुच॑यः पाव॒का:। प॑ण॑ वत सु॒म॒तिभि॑यजत्रा॒: प वाज॑भिस्तिरत पु॒ष्यस॑ नः॥ ५॥

5. *Kṛte cidatra maruto raṇantā'navadyāsaḥ śucayaḥ pāvakāḥ. Pra ṇo'vata sumatibhir-yajatrāḥ pra vājebhis-tirata puṣyase naḥ.*

O Maruts, irreproachable, pure and sanctifying powers of nature and humanity, heroic in action, in this yajnic order of positive action, abide in joy. O friendly powers of joint yajnic creativity, protect and promote us with love and good will and noble laws and policy in the company of noble people and, for the sake of good health and all round progress, lead us across the world of action to perfection.

उत स्तुतास' मरुत' व्यन्तु विश्वेभिर्नामभिर्नर' हुवींषि।
ददात ना अमृतस्य प्रजायै जिगृत रायः सूनृता मघानि॥ ६॥

6. *Uta stutāso maruto vyantu viśvebhir-nāmabhir-naro havīṁṣi. Dadāta no amṛtasya prajāyai jigṛta rāyaḥ sūnṛtā maghāni.*

O Maruts, leaders and pioneers of humanity, sung and celebrated with all words of praise and appreciation, receive the best of honours and presentations of the social order. Give us wealths of the immortal order for the people and create the values and prosperity of the highest order of truth and Dharma.

आ स्तुतास' मरुत' विश्व ऊती अच्छा सूरीन्त्सवर्ता जिगात। य नस्त्मना शतिन' वधर्यन्ति यूयं पात स्वस्तिभिः सदा नः॥ ७॥

7. *Ā stutāso maruto viśva ūtī acchā sūrīntsarvatātā jigāta. Ye nastmanā śatino vardhayanti yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Maruts, vibrant powers of nature's energy and admirable leading lights of the world, come well with all your powers and methods of protection and promotion and, in the universal service of life and

humanity, go and exhort those brave pioneers of knowledge and action who sincerely work for our advancement in a hundred ways. O Maruts, O brave scholars, teachers and scientists, producers and administrators, pray you all protect and promote us for all time with the best of happiness and well being in life.

Mandala 7/Sukta 58

Maruts Devata, Vasishtha Maitravaruni Rshi

प सा॑क॒मु ' अचता ग॒णाय॒ या दव्य॑स्य॒ धाम्न॒स्तुवि॑ष्मान।
उ॒त ।'दन्ति॒ रादसी महि॒त्वा न '॑न्त॒ नाकं॒ निर्ऋ॑तर-
व॒शात॥ १ ॥

1. *Pra sākamukṣe arcatā gaṇāya yo daivyasya dhāmnas-tuviṣmān. Uta kṣodanti rodasī mahitvā nakṣnte nākaṁ nirṛteravaṁśāt.*

Honour the group of vibrant forces and leading heroes which arises mighty from the very light of heaven, creatively works together for progress, and reaches unto the very heights of divinity. Heaven and earth reverberate with the music of their honour and fame and they rise to celestial bliss of the spirit even across a state of adversity and denial of familial continuance.

ज॒नूश्चि॑द्वा मरुतस्त्वष्ट्य॒ण॒ भीमा॑स॒स्तुवि॑मन्य॒वा या॑सः। प
य मह'॒भि॒राज॑सा॒त सन्ति॒ विश्व'॒ वा॒ यामं॑न्भयत स्व॒दृक॥ २ ॥

2. *Janūścid vo marutas-tveṣyeṇa bhīmāsas-tuvimanyavo'yāsaḥ. Pra ye mahobhir-ojasota santi viśvo vo yāman bhayate svardṛk.*

O vital energies, mighty heroes, your very birth and nature is vested with splendour. Fearsome of mien, overwhelming in passion, you are like dynamites in action. You are instantly proclaimed by your grandeur and majesty, and the world that looks up to the sun and the skies looks at you with awe on way to the higher life.

बृहद्वय' मघव॑द्भ्या दधात॒ जुज'षा॒न्म॒रुत॑: सुष्टु॒तिं न॑:।
ग॒ता नाध्वा॒ वि ति॑राति ज॒न्तुं प ण॑: स्पा॒ह्याभि॑रू॒तिभि॑-
स्तिरत॥ ३॥

3. *Bṛhad vayo maghavadbhyo dadhāta jujoṣanni-*
nmarutaḥ suṣṭutiṁ naḥ. Gato nādhvā vi tirāti
jantuṁ pra ṇaḥ spārhābhir-ūtibhis-tireta.

O Maruts, leading lights of life, accept our homage and praise and bring us long life and vast possibilities of achievement for the noble people. The path you follow and show hurts no one living, help us to go forward in life with the ways of protection, and advancement worthy of the noble ones' love and desire.

यु॒ष्मात॒ा विप' मरुतः शत॒स्वी यु॒ष्मात॒ा अव॒ा सहु॑रिः सह॒स्त्री।
यु॒ष्मात॑: स॒माळ्हु॒त ह॑न्ति वृ॒त्रं प तद्व' अस्तु धूतया द॒ष्णम॥ ४॥

4. *Yuṣmoto vipro marutaḥ śatasvī yuṣmoto arvā*
sahuriḥ sahasrī. Yuṣmotaḥ samrāḷuta hanti
vṛtraṁ pra tad vo astu dhūtayo deṣṇam.

O Maruts, vibrant powers of nature and humanity for action, the sage and scholar under your patronage rises to a hundred achievements. The dynamic leader and pioneer protected by you wins a thousand races, victories with patience and fortitude. The noble

ruler under your aegis destroys enemies and dispels forces of darkness and ignorance. O mighty movers and shakers, may that gift of yours, of that protection and advancement be ours.

ताँ आ रुदस्य मीळ्हुष' विवास कुविं इंसन्त मरुतः पुनंनः ।
यत्सस्वतां जिहीळिर यदाविरव तदंन इमह तुराणांम ॥ ५ ॥

5. *Tāň ā rudrasya mīḷhuṣo vivāse kuvinnaṁsante marutaḥ punarnaḥ. Yat sasvartā jihīḷire yadāvirava tadena īmahe turāṇām.*

I honour and adore those Maruts, offsprings of Rudra, lord of the showers of success, power and justice, who come and inspire us again and again in many ways. And if for reasons of discourtesy, overt or covert, they feel angry we shall expiate for that displeasure of the dynamic powers of instant punishment for correction.

प सा वांचि सुष्टुतिमघानांमिदं सूक्तं मरुत' जुषन्त ।
आराच्चिद द्वष' वृषणा युयात यूयं पांत स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Pra sā vāci suṣṭutir-maghonām-idaṁ sūktaṁ maruto juṣanta. Ārāccid dveṣo vṛṣaṇo yuyota yūyaṁ pāta svastibhiḥ sadā naḥ.*

This song of adoration of the mighty glorious powers is expressed in holy words. May the Maruts accept it with pleasure. O generous benefactors and protectors, cast off far from us all hate, anger and jealousy. O scholars and sages, dynamic Maruts, pray protect and promote us with all good and well being of life without relent for all time.

Mandala 7/Sukta 59

Maruts and Rudra Devata, Vasishtha Maitravaruni Rshi

यं त्रायध्व इदमिदं दवासा यं च नयथ। तस्मा अग्न वरुण मित्राय मन्मरुतः शम यच्छत॥ १॥

1. *Yaṁ trāyadhva idamidaṁ devāso yaṁ ca nayatha. Tasmā agne varuṇa mitāryaman marutaḥ śarma yacchata.*

O divine Maruts, vibrant, brilliant and generous leading lights, givers of enlightenment, whosoever you protect, defend and save and whosoever you lead at every step in every way by word and deed, for him, you all and, O Agni, sage and scholar giver of light, Varuna, man of judgement and discrimination, Mitra, enlightened friend, and Aryaman, man of justice and rectitude on the paths of life, you give a happy home, firm settlement and peace of mind.

युष्माकं दवा अवसाहनि पिय इजानस्तरति द्विषः। प स ायं तिरत वि महीरिषा या वा वराय दाशति॥ २॥

2. *Yuṣmākaṁ devā avasāhani priya ījānastarati dviṣaḥ. Pra sa kṣayaṁ tirate vi mahīriṣo yo vo varāya dāśati.*

O vibrant powers of light and justice, by virtue of your patronage and protections, the man of yajnic action, who works for the growth and progress of society and performs holy acts of creativity in good time, overcomes all adversaries. The generous man who gives abundantly in terms of lands, food and energy in word and kind to people in your honour for the good of all expands his house and dominion and rules out all waste,

impairment and decay.

नहि वश्चरमं चन वसिष्ठः परिमंसत। अस्माकमद्य मरुतः सुत सचा विश्व पिबत कामिनः ॥ ३ ॥

3. *Nahi vaścaramaṁ cana vasiṣṭhaḥ parimaṁsate. Asmākamadya marutaḥ sute sacā viśve pibata kāminaḥ.*

O Maruts, vibrant givers of light and energy, leading lights of humanity, the celebrated sage best settled and giver of settlement mentally and spiritually does not ignore or neglect even the last of you but honours you all. O lovers and benefactors of the nation, come today now itself, join and enjoy the delicious taste of our achievement in your honour in the structure and order of a great society.

नहि व ऊतिः पृतनासु मर्धति यस्मा अराध्वं नरः।
अभि व आवत्सुमतिर्नवीयसी तूयं यात पिपीषवः ॥ ४ ॥

4. *Nahi va ūtiḥ pṛtanāsu mardhati yasmā arādhvaṁ naraḥ. Abhi va āvart-sumatir-navīyasī tūyaṁ yāta pipīṣavaḥ.*

Never does your protection and patronage in the battles of life forsake the man whom you, O leading lights of humanity, favour, mature and protect. Let the latest and most developed vision and noble policy of yours be on the move constantly while, O leaders, thirsting for defence, protection and progress, you hasten to wherever the nation calls upon you.

आ षु घृष्विराधसा यातनान्धांसि पीतये। इमा व हव्या मरुता र हि कं मा ष्वन्यत्र गन्तन ॥ ५ ॥

5. *O ṣu ghṛṣvirādhaso yātanāndhāṁsi pītaye. Imā vo havyā maruto rare hi kaṁ mo ṣvanyatra gantana.*

O Maruts, mighty and munificent accomplishers of the means and materials of achievement in life, go forward to enjoy the taste of success and prosperity of society. I offer these gifts of homage and song of success to you. Pray neglect us not, go not elsewhere.

आ च॑ ना ब॒र्हिः सद॑ताव्ि॒ता च॑ नः स्पा॒हाणि॒ दात॑व॒ वसु॑।
अस्रे॑धन्ता मरुतः सा॒म्य मधा॒ स्वाहु॒ह मा॑दयाध्व ॥ ६ ॥

6. *Ā ca no barhiḥ sadatāvitā ca naḥ spārhāṇi dātave vasu. Asredhanto marutaḥ somye madhau svāheha mādayādhvai.*

O Maruts, leading lights of the nation, come and sit on the holy seats of our house to protect us and, without hurting and destroying anything, to give us the wealth and honours we love and desire. Come and enjoy the honey sweets of the most soothing soma of life offered with sincerest word and deed.

स॒स्वश्चि॒च्चि॒द्धि त॒न्व१॑ः शुम्भ॑माना॒ आ ह॒ंसासा॒ नील॑पृष्ठा अपप्तन। विश्व॑ं शधा॑ अ॒भित॑ मा॒ नि ष॑द॒ नरा॒ न र॒ण्वाः सव॑न॒ मद॑न्तः ॥ ७ ॥

7. *Sasvaściddhi tanvaḥ śumbhamānā ā haṁsāso nīlapṛṣṭhā apaptan. viśvaṁ śardho abhito mā ni ṣeda naro na raṇvāḥ savane madantaḥ.*

Gracious in body and bearing yet unrevealed in modesty, the Maruts, leading lights of the nation like hansa birds of blue beauty of the plume, rejoicing in unison like leaders of the congregation, they descend

with dignity and sit around me, the very strength and power of the world.

या न॑ मरुता अ॒भि दु॑ह्ऋणा॒युस्ति॒रश्चि॒त्तानि॑ वसवा॒ जिघां॑सति। दु॒हः पाशा॒न्पति॒ स मु॑चीष्ट॒ तपि॑ष्ठन॒ हन्म॑ना हन्तना॒ तम॥ ८॥

8. *Yo no maruto abhi durhṛṇāyustiraścittāni vasavo jighāṁsati. Druhaḥ pāśān prati sa mucīṣṭa tapiṣṭhena hanmanā hantanā tam.*

O Maruts, leading lights and givers of wealth, honour and peaceful settlement, whoever is evil at heart toward us and seeks to damage our dignity and identity, let him be forced to withdraw his snares of hate and enmity back to himself and strike him with an unfailing weapon of punishment which scorches his enmity to smoke and naught.

सान्त॑पना इ॒दं ह॒विम॑रु॒त॒स्तज्जु॑जुष्टन।
यु॒ष्माका॒ती रि॑शादसः॥ ९॥

9. *Sāntapanā idaṁ havir-marutas-tajjujuṣṭana. Yuṣmākotī riśādasaḥ.*

O Maruts, leaders of the world and vibrant energisers, chastened in the fire of discipline and subduers of the violent by your methods of law, protection and defence, accept our homage and cooperation offered in obedience to law and discipline of peace.

गृ॒ह॑मधास॒ आ ग॑त॒ मरु॑ता॒ माप॑ भूतन।
यु॒ष्माका॒ती सु॑दानवः॥ १०॥

10. *Gṛhamedhāsa ā gata maruto māpa bhūtana.*
Yuṣmākotī sudānavaḥ.

O Maruts, guardians of the home and family as a sacred institution of social yajna, come, stay not away, forsake us not. Let your divine protection remain constant, O generous givers of prosperity, joy and domestic bliss.

इहेह वः स्वतवसः कवयः सूर्यत्वचः ।
यज्ञं मरुत आ वृणे ॥ ११ ॥

11. *Iheha vaḥ svatavasaḥ kavayaḥ sūryatvacaḥ.*
Yajñaṁ maruta ā vṛṇe.

O Maruts, commanders of innate strength and power, creative visionaries of the highest order, illustrious as the refulgent sun, come here right now, I invoke you and choose you as the high priests of my yajna in the programme of social cohesion, creative production and universal benediction.

त्र्यम्बकं यजामह सुगन्धिं पुष्टिवर्धनम ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात ॥ १२ ॥

12. *Tryambakaṁ yajāmahe sugandhim puṣṭivardhanam. Urvārukamiva bandhanān-mṛtyormukṣīya māmṛtāt.*

We invoke and do homage to lord Tryambaka, creator and protector of the three worlds, whose immanent fragrance of energy and bliss enhances the life and joy of existence all three times. O Rudra, destroyer of evil and suffering, giver of bliss, release me from the bonds of mortality like the ripe fruit falling off from the stalk and redeem me into the infinite

presence of Immortality.

Mandala 7/Sukta 60

Surya, Mitra-Varuna Devatah, Vasishtha Maitravaruni Rshi

यद॒द्य सू॑य॒ बवा॑ ना॑गा उ॒द्यन्मि॒त्राय॒ वरु॑णाय स॒त्यम।
व॒यं दे॑व॒त्रादि॑ते स्याम॒ तव॑ पि॒यास॑ अयमन्गृ॒णन्तः॥ १॥

1. *Yadadya sūrya bravo'nāgā udyan mitrāya varuṇāya satyam. Vayaṁ devatrādite syāma tava priyāso aryaman gṛṇantaḥ.*

O sun, while you arise today, purify us and proclaim to Mitra and Varuna, presiding powers of day and night and upholders of earth, sky and heaven, that we are free from sin. O Aditi, immortal mother earth and Infinity, O Aryaman, lord of justice and the paths of rectitude, dedicated as we are to the divinities, celebrating and glorifying them, hold us dear as dedicated to you.

एष स्य मित्रावरुणा नृ॒च॑ क्षा उ॒भ उदे॑ति॒ सूया॑ अ॒भि ज्मन।
विश्व॑स्य स्था॒तुर्जग॑तश्च गो॒पा ऋ॒जु मर्ते॑षु वृ॒जि॒ना च॒ पश्य॑न॥ २॥

2. *Eṣa sya mitrāvaruṇā nṛcakṣā ubhe udeti sūryo abhi jman. Viśvasya sthāturjagataśca gopā ṛju marteṣu vṛjinā ca paśyan.*

Mitra and Varuna, this is the sun that pervades both gross and subtle worlds, watcher and light giver of humanity, which rises across the sky over the earth and witnesses both the simple and the crooked ways of action among the mortals. It is the protector, life giver

and promoter of the moving and the unmoving world.

अयुक्त सप्त हरितः सधस्थाद्या ईं वहन्ति सूर्यं घृताचीः।
धामानि मित्रावरुणा युवाकुः सं या यूथेव जनिमानि चष्टे॥ ३॥

3. *Ayukta sapta haritaḥ sadhasthād yā īṁ vahanti sūryaṁ ghṛtācīḥ. Dhāmāni mitrāvaruṇā yuvākuḥ saṁ yo yūtheva janimāni caṣṭe.*

The sun, like a charioteer harnessing his horses, radiates seven rays of light which from the solar region carry the energy of light and cosmic waters and bring about the nights as they withdraw. The sun, also, joining and pervading various regions, the prana and udana energies of life and the origins of causal entities, proclaims them all as one multitudinous living system of which it is the centre.

उद्वां पृ णासा मधुमन्ता अस्थुरा सूया अरुहच्छुक्रमर्णः।
यस्मा आदित्या अध्वना रदन्ति मित्रा अर्यमा वरुणः सजोषाः॥ ४॥

4. *Ud vāṁ pṛkṣāso madhumanto asthurā sūryo aruhacchukramarṇaḥ. Yasmā ādityā adhvano radanti mitro aryamā varuṇaḥ sajoṣāḥ.*

For you, O men and women, the friendly cloud and the vast skies replete with honey sweets abide on high and the sun raises vitalising oceans of vapour, the sun for which the Adityas, months of the year, Varuna and Aryama, Adityas all together, prepare the paths across the zodiacs, Mitra.

इम चतारो अनृतस्य भूरिमित्रा अर्यमा वरुणा हि सन्ति।
इम ऋतस्य वावृधुरुराण शग्मासः पुत्रा अदितेरदब्धाः॥ ५॥

5. *Ime cetāro anṛtasya bhūrermitro aryamā varuṇo hi santi. Ima ṛtasya vāvṛdhurduroṇe śagmāsaḥ putrā aditer-adabdhāḥ.*

These Adityas, Mitra, Varuna and Aryama, loving friend, discriminative judge, and the path maker of rectitude, give us the sense and awareness of right and wrong, of falsehood as distinct from truth and correctness, in all varieties of situations. And they persist, and they augment the order of truth and right in the house of divine law, children of mother Infinity as they are, happy at peace, loving and kind, yet dauntless and unchallengeable.

इम मित्रा वरुणा दूळभासा चतसं चिच्चितयन्ति दꣳसः।
अपि कतुं सुचतसं वतन्तस्तिरश्चिदंहः सुपथा नयन्ति ॥ ६ ॥

6. *Ime mitro varuṇo dūḷabhāso 'cetasaṁ ciccitayanti dakṣaiḥ. Api kṛtuṁ sucetasaṁ vatantastiraścidaṁhaḥ supathā nayanti.*

These powers of love and friendship, judgement and rectitude and universal truth and law are rare and undaunted, and with their intelligence and expertise of method, they awaken even the stupid and ignorant to sensitivity and wisdom. Further, inspiring the man of noble mind and holy action, they protect him from crookedness and sin and lead him on by the path of truth, goodness and beauty to higher attainment.

इम दिवा अनिमिषा पृथिव्याश्चिक्वांसꣳ अचतसं नयन्ति।
पवाज चिꣳद्यꣳ गाधमस्ति पारं नꣳ अस्य विष्पितस्य पषन ॥ ७ ॥

7. *Ime divo animiṣā pṛthivyāścikitvāṁso acetasaṁ nayanti. Pravrāje cinnadyo gādhamasti pāraṁ no asya viṣpitasya parṣan.*

The ever vigilant powers of light and love, judgement and discrimination of right knowledge and right action, know of heaven and earth and constantly guide the ignorant to wake up and move on the right path. Even in the depth of rivers in flood, there is ground to stand on, a ford to cross. May Mitra, Varuna and Aryama take us across the deep seas of existence by our karma.

यद्गापावददितिः शमं भदं मित्रा यच्छन्ति वरुणः सुदासं।
तस्मि गा ताकं तनयं दधाना मा कम दवहळनं तुरासः ॥ ८ ॥

8. *Yad gopāvadaditiḥ śarma bhadraṁ mitro yacchanti varuṇaḥ sudāse. Tasminnā tokaṁ tanayaṁ dadhānā mā karma devaheḷanaṁ turāsaḥ.*

When, like the lord ruler of the earth and protector of her children, Aditi, Mitra and Varuna, mother nature and her law, and divine powers of love, friendship and judgement provide a blessed home of peace, plenty and joy for the generous man of noble action and charity, then in that state of good fortune we, all dynamic and enthusiastic fast achievers, in the joyous company of our children and grand children must not do anything to affront our sages, seniors and scholars or to violate the sanctity of the divinities of nature and suffer their anger.

अव वदिं हात्रांभियजत रिपः काश्चिद्वरुणधुतः सः।
परि द्वष भिरयमा वृणक्तूरुं सुदासं वृषणा उ लाकम ॥ ९ ॥

9. *Ava vediṁ hotrābhiryajeta ripaḥ kāścid varuṇa-dhrutaḥ saḥ. Pari dveṣobhir-aryamā vṛṇaktūruṁ sudāse vṛṣaṇā u lokam.*

One who dishonours and desecrates the vedi of yajna with unholy chant and stingy insulting libation of holy offerings suffers. What sin and suffering does he not face when he is shaken by Varuna, power of justice and discrimination? May Aryama, divine guide and path maker, keep him away along with the jealous and the hostile, and may Mitra and Varuna, liberal givers, create and award the generous yajaka with a happy home and vast freedom of spirit in an age and environment of bliss.

सस्वश्चिद्धि समृतिस्त्वष्यामपीच्यन सहसा सहन्त। युष्मद्भिया वृषणा रजमाना द ास्य चिन्महिना मृळता नः॥ १०॥

10. *Sasvaściddhi samṛtis-tveṣyeṣām-apīcyena sahasā sahante. Yuṣmad bhiyā vṛṣaṇo rejamānā dakṣa-sya cinmahinā mṛḷatā naḥ.*

The nature, character and policy of these divine powers of love and friendship, justice and discrimination, and thought and action in rectitude is mysteriously integrated, brilliant and blazing. They move and act with patience, fortitude and irresistible force. O generous powers, shakers of the jealous and the enemies with fear, save us and let us prosper in peace and joy with the grandeur of your power and force.

या ब्रह्मण सुमतिमायजात वाजस्य साता परमस्य रायः। सी ान्त मन्युं मघवाना अय उरु ायाय चक्रिर सुधातुं॥ ११॥

11. *Yo brahmaṇe sumatim-āyajāte vājasya sātau paramasya rāyaḥ. Sīkṣanta manyuṁ magha-vāno arya uru kṣayāya cakrire sudhātu.*

Whoever applies his holy and faithful mind for the vision of Divinity and for the achievement of food and energy and supreme wealth, honour and excellence of life, the generous divine powers energise his righteous passion and bless his action, and they create a vast house of joy and prosperity for him and award him golden wealth and irresistible vitality.

इ॒यं दे॑व पु॒राहि॑तियु॒वभ्यां य॒ज्ञेषु॑ मित्रावरुणावकारि। विश्वा॑नि दु॒गा पि॑पृतं ति॒रा न॑ यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः॥ १२॥

12. *Iyaṁ deva purohitiryuvabhyāṁ yajñeṣu mitrāva-ruṇāvakāri. Viśvāni durgā pipṛtaṁ tiro no yūyaṁ pāta svastibhiḥ sadā naḥ.*

O divine Mitra and Varuna, powers of love and judgement of nature and humanity, this homage of reverence is created and offered in your honour in the congregations of academic and socio-economic yajna. Pray protect us, promote us, help us cross the hurdles of life with action and bless us with complete fulfilment. O generous powers, save us, defend us and let us advance with all round peace and security for all time.

Mandala 7/Sukta 61

Mitra- Varuna Devate, Vasishtha Maitravaruni Rshi

उद्वां॑ च ॒॑वरुण सु॒पती॑कं द॒वय॑ ॑रति॒ सूय॑स्तत॒न्वान। अ॒भि या विश्वा॒ भुव॑नानि॒ चष्ट॒ स म॒न्युं मत्य॒ष्वा चि॑कत॥ १॥

1. *Ud vāṁ cakṣurvaruṇa supratīkaṁ devayoreti sūryas-tatanvān. Abhi yo viśvā bhuvanāni caṣṭe sa manyuṁ martyeṣvā ciketa.*

O Varuna, up rises the sun, bright and beautiful eye of you both, Mitra and Varuna, divine pranic energies of the universe, spreading the light far and wide over spaces. It illuminates and reveals all regions of the world, and awakens and inspires all mortals' love for life and living.

प वां स मित्रावरुणावृतावा विपा मन्मानि दीघश्रुदियति। यस्य ब्रह्माणि सुकतू अवाथ आ यत्कत्वा न शरदः पृणथं॥ २॥

2. *Pra vāṁ sa mitrāvaruṇāvṛtāvā vipro manmāni dīrghaśrud-iyarti. Yasya brahmāṇi sukratū avātha ā yat kratvā na śaradaḥ pṛṇaithe.*

O Mitra and Varuna, divinities of nature and humanity, your hymns of knowledge and power, that vibrant sage and scholar, a veteran reader and long time listener dedicated to truth and the laws of nature, studies, proclaims and extends by application. O powers of divine action, inspire, strengthen and protect his studies and fulfil his mission with intelligence and revelations as you fulfil the seasons of the year with natural evolution of their spirits.

पारामित्रावरुणा पृथिव्याः प दिव ऋष्वाद बृहतः सुदानू। स्पश दधाथ आषधीषु वि वृधग्यता अनिमिषं र ा-माणा॥ ३॥

3. *Prorormitrāvaruṇā pṛthivyāḥ pra diva ṛṣvād bṛhataḥ sudānū. Spaśo dadhāthe oṣadhīṣu vikṣvṛdhagyato animiṣaṁ rakṣamāṇā.*

O Mitra and Varuna, light and life of the universe, generous love and intelligence of nature and humanity, you transcend the wide earth and the vast heaven by your dynamic power and sublimity. You vest life energy and distinct form in herbs and trees and specific identity in people and their communities while you preserve and protect the truth of law and the pursuers of truth with relentless vigil.

शंसा मित्रस्य वरुणस्य धाम शुष्मा रादसी बद्बध महित्वा।
अयन्मासा अयज्वनामवीराः प यज्ञमन्मा वृजनं तिरात ॥ ४ ॥

4. *Śaṁsā mitrasya varuṇasya dhāma śuṣmo rodasī badbadhe mahitvā. Ayan māsā ayajvan-āmavīrāḥ pra yajñamanmā vṛjanaṁ tirāte.*

Study and meditate on the origin and abode of Mitra and Varuna, pranic energies of nature and human virtue of love and friendship, light and enlightenment, and justice and discrimination. By virtue of their great universal power and force they hold and sustain the earth and heaven together and yet apart. The time, months and years of those who do not perform yajna, corporate acts of social and environmental value, pass by without the joy of children. On the other hand, those who serve Divinity, nature and humanity with their heart and soul cross the paths of life and reach the ultimate freedom of Moksha.

अमूरा विश्वा वृषणाविमा वां न यासु चित्रं ददृश न
य ाम। दुहः सचन्त अनृता जनानां न वां निण्यान्यचित
अभूवन ॥ ५ ॥

5. *Amūrā viśvā vṛṣaṇāvimā vāṁ na yāsu citraṁ dadṛśe na yakṣam. Druhaḥ sacante anṛtā janā-nāṁ na vāṁ niṇyānyacite abhūvan.*

O wise and generous powers of the world, Mitra and Varuna, these words of adoration are for you and your divine gifts to humanity, in which there is nothing that is not marvellous and nothing that is not divinely consecrated. Only the jealous and hostile among humanity indulge in scandal and falsehood, and even your smallest favours are too deep for the ignorant to perceive and appreciate.

समु॑ वां य॒ज्ञं म॑हयं॒ नम॑ ऽभिहुव वां मित्रावरुणा स॒बाध॑ः ।
प व॒ां॒ मन्मा॑न्यृ॒चस॒ नवा॑नि कृ॒तानि॒ बह्मा॑ जुजुषा॒ि॒मानि॑ ॥ ६ ॥

6. *Samu vāṁ yajñaṁ mahayaṁ namobhirhuve vāṁ mitrāvaruṇā sabādhaḥ. Pra vāṁ manmā-nyṛcase navāni kṛtāni brahma jujuṣannimāni.*

O Mitra and Varuna, I invoke and join your great yajna of universal grandeur with homage especially when I am faced with challenges and limitations. Your latest thoughts, visions and revelations are created, structured and gifted to us for the advancement of knowledge and wisdom in relation to the highest reality of existence.

इ॒यं द॑व पु॒राहि॑तियु॒वभ्यां य॒ज्ञषु॑ मित्रावरुणावकारि ।
विश्वा॑नि दु॒गा पि॑पृ॒तं ति॒रा न॑ यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥ ७ ॥

7. *Iyaṁ deva purohitir-yuvabhyāṁ yajñeṣu mitrā-varuṇāvakāri. Viśvāni durgā pipṛtaṁ tiro no yūyaṁ pāta svastibhiḥ sadā naḥ.*

O divines, Mitra and Varuna, this song of adoration is offered to you in your holy congregations of yajnic creation. Pray reduce our difficulties and help

us cross them to success and fulfilment. O saints and sages, scholars and teachers, come you all and all time protect and promote us with all happiness and well being.

Mandala 7/Sukta 62

Surya, Mitra - Varuna Devatah, Vasishtha Maitravaruni Rshi

उत्सूया॑ बृहद॒र्चीष्य॑श्रत्पु॒रु विश्वा॒ जनि॑म॒ मानु॑षाणाम। स॒मा दि॒वा द॑दृश॒ राच॑मान॒ः कत्वा॑ कृ॒तः सुकृ॑तः कृ॒तृभि॑भूत॥ १॥

1. *Ut sūryo bṛhadarcīṁsyaśret puru viśvā janima mānuṣāṇām. Samo divā dadṛśe rocamānaḥ kratvā kṛtaḥ sukṛtaḥ kartṛbhirbhūt.*

The cosmic Sun, self refulgent life of the universe, rises and radiates his vast and mighty abundant rays of light, constantly shining day and night and revealing the birth and evolution of all people of the world. Sung and celebrated, adored and worshipped by holy performers of yajna, he himself is the cosmic yajna by virtue of his manifestive creation, the supreme yajamana as well as the presiding Deity.

स सू॑य॒ पति॑ पु॒रा न॒ उद्गा एभि॒ः स्तामभि॑रत॒शभि॒रव॑॑ः। प न॑ मि॒त्राय॒ वरु॑णाय वा॒चा नाग॑सा अय॒म्ण अ॒ग्नय॑ च॥ २॥

2. *Sa sūrya prati puro na ud gā ebhiḥ stomebhir-etaśebhirevaiḥ. Pra no mitrāya varuṇāya voco'-nāgaso aryamṇe agnaye ca.*

O Sun, self refulgent lord giver of light and life, come in response to these songs of adoration and specified waves of thought energy stimulated by our

songs. Let the light arise in our heart and mind, and speak to Mitra, Varuna, Aryama and Agni, powers of love and friendship, judgement, discrimination and integration, guidance and leadership with rectitude, and energy and enlightenment in our human community. Speak to us so that we may maintain a state of purity and freedom from sin and crime.

वि नः सहस्रं शुरुधो रदन्त्वृतावानो वरुणा मित्रा अग्निः। यच्छन्तु चन्दा उपमं नो अकमा नः कामं पूपुरन्तु स्तवानाः ॥ ३ ॥

3. *Vi naḥ sahasraṁ śurudho radantvṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkamā naḥ kāmaṁ pūpurantu stavānāḥ.*

May they, Varuna, Mitra and Agni, happy and beneficent, healers and destroyers of suffering, keepers of divine laws of truth and nature in word and deed, when properly celebrated and appreciated in nature and character, give us a thousand forms of peace, power and joy, bless us with unique light of knowledge, and grant us complete fulfilment of our desire and ambition.

द्यावाभूमी अदिते त्रासीथां ना य वां जज्ञुः सुजनिमान ऋष्व। मा हळे भूम वरुणस्य वायामा मित्रस्य प्रियतमस्य नृणाम ॥ ४ ॥

4. *Dyāvābhūmī adite trāsīthāṁ no ye vāṁ jajñuḥ sujanimāna ṛṣve. Mā heḷe bhūma varuṇasya vāyormā mitrasya priyatamasya nṛṇām.*

O sun in high heaven and noble earth, both dynamic, inviolable and sublime life giving powers, protect us with your creative and rejuvenating powers.

Fortunately born and educated as humans, we know your energy and efficacy. Give us the energy and resistance so that we may never suffer the disorder of prana and aparna vitalities of wind and respiration, dearest to humans in the health system.

प बा॒हवा॑ सिसृतं जी॒वस॑ न॒ आ ना॒ गव्यू॑तिमु॒ तं घृ॒तन॑ ।
आ ना॒ जन॑ श्रवयतं युवाना श्रु॒तं म॑ मित्रावरुणा॒ हव॒मा ॥ ५ ॥

5. *Pra bāhavā sisṛtaṁ jīvase na ā no gavyūtim-ukṣataṁ ghṛtena. Ā no jane śravayataṁ yuvānā śrutaṁ me mitrāvanuṇā havemā.*

O Mitra and Varuna, loving and discriminative pranic vitalities of our health system, extend your power and energy like helping hands for our life and health and sprinkle the vital movement of our senses and mind with liquid rejuvenation and replenishment of energy. O youthful powers of rejuvenation, vest our people with the glow of health and light of intelligence in response to my invocation and input of pranayamic exercise for the pranic energy system.

नू मि॒त्रा वरु॑णा अय॒मा न॒स्त्मन॑ ता॒काय॒ वरि॑वा दधन्तु ।
सु॒गा ना॒ विश्वा॑ सु॒पथा॑नि सन्तु यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः ॥ ६ ॥

6. *Nū mitro varuṇo aryamā nastmane tokāya varivo dadhantu. Sugā no viśvā supathāni santu yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus O Mitra, Varuna and Aryama, powers of cosmic as well as earthly love and friendship, reason and discrimination, justice and advancement in order, guiding everything from the smallest particle to the

cosmos and from the individual human to the world community, bless us with the best of life's gifts for the enlightenment of our soul and the continuation of our race. Let all our paths of life and living be simple and straight, noble and easy to follow. O powers of health and enlightenment, protect and promote us on our way onward with all modes and means of happiness and well being all round for all time.

Mandala 7/Sukta 63

Surya, Mitra-Varuna Devatah, Vasishtha Maitravaruni Rshi

उद्वेति सुभगो विश्वचक्षा: साधारणो सूया मानुषाणाम।
चक्षुर्मित्रस्य वरुणस्य देवश्चमेव यः समविव्यक्तमांसि॥ १॥

1. *Udveti subhago viṣvacakṣāḥ sādhāraṇaḥ sūryo mānuṣāṇām. Cakṣurmitrasya varuṇasya deva-śścarmeva yaḥ samavivyak tamāṁsi.*

The glorious Sun, self-refulgent sovereign lord of the universe, rises high and higher, watching the world, giving light and intelligence to humanity in general. The lord that gives light to the day and depth to the ocean dispels all darkness and confusion as the storm disperses leaves of dry grass. (The mantra refers to the rise of the light of Divinity in the soul of the individual human being during meditation. The Light blesses any one who practices meditation under the instructions of a teacher and continues the practice with unquestionable faith.)

उद्वेति पसवीता जनानां महान्कतुरर्णवः सूयस्य।
समानं चक्रं पया विवृत्सन्यदेतशा वहति धूषु युक्तः॥ २॥

2. *Udveti prasavītā janānāṁ mahān keturarṇavaḥ sūryasya. Samānaṁ cakraṁ paryāvivṛtsan yadetaśo vahati dhūrṣu yuktaḥ.*

High rises the progenitor and inspirer of humanity, supreme light of omniscience, inexhaustible ocean of omnificence, keeping the chariot of the sun and the wheel of time constantly moving, omnipotent motive force at the centre of the moving universe.

विभाजमान उषसामुपस्थाद्भरुदत्यनुमद्यमानः। एष मे देवः सविता चच्छन्द्र यः समानं न प्रमिनाति धाम॥ ३॥

3. *Vibhrājamāna uṣasām-upasthād rebhair-udetyanumadyamānaḥ. Eṣa me devaḥ savitā cacchanda yaḥ samānaṁ na pramināti dhāma.*

Self-refulgent and all illuminative since the origin of eternal dawns, the light of Divinity rises, inspiring and enlightening, when sung and celebrated by worshipful devotees. May this lord of cosmic light bless me with spiritual fulfilment, the lord who never frustrates his loved celebrant and never remisses on his own majesty nor compromises with his own generosity.

दिवा रुक्म उरुचक्ष उदेति दूरेअर्थस्तरणिर्भाजमानः।
नूनं जनाः सूयेण प्रसूता अयन्नर्थानि कृणवन्नपांसि॥ ४॥

4. *Divo rukma urucakṣā udeti dūrearthas-taraṇir-bhrājamānaḥ. Nūnaṁ janāḥ sūryeṇa prasūtā ayannarthāni kṛṇavann-apāṁsi.*

The self-refulgent lord of heavenly light all-watching, all-saviour, present far and wide everywhere, emerges and shines in the heart of people when they, inspired and reborn into self-consciousness by the light

of divinity, follow the meaningful paths of life and perform their karmic acts with piety.

यत्रा चकुर मृता गातुमस्म श्येना न दीय न्वंति पाथः ।
पति वां सूर उदिते विधम नमोभिमित्रावरुण त हव्यैः ॥ ५ ॥

5. *Yatrā cakruramṛtā gātumasmai śyeno na dīyann-anveti pāthaḥ. Prati vāṁ sūra udite vidhema namobhir-mitrāvaruṇota havyaiḥ.*

Where the immortals have carved and shown the path for this mortal humanity to reach this divine source of eternal light, to that lord giver of immortal bliss the same path leads as by the speed of light. O Mitra and Varuna, light of day and peace of night, sun and cosmic ocean, sage and scholar, giver of knowledge and leader to judgement and rectitude, when the rising light emerges and the mind is awake, we honour and serve you with homage and reverence and with presentations of yajnic fragrance.

नू मित्रा वरुणा अयमा नस्मनं ताकाय वरिवा दधन्तु ।
सुगा ना विश्वा सुपथानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Nū mitro varuṇo aryamā nastmane tokāya varivo dadhantu. Sugā no viśvā supathāni santu yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus the loving light of life, the leading light of judgement and discrimination, and the path maker to the divine destination of eternal truth and bliss may, we pray, bless us with the best gifts of life for our soul and the continuance of our race. May all our paths of life and progress be simple, straight and easy to follow. O

saints and sages, scholars and teachers, protect and promote us by the paths of rectitude with all modes and means of happiness and well being for all time without relent.

Mandala 7/Sukta 64

Mitra-Varuna Devate, Vasishtha Maitravaruni Rshi

दिवि क्षयन्ता रजसः पृथिव्यां प वां घृतस्य निणिज ददीरन। हव्यं न मित्रा अयमा सुजाता राजा सु त्रा वरुणा जुषन्त॥ १॥

1. *Divi kṣayantā rajasaḥ pṛthivyāṁ pra vāṁ ghṛtasya nirṇijo dadīran. Havyaṁ no mitro aryamā sujāto rājā sukṣatro varuṇo juṣanta.*

O Mitra and Varuna, sun and ocean, the vapours of your potential waters of soma abiding in the solar region and the mists and vapours abiding in the earthly atmosphere and the sky form into clouds and give us showers of purifying and vitalising waters. May Mitra, the sun, Aryama, the carrier wind, Varuna, cosmic vitality, and the ruler of the social order nobly born and justly appointed join and share our offers of holy materials into the rain yajna for well being of the social order and bring us life giving waters and peace and progress.

आ राजाना मह ऋतस्य गोपा सिन्धुपती क्षत्रिया यातमवाक। इळां ना मित्रावरुणोत वृष्टिमव दिव इन्वतं जीरदानू॥ २॥

2. *Ā rājānā maha ṛtasya gopā sindupatī kṣatriyā yātamarvāk. Iḷāṁ no mitrāvaruṇota vṛṣṭimava diva invataṁ jīradānū.*

O rulers and keepers of the law of truth of the great social order, O controllers and protectors of the rivers and the seas, O defenders and ordainers of the people and the land, come forward and join us, offer homage and oblations with us so that Mitra and Varuna, sun and the cosmic ocean, both liberal givers in instant response, may bring rain, protection and nourishment to the earth from the high regions of light.

मित्रस्त ा वरुणा दवा अयः प साधिष्ठभिः पथिभिनयन्तु।
बवद्यथा न आदरिः सुदास इषा मदम सह दवग पाः ॥ ३ ॥

1. *Mitrastanno varuṇo devo aryaḥ pra sādhiṣṭhebhiḥ pathibhir-nayantu. Bravad yathā na ādariḥ sudāsa iṣā madema saha devagopāḥ.*

May the teacher, Mitra, giver of light, the discriminative judge, Varuna, and the brilliant ruler, Aryama, all lead us by the paths of rectitude with all good means of life and living, just as the lord supreme, self-refulgent and generous, would speak and illuminate the path of progress for the man of generosity so that, under the protection of the lord supreme and the brilliant leaders, we may enjoy and celebrate the gifts of life all together with plenty and prosperity.

या वां गर्तं मनसा त दतमूर्ध्वां धीतिं कृणवद्धारयच्च।
उ थां मित्रावरुणा घृतन ता राजाना सु ातीस्तपय-
थाम ॥ ४ ॥

4. *Yo vāṁ gartaṁ manasā takṣadetam-ūrdhvāṁ dhītiṁ kṛṇavad dhārayacca. Ukṣethāṁ mitrā-varuṇā ghṛtena tā rājānā sukṣitīs-tarpayethām.*

O Mitra and Varuna, lord of light and love, lord

of judgement, discretion and discrimination, whoever may, with meditative mind and soul, realise your profound revelation and define the meaning and purpose for the self, raising his intelligence and imagination high to heaven and stabilising it there, pray bless him with showers of peace and bliss. O rulers and ordainers of life on earth, let them, all such, have complete fulfilment in a happy home in a land of freedom and joy.

एष स्ताम॑ वरुण मित्र॒ तुभ्यं॒ साम॑: शु॒का न वा॒यव॑ यामि।
अ॒वि॒ष्टं धिय॑ जिगृ॒तं पुर॑न्धीयू॒यं पा॑त स्व॒स्ति॒भि॒: सदा॑ नः॥ ५॥

5. *Eṣa stomo varuṇa mitra tubhyaṁ somaḥ śukro na vāyave'yāmi. Aviṣṭaṁ dhiyo jigṛtaṁ purandhīr-yūyaṁ pāta svastibhiḥ sadā naḥ.*

This song of homage and adoration I offer to you, O Varuna, lord of profound judgement and generosity, and to you Mitra, lord of infinite love and light, the song pure and exhilarating as soma, and it is for Vayu too, the dynamic force of cosmic order. Pray inspire our mind and will and enlighten our rulers and intelligentsia. O generous and refulgent lords, protect and promote us with all modes and means of happiness and all round well being all time.

Mandala 7/Sukta 65

Mitra-Varuna Devate, Vasishtha Maitravaruni Rshi

पति॑ वां सू॒र॒ उदि॑त सू॒क्तमि॒त्रं हु॑व॒ वरु॑णं पू॒तद॑ क्षम।
यय॑॑रसु॒य॑॑मि॑तं॒ ज्यष्ठं॑ विश्वस्य॒ याम॑ ॥चिता॑ जिगा॒त्नु॥ १॥

1. *Prati vāṁ sūra udite sūktair-mitraṁ huve varuṇaṁ pūtadakṣam. Yayor-asuryam-akṣitaṁ jyeṣṭhaṁ viśvasya yāmannācitā jigatnu.*

Early at the dawn of sun rise, with songs of adoration, I invoke and worship Mitra, lord of infinite love and universal friendship, Varuna, lord of omniscient wisdom, judgement and justice, lords of pure omnipotence whose life giving energy and power is boundless and imperishable, first, foremost and highest, and when invoked and realised, it is all victorious in the battles of life.

ता हि दवानामसुरा तावया ता नः ितीः कतमूजयन्तीः।
अश्याम मित्रावरुणा वयं वां द्यावा च यत्र पीपय हा च॥ २॥

2. *Tā hi devānām-asurā tāvaryā tā naḥ kṣitīḥ karatam-ūrjayantīḥ. Aśyāma mitrāvaruṇā vayaṁ vāṁ dyāvā ca yatra pīpayann-ahā ca.*

Mitra and Varuna, manifestations of the Supreme Lord's generous love and justice, are the best and highest of nature's bounties. They strengthen and energise our lands and people and make them fertile and creative. O Mitra and Varuna, may we receive your favours whereby the earth and heaven, both exuberant, may promote us day and night.

ता भूरिपाशावनृतस्य सतू दुरत्यतू रिपव मर्त्याय।
ऋतस्य मित्रावरुणा पथा वामपा न नावा दुरिता तरम॥ ३॥

3. *Tā bhūripāśāvanṛtasya setū duratyetū ripave martyāya. Ṛtasya mitrāvaruṇā pathā vāmapo na nāvā duritā tarema.*

Many are their bonds and chains, bridges to cross over untruth and sin, which are difficult to approach and cross for the mortal man of enmity and

jealousy. O Mitra and Varuna, we pray, let us cross over sin and evil by your divine path of truth and law just as we cross the seas by the boat.

आ नः मित्रावरुणा हव्यजुष्टिं घृतगव्यूतिमुक्षतमिळाभिः ।
पतिं वामत्र वरमा जनाय पृणीतमुद्नः दिव्यस्य चारोः ॥ ४ ॥

4. *Ā no mitrāvaruṇā havyajuṣṭiṁ ghṛtair-gavyū-timukṣatam-iḷābhiḥ. Prati vāmatra varamā janāya pṛṇītamudno divyasya cāroḥ.*

O Mitra and Varuna, Supreme Lord's manifestations of cosmic love and justice in the integrative and analytical forces of nature's bounties working in the centripetal and centrifugal operations of world, enforce and energise our yajnic inputs of creative production and let our programmes of land, language and knowledge development soar high by the vitalities of liquid energies and inspirations of new visions of divinity and faith in action, ethics and policies, and may you, in response to our yajnic performance, grant us the best of your gifts of blissful light and dynamic energy for our people.

एष स्तामः वरुण मित्र तुभ्यं सामः शुक्रो न वायवे यामि ।
अविष्टं धियः जिगृतं पुरन्धीर्यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Eṣa stomo varuṇa mitra tubhyaṁ somaḥ śukro na vāyave'yāmi. Aviṣṭaṁ dhiyo jigṛtaṁ puran-dhīr-yūyaṁ pāta svastibhiḥ sadā naḥ.*

This yajnic homage and song of celebration, O Mitra and Varuna, is for you, pure and exhilarating as soma, and I offer it for the divine energy of Vayu too,

the dynamic force of cosmic order. Pray protect and promote our mind and will, and enlighten our rulers and intelligentsia. O generous and brilliant powers of nature and humanity, protect and promote us with all modes of happiness and all round well being all time.

Mandala 7/Sukta 66

Devatah: Mitra - Varuna (1-3, 17-19), Adityah (4-13), Surya (14-16), Vasishtha Maitravaruni Rshi

प मित्रयावरुणयाः स्ताम' न एतु शूष्यः।
नमस्वान्तुविजातय':॥ १॥

1. *Pra mitrayor-varuṇayoḥ stomo na etu śūṣyaḥ.*
Namasvān tuvijātayoḥ.

May this peaceful yet powerful song and yajna of ours in praise of Mitra and Varuna, unborn and distinctive yet integrated manifestations of the Lord Divine's potent love and justice vested in nature, go forward full of energy and reverential gratitude and stimulate the consequential process in nature for the prosperity of humanity and the environment.

या धारयन्त द्रवाः सुद ा द 'पितरा।
असुर्याय पमहसा॥ २॥

2. *Yā dhārayanta devāḥ sudakṣā dakṣapitarā.*
Asuryāya pramahasā.

Generous saints and sages, brilliant scholars and teachers, hold on to Mitra and Varuna, love and justice of the Supreme Lord, omniscient, omnipotent and father protector of the wise experts and scientists, for the attainment of knowledge, power and courage.

ता नः स्तिपा तनूपा वरुण जरितॄणाम।
मित्र साधयतं धियः ॥ ३ ॥

3. *Tā naḥ stipā tanūpā varuṇa jaritṝṇām.*
Mitra sādhayataṁ dhiyaḥ.

O Mitra and Varuna, love and justice of the omnipotent lord of our choice, protectors, promoters and sanctifiers of the health and home of grateful celebrants and all mortal humanity, pray inspire, promote and accomplish our mind, intellect and will to the state of perfection.

यदद्य सूर उदित नागा मित्रा अयमा।
सुवाति सविता भगः ॥ ४ ॥

4. *Yadadya sūra udite'nāgā mitro aryamā.*
Suvāti savitā bhagaḥ.

Whatever wealth of energy and blessed light of wisdom today at the dawn of sunrise the lord immaculate and sinless Mitra, universal love and friendship, Aryama, guide and judge on the path of rectitude, Savita, inspirer and generator, and Bhaga, omnipotent and glorious, generate and radiate, that we pray may come and bless us.

सुपावीरस्तु स क्षयः प नु यामन्त्सुदानवः।
य ना अंहतिपिपर्ति ॥ ५ ॥

5. *Suprāvīrastu sa kṣayaḥ pra nu yāmantsudānavaḥ.*
Ye no aṁho'tipiprati.

O self-refulgent Adityas, immortal powers of light, generous givers of wisdom and vision, who protect us from sin and darkness, may that home, homeland

and dominion of ours be protected, protective and full of peace throughout our paths of onward progress.

उ॒त स्व॒राजा॒ अदि॑ति॒रद॑ब्धस्य व्र॒तस्य॒ य।
म॒हा राजा॑न ईशत ॥ ६ ॥

6. *Uta svarājo aditiradabdhasya vratasya ye.*
Maho rājāna īśate.

And the self-refulgent Adityas, self-governing and great imperishable ruling powers of nature, and mother Infinity, who observe and maintain the great law of existence and disciplines of life, may guide us and protect us over the paths of progress.

पति॑ वां॒ सूर॒ उदि॑त मि॒त्रं गृ॑णीष॒ वरु॑णम।
अ॒य॒मणं॑ रि॒शाद॑सम ॥ ७ ॥

7. *Prati vāṁ sūra udite mitraṁ gṛṇīṣe varuṇam.*
Aryamaṇaṁ riśādasam.

O self-refulgent and self-governing protectors and light givers, in grateful response to your light and protection, at the dawn of sunrise I praise and celebrate Mitra, Varuna and Aryama, lord Infinite's love, justice and divine light of guidance, all destroyers of sin and darkness.

रा॒या हि॑रण्य॒या म॒तिरि॒यम॑वृ॒काय॒ शव॑स।
इ॒यं विप्रा॑ म॒धसा॑तय ॥ ८ ॥

8. *Rāyā hiraṇyayā matir-iyam-avṛkāya śavase.*
Iyaṁ viprā medhasātaye.

O saints and sages of dynamic will and wisdom, let this golden wealth of divinity, this intelligence and the song of praise be for the growth of holy strength

free from sin, and for the accomplishment of yajnic acts for human progress and prosperity.

त स्याम दव वरुण त मित्र सूरिभिः सह।
इषं स्वश्च धीमहि॥ ९ ॥

9. *Te syāma deva varuṇa te mitra sūribhiḥ saha.*
Iṣaṁ svaśca dhīmahi.

O lord self-refulgent Varuna, lord of justice, Mitra, just friend of humanity, give us the will and wisdom that with all our wise and brave we be dear and dedicated to you and we meditate to achieve the strength and bliss of Divinity.

बहवः सूरचक्षस अग्निजिह्वा ऋतावृधः। त्रीणि य यमुविदथानि धीतिभिर्विश्वानि परिभूतिभिः॥ १० ॥

10. *Bahavaḥ sūracakṣaso'gnijihvā ṛtāvṛdhaḥ. Trīṇi ye yemur-vidathāni dhītibhir-viśvāni paribhūtibhiḥ.*

Many are the leaders and pioneers, with vision bright and pure as light of the sun and speech as flames of fire, who extend the bounds of truth, law and selfless service of life through yajnic creativity and, with their wisdom, will and commanding action, lead and conduct the three basic institutions of research and education, governance and economy, and human culture and values of life through beauty, goodness and truth with gratitude to Divinity for the world.

वि य दधुः शरदं मासमादहयज्ञमक्तुं चादृचम।
अनाप्यं वरुणा मित्रा अयमा त्रं राजान आशत॥ ११ ॥

11. *Vi ye dadhuḥ śaradaṁ māsam-ād-aharyajñam-aktuṁ cādṛcam. Anāpyaṁ varuṇo mitro aryamā kṣatraṁ rājāna āśata.*

They, Varuna, Mitra and Aryama, brilliant leaders and rulers with dedication to Dharma and justice, love and friendship, and the right sense of action and direction in the light of universal knowledge and eternal values, conduct the yajnic governance and administration of the social order through years and months, days and nights, relentlessly holding on to the Vedic vision of eternity. They achieve what has not yet been achieved and thus extend the possibilities of the good and happy life in the united world order.

तद्व॑ अ॒द्य म॑नामह सू॒क्तैः सू॒र॒ उदि॑ते । यदा॑ह॒त॒ वरु॑णा मि॒त्रा अ॑र्य॒मा यू॒यमृ॒तस्य॑ रथ्यः ॥ १२ ॥

12. *Tad vo adya manāmahe sūktaiḥ sūra udite. Yadohate varuṇo mitro aryamā yūyam-ṛtasya rathyaḥ.*

Today at the rise of dawn, with Vedic hymns and meditation, we think and deliberate upon that social order which is desired and which is to be achieved. For that we call upon Varuna, Mitra and Aryama, leaders of justice and order, love and light and the universal laws of rectitude and direction. That we pray for, O lords, since you command the chariot of the laws of truth, action and progress on the right path.

ऋ॒तावा॑न ऋ॒तजा॑ता ऋ॒ता॒वृध॑ घा॒रास॑ अनृत॒द्विषः॑ ।
तषां॑ वः सु॒म्न सु॑च्छ॒दिष्ट॑म नर॒ः स्याम॒ य च॑ सू॒रय॑ः ॥ १३ ॥

13. *Ṛtāvāna ṛtajātā ṛtāvṛdho ghorāso anṛtadviṣaḥ. Teṣāṁ vaḥ sumne succhardiṣṭame naraḥ syāma ye ca sūrayaḥ.*

O brilliant scholars, rulers and all those who are redoubtable leaders, lovers and seekers of truth by knowledge and action, born in truth and extending the bounds of the values of truth in the social order, terrible in action with no tolerance for untruth and social evil, let us abide in law in your good will and in the felicity of a happy home in peace and security.

उदु॒ त्यद्दृ॑शतं॒ वपु॑र्दि॒व ए॑ति॒ पति॒ह्व॑रे।
यदी॑मा॒शुव॑हति॒ दे॒व एत॑शो॒ विश्व॑स्मै॒ च ।सू॒ अर॑मे ॥ १४ ॥

14. *Udu tyad darṣataṁ vapurdiva eti pratihvare. Yadīmāśurvahati deva etaśo viśvasmai cakṣase aram.*

And now (when we are at peace), the glorious vision of Divinity arises on the horizon of consciousness when the divine frequency of the illuminative mind with the divine communicates it to the consciousness instantly in response to meditative concentration for the man of universal vision.

शी॒ष्णः शी॑ष्णा॒ जग॑तस्त॒स्थुष॒स्पतिं॑ स॒मया॒ विश्व॒मा रज॑ः।
स॒प्त स्वसा॑रः सु॒वि॒ताय॒ सूर्यं॒ वह॑न्ति॒ हरि॑ता॒ रथ॑े ॥ १५ ॥

15. *Śīrṣṇaḥ śīrṣṇo jagatas-tasthuṣas-patiṁ samayā viśvamā rajaḥ. Sapta svasāraḥ suvitāya sūryaṁ vahanti harito rathe.*

By virtue of the highest human intelligence in respect of person and practice, seven dynamic faculties, i.e., five senses, mind and intellect, carry the light of

Divinity to the soul at the right time for its good during its meditative sojourn in the vehicle of this beautiful body. This is the light of the self-refulgent Sun, creator, sustainer and ordainer of the moving and non -moving world from the particle to the entire universe through eternity.

तच्च ँु दे॒वहि॑तं शु॒कमु॒च्चर॑त ।
पश्ये॑म श॒रद॑ः श॒तं जीव॑म श॒रद॑ः श॒तम ॥ १६ ॥

16. *Taccakṣur-devahitaṁ śukram-uccarat.*
Paśyema śaradaḥ śataṁ jīvema śaradaḥ śatam.

That Light Divine, pure and potent, universal eye that watches all and blesses noble humanity, rises and radiates for all time. May the Lord bless us that we may live a hundred years watching it full for all the hundred years.

काव्ये॑भिरदा॒भ्या यात॑ वरुण द्यु॒मत ।
मि॒त्रश्च॒ सोम॑पीतय ॥ १७ ॥

17. *Kāvyebhir-adābhyā''yātaṁ varuṇa dyumat.*
Mitraśca somapītaye.

May Varuna, blazing lord of fearless justice, and Mitra, fearless, loving and enlightened friend, come with saints and sages to protect and promote our soma yajna and join the celebration.

दि॒वा धाम॑भिवरुण मि॒त्रश्चा यात॒मदुहा॑ ।
पिब॑त॒ं सोम॑मातु॒जी ॥ १८ ॥

18. *Devo dhāmabhir-varuṇa mitraścā yātam-adruhā.*
Pibataṁ somamātujī.

O Varuna and Mitra, powers of love and judgement free from hate, malice and jealousy, come and drink of the soothing and exhilarating soma at the yajna.

आ यातं मित्रावरुणा जुषाणावाहुतिं नरा।
पातं सोममृतावृधा ॥ १९ ॥

19. *Ā yātaṁ mitrāvaruṇā juṣāṇāvāhutiṁ narā.*
Pātaṁ somam-ṛtāvṛdhā.

Come Mitra and Varuna, leaders and pioneers of light and judgement, delighting in our yajna and oblations of soma, protect our yajna, drink of soma and advance the law of truth and rectitude.

Mandala 7/Sukta 67

Ashvins Devate, Vasishtha Maitravaruni Rshi

पतिं वां रथं नृपती जरध्यै हविष्मता मनसा यज्ञियेन। या वां दूता न धिष्ण्यावजीगरच्छा सूनुर्न पितरा विवक्मि ॥ १ ॥

1. *Prati vāṁ rathaṁ nṛpatī jaradhyai haviṣmatā manasā yajñiyena. Yo vāṁ dūto na dhiṣṇyāvajīgaracchā sūnurna pitarā vivakmi.*

O rulers and protectors of the people, wise and bold, harbingers of light to the inauguration of the morning yajna, to celebrate your chariot of the ruling order and do honour to your yajnic rule with a mind dedicated in homage to the order, like a son doing honour and reverence to the father, I compose and offer a song of celebration which would reach you as a messenger and stimulate your love and favour.

अश॑च्यग्निः स॑मिधा॒ना अ॒स्म उप॑ अदृश्रन्तम॑सश्चिदन्ता॑ः ।
अच॑ति क॒तुरु॒षस॑ः पु॒रस्ता॑च्छ्रिय दि॒वा दु॑हि॒तुर्जाय॑मानः ॥ २ ॥

2. *Aśocyagniḥ samidhāno asme upo adṛśran tamasaścidantāḥ. Aceti keturuṣasaḥ purastā-cchriye divo duhiturjāyamānaḥ.*

The fire of morning yajna is kindled and shines for us, and the end of darkness is seen close at hand. The sun is rising in the east like an honour flag of the glory of the dawn, daughter of heaven.

अ॒भि वां नू॒नम॑श्विना सुह॑ता॒ स्ताम॑ः सिषक्ति नासत्या विव॒क्वान । पू॒वी॒भि॑र्यातं प॒थ्या॑भिर॒र्वाक्स्व॒विदा॒ वसु॑मता॒ रथ॑न ॥ ३ ॥

3. *Abhi vāṁ nūnam-aśvinā suhotā stomaiḥ siṣakti nāsatyā vivakvān. Pūrvībhir-yātaṁ pathyābhi-rarvāk svarvidā vasumatā rathena.*

Ashvins, twin harbingers of light dedicated to truth of the ruling order, for sure the host and performer of the inaugural session of the yajna of social order, speaking words of truth and piety celebrates you and your light in songs of adoration. O prophets of the light of heaven commanding the wealth, honour and excellence of the world, ascend your chariot and come by the eternal paths of universal truth and rectitude.

अ॒वार्वां॑ नू॒नम॑श्विना यु॒वाकु॑हुव यद्वां सु॒त मा॑ध्वी वसू॒यु॑ः ।
आ वां॑ वहन्तु॒ स्थवि॑रासा॒ अश्वा॒ः पिबा॑था अ॒स्म सु॒षु॑ता॒ मधू॑नि ॥ ४ ॥

4. *Avorvāṁ nūnamaśvinā yuvākurhuve yad vāṁ sute mādhvī vasūyuḥ. Ā vāṁ vahantu sthavirāso aśvāḥ pibātho asme suṣutā madhūni.*

O sweet and kind twin divine powers of nature and humanity, Ashvins, harbingers of a new dawn for the social order of the world, dedicated to your means and modes of preservation, defence and progress, and desirous of advancement in the wealth, honour and excellence of the nation, I invite you to take over the conduct of this great yajna of the ruling order. May seasoned and strong sages, scholars and experts of the nation lead you hither. Come, share and promote for us all the honey sweets of our yajnic planning and achievement.

पाचीमु दवाश्विना धियं म मृधां सातयं कृतं वसूयुम। विश्वा अविष्टं वाज आ पुरन्धीस्ता नः शक्तं शचीपती शचीभिः ॥ ५ ॥

5. *Prācīmu devāśvinā dhiyaṁ me 'mṛdhrāṁ sātaye kṛtaṁ vasūyum. Viśvā aviṣṭaṁ vāja ā purandhīstā naḥ śaktaṁ śacīpatī śacībhiḥ.*

O brilliant and generous Ashvins, commanders of the twin powers of nature and humanity, inspire my simple, ancient and progressive intelligence and will, strengthen it and make it inviolable in the pursuit of higher wealth, honour and excellence. In all our battles of life, protect our mind and will and, with all the powers and potential at your command, strengthen us to move forward and rise higher and higher.

अविष्टं धीष्वश्विना न आसु प्रजावदत्रे अह्रयं ना अस्तु। आ वां ताके तनये तूतुजानाः सुरत्नासो दववीतिं गमम ॥ ६ ॥

6. *Aviṣṭaṁ dhīṣvaśvinā na āsu prajāvad reto ahrayaṁ no astu. Ā vāṁ toke tanaye tūtujānāḥ suratnāso devavītiṁ gamema.*

Ashvins, divine powers of creation, preservation, recuperation and procreation, protect us in all our acts of thought, will and action for achievement. May our creative and procreative vitality remain intact and inviolable for our posterity. By virtue of your inspiration and invigoration for the sake of children and grand children, let us be blest with jewels of posterity and let us rise to the company of the divines.

एष स्य वां पूर्वगत्वेव सख्ये निधिर्हिता माध्वी राता अस्मे ।
अहेळता मनसा यातमर्वागश्नन्ता हव्यं मानुषीषु विक्षु ॥ ७ ॥

7. *Eṣa sya vāṁ pūrvagatveva sakhye nidhirhito mādhvī rāto asme. Aheḷatā manasā yātamarvāgaśnantā havyaṁ mānuṣīṣu vikṣu.*

Ashvins who command the honey sweets of knowledge and culture, this gift of homage as a treasure trove already committed to you is offered for the sake of company and friendship with you. Come forward, join us here with a joyful mind free from hate and anger, be among the human community of the earth and share with us the sweets of good fellowship in faith and love.

एकस्मिन्योगे भुरणा समाने परि वां सप्त स्रवता रथो गात ।
न वायन्ति सुभ्वो देवयुक्ता य वां धूषु तरण्या वहन्ति ॥ ८ ॥

8. *Ekasmin yoge bhuraṇā samāne pari vāṁ sapta sravato ratho gāt. Na vāyanti subhvo devayuktā ye vāṁ dhūrṣu taraṇayo vahanti.*

Ashvins, responsive givers of fulfilment, pranic energies of nature and mind, dedicated to a common purpose with humanity, the radiant inspiration of your spiritual power as a carrier of vision goes past the

fluctuations of the five senses, mind and intellect. The seven, which otherwise involve the soul with fluctuations of the mind, when converted, inverted and converged on to the spirit of your vision at the centres of consciousness, no longer distract the soul, instead they become the carriers of consciousness to the divine goal of spiritual bliss.

असश्चता मघवद्भ्या हि भूतं य राया मघदयं जुनन्ति। प य बन्धुं सूनृताभिस्तिरन्त गव्या पृञ्चन्ता अश्व्या मघानि॥ ९॥

9. *Asaścatā maghavadbhyo hi bhūtaṁ ye rāyā maghadeyaṁ junanti. Pra ye bandhuṁ sūnṛtābhistirante gavyā pṛñcanto aśvyā maghāni.*

Never forsake the generous : Be inexhaustible sources of incentive and encouragement for those who support charity with means and materials, those who help out friends and relatives in distress, and those who give liberal gifts of lands, cows and knowledge and things the needy love and desire.

नू म हवमा शृणुतं युवाना यासिष्टं वतिरश्विनाविरावत। धत्तं रत्नानि जरतं च सूरीन्यूयं पात स्वस्तिभिः सदा नः॥ १०॥

10. *Nū me havamā śṛṇutaṁ yuvānā yāsiṣṭaṁ vartiraśvināvirāvat. Dhattaṁ ratnāni jaratam ca sūrīn yūyaṁ pāta svastibhiḥ sadā naḥ.*

O youthful Ashvins, complementarities of nature and humanity, listen to my prayer and invocation: come home to the house of liberal donor in yajna, bear and bring the jewels of life for the givers, honour and

appreciate the wise and bold, and thus protect and promote us all time with all happiness and well being.

Mandala 7/Sukta 68

Ashvinau Devata, Vasishtha Maitravaruni Rshi

आ शुभा यातमश्विना स्वश्वा गिर दस्रा जुजुषाणा युवाकः। हव्यानि च पतिभृता वीतं नः॥ १॥

1. *Ā śubhrā yātamaśvinā svaśvā giro dasrā jujuṣāṇā yuvākoḥ. Havyāni ca pratibhṛtā vītaṁ naḥ.*

O riders of noble steeds, Ashvins, youthful heroes of the human nation, illustrious warriors and marvellous achievers, listen to the voices of your friends and admirers, come, join us and enjoy the sweets and delicacies of our yajnic hospitality.

प वामन्धांसि मद्यान्यस्थुरं गन्तं हविष वीतयं म।
तिरा अया हवनानि श्रुतं नः॥ २॥

2. *Pra vāmandhāṁsi madyānyasthuraraṁ gantaṁ haviṣo vītaye me. Tiro aryo havanāni śrutaṁ naḥ.*

Delightful delicacies are here laid out for you. Come straight to partake of our holy offerings. Throw off the enemies, root out distress, listen to our call and prayers.

प वां रथा मनजवा इयति तिरा रजांस्यश्विना शतातिः।
अस्मभ्यं सूयावसू इयानः॥ ३॥

3. *Pra vāṁ ratho manojavā iyarti tiro rajāṁsyaśvinā śatotiḥ. Asmabhyaṁ sūryāvasū iyānaḥ.*

Fast moves your chariot at the speed of mind across the spaces, it is equipped with a hundred means

of defence and victory whereon you ride with the dawn of a new day for us.

अयं ह यद्वां दवया उ अदिरूध्वा विवक्ति सामसुद्युवभ्याम ।
आ वल्गू विप ववृतीत हव्यः ॥ ४ ॥

4. *Ayaṁ ha yad vāṁ devayā u adrirūrdhvo vivakti somasud yuvabhyām. Ā valgū vipro vavṛtīta havyaiḥ.*

When this divine chariot of yours, dedicated to the moon for peace and joy roars over mountains and clouds, then the eminent scholar and the yajnic scientist turns it for you with new inputs.

चित्रं ह यद्वां भाजनं न्वस्ति न्यत्रय महिष्वन्तं युयातम ।
या वामामानं दधत पियः सन ॥ ५ ॥

5. *Citraṁ ha yad vāṁ bhojanaṁ nvasti nyatraye mahiṣvantaṁ yuyotam. Yo vāmomānaṁ dadhate priyaḥ san.*

Whatever your food that may be special or surplus, keep that in reserve exclusively for people for the time of distress. They would love you for that because they honour the protector dear to them.

उत त्यद्वां जुरत अश्विना भूच्यवानाय पतीत्यं हविद ।
अधि यद्वप इतऊति धत्थः ॥ ६ ॥

6. *Uta tyad vāṁ jurate aśvinā bhūccyavānāya pratītyaṁ havirde. Adhi yad varpa itaūti dhatthaḥ.*

And let that insight, incentive and experiment of your help for people in need be for the weak and elderly, for those on the move such as the deprived, the

fallen, uprooted and refugees, and let it be for those who give in charity for the sake of charity. That is the philanthropic role you take on for the protection of people.

उत त्यं भुज्युमश्विना सखायो मध्ये जहुर्दुरवासः समुद्रे।
निरीं पर्षदरावा या युवाकुः ॥ ७ ॥

7. *Uta tyaṁ bhujyumaśvinā sakhāyo madhye jahurdurevāsaḥ samudre. Nirīṁ parṣadarāvā yo yuvākuḥ.*

And be friends with the man who was once affluent but now is in distress since jealous friends and associates deserted him and cast him insolvent into the sea of misfortune. Save him, take him across the sea, he is loyal and looks up to you for help.

वृकाय चिज्जसमानाय शक्तमुत श्रुतं शयवे हूयमाना।
यावघ्न्यामपिन्वतमपा न स्तर्यं चिच्छक्त्यश्विना शचीभिः ॥ ८ ॥

8. *Vṛkāya cijjasamānāya śaktamuta śrutaṁ śayave hūyamānā. Yāvaghnyām-apinvatam-apo na staryaṁ cicchaktyaśvinā śacībhiḥ.*

Ashvins, harbingers of light and energy of a new day, against the wolfish thief and the aggressor, for the powers of law and punishment against exploitation, and for the lazy and the backward, bring force and counsel whenever the situation calls on you to act. You who command the competence for correction and rejuvenation with your powers can revitalise old cows and waste lands and make them overflow with milk and honey like abundant streams of water.

एष स्य कारुर्जरत सूक्तैरग्रे बुधान उषसां सुमन्मा।
इषा तं वर्धदघ्न्या पयोभिर्यूयं पात स्वस्तिभिः सदा नः ॥ ९ ॥

9. *Eṣa sya kārur-jarate sūktair-agre budhāna uṣasāṁ sumanmā. Iṣā taṁ vardhadaghnyā payobhir-yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus does the divine poet, wakeful in advance of the rise of dawn, with holy mind and faithful intelligence, celebrate in song the divine Ashvins, twin harbingers of new life to nature and humanity. May the inviolable Mother Nature and Infinity advance him in life with vision, will and energy. O saints and scholars, ruler and administrators, O Ashvins, protect and promote us with peace, happiness and all time well being in life.

Mandala 7/Sukta 69

Ashvinau Devate, Vasishtha Maitravaruni Rshi

आ वां रथा रोदसी बद्बधाना हिरण्ययो वृषभिर्यात्वश्वैः।
घृतवर्तनिः पविभी रुचान इषां वा हा नृपतिर्वाजिनीवान ॥ १ ॥

1. *Ā vāṁ ratho rodasī badbadhāno hiraṇyayo vṛṣabhir-yātvaśvaiḥ. Ghṛtavartaniḥ pavibhī rucāna iṣāṁ voḷhā nṛpatir-vājinīvān.*

O harbingers of light and fresh life for the dawn of a new day, let your golden chariot traversing heaven, earth and the skies by powerful forces on blazing wheels across the cosmic waters come to us loaded with nourishments and inspiring energies and be the guide and protector of humanity for higher victories. (The mantra is an address to the brilliant powers of social governance and management for the protection and

progress of the people. These powers should act as harbingers of fresh life and energy with the light of a new sun at the rise of a new dawn every day.)

स पंपथाना अभि पञ्च भूमा त्रिबन्धुरा मनसा यातु युक्तः।
विशा यन गच्छथा दवयन्तीः कुत्रा चिद्यामंमश्विना दधाना॥ २॥

2. *Sa paprathāno abhi pañca bhūmā tribandhuro manasā yātu yuktaḥ. Viśo yena gacchatho devayantīḥ kutrā cid yāmamaśvinā dadhānā.*

Let this chariot structured on five-fold body bound by three bonds come to us evolving day by day. It is structured on a five-fold chassis fixed by three bonds in an ascending order and it moves forward as controlled by the mind. By this, O Ashvins, you come to the people and radiate light and energy to those who are in search of divinity. On way, you choose your own stages of rest and travel for further progress.

(This mantra is a metaphor of the human body in which the ruler is soul, the controller is mind, and motive forces for perception and volition are senses. The body is made up of five elements: earth, water, fire, air and space, and characterised by three conditioning qualities of nature: sattva, rajas and tamas which are intellectual, sensual and material qualities of personality. It is through this body-chariot that the Ashvins, circuitous complementarities of divine nature radiate and inspire light and energy to the human being and to humanity too as one personality.)

स्वश्वा यशसा यातमवाग्दस्त्रा निधिं मधुमन्तं पिबाथः।
वि वां रथ' वध्वा३ यादमाना न्तान्दिवा बाधत वतनिभ्यांम॥ ३॥

3. *Svaśvā yaśasā yātamarvāg dasrā nidhiṁ madhumantaṁ pibāthaḥ. Vi vāṁ ratho vadhvā yādamāno'ntān divo bādhate vartanibhyām.*

O mighty honourable heroes commanding speedy motive forces, destroyers of jealousy, enmity and suffering, come hither to us and share the honey sweets of the human world. Let your chariot heading to the destination with your associates reach the bounds of heavenly space by its whirling wheels.

युवाः श्रियं परि यासावृणीत सूर दुहिता परितक्म्यायाम। यद्ववयन्तमवथः शचीभिः परि घ्रंसमामनो वां वय गात॥ ४॥

4. *Yuvoḥ śriyaṁ pari yoṣāvṛṇīta sūro duhitā paritakmyāyām. Yad devayantam-avathaḥ śacībhiḥ pari ghraṁsamomanā vāṁ vayo gāt.*

The youthful dawn, daughter of the mighty sun, by choice takes on to your grace and splendour as her mate over and across the soothing night, since while you protect and promote the devout with your energies, your power with its potential circumambulates the light of the sun.

या ह स्य वां रथिरा वस्त उस्रा रथ युजानः परियाति वर्तिः। तन नः शं यारुषसा व्युष्टा न्यश्विना वहतं यज्ञ अस्मिन॥ ५॥

5. *Yo ha sya vāṁ rathirā vasta usrā ratho yujānaḥ pariyāti vartiḥ. Tena naḥ śaṁ yoruṣaso vyuṣṭau nyaśvinā vahataṁ yajñe asmin.*

And that which is the master of your chariot

and, wearing the splendour of the sun, rides it and goes about on the ways of life over the paths of existence and comes home to human habitations, by that very divine light and grace, O charioteers of Divinity, at the rise of dawn, bring in the peace and bliss of life to this our universal yajna of the world's social order.

नरा॑ गा॒रव॑ं वि॒द्युतं॑ तृषा॒णा स्माक॑म॒द्य सव॒नाप॑ यातम। पु॒रु॒त्रा हि वां॑ म॒तिभि॒हव॑न्त॒ मा वा॑म॒न्य नि य॑मन्दव॒यन्त॑ः॥ ६॥

6. *Narā gaureva vidyutaṁ tṛṣāṇā'smākamadya savanopa yātam. Purutrā hi vāṁ matirbhir-havante mā vāmanye ni yaman devayantaḥ.*

O leaders of humanity, pioneers of light, eager like a planet drawn by the sun, come today to our yajnic social order and bring in the dawn of a new day. The all time seekers of Divinity through eternity have invoked you with the best of their thought, will and action. Let not anyone stop you on way.

यु॒वं भु॒ज्युमव॑विद्धं समु॒द उदू॑हथु॒रण॑सा॒ अस्रि॑धानः।
प॒त॒त्रिभि॑रश्र॒मर॑व्य॒थिभि॑र्दं॒सना॑भिरश्विना पा॒रय॑न्ता॥ ७॥

7. *Yuvaṁ bhujyum-avaviddhaṁ samudra udūha-thurarṇaso asridhānaiḥ. Patatribhiraśr-amaira-vyathibhir-daṁsanābhir-aśvinā pārayantā.*

O leaders and pioneers of the world, harbingers of light and power, you retrieve the ruling powers sunk in distress, recover the resources of wealth and joy hidden in the oceans, and you take them across the oceans of water and space to the shore to the wanted destination by unfailing, indefatigable and inviolable floating and flying machines created by your marvellous

knowledge, power and skill.

नू म॒ हव॒मा शृ॑णुतं युवाना यासि॒ष्टं व॒तिर॑श्विना॒विरा॑वत।
ध॒त्तं रत्ना॑नि॒ जर॑तं च सू॒रीन्यू॒यं पा॑त स्व॒स्ति॒भि॒: सदा॑ नः ॥ ८ ॥

8. *Nū me havamā śṛṇutaṁ yuvānā yāsiṣṭaṁ vartira-śvināvirāvat. Dhattaṁ ratnāni jaratam ca sūrīn yūyaṁ pāta svastibhiḥ sadā naḥ.*

Listen to my call, O youthful Ashvins, twin powers of nature and humanity, leading lights of the nation, go to the basic sources of wealth and knowledge over land and sea and across the skies, bear and bring the jewels of life, appreciate, honour and admire the brilliant and the brave, and protect and promote us with all time peace and prosperity of well being.

Mandala 7/Sukta 70

Ashvins Devath, Vasishtha Maitravaruni Rshi

आ वि॑श्ववाराश्विना गतं न॒: प तत्स्था॑नमवाचि वां
पृथि॒व्याम। अश्वा॒ न वा॒जी शु॒नपृ॑ष्ठा अस्था॒दा यत्स॒दथु॑र्ध्रु॒वस॒ न यानि॑म ॥ १ ॥

1. *Ā viśvavārāśvinā gataṁ naḥ pra tat sthānam-avāci vāṁ pṛthivyām. Aśvo na vājī śunapṛṣṭho asthādā yat sedathur-dhruvase na yonim.*

Ashvins, world heroes of universal choice, come to our yajna. The seat on the earth vedi is fixed, reserved and proclaimed for you and stays like a war horse at rest after victory. That you would occupy without disturbance as in your own home and there be firm as the pole star.

सिषक्ति सा वां सुमतिश्चनिष्ठा तापि घर्मा मनुषा दुराणे ।
या वां समुद्रान्त्सरितः पिपर्त्यतग्वा चिन्ना सुयुजा युजानः ॥ २ ॥

2. *Siṣakti sā vāṁ sumatiścaniṣṭhā'tāpi gharmo manuṣo duroṇe. Yo vāṁ samudrānt-saritaḥ pipartyetagvā cinna suyujā yujānaḥ.*

Ashvins, O complementary currents of nature, the yajnic process in song and action with holy offerings of fragrant havi reaches you and serves you. The fire of yajna is burning in the house of the yajamana, which, like the radiations of sunlight, activates the catalysis of heat and water in nature and fills up the streams and seas with rain.

यानि स्थानान्यश्विना दधाथे दिवा यह्वीष्वाषधीषु विक्षु ।
नि पर्वतस्य मूधनि सदन्तषं जनाय दाशुष वहन्ता ॥ ३ ॥

3. *Yāni sthānānyaśvinā dadhāthe divo yahvīsvoṣa-dhīṣu vikṣu. Ni parvatasya mūrdhani sadante-ṣaṁ janāya dāśuṣe vahantā.*

Whichever places, Ashvins, you occupy, abiding on top of mountains or clouds, you carry food and energy from the regions of light and vest it in great forests, herbs and trees and communicate it among people of the world for the man of yajnic generosity.

चनिष्टं देवा आषधीष्वप्सु यद्यागया अश्नवथ ऋषीणाम ।
पुरूणि रत्ना दधता न्यृ१स्म अनु पूवाणि चख्यथुर्युगानि ॥ ४ ॥

4. *Caniṣṭaṁ devā oṣadhīṣvapsu yad yogyā aśna-vaithe ṛṣīṇām. Purūṇi ratnā dadhatau nyasme-anu pūrvāṇi cakhyathur-yugāni.*

Divine Ashvins, life giving powers of natural

and human complementarities, whatever appropriate gifts of food and energy worthy of the sages you radiate and vest into herbs and waters, bearing jewels of eternal value, give us too in continuance at the present time as you have been doing for ages immemorial, as you yourself have revealed.

शु॒श्रु॒वांसा॑ चिदश्विना पु॒रूण्य॒भि ब्रह्मा॑णि च गा॒थ्र॒ ऋषी॑णाम। पति॒ प या॑तं॒ वर॒मा जना॑या॒ स्म वा॑मस्तु सु॒म॒ति-श्चनि॑ष्ठा ॥ ५ ॥

5. *Śuśruvāṁsā cidaśvinā purūṇyabhi brahmāṇi cakṣāthe ṛṣīṇām. Prati pra yātaṁ varamā janāyā-'sme vāmastu sumatiścaniṣṭhā.*

Ashvins, learned scholars of knowledge and practical application of knowledge, speak to us of the earlier and eternal knowledge and formulations of the seers of Divinity and nature. Come and grace our yajna, and may your knowledge and wisdom be appropriately good and beneficial for our people.

या वां य॒ज्ञा ना॑सत्या ह॒विष्मा॑न्कृ॒तब्र॑ह्मा सम॒या॒३॒ भवा॑ति। उप॒ प या॑तं॒ वर॒मा व॑सि॒ष्ठमि॒मा ब्रह्मा॑ण्यृच्यन्त यु॒व-भ्या॑म ॥ ६ ॥

6. *Yo vāṁ yajño nāsatyā haviṣmān kṛtabrahmā samaryo bhavāti. Upa pra yātaṁ varamā vasiṣṭhamimā brahmāṇyṛcyante yuvabhyām.*

Ashvins, observers of truth and law in theory and practice, this yajna of adoration and liberal havi presided over by Vedic scholars and conducted with Vedic hymns for you in honour of Divinity is dedicated to the unity and victory of humanity over want and

suffering. Come and join this holy programme of brilliance, peace and settlement for all. These words of song are chanted for you and radiate for you in living vibrations.

इ॒यं म॑नी॒षा इ॒यम॑श्विना॒ गीरि॒मां सु॑वृ॒क्तिं वृ॑षणा जुषथाम।
इ॒मा ब्रह्मा॑णि युव॒यून्य॑ग्मन्यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः॥ ७॥

7. *Iyaṁ manīṣā iyamaśvinā gīrimāṁ suvṛktiṁ vṛṣaṇā juṣethām. Imā brahmāṇi yuvayūnyagmanyūyaṁ pāta svastibhiḥ sadā naḥ.*

O generous and brilliant Ashvins, divine and human givers of success and fulfilment, come and join this thoughtful programme of yajna, this song of adoration, this divine praise and prayer. These sacred words of adoration and acts of homage are offered in your honour. O saints and scholars, divine powers of nature and humanity, listen, and protect and promote us with all time peace, prosperity, happiness and well being all round.

Mandala 7/Sukta 71

Ashvinau Devate, Vasishtha Maitravaruni Rshi

अप॒ स्वसु॑रु॒षसा॒ नग्जि॑हीत रि॒णक्ति॑ कृ॒ष्णीर॑रु॒षाय॒ पन्था॑म।
अश्वा॑मघा॒ गाम॑घा वां हुवम॒ दिवा॒ नक्तं॒ शरु॑म॒स्मद्यु॑या॒तम॥ १॥

1. *Apa svasuruṣaso nagjihīte riṇakti kṛṣṇīraruṣāya panthām. Aśvāmaghā gomaghā vāṁ huvema divā naktaṁ śarumasmad yuyotam.*

The night takes leave of her sister dawn,

darkness departs and clears the path for the light of day. O harbingers of light and wisdom, pioneers of action and achievement, masters of plenty and prosperity, Ashvins, we invoke you at this hour of the dawn, pray come and bless us, and dispel all sin and evil, darkness and ignorance, inaction and poverty far off from us day and night relentlessly.

उपायातं दाशुष मत्याय रथेन वाममश्विना वहन्ता।
युयुतमस्मदनिराममीवां दिवा नक्तं माध्वी त्रासीथां नः ॥ २ ॥

2. *Upāyātaṁ dāśuṣe martyāya rathena vāma-maśvinā vahantā. Yuyutam-asma-danirām-amīvāṁ divā naktaṁ mādhvī trāsīthāṁ naḥ.*

Ashvins, harbingers of a new dawn of sweetness and light of culture and prosperity, come by your chariot laden with riches of beauty and bliss for generous mortals, ward off from us sufferance and disease, and protect and promote us day and night relentlessly.

आ वां रथमवमस्यां व्युष्टा सुम्नायवा वृषणा वतयन्तु।
स्यूमगभस्तिमृतयुग्भिरश्वराश्विना वसुमन्तं वहथाम ॥ ३ ॥

3. *Ā vāṁ ratham-avamasyāṁ vyuṣṭau sumnāyavo vṛṣaṇo vartayantu. Syūmagabhastim-ṛtayugbhir-aśvairāśvinā vasumantaṁ vahethām.*

On the rise of the new dawn when darkness is cleared, O devout, generous, gracious and powerful pioneers of light and wisdom, turn and guide your chariot towards us. Ashvins, harbingers of light and joy, steer your chariot laden with wealth, controlled by reins of sun rays and powered by the wise dedicated to the truth of divine laws, come to us and bless all.

या वां रथ॑ नृपती॒ अस्ति॑ वा॒ हा त्रि॑वन्धु॒रा व॑सु॒माँ उ॒स्त्र्या॑मा।
आ न॑ एना नासत्याप॑ यातम॒भि यद्वां॑ वि॒श्वप्स्न्य॒ जिगा॑ति॥ ४॥

4. *Yo vāṁ ratho nṛpatī asti voḷhā tribandhuro vasumāँ̃ usrayāmā. Ā na enā nāsatyopa yātamabhi yad vāṁ viśvapsnyo jigāti.*

Ashvins, protectors of humanity dedicated to the truth and law of nature and Divinity, may your chariot laden with wealth and wisdom, inbuilt with three-fold bonds of physical, mental and spiritual discipline, going by the light of sun, transport you hither to us. Come by this chariot to us following the paths which the lord of universal vision and eternal wisdom reveals to you.

युवं च्यवा॑नं ज॒रस॑ मुमुक्तं॒ नि प॒दव॑ ऊहथुरा॒शुमश्व॑म।
निरं॑हस॒स्तम॑सः स्पत॒मत्रिं॒ नि जा॑हु॒षं शि॑थि॒र धा॑तमन्तः॥ ५॥

5. *Yuvaṁ cyavānaṁ jaraso’mumuktaṁ ni pedava ūhathurāśumaśvam. Niraṁhasas-tamasaḥ spartamatriṁ ni jāhuṣaṁ śithire dhātamantaḥ.*

You exempt the active and dynamic from the decay of age, raise the relentlessly progressive commonwealth to higher achievements in no time, you save the man of threefold freedom of body, mind and soul from sin and ignorance, and you rejuvenate the optimist back to inner light and strength when he feels exhausted.

इ॒यं म॑नी॒षा इ॒यम॑श्विना॒ गीरि॒मां सु॑वृ॒क्तिं वृ॑षणा जुषथाम।
इ॒मा ब्रह्मा॑णि युव॒यून्य॑ग्मन्यू॒यं पा॑त स्व॒स्ति॒भिः सदा॑ नः॥ ६॥

6. *Iyaṁ manīṣā iyamaśvinā gīrimāṁ suvṛktiṁ vṛṣaṇā juṣethām. Imā brahmāṇi yuvayūnyag-man yūyaṁ pāta svastibhiḥ sadā naḥ.*

Ashvins, leaders of light and action, generous givers of fulfilment, this reflection and prayer, these words of adoration, this act and song of homage offered to you, pray accept with pleasure. May these holy tributes reach you. May you, saints and scholars, leaders and pioneers, harbingers of light, freedom and progress, protect and promote us with happiness and well being all round all time.

Mandala 7/Sukta 72

Ashvinau Devate, Vasishtha Maitravaruni Rshi

आ गामता नासत्या रथना श्वावता पुरुश्चन्दर्ं यातम। अभि वां विश्वा नियुतः सचन्त स्पार्हया श्रिया तन्वा शुभाना ॥ १ ॥

1. *Ā gomatā nāsatyā rathenā'śvāvatā puruś-candreṇa yātam. Abhi vāṁ viśvā nuyutaḥ sacante spārhayā śriyā tanvā śubhānā.*

O saints, scholars and scientists, dedicated to truth and the law of nature and divinity, handsome of form and person with enviable grace and splendour, come to our yajna by your swift, scientific and brilliant chariot. All your admirers and allied cooperative powers wait for you.

आ न' द्रवभिरुपं यातमवाक्सजाषसा नासत्या रथेन। युवाहि नः सख्या पित्र्याणि समाना बन्धुरुत तस्यं वित्तम ॥ २ ॥

2. *Ā no devebhirupa yātamarvāk sajoṣasā nāsatyā rathena. Yuvorhi naḥ sakhyā pitryāṇi samāno bandhuruta tasya vittam.*

Ashvins, harbingers of the light of knowledge and wealth of the world, dedicated to truth and law of nature and divinity, come to our yajna by your chariot in the company of divine sages and brilliant scholars, with all your strength of mind and soul. Your friendship and ours and our ancestral traditions and also our fraternity, pray know of this and give us the benefit of this commonalty.

उदु स्तामांसा अश्विन ऽरबुधञ्जामि बह्मांण्युषसंश्च दवीः । आविवांसनादंसी धिष्ण्यम अच्छ विपा नासंत्या विवक्ति ॥ ३ ॥

3. *Udu stomāso aśvinor-abudhrañ-jāmi brahmāṇyuṣasaśca devīḥ. Āvivāsan rodasī dhiṣṇyeme acchā vipro nāsatyā vivakti.*

And the songs of praise in honour of the Ashvins and the hymns of adoration in honour of their sister dawn awake, inspire and arouse all, and they reverberate and fill the vast heaven and earth. O brilliant Ashvins, the vibrant devotee chants these well in faith with love for the brilliant lights of truth.

वि चदुच्छन्त्यश्विना उषासः प वां बह्मांणि कारव ' भरन्त । ऊर्ध्वं भानुं सविता दवा अश्रद बृहदग्नयः समिधा जरन्त ॥ ४ ॥

4. *Vi ceducchantyaśvinā uṣāsaḥ pra vāṁ brahmāṇi kāravo bharante. Urdhvaṁ bhānuṁ savitā devo aśred bṛhadagnayaḥ samidhā jarante.*

Ashvins, harbingers of light, wisdom and wealth

of life, when the dawns arise and shine, poets and priests sing hymns of praise in your honour, the lord creator Savita in the glory of self-refulgence sends up the orb of sun for the day, and the fires of yajna fed on holy fuel rise in flames to glorify the light of Divinity.

आ पश्चातां ग्रासत्या पुरस्तादाश्विना यातमधरादुदक्तात।
आ विश्वतः पाञ्चजन्यन राया यूयं पात स्वस्तिभिः सदा
नः ॥ ५ ॥

5. *Ā paścātānnāsatyā purastādāśvinā yātama-dharā-dudaktāt. Ā viśvataḥ pāñcajanyena rāyā yūyaṁ pāta svastibhiḥ sadā naḥ.*

Ashvins, holy harbingers of the light of truth and law of eternity and permanent values, pray come from behind, come from front, come from below, come from above, come all round from all directions of the world with the wealth of life for all the people of the earth. O holy powers of light and wealth of excellence, protect and promote us with all time peace and well being for all people.

Mandala 7/Sukta 73

Ashvinau Devate, Vasishtha Maitravaruni Rshi

अतारिष्म तमसस्पारमस्य पति स्तामं दवयन्ता दधानाः।
पुरुदंसा पुरुतमा पुराजा मत्या हवत अश्विना गीः ॥ १ ॥

1. *Atāriṣma tamasas-pāramasya prati stomaṁ devayanto dadhānāḥ. Purudaṁsā purutamā purājā'martyā havate aśvinā gīḥ.*

The voice of the worshipper invokes and celebrates the Ashvins, harbingers of the light and bliss

of divinity, most versatile in generous action, most ancient, original and immortal. Offering songs of praise in homage to divinity in meditative search for the life divine, we cross over this darkness and ignorance of our existence.

न्यु॑ प्रि॒या मनु॑षः सादि॒ होता॒ नास॑त्या॒ या यज॑त॒ वन्द॑त च।
अ॒श्नी॒तं मध्व॑ अश्विना उपा॒क आ वां वाच॑ वि॒दथे॑षु॒ पय॑स्वान॥ २॥

2. *Nyu priyo manuṣaḥ sādi hotā nāsatyā yo yajate vandate ca. Aśnītaṁ madhvo aśvinā upāka ā vāṁ voce vidatheṣu prayasvān.*

O light and love of life divine, Ashvins, harbingers of bliss, the person who joins the divine consciousness in concentration, worships the lord of bliss and surrenders his carnal self in communion, gets settled in the peace of samadhi. Come close into the heart, O light of divinity and radiations of super life, suffuse this spirit in the honey sweets of bliss, so says the yajamana in union to you in the sessions of yoga yajna.

अहे॑म य॒ज्ञं प॒थामु॑रा॒णा इ॒मां सु॑वृ॒क्तिं वृ॑षणा जुषथाम।
श्रु॒ष्टी॒वव॒ पषि॑ता वामबा॒धि॒ पति॒ स्ताम॒जर॑माणा॒ वसि॑ष्ठः॥ ३॥

3. *Ahema yajñaṁ pathāmurāṇā imāṁ suvṛktiṁ vṛṣaṇā juṣethām. śruṣṭīveva preṣito vāmabodhi prati stomair-jaramāṇo vasiṣṭhaḥ.*

O mighty generous powers of the divine circuit of light, harbingers of energy and enlightenment, we extend the possibilities of yajna and follow the path of

achievement wider and wider from the individual to society on the physical, mental and spiritual level. Listen and accept this homage and invitation to join us. The most enlightened high priest celebrating divinity with hymns of adoration is awake and, as on the waves of thought, comes and exhorts you.

उप॒ त्या वह्नी॑ गमता॒ विशं ना र ा॒हणा॒ संभृ॑ता वी॒ळुपा॑णी।
समन्धां॑स्यग्मत मत्स॒रा॒णि॒ मा न॑ मधिष्ट॒मा ग॑तं शि॒वन॑॥ ४॥

4. *Upa tyā vahnī gamato viśaṁ no rakṣohaṇā saṁbhṛtā vīḷupāṇī. Samandhāṁsyagmata matsarāṇi mā no mardhiṣṭamā gataṁ śivena.*

You are destroyers of evil and negativities, you are abundant and open minded, and strong of hand in charity. You are harbingers of joy and energy for all. Exhilarating delicacies abound all round. Come and join our people with all possibilities of peace and fulfilment. Pray neglect us not.

आ प॒श्चाता॑ ा॒स॒त्या पु॒रस्ता॒दाश्वि॑ना यातमध॒रादुद॑क्तात।
आ वि॒श्वत॒ः पाञ्च॑जन्यन रा॒या यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑
नः॥ ५॥

5. *Ā paścātānnāsatyā purastādāśvinā yātam-adharādudaktāt. Ā ivśvataḥ pāñcajanyena rāyā yūyaṁ pāta svastibhiḥ sadā naḥ.*

O mighty generous powers of divinity in nature and humanity, dedicated to truth, come from the back, come from front, come from below, come from above, come from all quarters of the world and bring the wealth of life for all our people, whatever their class or social status. O saints and sages, scholars and scientists,

divinities of nature and humanity, protect and promote us all time with all round peace and fulfilment.

Mandala 7/Sukta 74

Ashvinau Devate, Vasishtha Maitravaruni Rshi

इमा उ वां दिविष्टय उस्रा हवन्त अश्विना ।
अयं वामह्व वसे शचीवसू विशंविशं हि गच्छथः ॥ १ ॥

1. *Imā u vāṁ diviṣṭaya usrā havante aśvinā. Ayaṁ vāmahve'vase śacīvasū viśaṁviśaṁ hi gacchathaḥ.*

Brilliant Ashvins, these yajakas dedicated to life divine invoke and call upon you for light, and I too, O versatile commanders of the wealth of knowledge, power and vision, invite you and pray for protection and advancement since you visit and bless every individual and every community.

युवं चित्रं ददथुर्भोजनं नरा चोदथां सूनृतावत ।
अवागथं समनसा नि यच्छतं पिबतं सोम्यं मधु ॥ २ ॥

2. *Yuvaṁ citraṁ dadathurbhojanaṁ narā codethāṁ sūnṛtāvate. Arvāgrathaṁ samanasā ni yacchataṁ pibataṁ somyaṁ madhu.*

O leading lights of humanity, you provide wonderful food for the body, mind and soul, provide inspiration and incentive for the man of truth and rectitude. With an equal mind with us all, bring up your chariot, add to the joy of the community and share the honey sweets of peace and pleasure.

आ यातमुप भूषतं मध्वः पिबतमश्विना ।
दुग्धं पयो वृषणा जन्यावसू मा नो मधिष्टमा गतम ॥ ३ ॥

3. *Ā yātamupa bhūṣataṁ madhvaḥ pibata-maśvinā. Dugdhaṁ payo vṛṣaṇā jenyāvasū mā no mardhiṣṭamā gatam.*

Ashvins, creators as well as harbingers of light and inspiration, come hither to us, add to the power and grace of our corporate programme and share the honey sweets of our achievement. O creators and winners of wealth, honour and excellence, brave and generous, enjoy the showers of milk and nectar. Pray come, do not neglect us.

अश्वासा॒ य वा॒मुप॑ दा॒शुष॑ गृ॒हं यु॒वां दी॒य॒न्ति॒ बिभ॑तः ।
म॒ रा॒युभि॑नरा॒ हय॑भिर॒श्विना॒ दे॑वा यातमस्म॒यू ॥ ४ ॥

4. *Aśvāso ye vāmupa dāśuṣo gṛhaṁ yuvāṁ dīyanti bibhrataḥ. Makṣūyubhirnarā hayebhiraśvinā''-devā yātamasmayū.*

Ashvins, leading lights of nature and humanity, the transports which bear you to the house of the generous yajamana radiate and shine and illuminate the hall of yajna. O brilliant and powerful lights of humanity, twin divines, come by the fastest powers of sun rays and grace our yajna.

अधा॑ ह॒ यन्त॑ अ॒श्विना॒ पृ ॑ः सचन्त सू॒रय॑ः ।
ता यं॑सता म॒घव॑द्भ्या ध्रु॒वं यशश्छ॒दिर॒स्मभ्यं॒ नास॑त्या ॥ ५ ॥

5. *Adhā ha yanto aśvinā pṛkṣaḥ sacanta sūrayaḥ. Tā yaṁsato maghavadbhyo dhruvaṁ yaśaśchardirasmabhyaṁ nāsatyā.*

And now, Ashvins, leading lights of the truth and law of nature and humanity, brilliant sages and scholars are on the move and come to join you in pursuit

of knowledge. To them, grant honour and fame with the wealth of achievement, and bless us with a happy and peaceful home.

प य ययुरवृकासा रथाइव नृपातारा जनानाम।
उत स्वन शवसा शूशुवुनर उत क्षियन्ति सुक्षितिम॥ ६॥

6. *Pra ye yayur-avṛkāso rathā iva nṛpātāro janānām. Uta svena śavasā śūśuvurnara uta kṣiyanti sukṣitim.*

Those who are simple, honest and non-violent saviours and protectors of the people go forward shining as by royal chariots. They, leaders and pioneers, rise by their own strength and find a happy home in the promised land of their own choice.

Mandala 7/Sukta 75

Usha Devata, Vasishtha Maitravaruni Rshi

व्युष्ा आवा दिविजा ऋतना विष्कृण्वाना महिमानमागात। अप दुहस्तम आवरजुष्टमङ्गिरस्तमा पथ्या अजीगः॥ १॥

1. *Vyuṣā āvo divijā ṛtenā''viṣkṛṇvānā mahimānamāgāt. Apa druhastama āvarajuṣṭamaṅgirastamā pathyā ajīgaḥ.*

The dawn arises from the light of heaven, revealing the awful splendour and majesty of Divinity by the law of eternity, dispelling the odious darkness, hate and jealousy, and illuminates the paths of daily activity with inspirations of highest freshness of life energy for humanity.

महे न अद्य सुवितायं बाध्युष महे साभगायं प यन्धि।
चित्रं रयिं यशसं धह्यस्म दवि मतषु मानुषि श्रवस्युम ॥ २ ॥

2. *Mahe no adya suvitāya bodhyūṣo mahe saubhagāya pra yandhi. Citraṁ rayiṁ yaśasaṁ dhehyasme devi marteṣu mānuṣi śravasyum.*

O dawn, light of divinity, at the rise of this new day inspire us to rise to higher faith and greater good fortune and lead us forward to achieve greater happiness and well being. O divine harbinger of new life and vision, bless us with wondrous wealth, honour and excellence and awaken mortal humanity to self-recognition and the human condition with gratitude to Divinity.

एत त्य भानव दशतायाश्चित्रा उषस अमृतास आगुः।
जनयन्ता दव्यानि वतान्यापृणन्त अन्तरि ा व्यस्थुः ॥ ३ ॥

3. *Ete tye bhānavo darśatāyāścitrā uṣaso amṛtāsa āguḥ. Janayanto daivyāni vratānyāpṛṇanto antarikṣā vyasthuḥ.*

These are radiations of light divine at the break of dawn, wonderful, sublime and immortal that come and inspire, creating a deep sense of awareness of the ways and disciplines of life divine. They radiate through the cosmic spaces out and vibrate in the space within in the heart and abide in the soul.

एषा स्या युजाना पराकात्पञ्च ितीः परि सद्या जिगाति।
अभिपश्यन्ती वयुना जनानां दिवा दुहिता भुवनस्य पत्नी ॥ ४ ॥

4. *Eṣā syā yujānā parākāt pañca kṣitīḥ pari sadyo jigāti. Abhipaśyantī vayunā janānāṁ divo duhitā bhuvanasya patnī.*

This is that light divine, child of heaven arising at dawn from afar, which instantly and always awakens and illuminates all children of the earth, whatever their class or status, and unites the human soul with the divine. It watches the ways and karmas of people and sustains and inspires life across the universe.

वाजिनीवती सूयस्य यषा चित्रामघा राय ईश वसूनाम।
ऋषिष्टुता जरयन्ती मघान्युषा उच्छति वह्निभिगृणाना ॥ ५ ॥

5. *Vājinīvatī sūryasya yoṣā citrāmaghā rāya īśe vasūnām. Ṛṣiṣṭutā jarayantī maghonyuṣā ucchati vahnibhirgṛṇānā.*

The youthful light of the rising sun, inspiring and energising sustainer of life, commands the wealths of the world and rules the life and homes of people on earth. Studied and celebrated by sages and seers, seeing the devout rise in age and experience, the magnificent dawn shines on, adored by the yajakas when the fires of yajna are kindled early morning.

पतिं द्युतानामरुषासा अश्वाश्चित्रा अदृश्र युषसं वहन्तः।
यातिं शुभा विश्वपिशा रथेन दधाति रत्नं विधते जनाय ॥ ६ ॥

6. *Prati dyutānām-aruṣāso aśvāścitrā adṛśrannuṣasaṁ vahantaḥ. Yāti śubhrā viśvapiśā rathena dadhāti ratnaṁ vidhate janāya.*

The radiations of light carrying the glorious dawn shine in splendour of various and wondrous rays and appear like steeds of the celestial chariot by which

the heavenly maiden goes forward on her journey of light dispelling darkness of the world and bears and brings the jewels of wealth for the people.

सत्या सत्यभिर्महती महद्भिर्देवी देवभिर्यजता यजत्रैः । रुजद दृळ्हानि दददुस्रियाणां पति गाव उषसं वावशन्त ॥ ७ ॥

7. *Satyā satyebhir-mahatī mahadbhir-devī devebhir-yajatā yajatraiḥ. Rujad dṛḷhāni dadadusriyāṇāṁ prati gāva uṣasaṁ vāvaśanta.*

Ever true, served by the truthful, ever great honoured by the great, ever glorious adored by the brilliant sages and devout yajakas, the dawn destroys strongholds of darkness and gives freedom and energy of morning radiations to those who love and wait for the rise of a new day of divine awareness.

नू ना गामश्वावद्वीरवद्धेहि रत्नमुषा अश्वावत्पुरुभाज अस्मे । मा नो बर्हिः पुरुषता निद कर्यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

8. *Nū no gomad vīravad dhehi ratnamuṣo aśvāvat purubhojo asme. Mā no barhiḥ puruṣatā nide karyūyaṁ pāta svastibhiḥ sadā naḥ.*

O light divine, give us jewels of the wealth of lands and cows and brilliance of speech and knowledge, swiftness of transport and achievement, food and prosperity for all, and a heroic line of descendants. Let none malign our manliness and house of yajna. O saints and sages, protect and promote us all ways all time with all happiness and well being.

Mandala 7/Sukta 76

Usha Devata, Vasishtha Maitravaruni Rshi

उदु ज्यातिर॒मृतं वि॒श्वज॑न्यं वि॒श्वानरः सवि॒ता दे॒वा अ॑श्रत।
कर्त्वा दे॒वानामजनिष्ट॒ चक्षु॑राविर॑कर्भुव॒नं वि॑श्व॒मुषाः॥ १॥

1. *Udu jyotiramṛtaṁ viśvajanyaṁ viśvānaraḥ savitā devo aśret. kratvā devānāmajaniṣṭa cakṣurāvira-karbhuvanaṁ viśvamuṣāḥ.*

Self-refulgent Savita, leading light of the world and inspirer of life, radiates universal and immortal light for the benefit of humanity. The sun, eye of the divinities of nature and humanity, is risen by the cosmic yajna of divinity and the light of dawn illuminates and reveals the entire world to view.

प म॒ पन्था॑ दे॒वया॑ना॑ अदृश्र॒न्मर्धन्ता॒ वसु॑भिरिष्कृ॒तासः।
अभू॑दु के॒तुरु॒षसः॑ पु॒रस्ता॑त्प्रती॒च्यागा॒दधि॑ ह॒र्म्येभ्यः॥ २॥

2. *Pra me panthā devayānā adṛśrann-amardhanto vasubhiriṣkṛtāsaḥ. Abhūdu keturuṣasaḥ purastāt pratīcyāgādadhi harmyebhyaḥ.*

The paths of divinity are clearly visible for me, blissful, unobstructed and unobstructing, showing the order of stars and planets. The morning light of dawn, symbol of divinity, is risen in the east and spreads westward dispelling darkness over high altitudes.

तानीदहा॑नि ब॒हुला॒न्यास॒न्या पा॒चीन॒मुदि॑ता॒ सूय॑स्य।
यत॒ः परि॑ जा॒रइ॑वा॒चर॒न्त्युष॑ ददृ॒ ा न पुन॑य॒तीव॑॥ ३॥

3. *Tānīdahāni bahulānyāsan yā prācīnamuditā sūryasya. Yataḥ pari jāra ivācarantyuṣo dadṛkṣe na punaryatīva.*

Many and intense are those resplendent lights of the divine sun arisen long before antiquity from where the dawns are seen rising like fire but never seen returning, deserted or deserting or forsaken.

त इद्ध्वानां सध्मादं आस ॠतावानः कवयः पूर्व्यासः । गूळ्हं ज्योतिः पितरो अन्वविन्दन्त्सत्यमन्त्रा अजनय ॳषासम ॥ ४ ॥

4. *Ta id devānāṁ sadhamāda āsannṛtāvānaḥ kavayaḥ pūrvyāsaḥ. Gūḷhaṁ jyotiḥ pitaro anvavindant-satyamantrā ajanayann-uṣāsam.*

They alone share communion and union with divinities in the house of meditative yajna who, dedicated to divine truth and law, are veteran visionaries and creative poets, who are sagely father figures and realise the mysterious sublimity of light divine, and who, having realised and mastered the activating mantra, recreate and reveal the light of divinity in spiritual vision.

समान ऊर्व अधि संगतासः सं जानत न यतन्त मिथस्ते ।
त द्वानां न मिनन्ति व्रतान्यमधन्ता वसुभियादमानाः ॥ ५ ॥

5. *Samāna ūrve adhi saṁgatāsaḥ saṁ jānate na yatante mithaste. Te devānāṁ na minanti vratānyamardhanto vasubhir-yādamānāḥ.*

Men of vision dedicated to common and equal programmes of vast significance join together not only in mutual covenant but also in absolute union, and together endeavour to realise their divine aim without ever contending against one another. They do not break the laws and disciplines of truth and divinities, nor do

they violate the conventions and traditions of the wise and, marching forward by the light of stars and wealth of Vedic knowledge without violence to any one, they attain their aim.

पतिं त्वा स्तोमैरीळते वसिष्ठा उषर्बुधः सुभग तुष्टुवांसः ।
गवां नेत्री वाजपत्नी न उच्छ षः सुजात पथ्मा जरस्व ॥ ६ ॥

6. *Prati tvā stomairīḷate vasiṣṭhā uṣarbudhaḥ subhage tuṣṭuvāṁsaḥ. Gavāṁ netrī vājapantī na ucchoṣaḥ sujāte prathamā jarasva.*

O dawn, lady of light and good fortune, nobly born of the sun divine, generous sustainer and giver of inspiration and energy, harbinger of light and controller of mind and senses, brilliant and celebrant sages of highest faith and intelligence awake at dawn offer you homage with songs of adoration: Come, first born, light of divinity, shine and bring us too the life divine.

एषा नेत्री राधसः सूनृतानामुषा उच्छन्ती रिभ्यते वसिष्ठैः ।
दीर्घश्रुतं रयिमस्मे दधाना यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Eṣā netrī rādhasaḥ sūnṛtānāmuṣā ucchantī ribhyate vasiṣṭhaiḥ. Dīrghaśrutaṁ rayimasme dadhānā yūyaṁ pāta svastibhiḥ sadā naḥ.*

This light divine of eternal life that arises at dawn shines and dispels the darkness of the external and internal world of humanity. It illuminates the mind and soul of the people dedicated to holy truth and the divine law of eternity, perfects their faculties and guides them over the paths and ways of divine pursuits to the accomplishment of success and glory. It bears and brings

us the wealth, honour and excellence of life we have heard of since time immemorial and leads us to the eternal light of divinity. Thus is it celebrated by the most brilliant sages of knowledge and wisdom. Pray save us, protect us and advance us with the means and modes of peace and fulfilment all ways, all time.

Mandala 7/Sukta 77

Usha Devata, Vasishtha Maitravaruni Rshi

उप॑ रुरुच युव॒तिर्न याषा॒ विश्वं॑ जी॒वं प्र॑सु॒वन्ती॑ च॒राय॑।
अभू॑द॒ग्निः स॒मिध॒ मानु॑षाणा॒मक॒ज्योति॒र्बाध॑माना॒ तमां॑सि॥ १॥

1. *Upo ruruce yuvatirna yoṣā viśvaṁ jīvaṁ prasuvantī carāyai. Abhūd-agniḥ samidhe mānuṣāṇām-akarjyotir-bādhamānā tamāṁsi.*

Lo, there arises the dawn and shines like a youthful maiden breathing, radiating and inspiring life energy and light for the moving world. Let the holy fire be kindled. When it is kindled, it creates the light and dispels the darkness of humanity. This too is the holy fire kindled at the dawn of creation which radiates light and life for the living beings and dispels the darkness of the pre-creation state.

विश्वं॑ पती॒ची स॒पथा॒ उद॑स्था॒दुश॒द्वासा॒ बिभ्र॑ती शु॒क्रम॑श्वत।
हिर॑ण्यवर्णा सु॒दृशी॑कसंदृ॒ग्गवां॑ मा॒ता न॒त्र्यह्ना॑मरोचि॥ २॥

2. *Viśvaṁ pratīcī saprathā udasthād ruśad vāso bibhratī śukramaśvait. Hiraṇyavarṇā sudṛśīkasaṁdṛg gavāṁ mātā netryahnāmaroci.*

It rises, advancing, expanding, shining, wearing

the light of glory, bearing the power and purity of divinity, and thus it beams forth over the world in golden majesty and blissful beauty as the mother of light and holy speech and shines as harbinger of days, each anew every morning.

दे॒वाना॑ं च ।ुः सु॒भगा॒ वह॑न्ती श्व॒तं नय॑न्ती सुदृशी॑-
क॒मश्व॑म । उ॒षा अ॑दर्शि र॒श्मिभि॒व्य॑क्ता चि॒त्रामघा॒
विश्व॒मनु॒ प्रभू॑ता ॥ ३ ॥

3. *Devānāṁ cakṣuḥ subhagā vahantī śvetaṁ nayantī sudṛśīkamaśvam. Uśā adarṣi raśmibhir-vyaktā citrāmaghā viśvamanu prabhūtā.*

It is the eye of divinities, revealing and radiating the glory of divinity, bearing light and good fortune, leading the glorious sun like the white horse of the universal chariot of existence. Thus appears the dawn manifested in rays of light in wondrous majesty prevailing all over the world.

अन्ति॑वामा दू॒र अ॒मित्र॑मुच्छ॒न्तीं गव्यू॑ति॒मभ॑यं कृधी नः ।
या॒वय॒ द्वेष॒ आ भ॑रा॒ वसू॑नि चा॒दय॒ राध॑ ' गृणत॒ म॑घानि ॥ ४ ॥

4. *Antivāmā dūre amitramucchorvīṁ gavyūtima-bhayaṁ kṛdhīḥ naḥ. Yāvaya dveṣa ā bharā vasūni codaya rādho gṛṇate maghoni.*

O lady of light, O dawn of a new day, be close at hand with wealth and loveliness, let the unfriendly be far off, pray shine and illuminate the wide world, and let all our paths of progress be free from fear and violence. Ward off hate, jealousy and enmity, bring us the wealth, honour and excellence of life, and inspire and energise the power, prosperity and generosity of

the celebrant, you who command the wealth, power and majesty of the world.

अस्म श्रेष्ठभिभानुभिवि भाह्युष ' दवि पतिरन्ती न आयुः ।
इषं च ना दधती विश्ववार गामदश्वावदथवच्च राधः ॥ ५ ॥

5. *Asme śreṣṭhebhir-bhānubhir-vi bhāhyuṣo devi pratirantī na āyuḥ. Iṣaṁ ca no dadhatī viśvavāre gomadaśvāvad rathavacca rādhaḥ.*

O brilliant dawn, blissful light of Divinity, shine for us with the best and highest values of existence by the lights of the sun, giving us good health and longevity. O cherished benefactor of the world, bear and bring for us food and energy, intelligence and all wealth of life abundant with lands, cows and brilliant thought and speech, horses and advancement, and an efficient progressive social order for our success and fulfilment.

यां त्वा दिवा दुहितवधयन्त्युषः सुजात मतिभिवसिष्ठाः ।
सास्मासु धा रयिमृष्वं बृहन्तं यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Yāṁ tvā divo duhitar-vardhayantyuṣaḥ sujāte matibhir-vasiṣṭhāḥ. Sāsamāsu dhā rayimṛṣvaṁ bṛhantaṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

O dawn, nobly born of the sun, child of Divinity, brilliant sages, poets and scholars adore and glorify you with holy words, thoughts and actions. O light divine, bear and bring to bless us excellent wealth, honour and glory rising and ever rising. O saints, sages and heroes of humanity, protect and promote us with peace, progress and all round well being all time.

Mandala 7/Sukta 78

Usha Devata, Vasishtha Rshi

पतिं क्तवः पथमा अदृश्र ूर्ध्वा अस्या अञ्जया वि श्रयन्त।
उष अवाचा बृहता रथन ज्यातिष्मता वामम स्मभ्यं
वि ॥ १ ॥

1. *Prati ketavaḥ prathamā adṛśrann-ūrdhvā asyā añjayo vi śrayanto. Uṣo arvācā bṛhatā rathena jyotiṣmatā vāmamasmabhyaṁ vakṣi.*

The first flames of the dawn are visible, the rays of its light rise and radiate upward on the firmament. O dawn, light of divinity, come hither to us and bring us the beauty and glory of the wealth of the world by your great and grand chariot of light.

पतिं षीमग्निर्जरत समिद्धः पति विपासा मतिभिर्गृणन्तः।
उषा याति ज्यातिषा बाधमाना विश्वा तमांसि दुरितापं
दवी ॥ २ ॥

2. *Prati ṣīmagnir-jarate samiddhaḥ prati viprāso matibhir-gṛṇantaḥ. Uṣā yāti jyotiṣā bādhamānā viśvā tamāṁsi duritāpa devī.*

In response, the kindled fire of yajna honours the rising dawn while the vibrant priests adore the light divine with holy thoughts, actions and words of song. The dawn, brilliant light of divinity, rises higher in flames and expands with light, dispelling all darkness of the world and warding off all evil, sin and crime.

एता उ त्याः पत्यदृश्रन्पुरस्ता ज्यातियच्छन्तीरुषस
विभातीः। अजीजनन्त्सूर्यं यज्ञमग्निमपाचीनं तम अगाद-
जुष्टम ॥ ३ ॥

3. *Utā u tyāḥ pratyadṛśran purastājjyotir-yacchan-tīruṣaso vibhātīḥ. Ajījanantsūryaṁ yajñamgnim-apācīnaṁ tamo agādajuṣṭam.*

And there in front yonder are seen those higher radiations of the dawn, lights of flame shining and illuminating the world. Up rises the sun, the fire of yajna grows and the flames of the holy fire expand, and thus all disagreeable darkness goes out, dispelled by the light divine.

अचेति दिवा दुहिता मघानी विश्वं पश्यन्त्युषसं विभातीम।
आस्थादथं स्वधया युज्यमानमा यमश्वासः सुयुजा वहन्ति॥ ४॥

4. *Aceti divo duhitā maghonī viśve paśyan-tyuṣasaṁ vibhātīm. Āsthād rathaṁ svadhayā yujyamānamā yamaśvāsaḥ suyujo vahanti.*

The resplendent and munificent dawn, child of heaven, is perceived rising on the horizon, riding her chariot efficient in service, powered by her own energy and drawn by efficient, well trained and well directed horses. All people of the world see this brilliant dawn and feel blest.

पतिं त्वाद्य सुमनसा बुधन्ता स्माकासा मघवाना वयं च।
तिल्विलायध्वमुषसा विभातीयूयं पात स्वस्तिभिः सदा नः॥ ५॥

5. *Prati tvādya sumanaso budhantā'smākāso maghavāno vayaṁ ca. Tilvilāyadhvam-uṣaso vibhātīr-yūyaṁ pāta svastibhiḥ sadā naḥ.*

You, O Dawn today, people of noble mind, our

own, wealthy, honourable and excellent, and we all, invoke, admire and adore. O resplendent and magnificent lights of dawn, inspire us with love and refinement. O lights of divinity, saints and sages, protect and promote us with all peace, prosperity and happiness all ways, all time.

Mandala 7/Sukta 79

Usha Devata, Vasishtha Maitravaruni Rshi

व्यु॑षा आ॑वः प॒थ्या॒३॒ जना॑नां पञ्च॑ ि॒तीमानु॑षीबा॒धय॑न्ती।
सु॒स॒न्दृग्भि॑रु॒ ाभि॑भा॒नुम॑श्रद्धि सूया॒ रादसी॒ च ॑सावः॥ १॥

1. *Vyuṣā āvaḥ pathyā janānāṁ pañca kṣitīrmānuṣīrbodhayantī. Susaṁdṛgbhir-ukṣabhirbhānumaśred vi sūryo rodasī cakṣasāvaḥ.*

The lights of the dawn arise, rejuvenating, revealing the paths of life for the day and awakening all five communities of the people for their daily chores. She reveals the birth of the sun by beatific radiations and as the sun rises it illuminates heaven and earth and fills them with light.

व्यञ्जत दि॒वा अन्त॑ष्वक्तू॒न्विशा॒ न युक्ता॒ उ॒षस॑ यतन्त।
सं त॒ गाव॒स्तम॒ आ व॑तयन्ति॒ ज्याति॑यच्छन्ति सवि॒तव॑ बा॒हू॥ २॥

2. *Vyañjate divo anteṣvaktūn viśo na yuktā uṣaso yatante. Saṁ te gāvastama ā vartayanti jyotiryacchanti saviteva bāhū.*

The lights of the dawn radiate their rays and fill the space from earth to the bounds of heaven. Together they radiate in succession and act like a divine force in

unison. Constantly those radiations turn out the darkness and, like the circuitous operations of solar radiation, they give light and life to the world in sequence.

अभूदुषा इन्द्तमा मघान्यजीजनत्सुविताय श्रवांसि।
वि दिवा दवी दुहिता दधात्यङ्गिरस्तमा सुकृत वसूनि ॥ ३ ॥

3. *Abhūduṣā indratamā maghonyajījanat suvītāya śravāṁsi. Vi divo devī duhitā dadhātyaṅgirastamā sukṛate vasūni.*

The dawn arises, most potent and regenerative, wealthy and munificent, and creates and recreates food, energy, wealth, honour and excellence for the goodness and well being of humanity. May the divine dawn, child born of the eternal light of life, bring us the most inspiring and rejuvenating wealths of life for the good life and well being of noble humanity.

तावदुषा राध अस्मभ्यं रास्व यावत्स्तातृभ्या अरदा गृणाना।
यां त्वा जज्ञुवृषभस्या रवण वि दृ हस्य दुरा अद-
राणाः ॥ ४ ॥

4. *Tāvaduṣo rādho asmabhyaṁ rāsva yāvat stoṭṛbhyo arado gṛṇānā. Yāṁ tvā jajñurvṛṣabhasyā raveṇa vi dṛḷhasya duro adreraurṇoḥ.*

O dawn of the light of divinity, give us ample wealth and competence for the good life, as much as you grant to the devout celebrants who have adored you since eternity and known you by the roar of thunder, the shower of clouds, and the bellowing of the bull, when you open the caves of mighty mountains and clouds and unveil the folds of darkness from over the light of the sun.

दु॒वंदं॑वं॒ राध॑स चा॒दय॑न्त्यस्म॒दृ॒च्यक्सू॒नृता॑ इ॒रय॑न्ती । व्यु॒च्छन्ती॑ नः सु॒नय॒ धिय॑ धा यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥ ५ ॥

5. *Devaṁdevaṁ rādhase codayantyasmadryak sūnṛtā īrayantī. Vyucchantī naḥ sanaye dhiyo dhā yūyaṁ pāta svastibhiḥ sadā naḥ.*

Inspiring every noble person for the attainment of wealth and competence for the good life, radiating the light of divinity and holy intelligence for us, enlightening our thought and will with the original message of divinity for advancement in generosity, O lights of the dawn, protect and promote us with all modes and means of success for peace, progress and the good life all ways all time.

Mandala 7/Sukta 80

Usha Devata, Vasishtha Maitravaruni Rshi

पति॒ स्तोमं॑भिरु॒षस॒ं वसि॑ष्ठा गी॒भिर्विप्रा॑सः पथ॒मा अ॑बुधन । वि॒व॒तय॑न्ती॒ रज॑सी॒ सम॑न्त आविष्कृ॒ण्व॒तीं भुव॑नानि॒ विश्वा॑ ॥ १ ॥

1. *Prati stomebhir-uṣasaṁ vasiṣṭhā gīrbhirviprāsaḥ prathamā abudhran. Vivartayantīṁ rajasī samante āviṣṛṇvatīṁ bhuvanāni viśvā.*

Brilliant saints and vibrant sages at the very first dawn of life receive the light of divinity in revelation, celebrate the dawn of light in inspired songs of adoration, the same light of dawn that illuminates and enlightens all regions of the universe within the bounds of heaven and earth every revolution of the day.

एषा स्या न॑व्य॒मायु॒दधा॑ना गू॒ढ्वी तमा॒ ज्याति॑षा॒षा अ॑बाधि । अग॑ एति युव॒तिरह्र॑याणा॒ पाचि॑कित॒त्सूर्य॑ य॒ज्ञम॒ग्निम ॥ २ ॥

2. *Eṣā syā navyamāyurdadhānā gūḍhvī tamo jyotiṣoṣā abodhi. Agra eti yuvatirahrayāṇā prācikitat sūryaṁ yajñmagnim.*

This is the dawn bearing and bringing new life and energy, that deep and sublime light of divinity which enlightens ignorance with knowledge and informs even darkness with light. It goes forward first before sunrise, youthful, bold, enlightened, unrestrained and free, and gives light to the sun and life to the yajna fire.

अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः।
घृतं दुहाना विश्वतः पपीता यूयं पात स्वस्तिभिः सदा नः॥ ३॥

3. *Aśvāvatīr-gomatīrna uṣāso vīravatīḥ sadamucchantu bhadrāḥ. Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.*

May the blissful dawns every morning, abounding in light and dynamism, energy, fertility and procreation of the race in heroic generations, illuminate and energise our home and family, give us showers of water, milk and honey, and bless us with total fulfilment from all quarters of the world. O lights of dawn, protect and promote us with all peace, progress and happiness of the good life always all time.

Mandala 7/Sukta 81

Usha Devata, Vasishtha Maitravaruni Rshi

पत्यु अदश्रायत्युच्छन्ती दुहिता दिवः।
अपा महि व्ययति चक्षस तमा ज्यातिष्कृणोति सूनरी॥ १॥

1. *Pratyu adarśyāyatyucchantī duhitā divaḥ. Apo mahi vyayati cakṣase tamo jyotiṣkṛṇoti sūnarī.*

The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions, brilliant guide as she is for the day.

उदुस्रियाः सृजते सूयसः सचाँ उद्य ा ंत्रमचिवत।
तवदुषा व्युषि सूयस्य च सं भक्तन गममहि ॥ २ ॥

2. *Udusriyāḥ sṛjate sūryaḥ sacāň udyannakṣatramarcivat. Taveduṣo vyuṣi sūryasya ca saṁ bhaktena gamemahi.*

And then the sun, friend and associate together, takes over and, blazing with splendour, sends forth radiations of light and illuminates the planet earth. O dawn, in your original revelation of light divine and in the solar radiations, we pray, let us abide and act with faith and delightful experience of the illumination.

पतिं त्वा दुहितदिव उष ' जीरा अभुत्स्महि। या वहसि पुरु स्पार्हं वनन्वति रत्नं न दाशुष मयः ॥ ३ ॥

3. *Prati tvā duhirardiva uṣo jīrā abhutsmahi. Yā vahasi puru spārhaṁ vananvati ratnaṁ na dāśuṣe mayaḥ.*

O dawn, daughter of heaven, receiver of divine light and giver of inspiring radiations, who bring us cherished gifts of eternal and infinite blessings like the jewels of life for the generous man of charity, we pray, may we be instant and faithful recipients of your light divine, peace and joy, every morning.

उच्छन्ती या कृणाषि मंहना महि पख्य दंवि स्वदृश।
तस्यास्त रत्नभाज इमह वयं स्याम मातुन सूनवः ॥ ४ ॥

4. *Ucchantī yā kṛṇoṣi maṁhanā mahi prakhyai devi svardṛśe. Tasyāste ratnabhāja īmahe vayaṁ syāma māturna sūnavaḥ.*

Generous and divine dawn, great and glorious, who with your splendour enlighten the world to have the vision and awareness of divinity, we pray that we too may experience that vision and share those jewels of life, and thus abide in life like favourite children of the divine mother.

तच्चित्रं राध आ भराषा यद्दीर्घश्रुत्तमम।
यत्त' दिवा दुहितमर्त्भाजनं तदास्व भुनजामहे॥ ५॥

5. *Taccitraṁ rādha ā bharoṣo yad dīrghasruttamam. Yat te divo duhitar-martabhojanaṁ tad rāsva bhunajāmahai.*

O light of dawn, bear and bring for us that vision, wealth and competence of life, wonderful, various, versatile and infinite, heard over the longest time and widest space which, O light of self-refulgent heaven, is your gift to mortal humanity as food for the body, mind and soul. Give us that wealth of food for our benefit and enlightenment.

श्रवः सूरिभ्य' अमृतं वसुत्वनं वाजाँ अस्मभ्यं गामतः।
चोदयित्री मघानः सूनृतावत्युषा उच्छदप स्रिधः॥ ६॥

6. *Śravaḥ sūribhyo amṛtaṁ vasutvanaṁ vājāँ asmabhyaṁ gomataḥ. codayitrī maghonaḥ sṛnṛtāvatyuśā ucchadapa sridhaḥ.*

O dawn, inspirer of the wealthy and powerful, commanding the light and truth of existence in action, bring immortal food and wealth, honour and fame to

the wise and brave. Bring food and energy and the wealth of lands and cows for us all, and ward off all sin, error and enmity from us, shine and give us settlement in peace.

Mandala 7/Sukta 82

Indra-Varunau Devate, Vasishtha Maitravaruni Rshi

इन्द्रावरुणा युवमध्वराय ना विश जनाय महि शम यच्छतम। दीघप्रयज्युमति या वनुष्यति वयं जयम पृतनासु दूढ्यः ॥ १ ॥

1. *Indrāvaruṇā yuvamadhvarāya no viśe janāya mahi śarma yacchatam. Dīrghaprayajyumati yo vanuṣyati vayaṁ jayema pṛtanāsu duḍhyaḥ.*

Indra, lord of ruling power, and Varuna, lord of justice, you both together for our people in general provide a very home and comfortable security of life so that they may do their creative and productive work in peace without fear and violence and, in our joint ventures for the nation, we may defeat, better win over, the person who out of hate and malevolence injures or violates the peace of a citizen engaged in continuous work for the nation.

समाळन्यः स्वराळन्य उच्यत वां महान्ताविन्द्रावरुणा महावसू। विश्व दवासः पर म व्य मनि सं वामाज वृषणा सं बलं दधुः ॥ २ ॥

2. *Samrāḷanyaḥ svarāḷanya ucyate vāṁ mahāntā-vindrāvaruṇā mahāvasū. Viśve devāsaḥ parame vyomani saṁ vāmojo vṛṣaṇā saṁ balaṁ dadhuḥ.*

O Indra, lord ruler, and Varuna, lord of justice,

grand powers of the common wealth, one of you is called 'Samrat, sovereign ruler of the nation as one collected person', the other is called 'Swarat, autonomous ruler of the judiciary as a sub-system of the sovereign state'. O brave and generous lords, may all the brilliant sages and scholars of the nation and all the divinities of nature in this vast sovereign common wealth of humanity vest you with dignity and power.

(This mantra may also be interpreted as pointing to the two extreme ends, though both mutually balanced, of the sovereign social order, whether the order is a nation or the entire human world on earth. One is 'Samrat' the total sovereign system with one supreme head, the other is 'swarat', the autonomous individual, the citizen with his or her freedoms and loyalty to the national law, and the balance of rights and duties of the 'swarat' individual.)

अन्वपां खान्यतृन्तमाजसा सूयमरयतं दिवि प्रभुम। इन्द्रावरुणा मद अस्य मायिना पिन्वतमपितः पिन्वतं धियः ॥ ३ ॥

3. *Anvapāṁ khānyatṛntam-ojasā sūryam-airayataṁ divi prabhum. Indrāvaruṇā made asya māyino'-pinvatam-apitaḥ pinvataṁ dhiyaḥ.*

With your light and lustre, O Indra and Varuna, sovereign ruler and lord of independent judgement, state and the individual, general will and collective power and individual will and autonomous judgement, together you break open the flood gates of waters and national energy in social dynamics. You raise the social brilliance in the regions of culture and enlightenment to the highest

degrees of freedom and sovereignty.

O lords of power and judgement, together in the joy of this wonderful ruling order, you replenish the dry streams of life to flow with fresh energy and energise our bored will and intellect with new vision, ambition and resolution all round.

युवामिद्युत्सु पृतनासु वह्नया युवां रमस्य पसव मितज्ञवः। इशाना वस्व उभयस्य कारव इन्दावरुणा सुहवा हवामह॥ ४॥

4. *Yuvāmid yutsu pṛtanāsu vahnayo yuvāṁ kṣemasya prasave mitajñavaḥ. Īśānā vasva ubhayasya kārava indrāvaruṇā suhavā havāmahe.*

Indra and Varuna, ruler and preserver of both the citizen and the state for earthly as well as for higher values, men of fiery passion and action call upon you in their joint struggles for advancement and fresh acquisitions. Men of settled vision and judgement seated on firm ground call upon you in their efforts for peace, preservation and stability. Creators of the wealth of the nation thus, we all call upon you in our battles for both yoga and kshema, progress and preservation in balance, constant watchers and instantly responsive as you are.

इन्दावरुणा यदिमानि चक्रथुर्विश्वा जातानि भुवनस्य मज्मना। रमेण मित्रा वरुणं दुवस्यति मरुद्भिरुगः शुभमन्य ईयत॥ ५॥

5. *Indrāvaruṇā yadimāni cakrathurviśvā jātāni bhuvanasya majmanā. Kṣemeṇa mitro varuṇaṁ duvasyati marudbhirugraḥ śubhamanya īyate.*

Indra and Varuna, with your strength and vision

you rule and advance and thus serve all these children of the earth. Mitra, power of love and friendship with warmth of passion for peace and stability serves and supports Varuna, judgement and discrimination for the collective good, and the other, Indra, power and passion for advancement, with all his storm troopers fast as winds fights for the defence and advancement of the good of all.

मह शुल्काय वरुणस्य नु त्विष आज' मिमात धुवमस्य यत्स्वम। अजामिमन्यः श्नथयन्तमातिरद्दभभिर्न्यः प वृणाति भूयसः ॥ ६ ॥

6. *Mahe śulkāya varuṇasya nu tviṣa ojo mimāte dhruvam-asya yat svam. Ajāmim-anyaḥ śnatha-yantam-ātirad dabhrebhir-anyaḥ pra vṛṇoti bhūyasaḥ.*

For the greatness and rising prosperity of the social order of peace and progress, Indra and Varuna augment its power and lustre and preserve and increase what its basic and consolidated national asset is. One of them, Indra, overthrows its unfriendly and hostile opponents who try to sabotage and arrest its progress, and the other, Varuna, even with minimum but convincing power, subdues many devastating critics.

न तमंहो न दुरितानि मत्यमिन्दावरुणा न तपः कुतश्चन। यस्य दवा गच्छथा वीथा अध्वरं न तं मत'स्य नशत परिह्वृतिः ॥ ७ ॥

7. *Na tamaṁho na duritāni martyam-idrāvaruṇā na tapaḥ kutaścana. Yasya devā gacchatho vītho adhvaraṁ na taṁ martasya naśate parihvṛtiḥ.*

No sin, no evils, no suffering, nor any man's crookedness can ever touch or disturb that mortal man, that ruler of the social order, whose yajna of individual freedom of action and loyalty to the social order and its laws, O Indra and Varuna, lord of omnipotence and lord of justice and mercy, glorious and generous rulers of the universe, you bless, visit, lead and guide.

अवाङ् नरा दव्यनावसा गतं शृणुतं हवं यदि म जुजुषथः। युवाहि सख्यमुत वा यदाप्यं माडीकमिन्दावरुणा नि यच्छतम॥ ८॥

8. *Arvāṅ narā daivyenāvasā gataṁ śṛṇutaṁ havaṁ yadi me jujoṣathaḥ. Yuvorhi sakhyamuta vā yadāpyaṁ mārḍīkamindrāvaruṇā ni yacchatam.*

O Indra and Varuna, leading lights of nature and humanity, lords of power, justice and mercy of the social and natural order, since I enjoy your love and friendship, come hither to me with protection and promotion, listen to my call, and bear, bring and give me the benefit of your friendship and whatever is peaceful, blissful and attainable.

अस्माकमिन्दावरुणा भरेभरे पुरोयोधा भवतं कृष्ट्योजसा। यद्वां हवन्त उभये अधि स्पृधि नरस्तोकस्य तनयस्य सातिषु॥ ९॥

9. *Asmākam-indrāvaruṇā bharebhare puroyodhā bhavataṁ kṛṣṭyojasā. Yad vāṁ havanta ubhaye adha spṛdhi narastokasya tanayasya sātiṣu.*

Indra and Varuna, ruling powers of the people and the social order, be the front leaders and warriors in every battle of ours since the leading lights of both

the people and the ruling services invite you in their struggles for the progress of their children and grand children.

अस्म इन्दा वरुणा मित्रा अयमा द्युम्नं यच्छन्तु महि शम सपथः। अवधं ज्यातिरदितऋतावृध दवस्य श्लाकं सवितुमनामह॥ १०॥

10. *Asme indro varuṇo mitro aryamā dyumnaṁ yacchantu mahi śarma saprathaḥ. Avadhraṁ jyotiraditer-ṛtāvṛdho devasya ślokaṁ saviturmanāmahe.*

May Indra, Varuna, Mitra and Aryama, lord of power, justice and generosity, love and friendship, and guide and lord ruler of the world order, bless us with honour and excellence and give us great good peace and prosperity ever increasing. We pray for the kind and beneficial light of mother Infinity and celebrate the glory of the self-refulgent Savita, lord creator, inspirer of life and protector of the truth and law of this expansive universe.

Mandala 7/Sukta 83

Indra-Varunau Devate, Vasishtha Maitravaruni Rshi

युवां नरा पश्यमानास आप्यं प्राचा गव्यन्तः पृथुपशवा ययुः। दासा च वृत्रा हतमार्याणि च सुदासमिन्दावरुणावसावतम॥ १॥

1. *Yuvāṁ narā paśyamānāsa āpyaṁ prācā gavyantaḥ pṛthuparśavo yayuḥ. Dāsā ca vṛtrā hatamāryāṇi ca sudāsamindrāvaruṇā-vasāvatam.*

Indra and Varuna, O warrior and tactician of the

commanding order, the bold and brave front rank leaders, seeing your power and performance, march forward and join you with large axes in hand and reach you as leaders with an open door. O fighters, having destroyed the forces of darkness and sabotage, with all your forces protect and promote the noble, the generous and the dedicated people of society.

यत्रा नरः समयन्त कृतध्वजा यस्मिं ाजा भवति किं चन पियम। यत्रा भयन्त भुवना स्वदृशस्तत्रा न इन्दावरुणाधि वाचतम ॥ २ ॥

2. *Yatrā naraḥ samaynte kṛtadhvajo yasminnājā bhavati kiṁ ca na priyam. Yatrā bhayante bhuvanā svardṛśastatrā na indrāvaruṇādhi vocatam.*

Where the leading brave of the nation meet with banners in hand, where there would be but little good in battle or in contest, where the people of the earth quake with fear though they see the light and joy of heaven otherwise, of that, O Indra and, Varuna, speak to us.

सं भूम्या अन्ता ध्वसिरा अदृ ातन्दावरुणा दिवि घाष आरुहत। अस्थुजनानामुप मामरातया वागवसा हवनश्रुता गतम ॥ ३ ॥

3. *Saṁ bhūmyā antā dhvasirā adṛkṣatendr-āvaruṇā divi ghoṣa āruhat. Asthur-janānāmupa māmarātayo'rvāgavasā havanaśrutā gatam.*

Indra and Varuna, destroyers of the evil and the violent, look to the ends of the earth, let the clang of arms and roar of battle rise to the sky, let the people's enemies stand at the door and face me, and in any crisis,

as you hear the signal and the clarion call, come forward with all the defence forces.

इन्द्रावरुणा वधनाभिरप्रति भेदं वन्वन्ता प सुदासमावतम। ब्रह्माण्यषां शृणुतं हवीमनि सत्या तृत्सूनामभवत्पुरोहितिः॥ ४॥

4. *Indrāvaruṇā vadhanābhiraprati bhedaṁ vanvantā pra sudāsamāvatam. Brahmāṇyeṣāṁ śṛṇutaṁ havīmani satyā tṛtsūnām-abhavat purohitiḥ.*

Indra and Varuna, leading warrior and enemy destroyer and saviour and rebuilder, facing and breaking the difficult enemy lines of offence with fatal weapons, protect the generous ruler of the land. In this strife of battle, listen to the earnest voices of the priests engaged in yajnic development of the nation, and let the priest-like prophecy and expectations of the people seeking peace and freedom come true.

इन्द्रावरुणावभ्या तपन्ति माघान्यया वनुषामरातयः। युवं हि वस्व उभयस्य राजथा ध स्मा ना वतं पाय दिवि॥ ५॥

5. *Indrāvaruṇāvabhyā tapanti māghānyaryo vanuṣāmarātayaḥ. Yuvaṁ hi vasva ubhayasya rājatho'dha smā no'vataṁ pārye divi.*

Indra, lord of power, Varuna, lord of justice and mercy, the evil deeds of the violent and the adversities caused by the saboteurs torment me all round. You alone rule and order the power and prosperity of both terrestrial and celestial worlds. Protect us on the earth and lead us to the light and joy of freedom beyond the bounds of earth.

युवां ह्वन्त उभयास आजिष्विन्दं च वस्वा वरुणं च सातये।
यत्र राजभिर्दशभिर्निबाधितं प सुदासमावतं तृत्सुभिः सह॥ ६॥

6. *Yuvāṁ havanta ubhayāsa ājiṣvindraṁ ca vasvo varuṇaṁ ca sātaye. Yatra rājabhir-daśabhir-nibādhitaṁ pra sudāsamāvataṁ tṛtsubhiḥ saha.*

Both the people and the leaders call upon you in battles, O Indra and Varuna, for victory in battle and regaining of success and prosperity. They call upon you in battle where you defend the generous ruler against tens of tormenting dictators and, alongwith the ruler, you save three orders of scholars and sages in three fields of arts, sciences and universal values of Dharma and justice.

दश राजानः समिता अयज्यवः सुदासमिन्दावरुणा न युयुधुः। सत्या नृणामद्मसदामुपस्तुतिर्देवा एषामभवन्देवहूतिषु॥ ७॥

7. *Daśa rājānaḥ samitā ayajvayaḥ sudāsamindrāvaruṇā na yuyudhuḥ. Satyā nṛṇām-admasadām-upastutir-devā eṣām-abhavan devahūtiṣu.*

Indra and Varuna, spirit of life and sense of judgement victorious over evil and impiety, even ten brilliant but impious and impulsive forces together cannot fight against the versatile and generous ruler of the self and society. The prayers of holy men dedicated to divinity in the house of yajna and charity come true and the divinities of humanity and nature both join the invocations of these holy men in their acts of piety and divine service.

दा॒शरा॑ज्ञ परि॑यत्ताय वि॒श्वतः॑ सु॒दास॑ इन्दावरुणावशि ातम।
श्वि॒त्यञ्चा॒ यत्र॒ नम॑सा क॒प॒दिन॑ धि॒या धीव॑न्ता॒ अस॑पन्त॒ तृत्स॑वः॥ ८॥

8. *Dāśarājñe pariyattāya viśvataḥ sudāsa indrāvaruṇāvaśikṣatam. Śvityañco yatra namasā kapardino dhiyā dhīvanto asapanta tṛtsavaḥ.*

Indra and Varuna, you come to the help of the liberal man of charity and the benevolent ruler surrounded by hostilities all round, and you join his house of yajnic discipline and ruling order where intelligent and pious sages help the priestly performers with offers of oblations and thoughts of wisdom.

वृ॒त्राण्य॒न्यः सं॒मि॒थषु॒ जिघ्न॑त व॒तान्य॒न्या अ॒भि र॑ ात॒ सदा॑। हवा॑महे वां वृषणा सुवृ॒क्तिभि॑र॒स्म इ॑न्दावरुणा॒ शम॑ यच्छतम॥ ९॥

9. *Vṛtrāṇyanyaḥ samitheṣu jighnate vratānyanyo abhi rakṣate sadā. Havāmahe vāṁ vṛṣṇā suvṛktibhirasme indrāvaruṇā śarma yacchatam.*

Of Indra and Varuna, one destroys evil and darkness in the battles of life, the other always protects the laws and observances of pious people's holy disciplines. O generous and divine lords of power and wisdom, we invoke you and offer you homage with adorations and holy presentations. May Indra and Varuna give us a happy home of peace and prosperity.

अ॒स्म इ॑न्दा॒ वरु॑णा मि॒त्रा अ॑य॒मा द्यु॒म्नं य॑च्छन्तु॒ महि॒ शम॑ स॒पथ॑ः। अ॒व॒धं ज्या॒ति॒रदि॑तऋता॒वृध॑ द॒वस्य॒ श्लाकं॑ सवि॒तुम॑नामह॥ १०॥

10. *Asme indro varuṇo mitro aryamā dyumnaṁ-yacchantu mahi śarma saprathaḥ. Avadhraṁ jyotir-aditer-ṛtāvṛdho devasya ślokaṁ savitur-manāmahe.*

May Indra, Varuna, Mitra and Aryama bless us with power, justice, love and friendship, and passion for progress, honour and excellence with settlement in a happy home wherein, ever advancing, we may live a life of truth, observing the eternal law of Dharma operative in nature and humanity. We pray for the blissful light of mother Infinity and celebrate in song the glory of Savita, lord giver of the light of life and inspiration for the True, the Good and the Beautiful in existence.

Mandala 7/Sukta 84

Indra- Varunau Devate, Vasishtha Maitravaruni Rshi

आ वां राजानावध्वर ववृत्यां हव्यभिरिन्दावरुणा नम ᳬभिः । प वां घृताचीं बाह्वादधाना परि त्मना विषुरूपा जिगाति ॥ १ ॥

1. *Ā vāṁ rājānāvadhvare vavṛtyāṁ havyebhir-indrā-varuṇā namobhiḥ. Pra vāṁ ghṛtācī bāhvor-dadhānā pari tamanā viṣurūpā jigāti.*

Indra-Varuna, self-refulgent rulers of life, Supreme Lord's power and justice, light and rectitude, law and freedom, reward and punishment, I pray, let me turn to you and abide there. I invoke you with salutations and homage worthy for divinity in this yajna of life full of love and free from violence. The ladle in all universal forms overflowing with ghrta held in hands

spontaneously moves to you to make the offer of total surrender to the sacred fire.

युवा राष्टं बृहदिन्वति द्याया सतृभिररज्जुभिः सिनीथः । परि ना हळा वरुणस्य वृज्या उरुं न इन्द्रः कृणवदु लाकम ॥ २ ॥

2. *Yuvo rāṣṭraṁ bṛhadinvati dyauryau setṛbhir-arajjubhiḥ sīnithaḥ. Pari no heḷo varuṇasya vṛjyā uruṁ na indraḥ kṛṇavadu lokam.*

The mighty heaven of light feeds the vast social order under your rule. You join, you bind, with bonds without snares. May the displeasure of Varuna and consequent suffering be far off from us. May Indra bless us and create a vast expansive world of light for us.

कृतं न यज्ञं विदथेषु चारुं कृतं ब्रह्माणि सूरिषु पशस्ता । उप रयिर्देवजूता न एतु प णः स्याहाभिरूतिभिस्तिरतम ॥ ३ ॥

3. *Kṛtaṁ no yajñaṁ vidatheṣu cāruṁ kṛtaṁ brahmāṇi sūriṣu praśastā. Upo rayirdevajūto na etu pra ṇaḥ spārhābhir-ūtibhis-tiretam.*

Indra-Varuna, pray raise our yajnic acts in the business of life to beauty and grace. May you vest our songs of adoration and gratitude with love and faith among the wise and brave of the community. May wealth, honour and excellence of life inspired by divinities come to us. May you, Indra-Varuna, help us cross the seas of life with cherished means of protection and progress.

अस्म इन्दावरुणा विश्ववारं रयिं धत्तं वसुमन्तं पुरु ुम । प य आदित्या अनृता मिनात्यमिता शूर दयत वसूनि ॥ ४ ॥

4. *Asme indrāvaruṇā viśvavāraṁ rayiṁ dhattaṁ vasumantaṁ purukṣum. Pra ya ādityo anṛtā minātyamitā śūro dayate vasūni.*

Indra-Varuna, pray bear and bring for all of us wealth, honour and excellence of universal order in plenty, full of the world's riches. The lord of light that frustrates and destroys untruth is the lord of power and gives boundless forms of wealth, joy and peaceful settlement on earth.

इ॒यमिन्द्रं॑ वरु॑णमष्ट म॒ गीः पाव॑क्ता॒क तन॑य॒ तूतु॑जाना ।
सु॒रत्ना॑सा द॒ववी॑तिं गमम यू॒यं पा॑त स्व॒स्तिभि॒: सदा॑ नः ॥ ५ ॥

5. *Iyamindraṁ varuṇamaṣṭa me gīḥ prāvat toke tanaye tūtujānā. Suratnāso devavītiṁ gamema yūyaṁ pāta svastibhiḥ sadā naḥ.*

Let my voice of adoration reach Indra and Varuna at the earliest and bring protection and progress for our children and grand children at the fastest. Let us all blest with the jewels of life reach the house of yajna and attain the blessings of Indra and Varuna. O divinities of nature and humanity, saints and sages, protect and promote us with all modes and means of safety, security and all round well being of life for all time.

Mandala 7/Sukta 85

Indra-Varuna Devate, Vasishtha Maitravaruni Rshi

पु॒नी॒ष वा॑मर॒ ारसं मनी॒षां साम॒मिन्दा॑य॒ वरु॑णाय॒ जुह्व॑त ।
घृ॒तप॑तीकामु॒षसं॒ न द॒वीं ता ना॒ याम॑ ञ्रुरुष्यताम॒भीक॑ ॥ १ ॥

1. *Punīṣe vām-arakṣasaṁ manīṣāṁ somam-idrāya varuṇāya juhvat. Ghṛtapratīkām-uṣasaṁ na devīṁ tā no yāmann-uruṣyatām-abhīke.*

I dedicate and sanctify the song of adoration free from evil, enmity and malice, and offer it to Indra and Varuna, having made a presentation of holy soma to the ruler warrior and the chief of justice. It is soft and sweet and brilliant, full of power like the divine dawn. May Indra and Varuna come and inspire us to shine in our battle of life against evil with full divine protection.

स्पर्धन्त वा उ दवहूय अत्र यषु ध्वजषु दिद्यवः पतन्ति ।
युवं ताँ इन्दावरुणावमित्रान्हतं परांचः शवा विषूचः ॥ २ ॥

2. *Spardhante vā u devahūye atra yeṣu dhvajeṣu didyavaḥ patanti. Yuvaṁ tāṅ indrāvaruṇāva-mitrān hataṁ parācaḥ śarvā viṣūcaḥ.*

And those who fight and oppose us in this struggle of the social order, and in those battles in which the enemy weapons fall upon our flags of honour, all those enemies and crooked adversaries, O Indra and Varuna, pray frustrate and destroy with the force and justice of the social order.

आपश्चिद्धि स्वयशसः सदःसु दवीरिन्द्रं वरुणं दवता धुः ।
कृष्टीर्न्या धारयति पवक्ता वृत्राण्यन्या अपतीनि हन्ति ॥ ३ ॥

3. *Āpaściddhi svayaśasaḥ sadaḥsu devīrindraṁ varuṇaṁ devātā dhuḥ. Kṛṣṭīranyo dhārayati praviktā vṛtrāṇyanyo apratīni hanti.*

Intelligent and brilliant people in their own right of quality and social prestige select, appoint and consecrate Indra and Varuna, brilliant and noble authorities, in their offices and assemblies. One of them, Varuna, manages the different orders of people, the

other, Indra, destroys forces of darkness and enmity who refuse to be managed otherwise.

स सुक्रतुर्ऋतचिदस्तु हाता य आदित्य शवसा वां नमस्वान ।
आववर्तदवस वां हविष्मानसदित्स सुविताय प्रयस्वान ॥ ४ ॥

4. *Sa sukratur-ṛtacid-astu hotā ya āditya śavasā vāṁ namasvān. Āvavartad-avase vāṁ haviṣmān-asadit sa suvitāya prayasvān.*

Surely that individual is a good citizen of noble action, a true yajaka, dedicated to universal values of truth and law, who, of his own free will, with his power and potential and high degree of endeavour and application, turns to you, O brilliant Indra and Varuna, with sincere loyalty and homage for the sake of protection and advancement. And surely he deserves all round happiness and well being.

इयमिन्द्रं वरुणमष्ट मे गीः पावत्ताक तनय तूतुजाना ।
सुरत्नासा दवदवीतिं गमम यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Iyamindraṁ varuṇamaṣṭa me gīḥ prāvat toke tanaye tūtujānā. Suratnāso devavītiṁ gamema yūyaṁ pāta svastibhiḥ sadā naḥ.*

May this earnest and vibrating voice of homage and prayer reach Indra and Varuna for the protection and progress of our children and grand children. May we, blest with the jewels of life, reach and join the noble assembly of the enlightened and participate in the yajnic business of the nation. O Indra and Varuna, O enlightened citizens and leaders of humanity, protect and promote us with all safeguards and securities and all modes of happiness and well being all ways all time.

Mandala 7/Sukta 86

Varuna Devata, Vasishtha Maitravaruni Rshi

धीरा त्वस्य महिना जनूंषि वि यस्तस्तम्भ रादसी चिदुर्वी।
प नाकमृष्वं नुनुद बृहन्तं द्विता न त्रं पपथच्च भूम॥ १॥

1. *Dhīrā tvasya mahinā janūṁṣi vi yastastambha rodasī cidurvī. Pra nākamṛṣvaṁ nunude bṛhantaṁ dvitā nakṣatraṁ paprathacca bhūma.*

Firm in balance are the creations of this Varuna, light of the universe, by virtue of his greatness as he holds and stabilises the heaven and earth and indeed the expanding universe. He energises and impels the high heavens of bliss and the distant stars and lights them both day and night, pervading the vast world of existence. Only the wise and brave know this.

उत स्वया तन्वा३ सं वदे तत्कदा न्वन्तरुरुण भुवानि।
किं म हव्यमहृणाना जुषत कदा मृळीकं सुमना अभि ख्यम॥ २॥

2. *Uta svayā tanvā saṁ vade tat kadā nvantarvaruṇe bhuvāni. Kiṁ me havyam-ahṛṇāno juṣeta kadā mṛḷīkaṁ sumanā abhi khyam.*

And when would I, by my own individual self, commune with the lord? When would I join the innermost presence of Varuna? Would he accept my homage and prayer with pleasure? When would I, with peace in the mind, experience the bliss of that presence and power?

पृच्छ तदन वरुण दिदृ ाूप एमि चिकितुष विपृच्छम।
समानमिन्मं कवयश्चिदाहुरयं हतुभ्यं वरुणा हृणीत॥ ३॥

3. *Pṛcche tadeno varuṇa didṛkṣūpo emi cikituṣo vipṛccham. Samānaminme kavayaścidāhur-ayaṁ ha tubhyaṁ varuṇo hṛṇīte.*

O Varuna, I ask myself what sin is. Keen for the vision of divinity, I go and meet the wise, and freely I ask what sin is. And the wise sages all say the same thing to me : This Varuna feels displeased only for your sake, to save you from sin.

किमाग॑ आस वरुण॒ ज्यष्ठं॒ यत्स्ता॒तार॑ं जिघांससि॒ सखा॑यम।
प तन्म॑ वाच दूळभ स्वधा॒वा व॑ त्वान॒ना नम॑सा तु॒र इ॑याम॥ ४॥

4. *Kimāga āsa varuṇa jyeṣṭhaṁ yat stotāraṁ jighāṁsasi sakhāyam. Pra tanme voco dūḷabha svadhāvo 'va tvānenā namasā tura iyām.*

Varuna, what is the greatest sin or crime for which you punish your friend and celebrant? Speak of that to me, O lord rare to be attained, self-refulgent and self-omnipotent. Save me, lord. A sinless innocent soul, post haste I come to you with homage, prayer and surrender.

अव॑ दु॒ग्धानि॒ पित्र्या॑ सृजा॒ ना व॒ या व॒यं च॑कृ॒मा त॒नूभि॑:।
अव॑ राजन्पशु॒तृ॑पं॒ न ता॒युं सृ॒जा व॒त्सं न दाम्ना॒ वसि॑ष्ठम॥ ५॥

5. *Ava drugdhāni pitryā sṛjā no'va yā vayaṁ cakṛmā tanūbhiḥ. Ava rājan paśutṛpaṁ na tāyuṁ sṛjā vatsaṁ na dāmno vasiṣṭham.*

Loosen and free us from weaknesses inherited from the forefathers. Save us from the sins and evils committed by ourselves in person. O sovereign ruler,

free us from animal passions, like the thief from jail, and relieve the earnest celebrant from passions and slavery, like the calf set free from bonds of the tether.

न स स्वा द ा॑ वरुण॒ धृति॒ः सा सुरा॑ म॒न्युवि॒भीद॑का॒ अचि॑त्ति॒ः । अस्ति॒ ज्याया॒न्कनी॑यस उपा॒र स्वप्न॑श्च॒नद॑नृ॒तस्य॑ पया॒ता ॥ ६ ॥

6. *Na sa svo dakṣo varuṇa dhrutiḥ sā surā manyur-vibhīdako acittiḥ. Asti jyāyān kanīyasa upāre svapnaścanedanṛtasya prayotā.*

It is not our own essential virtue, competence and expertise that is the cause of evil and the fall. It is liquor, anger, gambling and infatuation, ignorance and loss of good sense that is the cause of evil. It is also the company of the wrong senior with the junior and the dreams of unrealistic ambition that tempt a person to fall a victim to falsehood and evil.

अरं दा॒सा न मी॒ हुष॑ कराण्य॒हं द॒वाय॒ भूण॒य ना॑गाः । अच॑तयद॒चित॑ द॒वा अ॒या गृत्सं॑ रा॒य क॒वित॑रा जुनाति ॥ ७ ॥

7. *Araṁ dāso na mīḷhuṣe karāṇyahaṁ devāya bhūrṇaye'nāgāḥ. Acetayad-acito devo aryo gṛtsaṁ rāye kavitaro jūnāti.*

Let me, an innocent person free from evil, do unreserved service and offer sincere prayers like a dedicated servant to Varuna, refulgent and generous lord giver of sure and complete fulfilment. He, brilliant and generous lord of all, wiser than any one else, omniscient master, enlightens the ignorant and inspires the holy and intelligent, and leads them to honour and prosperity.

अयं सु तुभ्यं वरुण स्वधावो हृदि स्ताम् उपश्रितश्चिदस्तु।
शं नः ाम् शमु यागं ना अस्तु यूयं पात स्वस्तिभिः सदा नः॥ ८॥

8. *Ayaṁ su tubhyaṁ varuṇa svadhāvo hṛdi stoma upaśritaścidastu. Śaṁ naḥ kṣeme śamu yoge no astu yūyaṁ pāta svastibhiḥ sadā naḥ.*

Varuna, self-existent lord of omniscience and omnipotence, may this song of adoration reach your heart and be graciously accepted. Let there be all good and full protection for what we have achieved, and all good grace and advancement for what we may further achieve. O lord, O divinities of nature and humanity, pray protect and promote us with all happiness and well being all ways all time, bless us with yoga and kshema in peace.

Mandala 7/Sukta 87

Varuna Devata, Vasishtha Maitravaruni Rshi

रदत्पथा वरुणः सूर्याय पार्णांसि समुदिया नदीनाम।
सगा न सृष्टा अवतीरृतायञ्चकार महीर् वनीरहभ्यः॥ १॥

1. *Radat patho varuṇaḥ sūryāya prārṇāṁsi samudriyā nadīnām. Sargo na sṛṣṭo arvatīr-ṛtāyañcakāra mahīr-avanīr-ahabhyaḥ.*

The universe is a mighty explosion of thought, energy and matter let free like a cosmic horse on course: Varuna, lord of supreme power, intelligence and imagination, carving out orbits for the self-refulgent stars, setting cosmic oceans into floods of rivers heading for the sea, structuring mighty moving galaxies and great planets and satellites from the stars, all moving in

observance of the cosmic law.

आत्मा त वाता रज आ नवीनात्पशुन भूर्णियवस ससवान। अन्तमही बृहती रादसीम विश्वा त धाम वरुण प्रियाणि॥ २॥

2. *Ātmā te vāto raja ā navīnot paśurna bhūrṇiryavase sasavān. Antarmahī bṛhatī rodasīme viśvā te dhāma varuṇa priyāṇi.*

Your spirit, O Varuna, sets the currents of energy in motion like winds and energises the cosmic particles anew, once asleep all, now rushing restless for food for existence like a horse moving for grass. O lord immanent and transcendent, all this great expansive universe of heaven and earth, all these abodes of existence, are homes of life dear to you, dear to the living forms.

परि स्पशा वरुणस्य स्मदिष्टा उभ पश्यन्ति रादसी सुमके। ऋतावानः कवय यज्ञधीराः पचतसा य इषयन्त मन्म॥ ३॥

3. *Pari spaśo varuṇasya smadiṣṭā ubhe paśyanti rodasī sumeke. Rtāvānaḥ kavayo yajñadhīrāḥ pracetaso ya iṣayanta manma.*

Currents of cosmic intelligence which are observant forces of Varuna appointed to their task, together watch both heaven and earth and they also observe and inspire to thought and imaginative creation, poets, intellectuals and devotees constantly dedicated to yajna all of whom observe the laws of eternal truth and Dharma and celebrate the divinity of Varuna.

उवाच म वरुण मधिराय त्रिः सप्त नामाघ्न्या बिभर्ति। विद्वान्पदस्य गुह्या न वोचद्युगाय विप उपराय शिक्षन्॥ ४॥

4. *Uvāca me varuṇo medhirāya triḥ sapta nāmāghnyā bibharti. Vidvān padasya guhyā na vocad yugāya vipra uparāya śikṣan.*

Varuna, vibrant lord of cosmic intelligence, supreme teacher, spoke to me, dedicated faithful disciple, that divine nature, divine speech, divine earth and sacred cow, each inviolable, bears thrice seven names. Enlightening the scholar approaching the teacher with homage and reverence, the omniscient lord speaks of the supreme state of freedom and bliss as the mystery of existence.

तिस्रा द्यावा निहिता अन्तरस्मिन्तिस्रा भूमीरुपरा: षड्विधानाः। गृत्सा राजा वरुणश्चक एतं दिवि पृङ्खं हिरण्ययं शुभ कम ॥ ५ ॥

5. *Tisro dyāvo nihitā antarasmin tisro bhūmīruparāḥ ṣaḍvidhānāḥ. Gṛtso rājā varuṇaścakra etaṁ divi preṅkhaṁ hiraṇyayaṁ śubhe kam.*

Three heavens of light are contained in the presence of this lord Varuna and there are three orders of the earthly globe over which there are six variations. The all - wise refulgent omnipotent ruler Varuna created all this universe including the vibrant and glorious sun in the blissful heaven high up for light of the world.

अव सिन्धुं वरुणा द्यारिव स्थाद द्रप्सा न श्वता मृगस्तुविष्मान। गम्भीरशंसा रजसा विमानः सुपार त्रः सता अस्य राजा ॥ ६ ॥

6. *Ava sindhuṁ varuṇo dyauriva sthād drapso na śveto mṛgas-tuviṣmān. Gambhīraśaṁso rajaso vimānaḥ supārakṣatraḥ sato asya rājā.*

Varuna places the sea below as the heaven above, the lord immaculate who, as a drop of crystal, is mighty powerful as the lion, supreme adorable, creator of space and stars, sovereign of the mighty universal order, sole ruler and law giver of this world of reality.

या मृळयाति चकुष चिदाग वयं स्याम वरुण अनागाः ।
अनु वतान्यदितऋधन्त यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Yo mṛḷayāti cakruṣe cidāgo vayaṁ syāma varuṇe anāgāḥ. Anu vratānyaditer-ṛdhanto yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Varuna, lord who save even the sinner, bless us that we may be sinless, observing the laws of mother Infinity's discipline. O lord, O saints and sages, teachers and rulers, protect and promote us with peace, progress and all round well being all ways all time.

Mandala 7/Sukta 88

Varuna Devata, Vasishtha Maitravaruni Rshi

प शुन्ध्युवं वरुणाय पष्ठां मतिं वसिष्ठ मी हुष भरस्व ।
य इमवाञ्चं करत यजत्रं सहस्रामघं वृषणं बृहन्तम ॥ १ ॥

1. *Pra śundhyuvaṁ varuṇāya preṣṭhāṁ matiṁ vasiṣṭha mīḷhuṣe bharasva. Ya īmarvāñcaṁ karate yajatraṁ sahasrāmaghaṁ vṛṣaṇaṁ bṛhantam.*

Holiest sage and brilliant scholar, develop pure, purifying and transparent intelligence of the dearest order and offer reverence and yajnic homage to Varuna, potent and generous lord inspirer of life, who creates, energises and brings us the great adorable sun and the

expansive and deepening cloud of showers bearing a thousandfold wealth of life.

अधा न्वस्य संदृशं जगन्वानग्नेरनीकं वरुणस्य मंसि।
स्वर्यदश्मन्नधिपा उ अन्धो भि मा वपुर्दृशये निनीयात॥ २॥

2. *Adhā nvasya saṁdṛśaṁ jaganvān-agneranīkaṁ varuṇasya maṁsi. Svaryadaśmann-adhipā u andho'bhi mā vapurdṛśaye ninīyāt.*

Meditating on the blissful presence of Varuna, lord of light and wisdom, when I feel the flames of fire and divine exhilaration, then, I pray, the lord of bliss and sovereign of the world may reveal to me his divine presence as it is so that I may experience it in the inner being and live the ecstasy of life divine.

आ यदुहाव वरुणश्च नावं प यत्समुद्रमीरयाव मध्यम।
अधि यदपां स्नुभिश्चराव प प्रेङ्ख इङ्खयावहै शुभे कम॥ ३॥

3. *Ā yad ruhāva varuṇaśca nāvaṁ pra yat samudra-mīrayāva madhyam. Adhi yadapāṁ snubhi-ścarava pra preṅkha īṅkhayāvahai śubhe kam.*

And when I ride on the wings of Ananda samadhi with the presence of divine Varuna, I float through the boundless ocean of his infinite omnipresence, and when I fly over the world of karmic existence and all that goes with it, I transcend it with the divine presence and roll in the infinite ecstasy of pure bliss above the world of existence.

वसिष्ठं ह वरुणा नाव्याधादृषिं चकार स्वपा महोभिः।
स्तोतारं विप्रः सुदिनत्व अह्नां या उ द्यावस्ततनन्नादुषासः॥ ४॥

4. *Vasiṣṭhaṁ ha varuṇo nāvyādhādṛṣiṁ cakāra svapā mahobhiḥ. Stotāraṁ vipraḥ sudinatve ahnāṁ yānnu dyāvastatanan yāduṣāsaḥ.*

Varuna, lord of love and omniscience, helps the man of vision and enlightenment to rise to the plane of bliss and salvation with great good actions, leads the dedicated celebrant through the holy light of his days of meditative actions to the dawn of light divine, and extends the dawn to the continuous light of a heaven of infinite bliss.

क्व१॒॑ त्यानि॑ ना स॒ख्या ब॑भूवु॒ः सचा॑वहु॒ यद॑वृ॒कं पु॒रा चि॑त।
बृ॒हन्त॑ं मानं वरुण स्वधावः स॒हस्र॑द्वारं जगमा गृ॒हं त॑ ॥ ५ ॥

5. *Kva tyāni nau sakhyā babhūvuḥ sacāvahe yadavṛkaṁ purā cit. Bṛhantaṁ mānaṁ varuṇa svadhāvaḥ sahasradvāraṁ jagamā gṛhaṁ te.*

O lord, where are those days of dawn, that flight of bliss, that friendship and intimacy we lived together ever before without violation? What happened? O Varuna, lord of absolute power and bliss, let us come home with you, to that very state of bliss open a thousand ways, that grace abounding and infinite.

य आ॒पिनित्य॑ वरुण पि॒यः सन्त्वामागांसि कृ॒णव॒त्सखा॑ त। मा त॒ एन॑स्वन्ता य॒क्षि॑न्भुजम य॒न्धि ष्मा॒ विप॑ः स्तुव॒त वरू॑थम ॥ ६ ॥

6. *Ya āpirnityo varuṇa priyaḥ san tvāmāgāṁsi kṛṇavat sakhā te. Mā ta enasvanto yakṣin bhujema yandhi ṣmā vipraḥ stuvate varūtham.*

Varuna, lord of judgement and love, if some one who is always your devotee, ever a friend dear to you,

by remiss indulges in sin, let him not do so. O lord adorable let us not live this life in sin. O lord of love, omniscient power, bring a home of peace, the bliss of light for the devoted celebrant.

ध्रुवासु॑ त्वासु क्षि॑तिषु क्षि॑यन्ता व्य॑स्मत्पाशं॑ वरु॑णा मुमाचत। अव॑ वन्वा॒ना अदि॑तरु॒पस्था॒द्यूयं पा॑त स्व॒स्तिभि॒: सदा॑ न॒: ॥ ७ ॥

7. *Dhruvāsu tvāsu kṣitiṣu ksiyanto vyasmat pāśaṁ varuṇo mumocat. Avo vanvānā aditerupasthād yūyaṁ pāta svastibhiḥ sadā naḥ.*

Living in these settled homes in these peaceful lands of mother earth, we pray, may Varuna release us from the bonds of sin and sinful existence. Enjoying peace and protection received from the lap of inviolable earth and mother Infinity, O saints and sages, protect and promote us with all modes of peace and well being always without relent.

Mandala 7/Sukta 89

Varuna Devata, Vasishtha Maitravaruni Rshi

मा षु व॑रुण मृ॒न्मयं गृ॒हं रा॑ज॒न्हं ग॑मम।
मृ॒ळा सु॑ त्र मृ॒ळय॑॥ १ ॥

1. *Mo ṣu varuṇa mṛnmayaṁ gṛhaṁ rājannahaṁ gamam. Mṛḷā sukṣatra mṛḷaya.*

Varuna, refulgent ruling lord of the world, just and merciful, let me not be destined to go to the house of clay. Be gracious, O holy lord of the world order, give me peace and joy.

यदमि॑ प्रस्फुरा॑ि॒व॒ दृति॒न ध्मा॒ता अ॑दिवः।
मृ॒ळा सु॑ नो॒ त्र मृ॒ळय॑॥ २॥

2. *Yademi prasphuranniva dṛtirna dhmāto adrivaḥ.*
Mṛḷā sukṣatra mṛḷaya.

If at all I go blown about as a leaf or floating around as a cloud of dust in mere existence, even then, O gracious ruler of the order of existence, be kind, save me and give me joy.

क॒त्वः॑ समह दी॒नता॑ पती॒पं॑ जगमा शुच।
मृ॒ळा सु॑ नो॒ त्र मृ॒ळय॑॥ ३॥

3. *Kratvaḥ samaha dīnatā pratīpaṁ jagamā śuce.*
Mṛḷā sukṣatra mṛḷaya.

O lord of holy action and magnanimity, if by weakness or error I go astray or move into the opposite direction, then, O noble ruler, be gracious and kind and save me.

अ॒पां मध्य॑ तस्थि॒वांस॑ं तृष्णा॑विदज्ज॒रि॒तार॑म।
मृ॒ळा सु॑ नो॒ त्र मृ॒ळय॑॥ ४॥

4. *Apāṁ madhye tasthivāṁsaṁ tṛṣṇāvidaj-jaritāram.*
Mṛḷā sukṣatra mṛḷaya.

I stand stranded in the midst of waters, but still thirst torments me, the celebrant. I stand rooted in the heart of karma, yet ambition overwhelms me, the devotee. O lord of magnanimous order, save me, bless me.

यत्किं च॒दं व॑रुण॒ दव्य॒ जन॑ भिदा॒हं म॑नु॒ष्या॒३॑श्चरा॑मसि।
अचि॑त्ती॒ यत्त॑व॒ धर्मा॑ युयापि॒म मा न॒स्तस्मा॒दन॑सा दव
रीरिषः॥ ५॥

5. *Yat kiṁ cedaṁ varuṇa daivye jane'bhidrohaṁ manusyāś-carāmasi. Acittī yat tava dharmā yuyopima mā nas-tasmād-enaso deva rīriṣaḥ.*

O Varuna, in the midst of noble humanity whatever wrong we commit as humans against divinity out of ignorance or negligence, whatever code of Dharma we violate, be not angry because of that trespass. O lord of grace, save us, bless us.

Mandala 7/Sukta 90

Vayu, Indra-Vayu Devatah, Vasishtha Maitravaruni Rshi

प वीरया शुचया ददिर वामध्वयुभिमधुमन्तः सुतासः ।
वहं वाया नियुत' याह्यच्छा पिबा सुतस्यान्धसा मदाय ॥ १ ॥

1. *Pra vīrayā śucayo dadrire vām-adhvaryu-bhir-madhumantaḥ sutāsaḥ. Vaha vāyo niyuto yāhy-cchā pibā sutastyāndhaso madāya.*

Vayu, vibrant source giver of wind energy, come hither, bring all the appointed forces, pure honey sweets of food and drink distilled by specialists of the art are prepared and offered for you. Come and taste of the purest foods for the inspiration and motivation of the brave.

इशानाय पहुतिं यस्त आनट शुचिं सामं शुचिपास्तुभ्यं वाया । कृणाषि तं मत्य'षु पशस्तं जाताजाता जायत वाज्यस्य ॥ २ ॥

2. *Īśānāya prahutiṁ yasta ānaṭ śuciṁ somaṁ śucipāstubhyaṁ vāyo. Kṛṇoṣi taṁ martyeṣu praśastaṁ jātojāto jāyate vājyasya.*

Vayu, ruler, controller and giver of energy,

whoever the person makes an offering to you with yajna for energy and serves you with pure soma of delight, you raise him to honour and fame among mortals and, O protector, promoter and lover of purity and energy, he grows stronger and more powerful as he emerges in one manifestation and birth after another.

राय नु यं जज्ञतू रादसीम राय दवी धिषणा धाति दवम।
अध वायुं नियुतः सश्चत स्वा उत श्वतं वसुधितिं निरेक ॥ ३ ॥

3. *Rāye nu yaṁ jajñatū rodasīme rāye devī dhiṣaṇā dhāti devam. Adha vāyuṁ niyutaḥ saścata svā uta śvetaṁ vasudhitiṁ nireke.*

Vayu is the brilliant and generous power of energy which the heaven and earth generate for the production of wealth, the light of which the divine voice of omniscience, Veda, holds and bears for the knowledge of humanity. This pure and brilliant power, treasure hold of wealth and prosperity, Vayu, its own companion forces serve, and bear it to fight out want and poverty where they prevail.

उच्छ उषसः सुदिना अरिपा उरु ज्योतिर्विविदुर्दीध्यानाः।
गव्यं चिदूर्वमुशिजा वि वव्रुस्तषामनु पदिवः सस्रुरापः ॥ ४ ॥

4. *Ucchannuṣasaḥ sudinā ariprā uru jyotir-vividur-dīdhyānāḥ. Gavyaṁ cidūrvamuṣijo vi vavrusteṣāmanu pradivaḥ sasrurāpaḥ.*

Pure and immaculate lights of dawn arise and shine to bring in the happy day. Shining they collect and radiate vast light for the world, and, brilliant with beauty and living energy, they uncover and reveal the

wealth of the earth and vast sky. Consequently the lights of dawn lead to radiations of light from the sun and the day's activities follow and proceed.

त सत्यन मनसा दीध्यानाः स्वन युक्तासः कतुना वहन्ति।
इन्द्वायू वीर वाहं रथं वामीशानय रभि पृ ः सचन्त ॥ ५ ॥

5. *Te satyena manasā dīdhyānāḥ svena yuktāsaḥ kratunā vahanti. Indravāyū vīravāhaṁ rathaṁ vāmīśānayorabhi pṛkṣaḥ sacante.*

They, Indra and Vayu, electric and wind energies, kindled, energised and developed by sincere application of the scholar's mind and, together augmented with homogeneous means and materials, give power, by yajnic combustion, to the chariot for transport of the brave. O scientists of wind and electricity, ruling the field of energy, all friends, associates and colleagues in the field join you in kindred programmes.

इशानासा य दधत स्वण गाभिरश्वभिवसुभिहिरण्यः।
इन्द्वायू सूरया विश्वमायुरवद्भिवीरः पृतनासु सह्युः ॥ ६ ॥

6. *Īśānāso ye dadhate svarṇo gobhir-aśvebhir-vasubhirhiraṇyaiḥ. Indravāyū sūrayo viśvam-āyur-arva-dbhirvīraiḥ pṛtanāsu sahyuḥ.*

Indra and Vayu, scholars and scientists of wind and electric energy, those leaders, pioneers and rulers, who bear and bring us peace, prosperity and joy with lands, cows and holy speech, horses and other means of transport, and golden wealths of the world, are brave heroes. They attain full health and longevity in the world for themselves and others, and win in the battles of life

over enemies and negativities by virtue of warriors provided with fast and efficient means of transport and communication.

अव॑न्ता॒ न श्रव॑सा॒ भि ।माणा इन्दवा॒यू सु॑ष्टु॒तिभि॒रव॑सि॑ष्ठाः ।
वा॒ज॒यन्त॒: स्वव॑स हुवम यू॒यं पा॑त स्व॒स्तिभि॒: सदा॑ नः ॥ ७ ॥

7. *Arvanto na śravaso bhikṣamāṇā indravāyū suṣṭutibhirvasiṣṭhāḥ. Vājayantaḥ svavase huvema yūyaṁ pāta svastibhiḥ sadā naḥ.*

Noble and brilliant scholars, fast and dynamic in their search for honour, fame and prosperity, warriors fighting for victory and success in the battles of life, and citizens for the sake of peace, protection and progress in life, all of us with songs of praise and appreciation call upon scientists and engineers of energy and power of wind and electricity with the exhortation: you all protect and promote us with all means and modes of happiness and well being all ways all time.

Mandala 7/Sukta 91

Vayu, Indra-Vayu Devatah, Vasishtha Maitravaruni Rshi

कु॒विद॒ङ्ग नम॑सा॒ य वृ॒धास॑: पु॒रा द॒वा अ॑नव॒द्यास॒ आस॑न ।
त वा॒यव॒ मन॑व बा॒धि॒ताया॒ वा॑सय ।ुषसं॒ सूय॑ण ॥ १ ॥

1. *Kuvidaṅga namasā ye vṛdhāsaḥ purā devā anavadyāsa āsan. Te vāyave manave bādhitāyā-'vāsayann-uṣasaṁ sūryeṇa.*

Often indeed the veteran scholars of old who were brilliant and admirable beyond reproach and question, working with reverence and dedication for the advancement of knowledge and for giving new

inspiration and vibrant motivation to humanity in crisis, kindled the yajnic fire at dawn and ushered in a new era with the rise of the sun.

उशन्ता दूता न दभाय गापा मासश्च पाथः शरदश्च पूर्वीः ।
इन्द्रवायू सुष्टुतिर्वामियाना मार्डीकमीट्टे सुवितं च नव्यम ॥ २ ॥

2. *Uśantā dūtā na dabhāya gopā māsaśca pāthaḥ śaradaśca pūrvīḥ. Indravāyū suṣṭutir-vāmiyānā mārḍīkamīṭṭe suvitaṁ ca navyam.*

Indra and Vayu, leaders of power and vibrancy of passion motivated like prophets, you are not for oppression but for the defeat of oppression. You are protectors of humanity and pioneers over paths of progress for many many months, seasons and years. O harbingers of power and progress, our song of adoration addressed to you seeks compassion and prays for a new rise in wealth and well being.

पीव'अ गाँ रयिवृधः सुमधाः श्वतः सिषक्ति नियुतामभिश्रीः ।
त वायव समनसा वि तस्थुर्विश्व नरः स्वपत्यानि चक्रुः ॥ ३ ॥

3. *Pīvo-annāň rayivṛdhaḥ sumedhāḥ śvetaḥ siṣakti niyutāmabhiśrīḥ. Te vāyave samanaso vi tasthur-viśvennaraḥ svapatyāni cakruḥ.*

Leaders and pioneers of holy intelligence and yajna augment foods, they augment wealth, which the sun like a white orb of heaven favours as it energises the grace and power of the yajnic acts of pioneers with the light of its rays. The Dedicated Scholars together of one mind and resolution for the inspiration and motivation of the people stay strong and, being leaders of the world, they execute holy programmes leading to

nobler generations of the future.

यावत्तरस्तन्वा३ यावदाजा यावन्नरश्च सा दीध्यानाः।
शुचिं सामं शुचिपा पातमस्म इन्द्रवायू सदतं बर्हिरदम॥ ४॥

4. *Yāvat tarastanvo yāvadojo yāvannaraścakṣasā dīdhyānāḥ. Śuciṁ somaṁ śucipā pātamasme indravāyū sadataṁ barhiredam.*

Indra and Vayu, leaders of light and power, as long as life and health continues, as long as honour and lustre lasts, as long as leading lights retain their vision and intelligence, so long abide by this house of advancement in knowledge and power and, O protectors of truth and purity, participate and promote our soma yajna of peace, purity and prosperity in holiness.

नियुवाना नियुतः स्पार्हवीरा इन्द्रवायू सरथं यातमर्वाक।
इदं हि वां प्रभृतं मध्वो अग्रमधा पीणाना वि मुमुक्त-
मस्म॥ ५॥

5. *Niyuvānā niyutaḥ spārhavīrā indravāyū sarathaṁ yātamarvāk. Idaṁ hi vāṁ prabhṛtaṁ madhvo agramadha prīṇānā vi mumukta-masme.*

Indra, universal power and presence of all human action, Vayu, universal inspiration and motivation for progress, loved and revered heroes of universal life, users and supporters of all human energy, the entire humanity takes recourse to you. Come hither to us with your wealth of knowledge, action and advancement. This best of the honey sweets of our yajnic achievement is reserved and first offered to you. Pray take it and, pleased and loving, release us from the snares of sin and evil.

या वां शतं नियुता याः सहस्रमिन्दवायू विश्ववारा: सचन्त। आभियातं सुविदत्राभिरर्वाक्पातं नरा पतिभृतस्य मध्वः ॥ ६ ॥

6. *Yā vāṁ śataṁ niyuto yāḥ sahasram-indravāyū viśvavārāḥ sacante. Ābhiryātaṁ suvidatrābhirarvāk pātaṁ narā pratibhṛtasya madhvaḥ.*

Indra and Vayu, leading lights of knowledge and action, heroes of universal faith and choice, hundreds are your supporters, thousands indeed, who join and support you. With these, come hither to us by propitious paths with blissful gifts and, O leaders and pioneers, accept the honey sweets of our homage of abundant soma.

अवन्ता न श्रवसा भिमाणा इन्दवायू सुष्टुतिभिवसिष्ठाः। वाजयन्तः स्ववस हुवम यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Arvanto na śravaso bhikṣamāṇā indravāyū suṣṭutibhir-vasiṣṭhāḥ. Vājayantaḥ svavase huvema yūyaṁ pāta svastibhi sadā naḥ.*

Flying on the wings of vision and imagination like riders of the skies, motivated and ambitious for honour and fame, aspiring for power and victory, brilliant sages and scholars and all of us invoke and invite you, Indra and Vayu, lords of knowledge and power, inspiration and motivation, with songs of admiration for the sake of protection and progress. O saints and sages, Indra and Vayu, pray bless us and advance us with all means and modes of peace, prosperity and all round well being all ways all time.

Mandala 7/Sukta 92

Vayu, Indra-Vayu Devatah, Vasishtha Maitravaruni Rshi

आ वा॑या भूष शुचिपा॒ उप॑ नः स॒हस्रं॑ त नि॒युत॑ विश्ववार।
उप॑ त॒ अन्धा॒ मद्यमयामि॒ यस्य॑ दव दधि॒ष पू॑व॒पेय॑म ॥ १ ॥
Ā vāyo bhūṣa śucipā upa naḥ sahasraṁ te niyuto viśvavāra. Upo te andho madyamayāmi yasya deva dadhiṣe pūrvapeyam.

1. Vayu, lord of inspiration, motivation, action and achievement, lover and protector of truth and purity, commanding love, reverence and choice of the world, come and grace our house of yajnic action where your supportive devotees await in thousands. I bring you inspiring food for presentation which you, O lord divine, you regard as your first priority and which, pray, please to accept.

प सा॑ता॒ जी॒रा अ॑ध्व॒रेष्वा॑स्था॒त्सोम॒मिन्दा॑य वा॒यव॒ पिब॑ध्यै।
प यद्वां॒ मध्व॑ अ॒ग्रि॒यं भर॑न्त्यध्व॒र्यव॑ दव॒यन्त॒ः शची॑भिः ॥ २ ॥
Pra sotā jīro adhvareṣvasthāt somamidrāya vāyave pibadhyai. Pra yad vāṁ madhvo agriyaṁ bharantyadhvaryavo devayantaḥ śacībhiḥ.

2. The active press and the soma maker stand ready in holy yajnas of love and non-violence to offer hospitality to Indra and Vayu, masters of knowledge and enlightenment and action and advancement. O Indra and Vayu, holy yajakas seeking the favour of divinity with their best and holiest actions prepare the best and sweetest soma and keep it for you as homage with reverence.

प याभियासि दाश्वांसमच्छा नियुद्भिर्वायविष्टये दुराणे। नि नो रयिं सुभोजसं युवस्व नि वीरं गव्यमश्व्यं च राधः॥ ३॥

3. *Pra yābhiryāsi dāśvāṁsamacchā niyudbhirvāyaviṣṭaye duroṇe. Ni no rayiṁ subhojasaṁ yuvasva ni vīraṁ gavyamaśvyaṁ ca rādhaḥ.*

Vayu, lord of knowledge and motivation, come by superfast transport with supportive knowledge and expertise with which you proceed to the house of the liberal host of yajna for the fulfilment of his desired aim. Bless us with delicious food and wealth for comfortable life, brave generation of youth, plenty of lands and cows, horses and transport, and the success mantra to attain what is possible further on.

य वायव इन्द्रमादनास आदेवासा नितोशनासा अयः। घ्नन्तो वृत्राणि सूरिभिः ष्याम सासह्वांसो युधा नृभिरमित्रान्॥ ४॥

4. *Ye vāyava indramādanāsa ādevāso nitośanāso aryaḥ. Ghnanto vṛtrāṇi sūribhiḥ ṣyāma sāsahvāṁso yudhā nṛbhiramitrān.*

Those who offer reverence and homage in honour of Vayu, who admire and celebrate Indra, respect the noble and brilliant people and destroy the enemies of the generous and brilliant, with all such brave and far sighted people, heroic warriors and leaders, let us take up the challenges and destroy the enemies and wipe out the demons of darkness, ignorance, injustice and poverty.

आ नो नियुद्भिः शतिनीभिरध्वरं सहस्त्रिणीभिरुप याहि यज्ञम। वायो अस्मिन्त्सवने मादयस्व यूयं पात स्वस्तिभिः सदा नः॥ ५॥

5. *Ā no niyudbhiḥ śatinībhiradhvaraṁ sahasriṇībhirupa yāhi yajñam. Vāyo asmintsavane mādayasva yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Vayu, leader and giver of stormy inspiration and motivation, come with your forces of a hundredfold and thousandfold calibre to our yajna of non-violent production and progress and celebrate the glory of the social order in this session. O Indra, O Vayu, O heroic wise, protect and promote us with all means and modes of happiness and all round well being all ways all time.

Mandala 7/Sukta 93

Indra-Agni Devate, Vasishtha Maitravaruni Rshi

शुचिं नु स्तामं नवजातमद्यन्दाग्नी वृत्रहणा जुषथाम।
उभा हि वां सुहवा जाहवीमि ता वाजं सद्य उशत धष्टा ॥ १ ॥

1. *Śuciṁ nu stomaṁ navajātamadyendrāgnī vṛtrahaṇā juṣethām. Ubhā hi vāṁ suhavā johavīmi tā vājaṁ sadya uśate dheṣṭhā.*

Indra and Agni, leaders of power and enlightenment, destroyers of darkness, ignorance, injustice and poverty, accept this song of purity newly created in your honour and come to our yajna session. I invoke you both, who, readily responsive to the call, instantly grant food, energy and success to the faithful devotee inspired for action.

ता सानसी शवसाना हि भूतं साकंवृधा शवसा शूशुवांसा।
रयन्ता राया यवसस्य भूरेः पृङ्धं वाजस्य स्थविरस्य घृष्वेः ॥ २ ॥

2. *Tā sānasī śavasānā hi bhūtaṁ sākaṁ vṛdhā śavasā śūśuvāṁsā. Kṣayantau rāyo yavasasya bhūreḥ pṛṅktaṁ vājasya sthavirasya ghṛṣveḥ.*

Universally adored and victorious, you rise together, mighty with force and power. You command treasures of boundless wealth and grandeur. Pray grant us abundance of stable strength, sustenance and inviolable power for success and victory.

उप॑ ह॒ यद्विदथं वा॒जिना॒ गुधी॒भिविप्रा॒ः पम॑तिमि॒च्छमा॑नाः ।
अव॑न्ता॒ न काष्ठा॑ं न ॑माणा इन्दा॒ग्री जाहु॑वता॒ नर॒स्त ॥ ३ ॥

3. *Upo ha yad vidathaṁ vājino gur-dhībhir-viprāḥ pramatim-icchamānāḥ. Arvanto na kāṣṭhāṁ nakṣamāṇā indrāgnī johuvato naraste.*

When men of vision, courage and faith proceed to join the yajna of social order, and vibrant sages desiring super intelligence and wisdom proceed with lightning speed to reach the climax of their ambition, then they invoke you, Indra and Agni, and they rise to be the leaders of humanity with their intelligence, will and actions.

गी॒भिविप्रः॒ पम॑तिमि॒च्छमा॑न॒ इट्टे र॒यिं य॒शसं पू॒व॒भाज॑म ।
इन्दा॑ग्री वृत्रहणा सुवजा॒ प ना॒ नव्य॑भिस्तिरतं दे॒ष्णः ॥ ४ ॥

4. *Gīrbhir-vipraḥ pramatim-icchamāna īṭṭe rayiṁ yaśasaṁ pūrvabhājam. Indrāgnī vṛtrahaṇā suvajrā pra no navyebhis-tiratāṁ deṣṇaiḥ.*

The vibrant visionary, the poet, seeking super intelligence and wisdom, celebrates you, Indra and Agni, with songs of adoration and prays for wealth and honour of the first and universal order. Indra and Agni, lords of

light and action, destroyers of darkness with thunderbolt in hand, grant us the latest gifts of light, wealth and honour and help us cross the seas of life.

सं यन्म॒ही मि॑थ॒ती स्पर्ध॑माने तनू॒रुचा॒ शूर॑साता॒ यत॑ते ।
अद॑वयुं वि॒दथे॑ दव॒युभिः॑ स॒त्रा हतं॑ साम॒सुता॒ जन॑ने ॥ ५ ॥

5. *Saṁ yanmahī mithatī spardhamāne tanūrucā śūrasātā yataite. Adevayuṁ vidathe devayubhiḥ satrā hataṁ somasutā janena.*

When two great forces, contesting against each other in the battle of the brave, fight with their bodily might and lustre, then, O warrior, devoted joining with the forces dedicated to divinity in the strife, destroy the impious power with righteous arms. Save the devotees of soma and divinity with your knowledge and application of knowledge in action.

इ॒मामु षु सा॑म॒सुति॒मुप॑ न॒ एन्द्रा॑ग्नी सामन॒साय॑ यातम । नू चि॒द्धि परि॒मम्नाथ॑ अ॒स्माना वां॑ शश्व॒द्भिर्व॑वृतीय॒ वाज॑ः ॥ ६ ॥

6. *Imāmu ṣu somasutimupa na endrāgnī saumanasāya yātam. Nū ciddhi parimamnāthe asmānā vāṁ śaśvadbhir-vavṛtīya vājaiḥ.*

Indra and Agni, lords of action and light of knowledge, come and grace this soma yajna of ours for the joy and fulfilment of our heart. After all you accept us as your own and never neglect us. Therefore I constantly invoke and invite you with homage and yajnic gifts of never failing order and value.

सा अ॑ग्न एना नम॑सा॒ सम॒िद्धा॒ च्छा मि॒त्रं वरु॑ण॒मिन्दं॑ वाचः ।
यत्सी॒मागं॑श्चकृ॒मा तत्सु मृ॑ळ॒ तद॑य॒मादि॑तिः शिश्रथन्तु ॥ ७ ॥

7. *So agna enā namasā samiddho 'cchā mitraṁ varuṇam-indraṁ voceḥ. Yat sīm-āgaś-cakṛmā tat su mṛḷa tadaryamāditiḥ śiśrathantu.*

Agni, lord of light and knowledge, thus adored and kindled, pray speak to Mitra, Varuna and Indra, friend, judge and ruler, that whatever trespass we have committed, they be gracious and ward off with sympathy, and may Aryama, lord of rectitude, and Aditi, mother nature, loosen the bonds of negative snares.

एता अग्न आशुषाणास इष्टीयुवाः सचाभ्यश्याम वाजान। मन्द ना विष्णुमरुतः परि ख्यन्यूयं पात स्वस्तिभिः सदा नः॥ ८॥

8. *Etā agna āśuṣāṇāsa iṣṭīryuvoḥ sacābhyaśyāma vājān. Mendro no viṣṇurmarutaḥ pari khyan yūyaṁ pāta svastibhiḥ sadā naḥ .*

Agni, lord of light and knowledge, we, your devotees, reaching you in earnest with ardent desire, pray that we may have the favour of fulfilment with knowledge and power and win strength and success in our battles of life, and may Indra, lord omnipotent, Vishnu, lord omnipresent, and Maruts, energies and inspirations of all moving Vayu, never forsake us. O lords of light, power and inspiration, O saints and scholars, pray you all protect and promote us with all means and modes of well being and fulfilment all ways all time.

Mandala 7/Sukta 94

Indra-Agni Devate, Vasishtha Maitravaruni Rshi

इयं वामस्य मन्मन इन्दाग्नी पूव्यस्तुतिः।
अभाद वृष्टिरिवाजनि॥ १॥

1. *Iyaṁ vāmasya manmana indrāgnī pūrvyastutiḥ.*
Abhrād vṛṣṭirivājani.

Indra and Agni, lords of action and enlightenment, this principal and ancient song of adoration for you from the celebrant flows spontaneously like rain from the cloud.

शृणुतं जरितुहवमिन्द्राग्नी वनतं गिरः।
इशाना पिप्यतं धियः॥ २॥

2. *Śṛṇutaṁ jaritur-havam-indrāgnī vanataṁ giraḥ.*
Īśānā pipyataṁ dhiyaḥ.

Indragni, lords of action and enlightenment, listen to the celebrant's song of adoration, accept and appreciate the words, O sovereign lords, and refine and energise his thought and imagination to flow into expression and action.

मा पापत्वाय ना नरन्द्राग्नी माभिशस्तय।
मा नो रीरधतं निद॥ ३॥

3. *Mā pāpatvāya no narendrāgnī mābhiśastaye.*
Mā no rīradhataṁ nide.

Indragni, leaders of humanity, pioneers of progress and enlightenment, deliver us not to the sinner, not to the tyrant, not to the reviler. Let us be free.

इन्द्र अग्ना नमो बृहत्सुवृक्तिमरयामहे।
धिया धना अवस्यवः॥ ४॥

4. *Indre agnā namo bṛhat suvṛktim-erayāmahe.*
Dhiyā dhenā avasyavaḥ.

Salutations and high honour to Indra and Agni,

leading lights of action and advancement with enlightenment. Let us offer them high praise and gratitude in the best of words with the best of thoughts. We need protection, and they are protectors and guides in our course of progress.

ता हि शश्वन्त इळत इत्था विपास ऊतय।
सबाधा वाजसातय॥ ५॥

5. *Tā hi śaśvanta īḷata itthā viprāsa ūtaye.*
Sabādho vājasātaye.

Beset with difficulties, saints and sages, scholars and pioneers always look up to them and thus pray for protection and guidance to move further and win their goal.

ता वां गीभिविपन्यवः पयस्वन्ता हवामह।
मधसाता सनिष्यवः॥ ६॥

6. *Tā vāṁ gīrbhir-vipanyavaḥ prayasvanto havāmahe. Medhasātā saniṣyavaḥ.*

With songs of praise, bearing homage and havi for the holy fire, we invoke and invite you to our yajna in search of higher initiative and further self advancement.

इन्द्राग्नी अवसागतमस्मभ्यं चषणीसहा।
मा नो दुःशंस ईशत॥ ७॥

Indrāgnī avasāgatam-asmabhyaṁ carṣaṇīsahā.
Mā no duḥśaṁsa īśata.

O lords of light and action, Indra and Agni, leaders of the people with patience and spirit of

challenge, destroyers of hostilities, come to us with protection, guidance and the prize of victory. Let no evil, no malicious or disreputable forces rule over us.

मा कस्य॑ नो॒ अर॑रुषा धू॒तिः प॑णो॒ङ्मर्त्य॑स्य।
इन्दा॑ग्नी॒ शर्म॑ यच्छतम॥ ८॥

8. *Mā kasya no araruṣo dhūrtiḥ praṇaṅmartyasya.*
Indrāgnī śarma yacchatam.

Let no violent man's evil design ever touch and injure us. Indra and Agni, pray give us the peace and felicity of a happy home.

ग॒मद्धिर॑ण्यव॒द्वसु॒ यद्वा॒मश्वा॑व॒दीम॑ह।
इन्दा॑ग्नी॒ तद्व॑नमहि॥ ९॥

9. *Gomaddhiraṇyavad vasu yad vāmaśvāv-adīmahe.*
Indrāgnī tad vanemahi.

Indra and Agni, whatever gifts of lands, cows and the language of enlightenment, whatever wealth of gold and gracious manners and culture, horses, transport, initiative and achievement we ask of you and pray for, help and guide us that we may win the desired goal.

यत्सा॒म॒ आ सु॒त नर॑ इन्दा॒ग्नी अज॑ हवुः।
सप्ती॑वन्ता सप॒यवः॥ १०॥

10. *Yat soma ā sute nara indrāgnī ajohavuḥ.*
Saptīvantā saparyavaḥ.

When the soma is pressed out and distilled in yajna and the leading performers with full faith offer it to you in homage, then O Indra and Agni, guides and

pioneers of light and action for success, pray accept the call and come post haste to join and enjoy the celebrations.

उक्थभिर्वृत्रहन्तमा या मन्दाना चिदा गिरा।
आङ्गूषराविवासतः ॥ ११ ॥

11. *Ukthebhir-vṛtrahantamā yā mandānā cidā girā. Āṅgūṣair-āvivāsatah.*

O greatest destroyers of evil and darkness, when with the holy chant of Vedic hymns and songs of adoration in words of faith and sincerity you are invoked and invited, then come rejoicing and enlighten the yajna with grace.

ताविद्दुःशंसं मर्त्यं दुर्विद्वांसं रास्विनम।
आभागं हन्मना हतमुदधिं हन्मना हतम॥ १२ ॥

12. *Tāvid duḥśaṁsaṁ martyaṁ durvidvāṁsaṁ rakṣasvinam. Ābhogaṁ hanmanā hatam-udadhiṁ hanmanā hatam.*

Destroy with a fatal blow the despicable and disreputable mortal, the negative scholar who abuses knowledge, the demonic destroyer and the rapacious ogre. Churn the sea of evil with heat and burn it up with a single fatal blow.

Mandala 7/Sukta 95

Sarasvati, Sarasvan Devata, Vasishtha Maitravaruni Rshi

प्रादसा धायसा सस्र एषा सरस्वती धरुणमायसी पूः।
पबाबधाना रथ्येव याति विश्वा अपा महिना सिन्धु-
रन्याः॥ १ ॥

1. *Pra kṣodasā dhāyasā sasra eṣā sarasvatī dharuṇamāyasī pūḥ. Prabābadhānā rathyeva yāti viśvā apo mahīnā sindhuranyāḥ.*

This Sarasvati, perennial stream of living waters and dynamic knowledge, is a treasure fortress of gold that holds all wealth of the world of knowledge. It is a constantly running stream that flows with waters, ever rushing and ever refreshing, towards the infinite ocean of omniscience wherefrom it arises and where it terminates. It goes on and on like a chariot on course in race, collecting and comprehending all other streams of world knowledge by virtue of its all inclusive majesty of character.

एकाचत्तत्सरस्वती नदीनां शुचियती गिरिभ्य आ समुदात।
रायश्चतन्ती भुवनस्य भूरर्घृतं पय दुदुह नाहुषाय ॥ २ ॥

2. *Ekācetat sarasvatī nadīnāṁ śuciryatī giribhya ā samudrāt. Rāyaścetantī bhuvanasya bhūrer-ghṛtaṁ payo duduhe nāhuṣāya.*

Sarasvati is the one stream of streams which is crystalline pure, receives her content from the eternal ocean, emerges from the mountains and flows to the ocean, collecting on way reflecting and revealing the wealths of this great existential world and yielding water, milk, honey and the cream of enlightenment for humanity.

स वावृध नया यार्षणासु वृषा शिशुर्वृषभा यज्ञियासु। स
वाजिनं मघवद्भ्या दधाति वि सातय तन्वं मामृजीत ॥ ३ ॥

3. *Sa vāvṛdhe naryo yoṣaṇāsu vṛṣā śiṣurvṛṣabho yajñiyāsu. Sa vājinaṁ maghavadbhyo dadhāti vi sātaye tanvaṁ māmṛjīta.*

That human wealth of knowledge revealed by the eternal stream grows for humanity. It is inspiration in the divine hymns of the Veda, holy fire in the yajna vedis, destroyer of ignorance, and the shower of rains for the yajnic priests of the world of business. It bears and brings passion and ambition for the people of honour and excellence and strengthens and refines the body, mind and spirit for success and victory in the battles of life.

उत स्या नः सरस्वती जुषाणाप श्रवत्सुभगा यज्ञ अस्मिन ।
मितज्ञुभिनमस्यैरियाना राया युजा चिदुत्तरा सखिभ्यः ॥ ४ ॥

4. *Uta syā naḥ sarasvatī juṣāṇopa śravat subhagā yajñe asmin. Mitajñubhir-namasyair-iyānā rāyā yujā ciduttarā sakhibhyaḥ.*

And that perennial living stream, Sarasvati, loving and gracious, overflowing with wealth, honour and excellence, may come, we pray, and listen to us in this yajna of life. When approached by the yajnics of discipline with reverence and homage, she showers her favours full of wealth higher and ever more on her devoted friends.

इमा जुह्वाना युष्मदा नमोभिः पति स्तामं सरस्वति जुषस्व ।
तव शमन्नियतमे दधाना उप स्थेयाम शरणं न वृक्षम ॥ ५ ॥

5. *Imā juhvānā yuṣmadā namobhiḥ prati stomaṁ sarasvati juṣasva. Tava śarman priyatame dadhānā upa stheyāma śaraṇaṁ na vṛkṣam.*

Sarasvati, eternal stream of the waters of life, these adorations presented to you with homage and reverence, we pray, accept and cherish at every yajna.

Enjoying your gift of peace and a happy home, let us abide under your divine shelter and sustenance as birds nestle on the tree.

अयमु त सरस्वति वसिष्ठा द्वारावृतस्य सुभग व्यावः । वध शुभ स्तुवत रासि वाजान्यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Ayamu te sarasvati vasiṣṭho dvārāvṛtasya subhago vyāvaḥ. Vardha śubhre stuvate rāsi vājān yūyaṁ pāta svastibhiḥ sadā naḥ.*

Sarasvati, crystalline stream of the life and light of eternity, this sagely scholar in search of brilliance opens the double doors of truth, Rtam, the eternal law of the dynamics of existence, and Satyam, the world of existence living constant under the law at the levels of matter, energy and mind enveloping the spirit. O divinity of purity, power and excellence, grow and rise to manifest in the mind and spirit for the celebrant. You give the ultimate wealths and victories of the world. Pray come, arise and bless with the perennial flow. O Mother stream, O saints and sages, teachers and preachers, protect and promote us with all means and modes of happiness and well being all ways all time.

Mandala7/Sukta 96

Sarasvati, Sarasvan Devata, Vasishtha Maitravaruni Rshi

बृहदु गायिष वच सुर्या नदीनाम । सरस्वतीमिन्महया सुवृक्तिभिः स्तामवसिष्ठ रादसी ॥ १ ॥

1. *Bṛhadu gāyiṣe vaco ’suryā nadīnām. Sarasvatīminmahayā suvṛktibhiḥ stomair-vasiṣṭha rodasī.*

O brilliant sage, sing and celebrate in lofty song

Sarasvati, most powerful stream of heaven and earth among streams of life, glorify her in holy poems by homage and reverence in yajnas.

उभ यत्त' महिना शुभ्र अन्धसी अधि[ियन्ति पूरवः।
सा न' बाध्यवित्री मरुत्सखा चाद राध' मघानाम॥ २॥

2. *Ubhe yat te mahinā śubhre andhasī adhikṣiyanti pūravaḥ. Sā no bodhyavitrī marutsakhā coda rādho maghonām.*

O divine stream of crystalline power and purity, by the grandeur of your light of knowledge devoted celebrants of all time receive both material nourishment and spiritual enlightenment, and thereby achieve both worldly honour and ultimate freedom. O saving spirit, protective mother, companion of the vibrations of divinity, awaken us and inspire in us the power and potential of eternal wealth and grandeur implicit in us and raise it to realisation and perfection.

भदमिद्भद्रा कृणवत्सरस्वत्यकवारी चतति वाजिनीवती।
गृणाना जमदग्निवत्स्तुवाना च वसिष्ठवत॥ ३॥

3. *Bhadramid bhadrā kṛṇavat sarasvatyakavārī cetati vājinīvatī. Gṛṇānā jamadagnivat stuvānā ca vasiṣṭhavat.*

Gracious Sarasvati does good, opposes the evil, and, radiant as light celebrated by the fiery sage and celebrated by the brilliant poet, she enlightens all for success and victory.

जनीयन्ता न्वग्नवः पुत्रीयन्तः सुदानवः।
सरस्वन्तं हवामह॥ ४॥

4. *Janīyanto nvagravaḥ putrīyantaḥ sudānavaḥ. Sarasvantaṁ havāmahe.*

Wishing for marriage, or looking forward to good progeny, liberally giving in charity, or meditating to realise the light of divinity, we pray for the living flow of the waters of Sarasvati, radiating light of divinity, the eternal ocean whence flow the light and the waters of life.

य त॑ सरस्व ऊ॒मया॒ मधु॑मन्ता घृत॒श्चुत॑: ।
तभि॑ना॒ वि॒ता भ॑व ॥ ५ ॥

5. *Ye te sarasva ūrmayo madhumanto ghṛtaścutaḥ. Tebhirno'vitā bhava.*

O divine ocean of the eternal flow of existence and the cosmic light of omniscience, be our light giver and saviour with waves of the honey sweets of nectar and the radiance of light divine.

पी॒पि॒वांस॑ं सर॑स्वत॒: स्तन॑ं या वि॒श्वद॑र्शत: ।
भ॒ ी॒महि॑ प॒जामिष॑म ॥ ६ ॥

6. *Pīpivāṁsaṁ sarasvataḥ stanaṁ yo viśvadarśataḥ. Bhakṣīmahi prajāmiṣam.*

O lord, let us live and enjoy life with food, energy, knowledge and enlightenment unto the ultimate freedom, drinking the divine nectar at the overflowing ocean source of eternal life, the sovereign who watches and governs everyone, everything, of the universe.

Mandala7/Sukta 97

Indra, Brhaspati, Indra-Brahmanaspati, Indra-Brhaspati Devatah, Vasishtha Maitravaruni Rshi

यज्ञ दिवा नृषदंन पृथिव्या नरा यत्र दवयवा मदंन्ति।
इन्दांय यत्र सवंनानि सुन्व गमन्मदांय पथमं वयंश्च ॥ १ ॥

1. *Yajñe divo nṛṣadane pṛthivyā naro yatra deva-yavo madanti. Indrāya yatra savanāni sunve gamanmadāya prathamaṁ vayaśca.*

Where in the yajna in the house of assembly, leading lights of humanity from the earth and leading lights of life from heaven join and rejoice in pursuit of divinity, and where the exhilarating essences of soma are distilled for celebration in honour of Indra, lord of the world, there let us join and pray, and may the lord arrive in the first and foremost manifestations of divinity for young and old.

आ दव्यां वृणीमह वांसि बृहस्पतिंना मह आ संखायः।
यथा भवंम मीं हुष अनांगा या न' दाता पंरावतंः
पितवं ॥ २ ॥

2. *Ā daivyā vṛṇīmahe'vāṁsi bṛhaspatirno maha ā sakhāyaḥ. Yathā bhavema mīḷhuṣe anāgā yo no dātā parāvataḥ piteva.*

And there, O friends, let us pray for the protection and blessings of divinity, and may Brhaspati, lord of the mighty universe, exalt us in the spirit so that we grow sinless in the eyes of the generous lord of life and vitality who alone is our generous giver and supreme saviour as father for children.

तमु ज्यष्ठं नमसा हविर्भिः सुशवं बह्मणस्पतिं गृणीष। इन्द्रं श्लोका महि दव्यः सिषक्तु या बह्मणा दवकृतस्य राजा॥ ३॥

3. *Tamu jyeṣṭhaṁ namasā havirbhiḥ suśevaṁ brahmaṇaspatiṁ gṛṇīṣe. Indraṁ śloko mahi daivyaḥ siṣaktu yo brahmaṇo devakṛtasya rājā.*

The same lord supreme of the universe, merciful protector and saviour, I adore with humility, reverence and offers of homage, and may this song of divine adoration reach the great lord Indra who rules this world of divine creation and reveals the divine Word of the Veda, universal knowledge.

स आ ना यानिं सदतु पष्ठ बृहस्पतिर्विश्ववार य अस्ति। काम रायः सुवीयस्य तं दात्पष गा अति सश्चता अरिष्टान॥ ४॥

4. *Sa ā no yoniṁ sadatu preṣṭho bṛhaspatirviśvavāro yo asti . Kāmo rāyaḥ suvīryasya taṁ dāt parṣanno ati saścato ariṣṭān.*

May that dearest lord of supreme love, creator and ruler of the mighty universe and giver of eternal knowledge of the Veda, who is the universal choice and sole object of adoration and prayer for the world, bless our house of yajna and manifest in our heart, give us fulfilment of our heart's desire for wealth, virility and noble progeny, and wash off our sins and ailments which pollute us, and thus may the lord cleanse us of our existential dirt.

तमा न अकममृतास जुष्टमिम धासुरमृतासः पुराजाः।
शुचिकन्दं यजतं पस्त्यानां बृहस्पतिमनवाणं हुवम॥ ५॥

5. *Tamā no arkamamṛtāya juṣṭamime dhāsura-mṛtāsaḥ purājāḥ. Śucikrandaṁ yajataṁ pastyā-nāṁ bṛahaspatim-anarvāṇaṁ huvema.*

That self-refulgent adorable Brhaspati, lord sustainer and ruler of the vast world, loved and worshipped for the attainment of the immortal state of bliss, may these Sages of primeval and original vision reveal to us and bring us close to it. That same Brhaspati, incomprehensible supreme lord all loving and enemy to none, celebrated in the purity of divine hymns of the Veda, sole object of the worship and yajnic homage of our citizens in our homes, we invoke and adore.

तं शग्मास॑ अरु॒षासा॒ अश्वा॒ बृह॒स्पतिं॑ सह॒वाह॑ वहन्ति।
सह॑श्चिद्यस्य॒ नील॑वत्स॒धस्थं॒ नभा॒ न रू॒पम॑रु॒षं वसा॑नाः ॥ ६ ॥

6. *Taṁ śagmāso aruṣāso aśvā bṛhaspatiṁ sahavāho vahanti. Sahaścid yasya nīlavat sadhasthaṁ nabho na rūpamaruṣaṁ vasānāḥ.*

The powerful red rays of the rising sun in their united majesty, wearing the glorious mantle of his sublime form expansive as space, and bearing at heart the message of his omnipotence immanent in the universe like the treasure of Infinity, reveal, express and communicate the presence of Brhaspati, sustainer and ruler of the world of existence.

स हि शु॒चिः श॒तप॑त्रः॒ स शु॒न्ध्युहि॑र॒ण्यवाशीरि॒षि॒रः स्व॒षाः।
बृ॒ह॒स्पति॒ः स स्वा॑व॒श ऋ॒ष्वः पु॒रू सखि॑भ्य आसु॒तिं करि॑ष्ठः ॥ ७ ॥

7. *Sa hi śuciḥ śatapatraḥ sa śundhyur-hiraṇyavā-śiriṣiraḥ svarṣāḥ. Bṛhaspatiḥ sa svāveśa ṛṣvaḥ purū sakhibhya āsutiṁ kariṣṭhaḥ.*

That lord, Brhaspati, is pure, purifying and sanctifying, infinitely manifest in the countless leaves of the cosmic tree, golden sweet of word and voice in the Veda, ever dynamic in nature and ever rejoicing in the self. He is easy of access, being immanent in the universe and beatific, creating abundant peace, prosperity and joy for the devotees.

द्वी द्वस्य रादसी जनित्री बृहस्पतिं वावृधतुमह्ित्वा।
द्द गाय्याय द ता सखायः करद ब्रह्मण सुतरा सुगाधा ॥ ८ ॥

8. *Devī devasya rodasī janitrī bṛhaspatiṁ vāvṛdhatur-mahitvā. Dakṣāyyāya dakṣatā sakhāyaḥ karad brahmaṇe sutarā sugādhā.*

Divine earth and heaven manifest Brhaspati and glorify him by the revelation of his greater glory. O friends, glorify the boundless lord of omnipotence who reveals the Veda for our knowledge of the vast reality of existence and makes the path to divinity through the ocean easy to follow.

इयं वां ब्रह्मणस्पत सुवृक्तिब्रह्मेन्द्राय वज्रिण अकारि।
अविष्टं धिय जिगृतं पुरन्धीजजस्तमया वनुषामरातीः ॥ ९ ॥

9. *Iyaṁ vāṁ brahmaṇaspate suvṛktir-brahmendrāya vajriṇe akāri. Aviṣṭaṁ dhiyo jigṛtaṁ purandhīr-jajastamaryo vanuṣāmarātīḥ.*

O Brahmanaspati, lord sustainer and protector of the vast reality of existence and its law and divine knowledge, this holy song of adoration is addressed to you and Indra in honour of the might and majesty of your glory and divine protection against darkness and evil. Pray listen, and protect our mind and action,

awaken the rulers and protectors of our social order, fight out and destroy the enemies and oppositions of the devotees.

बृहस्पत युवमिन्द्रश्च वस्व दिव्यस्येशाथ उत पार्थिवस्य।
धत्तं रयिं स्तुवत कीरय चिद्यूयं पात स्वस्तिभिः सदा नः॥ १०॥

10. *Bṛhaspate yuvamindraśca vasvo divyasyeśāthe uta pārthivasya. Dhattaṁ rayiṁ stuvate kīraye cid yūyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of this vast universe, and Indra, you are lords omnipotent of the glory and majesty of the world, you rule and order the light of heaven and the wealths of the earth. Pray bear and bring the light of divinity and wealth of the world to bless the celebrant and the worshipper. O lords and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Mandala7/Sukta 98

Indra, Indra-Brhaspati Devate, Vasishtha Maitravaruni Rshi

अध्वर्यवा रुणं दुग्धमंशुं जुहोतन वृषभाय क्षितीनाम।
गाराद्वदीयाँ अवपानमिन्द विश्वाहद्याति सुतस मम्।
मिच्छन॥ १॥

1. *Adhvaryavo'ruṇaṁ dugdhamaṁśuṁ juhotana vṛṣabhāya kṣitīnām. Gaurād vedīyāň avapāna-mindro viśvāhed yāti sutasomamicchan.*

O devotees of creative yajna, at the dawn of the

fiery sun, offer refined and energised soma and milk into the fire of yajna in honour of Indra, generous omnipotent ruler of the worlds. Having received exhilarating soma inspiration from the sacred vedi of light, Indra, the ruler, the scholar, the human soul, proceeds to the day's activity with passion for consecrated action every new day.

यद्ध॒धिष॒ प॒दिवि॒ चाव॑ꣳ दि॒वदि॑व पी॒तिमिद॑स्य वक्षि। उ॒त हृ॒दात मन॑सा जुषा॒ण उ॒शन्नि॑न्द्र॒ प्रस्थि॑तान्पाहि॒ सोमा॑न॥ २॥

2. *Yad dadhiṣe pradivi cārvannaṁ divedive pītimidasya vakṣi. Uta hṛdota manasā juṣāṇa uśannindra prasthitān pāhi somān.*

Indra, since you have received and internalised the exhilarating soma of the mission of life at the vedi in earlier days, and love to live the taste and message of it every day, then, loving the soma by heart and soul and passionately anxious for action, take the soma offered, and inspire and exhort these yajakas for the appointed tasks of the day.

ज॒ज्ञा॒नः सोम॒ꣳ सह॑स पपाथ॒ प त॑ मा॒ता म॑हि॒मान॑मुवाच।
एन्द॑ पपाथा॒व॒न्तरि॑क्षꣳ यु॒धा द॒वभ्या॒ वरि॑वश्चकर्थ॥ ३॥

3. *Jajñānaḥ somaṁ sahase papātha pra te mātā mahimānam-uvāca. Endra paprathor-vantrikṣaṁ yudhā devebhyo varivaścakartha.*

Aware of the self, knowing your tasks in life, recognising your powers and potential, dedicated to your yajna and your yajnic performers, you drank the soma of initiation for the realisation of your power, patience and passion, and Mother Nature spoke to you and

dedicated you to the Infinite and Omnipotent. You fought with courage and fortitude, achieved wondrous peace and prosperity with your warriors for noble humanity, and rose to the skies with honour and fame.

यद्याधयो महता मन्यमानान्त्साकाम तान्बाहुभिः शाशदानान । यद्वा नृभिर्वृत इन्दाभियुध्यास्तं त्वयाजिं साश्रवसं जयम ॥ ४ ॥

4. *Yad yodhayā mahato manyamānānt-sākṣāma tān bāhubhiḥ śāśadānān. Yad vā nṛbhirvṛta indrābhiyudhyāstaṁ tvayājiṁ sauśravasaṁ jayema.*

When you fight against those who attack, believing they are great, we shall fight out those violent enemies with arms even in hand to hand fight. And when in formation with your warring heroes around, you engage in contests, then with you we shall win that contest with honour and fame.

पन्दस्य वाचं पथमा कृतानि प नूतना मघवा या चकार । यददेवीरसहिष्ट माया अथाभवत्केवलः साम अस्य ॥ ५ ॥

5. *Prendrasya vocaṁ prathamā kṛtāni pra nūtanā maghavā ya cakāra. Yadedadevīrasahiṣṭa māyā athābhavat kevalaḥ somo asya.*

Let me thus proclaim and celebrate the exploits of Indra, those accomplished earlier and the latest which the illustrious hero has achieved when he challenged and frustrated the evil designs of the crafty enemies and became the sole winner of the soma of honour and fame.

तवदं विश्वमभितः पशव्यं यत्पश्यसि च सा सूयस्य । गवामसि गापतिरक इन्द भ ीमहि त पयतस्य वस्वः ॥ ६ ॥

6. *Tavedaṁ viśvamabhitaḥ paśavyaṁ yat paśyasi cakṣasā sūryasya. Gavāmasi gopatireka indra bhakṣīmahi te prayatasya vasvaḥ.*

Indra, yours is all this living wealth around which you see under the light of sun. You are the sole master, possessor, ruler, protector and promoter of lands and cows and the lights of knowledge and culture of this earth. We ask of you and solicit wealths of the world for ourselves, because you are the giver.

बृहस्पत युवमिन्द्रश्च वस्व दिव्यस्येशाथ उत पार्थिवस्य। धत्तं रयिं स्तुवत कीरय चिद्यूयं पात स्वस्तिभिः सदा नः॥ ७॥

7. *Bṛhaspate yuvamindraśca vasvo divyasyeśathe uta pārthivasya. Dhattaṁ rayiṁ stuvate kīraye cid yūyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of the vast universe, Indra, omnipotent and illustrious ruler, you are the lord of the beauty and majesty of the light of heaven and wealths of the earth. You alone rule and order these. Pray bear and bring light and wealth to bless the celebrant and the worshipper. O lord and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Mandala7/Sukta 99

Vishnu, Indra-Vishnu Devate, Vasishtha Maitravaruni Rshi

परा मात्रया तन्वा वृधान न त महित्वमन्वश्नुवन्ति। उभ त विष्ण रजसी पृथिव्या विष्ण दव त्वं पर्मस्य वित्स॥ १॥

1. *Paro mātrayā tanvā vṛdhāna na te mahitvam-anvaśnuvanti. Ubhe te vidma rajasī pṛthivyā viṣṇo deva tvaṁ paramasya vitse.*

Vishnu, omnipresent lord supreme, manifesting by the expansive world forms of mother nature, no one comprehends your greatness and majesty. We apprehend both your worlds from earth to heaven but, O lord self-refulgent, you know and are the ultimate beyond these too. (You are immanent and transcendent.)

न तं विष्णो जायमानो न जातो दवं महिम्नः परमन्तमाप। उदस्तभ्नो नाकमृष्वं बृहन्तं दाधर्थ पाचीं ककुभं पृथिव्याः ॥ २ ॥

2. *Na te viṣṇo jāyamāno na jāto deva mahimnaḥ paramantamāpa. Udastabhnā nākamṛṣvaṁ bṛhantaṁ dādhartha prācīṁ kakubhaṁ pṛthivyāḥ.*

Vishnu, self-refulgent lord immanent and transcendent, no one born either in the past or at present can reach the ultimate bounds of your grandeur and majesty. You uphold the high heaven of boundless glory and divine beauty and joy, and you hold the expanse of the directions of universal space.

इरावती धेनुमती हि भूतं सूयवसिनी मनुषे दशस्या। व्यस्तभ्नाद्रोदसी विष्णवेत दाधर्थ पृथिवीमभितो मयूखैः ॥ ३ ॥

3. *Irāvatī dhenumatī hi bhūtaṁ sūyavasinī manuṣe daśasyā. Vyastabhnā rodasī viṣṇavete dādhartha pṛthivīmabhito mayūkhaiḥ.*

O heaven and earth full of food and energy, milk

and honey, herbs and rejuvenation, givers of food, energy and light of knowledge, both of you are generous for humanity. Vishnu, omnipresent and omnipotent, upholds these heaven and earth worlds and stabilises the earth all round by solar radiations of cosmic energy.

उरुं यज्ञाय चक्रथुरु लोकं जनयन्ता सूयमुषासमग्निम ।
दासस्य चिद वृषशिपस्य माया जघ्नथुर्नरा पृतनाज्येषु ॥ ४ ॥

4. *Uruṁ yajñāya cakrathuru lokaṁ janayantā sūryam-uṣāsam-agnim. Dāsasya cid vṛṣaśipr-asya māyā jaghnathurnarā pṛtanājyeṣu.*

Indra-Vishnu, lord omnipotent and omnipresent, leader and maker of the world, creating the sun, dawn and fire you make up this vast world for yajna, evolution and expansion of things at the level of nature and humanity. You also destroy the wiles and crookedness of negative powers even though they be strong and well armed, in close battles among human forces.

इन्द्राविष्णू दृंहिताः शम्बरस्य नव पुर नवतिं च श्नथिष्टम ।
शतं वर्चिनः सहस्रं च साकं हथो अप्रत्यसुरस्य वीरान ॥ ५ ॥

5. *Indrāviṣṇū dṛaṁhitāḥ śambarasya nava puro navatiṁ ca śnathiṣṭam. Śataṁ varcinaḥ sahasraṁ ca sākaṁ hatho apratyasurasya vīrān.*

Indra-Vishnu, lord of unrivalled might and universal presence, you break through the nine and ninety fortified strongholds of the dark and expansive citadels of hoarded treasure and destroy a hundred, even thousand, of the brave warriors together even before the unique evil power is up for defence and offence.

इ॒यं म॑नी॒षा बृ॑ह॒ती बृ॒हन्त॑मु॒रुक्र॑मा त॒वसा॑ व॒धय॑न्ती ।
र॒र वां॒ स्तामं॑ वि॒दथे॑षु विष्णा॒ पिन्व॑त॒मिष॑ ऊ॒र्जन॑म्विन्द ॥ ६ ॥

6. *Iyaṁ manīṣā bṛhatī bṛhantorukramā tavasā vardhayantī. Rare vāṁ stomaṁ vidatheṣu viṣṇo pinvatamiṣo vṛjaneṣvindra.*

This resounding song of thoughtful and conscientious adoration exalting the grand, versatile and mighty Indra-Vishnu, I offer in honour of the lord. Indra-Vishnu, pray exhort our power and exalt our honour and excellence in our yajnic battles of life on the paths of progress.

वष॑ट त विष्णवा॒स आ कृ॑णामि॒ तन्म॑ जुषस्व शिपिविष्ट
ह॒व्यम । वध॑न्तु त्वा सुष्टु॒तया॒ गिर॑ म यू॒यं पा॑त स्व॒स्तिभि॒ः
सदा॑ नः ॥ ७ ॥

7. *Vaśaṭ te viṣṇavāsa ā kṛṇomi tanme juṣasva śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro me yūyaṁ pāta svastibhiḥ sadā naḥ.*

Vishnu, lord omnipresent of unbounded power, this holy song of adoration I sing and offer to you directly. O lord of blazing lustre, pray accept this homage of mine. May the holy words of my adoration please and exalt you. O lord, O divine powers of nature and humanity, protect and promote us with all modes and means of happiness, prosperity and well being all ways all time.

Mandala7/Sukta 100

Vishnu Devata, Vasishtha Maitravaruni Rshi

**नू मता॑ दयत सनि॒ष्यन्या विष्णव उरुगा॒याय॒ दाश॑त। प
यः स॒त्राचा॒ मन॑सा॒ यजा॑त ए॒तावन्तं॒ नय॑मा॒विवा॑सात॥ १॥**

1. *Nū marto dayate saniṣyan yo viṣnava urugāyāya dāśat. Pra yaḥ satrācā manasā yajāta etāvantaṁ naryamāvivāsāt.*

That mortal for sure finds success and fulfilment who, while he loves Vishnu, lord omnipresent, gives in charity in service to the lord, and who, with concentrated mind, meditates, worships and exalts the lord of such universal love of infinite measure.

**त्वं वि॑ष्णा सुम॒तिं वि॒श्वज॑न्या॒मप॑युतामवयावा म॒तिं दाः।
पचा॒ यथा॑ नः सुवि॒तस्य॒ भूर॒रश्वा॑वतः पुरुश्च॒न्दस्य॑
रा॒यः॥ २॥**

2. *Tvaṁ viṣno sumatiṁ viśvajanyām-aprayu-tām-evayāvo matiṁ dāḥ. Parco yathā naḥ suvitasya bhūrer-aśvāvataḥ puruścandrasya rāyaḥ.*

Vishnu, lord omnipresent and omnificent, who fulfil the aspirations of all humanity, bless us with such intelligence, understanding and faith in values of pure and universal character by which we may achieve our target of untarnished happiness and plenty of universal wealth of honour, beauty and complete fulfilment of earthly ambition.

**त्रिर्दे॒वः पृ॑थि॒वीम॒ष ए॒तां वि च॑क्रम शतच॑सं महि॒त्वा।
प विष्णु॑रस्तु त॒वस॒स्तवी॑यान्त्वे॒षं ह्य॑स्य॒ स्थवि॑रस्य॒ नाम॑॥ ३॥**

3. *Trirdevaḥ pṛthivīmeṣa etāṁ vi cakrame śatarcasaṁ mahitvā. Pra viṣṇurastu tavasastavīyān tveṣaṁ hyasya sthavirasya nāma.*

This self-refulgent and self-potent generous lord Vishnu has made and set in motion the three dimensional world of matter, energy and mind by virtue of his own essential power and has vested it with the light of countless stars. Immanent in the world, mighty Vishnu manifests mightier and mightier. The very name of this lord beyond motion is 'Lord of Light.'

वि चक्रम पृथिवीमेष एतां क्षेत्राय विष्णुर्मनुष दशस्यन।
ध्रुवास अस्य कीरयो जनास उरुक्षितिं सुजनिमा चकार॥ ४॥

4. *Vi cakrame pṛthivīmeṣa etāṁ kṣetrāya viṣṇurmanuṣe daśasyan. Dhruvāso asya kīrayo janāsa urukṣitiṁ sujanimā cakāra.*

Vishnu, this lord omnipresent, with the desire to give humanity a place of birth and a home for dwelling and sphere of action, made this wide earth and set it in motion. Poet celebrants of this lord, men with constant mind, celebrate the glorious manifested maker and sing that he it is that made the wide earth for their dwelling and place of action.

प तत्त अद्य शिपिविष्ट नामा यः शंसामि वयुनानि विद्वान।
तं त्वा गृणामि तवसमतव्यान क्षयन्तमस्य रजसः पराक॥ ५॥

5. *Pra tat te adya śipiviṣṭa nāmā'ryaḥ śaṁsāmi vayunāni vidvān. Taṁ tvā gṛṇāmi tavasamatavyān kṣayantamasya rajasaḥ parāke.*

O lord self-refulgent, you that have made this

wide world, I adore today, celebrate and glorify your name: You are the master, lord omniscient of the ways and laws of existence. You are the mighty power, all pervasive far and wide in the moving world, and you are transcendent even beyond.

किमित्ते विष्णा परिचे यं भूत्प यद्ववक्षे शिपिविष्टो अस्मि।
मा वपो अस्मदप गूह एतद्यदन्यरूपः समिथे बभूथ॥ ६॥

6. *Kimit te viṣṇo paricakṣyaṁ bhūt pra yad vavakṣe śipiviṣṭo asmi. Mā varpo asmadapa gūha etad yadanyarūpaḥ samithe babhūtha.*

Vishnu, can that manifestive form of your presence be described or ignored? You yourself reveal in the Veda that you are self - refulgent. Pray do not hide off that form of yours from me, nor the other one which manifests in the divine wrath and punishment in the existential battle between good and evil.

वषट ते विष्णवास आ कृणोमि तन्मे जुषस्व शिपिविष्ट हव्यम। वर्धन्तु त्वा सुष्टुतयो गिरो मे यूयं पात स्वस्तिभिः सदा नः॥ ७॥

7. *Vaṣaṭ te viṣṇavāsa ā kṛṇomi tanme juṣasva śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro me yūyaṁ pāta svastibhiḥ sadā naḥ.*

Vishnu, lord omnipresent, I do honour to your presence in song and offer it to you as homage in words. O lord of universal light of life, pray accept this offer of homage. May my words of celebration exalt your presence in manifestation. O lord, O divinities of nature and humanity, pray protect and promote us with all means and modes of peace, prosperity and all round

well being all ways all time.

Mandala7/Sukta 101

Parjanya Devata, Vasishtha or Kumara Agneya Maitravaruni Rshi

तिस्रा वाचः प वद ज्यातिरगा या एतद्दुह्र मधुदाघमूधः ।
स वत्सं कृण्वन्गभमाषधीनां सद्या जाता वृषभा र ारवीति ॥ १ ॥

1. *Tisro vācaḥ pra vada vyotiragrā yā etad duhre madhudogham-ūdhaḥ. Sa vatsaṁ kṛṇvan garbhamoṣadhīnāṁ sadyo jāto vṛṣabho roravīti.*

Chant aloud three voices of the divine Word, Rk, Sama and Yajush verses of the four Vedas headed by the light of Divinity symbolised by the eternal Name: AUM. (They comprise the knowledge, action and prayerful gratitude of total human endeavour, the three being 'jnana, karma and upasana.) With yajna they distil from the cosmic ocean the milky essence of liquid vitality, soma, elementary form of the cloud, parjanya. That parjanya produces the fiery electric current (herein called the calf) which then gives rise to the seed of vegetation in the form of cloud laden with living rain waters. 'The calf' then full grown as 'the virile bull' i.e., the cloud, upon the instant roars and thunders, rains and fertilises the earth with the seed of vegetation.

Note: An extension of this knowledge of the evolution of life on earth is found in the science of 'Panchagni', five fires, in Chhandogya Upanishad 5, 4-9, and in Brhadaranyaka Upanish 6, 2, 9-14. Chhandogya Upanishad is an explanatory extension of parts of Sama Veda, and Brhadaranyaka Upanishad is a

similar work on parts of Yajur Veda. An indication of this science is given in Kathopanishad 1, 1, 12-19. Kathopanishad is an explanatory footnote to Yajur-Veda.

या वध॑न्न आष॑धीनां॒ या अ॒पां या विश्व॑स्य॒ जग॑ता द॒व इश॑'। स त्रि॒धातु॑ शर॒णं शम॑ यंसत्त्रि॒वतु॒ ज्योति॑ः स्वभि॒ष्ट्य॑ऽस्मे ॥ २ ॥

2. *Yo vardhana oṣadhīnāṁ yo apāṁ yo viṣvasya jagato deva īṣe. Sa tridhātu śaraṇaṁ śarma yaṁsat-trivartu jyotiḥ svabhiṣṭyasme.*

He that generates and augments the vegetation and generates the waters and the power that orders and rules over the entire moving universe may, we pray, give us three fold health and peace of body, mind and soul and bless us with threefold shelter against heat, cold and rain, and give us threefold light of earth, heaven and the middle regions for our well being all round.

स्त॒रीरु॑ त्व॒द्भवं॑ति॒ सूत॑ उ त्वद्यथाव॒शं त॒न्वं चक॑ ए॒षः। पि॒तुः पय॒ः पति॑ गृभ्णाति मा॒ता तन॑ पि॒ता व॑धत॒ तन॑ पु॒त्रः ॥ ३ ॥

3. *Starīru tvad bhavati sūta u tvad yathāvaśaṁ tanvaṁ cakra eṣaḥ. Pituḥ payaḥ prati gṛbhṇāti mātā tena pitā vardhate tena putraḥ.*

By virtue of you the heifer becomes fertilized, from you this soul assumes the body form it takes according to its latencies, the mother receives the shower of fertility from the father, by which, again, the father receives extension of the self and the off spring grows in body.

यस्मिन्विश्वानि भुवनानि तस्थुस्तिस्त्रा द्यावस्त्रधा सस्रुरापः।
त्रयः काशास उपसचनासा मध्वः श्चातन्त्यभित' विर-
प्शम ॥ ४ ॥

4. *Yasmin viśvāni bhuvanāni tasthustisro dyāva-stredhā sasrurāpaḥ. Trayaḥ kośāsa upa-secanāso madhvaḥ ścotantyabhito virapśam.*

(What is the ultimate parjanya, source of life and its joy?) That in whom abide all regions of the universe, all three heavens, i.e., highest, middle and the lower, or the earth, the sky and the heaven of light, in whom the three currents of air, light and water energy flow, or the three grades of karma operate, i.e., sanchit (past), kriyamana (present) and prarabdha (conditional) rule the soul, and in whom three body-forms of the soul, i.e., karana sharira (causal body), sukshma sharira (subtle body) and sthula sharira (gross body) overflow with energy and shower the honey sweets of pleasure, enlightenment and the ecstasy of ananda upon the soul in abundance: that is the ultimate cloud from whom life flows.

इदं वचः पजन्याय स्वराज हृदा अस्त्वन्तरं तज्जुजाषत।
मयाभुव'वृष्टयः सन्त्वस्म सुपिप्पला आषधीदवग'पाः ॥ ५ ॥

5. *Idaṁ vacaḥ parjanyāya svarāje hṛdo astvantaraṁ tajjujoṣat. Mayobhuvo vṛṣṭyaḥ santvasme supippalā oṣadhīr-devagopāḥ.*

This song of adoration, spontaneous flow of love from the heart, in honour of the self - refulgent sovereign cloud, lord infinite, supreme source of life, may the lord accept and cherish to the very core of divine being, and

may the imprint abide in our heart too. May the showers of rain be full of peace and abundance for us. May the herbs and trees be profuse in fruit, give life and protective health to noble humanity and be protected and promoted by noble humanity.

स रेतोधा वृषभः शश्वतीनां तस्मिन आत्मा जगतस्तस्थुषश्च। तन्म ऋतं पातु शतशारदाय यूयं पात स्वस्तिभिः सदा नः॥ ६॥

6. *Sa retodhā vṛṣabhaḥ śaśvatīnāṁ tasminnātmā jagatas-tasthuṣaśca. Tanma ṛtaṁ pātu śataśāradāya yūyaṁ pāta svastibhiḥ sadā naḥ.*

That lord is the infinite reservoir of the seeds of existence, mighty abundant and generous, from whom flows the eternal cycle of life. Therein abides the very soul of existence in motion and stabilised in motion. May the lord sustain, protect and promote the abundant flow of truthful life in action for me for a full span of hundred years. O lord, O clouds, O showers of rain, protect and promote us by all modes and means of happiness and well being all round all ways all time.

Mandala7/Sukta 102

Parjanya Devata, Vasishtha or Kumara Agneya Maitravaruni Rshi

पजन्यायप गायत दिवस्पुत्रायमीढुषे।
स ना यवसमिच्छतु॥ १॥

1. *Parjanyāya pra gāyata divasputrāya mīḷhuṣe. Sa no yavasamicchatu.*

Sing in praise of the mighty generous and virile

Parjanya, the cloud that gives us showers of life and joy. It is the child of light and saviour of the brilliant. May the cloud, that bearer and harbinger of life and joy, give us lovely food for body, mind and soul.

या गभ्रमार्षधीनां गवां कृणात्यवतां।
पर्जन्यः पुरुषीणाम ॥ २ ॥

2. *Yo garbham-oṣadhīnāṁ gavāṁ kṛṇotyarvatām. Parjanyaḥ puruṣīṇām.*

Celebrate the Parjanya, cloud of the showers of life and existence, who generates the Golden Egg, Hiranyagarbha, the seed of moving stars and revolving planets, herbs and trees, cows and horses and the humans, and the cloud which then brings the showers of living waters and vests the seeds of life in earth for vegetation and all that moves and achieves and all the human race for the continuance of life in existence.

तस्मा इदास्ये हविर्जुहोता मधुमत्तमम।
इळां नः संयतं करत ॥ ३ ॥

3. *Tasmā idāsye havirjuhotā madhumattamam. Iḷāṁ naḥ saṁyataṁ karat.*

To him, the omnipotent omnificent Parjanya, life bearing cloud, offer the sweetest oblations into the fiery mouth of the yajna vedi with selfless surrender of love and non-violence so that he may keep and help us keep the unity and integrity of the earth and environment well in order and maintain the integrity and harmony of humanity and culture in a state of creativity and progressive continuity of a familial order.

Mandala7/Sukta 103

Mandukah (Parjanya) Devata, Vasishtha Maitravaruni Rshi

संवत्सरं शशयाना बाह्मणा वतचारिणः।
वाचं पजन्यजिन्वितां प मण्डूका अवादिषुः॥ १॥

1. *Saṁvatsaraṁ śaśayānā brāhmaṇā vratacār-iṇaḥ. Vācaṁ parjanyajinvitāṁ pra maṇḍūkā avādiṣuḥ.*

Devoted Brahmanas dedicated to Brahma, supreme spirit of the universe, observing the sacred vows of discipline in silence for a yearly session, spontaneously burst into the chant of divine hymns, inspired by the cloud of divine showers and celebrate the divine spirit, the divine voice and the divine shower with enthusiasm.

दिव्या आप' अभि यदेनमायन्दृतिं न शुष्कं सरसी शयानम।
गवामह न मायुवत्सिनीनां मण्डूकानां वग्नुरत्रा समेति॥ २॥

2. *Divyā āpo abhi yadenamāyan dṛtiṁ na śuṣkaṁ sarasī śayānam. Gavāmaha na māyurvatsinī-nāṁ maṇḍūkānāṁ vagnuratrā sameti.*

When the heavenly waters shower upon these celebrants, like rain on frogs who have been hybernating in a dry pond like empty leather bags, they revive with exhilaration, they burst into chant, and the chant of these celebrants seems like the eager lowing of mother cows for their calves or like the excitement of the heart on the reflection of a new revelation on the imagination.

यदीमनाँ उशता अभ्यवषीत्तृष्यावतः पावृष्यागतायाम।
अख्खलीकृत्या पितरं न पुत्रा अन्या अन्यमुप वदन्त-
मति॥ ३॥

3. *Yadīmenāṅ uśato abhyavarṣīt tṛṣyāvataḥ prāvṛṣyāgatāyām. Akhkhalīkṛtyā pitaraṁ na putro anyo anyamupa vadantameti.*

And when the rainy season has set in, then, if the cloud showers rain upon these longing celebrants of life, thirsting for the divine waters of life, one goes to meet another, chanting and shouting hilariously like the child going to meet the father.

अ॒न्या अ॒न्यमनु॑ गृभ्णात्यनार॒पां प॑स॒ग यदम॑न्दिषाताम।
म॒ण्डूका॒ यद॒भिवृ॑ष्टः कनि॑ष्क॒न्पृश्नि॑: संपृ॒ङ्क हरि॑तन॒ वाच॑म॥ ४॥

4. *Anyo anyamanu gṛbhṇātyenorapāṁ prasarge yadamandiṣātām. Maṇḍūko yadabhivṛṣṭaḥ kaniṣkan pṛśniḥ saṁpṛṅkte haritena vācam.*

On the fall of divine showers they seize upon each other while both experience the ecstasy of meeting and the rain. When the celebrant is soaked in the rain, the spotted versatile one springs forward and communicates with the green one in concentration in the language of intimacy.

यद॑षाम॒न्या अ॒न्यस्य॒ वाचं शा॒क्तस्य॑व॒ वद॑ति॒ शि ॑माणः।
सर्वं॑ तद॑षां स॒मृध॑व॒ पव॒ यत्सु॒वाचा॒ वद॑थ॒नाध्य॒प्सु॥ ५॥

5. *Yadeṣāmanyo anyasya vācaṁ śāktasyeva vadati śikṣamāṇaḥ. Sarvaṁ tadeṣāṁ samṛdheva parva yat suvāco vadathanādhyapsu.*

When one of these speaks to the other, they seem to repeat each other's language like pupils repeating the words of the teacher. While communicating like this they jump and play on the water, their bodies swell with

joy and the pride of being.

गामा॑युरक॑ अ॒जमा॑युरक॒: पृश्नि॒रका॒ हरि॑त॒ एक॑ एषाम।
स॒मा॒नं नाम॒ बिभ्र॑ता॒ विरू॑पाः पुरु॒त्रा वाचं॑ पिपिशु॒वद॑न्तः ॥ ६ ॥

6. *Gomāyureko ajamāyurekaḥ pṛśnireko harita eka eṣām. Samānaṁ nāma bibhrato virūpāḥ purū-trā vācaṁ pipiśurvadantaḥ.*

One of them croaks like a cow, another like a goat, one of them is spotted, another is green. Of different voice and colour, they bear the same one name, the "manduka", the celebrant, but they seem to communicate in many different languages.

बा॒ह्म॒णास॑ अतिरा॒त्र न साम॒ सरा॒ न पू॒णम॒भिता॒ वद॑न्तः।
सं॒व॒त्स॒रस्य॒ तदहः॒ परि॑ ष्ठ॒ यन्म॑ण्डू॒काः पा॑वृ॒षीणं॑ ब॒भूव॑ ॥ ७ ॥

7. *Brāhmaṇāso atirātre na some saro na pūrṇa-mabhito vadantaḥ. Saṁvatsarasya tadahaḥ pariṣṭha yanmaṇḍūkāḥ prāvṛṣīṇaṁ babhūva.*

O Brahmanas, devotees of supreme Brahman, at the end of the annual session when the last night is over, then, at the time before dawn, abide as in meditation and yajnic celebration just like the frogs who play, rejoice and celebrate around the overflowing lake when the showers of the season begin.

बा॒ह्म॒णास॑: सो॒मिना॒ वाच॑मकत॒ ब्रह्म॑ कृ॒ण्वन्त॑: परिवत्स॒-
रीण॑म। अ॒ध्व॒यव॑ घ॒र्मिण॑: सिष्विदा॒ना आ॒विर्भ॑वन्ति॒ गुह्या॒
न क चि॑त ॥ ८ ॥

8. *Brāhmaṇāsaḥ somino vācamakrata brahma kṛṇvantaḥ parivatsarīṇam. Adhvaryavo gharmiṇaḥ siṣvidānā āvirbhavanti guhyā na ke cit.*

Brahmanas engaged in the yearly soma yajna for peace and harmony conduct the yajna in honour of the Supreme Brahman and chant the Vedic mantras at the end of the first year. The priests facing the fire and soaked in sweat emerge as if from seclusion in the cave.

दे॒वहि॑तिं जुगुपु॒र्द्वाद॒शस्य॑ ऋ॒तुं नरा॒ न प मि॑नन्त्य॒त।
सं॒व॒त्स॒र पा॒वृ॒ष्याग॑तायां त॒प्ता घ॒मा अ॑श्नुवत वि॒स॒गम॥ ९॥

9. *Devahitiṁ jugupurdvādaśasya ṛtuṁ naro na pra minantyete. Saṁvatsare prāvṛṣyāgatāyāṁ taptā gharmā aśnuvate visargam.*

These Brahmanas, leading lights of the yajnic order, do not neglect, never violate, but strictly abide by the divinely ordained twelve month seasons and the discipline and observances prescribed. At the end of the year when the rains set in they emerge seasoned and tempered in the heat of yajnic fire and attain their freedom.

गामा॑युरदा॒दजमा॑युरदा॒त्पृश्नि॑रदा॒द्धरि॑ता ना॒ वसू॑नि। गवां
म॒ण्डूका॒ ददतः श॒तानि॑ सहस्रसा॒व प ति॑रन्त॒ आयु॑ः॥ १०॥

10. *Gomāyuradādajamāyuradāt pṛśniradāddharito no vasūni. Gavāṁ maṇḍūkā dadataḥ śatāni sahasrasāve pra tiranta āyuḥ.*

All those that speak and sound like nature in motion give us something; all those that speak and sound like nature and spirit unborn and eternal give us something; all those that speak and sound like the spectrum of colours in various forms give us something; all those that speak and sound like the dark and green in life and nature give us something: all these give us

wealths of the world. Indeed all that speak and sound and celebrate nature and the eternal spirit of nature give us hundreds of wealths and values of existence on the move, advance us and give us full health and age in the thousandfold business of creative living and lead us to fulfilment and ultimate freedom. (Such is the gift of nature in the rainy season.)

Mandala7/Sukta 104

Indra-Somau, Indra, Soma, Agni, Devah, Gravana, Marutah, Vasishtha, Prthirvi-Antarikshe, Devatah, Vasishtha Maitravaruni Rshi.

इन्दासामा तपतं र ा उब्जतं न्यपयतं वृषणा तमावृधः। परा शृणीतमचिता न्य षतं हतं नुदथां नि शिशीतम-त्रिणः॥ १॥

1. *Indrāsomā tapataṁ rakṣa ubjataṁ nyarp-ayataṁ vṛṣaṇā tamovṛdhaḥ. Parā śṛṇītam-acito nyoṣataṁ hataṁ nudethāṁ ni śiśītam-atriṇaḥ.*

Indra-Soma, O lord and commander of power, peace and justice, O lord and master keeper of love, peace and harmony, subject the evil and wicked to the heat of discipline and correction or punish and reduce them to nullity. O generous and virile lord and ruler, let not the forces of darkness grow, keep them down, let not the misguided rise and spread out, shut these down and far off. Let the hoarders, grabbers, ogres and devourers be subjected to law and punishment, destroy the exploiters, stop them and let their fangs be blunted and rooted out.

इन्दासामा समघशंसमभ्यंघं तपुययस्तु चरुरग्निवाँइव।
ब्रह्मद्विषं क्रव्यादं घोरचक्षसं द्वषं धत्तमनवायं किमीदिनं॥ २॥

2. *Indrāsomā samaghaśaṁsam-abhyghaṁ tapuryayastu carur-agnivāṅ iva. Brahmadviṣe kravyāde ghoracakṣase dveṣo dhattam-anavāyaṁ kimīdine.*

Indra-Soma, lord and master of peace and power, love and justice, let the sinner and the criminal, the supporter and admirer of sin and crime along with the sin and crime, and the tormentor of the good and innocent go to the fire of discipline, punishment, or elimination like a handful of dirt meant for the fire. Never compromise with the enemy of nature, divinity, humanity and the wisdom of humanity. Rule out the cannibal and the carrion eater, the man of hate and evil eye, the sceptic, the cynic and the negationist. For them, have the disdain they deserve and either correct them or eliminate them.

इन्दासामा दुष्कृतो वव्र अन्तरनारम्भण तमसि प विध्यतम।
यथा नातः पुनरकश्चनादयत्तद्वामस्तु सहस मन्युमच्छवः॥ ३॥

3. *Indrāsomā duṣkṛto vavre antar-anārambhaṇe tamasi pra vidhyatam. Yathā nātaḥ punarekaścanodayat tad vāmastu sahase manyumacchavaḥ.*

Indra-Soma, fix the evil doer and throw him into a deep dungeon of darkness without remission so that by reason of that punishment no one again may raise

his head for evil doing. That power of yours full of patience, fortitude and courage, that righteous passion of yours be for the destruction of evil and sabotage against life and social harmony.

इन्दा॑सामा व॒तय॑तं दि॒वा व॒धं सं पृ॑थि॒व्या अ॒घशं॑साय॒ तह॑णम। उत्त॑ ातं स्व॒र्य॑ि॒ पव॑तभ्या॒ यन॒ र ा॑ वावृधा॒नं नि॒जूव॑थः ॥ ४ ॥

4. *Indrāsomā vartayataṁ divo vadhaṁ saṁ pṛthivyā aghaśaṁsāya tarhaṇam. Ut takṣataṁ svaryaṁ parvatebhyo yena rakṣo vāvṛdhānaṁ nijūrvathaḥ.*

Indra-Soma, from heaven and earth, from thunder and lightning and the showers of clouds, from the light of idealism, love and generosity and down to earth realism, bring unfailing laws of punishment and correction against sin and crime, acts and policies against poverty, disease, unemployment and wilful sloth, and against the supporters of sin and crime as well as against compromisers with negativities and negationists of evil. Enact law of incentive and encouragement for the generous, and blazing prohibitions for the adamantine evil so that you nip and burn off rising crime and evil in the bud.

इन्दा॑सामा व॒तय॑तं दि॒वस्पय॑ग्नि॒तप्त॑भि॑र्युवमश्म॑हन्मभिः। तपु॑वधभिर॒जर॑भिर॒त्रिणा॒ नि पशा॑न विध्यत॒ं यन्तु॑ निस्व॒रम ॥ ५ ॥

5. *Indrāsomā vartayataṁ divas-paryagnit-aptebhir-ryuvam-aśmahanmabhiḥ. Tapurvadhebhir-ajare-bhiratriṇo ni parśāne vidhyataṁ yantu nisvaram.*

Indra-Soma, lord of power and force, lord of peace and harmony, turn all round, revolve your search lights and from the skies shoot out your weapons of defence and offence, and with fiery, thunder-tipped, fatally destructive, irresistible and inviolable weapons fix the voracious ogres, strike them on the precipice and throw them into the abyss, running off into silence and oblivion without uttering a sigh of pain or voice of protest.

इन्दासामा॒ परि॑ वां भूतु वि॒श्वत॑ इ॒यं म॒तिः क॒ याश्व॑व वा॒जिना॑। यां वा॒ं हात्रां परिहि॒नामि॑ म॒धय॒मा बह्मा॑णि नृ॒पती॑व जिन्वतम ॥ ६ ॥

6. *Indrāsomā pari vāṁ bhūtu viśvata iyaṁ matiḥ kakṣyāśveva vājinā. Yāṁ vāṁ hotrām parihin-omi medhayemā brahmāṇi nṛpatīva jinvatam.*

Indra-Soma, leading powers of governance and peace, like mighty forces in harness ruling the nation, may this prayer of mine, which, with the best of my intention and understanding I address to you as an exhortation, reach you and inspire you and guide you all round, and may you, like the protector and ruler of the nation as you are, make these words of prayer, exhortation and adoration fruitful.

पति॑ स्मरथां तु॒जय॑द्भिरव॑हृतं दु॒हा र॒ ास॑ भङ्गु॒राव॑तः। इन्दासामा दु॒ष्कृत॒ मा सु॒गं भूद्या नः॑ क॒दा चि॑दभि॒दास॑ति दु॒हा ॥ ७ ॥

7. *Prati smarethāṁ tujayabdhir-evairhataṁ druho rakṣaso bhaṅgurāvataḥ. Indrāsomā duṣkṛte mā sugaṁ bhūd yo naḥ kadā cidabhidāsati druhā.*

And remember, be watchful and alert against the malignant, evil and treacherous forces, ward them off and eliminate them with the fastest interceptors and destroyers at the very outset. Indra-Soma, let there be no peace, nothing easy, for the evil doer whoever any time may try to injure, sabotage or enslave us out of jealousy, malignity or enmity.

या मा पाकेन मनसा चरन्तमभिचष्ट अनृतेभिवचोभिः ।
आपइव काशिना संगृभीता असन्नस्त्वासत इन्द वक्ता ॥ ८ ॥

8. *Yo mā pākena manasā carantam-abhicaṣṭe anṛtebhir-vacobhiḥ. Āpa iva kāśinā saṁgṛbhītā asannas-tvāsata indra vaktā.*

And while I live and act and behave with a mature mind of purity and truth, if someone malign me with false words, let him be caught up like water in the hand grip and evaporate in the heat and, O lord Indra, ruler and law giver of power, let him be reduced to nothing because he speaks nothing but falsehood.

य पाकशंसं विहरन्त एवैर्य वा भद्रं दूषयन्ति स्वधाभिः ।
अहेय वा तान्प्रददातु सोम आ वा दधातु निर्ऋतेरुपस्थे ॥ ९ ॥

9. *Ye pākaśaṁsaṁ viharanta evairye vā bhadraṁ dūṣayanti svadhābhiḥ. Ahaye vā tān pradadātu soma ā vā dadhātu nirṛterupasthe.*

O Soma, lord of peace and justice, if there are those who with their smartness and fast actions malign, lacerate and deprive the man of purity, truth and immaculate honour and spotless reputation, or with their powers and prestige denigrate the man of goodness and charitable action and bring disgrace upon him, deliver

such men to the sufferance of darkness and the pain of remorse or let them suffer the fangs of deprivation themselves.

या नो रसं दिप्सति पित्वो अग्ने या अश्वानां या गवां यस्तनूनाम। रिपुः स्तेनः स्तेयकृद्द्रभमतु नि ष हीयतां तन्वा३ तना च ॥ १० ॥

10. *Yo no rasaṁ dipsati pitvo agne yo aśvānāṁ yo gavāṁ yastanūnām. Ripuḥ stenaḥ steyakṛd dabhrametu ni ṣa hīyatāṁ tanvā tanā ca.*

Whoever pollutes the flavour, taste and vitality of our food and injures or impairs the vigour and power of our horses, cows and our bodies, let such an enemy, the thief, the robber and saboteur, O lord of light and vitality, Agni, be reduced to nullity and himself suffer debility of body and even deprivation from self-extension and further growth.

परः सा अस्तु तन्वा३ तना च तिस्रः पृथिवीरधा अस्तु विश्वाः। पतिं शुष्यतु यश अस्य देवा या नो दिवा दिप्सति यश्च नक्तम ॥ ११ ॥

11. *Paraḥ so astu tanvā tanā ca tisraḥ pṛthivīradho astu viśvāḥ. Prati śuṣyatu yaśo asya devā yo no divā dipsati yaśca naktam.*

O divinities of nature and humanity, he who wants to injure and destroy us in the day and in the night, must stay far off by his personal presence and also by the progeny of his evil tendencies and even fall lower than all the three orders of earthly existence, i.e., lower far than the good, the bad and the indifferent. His honour and reputation would dry up and evaporate to

zero and there would be none even to remember him after. Let it be so with such a person.

सुविज्ञानं चिकितुष जनाय सच्चासच्च वचसी पस्पृधात।
तयायत्सत्यं यतरदृजीयस्तदित्साम वति हन्त्यासत ॥ १२ ॥

12. *Suvijñānaṁ cikituṣe janāya saccāsacca vacasī paspṛdhāte. Tayoryat satyaṁ yataradṛjīyastadit somo'vati hantyāsat.*

Words of truth and words of untruth rival and contend with each other. Of these, the one that is true to the extent it is true and that which is simple and natural, this Soma, lord of peace, harmony and the goodness of life, preserves and protects, and the untrue, he destroys. This simple and straight natural knowledge, the lord reveals for the man who has the desire and ambition to know the truth and reality of life.

न वा उ साम वृजिनं हिनाति न क्षत्रियं मिथुया धारयन्तम।
हन्ति रक्षो हन्त्यासद्वदन्तमुभाविन्द्रस्य प्रसिता शयाते ॥ १३ ॥

13. *Na vā u somo vṛjinaṁ hinoti na kṣatriyaṁ mithuyā dhārayantam. Hanti rakṣo hantyāsad vadantam-ubhāvindrasya prasitau śayāte.*

Soma, lord of truth, peace and harmony, does not call forth the crooked to the distinction between truth and untruth, nor does he impel the selfish kshatriya, ruler administrator, who parades his power and valour in a false manner, nor does he incite the two toward the untrue. But he does destroy the evil and the wicked and also the one who speaks the untruth, since both the evil and the liar end up in the bonds of Indra, lord of justice and power.

यदि॑ वा॒हमनृ॑तदव॒ आस॒ माघं॑ वा द॒वाँ अ॑प्यू॒ह अ॑ग्न। किम॒स्मभ्यं॑ जातवदा हृणीष द घ॒वाच॑स्त निर्ऋ॒थं स॑च-न्ताम॥ १४॥

14. *Yadi vāhamanṛtadeva āsa moghaṁ vā devāṅ apyūhe agne. Kimasmabhyaṁ jātavedo hṛṇīṣe droghavācaste nirṛthaṁ sacantām.*

If I were a worshipper of falsehood as my divine ideal, or if I adore the lord and divinities falsely, deceiving them as if, then O lord of light and truth, Agni, you would be angry with me. But I have not been thus, then why would you, knowing everything born in existence, feel angry with us? Not at all, because only the speakers of falsehood would suffer your wrath and punishment.

अ॒द्या मु॑रीय॒ यदि॑ यातु॒धाना॒ अस्मि॒ यदि॒ वायु॑स्त॒तप॒ पूरु॑षस्य। अधा॒ स वी॒र द॒शभि॒वि यू॑या॒ या मा॒ माघं॒ यातु॑धा॒न-त्याह॑॥ १५॥

15. *Adyā murīya yadi yātudhāno asmi yadi vāyustatapa pūruṣasya. Adhā sa vīrairdaśabhirvi yūyā yo mā moghaṁ yātudhānetyāha.*

If I were a demon on the move, and if I tormented any person in life, then let me suffer death today just now. But I am not such, nor have I done so. Then let that man be forsaken of all his ten faculties of power and prana who falsely proclaims that I am a demonic tormentor of others.

या मायातु॑ यातु॑धा॒नत्याह॒ या वा॑ र॒ गाः शुचि॑र॒स्मीत्याह॑। इन्द्र॒स्तं ह॑न्तु म॒हता व॒धन॒ विश्व॑स्य ज॒न्तार॑धमस्प॒दीष्ट॥ १६॥

16. *Yo māyātuṁ yātudhānetyāha yo vā rakṣāḥ śucirasmītyāha. Indrastaṁ hantu mahatā vadhena viśvasya jantor-adhamas-padīṣṭa.*

Whoever says that I am a devil even though I am not a devil, and whoever says that he is innocent and immaculate even though he is a devil, may Indra, lord of power and justice, punish such a person with his mighty thunderbolt. May such a falsifier fall to the abyss as the worst of all living beings.

प या जिगाति खगलेव नक्तमपा दुहा तन्वं गूहमाना। ववाँ अनन्ताँ अव सा पदीष्ट गावाणा घ्नन्तु र रस उपब्दः॥ १७॥

17. *Pra yā jigāti khargaleva naktamapa druhā tanvaṁ gūhamānā. Vavrāṅ anantāṅ ava sā padīṣṭa grāvāṇo ghnantu rakṣasa upabdaiḥ.*

And she that goes about at night, hiding her person like the spirit of hate and violence, a she owl as if, let her fall into the bottomless deep of darkness where the stones of evil and darkness itself would destroy her with a clang.

वि तिष्ठध्वं मरुता विक विच्छत गृभायत र रसः सं पिनष्टन। वया य भूत्वी पतयन्ति नक्तभिय वा रिप दधिर देव अध्वर॥ १८॥

18. *Vi tiṣṭhadhvaṁ maruto vikṣvicchata gṛbhāyata rakṣasaḥ saṁ pinaṣṭana. Vayo ye bhūtvī patayanti naktabhirye vā ripo dadhire deve adhvare.*

O Maruts, vibrant social powers of vigilance and action, stay among the people, keenly watch for the

forces of evil and violence, and there, grab them and crush them all that fly about like birds over the nights and cause disturbance and violence in the divine morning yajnas of love and non-violence for creative production and advancement.

प व॑तय दि॒वा अश्मा॑नमिन्द्र॒ सामं॑शितं मघव॒न्त्सं शि॑शाधि।
पाक्ता॒दपा॑क्तादध॒रादुद॑क्ताद॒भि जं॑हि र॒ क्षस॒: पव॑तेन ॥ १९ ॥

19. *Pra vartaya divo aśmānamindra somaśitaṁ maghavantsaṁ śiśādhi. Prāktād-apāktādadha-rādudaktād-abhi jahi rakṣasaḥ parvatena.*

Indra, lord of power and justice, from the light of heaven and wisdom of the sages, bring up and strike the thunderbolt of justice and correction tempered and sharpened with soma for peace and progress, and refine and enlighten the noble people dedicated to peace and happiness. From front and back, up and down, seize the wicked and the destroyers and punish them with the bolt.

एत उ॒ त्य पत॑यन्ति॒ श्वया॑तव॒ इन्द्रं॑ दिप्सन्ति दि॒प्सव॑ा - दा॑भ्यम। शिशी॑त श॒क्रः पिशु॑नभ्या व॒धं नू॒नं सृ॑जद॒शनिं या॒तुम॒द्भ्यः ॥ २० ॥

20. *Eta u tye patayanti śvayātava indraṁ dipsanti dipsavo'dābhyam. Śiśīte śakraḥ piśunebhyo vadhaṁ nūnaṁ sṛjadaśaniṁ yātumadbhyaḥ.*

These miscreants with the mentality of street curs roam around, pull people down, and try to damage Indra, the ruler, who is otherwise indomitable. Indra then, commander of power and force, sharpens the

thunderbolt, the edge of justice and punishment, for these crafty saboteurs on the prowl and strikes the fatal blow upon them.

इन्द॑ यातूनाम॑भवत्पराश॒रा ह॑वि॒र्मथी॑नाम॒भ्या॒३॑विवा॑सताम।
अ॒भीदु॑ श॒कः प॑र॒शुर्यथा॒ वन॒ं पात्र॑व॒ भि॒न्दन्त्स॒त ए॑ति र॒ क्षसः॑॥ २१॥

21. *Indro yātūnām-abhavat parāśaro havirmathīnām-abhyāvivāsatām. Abhīdu śakraḥ paraśuryathā vanaṁ pātreva bhindantsata eti rakṣasaḥ.*

Indra is the lordly power that throws off the upcoming saboteurs who damage the inputs and infrastructure of yajnic development, he does so for the peace and progress of the human community. He is mighty powerful just like what the axe is for the wood, breaking down the evil and wicked destroyers like pots of clay whenever they raise their head.

उल॑ूकयातुं शुशुल॑ूकयातुं ज॒हि श्वया॑तुमुत कोक॑यातुम।
सु॒प॒र्णया॑तुमुत गृ॒ध्रया॑तुं दृ॒षदे॑व॒ प मृ॑ण॒ र क्षइन्द॥ २२॥

22. *Ulūkayātuṁ śuśulūkayātuṁ jahi śvayātumuta kokayātum. Suparṇayātumuta gṛdhrayātuṁ dṛṣadeva pra mṛṇa rakṣa indra.*

Indra, refulgent and potent ruler of the world, crush the evil and the wicked like pieces of clay with a stone: the fiend in the garb of an owl or an owlet or a dog or a wolf or a hawk or a vulture. They are covert, stealthy, clever, jealous and growling, cruel destroyers, cunning and voracious.

मा नो॒ र॑क्षो॒ अभि न॑द्यातु॒मावँ॑ताम॒पोच्छ॑तु मिथु॒ना या किं॑मी॒दिना॑। पृ॒थि॒वी नः॑ पार्थि॒वात्पा॒त्वंह॑सो॒ अन्त॑रि॑क्षं दि॒व्यात्पा॑त्व॒स्मान॥ २३॥

23. *Mā no rakṣo abhi naḍyātumāvatāmapocchatu mithunā yā kimīdinā. Pṛthivī naḥ pārthivāt pātvaṁhaso'ntarikṣaṁ divyāt pātvasmān.*

Let no wicked demonic forces harm and destroy us. Let the darkness of tormentors harming us either by joint force or by doubt and scepticism be off. May the earth protect us against earthly sin and crime. Let the sky protect us against dangers from above.

इन्द्र॑ जहि पुमांसं यातु॒धान॑मु॒त स्त्रियं मा॒यया॒ शाश॑दानाम। विगी॑वासो॒ मूर॑देवा ऋदन्तु मा त॑ दृ॒श॒न्त्सूय॑मु॒च्च-र॑न्तम॥ २४॥

24. *Indra jahi pumāṁsaṁ yātudhānamuta striyaṁ māyayā śāśadānām. Vigrīvāso mūradevā ṛdantu mā te dṛśant-sūryam-uccarantam.*

Indra, punish and eliminate the man demon. Punish and eliminate the woman demon who destroys by deception and crafty design. Let the stranglers of life who play with life and death lose their own throat and let them never see the rising sun.

पति॑ च व॒ वि च॒ वन्द॑श्च॒ साम जागृतम।
र॒क्षो॒भ्या व॒धर्म॑स्यतम॒शनिं॑ यातुम॒द्भ्यः॥ २५॥

25. *Prati cakṣva vi cakṣvendraśca soma jāgṛtam. Rakṣobhyo vadhamasyatamaśaniṁ yātumad-bhyaḥ.*

Indra and Soma, lord of power and peace, justice

and governance, love and majesty, watch everything that happens and enlighten us too. Shine, reveal and proclaim what is happening and warn us too. Keep awake and let us rise too into awakenment. Shoot the arrow upon the demon destroyers, strike the thunderbolt upon the covert saboteurs.

॥ इति सप्तमं मण्डलम ॥

MANDALA 8

Mandala 8/Sukta 1

Indra, Danastuti, Asanga Devatah, Pragatha Ghaura Kanva, Medhatithi Medhyatithi Kanvas, Asanga Playogi, Shashvati Angirasi Rshis

मा चिदन्यद्वि शंसत सखायो मा रिषण्यत ।
इन्द्रमित्स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत ॥ १ ॥

1. *Mā cidanyad vi śaṁsata sakhāyo mā riṣaṇyata. Indramit stotā vṛṣaṇaṁ sacā sute muhuruktha ca śaṁsata.*

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again.

अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीसहम ।
विद्वेषणं संवननोभयंकरं मंहिष्ठमुभयाविनम ॥ २ ॥

2. *Avakrakṣiṇaṁ vṛṣabhaṁ yathājuraṁ gāṁ na carṣaṇīsaham. Vidveṣaṇaṁ saṁvananobha-yaṁ-karaṁ maṁhiṣṭham-ubhayāvinam.*

Worship Indra only, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, free from age and

decay, patient and forbearing giver of peace and nourishment to people like the meek cow and motherly earth, saviour from hate and jealousy, most adorable, giver of both material well being (abhyudaya) and spiritual freedom (nihshreyas), most munificent and majestic, and lord ruler and protector of both nature and the soul.

यच्चिद्धि त्वा जना इम नाना हवन्त ऊतय ।
अस्माकं ब्रह्मदमिन्द भूतु त हा विश्वा च वधनम ॥ ३ ॥

3. *Yacciddhi tvā janā ime nānā havanta ūtaye. Asmākaṁ brahmedam-indra bhūtu te'hā viśavā ca vardhanam.*

Although these many people invoke you and pray for protection and progress for themselves in many different ways, yet, we pray, our adoration and prayers and all this wealth, honour and excellence bestowed upon us by you be dedicated to you and always, day and night, exalt your munificence and glory.

वि ततूयन्त मघवन्विपश्चिता या विपा जनानाम ।
उप कमस्व पुरुरूपमा भर वाजं नदिष्ठमूतय ॥ ४ ॥

4. *Vi tartūryante maghavan vipaścito'ryo vipo janānām. Upa kramasva pururūpamā bhara vājaṁ nediṣṭham-ūtaye.*

O lord of might and majesty, the wise, the noble and the vibrant leaders of the people, by your grace, cross over all obstacles of their struggle for life and success, whenever they face any. Pray, come lord and give us instant energy of versatile form for our protection and victory at the earliest.

मह॒ चन॒ त्वाम॑दिव॒ः परा॑ शु॒ल्काय॑ दयाम ।
न स॒हस्रा॑य॒ नायु॑ताय वजिवा॒ न श॒ताय॑ शतामघ ॥ ५ ॥

5. *Mahe cana tvām-adrivaḥ parā śulkāya deyām. Na sahasrāya nāyutāya vajrivo na śatāya śatāmagha.*

O lord of infinite wealth, power and majesty, wielder of the thunderbolt of justice and punishment, breaker of the clouds and mountains, bless me that I may never give up my devotion to you for the greatest material return, not for a thousand, not for a million, not even for the boundless wealth of the world.

वस्याँ॑ इन्दासि म पि॒तुरु॒त भातु॒रभु॑ञ्जतः ।
मा॒ता च॑ म छदयथः स॒मा व॑सा॒ वसु॑त्व॒नाय॒ राध॑से ॥ ६ ॥

6. *Vasyāň indrāsi me pituruta bhrātur-abhuñjataḥ. Mātā ca me chadayathaḥ samā vaso vasutva-nāya rādhase.*

You command greater wealth, power and prestigious settlement for me than my father, you are closer to me than my indifferent brother. Only my mother and you are equal to provide me solace and protection, O shelter of the universe, for my wealth and celebrity in success (my mother as individual mother and you as universal mother).

क्व॑यथ॒ क्व॑दसि पुरु॒त्रा चि॒द्धि त॒ मनः॑ ।
अल॑षि युध्म खजकृत्पुरन्दर॒ प गा॑य॒त्रा अ॑गासिषुः ॥ ७ ॥

7. *Kveyatha kvedasi purutrā ciddhi te manaḥ. Alarṣi yudhma khajakṛt purandara pra gāyatrā agā-siṣuḥ.*

Where do you move and reach? Where do you

reside and abide? No one can say. Your mind and presence is everywhere, universal. O lord of the warlike dynamics of existence, pivot and churner of the universe, breaker of the citadels of darkness and ignorance, come and bless us, the celebrants and singers of Gayatri hymns invoke and adore you.

प्रास्मै गायत्रमर्चत वावातुयः पुरन्दरः ।
याभिः काण्वस्यापो बर्हिरासदं यासद्वज्री भिनत्पुरः ॥ ८ ॥

8. *Prāsmai gāyatram-arcata vāvāturyaḥ purandaraḥ. Yābhiḥ kāṇvasyopa barhirāsadaṁ yāsad vajrī bhinat puraḥ.*

O celebrants of Indra, lord of the thunderbolt, sing hymns of adoration in Gayatri music in honour of Indra who is breaker of the strongholds of darkness which oppose and oppress the lord's devotees, so that, pleased by these adorations, the lord may reveal his presence and grace the mind and vedi of the enlightened sages and break through the citadels of darkness to bless the devotees.

य त सन्ति दशग्विनः शतिना य सहस्त्रिणः ।
अश्वासा य त वृषणा रघुद्रुवस्तभिर्नस्तूयमा गहि ॥ ९ ॥

9. *Ye te santi daśagvinaḥ śatino ye sahasriṇaḥ. Aśvāso ye te vṛṣaṇo raghudruvas-tebhir-nas-tūyamā gahi.*

Indra, breaker of the citadels of darkness and ignorance to light, come post haste to us with all those lightning powers and forces of yours which are vigorous and generous, radiating into all the ten directions in a hundred and a thousand ways.

आ त्वे॒द्य स॑बर्दु॒घां हु॑व गा॑य॒त्रव॑पसम ।
इन्दं॑ ध॒नुं सु॒दु॒घा॒मन्या॒मिष॑मुरुधा॒रामर॑ं कृत॑म ॥ १० ॥

10. *Ā tvadya sabardughāṁ huve gāyatravepasam.*
Indraṁ dhenuṁ sudughām-anyām-iṣamur-udhārām-araṁkṛtam.

Today I invoke Indra, I invoke the motherly spirit of the universe, giver of total fulfilment of the heart's desire, pleased and stirred by the chant of Gayatri songs of adoration, omnipotent and omnificent, generous as Mother Nature, giver of ample gifts beyond the earth and the earthly cow, harbinger of showers of the cherished nectar milk of life, all blissful and gracious.

यत्तु॒दत्सू॒र॒ एत॑शं व॒ङकू वात॑स्य प॒णिना ।
वह॒त्कुत्स॑माजु॒न॒यं श॒तक॑तु॒ः त्सर॑द्गन्ध॒वमस्तृ॑तम ॥ ११ ॥

11. *Yat tudat sūra etaśaṁ vaṅkū vātasya parṇinā.*
Vahat kutsam-ārjuneyaṁ śatakratuḥ tsarad gandharvam-astṛtam.

Indra, lord immanent, omnipresent and all energiser, gives the initial stroke of motion to everything on the move such as the sun and the cloud by the waves of cosmic energy. Thus the lord of countless actions of cosmic yajna brings the thunderstroke of cosmic energy to move the sun, wielder of the earth, and he brings the thunder stroke of lightning to break the cloud into rain. (Indra thus is the unmoved, all immanent, original mover of the universe.)

य ऋ॒त चि॑दभि॒श्रिष॑ः पु॒रा ज॒त्रुभ्य॑ आ॒तृद॑ः ।
सन्धा॑ता स॒न्धिं म॒घवा॑ पुरू॒वसु॒रिष्क॑ता॒ विह्रु॑तं पुन॑ः ॥ १२ ॥

12. *Ya ṛte cidabhiśriṣaḥ purā jatrubhya ātṛdaḥ. Saṁdhātā saṁdhiṁ maghavā purūvasur-iṣkartā vihrutaṁ punaḥ.*

Indra is that vibrant immanent lord of unbounded natural health and assertive life energy who, without piercing and without ligatures, provides for the original jointure of the series of separate vertebrae and collar bones and then, later, heals and sets the same back into healthy order if they get dislocated or fractured.

मा भूम निष्ट्यार्इवन्द्र त्वदरंणाइव।
वनानि न प्रजहितान्यद्रिवो दुरोषासो अमन्महि॥ १३॥

13. *Mā bhūma niṣṭyā ivendra tvadaraṇā iva. Vanāni na prajahitānyadrivo duroṣāso amanmahi.*

Indra, lord almighty, maker and breaker of clouds and mountains, free from anger and fear we adore you and pray: Give us the grace that we may never be like the lowest of human species with nothing to be proud of, let us never be like the indifferent and the depressed, let us never be reduced to the state of forsaken thickets of dead wood.

अमन्महीदनाशवो नुगासश्च वृत्रहन।
सकृत्सु ते महता शूर राधसा नु स्तामं मुदीमहि॥ १४॥

14. *Amanmahīdanāśavo'nugrāsaśca vṛtrahan. Sakṛt su te mahatā śūra rādhasā 'nu stomaṁ mudīmahi.*

Indra, omnipotent lord, destroyer of darkness and ignorance, we pray that, gently and at peace without anger or impatience, we always worship and meditate on you and, by virtue of your grandeur and glory, we should celebrate and exalt your honour and rejoice with

exciting songs and yajnic sessions.

यदि॒ स्ताम॒ं मम॒ श्रव॑द॒स्माक॒मिन्द्र॒मिन्द॑वः ।
ति॒रः प॒वित्रं स॑सृ॒वांस॑ आ॒शवा॒ मन्द॑न्तु तुग्र्या॒वृधः॑ ॥ १५ ॥

15. *Yadi stomaṁ mama śravad-asmākam-indramin-davaḥ. Tiraḥ pavitraṁ sasṛvāṁsa āśavo mandantu tugryāvṛdhaḥ.*

And if the lord omnipotent, Indra, listen to my song of divine celebration, then may the offers of homage and oblations of soma, quick and fast, augmented by holy waters, reaching the pure and immaculate lord, please and exalt him and delight us with success.

आ त्व१॒द्य स॒धस्तु॑तिं वा॒वातुः॒ सख्यु॒रा ग॑हि।
उप॑स्तुतिम॒घाना॑ं प त्वा॒वत्वधा॑ त वश्मि सुष्टु॒तिम ॥ १६ ॥

16. *Ā tvadya sadhastutiṁ vāvātuḥ sakhyurā gahi. Upastutir-maghonāṁ pra tvāvatvadhā te vaśmi suṣṭutim.*

O lord, pray come and accept the joint praise and adorations of your friends and devotees. And may the spontaneous and heart felt prayers and adorations of the wealthy and powerful also reach you today. And now it is my time and desire to offer my song of adoration.

सा॒ता॒ हि साम॒मदि॑भि॒रम॑नम॒प्सु धा॑वत।
ग॒व्या वस्त्रे॑व वा॒सय॑न्त इ॒ रा॒ निधु॑ं॒ न्व॒ ण॑ाभ्यः ॥ १७ ॥

17. *Sotā hi somam-adribhir-emenam-apsu dhāvata. Gavyā vastreva vāsayanta innaro nirdhukṣan vakṣaṇābhyaḥ.*

O friends and celebrants of Indra, lord omnipotent, extract the soma with grinders, mix and stir it in waters. Then leading lights of yajna, refining it like the concentration of sun rays, offer it into the fire and milk out waters in showers from space for the flowing streams.

Note: This mantra is a metaphor of meditation and spiritual realisation also. When you churn the world of your sense experiences, thought and memory, extract the essential value and offer it into the fire of meditation, then the light of divinity descends on you and your life is changed. It is then that the light of divinity flows into the channels of your thought and action.

अध॒ ज्मा अस्व॒ त॒न्वा॑ गि॒रा ममा॒ जा॒ता सु॑कता पृण ॥ १८ ॥

18. *Adha jmo adha vā divo bṛhato rocanādadhi. Ayā vardhasva tanvā girā mamā'' jātā sukrato pṛṇa.*

O lord refulgent and omnipotent, whether on earth or in the regions of light or even beyond the expansive light of heaven, be pleased and exalted by this refined and radiating voice of adoration and, O lord presiding spirit of yajna, bless us and our children with perfect fulfilment.

इन्दा॑य॒ सु म॒दिन्त॑मं॒ सामं साता॒ वरे॑ण्यम ।
श॒क एं॑णं पीपय॒द्विश्व॑या धि॒या हि॑न्वा॒नं न वा॑ज॒युम ॥ १९ ॥

19. *Indrāya su madintamaṁ somaṁ sotā vareṇyam. Śakra eṇaṁ pīpayad viśvayā dhiyā hinvānaṁ na vājayum.*

O celebrants of Indra, seekers of spiritual perfection, for the attainment of holiness of thought,

karma and vision, extract the choicest, most exhilarating soma from life and offer it to Indra, spirit of the universe, and the lord omnipotent would bless this seeker of fulfilment calling upon the lord with universal intelligence and will for a life of perfect action.

मा त्वा सोमस्य गल्दया सदा याचन्नहं गिरा।
भूर्णिं मृगं न सवनेषु चुक्रुधं क ईशानं न याचिषत॥ २०॥

20. *Mā tvā somasya galdayā sadā yācannahaṁ girā.*
Bhūrṇiṁ mṛgaṁ na savaneṣu cukrudhaṁ ka
īśānaṁ na yāciṣat.

O lord, always beseeching you for one thing or another with my words of prayer as with each drop of soma offered to you, I pray, I may not provoke you to anger in yajna, you who are infinite giver and sole ruler of the universe like a lion of the forest. Listen, O lord, who doesn't ask of the ruler and the munificent?

मदेनेषितं मदमुग्रमुग्रेण शवसा।
विश्वेषां तरुतारं मदच्युतं मद हि ष्मा ददाति नः॥ २१॥

21. *Madeneṣitaṁ madam-ugram-ugreṇa śavasā.*
Viśveṣāṁ tarutāraṁ madacyutaṁ made hi ṣmā
dadāti naḥ.

When the lord is pleased with our devotion, then he grants us the most exciting joy along with brilliant strength and power which we love and pray for with enthusiasm and which eliminates all pride of the ego and helps us cross over all challenges of life.

शवसा वाया पुरु दवा मताय दाशुषे।
स सुन्वते च स्तुवते च रासत विश्वगूर्ता अरिष्टुतः॥ २२॥

22. *Śevāre vāryā puru devo martāya dāśuṣe. Sa sunvate ca stuvate ca rāsate viśvagūrto ariṣṭutaḥ.*

In the treasure hold of yajna, the self-refulgent lord universally adored keeps wealth and excellence of choice for the generous mortal which he, acknowledged and adored even by adversaries, gives to the celebrant and the worshipful lover of soma for homage to the lord.

एन्द्र याहि मत्स्व चित्रणो दव राधसा।
सरा न प्रास्युदरं सपीतिभिरा सोमेभिरुरु स्फिरम॥ २३॥

23. *Endra yāhi matsva citreṇa deva rādhasā. Saro na prāsyudaraṁ sapītibhirā somebhiruru sphiram.*

Indra, lord of glory, come with various wondrous forms of wealths of the world and let us rejoice in the bliss of your presence. Like the universal reservoir, fill our vast world of existence with exciting and soothing wealth, honour and excellence for complete self-fulfilment.

आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये।
ब्रह्मयुजा हरय इन्द्र केशिना वहन्तु सोमपीतये॥ २४॥

24. *Ā tvā sahasramā śataṁ yuktā rathe hirṇyaye. Brahmayujo haraya indra keṣino vahantu somapītaye.*

May the hundreds and thousands of forces of nature and humanity harnessed to the golden chariot of the universe, radiant with light and dedicated to divinity, invoke and invite you hither into the heart so that we may experience the bliss of divine presence.

आ त्वा॒ रथं॑ हिर॒ण्यय॒ हरी॑ म॒यूर॑शप्या ।
शि॒ति॒पृ॒ष्ठा व॑हतां॒ मध्वा॒ अन्धं॑सा वि॒व ॑णस्य पी॒तय॑ ॥ २५ ॥

25. *Ā tvā rathe hiraṇyaye harī mayūraśepyā. Śiti-pṛṣṭhā vahatāṁ madhvo andhaso vivakṣaṇasya pītaye.*

May the vibrant forces of divine energy, joined to your golden chariot of the universe with rhythmic majesty like the peacock's feather tail and mighty power with circuitous motion of energy currents, radiate your presence here so that you may acknowledge and accept our love and homage and we experience the bliss of divine presence.

पिबा॒ त्व१॑स्य गि॑वणः सु॒तस्य॑ पू॒व॒पाइ॑व ।
परि॑ष्कृतस्य र॒सिन॑ इ॒यमा॑सु॒तिश्चारु॒मदा॑य पत्यत ॥ २६ ॥

26. *Pibā tvasya girvaṇaḥ sutasya pūrvapā iva. Pariṣkṛtasya rasina iyam-āsutiś-cārur-madāya patyate.*

Like the eternal lord of love fond of the celebrant's homage, come and accept the devotee's love and faith distilled from life's experience. The flow of the ecstatic celebrant's clairvoyance pure and sweet is full of ananda and radiates from the heart for spiritual bliss.

य एका॒ अस्ति॑ दं॒सना॑ म॒हाँ उ॒ग्रा अ॒भि व्र॒तः ।
गम॒त्स शि॒पी न स या॑ष॒दा ग॑म॒द्धव॑ं न परि॑ वजति ॥ २७ ॥

27. *Ya eko asti daṁsanā mahāň ugro abhi vṛtaiḥ. Gamat sa śiprī na sa hoṣadā gamaddhavaṁ na pari varjati.*

He is one, unique and incomparable, great by his omnipotence and action, refulgent and supreme by his laws and observance. May the lord, like the light of grace, descend on us, may he never be away, may be ever respond to our call and come to our yajna and never forsake us.

त्वं पुरं चरिष्ण्वं वधः शुष्णस्य सं पिणक।
त्वं भा अनु चरा अध द्विता यदिन्द्र हव्या भुवः॥ २८॥

28. *Tvaṁ puraṁ cariṣṇvaṁ vadhaiḥ śuṣṇasya saṁ piṇak. Tvaṁ bhā anu caro adha dvitā yadindra havyo bhuvaḥ.*

With fatal strokes of arms, you destroy the forces of evil and exploitation on the rampant, you are the light of life and bless the lights of life in action, and thus you are doubly adorable and worshipped in two complementary aspects, as destroyer and as preserver, O lord omnipotent and self-refulgent.

मम त्वा सूर उदित मम मध्यन्दिन दिवः।
मम पित्व अपिशर्वर वसवा स्तामासा अवृत्सत॥ २९॥

29. *Mama tvā sūra udite mama madhyandine divaḥ. Mama prapitve apiśarvare vasavā stomāso avṛtsata.*

O lord of the universe, shelter of life and existence, at the dawn of sunrise let my prayers and songs of exaltation reach you. At the middle of the day when the sun is on the high, let my prayers and songs of adoration reach you. And when the day is over and night is fallen and the stars shine, let my songs of prayer and peace reach you.

स्तुहि स्तुहीद॒त घा॑ त॒ मंहि॑ष्ठासा म॒घाना॑म ।
नि॒न्दि॒ताश्वः॑ पप॒थी प॑रम॒ज्या म॒घस्य॑ मध्यातिथ ॥ ३० ॥

30. *Stuhi stuhīdete ghā te maṁhiṣṭhāso maghonām. ninditāśvaḥ prapathī paramajyā maghasya medhyātithe.*

O Medhyatithi, venerable traveller on life's highway, O guest, O host, pray to Indra, adore him, and these too around you, all richest of the rich and mightiest of the mighty, should adore him: omnipresent, faster than the fastest, instantly moving all round over paths of infinity, commanding the rule and dispensation of the highest wealth and power of existence.

आ यदश्वा॒न्वन॑न्वतः श्र॒द्धया॒हं रथं॑ रु॒हम ।
उ॒त वा॒मस्य॒ वसु॑नश्चिकतति॒ या अ॒स्ति॒ याद्वः॑ प॒शुः ॥ ३१ ॥

31. *Ā yadaśvān vananvataḥ śraddhayāhaṁ rathe ruham. Uta vāmasya vasunaściketati yo asti yādvaḥ paśuḥ.*

When I control the outgoing senses and mind and look within riding as if the body chariot with faith, then in that state of experience whoever is refined and watchful knows the inner secrets of this beautiful world of existence.

य ऋ॒जा मह्यं मामह॒ स॒ह त्व॒चा हि॑र॒ण्यया॑ ।
ए॒ष विश्वा॑न्य॒भ्य॑स्तु॒ साभ॑गा स॒ङ्गस्य॑ स्व॒नद॑थः ॥ ३२ ॥

32. *Ya ṛjrā mahyaṁ māmahe saha tvacā hiraṇyayā. Eṣa viśvānyabhyastu saubhagā''saṁgasya svanadrathaḥ.*

Who gives me dynamic and powerful gifts of

life with a golden cover and thus does me honour may be blest with the highest good fortunes of the world and may this devoted man go forward in life by a resounding chariot.

अध॒ प्लायो॑गि॒रति॑ दासद॒न्यानो॑स॒ङ्गा अ॑ग्न द॒शभि॑: स॒हस्रै॑: ।
अधा॒ ाणा॒ दश॒ मह्यं॑ रुश॒न्ता न॒ळाइ॑व॒ सर॑सा॒ नि॑र॒तिष्ठन ॥ ३३ ॥

33. *Adha plāyogirati dāsadanyānāsaṁgo agne daśa-bhiḥ sahasraiḥ. Adhokṣaṇo daśa mahyaṁ ruśanto naḷā iva saraso niratiṣṭhan.*

Agni, omnipresent light of life, the dedicated man of charity conducting yajnic and spiritual projects in science and spirituality exceeds others by tens and thousands especially when he gives to me ten highly brilliant and creative gifts rising like lotus from a lake.

अन्व॑स्य स्थू॒रं द॑दृ॒श पु॒रस्ता॑द॒न॒स्थ ऊ॒रु॑र॑व॒रम्ब॑माणः ।
शश्व॑ती॒ नाय॑॑भि॒च या॑ह॒ सुभ॑द॒मय॒ भाज॑नं बिभषि ॥ ३४ ॥

34. *Anvasya sthūraṁ dadṛśe purastād-anastha ūruravarambamāṇaḥ. Śaśvatī nāryabhi-cakṣyāha subhadram-arya bhojanaṁ bibharṣi.*

The gross form of the universe is seen emerging from the infinite transphysical spiritual reality. The eternal Mother Nature watches and says: O lord of gracious charity, you alone hold the blessed food for the life of mortal humanity.

Mandala 8/Sukta 2

Indra (1-40) Danastuti (41-42) Devata, Medhatithi Kanva and Priyamedha Angirasa (1-40), Medhatithi Kanva (41-42) Rshis

इ॒दं व॑सा सु॒तमन्ध॒: पिबा॒ सुपू॑णमु॒दर॑म ।
अना॑भयिनरि॒मा त॑ ॥ १ ॥

1. *Idaṁ vaso sutam-andhaḥ pibā supūrṇam-udaram. Anābhayin rarimā te.*

O lord of the world's treasure of wealth, honour and excellence, here is this exhilarating soma nectar of love and devotion distilled from the heart and soul. Pray drink of it to your heart's content. We offer it to you, lord beyond fear.

नृभि॑र्धू॒त: सु॒ता अश्न॒रव्या॒ वार॒: परि॑पूत: ।
अश्वा॒ न नि॒क्ता न॒दीषु॑ ॥ २ ॥

2. *Nṛbhirdhūtaḥ suto aśnairavyo vāraiḥ paripūtaḥ. Aśvo na nikto nadīṣu.*

Stirred by best of men, crushed and filtered by men of adamantine character, purified and guarded by best of the brave, it is sparkling like sun rays reflected on the river waters.

तं त॒ यव॑ं यथा॒ गाभि॑: स्वा॒दुम॑कम श्री॒णन्त॑: ।
इन्द॑ त्वा॒स्मिन्त्स॑ध॒माद॑ ॥ ३ ॥

3. *Taṁ te yavaṁ yathā gobhiḥ svādumakarma śrīṇantaḥ. Indra tvāsmint-sadhamāde.*

That sparkling soma drink of devotion seasoned with barley, mixed with milk and cream, we, blenders,

having prepared it, offer to you in this house of celebration.

इन्द्र इत्सोमपा एक इन्द्रः सुतपा विश्वायुः ।
अन्तर्देवान्मर्त्याँश्च ॥ ४ ॥

4. *Indra it somapā eka indraḥ sutapā viśvāyuḥ.*
Antardevān martyāṁśca.

Among ordinary mortals and among divines of wisdom and vision, Indra, the karmayogi, alone is the protector of soma, Indra, the man of knowledge and dedication, alone is the valuer of the worshipper's devotion and homage as he alone has the world vision.

न यं शुका न दुराशीन तृपा उरुव्यचसम ।
अपस्पृण्वत सुहार्दम ॥ ५ ॥

5. *Na yaṁ śukro na durāśīrna ṭprā uruvyacasam.*
Apaspṛṇvate suhārdam.

Neither the most sparkling soma of devotion nor the most sophisticated and aromatic, nor the most delightful, ever satiate the lord infinite of the holiest heart and love.

गाभिर्यदीमन्य अस्मन्मृगं न वा मृगयन्त ।
अभित्सरन्ति धेनुभिः ॥ ६ ॥

6. *Gobhir-yadīmanye asmanmṛgaṁ na vrā mṛgayante. Abhitsaranti dhenubhiḥ.*

Multitudes of people other than us approved him and try to inveigle him with creamy entertainment and sweet flattering words of adoration just like a hunter baiting a lion (but they fail).

त्रय इन्दस्य सामाः सुतासः सन्तु देवस्य।
स्व ाय सुतपाव्नः ॥ ७ ॥

7. *Traya indrasya somāḥ sutāsaḥ santu devasya.*
Sve kṣaye sutapāvnaḥ.

For self-refulgent and generous Indra who is fond of the soma dedication of devotees, there are three sessions of soma distilled and offered in homage in the devotee's own home of yajna and prayer, at dawn, at mid-day and in the evening before night fall.

त्रयः काशासः श्चातन्ति तिस्त्रश्चम्वऽः सुपूर्णाः।
समान अधि भामन ॥ ८ ॥

8. *Trayaḥ kośāsaḥ ścotanti tisraścamvaḥ supūrṇāḥ.*
Samāne adhi bhārman.

In the same one session of yajna, there are three vessels of soma dripping with the nectar and three ladles of ghrta overflowing with homage for the fire in honour of the lord.

शुचिरसि पुरुनिःष्ठाः ीरमध्यत आशीतः।
दध्ना मन्दिष्ठः शूरस्य ॥ ९ ॥

9. *Śucirasi puruniḥṣṭhāḥ kṣīrair-madhyata áśīrtaḥ.*
Daghnā mandiṣṭhaḥ śūrasya.

Celestial soma, divine devotion of the dedicated, you are pure and potent, dedicated to the joy of many and the lord eternal, and seasoned in the process with milk, cream and curds. Surely you are the most delightful love of the heroic brave.

इम त इन्द्र सामास्तीवा अस्म सुतासः।
शुका आशिरं याचन्त ॥ १० ॥

10. *Ime ta indra somāstīvrā asme sutāsaḥ.*
Śukrā āśiraṁ yācante.

These are for you, Indra, soma oblations of the most potent order distilled by us. Pure and powerful they are, offered in homage with prayer and hope for a share of the celestial bliss of faith and love.

ताँ आशिरं पुराळाशमिन्द्रमं सामं श्रीणीहि।
रवन्तं हि त्वा शृणामि॥ ११॥

11. *Tāṁ āśiraṁ puroḷāśam-indremaṁ somaṁ śrīṇīhi.*
Revantaṁ hi tvā śṛṇomi.

Indra, lord of glory, come and join this soma celebration of milk and barley delicacies with joy. You command the wealth, honour, excellence and glory of the world, I hear. I believe, I share and celebrate.

हृत्सु पीतासो युध्यन्त दुमदासो न सुरायाम।
ऊधन नग्ना जरन्त॥ १२॥

12. *Hṛtsu pītāso yudhyante durmadāso na surāyām.*
Udharna nagnā jarante.

Draughts of soma create exhilarations in the heart unlike intoxication and illusions of wine, and the celebrants adore the spirit divine as the ocean of ecstasy.

रवाँ इदवतः स्ताता स्यात्त्वावता मघानः।
पदु हरिवः श्रुतस्य ॥ १३॥

13. *Revāṁ id revataḥ stotā syāt tvāvato maghonaḥ.*
Predu harivaḥ śrutasya.

Indra, master and commander of dynamic forces, may the celebrant of the brilliant, bountiful and

renowned like you be brilliant, prosperous and celebrated. That is but natural.

उक्थं चन शस्यमानमगोरिरा चिकत।
न गायत्रं गीयमानम॥ १४॥

14. *Ukthaṁ cana śasyamānam-agorarirā ciketa.*
Na gāyatraṁ gīyamānam.

Indra, lord of power and piety, the man attached to divinity in faith and opposed to doubt and disloyalty knows the words of praise spoken by a man of doubtful faith as much as he knows the songs of adoration sung by a man of faith (and makes a distinction between the two).

मा नं इन्द पीयत्नवे मा शर्धते परा दाः।
शिक्षा शचीवः शचीभिः॥ १५॥

15. *Mā na indra pīyatnave mā śardhate parā dāḥ.*
Śikṣā śacīvaḥ śacībhiḥ.

Indra, lord of refulgent power, give us not away to the scornful abuser nor to the wild tyrant. With your laws and powers, pray discipline, rule, instruct and enlighten us.

वयमु त्वा तदिदर्था इन्द त्वायन्तः सखायः।
कण्वा उक्थभिर्जरन्त॥ १६॥

16. *Vayamu tvā radidarthā indra tvāyantaḥ sakhāyaḥ.*
Kaṇvā ukthebhir-jarante.

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and

appreciation, we adore you as others, wise devotees, do.

न घ॑म॒न्यदा प॑पन॒ वजि॑ ा॒पसा॒ नवि॑ष्टा।
तवदु॒ स्तामं चिकत॥ १७॥

17. *Na ghemanyadā papana vajrinnapaso naviṣṭau. Tavedu stomaṁ ciketa.*

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but only you. I know only one song of adoration and that is for you alone.

इ॒च्छन्ति॑ दे॒वाः सु॒न्वन्तं॒ न स्वप्ना॑य स्पृहयन्ति।
यन्ति॑ प॒माद॒मत॑न्दाः॥ १८॥

18. *Icchanti devāḥ sunvantaṁ na svapnāya spṛhayanti. Yanti pramādam-atandrāḥ.*

Divines of brilliance and holy action love those engaged in creative actions of piety. They care not for dreams and love no dreamers. Active, wakeful and realistic beyond illusion, they achieve the joy of success in life.

आ षु प या॑हि॒ वाज॑भि॒मा हृ॑णीथा अ॒भ्य॑१॒स्मान।
म॒हाँइ॑व॒ युव॑जानिः॥ १९॥

19. *O ṣu pra yāhi vājebhirmā hṛṇīthā abhyasmān. Mahāň iva yuvajāniḥ.*

Come along with us with all your strength and enthusiasm without hesitation or embarrassment, and go forward like a great hero inspired by a youthful maiden.

मा ष्व१द्य दुहणावान्त्सायं करदार अस्मत।
अश्रीरइव जामाता॥ २०॥

20. *Mo ṣvadya durhaṇāvāntsāyaṁ karadāre asmat.*
Aśrīra iva jāmātā.

Invincible and unconquerable, come to our yajnic celebrations today, delay not till the last hour, of evening, hesitating like an indigent son-in-law.

विद्मा ह्यस्य वीरस्य भूरिदावरीं सुमतिम।
त्रिषु जातस्य मनांसि॥ २१॥

21. *Vidmā hyasya vīrasya bhūridāvarīṁ sumatim.*
Triṣu jātasya manāṁsi.

We know the mind, noble intentions and generous liberty of this brave hero, Indra, who is risen high in life's three active fields of thought, energy and stability.

आ तू षिञ्च कण्वमन्तं न घा विद्म शवसानात।
यशस्तरं शतमूतः॥ २२॥

22. *Ā tū ṣiñca kaṇvamantaṁ na ghā vidma śavasānāt.*
Yaśastaraṁ śatamūteḥ.

O man, with the nectar of soma, regale Indra, who commands wisdom and the wise and a hundred ways of defence, protection and progress. Indeed for reasons of his heroism and grandeur we know no one else more honourable and renowned than he.

ज्यष्ठं न सातरिन्दाय सामं वीराय शकाय।
भरा पिब राधाय॥ २३॥

23. *Jyeṣṭhena sotarindrāya somaṁ vīrāya śakrāya. Bharā pibannaryāya.*

O maker of soma, bring and serve a drink of prime soma first for Indra, brave, brilliant and manly leader of men, and see that the lord accepts.

या वदिष्ठा अव्यथिष्वश्वावन्तं जरितृभ्यः।
वाजं स्तातृभ्या गामन्तम॥ २४॥

24. *Yo vediṣṭho avyathiṣvaśvāvantaṁ jaritṛbhyaḥ. Vājaṁ stotṛbhyo gomantam.*

Among men of yajnic love and non-violence, he is the most venerable on the vedi, harbinger of wealth and success for the celebrants and giver of nourishing food and energy full of milk and honey of the land for the singers of hymns.

पन्यंपन्यमित्सातार आ धावत मद्याय।
सामं वीराय शूराय॥ २५॥

25. *Panyaṁpanyamit sotāra ā dhāvata madyāya. Somaṁ vīrāya śūrāya.*

O makers of soma, to Indra, offer the drink of soma, brave, ecstatic and heroic, and let each draught be more and more delicious and adorable.

पाता वृत्रहा सुतमा घा गमन्नार अस्मत।
नि यमत शतमूतिः॥ २६॥

26. *Pātā vṛtrahā sutamā ghā gamannāre asmat. Ni yamate śatamūtiḥ.*

May the connoisseur of distilled soma, destroyer of darkness, dishonour and destitution, come and never

be far away from us. The lord who commands a hundred forces of defence, protection and progress rules all, friends and foes.

एह हरी॑ ब्रह्मयुजा॑ शग्मा व॑क्षत॒ः सखा॑यम।
गी॒र्भिः श्रु॒तं गिर्व॑णसम॥ २७॥

27. *Eha harī brahmayujā śagmā vakṣataḥ sakhāyam. Gīrbhiḥ śrutaṁ girvaṇasam.*

Let the brave veterans of knowledge and yajnic karma, dedicated to Veda Brahma and humanity, with holy songs of divinity, invoke the most venerable and celebrated lord here on the vedi as our friend and companion.

स्वा॒दव॒ः सामा॒ आ या॑हि श्री॒ताः सामा॒ आ या॑हि ।
शिपि॒ विष्णो॒ः शची॑वा॒ नायमच्छा॑ सध॒मादं॑म॥ २८॥

28. *Svādavaḥ somā ā yāhi śrītāḥ somā ā yāhi. Śiprinnṛṣīvaḥ śacīvo nāyamacchā sadha-mādam.*

Indra, hero of the visor, commander of wisdom and powers of nature and humanity, patron of poets and sages, come and have a drink of delicious soma, come and enjoy the seasoned and matured soma with the celebrant's devotion. We invoke and invite the leader, friend of the hall of celebration.

स्तुत॑श्च॒ यास्त्वा॒ वर्ध॑न्ति म॒ह राध॑स नृ॒म्णाय॑।
इन्द्र॑ का॒रिणं॑ वृ॒धन्त॑ः॥ २९॥

29. *Stutaśca yāstvā vardhanti mahe rādhase nṛ-mnāya. Indra kāriṇaṁ vṛdhantaḥ.*

Indra, adoring and exhilarating you as the great

achiever, honoured by songs of praise, the devotees celebrate and exalt you for the sake of greatness, wealth and excellence of life and their songs glorify you.

गिरश्च॒ यास्ते॑ गिवाह उ॒क्था च॒ तुभ्यं॒ तानि॑।
स॒त्रा द॑धि॒र शवांसि॥ ३०॥

30. *Giraśca yāste girvāha ukthā ca tubhyaṁ tāni.*
Satrā dadhire śavāṁsi.

O lord of voice divine and lover of holy song, your words of the holy Veda and the songs sung in your honour, all these together inspire and exalt the grandeur and glory of life divine.

ए॒वद्॒ष तु॑विकू॒मिवाजाँ॒ एका॒ वज्र॑हस्तः।
स॒नादमृ॑क्ता दयत॥ ३१॥

31. *Evedeṣa tuvikūrmir-vājāṅ eko vajrahastaḥ.*
Sanādamṛkto dayate.

Only this lord omnipotent of universal karma, the one lord of thunder and justice in hand, inviolable and imperishable, gives us food and energy, success and victory since eternity.

हन्ता॑ वृ॒त्रं द॒क्षि॑णन्द्॒रः पु॒रू पु॑रुहू॒तः।
म॒हान्म॒हीभि॒ः शचीभिः॥ ३२॥

32. *Hantā vṛtraṁ dakṣiṇenendraḥ purū puruhūtaḥ.*
Mahān mahībhiḥ śacībhiḥ.

Destroyer of darkness and evil by his power and versatility, Indra is universal and universally adored and celebrated. great is he by his glorious majesty, sublime by infinite possibilities.

यस्मिन्विश्वाश्चषणय उत च्यात्रा जयांसि च।
अनु घन्मन्दी मघानः॥ ३३॥

33. *Yasmin viśvāś-carṣaṇaya uta cyautnā jrayāṁsi ca. Anu ghenmandī maghonaḥ.*

He in whom entire humanity of the world, and all powers and forces and expansive victories abide and are sustained, surely he is the giver of happiness and competence to humanity for wealth, honour and excellence.

एष एतानि चकारन्द्रा विश्वा या ति श्रृण्व।
वाजदावा मघानाम॥ ३४॥

34. *Eṣa etāni cakārendro viśvā yo'ti śṛṇve. Vājadāvā maghonām.*

This Indra does all these wonders, the lord who is celebrated all over the world and who is the giver of power and prosperity to men of honour and excellence.

पभर्ता रथं गव्यन्तमपाकाच्चिद्यमवति।
इना वसु स हि वा हो॥ ३५॥

35. *Prabhartā rathaṁ gavyantam-apākāccid yamavati. Ino vasu sa hi voḷhā.*

The one who sustains and supports all and protects the chariot of life moving on course from the unforeseen is the lord who is also the bearer and harbinger of the world's wealth.

सनिता विपा अवद्धिहन्ता वृत्रं नृभिः शूरः।
सत्या विता विधन्तम॥ ३६॥

36. *Sanitā vipro arvadbhir-hantā vṛtraṁ nṛbhiḥ śūraḥ. Satyo'vitā vidhantam.*

The one that commands knowledge, power and energy with commitment is the generator and harbinger of wealth by dynamic forces. He is the destroyer of darkness and harbinger of light. He is brave and commands the brave. He is ever true to himself and the world and he is the protector of those who are dedicated to work.

यजध्वनं पियमधा इन्दं सत्राचा मनसा।
या भूत्सामः सत्यमद्वा॥ ३७॥

37. *Yajadhvainaṁ priyamedhā indraṁ satrācā manasā. Yo bhūt somaiḥ satyamadvā.*

O lovers and performers of yajna, honour and serve this Indra by homage and yajnic devotion together with heart and soul, he really feels honoured and exalted by the soma of love, devotion and commitment.

गाथश्रवसं सत्पतिं श्रवस्कामं पुरुत्मानम।
कण्वासा गात वाजिनम॥ ३८॥

38. *Gāthaśravasaṁ satpatiṁ śravaskāmaṁ purut-mānam. Kaṇvāso gāta vājinam.*

O men of knowledge and wisdom, sing in praise of the lord celebrated in song, defender of truth and the truthful, lover of honour and excellence, versatile in form and spirit and instantly victorious in action.

य ऋत चिद्वास्पदभ्या दात्सखा नृभ्यः शचीवान।
य अस्मिन्कामममश्रियन॥ ३९॥

39. *Ya ṛte cid gāspadebhyo dāt sakhā nṛbhyaḥ śacīvān. Ye asmin kāmamaśriyan.*

Indra is a friend and mighty commander of forces and, without visible motion or lure of office, gives the gift of speech and powers of perception and intelligence to people who surrender their desires and ambitions to him and act selflessly, depending on him for success.

इत्था धीवन्तमदिवः काण्वं मध्यातिथिम।
मषा भूताꣳ भि य यः॥ ४०॥

40. *Itthā dhīvantam-adrivaḥ kāṇvaṁ medhyātithim. Meṣo bhūto'bhiyannayaḥ.*

Thus, O lord commander of the clouds and mountains, do you reach and guide the celebrant sage of the line of the wise and bless the honoured guest, being a very shower of peace and pleasure of soma.

शि ा विभिन्दा अस्म चत्वाययुता ददत।
अष्टा परः सहस्रा॥ ४१॥

41. *Śikṣā vibhindo asmai catvāryayutā dadat. Aṣṭā paraḥ sahasrā.*

Indra, destroyer of the fortresses of evil, enmity and poverty, thus teaches and gives his celebrant forty and eight thousand powers and potentials to fight his battles and win.

उत सु त्य पयावृधा माकी रणस्य नप्त्या।
जनित्वनाय मामह॥ ४२॥

42. *Uta su tye payovṛdhā mākī raṇasya naptyā. janitvanāya māmahe.*

O heaven and earth, givers of the liquid energies of life, sustainers of the excitement of the battle of existence, I pray for your favour of generating those powers of sustenance and advancement.

Mandala 8/Sukta 3

Indra (1-20), Danastuti (21-24) Devata, Medhyatithi Kanva Rshi

पिबा॑ सु॒तस्य॑ र॒सिना॒ मत्स्वा॑ न इन्द्र॒ गाम॑तः ।
आ॒पिना॑ बाधि सध॒माद्या॑ वृ॒धऽ॒३॒ स्माँ अ॑वन्तु त॒ धिय॑ः ॥ १ ॥

1. *Pibā sutasya rasino matsvā na indra gomataḥ. Āpirno bodhi sadhamādyo vṛdhe'smāň avantu te dhiyaḥ.*

Indra, resplendent and mighty, karma yogi, great performer, come and have a drink of our delicious festive soma distilled and mixed with milk and cream, share the ecstasy, enlighten us, your own people, for progress and prosperity, and may your thoughts and wisdom protect, promote and guide us in life.

भू॒याम॑ त सु॒म॒ता वा॒जिना॑ व॒यं मा नः॑ स्तर॒भिमा॑तय ।
अ॒स्माञ्चि॒त्राभि॑रवताद॒भिष्टि॑भि॒रा नः॑ सु॒म्नेषु॑ यामय ॥ २ ॥

2. *Bhūyāma te sumatau vājino vayaṁ mā naḥ starabhimātaye. Asmāň-citrābhir-avatād-abhiṣṭibhirā naḥ sumneṣu yāmaya.*

In your guidance and goodwill may we be prosperous and progressive with vibrancy. Hurt us not lest we fall a prey to an enemy. Protect us and advance us to all kinds of success with fulfilment of our aspirations, and lead us in a life of happiness, refinement

and grace.

इ॒मा उ॑ त्वा पुरूवसा॒ गिरा॑ वधन्तु॒ या मम॑ ।
पा॒व॒कव॑र्णाः शुचय॑या विप॒श्चिता॒ भि स्तोम॑रनूषत ॥ ३ ॥

3. *Imā u tvā purūvaso giro vardhantu ya mama. Pāvakavarṇāḥ śucayo vipaścito'bhi stomairanūṣata.*

O lord of universal wealth, O shelter home of the world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration.

अ॒यं स॒हस्र॒मृषि॑भि॒ः सह॑स्कृतः समु॒द इ॑व पपथ ।
स॒त्यः सा अ॑स्य महि॒मा गृ॑ण॒ शवा॑ य॒ज्ञेषु॑ विप॒राज्य॑ ॥ ४ ॥

4. *Ayaṁ sahasram-ṛṣibhiḥ sahaskṛtaḥ samudra iva paprathe. Satyaḥ so asya mahimā gṛṇe śavo yajñeṣu viprarājye.*

This Indra, adored and exalted by poets and sages a thousand ways to power and glory, rises like the sea. Ever true and inviolable is he, and I celebrate his might and grandeur expanding in the yajnic programmes of the dominion of the wise.

इन्द्र॒मिद्दे॒वता॑तय॒ इन्दं॑ पय॒त्यध्व॒र ।
इन्दं॑ समी॒के व॒निना॑ हवामह॒ इन्द्रं॒ धन॑स्य सा॒तय॑ ॥ ५ ॥

5. *Indramid devatātaya indraṁ prayatyadhvare. Indraṁ samīke vanino havāmaha indraṁ dhanasya sātaye.*

We invoke Indra for our programmes of natural

and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence.

इन्दा॑ म॒ह्ना रादं॑सी पपथ॒च्छव॒ इन्द्॒ः सूय॑मराचयत।
इन्दं॑ ह॒ विश्वा॒ भुव॑नानि यमिर॒ इन्दं॑ सु॒वा॒नास॒ इन्दं॑वः ॥ ६ ॥
Indro mahnā rodasī paprathac-chava indraḥ sūryam-arocayat. Indre ha viśvā bhuvanāni yemira indre suvānāsa indavaḥ.

6. Indra, by the power and abundance of his omnipotence, expands and pervades heaven and earth. Indra gives the radiance of light to the sun. All regions of the universe and her children are sustained in life and order in Indra, and in the infinite power, presence and abundance of Indra flow all liquid energies of life's evolution to their perfection and fulfilment.

अ॒भि त्वा॑ पू॒वपी॑तय॒ इन्द्॒ स्तामं॑भिरा॒यव॑ः ।
स॒मी॒ची॒नास॑ ऋ॒भव॒ः सम॑स्वरनु॒दा गृ॑णन्त॒ पूव्य॑म ॥ ७ ॥
Abhi tvā pūrvapītaya indra stomebhir-āyavaḥ. Samīcīnāsa ṛbhavaḥ samasvaran rudrā gṛṇanta pūrvyam.

7. Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of power and lustre, to inaugurate their

yajnic celebration of the soma session of peaceful and exciting programme of development.

अस्यदिन्दा वावृध वृष्ण्यं शवा मदे सुतस्य विष्णवि ।
अद्या तमस्य महिमानमायवा नु ष्टुवन्ति पूर्वथा ॥ ८ ॥

8. *Asyedindro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi. Adyā tamasya mahim-ānamāyavo'nu ṣṭuvanti pūrvathā.*

In the ecstasy of this soma success of achievement through the yajnic programme, Indra augments the strength and enthusiasm of this host and master of the programme, while now as ever before, the people appropriately adore and exalt the greatness of this lord.

तत्त्वा यामि सुवीर्यं तद ब्रह्मा पूर्वचित्तय ।
यना यतिभ्या भृगवे धनं हित यन पस्कण्वमाविथ ॥ ९ ॥

9. *Tat tvā yāmi suvīryaṁ tad brahama pūrvacittaye. Yenā yatibhyo bhṛgave dhane hite yena praskaṇ-vamāvitha.*

O lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which you protect the man of advanced special knowledge.

यना समुदमसृजा महीरपस्तदिन्द्र वृष्णि त शवः ।
सद्यः सा अस्य महिमा न संनश यं गीर्णीरनुचक्रद ॥ १० ॥

10. *Yenā samudram-asṛjo mahīrapas-tadindra vṛṣṇi te śavaḥ. Sadyaḥ so asya mahimā na saṁnaśe yaṁ kṣoṇīranucakrade.*

Indra, lord omnipotent of creation, I pray for the knowledge and experience of that overwhelming power and potential of yours by which you create the mighty waters and the oceans to roll and flow. That mighty power of this lord is not easily to be realised, the heaven and earth obey it, and when they move they celebrate it in the roaring and resounding music of stars and spheres.

शग्धी न इन्द्र यत्त्वा रयिं यामि सुवीयम। शग्धि वाजाय पथमं सिषासत शग्धि स्तामाय पूव्य ॥ ११ ॥

11. *Śagdhī na indra yat tvā rayiṁ yāmi suvīryam. Śagdhi vājāya prathamaṁ siṣāsate śagdhi stomāya pūrvya.*

Indra, first and leading power of the world, give us the vigour, wealth and power we ask for. Give us the strength of the first order for the advancement and victory of the dedicated and law abiding, and bless him who celebrates your glory in song.

शग्धी नो अस्य यद्ध पारमाविथ धिय इन्द्र सिषासतः। शग्धि यथा रुशमं श्यावकं कृपमिन्द्र पाव: स्वणरम ॥ १२ ॥

12. *Śagdhī no asya yaddha pauramāvitha dhiya indra siṣāsataḥ. Śagdhi yathā ruśamaṁ śyāvakaṁ kṛpamindra prāvaḥ svarṇaram.*

Give us the strength and power by which you protect the citizen for this yajamana, the intelligentsia, and the obedient workers, the strength and power by

which you protect and promote for advancement the brilliant, the poor, the weak and disabled and the leading men of the nation on way to common joy and prosperity.

क ाव्या॑ अत॒सीनां॒ तुरा गृ॑णीत॒ मर्त्य॑ः ।
न॒ही न्व॑स्य महि॒मान॑मिन्द्रि॒यं स्व॑र्गृ॒णन्त॑ आन॒शुः ॥ १३ ॥

13. *Kannavyo atasīnāṁ turo gṛṇīta martyaḥ. Nahī nvasya mahimānam-indriyaṁ svargṛṇanta ānaśuḥ.*

Who among mortals, even the most ardent of constant celebrants, can offer a new song of homage and adoration? Even those who have been singing in praise of Indra have not been able to comprehend his sublime majesty.

कदु॑ स्तु॒वन्त॑ ऋतयन्त द्र॒वत॒ ऋषि॒ः का विप॑ आहत ।
क॒दा हवं॑ मघवन्निन्द्र सुन्व॒तः कदु॑ स्तु॒वत आ ग॑मः ॥ १४ ॥

14. *Kadu stuvanta ṛtayanta devata ṛṣiḥ ko vipra ohate. Kadā havaṁ maghavannindra sunvataḥ kadu stuvata ā gamaḥ.*

Who is the seer and scholar among those who adore you, honour you by yajna, or do homage to your refulgence, that can deliberate on you and understand you? When would you, O lord of honour and glory, Indra, respond to the call of the sage who presses the soma for you? When would you grace the yajnic home of the celebrant?

उदु॒ त्य मधु॑मत्तमा॒ गिर॒ः स्तोमा॑स इरत ।
स॒त्रा॒जिता॑ धन॒सा अ॒क्षि॑तातया वाज॒यन्ता॒ रथा॑इव ॥ १५ ॥

15. *Udu tye madhumattamā giraḥ stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

कण्वाइव भृगवः सूर्याइव विश्वमिद्धीतमानशुः ।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन ॥ १६ ॥

16. *Kaṇvā iva bhṛgavaḥ sūryā iva viśvamid dhītamānaśuḥ. Indraṁ stomebhir-mahayanta āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

युक्ष्वा हि वृत्रहन्तम हरी इन्द परावतः ।
अर्वाचीना मघवन्त्सोमपीतय उग्र ऋष्वभिरा गहि ॥ १७ ॥

17. *Yukṣvā hi vṛtrahantama harī indra parāvataḥ. Arvācīno maghavant-somapītaya ugra ṛṣvebhirā gahi.*

O greatest destroyer of darkness, Indra, omnipotent lord of glory and majesty, blazing ruler and controller of the world, take to the chariot, harness the fastest vital forces of radiance and come from the farthest to us right here and now, with brilliant and indefatigable powers of light, wisdom and bravery, to join us in the soma celebrations of our yajnic victory.

इमं हि तं कारवो वावशुध्या विपांसो मधोर्यत ।
स त्वं नो मघवन्निन्द गिर्वणो वना न शृण्वुधी हवम ॥ १८ ॥

18. *Ime hi te kāravo vāvaśurdhiyā viprāso medhasātaye. Sa tvaṁ no maghavannindra ghirvaṇo veno na śṛṇudhī havam.*

Indra, lord of power and glory, these scientists, designers and workers, vibrant and intelligent all, love and honour you and shine with their intellect and expertise. O lord adorable of all, listen to our prayer like a lover and admirer of your own celebrants and receive their homage on the success of their yajnic endeavour.

निरिन्द्र बृहतीभ्यो वृत्रं धनुभ्या अस्फुरः।
निरर्बुदस्य मृगयस्य मायिना निः पर्वतस्य गा आजः॥ १९॥

19. *Nirindra bṛhatībhyo vṛtraṁ dhanubhyo asphuraḥ. Nirarbudasya mṛgayasya māyino niḥ parvatasya gā ājaḥ.*

Indra, even from far and wide regions you destroy the forces of darkness and evil, free helpless victims of the mighty violent and crafty demon, set in motion showers of the cloud and open out treasures of the mountain.

निरग्नयो रुरुचुर्निरु सूर्यो निः सोम इन्द्रियो रसः।
निरन्तरिक्षादधमो महामहिं कृष तदिन्द्र पौंस्यम॥ २०॥

20. *Niragnayo rurucurniru sūryo niḥ soma indriyo rasaḥ. Nirantarikṣādadhamo mahāmahiṁ kṛṣe tadindra pauṁsyam.*

When you broke the mighty cloud in showers from the sky and destroyed the evil from earth, the fires of earth shone and rose bright, the sun shone in glory and the soma juices for the celebration of Indra, lord of

might and majesty, flowed from the herbs. That was a great deed of prowess worthy of the lord.

(Similarly when Indra, lord almighty, and also the individual soul, throws out the evil from the heart and mind, then the inner light shines bright, the fire of good life is kindled and rises, and the soma spirit of divine joy flows and rolls in the heart. That indeed is a mighty deed of the lord's prowess, and of the individual soul too.)

यं म॒ दुरिन्दा॑ म॒रुत॒: पाक॑स्थामा॒ कार॑याणः ।
विश्व॑षा॒ं त्मना॒ शाभि॑ष्ठ॒मुप॑व दि॒वि धाव॑मानम ॥ २१ ॥

21. *Yaṁ me durindro marutaḥ pākasthāmā kaura-yāṇaḥ. Viśveṣāṁ tmanā śobhiṣṭhamupeva divi dhāvamānam.*

The light of knowledge and spiritual enlightenment which Indra, self-refulgent lord, and vibrant saints and sages have given me is stable, mature and universally dynamic, it is the brightest of all wealths of the world in the spiritual essence, and it shines within like the sun coursing in the spaces of light as a divine horse.

राहि॑तं म॒ पाक॑स्थामा सु॒धुरं क॒क्ष्य॒पाम ।
अदा॑दा॒या वि॒बाध॑नम ॥ २२ ॥

22. *Rohitaṁ me pākasthāmā sudhuraṁ kakṣya-prām. Ādād rāyo vibodhanam.*

Indra, lord of divine and inviolable power, has given me a chestnut horse, a rising sun of crimson hue, the mind, and a smooth axled and strongly built chariot, the body, and wealths of the world, intelligence,

awareness and enlightenment.

यस्मा अन्य दश पति धुरं वहन्ति वह्नयः ।
अस्तं वया न तुग्र्यम ॥ २३ ॥

23. *Yasmā anye daśa prati dhuraṁ vahanti vahnayaḥ. Astaṁ vayo na tugryam.*

And to me he has given ten others, carriers which carry me forward like birds or sun-rays bearing a mighty king to his royal home. These are ten senses of perception and volition, and the ten pranic energies.

आत्मा पितुस्तनूवास आजादा अभ्यञ्जनम ।
तुरीयमिदाहितस्य पाकस्थामानं भाजं दातारमबवम ॥ २४ ॥

24. *Ātmā pitustanūrvāsa ojodā abhyañjanam. Turīyamid rohitasya pākasthāmānaṁ bhojaṁ dātāramabravam.*

The individual self is but filial manifestation in reflection of the father, giver of the soul's dwelling in body, giver of light and lustre, purifier and sanctifier, divine destroyer of evil, giver and cleanser of mind and its colourful fluctuations. I celebrate the holy father of purity and sanctity, giver of food and energy for the world of stability.

Mandala 8/Sukta 4

Indra (1-14), Indra or Pusha (15-18), Danastuti (19-21)
Devatah, Devatithi Kanva Rshi

यदिन्द्र पागपागुदङ न्यग्वा हूयस नृभिः ।
सिमा पुरू नृषूता अस्यानव सि पशध तुवश ॥ १ ॥

1. *Yadindra prāgapāgudaṁ nyagvā hūyase nṛbhiḥ. Simā purū nṛṣūto asyānave'si praśardha turvaśe.*

Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength.

यद्वा रुम रुशमं श्यावकं कृप इन्द मादयसे सचा।
कण्वासस्त्वा बह्मभिः स्तामवाहस इन्दा यच्छन्त्या गहि॥ २॥

2. *Yad vā rume ruśame śyāvake kṛpa indra mādayase sacā. Kaṇvāsastvā brahmabhiḥ stomavāhasa indrā yacchantyā gahi.*

And since, O lord Indra, you go to the celebrants, illustrious, child-like innocent and the humble and kind alike, sit with them, socialise and enjoy, so the dedicated admirers and learned men of vision and wisdom offer homage and reverence, exalt you with sacred hymns and say : Come, O lord, and accept our tributes and homage.

यथा गारा अपा कृतं तृष्य त्यवरिणम।
आपित्व नः पपित्व तूयमा गहि कण्वेषु सु सचा पिब॥ ३॥

3. *Yathā gauro apā kṛtaṁ tṛṣyannetyaveriṇam. Āpitve naḥ prapitve tūyamā gahi kaṇveṣu su sacā piba.*

Just as a thirsty stag in the desert rushes to a pool full of water so, O friend in family of the wise, come morning, come evening, come fast and drink the soma of love and reverence in joy.

मन्दन्तु त्वा मघवन्निन्द्रन्दवो राधोदेयाय सुन्वते।
आमुष्या सोममपिबश्चमू सुतं ज्यष्ठं तद दधिष सहः ॥ ४ ॥

4. *Mandantu tvā maghavann-indrendavo rādho-deyāya sunvate. Āmuṣyā somamapibaścamū sutaṁ jyeṣṭhaṁ tad dadhiṣe sahaḥ.*

Indra, lord of power and glory, may these soma drinks exhilarate you for the bestowal of wealth and honour upon the dedicated lover of the soma of honour and enlightenment. Having won over the soma of victory prize in the contests of competing parties, you drank of the soma of ecstasy of the highest order and for that reason you command the courage and confidence of the victor.

प चक्र सहसा सहो बभञ्ज मन्युमाजसा ।
विश्व त इन्द्र पृतनायवो यहो नि वृ ग्इव यमिर ॥ ५ ॥

5. *Pra cakre sahasā saho babhañja manyumojasā. Viśve ta indra pṛtanāyavo yaho ni vṛkṣā iva yemire.*

Indra, with courage and confidence you fight out challenges and win victories. With your light and lustre you break down anger and arrogance. O mighty one, all your contestants and adversaries stand motionless against you, fixed as trees.

सहस्रेणव सचत यवीयुधा यस्त आनळुपस्तुतिम।
पुत्रं पावर्गं कृणुत सुवीय दाश्नाति नमउक्तिभिः ॥ ६ ॥

6. *Sahasreṇeva sacate yavīyudhā yasta ānaḷu-pastutim. Putraṁ prāvargaṁ kṛṇute suvīrye dāś-noti nama-uktibhiḥ.*

The youthful warrior who pays you homage and does honour and reverence to you, and the one who gives in charity, in service to you, with holy chants and humility receives the strength of a thousand heroes and, under the guidance and care of the lord, renders his progeny unconquerable and exclusive in merit and prowess.

मा भेम मा श्रमिष्मोग्रस्य सख्ये तव।
महत्ते वृष्णो अभिचक्ष्यं कृतं पश्येम तुर्वशं यदुम ॥ ७ ॥

7. *Mā bhema mā śramiṣmograsya sakhye tava. Mahat te vṛṣṇo abhicakṣyaṁ kṛtaṁ paśyema turvaśaṁ yadum.*

Let us never feel afraid, let us never tire or feel depressed under your kind care and friendship, commander of blazing lustre. Admirable is your action and prowess, mighty generous lord. We celebrate you and pray we may see that our people and our progeny be industrious and high achievers.

सव्यामनु स्फिग्यं वावस वृषा न दानो अस्य रोषति।
मध्वा संपृक्ताः सारघेण धेनवस्तूयमेहि द्रवा पिब ॥ ८ ॥

8. *Savyāmanu sphigyaṁ vāvase vṛṣā na dāno asya roṣati. Madhvā saṁpṛktāḥ sāraghaṇa dhenavastūyamehi dravā piba.*

The joyous world of soma in relation to the earth, you illuminate and rule with a fraction of your prowess. Whoever plays his part well and renders his share to the refulgent ruler never regrets nor displeases the ruler ever. Come fast, O lord, rush in and drink the soma mixed with sweets of honey and seasoned with milk.

अश्वी रथी सुरूप इद्गामाँ इदिन्द त सखा ।
श्वात्रभाजा वयसा सचत सदा चन्दा याति सभामुप ॥ ९ ॥

9. *Aśvī rathī surūpa id gomāň idindra te sakhā. Śvātrabhājā vayasā sacate sadā candro yāti sabhāmupa.*

Indra, lord of light and ruling power, your devoted friend ever blest with the powers of life's progress onwards like a chariot hero of war, enjoying grace of person and culture, wealth of knowledge and riches of the earth, has his full share of good health, full age and gifts of existence, and he goes forward to the assembly of people like the full moon among stars.

ऋश्या न तृष्य ावपानमा गहि पिबा सामं वशाँ अनु ।
निमघमाना मघवन्दिवदिव आजिष्ठं दधिष सहः ॥ १० ॥

10. *Ṛśyo na tṛṣyannavapānamā gahi pibā somaṁ vaśāň anu. Nimeghamāno maghavan divediva ojiṣṭhaṁ dadhiṣe sahaḥ.*

Just like a white antelope thirsting for water, come to our yajna and have a drink of soma to your heart's content. O lord of power, prosperity and blessings of grace, like a cloud of showers you bear and bring the most lustrous courage, patience and fortitude day by day to face the challenges of life.

अध्वर्या दावया त्वं सामिन्दः पिपासति ।
उप नूनं युयुज वृषणा हरी आ च जगाम वृत्रहा ॥ ११ ॥

11. *Adhvaryo drāvayā tvaṁ somamindraḥ pipāsati. Upa nūnaṁ yuyute vṛṣaṇā harī ā ca jagāma vṛtrahā.*

Hasten, O master of ceremonies, let the soma be prepared and flow forth for service. Indra is thirsty, he has harnessed his mighty chariot forces, indeed the thunderous breaker of clouds has arrived.

स्वयं चित्स मन्यत दाशुरिजना यत्रा सामस्य तृम्पसि।
इदं त अं युज्यं समुक्षितं तस्यहि प दवा पिब॥ १२॥

12. *Svayaṁ cit sa manyate dāśurirjano yatrā somasya tṛmpasi. Idaṁ te annaṁ yujyaṁ samukṣitaṁ tasyehi pra dravā piba.*

Indra, the devout yajamana regards himself as divinely blest when you visit and drink the soma of hospitality. Here is the soma fit for you, matured and poured, pray accept it and drink.

रथष्ठायाध्वयवः सामिन्दाय सातन।
अधि बध्नस्यादया वि चक्षत सुन्वन्ता दाश्वध्वरम॥ १३॥

13. *Ratheṣṭhāyādhvaryavaḥ somamindrāya sotana. Adhi bradhnasyādrayo vi cakṣate sunvanto dāśvadhvaram.*

O performers of the yajna of love, loyalty and non-violence, prepare the soma offering of devotion for Indra, lord of the chariot of the world. On the heights of space, the mighty lord's thunder and clouds of rain are seen pouring forth showers of bliss on the devout yajamana's love and loyalty of yajnic service.

उप बध्नं वावाता वृषणा हरी इन्दमपसु व तः।
अवाञ्चं त्वा सप्तया ध्वरश्रिया वहन्तु सवनदुप॥ १४॥

14. *Upa bradhnaṁ vāvātā vṛṣaṇā harī indram-apasu vakṣataḥ. Arvāñcaṁ tvā saptayo'dhvar-aśriyo vahantu savanedupa.*

Across heights of the firmament, mighty currents of divine energy transport Indra, love and power of the spirit of divinity. O lord, may the swift currents of divinity radiating your light and love to the fire of yajna bring you hither to us and bless us in the act of homage.

प पूषणं वृणीमह्र युज्यांय पुरूवसुंम।
स शंक शि ा पुरुहूत ना धियिा तुज रा॒य विंमाचन ॥ १५ ॥

15. *Pra pūṣaṇaṁ vṛṇīmahe yujyāya purūvasum. Sa śakra śikṣa puruhūta no dhiyā tuje rāye vimocana.*

For our loyalty and the lord's favour of friendship, we choose to do homage to the lord of universal wealth and bliss of health and nourishment. May the lord almighty, giver of freedom from fear and sin, universally invoked and solicited, enlighten us with intelligence and bless us with the spirit of action for the attainment of freedom, victory and prosperity.

सं नंः शिशीहि भुरिजांरिव ुरं रास्वं रा॒या विंमाचन।
त्व त ंः सु॒वदंमु॒स्रियं॒ वसु॒ यं त्वं हि॒नाषि॒ मत्यंम ॥ १६ ॥

16. *Saṁ naḥ śiśīhi bhurijoriva kṣuraṁ rāsva rāyo vimocana. Tve tannaḥ suvedamusriyaṁ vasu yaṁ tvaṁ hinoṣi martyam.*

Timely sharpen us and temper us, our intellect, will and action, like the sword in the hands of a warrior, give us the freedom and wealths of life, O lord deliverer from sin and slavery. In you lies all that well-known easily and freely available radiant wealth of life which you set in motion for humanity to achieve.

वमिं त्वा पूष ञ्जस वमि स्तातव आघृण ।
न तस्य वम्यरणं हि तद्वसा स्तुष पजाय साम्न ॥ १७ ॥

17. *Vemi tvā pūṣannṛñjase vemi stotava āghṛṇe. Na tasya vemyaraṇaṁ hi tad vaso stuṣe pajrāya sāmne.*

I know you, lord giver of health and nourishment, for the sake of favour and success. I know you, lord adorable, for the sake of worship and brilliance. I know no one else, none else delights me. O lord of world's wealth, shelter of the universe, I offer homage to the divinity, adorable, omnipotent and blissful.

परा गावा यवसं कच्चिदाघृण नित्यं रक्णा अमत्य ।
अस्माकं पूष रविता शिवा भव मंहिष्ठा वाजसातय ॥ १८ ॥

18. *Parā gāvo yavasaṁ kaccidāghṛṇe nityaṁ rekṇo amartya. Asmākaṁ pūṣannavitā śivo bhava maṁhiṣṭho vājasātaye.*

O lord of light and immortality, our cows go far and wide for pasture, let that wealth of ours be always constant and imperishable. O lord most potent giver of health and generous nourishment, be our protector and saviour, and our source of peace and well being for the sake of ultimate victory.

स्थूरं राधः शताश्वं कुरुङ्गस्य दिविष्टिषु ।
राज्ञस्त्वषस्य सुभगस्य रातिषु तुवशष्वमन्महि ॥ १९ ॥

19. *Sthūraṁ rādhaḥ śatāśvaṁ kuruṅgasya diviṣṭiṣu. Rājñastveṣasya subhagasya rātiṣu turvaśeṣvama-nmahi.*

In our love of flight into the regions of light for success of the distinguished man of scientific ambition in his brilliant plans and programmes, and among the most generous gifts of the refulgent and powerful ruler of the earth, one unique among men of ardent action, we acknowledge the strongly built and perfected hundred horse power flying chariot as the object of fulfilment.

धीभिः सातानि काण्वस्य वाजिनः प्रियमेधरभिद्युभिः।
षष्टिं सहस्रानु निमजामज नियूथानि गवामृषिः॥ २०॥

20. *Dhībhiḥ sātāni kāṇvasya vājinaḥ priyamedhai-rabhidyubhiḥ. Ṣaṣṭiṁ sahasrānu nirmajāmaje niryūthāni gavāmṛṣiḥ.*

By virtue of the achievements of the intellectual pursuits of the vibrant man of exceptional intelligence and by the visions and conceptional imagination and reflections of the lovers of united programmes of yajnic research, the sage received sixty thousand streams of pure knowledge of life into his awareness and consolidated memory.

वृक्षाश्चिन्म अभिपित्व अरारणुः।
गां भजन्त महना श्वं भजन्त महना॥ २१॥

21. *Vṛkṣāścinme abhipitve arāraṇuḥ.*
Gāṁ bhajanta mehanā'śvaṁ bhajanta mehanā.

On my attainment of the streams of knowledge, the selective, the indifferent, even the critics, burst into applause. Abundent are the streams of knowledge they have got, abundant the body of technology they have achieved!

Mandala 8/Sukta 5

Ashvinau (1-37), Danastuti (37-39) Devatah, Brahmatithi Kanva Rshi

दूरादिहेव यत्सत्यरुणप्सुरशिश्वितत।
वि भानुं विश्वधातनत॥ १॥

1. *Dūrādiheva yat satyaruṇapsur-aśiśvitat.*
Vi bhānuṁ visvadhātanat.

The bright red dawn from far off, which yet appears so close, wraps the world in crimson glory and then spreads it over with the light of the sun.

नृवद्दस्रा मनायुजा रथेन पृथुपाजसा।
सचेथे अश्विनाषसम॥ २॥

2. *Nṛvad dasrā manoyujā rathena pṛthupājasā.*
Sacethe aśvinoṣasam.

The Ashvins, wondrous charming divine currents of complementary energies, the yajamana and the participants, the yogi dedicated to knowledge and karma, devout men and women arise and move by the vast and strong chariot of the mind and spiritual energies and go forward to share the divine glory of the dawn like world leaders.

युवाभ्यां वाजिनीवसू पति स्तोमा अदृक्षत।
वाचं दूता यथाहिषे॥ ३॥

3. *Yuvābhyāṁ vājinīvasū prati stomā adṛkṣata.*
Vācaṁ dūto yathohiṣe.

O Ashvins, commanders of wealth and energy on way, the chants of adoration in your honour you seem

to hear, and I, too, like an appointed messenger, send up my voice of adoration to you and the dawn and I wait to hear the divine voice in response.

पुरुप्रिया णो ऊतय पुरुमन्दा पुरूवसू।
स्तुष कण्वासा अश्विना ॥ ४ ॥

4. *Purupriyā ṇa ūtaye purumandrā purūvasū.*
Stuṣe kaṇvāso aśvinā.

Ashvins, dear and favourite with many, givers of joy to many, commanding great wealth of the world, we of the family of the learned and the wise admire and praise you for the sake of our protection and advancement.

मंहिष्ठा वाजसातमषयन्ता शुभस्पती।
गन्तारा दाशुषो गृहम ॥ ५ ॥

5. *Maṁhiṣṭhā vājasātameṣayantā śubhaspatī.*
gantārā dāśuṣo gṛham.

Ashvins, you are great and generous, givers of nourishment and energy, loving and inspiring, promoters and protectors of good, you visit and bless the homes of the generous yajakas. As such, we adore you.

ता सुदवाय दाशुष सुमधामविितारिणीम।
घृतगव्यूतिमु ातम ॥ ६ ॥

6. *Tā sudevāya dāśuṣe sumedhām-avitāriṇīm.*
Ghṛtair-gavyūtim-ukṣatam.

For the generous yajaka dedicated to divinity, we pray, bring noble intelligence of the saving order and sprinkle and energise his path of progress with

inspiring waters and sparkling ghrta.

आ नः स्तामुमुप द्रवत्तूयं श्यनभिराशुभिः ।
यातमश्वाभिरश्विना ॥ ७ ॥

7. *Ā naḥ stomamupa dravat tūyaṁ śyenebhir-āśu-bhiḥ. Yātam-aśvebhir-aśvinā.*

Ashvins, fly to our congregation of yajna and divine adoration at the earliest on the wings of celestial eagles upon the instant, hasten to us by flying horses.

यभिस्तिस्रः परावता दिवा विश्वानि राचना ।
त्रीँरुक्तून्परिदीयथः ॥ ८ ॥

8. *Yebhistisraḥ parāvato divo viśvāni rocanā. Trīṅraktūn paridīyathaḥ.*

Come by those eagles and horses by which in three days and three nights you traverse over the farthest regions of light and beauty across the universe.

उत ना गामतीरिषः उत सातीरहविदा ।
वि पथः सातये सितम ॥ ९ ॥

9. *Uta no gomatīriṣa uta sātīraharvidā. Vi pathaḥ sātaye sitam.*

And bring us food and energy and inspiration with lands and cows and the light of knowledge, and bring us possibilities of victory, and clear our paths of progress free from difficulties.

आ ना गामन्तमश्विना सुवीरं सुरथं रयिम ।
वा हमश्वावतीरिषः ॥ १० ॥

10. *Ā no gomantam-aśvinā suvīraṁ surathaṁ rayim. Voḷham-aśvāvatīr-iṣaḥ.*

Ashvins, bring us wealth of lands and cows, brave progeny, fast chariots and progress, and bring us nourishment, energy and advancement with motive forces of the highest order of attainment.

वावृधाना शुभस्पती दस्रा हिरण्यवर्तनी।
पिबतं सोम्यं मधु॥ ११॥

11. *Vāvṛdhāna śubhaspatī dasrā hiraṇyavartanī.*
Pibataṁ somyaṁ madhu.

Rising and exalting, protectors and promoters of good, destroyers of enmity, moving by golden paths of advancement to victory, drink and enjoy the honey sweets of soma, peace and progress.

अस्मभ्यं वाजिनीवसू मघवद्भ्यश्च सुप्रथः।
छर्दियन्तमदाभ्यम॥ १२॥

12. *Asmabhyaṁ vājinīvasū maghavadbhyaśa sapra-thaḥ. Chardir-yantam-adābhyam.*

And, O harbingers of wealth, victory and progress, bring for us and for the leading lights of power, honour and excellence spacious and peaceful homes free from fear and pressure.

नि षु ब्रह्म जनानां याविष्टं तूयमा गतम।
मा ष्वन्याँ उपारतम॥ १३॥

13. *Ni ṣu brahma janānāṁ yāviṣṭaṁ tūyamā gatam.*
Mo ṣvanyāň upāratam.

Come soon to the yajna of the people and protect and promote their creative development, but please neglect not the others too, nor offend and grieve them.

अस्य पिबतमश्विना युवं मदस्य चारुणः ।
मध्वो रातस्य धिष्ण्या ॥ १४ ॥

14. *Asya pibatam-aśvanā yuvaṁ madasya cāruṇaḥ.*
Madhvo rātasya dhiṣṇyā.

Adorable Ashvins, bold and resolute harbingers of a new dawn, drink of this charming, exciting and honey sweet soma offered by us as a tribute of love and gratitude.

अस्म आ वहतं रयिं शतवन्तं सहस्रिणम ।
पुरुक्षुं विश्वधायसम ॥ १५ ॥

15. *Asme ā vahataṁ rayiṁ śatavantaṁ sahasriṇam.*
Purukṣuṁ viśvadhāyasam.

Bring us a hundredfold and a thousandfold wealth of universal value in abundance for all humanity which would sustain the world in a stable state of peace and progress.

पुरुत्रा चिद्धि वां नरा विह्वयन्त मनीषिणः ।
वाघद्भिरश्विना गतम ॥ १६ ॥

16. *Purutrā ciddhi vāṁ narā vihvayante manīṣiṇaḥ.*
Vāghadbhir-aśvinā gatam.

Learned men, thinkers and leading lights of humanity all over the world invoke and invite you many times in many ways. Ashvins, pray come by supersonic transports at the earliest.

जनासा वृक्तबर्हिषा हविष्मन्ता अरंकृतः ।
युवां हवन्त अश्विना ॥ १७ ॥

17. *Janāso vṛktabarhiṣo haviṣmanto araṁkṛtaḥ. Yuvāṁ havante aśvinā.*

Ashvins, the people in top form of readiness, having prepared the hall of yajnic reception in top gear with provisions of homage, invoke you and call upon you to come.

अस्माकमद्य वामयं स्तामा वाहिष्ठा अन्तमः ।
युवाभ्यां भूत्वश्विना ॥ १८ ॥

18. *Asmākamadya vāmayaṁ stomo vāhiṣṭho antamaḥ. Yuvābhyāṁ bhūtvaśvinā.*

Ashvins, may this song of our invocation, adoration and yajnic prayer be most touching for you at heart and impel you to respond and come.

या ह वां मधुना दृतिराहिता रथचर्षणे ।
ततः पिबतमश्विना ॥ १९ ॥

19. *Yo ha vāṁ madhuno dṛtirāhito rathacarṣaṇe. Tataḥ pibatam-aśvinā.*

Ashvins, the soma cask of honey sweets installed in the chariot and the pathway is full. Therefrom drink as you come.

तन ना वाजिनीवसू पश्वे ताकाय शं गवे ।
वहतं पीवरीरिषः ॥ २० ॥

20. *Tena no vājinīvasū paśve tokāya śaṁ gave. Vahataṁ pīvarīriṣaḥ.*

And thereby, O lords of power and wealth, bring us abundant and ever growing food, energy, wealth and peace for our children, our animals, our lands and cows,

and for our knowledge and culture, and let all that grow higher.

उत नो दिव्या इष उत सिन्धूँरहविर्दा।
अप द्वारेव वषथः ॥ २१ ॥

21. *Uta no divyā iṣa uta sindhūṅraharvidā.*
Apa dvāreva varṣathaḥ.

And, O harbingers of a new day, while you bring us heavenly food and energy in plenty, open the floods of streams and rivers and control the flow as by doors.

कदा वां ताग्र्या विधत्समुद्र जहिता नरा।
यद्वां रथा विभिष्पतात ॥ २२ ॥

22. *Kadā vāṁ taugryo vidhat samudre jahito narā.*
Yad vāṁ ratho vibhiṣpatāt.

O leading lights of life, some day the powers jettisoned or installed on the sea would glorify you when your chariot flying by wings would rescue them or take off from there.

युवं कण्वाय नासत्या पिरिप्ताय हर्म्य।
शश्वदूतीदशस्यथः ॥ २३ ॥

23. *Yuvaṁ kaṇvāya nāsatyā'piriptāya harmye.*
Śaśvad-ūtīr-daśasyathaḥ.

Ashvins, observers and protectors of truth without fail, you always provide protection for the oppressed man of knowledge and wisdom in his home.

ताभिरा यातमूतिभिर्नव्यसीभिः सुशस्तिभिः।
यद्वां वृषण्वसू हुव ॥ २४ ॥

24. *Tābhirā yātam-ūtibhir-navyasībhiḥ suśastibhiḥ. Yad vāṁ vṛṣaṇvasū huve.*

O generous lords of wealth and power, come to us with those most modern and most admirable means and methods of protection whenever we call upon you.

यथा चित्कण्वमावतं प्रियमेधमुपस्तुतम।
अत्रिं शिञ्जारमश्विना॥ २५॥

25. *Yathā cit kaṇvam-āvataṁ priyamedham-upastutam. Atriṁ śiñjāram-aśvinā.*

Come the same way as you protect and save the man of knowledge and wisdom, the celebrated intellectual and the sage loud and bold who has broken off all his three snares of body, mind and soul.

यथात कृत्व्य धनं शुं गाष्वगस्त्यम।
यथा वाजेषु साभरिम॥ २६॥

26. *Yathota kṛtvye dhaneṁ'śuṁ goṣvagastyam. Yathā vājeṣu sobharim.*

Come the way you protect and promote the earnest beginner in matters of possible success in business, the man of moral values in matters of self-control, and the man of charity and social awareness in matters of social success.

एतावद्वां वृषण्वसू अता वा भूया अश्विना।
गृणन्तः सुम्नमीमहे॥ २७॥

17. *Etāvad vāṁ vṛṣaṇvasū ato vā bhuyo aśvinā. Gṛnantaḥ sumnamīmahe.*

O virile and generous harbingers of wealth and

power, Ashvins, thus do we so far and even more, celebrating your glory, pray for your favour and good will.

रथं॑ हिर॑ण्यवन्धुरं॒ हिर॑ण्याभीशुमश्विना।
आ हि स्थाथा॑ दिवि॒स्पृश॑म॥ २८॥

28. *Rathaṁ hiraṇyavandhuraṁ hiraṇyābhīśumaśvinā. Ā hi sthātho divispṛśam.*

Ashvins, you ride a chariot of golden structure and golden control which flies and touches the borders of the regions of light on high.

हि॒र॒ण्ययी॑ वां॒ रभि॑रीषा अ ॑क्षो हिर॒ण्यय॑ः।
उ॒भा च॒क्रा हि॑र॒ण्यया॥ २९॥

29. *Hiraṇyayī vāṁ rabhirīṣā akṣo hiraṇyayaḥ. Ubhā cakrā hiraṇyayā.*

O travellers of the skies, golden is the chassis of your chariot, golden the axle, and both the wheels are golden too.

तन॑ ना वाजिनीवसू परा॒वत॑श्चि॒दा ग॑तम।
उप॒मां सु॑ष्टु॒तिं मम॑ ॥ ३०॥

30. *Tena no vājinīvasū paravataścidā gatam. Upemāṁ suṣṭutiṁ mama.*

O winners of wealth and victory, by that golden chariot come from far, from the farthest wherever you be, and accept this holy song of mine in praise of you.

आ व॑हथ परा॒कात्पू॒वीर॒श्नन्ता॑वश्विना।
इषा॒ दासी॑रमत्या॥ ३१॥

31. *Ā vahethe parākāt pūrvīraśnantāvaśvinā.*
Iṣo dāsīramartyā.

Immortal Ashvins, winners and harbingers of ancient sources of wealth, you bring us food, energies and wealths of tremendous positive value from farthest places and since times beyond memory.

आ नो द्युम्नरा श्रवोभिरा राया यातमश्विना।
पुरुश्चन्द्रा नासत्या ॥ ३२ ॥

32. *Ā no dyumnairā śravobhirā rāyā yātamaśvinā.*
Puruścandrā nāsatyā.

Ashvins, observers and protectors of truth, blest with grace and glory of universal character, come to us with lights of knowledge, honour and wealth of imperishable value.

एह वां पुषितप्सवो वयो वहन्तु पर्णिनः।
अच्छा स्वध्वरं जनम ॥ ३३ ॥

33. *Eha vāṁ pruṣitapsavo vayo vahantu parṇinaḥ.*
Acchā svadhvaraṁ janam.

May carriers consuming combustible fuel for energy transport you here on flying wings and you join the holy man at his yajna of love and non-violence.

रथं वामनुगायसं य इषा वर्तत सह।
न चक्रमभि बाधत ॥ ३४ ॥

34. *Rathaṁ vāmanugāyasaṁ ya iṣā vartate saha.*
Na cakramabhih bādhate.

Your chariot which moves on fuel and energy and the wheel of your progress thereby, no one can

obstruct on course.

हिरण्ययेन रथेन द्रवत्पाणिभिरश्वैः ।
धीजवना नासत्या ॥ ३५ ॥

35. *Hiraṇyayena rathena dravat-pāṇibhir-aśvaiḥ.*
Dhījavanā nāsatyā.

Ashvins, ever truthful and imperishable powers, flying at the speed of thought by a golden chariot running by the power of revolving hands (like pistons, cranks or turbines and motors), no one can obstruct your course of progress.

युवं मृगं जागृवांसं स्वदथा वा वृषण्वसू ।
ता नः पृङ्क्तमिषा रयिम ॥ ३६ ॥

36. *Yuvaṁ mṛgaṁ jāgṛvāṁsaṁ svadatho vā vṛṣaṇ-vasū. Tā naḥ pṛṅktamiṣā rayim.*

O generous and virile leading lights of the day, you take delight in hunting the hunter on the wake (not in ambush). Similarly join the wealth of victory with the taste of food and season it with the sweets of honey.

ता म अश्विना सनीनां विद्यातं नवानाम । यथा चिच्च्यवैः
कशुः शतमुष्टीनां ददत्सहस्रा दश गानाम ॥ ३७ ॥

37. *Tā me aśvinā sanīnāṁ vidyātaṁ navānām. Yathā ciccaidyaḥ kaśuḥ śatamuṣṭrānāṁ dadat sahasrā daśa gonām.*

Such as you are, Ashvins, harbingers of the sweets of life, please know the newest and most favourite gifts I love just as the perceptive ruler knew when he granted me a hundred camels and ten thousand cows.

या म हिरण्यसंदृशा दश राज्ञा अमंहत।
अधस्पदा इच्चद्यस्य कृष्टयश्चमम्ना अभिता जनाः ॥ ३८ ॥

38. *Yo me hiraṇyasaṁdṛśo daśa rājño amaṁhata.*
Adhaspadā iccaidyasya kṛṣṭayaścarmamnā abhito janāḥ.

Similarly that ruler knew who gave me ten estates of real beauty and value like gold. All people are under control of the wise ruler and men in armour stand round in readiness to serve and obey.

माकिर्ना पथा गाद्यनम यन्ति चदयः।
अन्या नत्सूरिराहत भूरिदावत्तरा जनः ॥ ३९ ॥

39. *Mākirenā pathā gād yeneme yanti cedayaḥ.*
Anyo net sūrīrohate bhūridāvattaro janaḥ.

No one else goes by the path by which the wise people go. And no one else is as brave as they, no one excels them in charity and generosity.

Mandala 8/Sukta 6

Indra (1-45), Dana-stuti (46-48) Devata,
Vatsa Kanva Rshi

महाँ इन्द्रा य आजसा पजन्या वृष्टिमाँइव।
स्तामवत्सस्य वावृध ॥ १ ॥

1. *Mahāň indro ya ojasā parjanyo vṛṣṭimāň iva.*
Stomairvatsasya vāvṛdhe.

Great is Indra by his power and splendour like the cloud charged with rain and waxes with pleasure in the dear devotee's awareness by his child like hymns of adoration.

प्रजामृतस्य पिपर्तनः प यद्भरन्त वह्नयः ।
विप्रा ऋतस्य वाहसा ॥ २ ॥

2. *Prajāmṛtasya pipratah pra yad bharanta vahnayah. Viprā ṛtasya vāhasā.*

When the forces of nature carry on the laws of divinity and sustain the children of creation through evolution, and the enlightened sages too carry on the yajna of divine law of truth in their adorations, Indra, immanent divinity, waxes with pleasure.

कण्वा इन्द्रं यदकत स्तामंयज्ञस्य साधनम जामि बुवत आयुधम ॥ ३ ॥

3. *Kaṇvā indraṁ yadakrata stomairyajñasya sādhanam. Jāmi bruvata āyudham.*

When the wise sages with their adorations rise to Indra and surrender to him as their yajnic destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister, everything.

समस्य मन्यव विशा विश्वा नमन्त कृष्टयः ।
समुदायव सिन्धवः ॥ ४ ॥

4. *Samasya manyave viśo viśvā namanta kṛṣṭayah. Samudrāyeva sindhavah.*

The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea.

आजस्तदस्य तित्विष उभ यत्समवर्तयत ॥
इन्द्श्चमव रादसी ॥ ५ ॥

5. *Ojastadasya titviṣa ubhe yat samavartayat.*
Indraścarmeva rodasī.

When Indra, lord almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory.

वि चिद वृत्रस्य दाधता वजेण शतपर्वणा ।
शिरा बिभद वृष्णिना ॥ ६ ॥

6. *Vi cid vṛtrasya dodhato vajreṇa śataparvaṇā.*
Śiro bibheda vṛṣṇinā.

And when the lord of might and munificence with his thunderbolt of a hundred potentials shatters the head of Vrtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing omnipotence of the lord.

इमा अभि प णानुमा विपामगेषु धीतयः ।
अग्नः शाचिन दिद्युतः ॥ ७ ॥

7. *Imā abhi pra ṇonumo vipāmagreṣu dhītayaḥ.*
Agneḥ śocirna didyutaḥ.

These hymns of ardent adoration like rising flames of radiant fire, we among the front ranks of vibrant sages offer are homage and surrender to the lord omnipotent, Indra.

गुहा सतीरुप त्मना प यच्छाचन्त धीतयः ।
कण्वा ऋतस्य धारया ॥ ८ ॥

8. *Guhā satīrupa tmanā pra yacchocanta dhītayaḥ.*
Kaṇvā ṛtasya dhārayā.

Hymns of adoration which abide in the depths of the heart, wise sages let flow and shine forth spontaneously with the overflowing streams of natural truth and law divinely embedded in the soul.

प्र तमिन्द्र नशीमहि रयिं गोमन्तमश्विनम्।
प्र ब्रह्म पूर्वचित्तये॥ ९॥

9. *Pra tamindra naśīmahi rayiṁ gomantamaśvinam.*
Pra brahma pūrvacittaye.

Indra, lord of light and power, pray let us realise that wealth and honour of earthly character overflowing with motherly generosity and superfast achievement which is the prologue to perfect realisation of the nature and divinity of the ultimate reality of Brahman.

अहमिद्धि पितुष्परि मेधामृतस्य जग्रभ।
अहं सूर्य इवाजनि॥ १०॥

10. *Ahamiddhi pituṣpari medhāmṛtasya jagrabha.*
Ahaṁ sūrya ivājani.

I have received from my father super intelligence of the universal mind and law, I have realise it too in the soul, and I feel reborn like the refulgent sun.

अहं पत्नेन मन्मना गिरः शुम्भामि कण्ववत।
यनेन्द्रः शुष्ममिद्दधे॥ ११॥

11. *Ahaṁ pratnena manmanā giraḥ śumbhāmi kaṇvavat.*
Yenendraḥ śuṣmamid dadhe.

With the realisation of ancient and eternal knowledge I sanctify and adorn my words and voice in song like a wise sage, and by that, Indra, lord of light

and power, vests me with strength and excellence.

य त्वामिन्द्र न तुष्टुवुऋषयो य च तुष्टुवुः।
ममद्धधस्व सुष्टुतः॥ १२॥

12. *Ye tvāmindra na tuṣṭuvur-ṛṣayo ye ca tuṣṭuvuḥ. Mamed vardhasva suṣṭutaḥ.*

There are men who do not adore you, and there are sages who adore you, (both ways you are acknowledged and adored by praise or protest). O lord thus adored by me and pleased, pray accept my adoration and let us rise.

यदस्य मन्युरध्वनीद्वि वृत्रं पर्वशा रुजन।
अपः समुदमरयत॥ १३॥

13. *Yadasya manyur-adhvanīd vi vṛtraṁ parvaśo rujan. Apaḥ samudramairayat.*

When the lord's passion rises and roars, breaking the dark cloud stage by stage, showers rain and rivers flow to the sea.

नि शुष्ण इन्द्र धर्णसिं वजं जघन्थ दस्यवि।
वृषा ह्युग्र शृण्विष॥ १४॥

14. *Ni śuṣṇa indra dharṇasiṁ vajraṁ jaghantha dasyavi. Vṛṣā hyugra śṛṇviṣe.*

Indra, when you strike the mighty thunderbolt on the devil of drought and cloud of denial, then you are celebrated as the lord of showers and divine passion.

न द्याव इन्द्रमाजसा नान्तरिं गणि वजिणम।
न विव्यचन्त भूमयः॥ १५॥

15. *Na dyāva indramojasā nāntarikṣāṇi vajriṇam.*
Na vivyacanta bhūmayaḥ.

Neither heavens nor the middle regions nor earths with all their lustre and power can violate, comprehend or even contain Indra, lord of the thunderbolt of omnipotence, justice and punishment.

यस्त इन्द्र महीरपः स्तभूयमान आशयत।
नि तं पद्यासु शिश्नथः ॥ १६ ॥

16. *Yasta indra mahīrapaḥ stabhūyamāna āśayat.*
Ni taṁ padyāsu śisṇathaḥ.

Whoever chooses to hold up and stand in the way of the mighty flow of your waters, will and action, you pierce and break open like the dark cloud and make him flow with the flow into the channels of nature, the universal flow.

य इमे रादसी मही समीची समजगभीत।
तमाभिरिन्द्र तं गुहः ॥ १७ ॥

17. *Ya ime rodasī mahī samīcī samajagrabhīt.*
Tamobhir-indra taṁ guhaḥ.

That nature, Prakrti, which comprehends these great heavens and earths together, that same you cover and hide in deep darkness when this universe is withdrawn into zero during Pralaya, annihilation.

य इन्द्र यतयस्त्वा भृगवो य च तुष्टुवुः।
ममदुग्र श्रुधी हवम ॥ १८ ॥

18. *Ya indra yatayastvā bhṛgavo ye ca tuṣṭuvuḥ.*
Mamedugra śrudhī havam.

Indra, those self-controlled sages, those veteran scholars of disseminative knowledge who cleanse themselves of negativities, all who adore and celebrate you, while you listen to all, among them, O lord of blazing resplendence, listen to my invocation, adoration and prayer.

इमास्त इन्द्र पृश्नयो घृतं दुहत आशिरम्।
एनामृतस्य पिप्युषीः ॥ १९ ॥

19. *Imāsta indra pṛśnayo ghṛtaṁ duhata āśiram.*
Enāmṛtasya pipyuṣīḥ.

Indra, these spotted cows of yours, various earths, starry skies which yield and shower honey sweets of milk and life giving soma are augmenters of the divine yajna of universal evolution.

या इन्द प्रस्वस्त्वा सा गभ्रमचकिरन।
परि धर्मेव सूर्यम ॥ २० ॥

20. *Yā indra prasvastvā''sā garbham-acakriran.*
Pari dharmeva sūryam.

All these stars and planets are fertile and creative, and all round, like the nature and action of the sun, they suck up vitality in by the divine mouth and hold the seed of life for new birth.

त्वामिच्छवसस्पत कण्वा उक्थेन वावृधुः।
त्वां सुतास इन्दवः ॥ २१ ॥

21. *Tvāmic-chavasaspate kaṇvā ukthena vāvṛdhuḥ.*
Tvāṁ sutāsa indavaḥ.

O lord of universal power and potential, wise

sages with their hymns of adoration exalt only you, and so also the distilled soma offers of initiated devotees exhilarate you alone.

तवदि॑न्द्र पणी॑तिषूत प॒शस्तिरदिवः ।
य॒ज्ञा वि॑तन्त॒सार्य्यः ॥ २२ ॥

22. *Tavedindra praṇītiṣūta praśastiradrivaḥ.*
Yajño vitantasāyyaḥ.

Indra, in all matters of right ethics, morals, policy and social conduct in the world, it is your glory only that inspires, it is all a version of your universal yajna, lord mover and ruler of the world.

आ न॑ इन्द म॒हीमिषं॒ पुरं॒ न दं॑षि॒ गाम॑तीम ।
उ॒त प॒जां सु॒वीय॑म ॥ २३ ॥

23. *Ā na indra mahīmiṣaṁ puraṁ na darṣi gomatīm.*
Uta prajāṁ suvīryam.

Indra, bestow upon us abundant food and high quality energy as well as a great city for habitation, rich in cows, culture and excellence and bless us with a noble virile progeny.

उ॒त त्यदा॒श्वश्व्यं॑ यदि॑न्द्र॒ नाहु॑षीष्वा ।
अग॑ वि॒ ु प॒दीद॑यत ॥ २४ ॥

24. *Uta tyadāśvaśvyaṁ yadindra nāhuṣīṣvā.*
Agne vikṣu pradīdayat.

Indra, lord omniscient and omnipotent, give us that dynamic energy and refulgent power strategy for sure and certain targeted achievement which you bestowed upon earlier people of the world committed

to the pursuit of truth and rectitude in the social struggle between good and evil, positive and negative, and between love and hate.

अभि व्रजं न तत्निषे सूर उपाकचक्षसम।
यदिन्द्र मृळयासि नः ॥ २५ ॥

25. *Abhi vrajaṁ na tatniṣe sūra upākacakṣasam.*
Yadindra mṛḷayāsi naḥ.

For when you are kind, O lord of light and power, you switch on the light for us and reveal the target close at hand in sight and you mark the way too by which we must reach our aim and object of love.

यदङ्ग तविषीयस इन्द्र प्रराजसि क्षितीः।
महाँ अपार ओजसा ॥ २६ ॥

26. *Yadaṅga taviṣīyasa indra prarājasi kṣitīḥ.*
Mahāň apāra ojasā.

Indra, lord of life and love, dear as our very breath, when you shine and blaze ruling over lands and people, then you reveal your grandeur, you are incomprehensible by virtue of your self-refulgence.

तं त्वा हविष्मतीर्विश उप ब्रुवत ऊतये।
उरुञ्जयसमिन्दुभिः ॥ २७ ॥

27. *Taṁ tvā haviṣmatīrviśa upa bruvata ūtaye.*
Urujrayasam-indubhiḥ.

People with most exhilarating offers of soma in hand for homage invoke and adore you for protection and advancement, lord omnipresent and ever vibrant in the expansive universe.

उपह्वर गिरीणां संगथ च नदीनाम।
धिया विपा अजायत॥ २८॥

28. *Upahvare girīṇāṁ saṁgathe ca nadīnām.*
Dhiyā vipro ajāyata.

In seclusion over mountain slopes and in the caves and on the confluence of rivers, the vibrant presence of the lord within reveals itself by illumination in the self.

अतः समुद्रमुद्वतश्चिकित्वाँ अव पश्यति।
यता विपान एजति॥ २९॥

29. *Ataḥ samudram-udvataścikitvāň ava paśyati.*
Yato vipāna ejati.

Thence the enlightened devotee rising over the ocean of existence watches how and from where the vibrant omnipresence descends into inner consciousness.

आदित्पत्नस्य रतसा ज्यातिष्पश्यन्ति वासरम।
परा यदिध्यत दिवा॥ ३०॥

30. *Ādit pratnasya retaso jyotiṣ-paśyanti vāsaram.*
Paro yadidhyate divā.

And then the devotees see like day light the self-refulgence of the eternal lord and source of life who shines above and beyond the day through the night of annihilation too.

कण्वास इन्द त मतिं विश्व वधन्ति पंस्यम।
उता शविष्ठ वृष्ण्यम॥ ३१॥

31. *Kaṇvāsa indra te matiṁ viśve vardhanti pauṁsyam. Uto śaviṣṭha vṛṣṇyam.*

Indra, lord most potent, all the learned sages of the world celebrate and exalt your omniscience, creative power and universal generosity.

इमां म इन्द सुष्टुतिं जुषस्व प सु मामव।
उत प वंधया मतिम॥ ३२॥

32. *Imāṁ ma indra suṣṭutiṁ juṣasva pra su māmava. Uta pra vardhayā matim.*

Indra, just and merciful lord, pray accept this hymn of adoration for my sake and protect me from evil, and bless me that my intelligence and awareness may grow and rise in piety.

उत ब्रह्मण्या वयं तुभ्यं पवृद्ध वजिवः।
विपा अत म जीवस॥ ३३॥

33. *Uta brahmaṇyā vayaṁ tubhyaṁ pravṛddha vajrivaḥ. Viprā atakṣma jīvase.*

Indra, highest and eternal lord of thunder and justice, we, enlightened sages dedicated to divinity with piety, offer these hymns of prayer and adoration for the sake of our life and advancement.

अभि कण्वा अनूषता पा न पवता यतीः।
इन्द्रं वनन्वती मतिः॥ ३४॥

34. *Abhi kaṇvā anūṣatā''po na pravatā yatīḥ. Indraṁ vananvatī matiḥ.*

Wise sages offer prayers to Indra and, like streams of water flowing and reaching the sea, the

prayers rise and reach the lord almighty with love and adoration.

इन्द्रमुक्थानि वावृधुः समुद्रमिव सिन्धवः ।
अनुत्तमन्युमजरम ॥ ३५ ॥

35. *Indramukthāni vāvṛdhuḥ samudramiva sindhavaḥ. Anuttamanyum-ajaram.*

Hymns of adoration and prayer and yajnic performances exalt Indra, unaging and eternal lord beyond anger and agitation, just as rivers augment the ocean beyond overflowing.

आ नो याहि परावता हरिभ्यां हयताभ्याम ।
इममिन्द्र सुतं पिब ॥ ३६ ॥

36. *Ā no yāhi parāvato haribhyāṁ haryatābyām. Imamindra sutaṁ piba.*

Indra, come hither to us to join our yajna even from the farthest borders of the universe by brilliant vibrations of natural presence and illuminating rays of light divine and accept this distilled soma of our prayer and adoration.

त्वामिद वृत्रहन्तम जनासो वृक्तबर्हिषः ।
हवन्त वाजसातय ॥ ३७ ॥

37. *Tvāmid vṛtrahantama janāso vṛktabarhiṣaḥ. Havante vājasātaye.*

People, dedicated celebrants, seated on the vedi with homage in hand, invoke and adore you, lord most potent destroyer of darkness and evil, and they pray for victory in their struggle of life for advancement.

अनु॑ त्वा॒ रोद॑सी उ॒भे च॒क्रं न व॒र्त्यत॑शम।
अनु॑ सुवा॒नास॒ इन्द॑वः ॥ ३८ ॥

38. *Anu tvā rodasī ubhe cakraṁ na vartyetaśam.*
Anu suvānāsa indavaḥ.

Just as a chariot wheel turns and moves in correspondence with the horse so do both heaven and earth and all other soma transactions of life turn and move in obedience to your will and law.

मन्द॑स्वा॒ सु स्व॑र्णर उ॒तेन्द्र॑ शर्यणावति।
मत्स्वा॒ विव॑स्वता म॒ती ॥ ३९ ॥

39. *Mandasvā su svarṇara utendra śaryaṇāvati.*
Matsvā vivasvato matī.

And Indra, O lord of love and power, in the regions of the earth and its environment close to the middle regions of space where violence is possible, pray bless the people with joy and feel exalted by the pious thought and will of the yajnic humanity.

वा॒वृधा॒न उप॒ द्यवि॒ वृषा॑ व॒ज्र्यरारवीत।
वृ॒त्रहा॑ सो॒मपा॑तमः ॥ ४० ॥

40. *Vāvṛdhāna upa dyavi vṛṣā vajryaroravīt.*
Vṛtrahā somapātamaḥ.

Exhilarated and exalted, in the heavens over the middle regions of the skies, the virile and munificent wielder of thunder, Indra, roars in response to the yajnic acts of humanity. He is destroyer of darkness and evil, drought and despair, and the greatest lover of peace and the soma of success.

ऋषिर्हि पूर्वजा अस्यक इशान आजसा।
इन्द्र चाष्कूयस वसु॥ ४१॥

41. *Ṛṣirhi pūrvajā asyeka īśāna ojasā.*
Indra coṣkūyase vasu.

Indra, you are the omniscient poet and visionary of the universe, all seer, eternal and first manifestation of existence in creation, sole one and absolute ruler of the universe by your might and majesty, and you love to give wealth, honour and excellence with highest joy to humanity.

अस्माकं त्वा सुताँ उप वीतपृष्ठा अभि प्रयः।
शतं वहन्तु हरयः॥ ४२॥

42. *Asmākaṁ tvā sutāँ upa vītapṛṣṭhā abhi prayaḥ.*
Śataṁ vahantu harayaḥ.

Indra, may the hundreds of your festive forces travelling like light rays transport you hither to our distilled soma and delicious foods offered in homage.

इमां सु पूर्व्यां धियं मधाघृतस्य पिप्युषीम।
कण्वा उक्थन वावृधुः॥ ४३॥

43. *Imāṁ su pūrvyāṁ dhiyaṁ madhorghṛtasya pipyuṣīm. Kaṇvā ukthena vāvṛdhuḥ.*

Learned sages by chanting hymns and performing yajna exalt the glory and efficacy of this ancient science of yajnic action which augments the honey sweets of water, ghrta and all other delicacies for universal nourishment.

इन्द्रमिद्धिमहीनां मधं वृणीत मत्यः।
इन्दं सनिष्युरूतय॥ ४४॥

44. *Indramid vimahīnāṁ medhe vṛṇīta martyaḥ.*
Indraṁ saniṣyurūtaye.

Mortals of the highest order of humanity choose Indra for honour in yajna, and the seeker of wealth and power too invokes Indra for protection and advancement.

अवाञ्चं त्वा पुरुष्टुत प्रियमेधस्तुता हरी ।
सोमपेयाय वक्षतः ॥ ४५ ॥

45. *Arvāñcaṁ tvā puruṣṭuta priyamedhastutā harī.*
Somapeyāya vakṣataḥ.

O lord of universal adoration and worship, natural vibrations of divine energy loved and honoured by the devotees of social yajna transport you hither to the heart to accept the sweets of our love and homage.

शतमहं तिरिन्दिरे सहस्रं पर्शावा ददे ।
राधांसि याद्वानाम् ॥ ४६ ॥

46. *Śatamahaṁ tirindire sahasraṁ parśāvā dade.*
Rādhāṁsi yādvānām.

Thousands of gifts of intellectual value and means of practical success I have received from Indra to give away to help others and for the destruction of darkness from humanity.

त्रीणि शतान्यर्वतां सहस्रा दश गोनाम ।
ददुष्पजाय साम्ने ॥ ४७ ॥

47. *Trīṇi śatānyarvatāṁ sahasrā daśa gonām.*
Daduṣpajrāya sāmne.

Three hundred horses and ten thousand cows

the lord has given to the celebrant of Sama Veda. (Horses and cows are symbols of achievement and generosity.)

उदानट ककुहा दिवमुष्टाञ्चतुयुजा ददत।
श्रवसा याद्वं जनम ॥ ४८ ॥

48. *Udānaṭ kakuho divam-uṣṭrāñ-caturyujo dadat. Śravasā yādvaṁ janam.*

Having given four bullocks or camels in charity and raised a class of intellectuals, a prosperous devotee rises to divine heights of honour and fame.

Mandala 8/Sukta 7

Marutah Devata, Punarvatsa Kanva Rshi

प यद्वस्त्रिष्टुभमिषं मरुता विपा अ ारत।
वि पवतषु राजथ ॥ १ ॥

1. *Pra yad vastriṣṭubham-iṣaṁ maruto vipro akṣarat. Vi parvateṣu rājatha.*

O Maruts, warriors of the nation, when the vibrant controllers of the nation's finances in yajnic management canalise national expenditure into three streams, physical, mental and spiritual, then you rise to the clouds and shine.

यदङ्ग तविषीयवा यामं शुभा अचिध्वम।
नि पवता अहासत ॥ २ ॥

2. *Yadaṅga taviṣīyavo yāmaṁ śubhrā acidhvam. Ni parvatā ahāsata.*

O dear bright Maruts, blazing bold warriors, when you detail your vehicles on parade for action, then even mountains shake with fear and awe.

उदीरयन्त वायुभिर्वाश्रासः पृश्निमातरः ।
धुक्षन्त पिप्युषीमिषम् ॥ ३ ॥

3. *Udīrayanta vāyubhir-vāśrāsaḥ pṛśnimātaraḥ.*
Dhukṣanta pipyuṣīmiṣam.

Children of earth and heaven chanting holy songs with the winds, the Maruts bring down streams of food and energy from the skies.

वपन्ति मरुता मिहं प वेपयन्ति पर्वतान ।
यद्यामं यान्ति वायुभिः ॥ ४ ॥

4. *Vapanti maruto mihaṁ pra vepayanti parvatān.*
Yad yāmaṁ yānti vāyubhiḥ.

When the Maruts take to their vehicles with the winds, they shoot out showers of rain and shake up mountainous strongholds of energy.

नि यद्यामाय वो गिरिर्नि सिन्धवो विधर्मणे ।
महे शुष्माय यमिरे ॥ ५ ॥

5. *Ni yad yāmāya vo girirni sindhavo vidharmaṇe.*
Mahe śuṣmāya yemire.

Out of fear and awe of your motion and power which is opposed to their strength and character, mountains hold back and rivers pant and flow.

युष्माँ उ नक्तमूतय युष्मान्दिवा हवामहे ।
युष्मान्प्रयत्यध्वरे ॥ ६ ॥

6. *Yuṣmāṅ̆ u naktamūtaye yuṣmān divā havāmahe.*
Yuṣmān prayatyadhvare.

We invoke you at night for peace and protection,

in the day for action and advancement, and in the beginning of yajna for completion and fulfilment.

उदु त्य अरुणप्सवश्चित्रा यामभिरीरत।
वाश्रा अधि ष्णुना दिवः॥ ७॥

7. *Udu tye aruṇapsavaścitrā yāmebhirīrate.*
Vāśrā adhi ṣṇunā divaḥ.

And those ardent red wonderful stormy troops of heroes fly by their chariots roaring over mountain tops and over and across the skies.

सृजन्ति रश्मिमाजसा पन्थां सूर्याय यातवे।
त भानुभिर्वि तस्थिर॥ ८॥

8. *Sṛjanti raśmimojasā panthāṁ sūryāya yātave.*
Te bhānubhirvi tasthire.

By their might and lustre they carve bright paths for the radiations of vital energies of the sun and stand guard all over the places by their strength and the beams of light.

इमां म मरुता गिरमिमं स्तामभृभु णः।
इमं म वनता हवम॥ ९॥

9. *Imāṁ me maruto giram-imaṁ stomamṛbhu-kṣaṇaḥ. Imaṁ me vanatā havam.*

O Maruts, warriors of exceptional order, listen to this voice of mine, accept this poetic tribute and cherish this invocative call of mine.

त्रीणि सरांसि पृश्नया दुदुह्र वजिण मधु।
उत्सं कवन्धमुदिणम॥ १०॥

10. *Trīṇi sarāṁsi pṛśnayo duduhre vajriṇe madhu. Utsaṁ kabandhamudriṇam.*

Mothers of the Maruts distil the nectar drink of life for them from three reservoirs: the solar region of light or the sattva element of nature, the cloudy sky or the rajas element of nature, and the earth or the tamas element of nature's balance and firmness, and they feed their children on the light of knowledge and culture, energy of the winds and generosity of rain showers, and the sweetness and stability of the earth.

मरुता यद्ध वा दिवः सुम्नायन्ता हवामह।
आ तू न उप गन्तन ॥ ११ ॥

11. *Maruto yaddha vo divaḥ sumnāyanto havāmahe. Ā tū na upa gantana.*

Maruts, O tempestuous heroes, as we call upon you for the sake of peace, progress and prosperity, pray come fast from the heavens through the skies close to us on earth.

यूयं हि ष्ठा सुदानवो रुद्रा ऋभु क्षणो दम।
उत पचतसो मद ॥ १२ ॥

12. *Yūyaṁ hi ṣṭhā sudānavo rudrā ṛbhukṣaṇo dame. Uta pracetaso made.*

You are generous, uncompromising agents of justice and punishment, highly intelligent and scholarly. Stay that in your element in the field of peace and discipline, and in a state of exhilaration keep your soul and your brains about you.

आ नो रयिं मदच्युतं पुरु क्षुं विश्वधायसम।
इयता मरुता दिवः ॥ १३ ॥

13. *Ā no rayiṁ madacyutaṁ purukṣuṁ viśvadhāyasam. Iyartā maruto divaḥ.*

O Maruts, bring us from the light of heaven wealth, honour and excellence full of joy for all and amply sufficient for the sustenance of world life.

अधी॑व॒ यद्गि॑री॒णां यामं शुभ्रा॒ अचि॑ध्वम।
सु॒वा॒नम॑न्दध्व॒ इन्दु॑भिः ॥ १४ ॥

14. *Adhīva yad girīṇāṁ yāmaṁ śubhrā acidhvam. Suvānair-mandadhva indubhiḥ.*

Heroes of the wind, radiant and pure, when you harness your chariots to ride over the mountains, then with the showers of soma you rejoice and move the world to rapture.

ए॒तावं॑तश्चिदेषां सु॒म्नं भि॑ क्षेत॒ मर्त्यः॑।
अदा॑भ्यस्य॒ मन्म॑भिः ॥ १५ ॥

15. *Etāvataścid-eṣāṁ sumnaṁ bhikṣeta martyaḥ. Adābhyasya manmabhiḥ.*

To these warriors of the winds of this high order of indomitable powers, let mortal man pray for peace and joy with thoughts and words of full awareness of the giver and the supplicant.

य द्र॒प्साइ॑व॒ राद॑सी॒ धम॒न्त्यनु॑ वृ॒ष्टिभिः॑।
उत्सं॑ दुहन्ता॒ अ॑क्षितम ॥ १६ ॥

16. *Ye drapsā iva rodasī dhamantyanu vṛṣṭibhiḥ. Utsaṁ duhanto akṣitam.*

Milking the imperishable cloud of space oceans like the cow, they sprinkle heaven and earth with rain

like showers of elixir.

उदु॑ स्वा॒नभि॑रीरत॒ उदथ॒रुदु॑ वा॒युभि॑ः ।
उत्ताम॒ः पृश्नि॑मातरः ॥ १७ ॥

17. *Udu svānebhir-īrata ud rathairudu vāyubhiḥ. Ut stomaiḥ pṛśnimātaraḥ.*

Children of the winds, heavens and the skies emerge and advance from their abode with winds and roars by chariots to the accompaniment of songs of jubilation.

यना॒व तु॒वश॑ं यदु॑ं यन॒ कण्वं॑ धन॒स्पृत॑म ।
रा॒य सु तस्य॑ धीमहि ॥ १८ ॥

18. *Yenāva turvaśaṁ yaduṁ yena kaṇvaṁ dhanas-pṛtam. Rāye su tasya dhīmahi.*

Of the Maruts, we solicit that wealth and power by which they protect the man fighting against violence and the wise sage who too prays for wealth and honour in the world.

इ॒मा उ॑ वः सुदानवा घृ॒तं न पि॒प्युषी॒रिष॑ः ।
वर्धा॑न्का॒ण्वस्य॒ मन्म॑भिः ॥ १९ ॥

19. *Imā u vaḥ sudānavo ghṛtaṁ na pipyuṣīriṣaḥ. Vardhān kāṇvasya manmabhiḥ.*

O warriors of charity and generosity, we pray that these animations, inspirations and exhortations of ours which, like ghrta, feed the fire of life and rise in flames, may, exalt you by the thoughts and prayers of the wise sage.

क्व॑ नूनं सु॒दानवो॒ मद॑था वृक्तबर्हिषः ।
ब्रह्मा को वः॑ सपर्यति ॥ २० ॥

20. *Kva nūnaṁ sudānavo madathā vṛktabarhiṣaḥ.*
Brahmā ko vaḥ saparyati.

Generous Maruts, where are you now rejoicing, seated on the holy grass? And who is the high priest conducting the yajnic celebration for you?

न॒हि ष्म॒ यद्ध॑ वः पु॒रा स्तामं॑भिर्वृक्तबर्हिषः ।
शर्धाँ॑ ऋ॒तस्य॒ जिन्व॑थ ॥ २१ ॥

21. *Nahi ṣma yaddha vaḥ purā stomebhir-vṛktabarhiṣaḥ. Śardhāṅ ṛtasya jinvatha.*

O Maruts, isn't it true that seated on the holy grass you have been augmenting the power and efficacy of the yajna of truth by your exhortations ever before?

समु॒ त्य म॑हतीर॒पः सं ा॒णी समु॒ सूय॑म ।
सं वज्रं पर्व॒शा द॑धुः ॥ २२ ॥

22. *Samu tye mahatīrapaḥ saṁ kṣoṇī samu sūryam.*
Saṁ vajraṁ parvaśo dadhuḥ.

Those Maruts support and hold together in cosmic balance the mighty floods of water, the earth, the sun, and the force and power of thunder stage by stage.

वि वृ॒त्रं प॑र्व॒शा य॑युर्वि पर्व॑॑ताँ अरा॒जिन॑ः ।
च॒का॒णा वृ॒ष्णि॒ प॑ंस्यम ॥ २३ ॥

23. *Vi vṛtraṁ parvaśo yayurvi parvatāṅ arājinaḥ.*
Cakrāṇā vṛṣṇi pauṁsyam.

Doing acts of mighty vigour and splendour they break the clouds of darkness and evil and split open cavernous mountains step by step and bring light and showers of rain.

अनु त्रितस्य युध्यतः शुष्ममाव ृत कतुम।
अन्विन्दं वृत्रतूय ॥ २४ ॥

24. *Anu tritasya yudhyataḥ śuṣmam-āvannuta kratum. Anvindraṁ vṛtratūrye.*

They reinforce the powers of life struggling for positive forces fighting against three negativities of body, mind and soul, and they support and reinforce the ruler in his battle against evil and darkness.

विद्युद्धस्ता अभिद्यवः शिपाः शीषन्हिर ण्ययीः।
शुभा व्यञ्जत श्रिय ॥ २५ ॥

25. *Vidyuddhastā abhidyavaḥ śiprāḥ śīrṣan hiraṇ-yayīḥ. Śubhrā vyañjata śriye.*

Thunder in hand, all round refulgent, wearing golden helmets on the head, they shine bright and pure for the beauty and glory of life.

उशना यत्परावत उ णा रन्धमयातन।
द्यान चकदद्भिया ॥ २६ ॥

26. *Uśanā yat parāvata ukṣṇo randhramayātana. Dyaurna cakradad bhiyā.*

Impassioned for action when the virile Maruts rush to a region of low pressure in the sky from afar, the cloud, as the higher regions, roars under fear and pressure.

आ नो मखस्य दावन श्वहिरण्यपाणिभिः।
दवांस उप गन्तन॥ २७॥

27. *Ā no makhasya dāvane'śvair-hiraṇyapāṇibhiḥ.*
Devāsa upa gantana.

O divinities of power and generous splendour, to augment and energise our yajna, pray come by motive forces of golden hoof and golden wheel and bless us in person.

यदेषां पृषती रथ पष्टिवहति राहितः।
यान्ति शुभा रिण न्यपः॥ २८॥

28. *Yadeṣāṁ pṛṣatī rathe praṣṭirvahati rohitaḥ.*
Yānti śubhrā riṇannapaḥ.

When the fiery force drives the Maruts in their chariot towards regions of abundant water or to the clouds laden with vapour, then these heroes go forward bright and pure splitting and flying off the vapours and waters.

सुषामं शयणावत्याजीक पस्त्यावति।
ययुर्निचक्रया नरः॥ २९॥

29. *Suṣome śaryaṇāvatyārjīke pastyāvati. Yayur-nicakrayā naraḥ.*

The leading Marut forces proceed to beautiful regions of peace and joy on higher altitudes and to the simple natural planes without vehicular medium by direct currents of energy.

कदा गच्छाथ मरुत इत्था विप्रं हवमानम।
माडीकभिनाधमानम॥ ३०॥

30. *Kadā gacchātha maruta itthā vipraṁ hava-mānam. Mārḍīkebhir-nādhamānam.*

O Maruts, when would you thus reach the vibrant scholar who calls you to yajna and awaits, and carry gifts of prosperity to the supplicant?

कद्धं नूनं कधप्रिया यदिन्द्रमजहातन।
का वः सख्त्व आहत॥ ३१॥

31. *Kaddha nūnaṁ kadhapriyo yadindramajahātana. Ko vaḥ sakhitva ohate.*

Does a friend of constancy ever forsake Indra, the ruler? Who thinks twice on the value of friendship with you? (No one forsakes you, everyone loves to be friends with you.)

सहा षु णा वजहस्तैः कण्वासा अग्निं मरुद्भिः।
स्तुष हिरण्यवाशीभिः॥ ३२॥

32. *Saho ṣu ṇo vajrahastaiḥ kaṇvāso agniṁ marud-bhiḥ. Stuṣe hiraṇyavāśībhiḥ.*

O sages and scholars, I praise and celebrate Agni, fiery leader and enlightened ruler along with thunder-handed, golden-armed Maruts, stormy troopers of the nation. Let us all praise and celebrate them.

आ षु वृष्णः पयज्यूना नव्यस सुवितायं।
ववृत्यां चित्रवाजान॥ ३३॥

33. *O ṣu vṛṣṇaḥ prayajyūnā navyase suvitāya. Vavṛtyāṁ citravājān.*

For the sake of latest forms of happiness, prosperity and well being, I turn to the virile and

generous, most adorable and wondrous versatile warriors of the winds and abide by them.

गिरयश्चि जिहत पशानासा मन्यमानाः ।
पवताश्चि यमिर ॥ ३४ ॥

34. *Girayaścinni jihate parśānāso manyamānāḥ.*
Parvatāścinni yemire.

Mountains give way before them, formidable peaks pant and turn into chasms and clouds change their course under the force of Maruts.

आ णयावाना वहन्त्यन्तरि णि पतंतः ।
धातारः स्तुवत वयः ॥ ३५ ॥

35. *Ākṣṇayāvāno vahantyantarikṣeṇa patataḥ.*
Dhātaraḥ stuvate vayaḥ.

Chariots flying at the speed of eye-light over the paths of space transport the Maruts, harbingers of food, energy, health and full age for the celebrant.

अग्निहि जानि पूव्यश्छन्दा न सूरा अचिषा ।
त भानुभि वि तस्थिर ॥ ३६ ॥

36. *Agnirhi jāni pūrvyaśchando na sūro arciṣā.*
Te bhānubhir vi tasthire.

Agni, earliest ruling light of the world, came into existence with self-refulgence like the sun and the music of Vedic voice, and the Maruts manifested and ever abided by rays of the sun and flames of fire.

Mandala 8/Sukta 8

Ashvinan Devate, Sadhvansa Kanva Rshi

आ ना॒ विश्वा॑भिरू॒तिभि॒रश्वि॑ना॒ गच्छ॑तं यु॒वम।
दस्रा॒ हिर॑ण्यवतनी॒ पिब॑तं सा॒म्यं मधु॥ १॥

1. *Ā no viśvābhir-ūtibhir-aśvinā gacchataṁ yuvam.*
Dasrā hiraṇyavartanī pibataṁ somyaṁ madhu.

Ashvins, twin powers of natural and human action, destroyers of evil, travellers by paths of light on golden chariots, both of you come to our yajna with all your means and modes of protection and promotion, appreciate our devotion and have a drink of our honey sweets of soma.

आ नू॒नं या॑तमश्विना॒ रथे॑न॒ सूय॑त्वचा।
भुजी॒ हिर॑ण्यपेशसा॒ कवी॒ गम्भी॑रचेतसा॥ २॥

2. *Ā nūnaṁ yātamaśvinā rathena sūryatvacā.*
Bhujī hiraṇyapeśasā kavī gambhīracetasa.

Ashvins, lovers of life and living, far sighted, imaginative and creative thinkers and makers, come sure to our yajna by your radiation oriented, gold coated and highly monitored chariot (and bless our programme).

आ या॑तं नहु॒ष॒स्पया न्तरि॑ क्षात्सुवृ॒क्तिभिः।
पिबा॑था अश्विना॒ मधु॑ कण्वा॑नां॒ सव॑न सु॒तम॥ ३॥

3. *Ā yātaṁ nahuṣasparyā''ntarikṣāt suvṛktibhiḥ.*
Pibātho aśvinā madhu kaṇvānāṁ savane sutam.

Ashvins, come here from the world of humanity, from the skies, with the best of light, knowledge and technique you have collected, accept and enjoy the soma

sweets of the scholars' creations achieved and perfected in their joint programme, and assess the taste of soma.

आ नो यातं दिवस्पया न्तरिक्षादधपिया।
पुत्रः कण्वस्य वामिह सुषाव सोम्यं मधु॥ ४॥

4. *Ā no yātaṁ divasparyā'ntarikṣādadhapriyā.*
Putraḥ kanvasya vāmiha suṣāva somyaṁ madhu.

O lovers of the earth and humanity, come to us from the heavens and from the skies. The son and disciple of the scholar has distilled for you the soma sweets of honey. (Pray take that and bless him to proceed further.)

आ नो यातमुपश्रुत्यश्विना सामपीतय।
स्वाहा स्तोमस्य वर्धना प कवी धीतिभिर्नरा॥ ५॥

5. *Ā no yātamupaśrutyaśvinā somapītaye.*
Svāhā stomasya vardhanā pra kavī dhītibhirnarā.

Ashvins, harbingers of complementary revelations, come and listen closely to what we have conceived and imagine and say. Come to have a taste of this soma of our making. By the truth of your divine reflections, words and actions you extend the possibilities of our holy achievements. O leading lights, visionary creators, come with your thoughts, ideas and imaginations for our advancement.

यच्चिद्धि वां पुर ऋषया जुहूर वस नरा।
आ यातमश्विना गतमुपमां सुष्टुतिं मम॥ ६॥

6. *Yacciddhi vāṁ pura ṛṣayo juhūre'vase narā.*
Ā yātamaśvinā gatamupemāṁ suṣṭutiṁ mama.

Ashvins, whenever the ancient sages called

upon you for encouragement and advancement, you came and listened. O leading lights of vision and imagination, come and listen to this prayer and adoration of mine too.

दि॒वश्चि॑दा॒चनादध्या नाँ॑ गन्तं स्वविदाँ॑।
धी॒भिव॑त्सपचतसा॒ स्ताम॑भिहवनश्रुता ॥ ७ ॥

7. *Divaścid rocanādadhyā no gantaṁ svarvidā.*
Dhībhir-vatsapracetasā stomebhir-havanaśrutā.

Visionaries of the light of omniscience, committed in conscious covenant with dear ones, responsive to the devotee's call, come to us from the heights of heaven with refulgence, knowledge, expertise and action.

किम॒न्य पर्यासत॒ स्मत्स्ताम॑भिर॒श्विना ।
पु॒त्रः कण्व॑स्य वा॒मृषि॑गी॒भिव॒त्सा अ॑वीवृधत ॥ ८ ॥

8. *Kimanye paryāsate'smat somebhir-aśvinā.*
Putraḥ kaṇvasya vāmṛṣir-gīrbhirvatso avīvṛdhat.

Ashvins, harbingers of the light of heaven, do people other than us adore you with hymns of prayer? The sagely son and disciple of the wise scholar and devotee, dear as a child, exalts you with hymns of prayer.

आ वां॒ विप॑ इहाव॒स ह्व॒त्स्ताम॑भिरश्विना।
अरि॑पा॒ वृत्रहन्तमा॒ ता नाँ॑ भूतं मया॒भुवा॑ ॥ ९ ॥

9. *Ā vāṁ vipra ihāvase'hvat stomebhir-aśvinā.*
Ariprā vṛtrahantamā tā no bhūtaṁ mayobhuvā.

Ashvins, twin harbingers of heavenly light, the vibrant devotee invokes you here for protection and

progress with hymns of adoration. O sinless divines, highest dispellers of the clouds of sin and darkness, come here and be for us light givers of universal peace and happiness.

आ यद्वां यार्षणा रथमतिष्ठद्वाजिनीवसू।
विश्वान्यश्विना युवं प धीतान्यगच्छतम॥ १०॥

10. *Ā yad vāṁ yoṣaṇā rathamatiṣṭhad vājinīvasū.*
Viśvānyaśvinā yuvaṁ pra dhītānyagacchatam.

Ashvins, when the youthful dawn of a new day ascends your chariot with you, then, O divine harbingers of wealth and energy, you reach all that what the world thinks of for self-fulfilment.

अतः सहस्रनिर्णिजा रथना यातमश्विना।
वत्सा वां मधुमद्वचा शंसीत्काव्यः कविः॥ ११॥

11. *Ataḥ sahasranirṇijā rathenā yātamaśvinā. Vatso vāṁ madhumad vaco'śaṁsīt kāvyaḥ kaviḥ.*

For this reason, Ashvins, come by the chariot bearing a thousand beauties of wealth and divine bliss. The poet's poet, a darling admirer of yours, adores and glorifies you with honey sweets of his sacred words.

पुरुमन्दा पुरूवसू मनातरा रयीणाम ।
स्तामं म अश्विनाविममभि वह्नी अनूषाताम॥ १२॥

12. *Purumandrā purūvasū manotarā rayīṇām.*
Stomaṁ me aśvināvimamabhi vahnī anūṣātām.

Ashvins, harbingers of universal peace and joy for all, creators and dispensers of wealth, honour and excellence, bless this song of mine with divine grace,

you being the burden bearers and hallowed leaders of the world to higher regions.

आ ना॒ विश्वा॑न्यश्विना ध॒त्तं रा॒धां॒स्यह्र॑या ।
कृ॒तं न॑ ऋ॒त्वियाव॒ता॒ मा नो॑ रीरधतं नि॒द ॥ १३ ॥

13. *Ā no viśvānyaśvinā dhattaṁ rādhāṁsyahrayā.*
Kṛtaṁ na ṛtviyāvato mā no rīradhataṁ nide.

Ashvins, lead us to all bold, abundant and creditable honours, wealth and competence of the world, make us yajnic workers and observers of natural laws according to the seasons of time and place, and never let us fall to the violence of scandal, shame and disrepute.

य ो॑सत्या परा॒वति॒ यद्वा॒ स्था अध्यम्ब॑र ।
अत॑: स॒हस्र॑निणिजा॒ रथ॒ना या॑तमश्विना ॥ १४ ॥

14. *Yannāsatyā parāvati yad vā stho adhyambare.*
Ataḥ sahasranirṇijā rathenā yātamaśvinā.

Ashvins, ever dedicated to truth and laws of divinity, whether you are in far off space or in the skies, come form there by your chariot of thousandfold beauty and sanctity.

या वां नासत्या॒वृषि॑गी॒भि॒व॒त्सा अवी॑वृधत ।
तस्म॑ स॒हस्र॑निणिज॒मिषं॑ धत्तं घृत॒श्चुत॑म ॥ १५ ॥

15. *Yo vāṁ nāsatyāvṛṣir-gīrbhirvatso avīvṛdhat.*
Tasmai sahasranirṇijam-iṣaṁ-dhattaṁ ghṛtaścutam.

Ever true and relentless observers of the laws of divinity, to the poet sage, your darling celebrant who

exalts you with his words of song, bear and bring food, energy and vision of wisdom vibrating with divine illumination and grace.

प्रास्मा ऊर्जं घृतश्चुतमश्विना यच्छतं युवम।
या वां सुम्नाय तुष्टवद्वसूयाद्दानुनस्पती ॥ १६ ॥

16. *Prāsmā ūrjaṁ ghṛtaścutam-aśvinā yacchataṁ yuvam. Yo vāṁ sumnāya tuṣṭavad vasūyād dānunaspatī.*

Ashvins, presiding powers of divine dispensation and charity, whoever adores you for peace and well being and prays for wealth, honour and excellence, to him, pray, give energy and power of will overflowing with inner light and brilliance of grace.

आ नो गन्तं रिशादसमं स्तामं पुरुभुजा।
कृतं नः सुश्रिया नरमा दातमभिष्टय ॥ १७ ॥

17. *Ā no gantaṁ riśādasemaṁ stomaṁ purubhujā. Kṛtaṁ naḥ suśriyo naremā dātamabhiṣṭaye.*

Leading lights of life and nature, counter powers of violence, and harbingers of universal prosperity, come, listen to our adoration, assess our yajnic achievement, bless us with the beauty and graces of life, and give us all these and competence for the desired peace, progress and self-fulfilment.

आ वां विश्वाभिरूतिभिः प्रियमेधा अहूषत।
राजन्तावध्वराणामश्विना यामहूतिषु ॥ १८ ॥

18. *Ā vāṁ viśvābhirūtibhiḥ priyamedhā ahūṣata. Rājantāvadhvarāṇām-aśvinā yāmahūtiṣu.*

Ashvins, all the ruling lights of yajnic

performances and programmes of creation and production, lovers and devotees of solemn ceremonies, at all stages of their mission, invoke you with all your means and modes of protection and promotion of the holy projects.

आ नाँ गन्तं मयाभुवा श्विना शंभुवाँ युवम ।
या वां विपन्यू धीतिभिर्गीभिर्वत्सा अवीवृधत ॥ १९ ॥

19. *Ā no gantaṁ mayobhuvā'śvinā śaṁbhuvā yuvam. Yo vāṁ vipanyū dhītibhir-gīrbhir-vatso avīvṛdhat.*

Ashvins, harbingers of peace, pleasure and well being in prosperity, lovers and admirers of joyous programmes, come both of you to us who, your darling celebrants, exalt you with our words, thoughts and actions.

याभिः कण्वं मधातिथिं याभिर्वशं दशवजम ।
याभिर्गाशर्यमावतं ताभिर्ना वतं नरा ॥ २० ॥

20. *Yābhiḥ kaṇvaṁ medhātithiṁ yābhirvaśaṁ daśavrajam. Yābhir-gośaryam-āvataṁ tābhir-no'vataṁ narā.*

Ashvins, harbingers of health and energy, leading lights of life and nature, come, protect and promote us with all those powers, potentials and efficacies by which you protect the sagely scholar and his wisdom and promote his hospitality and good fellowship, by which you protect and strengthen the body, physical abode of ten senses and ten pranic energies, and by which you rejuvenate and advance the invalid who has lost his sense faculties and suffers from total debility.

याभिर्नरा त्रसदस्युमावतं कृत्व्य धन ।
ताभिः ष्वꣳस्माँ अश्विना पावतं वाजसातय ॥ २१ ॥

21. *Yābhirnarā trasadasyum-āvataṁ kṛtvye dhane.*
Tābhiḥ śvasmāṅ aśvinā prāvataṁ vājasātaye.

Ashvins, leading lights of law and defence of humanity, come with all those powers and potentials by which you keep the law and order and shatter the forces of violence and terror for the economic and social advancement of humanity. With those very powers and potentials, protect us too for the achievement of success in our struggles.

प वां स्तामाः सुवृक्तया गिरा वधन्त्वश्विना ।
पुरुत्रा वृत्रहन्तमा ता नो भूतं पुरुस्पृहा ॥ २२ ॥

22. *Pra vāṁ stomāḥ suvṛktayo giro vardhantya-śvinā.*
Purutrā vṛtrahantamā tā no bhūtaṁ puruspṛhā.

Ashvins, protectors and promoters of life and humanity, greatest destroyers of the forces of darkness and destruction, may our hymns of adoration composed in the choicest words, finished in finest form and sung in the sweetest notes and accents, please and exalt you. May you ever be the darling heroes of universal love and admiration of humanity.

त्रीणि पदान्यश्विनोराविः सान्ति गुहा परः ।
कवी ऋतस्य पत्मभिर्वाग्जीवभ्यस्परि ॥ २३ ॥

23. *Trīṇi padānyaśvinorāviḥ sānti guhā paraḥ.*
Kavī ṛtasya patmabhir-arvāg-jīvebhyaspari.

Three stages of the Ashvin's advent hidden deep in the cave of mystery, namely, the victory of progressive

forces of good against the negative forces of evil, maintenance of peace against violence, and law and justice against lawlessness are thus revealed. May the Ashvins, harbingers of the light of knowledge, justice, peace and prosperity, come by the paths of rectitude, divine law and the process of yajnic action for the good of living beings all over the world.

Mandala 8/Sukta 9

Ashvinau Devate, Shashakarna Kanva Rshi

आ नूनमश्विना युवं वत्सस्य गन्तमवसे।
पास्मै यच्छतमवृकं पृथु च्छर्दियुयुतं या अरातयः ॥ १ ॥

1. *Ā nūnamaśvinā yuvaṁ vatsasya gantamavase.*
Prāsmai yacchatam-avṛkaṁ pṛthucchardir-
yuyutaṁ yā arātayaḥ.

Ashvins, harbingers of light and peace, for sure now come for the protection and progress of your loved people and provide for them a spacious peaceful home free from violence and insecurity and ward off all forces of malice, adversity and enmity.

यदन्तरिक्षे यद्दिवि यत्पञ्च मानुषाँ अनु।
नृम्णं तद्धत्तमश्विना ॥ २ ॥

2. *Yadantarikṣe yad divi yat pañca mānuṣāँ anu.*
Nṛmṇaṁ tad dhattamaśvinā.

Whatever manly strength and wealth there be in heaven and mid space worthy of five classes of people, Ashvins, bear and bring for us.

य वां दंसांस्यश्विना विपासः परिमामृशुः।
एवत्काण्वस्य बाधतम ॥ ३ ॥

3. *Ye vāṁ daṁsāṁsyaśvinā viprāsaḥ parimāmṛśuḥ. Evet kāṇvasya bodhatam.*

Ashvins, whatever your actions and achievements which the scholars have known and thought over, reveal the same to the modern scholar too.

अयं वां घर्मा अश्विना स्तामन्न परि षिच्यत।
अयं सामा मधुमान्वाजिनीवसू यन्न वृत्रं चिकेतथः ॥ ४ ॥

4. *Ayaṁ vāṁ gharmo aśvinā stomena pari ṣicyate. Ayaṁ somo madhumān vājinīvasū yena vṛtraṁ ciketathaḥ.*

This is the yajnic fire of the season, Ashvins, which is dedicated and exalted in your honour with the chant of hymns, and this is the soma sweetened and seasoned for you, O heroes of the battle for wealth and victory, by which you would know and dare the enemy, the demon of darkness, ignorance, injustice and poverty.

यदप्सु यद्वनस्पता यदाषधीषु पुरुदंससा कृतम।
तेन माविष्टमश्विना ॥ ५ ॥

5. *Yadapsu yad vanaspatau yadoṣadhīṣu purudaṁsasā kṛtam. Tena māviṣṭamaśvinā.*

Ashvins, heroic powers of nature's complementary forces, the power and vitality which you have vested in the waters, herbs and trees is multifarious. Pray, with that same vitality and power, bless and protect me too and let me advance.

य ीसत्या भुरण्यथा यद्वो दव भिषज्यथः।
अयं वां वत्सा मतिभिर्न विन्धत हविष्मन्तं हि गच्छथः ॥ ६ ॥

6. *Yannāsatyā bhuraṇyatho yad vā deva bhiṣajyathaḥ. Ayaṁ vāṁ vatso matibhirna vindhate haviṣmantaṁ hi gacchathaḥ.*

Ashvins, harbingers of energy, health and replenishment, ever true unfailing agents of natural law and life's growth, when you vibrate, radiate and energise, when you nourish, heal, resuscitate and revive things to live and grow, this conscientious darling seeker of your power and presence understands you not by observation, analysis and thought, in your entirety, because you reveal yourself only to the faithful who come to you with homage. (Life is a mystery. You can know the secret of this mystery only by being what it is, by identifying with it in meditation.)

आ नूनमश्विनाऋषिः स्तामं चिकत वामया।
आ सामं मधुमत्तमं घर्मं सिञ्चादथर्वणि॥ ७॥

7. *Ā nūnamaśvinor-ṛṣiḥ somaṁ ciketa vāmayā. Ā somaṁ madhumattamaṁ gharmaṁ siñcādatha-rvaṇi.*

In truth, the visionary sage has realised the song and story of the Ashvins, radiations of life energy, in every detail from inception to completion by faithful intention and relentless application of mind, and he has fed the fire of his yajnic search and research with the sweetest and most vibrating soma of his life's passion into the vedi.

आ नूनं रघुवर्तनिं रथं तिष्ठाथा अश्विना।
आ वां स्तामो ऽयम मम नभा न चुच्यवीरत॥ ८॥

8. *Ā nūnaṁ raghuvartaniṁ rathaṁ tiṣṭhātho aśvinā. Ā vāṁ stomā ime mama nabho na cucyavīrata.*

8. Ashvins, take to the fastest chariot now and come by the shortest straight path. These hymns of adoration burst forth from me like an explosion in space, reach you like the sun and draw you hither.

यद॒द्य वां नासत्या॒ वक्थर॑ाचुच्युवी॒महि॑ ।
यद्वा॒ वाणी॑भिरश्वि॒न॒वत्का॒ण्वस्य॑ बाधतम ॥ ९ ॥
Yadadya vāṁ nāsatyokthair-ācucyuvīmahi.
Yad vā vāṇībhir-aśvinevet kāṇvasya bodhatam.

9. Ashvins, ever dedicated to the divine truth of nature's law, when we invoke you with hymns of adoration or by yajnic sessions or by words of yajakas today, pray take it that the call is the conscientious voice of the visionary sage in search for the light of his mission.

यद्वां क॒ ग्रीवाँ॑ उ॒त यद्व्यश्व॒ ऋषि॒यद्वां दी॒घतमा जुहाव॑ ।
पृथी॒ यद्वां व॒न्यः सादनष्व॒वदता॑ अश्विना चतयथाम ॥ १० ॥
Yad vāṁ kakṣīvāṅ uta yad vyaśva ṛṣiryad vāṁ dīrghatamā juhāva. pṛthī yad vāṁ vainyaḥ sādaneṣvevedato aśvinā cetayethām.

10. Ashvins, when the cavalier or the pedestrian or the sagely seer or the long time plodder or the ruler or the intellectual calls on you to the yajnic session, you listen. Hence, pray listen to our call too and come.

या॒तं छ॑दि॒ष्पा उ॒त नः॑ पर॒स्पा भू॒तं ज॑ग॒त्पा उ॒त न॑स्तनू॒पा ।
व॒र्तिस्ता॒काय॒ तन॑याय यातम ॥ ११ ॥
Yātaṁ chardiṣpā uta naḥ paraspā bhūtaṁ jagatpā uta nastanūpā. Vartistokāya tanayāya yātam.

Come, be protectors of our home and family, be protectors of others too, be protectors of the world and protectors of our body's health and social structure. Come home to us for the sake of our children and grand children.

यदिन्द्रेण सरथं याथा अश्विना यद्वा वायुना भवथः समाकसा। यदादित्यभिर्ऋभुभिः सजोषसा यद्वा विष्णा-विक्रमणेषु तिष्ठथः ॥ १२ ॥

12. *Yadindreṇa sarathaṁ yātho aśvinā yad vā vāyunā bhavathaḥ samokasā. Yadādityebhir-ṛbhubhiḥ sajoṣasā yad vā virṣṇor-vikramaṇeṣu tiṣṭhathaḥ.*

Whether you move with the cosmic force on the same chariot or abide with the wind in the same region, or you move across the sun's zodiacs or with the cosmic makers, or you move and abide with the vibrance of the omnipresent, wherever you be, pray come to us too.

यद्द्याश्विनावहं हुवेय वाजसातय।
यत्पृत्सु तुर्वणे सहस्तच्छ्रेष्ठमश्विनोरवः ॥ १३ ॥

13. *Yadadyāśvināvahaṁ huveya vājasātaye. Yat pṛtsū turvaṇe sahas-tacchreṣṭham-aśvinoravaḥ.*

When I call upon the Ashvins, defenders of humanity and protectors of life, for the sake of victory in our struggle for existence, or I call on them against the enemies in our conflicts with negativities, they would come, because their courage and force for the defence and protection of life is highest and best.

आ नूनं यातमश्विनेमा हव्यानि वां हिता।
इमं सामासो अधि तुर्वशे यदाविम कण्वेषु वामथ ॥ १४ ॥

14. *Ā nūnaṁ yātamaśvinemā havyāni vāṁ hitā. Ime somāso adhi turvaśe yadāvime kaṇveṣu vāmatha.*

Come, Ashvins, for sure without fail. These presentations, adorations and offerings of hospitality are reserved for you whether they are in the house of the stormy warrior or dynamic intellectual or artist or citizen or the sagely seer, they are for you and you alone.

य ꣳसत्या पराक अंवाक अस्ति भषजम।
तनं नूनं विमदाय पचतसा छदिवत्साय यच्छतम॥ १५॥

15. *Yannāsatyā parāke arvāke asti bheṣajam. Tena nūnaṁ vimadāya pracetasā chardir-vatsāya yacchatam.*

Ashvins, versatile powers of health and longevity, whatever food or sanative or efficacious remedies be there far or near, by that without fail, O masters of knowledge and expertise, provide a home of health and peace for the dear devotee free from the pride and arrogance of drugs and intoxication.

अभुत्स्यु प दव्या साकं वाचाहमश्विनाः।
व्यावदव्या मतिं वि रातिं मत्यभ्यः॥ १६॥

16. *Abhutsyu pra devyā sākaṁ vācāham-aśvinoḥ. Vyāvardevyā matiṁ vi rātiṁ martyebhyaḥ.*

I am awake by the divine voice of the Ashvins. O divine dawn of light, open the human mind to the light and freedom of reason and give the gift of wisdom to mortal humanity.

प बाधयाषा अश्विना प दवि सूनृत महि।
प यज्ञहातरानुषक्प मदाय श्रवा बृहत॥ १७॥

17. *Pra bodhayoṣo aśvinā pra devi sūnṛte mahi.*
Pra yajñahotarānuṣak pra madāya sravo bṛhat.

O divine dawn, great lady of truth and leading light of a new day, awaken the Ashvins, harbingers of new knowledge and awareness, and O inspirer of the day's yajnic activity, relentlessly exhort men and women to work for the joy of life and win great prosperity, honour and fame.

यदु॑षा॒ यासि॑ भा॒नुना॒ सं सूय॑ण राचस।
आ हा॒यम॒श्विना॒ रथा॑ व॒तिर्या॑ति नृ॒पाय्य॑म ॥ १८ ॥

18. *Yaduṣo yāsi bhānunā saṁ sūryeṇa rocase.*
Ā hāyamaśvino ratho vartir-yāti nṛpāyyam.

O dawn, harbinger of a new day, when you rise with the first sun-rays and then join the sun and shine together with it, then the Ashvins' chariot rolls on on its usual course of the day which preserves and promotes humanity in life and leads it to advancement.

यदापी॑तासा अं॒शवा॒ गावा॒ न दु॒ह्र ऊ॒र्धभिः।
यद्वा॒ वाणी॒रनू॑षत॒ प दं॑व॒यन्ता॑ अ॒श्विना॑ ॥ १९ ॥

19. *Yadāpītāso aṁśavo gāvo na duhra ūdhabhiḥ.*
Yad vā vāṇīranūṣata pra devayanto aśvinā.

When the stout stalks of lotus receive their drink of green vitality from the sun as cows draw and receive their milk with the udders from nature, and just when the stalks yield pranic energy as cows yield milk, and when the voices of humanity rise in adoration of the Ashvins in prayer.

प द्यु॒म्नाय॒ प शव॑स॒ प नृ॒षाह्या॑य॒ शम॑ण।
प द ा॑य पचतसा ॥ २० ॥

20. *Pra dyumnāya pra śavase pra nṛṣāhyāya śarmaṇe. Pra dakṣāya pracetasā.*

Then for wealth, honour and excellence, for strength and courage and joy and prosperity for the peace and protection of humanity and achievement of dexterity and competence. O harbingers of light and awareness, bless them.

य ऽनं धीभिरश्विना पितुयानां निषीदथः ।
यद्वा सुम्नभिरुक्थ्या ॥ २१ ॥

21. *Yannūnaṁ dhībhir-aśvinā pituryonā niṣīdathaḥ. Yad vā sumnebhir-ukthyā.*

Adorable Ashvins, when with your thoughts and acts of the day you go back and sit in the parental home with all rest in peace, then come again and bless us with peace and prosperity of an active life.

Mandala 8/Sukta 10

Ashvinau Devate, Pragatha Kanva Rshi

यत्स्था दीघप्रसद्मनि यद्वादा राचन दिवः ।
यद्वा समुद अध्याकृत गृह त आ यातमश्विना ॥ १ ॥

1. *Yat stho dīrghaprasadmani yad vādo rocane divaḥ. Yad vā samudre adhyākṛte gṛhe 'ta ā yātamaśvinā.*

Wherever you abide, in lofty halls or in the light of the high heaven, or rest in the sea or space or in an ornamented palace, wherever you are, come to us, Ashvins, harbingers of light and inspiration.

यद्वा॑ य॒ज्ञं मन॑व संमिमि॒क्षथु॑र्व॒त्का॒ण्वस्य॑ बाधतम।
बृ॒ह॒स्पति॑ं विश्वा॑न्द्र॒वाँ अ॒हं हु॑व॒ इन्दा॒विष्णू॑ अ॒श्विना॑-
वाशु॒हषसा॥ २॥

2. *Yad vā yajñaṁ manave saṁmimikṣathurevet kāṇvasya bodhatam. Bṛhaspatiṁ viśvān devāň ahaṁ huva indrāviṣṇū aśvinā-vāśuheṣasā.*

If you sprinkle the yajna of the learned man of thought with ghrta and feed it with havi compounds, know, value and sprinkle the yajna of the children of the sages too the same way. Ashvins, I invoke Brhaspati, lord of the cosmos and cosmic knowledge, all learned men of the world, Indra, ruler of world powers, and Vishnu, lord omnipresent.

त्या न्व१॒॑श्विना हुव सुदंस॑सा गृ॒भ कृ॒ता।
यया॒रस्ति॒ प ण॑ः स॒ख्यं द॒वष्वध्याप्यम॥ ३॥

1. *Tyā nvaśvinā huve sudaṁsasā gṛbhe kṛtā. Yayorasti pra ṇaḥ sakhyaṁ deveṣvadhyāpyam.*

I invoke the twin Ashvins, great and generous achievers, who are committed to receive our homage at yajna and whose friendship and love for us is on top of all divine favours we can have.

ययो॒रधि॒ प य॒ज्ञा अ॑सू॒र सन्ति॑ सू॒रय॑ः। ता य॒ज्ञस्या॑ध्व॒रस्य॒
पच॑तसा स्व॒धाभि॒या पिब॑तः सा॒म्यं मधु॥ ४॥

4. *Yayoradhi pra yajñā asūre santi sūrayaḥ. Tā yajñasyādhvarasya pracetasā svadhābhiryā pibataḥ somyaṁ madhu.*

The Ashvins' yajnas are specially performed even in the lands of the agnostics where they shine

boldly and brilliantly. They are specialists of the yajnic programmes of creation and production without violence and they come in response to invocations and yajnic offerings and drink the sweets of soma.

यद॒द्याश्वि॑ना॒वपा॒ग्यत्पाक्स्था वा॑जिनीवसू ।
यद दु॒ह्यव्य॑नवि॒ तु॒वश॒ यदा॑ हु॒व वा॒मथ॒ मा ग॑तम ॥ ५ ॥

5. *Yadadyāśvināvapāg yat prāk stho vājinīvasū. Yad druhyavyanavi turvaśe yadau huve vāmatha mā gatam.*

Ashvins, commanders of the wealth of victorious forces, today whether you are in the west or in the east, in the areas of hate, opposition and conflict, among the fast achievers or ordinary citizens, I invoke and call upon you, pray come to us.

यद॒न्तरि॑ I पत॑थः पुरुभुजा॒ यद्व॒म रा॑द॑सी॒ अनु॑ ।
यद्वा॑ स्व॒धाभि॑र॒धि॒तिष्ठ॑था॒ रथ॒मत॒ आ या॑तमश्विना ॥ ६ ॥

6. *Yadantarikṣe patathaḥ purubhujā yad veme rodasī anu. Yad vā svadhābhir-adhitiṣṭhatho rathamata ā yātamaśvinā.*

Ashvins, commanders of manifold wealth, power and popularity, whether you fly in the firmament or across heaven and earth, or you stay in your chariot with self-contained powers and provisions, from there come in response to our call.

Mandala 8/Sukta 11

Agni Devata, Vatsa Kanva Rshi

त्वम॑ग्न॒ वत॒पा अ॑सि दे॒व आ मत्य॒ष्वा ।
त्वं य॒ज्ञष्वीड्य॑ः ॥ १ ॥

1. *Tvamagne vratapā asi deva ā martyeṣvā.*
Tvaṁ yajñeṣvīḍyaḥ.

Agni, self-refulgent lord giver of light, you are preserver and protector of karmic laws, moral commitments and sacred vows among mortals. Hence you are adored and worshipped in yajnas.

त्वमॅसि प्रशस्याॅ विदथॅषु सहन्त्य।
अग्न॑ रॅथीरॅध्वराणाॅम॥ २॥

2. *Tvamasi praśasyo vidatheṣu sahantya.*
Agne rathīradhvarāṇām.

Agni, you are adorable in sacred congregations, the one patient, challenging and victor power, and pioneer and leader of non-violent yajnic programmes of creation and production in humanity.

स त्वमस्मदप द्विषाॅ युयाधि जाॅतवदः।
अदॅवीरग्न॑ अरॅातीः॥ ३॥

3. *Sa tvamasmadapa dviṣo yuyodhi jātavedaḥ.*
Adevīragne arātīḥ.

O jataveda, omniscient over everything in existence, ward off from us all forces of hate, jealousy and malignity and all impiety and selfish meanness.

अन्तिॅ चित्सन्तमहॅ यज्ञं मतॅस्य रिपाः।
नापॅ वषि जातवदः॥ ४॥

4. *Anti cit santamaha yajñaṁ martasya ripoḥ.*
Nopa veṣi jātavedaḥ.

O Jataveda, lord omniscient, you do not join or bless the yajna of an enemy of humanity even if the

yajna and the performer is said to be close to divinity otherwise.

मता॒ अम॑र्त्यस्य त॒ भूरि॒ नाम॑ मनामह।
विपा॑सा जा॒तवे॑दसः ॥ ५ ॥

5. *Martā amartyasya te bhūri nāma manāmahe.*
Viprāso jātavedasaḥ.

O lord immortal and omniscient, we mortals, dedicated sages, know and adore your many many divine names which describe your multiple roles in the universe, (names such as Agni, Vayu and Aditya and so on).

विप्रं॑ विपा॒सा वस॒ दव॑ं मर्ता॑स ऊ॒तय॑ं।
अ॒ग्निं॑ गी॒भिह॑वामह ॥ ६ ॥

6. *Vipraṁ viprāso'vase devaṁ martāsa ūtaye.*
Agniṁ gīrbhir-havāmahe.

With songs of adoration, we, mortal sages, invoke and exalt Agni, lord all knowing, self-refulgent and generous, for our protection, progress and well being.

आ त॑ व॒त्सा मना॑ यमत्पर॒माच्चि॑त्स॒धस्था॑त।
अग्र॒ त्वांका॑मया गि॒रा ॥ ७ ॥

7. *Ā te vatso mano yamat paramāccit sadhasthāt.*
Agne tvāṁ kāmayā girā.

The dear dedicated sage adores you and with words of love and faith prays for your attention from the highest heaven of light.

पुरुत्रा हि सदृङ्ङसि विशा विश्वा अनु प्रभुः ।
समत्सु त्वा हवामह ॥ ८ ॥

8. *Purutrā hi sadṛṅṅasi viśo viśvā anu prabhuḥ. Samatsu tvā havāmahe.*

You are the universal eye watching the entire humanity of the world as master and ruler. As such, O lord, we invoke and call upon you in our battles of life.

समत्स्वग्निमवसे वाजयन्तो हवामह ।
वाजेषु चित्रराधसम ॥ ९ ॥

9. *Samatsvagnim-avase vājayanto havāmahe. Vājeṣu citrarādhasam.*

We, seekers of strength and fighters for victory, invoke and adore Agni, omnipotent power of wondrous munificence and achievement, for protection, defence and advancement in our struggles and contests of life.

प्त्रा हि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।
स्वां चाग्न तन्वं पिपर्यस्वा स्मभ्यं च सौभगमा यजस्व ॥ १० ॥

10. *Pratno hi kamīḍyo adhvareṣu sanācca hotā navyaśca satsi. Svāṁ cāgne tanvaṁ piprayasvā-'smabhyaṁ ca saubhagamā yajasva.*

Agni, eternal and blissfully adorable lord, worshipped in sacred congregations since time immemorial, presiding over yajnas as the most youthful performer and deity ancient and latest at the newest occasions, carry on the cosmic yajna, nourish and augment the universe as your own physical manifestation, and bring us all good fortune and well being of life.

Mandala 8/Sukta 12

Indra Devata, Parvata Kanva Rshi

य इन्द्र सामपातमा मदः शविष्ठ चर्तति।
यना हंसि न्य१त्रिणं तमीमह ॥ १ ॥

1. *Ya indra somapātamo madaḥ śaviṣṭha cetati.*
Yenā haṁsi nyatriṇaṁ tamīmahe.

Indra, lord most potent, highest protector and promoter of the beauty and joy of life, that ecstatic passion of yours which universally pervades, manifests and reveals your might and glory and by which you destroy the negative forces of life, we adore and pray for.

यना दशग्वमधिगुं वपयन्तं स्वर्णरम।
यनो समुद्रमाविथा तमीमह ॥ २ ॥

2. *Yenā daśagvam-adhriguṁ vepayantaṁ svarṇaram. Yenā samudram-āvithā tamīmahe.*

That omnipotent passion and ecstasy of yours by which you protect and promote the individual soul working with ten faculties of perception and volition, the unchallengeable wind and electric energy, the solar radiation which shakes and vibrates, and the ocean of water on earth and in space, that we adore, that we pray for.

यन सिन्धुं महीरपा रथाँइव पचादयः।
पन्थामृतस्य यातव तमीमह ॥ ३ ॥

3. *Yena sindhuṁ mahīrapo rathāँ iva pracodayaḥ.*
Panthāmṛtasya yātave tamīmahe.

That power and passion of ecstasy by which you

energise and move the river and the sea, the earths and waters like rolling chariots to flow and follow the path of the divine law of nature, that we adore, that we pray for, to follow the path of truth and yajna ourselves too.

इमं स्तोममभिष्टये घृतं न पूतमद्रिवः ।
यना नु सद्य ओजसा ववक्षिथ ॥ ४ ॥

4. *Imaṁ stomam-abhiṣṭaye ghṛtaṁ na pūtama-drivaḥ. Yenā nu sadya ojasā vavakṣitha.*

Lord of clouds and mountains, commander of adamantine will and power of ecstasy, pray accept this song of adoration, radiant and pure like sanctified ghrta, by which we adore and pray for that power and ecstasy by which, through your splendour and glory, you reveal yourself in manifestation for ever.

इमं जुषस्व गिवणः समुद्र इव पिन्वते ।
इन्द्र विश्वाभिरूतिभिर्ववक्षिथ ॥ ५ ॥

5. *Imaṁ juṣasva girvaṇaḥ samudra iva pinvate. Indra viśvābhir-ūtibhir-vavakṣitha.*

O lord adorable and worshipped, accept and cherish this song of homage and celebration which rolls and rises and swells you too like the sea, and you too, O lord omnipotent, manifest in glory higher and higher with all modes of protection and promotion.

या नो देवः परावतः सखित्वनाय मामहे ।
दिवा न वृष्टिं प्रथयन्ववक्षिथ ॥ ६ ॥

6. *Yo no devaḥ parāvataḥ sakhitvanāya māmahe. Divo na vṛṣṭiṁ prathayan vavakṣitha.*

The lord self-refulgent, to extend the grace of

his love and friendship to us, waxes from heaven and blesses us like intense showers of abundant rain from the regions of light.

व॒व॒ु॒रस्य॑ क॒तव॑ उ॒त वज्रो॑ गभ॒स्त्योः ।
यत्सूर्यो॒ न रोद॑सी॒ अव॑र्धयत ॥ ७ ॥

7. *Vavakṣurasya ketava uta vajro gabhastyoḥ.*
Yat sūryo na rodasī avardhayat.

The banners of his manifestation and the thunderbolt in his hands exalt his glory as the sun illuminates and glorifies heaven and earth.

यदि॑ प॒वृद्ध सत्पत स॒हस्रं॑ महि॒षाँ अ॑घः ।
आदित्त॑ इन्द्रि॒यं महि॒ प वा॑वृध ॥ ८ ॥

8. *Yadi pravṛddha satpate sahasraṁ mahiṣāṅ aghaḥ. Ādit ta indriyaṁ mahi pra vāvṛdhe.*

O lord exalted, protector and defender of truth and positive reality, when you strike down hundreds of evils and great calamities, then your glory and the grandeur of your creation rises beyond measure.

इन्द्रः॑ सूय॑स्य र॒श्मिभि॒न्य॑शसा॒नमा॑षति ।
अ॒ग्निर्व॑नेव सास॒हिः प वा॑वृध ॥ ९ ॥

9. *Indraḥ sūryasya raśmibhir-nyarśasānamoṣati.*
Agnirvaneva sāsahiḥ pra vāvṛdhe.

When Indra with sun-rays kills antilife agents such as disease carrying bacteria in the atmosphere, he rises victorious and exalted like fire over forests.

इ॒यं त॑ ऋ॒त्विया॑वती धी॒तिर॑ति॒ नवी॑यसी ।
स॒प॒यन्ती॑ पुरुपि॒या मिमी॑त॒ इत ॥ १० ॥

10. *Iyaṁ ta ṛtviyāvatī dhītireti navīyasī.*
Saparyantī purupriyā mimīta it.

O lord, this ever new divine intelligence of yours constantly operative in nature according to time and seasons is universally sympathetic, loving and honoured, serves life and the environment, and continues to create and cover new forms of life and nature.

गभा॑ यज्ञस्य॑ दव॒युः कतुं॑ पुनीत आनु॒षक।
स्ताम॒रिन्द्र॑स्य॑ वावृध॒ मिमी॑त॒ इत॥ ११॥

11. *Garbho yajñasya devayuḥ kratuṃ punīta ānuṣak.*
Stomair-indrasya vāvṛdhe mimīta it.

The devotee of Indra and lover of divinities of nature and humanity, enactor of yajna as well as shaped by yajna, continuously performs holy actions with sanctity and faith, creates new forms of holy actions and rises in life by divine songs and tributes in honour of Indra.

स॒निमि॒त्रस्य॑ पपथ॒ इन्द॒ः सामस्य॑ पी॒तय॑।
पाची॒ वाशी॑व सुन्व॒त मिमी॑त॒ इत॥ १२॥

12. *Sanir-mitrasya papratha indraḥ somasya pītaye.*
Prācī vāśīva sunvate mimīta it.

Indra, friend and benefactor of humanity and all loving beings, rises in omnipresent glory to watch and protect the beautiful world of his creation, and, like the prime voice of the Veda, reveals new forms of truth for the dedicated maker of yajnic soma.

यं विप्रा उक्थवाहसा भिपमन्दुरायवः।
घृतं न पिप्य आसन्यृतस्य यत ॥ १३ ॥

13. *Yaṁ viprā ukthavāhaso'bhipramandurāyavaḥ.*
Ghṛtaṁ na pipya āsanyṛtasya yat.

Indra is the lord whom vibrant sages and people in general all adore and exalt, singing hymns of worship in his honour, and I too offer songs of adoration while I offer oblations of ghrta into the vedi of yajna.

उत स्वराज अदितिः स्तामिन्दाय जीजनत।
पुरुप्रशस्तमूतय ऋतस्य यत ॥ १४ ॥

14. *Uta svarāje aditiḥ stomam-indrāya jījanat.*
Purupraśastam-ūtaya ṛtasya yat.

And mother Prakrti, inviolable Nature, too bursts into songs of adoration in honour of self-refulgent Indra, which, being all elevating and inspiring, moves him to protection and advancement of the world of his dynamic creation.

अभि वह्नय ऊतय नूषत पशस्तय।
न देव विवताहरी ऋतस्य यत ॥ १५ ॥

15. *Abhi vahnaya ūtaye 'nūṣata praśastaye.*
Na deva vivratā harī ṛtasya yat.

O lord, the sages who conduct the yajna of divine adoration, and nature's powers which conduct the yajna of world creation, sing songs for adoration of divinity and for protection of life. O lord divine, let not these conductive powers ever relent in the creative process which is the dynamic course of existence, cosmic yajna.

यत्सामꣳमिन्द्र विष्णॉवि यद्वा घ त्रित आप्त्य।
यद्वा मरुत्सु मन्दसे समिन्दुभिः॥ १६॥

16. *Yat somam-indra viṣṇavi yad vā gha trita āptye.*
Yad vā marutsu mandase samindubhiḥ.

Indra, the soma nectar which you infuse in the sun and in the three worlds of experience, i.e., earth, heaven and firmament and which you infuse in the winds and enjoy to the last drop, we pray for.

यद्वा शक परावतिꣳ समुद अधि मन्दस।
अस्माकमित्सुत रꣳणा समिन्दुभिः॥ १७॥

17. *Yad vā śakra parāvati samudre adhi mandase.*
Asmākamit sute raṇā samindubhiḥ.

And which, O lord of power, you infuse and energise in the far off sea and in this soma distilled by us and enjoy to the last drop - we pray for.

यद्वासिꣳ सुन्वता वृधा यजꣳमानस्य सत्पत।
उक्थ वा यस्य रण्यꣳसि समिन्दुभिः॥ १८॥

18. *Yad vāsi sunvato vṛdho yajamānasya satpate.*
Ukthe vā yasya raṇyasi samindubhiḥ.

And you, O lord protector of eternal truth, who lead the yajamana maker of soma to progress in his yajna and songs of adoration and enjoy the soma homage to the last drop, we pray for.

देवंदेवं वा वꣳस इन्दꣳमिन्दं गृणीषणि।
अधा यज्ञायꣳ तुवणे व्यानशुः॥ १९॥

19. *Devaṁdevaṁ vo'vasa indramindraṁ gṛṇīṣaṇi.*
Adhā yajñāya turvaṇe vyānaśuḥ.

O dedicated performers of yajna, for the sake of your protection and progress in your acts of homage and adoration, may all these soma joys of life reach you to every generous and brilliant yajaka, to every yajaka of power and prominence, for the elimination of all obstructions in the way of corporate action.

यज्ञभिर्यज्ञवाहसं सामभिः सामपातमम ।
हात्राभिरिन्दं वावृधुर्व्यानशुः ॥ २० ॥

20. *Yajnebhir-yajñavāhasaṁ somebhiḥ somapātamam. Hotrābhir-indraṁ vāvṛdhur-vyānaśuḥ.*

And may all participants in corporate action join in unison and adore and exalt Indra, greatest protector and promoter of the joy of soma and the united action, with homage, with offers of soma and oblations of havi into the sacred fire of joint and creative living for the common good.

महीरस्य पणीतयः पूर्वीरुत पशस्तयः ।
विश्वा वसूनि दाशुष व्यानशुः ॥ २१ ॥

21. *Mahīrasya praṇītayaḥ pūrvīruta praśastayaḥ. Viśvā vasūni dāśuṣe vyānaśuḥ.*

And may the eternal lights of this lord Indra's splendour and guidance come to bless the generous yajaka with all wealths and honours of the world.

इन्दं वृत्राय हन्तव दवासा दधिर पुरः ।
इन्दं वाणीरनूषता समाजस ॥ २२ ॥

22. *Indraṁ vṛtrāya hantave devāso dadhire puraḥ. Indraṁ vāṇīranūṣatā samojase.*

Saints and sages honour and adore Indra as their

first and foremost leader and guide for the destruction of darkness and evil, and their songs of homage and prayer too adore and glorify Indra for the attainment of light and splendour.

म॒हान्तं महि॒ना व॒यं स्तोम॑भिर्हवन॒श्रुत॑म ।
अ॒क॒र्॒भि प ण॑नु॒मः समा॑जस ॥ २३ ॥

23. *Mahāntaṁ mahinā vayaṁ stomebhir-havana-śrutam. Arkair-abhi pra ṇonumaḥ samojase.*

With highest songs of adoration and offers of homage we worship omnipotent Indra who listens and responds to our call and prayers and we bow to him for the attainment of strength and splendour.

न यं वि॑वि॒क्ता रो॑द॑सी॒ नान्तरि॑ ॑णि व॒जिण॑म ।
अमा॒दिद॑स्य तित्विष॒ समा॑जसः ॥ २४ ॥

24. *Na yaṁ vivikto rodasī nāntarikṣāṇi vajriṇam. Amādidasya titviṣe samojasaḥ.*

Neither heaven nor earth nor the middle regions comprehend the lord of thunderous power, nor do they shake or disengage him. Indeed the universe shines and vibrates by the one and sole power of this lord of splendour.

यदि॑न्द पृत॒नाज्य॑ द॒वास्त्वा॑ दधि॒र पु॒रः ।
आदित्त॑ हय॒ता हरी॑ ॑वव ॑तुः ॥ २५ ॥

25. *Yadindra pṛtanājye devāstvā dadhire puraḥ. Ādit te haryatā harī vavakṣatuḥ.*

Since the learned sages have accepted and followed you as front leader for the attainment of victory

in their struggles of life, we pray, may your radiant currents of divine energy reveal your presence and bring us the vision of divinity for our illumination.

यदा वृत्रं नदीवृतं शवसा वज्रिन्नवधीः ।
आदित्ते हयता हरी ववक्षतुः ॥ २६ ॥

26. *Yadā vṛtraṁ nadīvṛtaṁ śavasā vajrinn-avadhīḥ.*
Ādit te haryatā harī vavakṣatuḥ.

O lord of the thunderbolt, as with your divine might you destroy the negativities of darkness and drought which obstruct the flow of the waters of life, we pray may your divine currents of light and will reveal your power and presence to us.

यदा त विष्णुराजसा त्रीणि पदा विचक्रम ।
आदित्ते हयता हरी ववक्षतुः ॥ २७ ॥

27. *Yadā te viṣṇurojasā trīṇi padā vicakrame.*
Ādit te haryatā harī vavakṣatuḥ.

Since the sun, by virtue of your might and refulgence reaches and illuminates the three worlds of existence, we pray, your radiations of light reveal your presence and illuminate our soul.

यदा त हयता हरी वावृधात दिवदिव ।
आदित्त विश्वा भुवनानि यमिर ॥ २८ ॥

28. *Yadā te haryatā harī vāvṛdhāte divedive.*
Ādit te viśvā bhuvanāni yemire.

Since the radiations of your dynamic forces expand day by day, the entire worlds of the expansive universe are sustained in order in obedience to your law.

यदा त मारुतीविशस्तुभ्यमिन्द नियमिर।
आदित्त विश्वा भुवनानि यमिर ॥ २९ ॥

19. *Yada te mārutīr-viśas-tubhyamindra niyemire.*
Ādit te viśvā bhuvanāni yemire.

Since the entire world of vibrant winds and humanity bow to you in obedience to the divine law, the entire worlds of existence are sustained in the order of the divine law.

यदा सूयममुं दिवि शुकं ज्यातिरधारयः।
आदित्त विश्वा भुवनानि यमिर ॥ ३० ॥

30. *Yadā sūryam-amuṁ divi śukraṁ jyotiradhārayaḥ.*
Ādit te viśvā bhuvanāni yemire.

Since you have sustained that sun, radiant light, pure and powerful, the entire worlds of existence observe your divine law.

इमां त इन्द सुष्टुतिं विप इयति धीतिभिः।
जामिं पदव पिपतीं पाध्वर ॥ ३१ ॥

31. *Imāṁ ta indra suṣṭutiṁ vipra iyarti dhītibhiḥ.*
Jāmiṁ padeva pipratīṁ prādhvare.

Indra, glorious lord of existence, the vibrant sage raises his voice and directs this joyous hymn of adoration and prayer to you in sincerity of thought, word and deed, which rises as if step by step in Holy Communion of yajna to you as to his own friend and brother.

यदस्य धामनि पिय समीचीनासा अस्वरन।
नाभा यज्ञस्य दाहना पाध्वर ॥ ३२ ॥

32. *Yadasya dhāmani priye samīcīnāso asvaran.*
Nābhā yajñasya dohanā prādhvare.

When in the favourite hall of this lord Indra, the congregations on the yajna vedi, exuberant with soma and fragrance, raise the voice of adoration and prayer in unison aspiring for the milky gifts of yajna—

सुवीर्यं स्वश्व्यं सुगव्यमिन्द दद्धि नः।
होतेव पूर्वचित्तय आध्वरे॥ ३३॥

33. *Suvīryaṁ svaśvyaṁ sugavyam-indra daddhi naḥ.*
Hoteva pūrvacittaye prādhvare.

Then O lord omnipotent and self-refulgent, like a generous host of cosmic yajna, bring us the wealth of prosperity and progress and a brave and honourable progeny as the first gift and attainment of the yajna.

Mandala 8/Sukta 13

Indra Devata, Narada Kanva Rshi

इन्दः सुतेषु सोमेषु क्रतुं पुनीत उक्थ्यम।
विद वृधस्य दक्षसो महान्हि षः॥ १॥

1. *Indraḥ suteṣu someṣu kratuṁ punīta ukthyam.*
Vide vṛdhasya dakṣaso mahān hi ṣaḥ.

When a special yajnic programme for the realisation of special knowledge, power and expertise in a particular field is completed with hymns of thanks and praise to divinity, then Indra, lord omnipotent and omniscient, sanctifies the joint endeavour of holiness and blesses the programme with success. Great is he.

स पंथ्रम व्यामनि द्रवानां सदन वृधः।
सुपारः सुश्रवस्तमः समप्सुजित॥ २॥

2. *Sa prathame vyomani devānāṁ sadane vṛdhaḥ.*
Supāraḥ suśravastamaḥ samapsujit.

At the first expansive manifestation of space, at the centre of all divine mutations of nature, he is the efficient cause of nature's evolution, supreme pilot, most abundant and most glorious, omnipotent victor over conflicts and negativities in the way of evolution of nature and humanity in relation to will and action.

तमꣳह्व वाजसातय इन्दꣳ भराय शुष्मिणꣳम।
भवा नः सुम्न अन्तमः सखा वृध॥ ३॥

3. *Tamahve vājasātaya indraṁ bharāya śuṣmiṇam.*
Bhavā naḥ sumne antamaḥ sakhā vṛdhe.

That Indra, potent and abundant, I invoke for victory in the race for life, for growth and fulfilment. O lord, be our friend, our innermost centre of conscience for our progress, peace and all round well being.

इयं त इन्द गिवणा रातिः ꣳरति सुन्वतः।
मन्दाना अस्य बर्हिषा वि रꣳजसि॥ ४॥

4. *Iyaṁ ta indra girvaṇo rātiḥ kṣarati sunvataḥ.*
Mandāno asya barhiṣo vi rājasi.

O lord adorable and adored, Indra, this abundant generosity of yours who create and enact this soma yajna of the universe rains in showers and flows free, in which you rejoice, shine refulgent and rule over the yajnic vedi of nature in evolution.

नूनं तदिन्द दद्धि ना यत्त्वा सुन्वन्त इमꣳह।
रयिं नꣳश्चित्रमा भꣳरा स्वविदꣳम ॥ ५॥

5. *Nūnaṁ tadindra daddhi no yat tvā sunvanta īmahe. Rayiṁ naścitramā bharā svarvidam.*

Indra, lord of power and potential, bless us with that wealth and prosperity, abundant and versatile, bear and bring us that power and potential full of strength and light of joy which we ask of you and pray for in our joint yajnic efforts of creation and cooperation.

स्ताता यत्त विचषणिरतिपशधयद्गिरः ।
वयाइवानु राहत जुषन्त यत ॥ ६ ॥

6. Stotā yat te vicarṣaṇir-atipraśardhayad giraḥ. Vayā ivānu rohate juṣanta yat.

When the celebrant, perceptive, loud and bold, sings his songs with passion, then, as the songs are accepted and cherished, they rise in response to the acceptance and approval like branches of a tree.

पत्नवज्जनया गिरः शृणुधी जरितुहवम ।
मदमद ववकिथा सुकृत्वन ॥ ७ ॥

7. *Pratnavajjanayā giraḥ śṛṇudhī jariturhavam. Mademade vavakṣithā sukṛtvane.*

Indra, listen to the celebrant's call, create and speak in appreciation as before and, with every delightful song, give holy recognition to the man of good word and action.

कीळन्त्यस्य सूनृता आपा न पवता यतीः ।
अया धिया य उच्यत पतिदिवः ॥ ८ ॥

8. *Krīḷantyasya sūnṛtā āpo na pravatā yatīḥ. Ayā dhiyā ya ucyate patirdivaḥ.*

The divine words of this lord, Indra, sparkle and flow like streams down the slopes, Indra who is celebrated as the lord and master of the regions of light and joy.

उता पतिय उच्यत कृष्टीनामक इद्वशी।
नमावृधरवस्युभिः सुत रण ॥ ९ ॥

9. *Uto patirya ucyate kṛṣṭīnāmeka idvaśī.*
Namovṛdhair-avasyubhiḥ sute raṇa.

And lord and master he is called, of the people also, the one and only master, controller and sustainer. O lord, delight in the soma, songs and acts of homage created, sung and performed by devotees who exalt you with homage and obedience and aspire for sustenance and protection.

स्तुहि श्रुतं विपश्चितं हरी यस्य प्रसक्षिणा।
गन्तारा दाशुषो गृहं नमस्विनः ॥ १० ॥

10. *Stuhi srutaṁ vipaścitaṁ harī yasya prasakṣiṇā.*
Gantārā dāśuṣo gṛhaṁ namasvinaḥ.

Praise the lord who is wise and all watching and whose glory resounds all over the universe, and whose overwhelming gifts of blessings flow and reach the house of the obedient and generous giver of charity.

तूतुजाना महमत श्वभिः पुषितप्सुभिः।
आ याहि यज्ञमाशुभिः शमिद्धि ते ॥ ११ ॥

11. *Tūtujāno mahemate 'śvebhiḥ pruṣitapsubhiḥ.*
Ā yāhi yajñamāśubhiḥ śamiddhi te.

O lord instant mover and omnipresent, mighty

wise, pray come to our yajna by the fastest radiations of light draped in beauty and majesty. Peace be with all celebrants, that's your gift only.

इन्द्र शविष्ठ सत्पत रयिं गृणत्सु धारय।
श्रवः सूरिभ्या अमृतं वसुत्वनम ॥ १२ ॥

12. *Indra śaviṣṭha satpate rayiṁ gṛṇatsu dhāraya.*
Śravaḥ sūribhyo amṛtaṁ vasutvanam.

Indra, lord omnipotent, protector of truth and promoter of the truthful, vest the celebrants with wealth and wisdom and bring honour and fame and riches of immortal value for the wise, bold and brilliant intellectuals.

हव त्वा सूर उदित हव मध्यन्दिन दिवः।
जुषाण इन्द्र सप्तिभिर्न आ गहि ॥ १३ ॥

13. *Have tvā sūra udite have madhyandine divaḥ.*
Juṣāṇa indra saptibhirna ā gahi.

Indra, lord of refulgence, I invoke you at the rise of the sun, at the middle of day from the heights of heaven. O lord loving and kind, come by instant radiations of light and take us on with divine blessings.

आ तू गहि प तु द्रव मत्स्वा सुतस्य गामतः।
तन्तुं ततुष्व पूर्व्यं यथा विद ॥ १४ ॥

14. *Ā tū gahi pra tu drava matsvā sutasya gomataḥ.*
Tantuṁ tanuṣva pūrvyaṁ yathā vide.

Come lord instantly, take us on at the yajna, be kind and gracious, let the flames of fire rise with the joyous music of Vedic hymns and oblations of the gifts

of earth. Extend the eternal link of life so that we join you, we join the cosmic yajna, and we join with the life link of our fore-fathers and mother earth, so that we may know that link and live it too with our future generations.

यच्छ॒कासि॑ परा॒वति॒ यद॑र्वा॒वति॑ वृत्रहन ।
यद्वा॑ समु॒द्र अन्ध॑सा॒ वि॒तद॑सि ॥ १५ ॥

15. *Yacchakrāsi parāvati yadarvāvati vṛtrahan.*
Yad vā samudre andhaso'vitedasi.

O lord omnipotent, destroyer of darkness and obstruction, who are far off in space and closest at hand, in the sea and in the skies, wherever and everywhere you are the protector of life and of the food for life.

इन्द्रं॑ वधन्तु॒ नो॒ गिर॒ इन्द्रं॑ सु॒तास॒ इन्द॑वः ।
इन्द्र॑॑ ह॒विष्म॑॑तीरि॒शा॑॑ अरा॑णिषुः ॥ १६ ॥

16. *Indraṁ vardhantu no gira indraṁ sutāsa indavaḥ.*
Indre haviṣmatīrviśo arāṇiṣuḥ.

Let our songs of adoration exalt the lord omnipotent. Let the soma essences of our yajnic performance in unison do honour to the lord. Let the citizens of the world bearing homage of self sacrifice in hand rejoice in the gifts and glories of Indra.

तमिद्विप्रा॑ अव॒स्यव॑ः प॒वत्व॑॑तीभिरू॒तिभि॑ः ।
इन्द्रं॑ ग॒णीर॑॑वधयन्व॒याइ॑व ॥ १७ ॥

17. *Tamid viprā avasyavaḥ pravatvatībhir-ūtibhiḥ.*
Indraṁ kṣoṇīr-avardhayan vayā iva.

Vibrant sages, aspirants for protection and

progress of the world, exalt Indra with abundant songs of praise with gratitude for divine protection. Indeed, the earths and their children all, like growing branches of a tree, do him honour and celebrate his glory.

त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत।
तमिद्वर्धन्तु नो गिरः सदावृधम॥ १८॥

18. *Trikadrukeṣu cetanaṁ devāso yajñamatnata.*
Tamid vardhantu no giraḥ sadāvṛdham.

Brilliant people and divine forces of nature all enact and expand the cosmic yajna of the lord's creation in all the three worlds of heaven, earth and the firmament. Let our voices too celebrate the same omniscient lord of the expansive universe and thereby rise in meaning and value.

स्तोता यत्ते अनुव्रत उक्थान्यृतुथा दधे।
शुचिः पावक उच्यते सा अद्भुतः॥ १९॥

19. *Stotā yat te anuvrata uktthānyṛtuthā dadhe.*
Śuciḥ pāvaka ucyate so adbhutaḥ.

The real celebrant is the person dedicated to the observance of your discipline of divine law , the one who creates and sings songs of adoration according to the seasons of time, songs in which the lord of wonder and majesty is celebrated as radiant and pure who purifies the celebrant too into radiance and sinlessness.

तदिदु दस्य चेतति यह्वं पत्नेषु धामसु।
मना यत्रा वि तद्दधुर्विचेतसः ॥ २०॥

20. *Tadid rudrasya cetati yahvaṁ pratneṣu dhāmasu.*
Mano yatrā vi tad dadhurvicetasaḥ.

That same omnipotence of Indra as Rudra, lord of natural justice, is ever awake and shines in the ancient regions of the universe wherein the wise and wakeful sages concentrate and stabilise their mind through meditation in thought experiments.

यदि॑ म स॒ख्यमा॒वर॑ इ॒मस्य॑ पा॒ह्यन्ध॑सः ।
यन॒ विश्वा॒ अति॒ द्विष॒ अता॑रिम ॥ २१ ॥

21. *Yadi me sakhyamāvara imasya pāhyandasaḥ.*
Yena viśvā ati dviṣo atārima.

O lord, if you graciously accept me as a friend, then save this blind-folded world of ignorance, save this soma vitality of life's positivity too by which we may win over all the forces of hate and enmity in the world.

क॒दा त॑ इन्द्र गिवणः स्त॒ता भ॑वाति॒ शन्त॑मः ।
क॒दा ना॒ गव्य॒ अश्व्य॒ वसा॑ दधः ॥ २२ ॥

22. *Kadā ta indra girvaṇaḥ stotā bhavāti śantamaḥ.*
Kadā no gavye aśvye vasau dadhaḥ.

Indra, lord adorable, lord of all adorations, when would your celebrant settle in perfect peace? When would you establish us in the stable wealth of lands, cows and the holy voice, horses, advancement and the ultimate wealth and aim of life?

उ॒त त॒ सुष्टु॑ता॒ हरी॒ वृष॑णा वहता॒ रथ॑म ।
अ॒जु॒यस्य॑ म॒दिन्त॑मं॒ यमी॑म॑ह ॥ २३ ॥

23. *Uta te suṣṭutā harī vṛṣaṇā vahato ratham.*
Ajuryasya madintamaṁ yamīmahe.

O lord beyond age and suffering, mighty

adorable forces of nature, gravitation and radiation draw your cosmic chariot. We adore and pray for the favour of such lord of universal joy.

तमीमह पुरुष्टुतं यह्वं पत्नाभिरूतिभिः ।
नि बर्हिषि प्रिय सदददधे द्विता ॥ २४ ॥

24. *Tamīmahe puruṣṭutaṁ yahvaṁ pratnābhir-ūtibhiḥ. Ni barhiṣi priye sadadadha dvitā.*

We worship that universally adored, omnipotent lord with his universal modes of protection and progress who is both just and merciful, promoter and restrainer and who pervades the beautiful world of cosmic existence and watches over the cosmic yajna.

वधस्वा सु पुरुष्टुत ऋषिष्टुताभिरूतिभिः ।
धुक्ष्व पिप्युषीमिषमवा च नः ॥ २५ ॥

25. *Vardhasvā su puruṣṭuta ṛṣiṣṭutābhirūtibhiḥ. Dhukṣasva pipyuṣīm-iṣam-avā ca naḥ.*

Help us advance and prosper, lord universally adored and celebrated by sages, protect us with all help and bless us with abundant nutriments for body and mind.

इन्द्र त्वमवितदसीत्था स्तुवता अदिवः ।
ऋतादियमि ते धियं मनायुजम ॥ २६ ॥

26. *Indra tvamavitedasīttthā stuvato adrivaḥ. Ṛtādiyarmi te dhiyaṁ manoyujam.*

Indra, lord omnipotent, controller of clouds and mountains, wielder of the thunderbolt of justice and punishment, you are the saviour and protector of the celebrant who thus adores you. I concentrate and direct

my thoughtful intelligence with controlled mind arisen from meditation on the laws of universal truth and divine law to you.

इ॒ह त्या स॑ध॒माद्या॑ युजा॒नः सा॑म॒पीत॑य।
हरी॑ इन्द प॒तद्व॑सू अ॒भि स्व॑र ॥ २७ ॥

27. *Iha tyā sadhamādyā yujānaḥ somapītaye.*
Harī indra pratadvasū abhi svara.

Indra, lord all gracious, engaging your divine forces of cosmic dynamics working in centrifugal and centripetal complementarity and creating the world's wealth and joy with you, pray come here, shine on top of our joint endeavour of creative production and bless our yajna.

अ॒भि स्व॑रन्तु॒ य तव॑ रु॒दास॑ः स ा॑त॒ श्रिय॑म।
उ॒त म॒रुत्व॑तीॊविश॑ अ॒भि पय॑ः ॥ २८ ॥

28. *Abhi svarantu ye tava rudrāsaḥ sakṣata śriyam.*
Uto marutvatīrviśo abhi prayaḥ.

And let your enlightened celebrants dedicated to the wealth of beauty, grace and culture with love and justice, and all the vibrant communities engaged in creative production come and join this delightful yajnic endeavour for the common good in a state of prosperity and progressive stability.

इ॒मा अ॑स्य॒ पतू॑तयः प॒दं जु॑षन्त॒ यद्दि॒वि।
नाभा॑ य॒ज्ञस्य॒ सं द॑धु॒र्यथा॑ वि॒द ॥ २९ ॥

29. *Imā asya pratūrtayaḥ padaṁ juṣanta yad divi.*
Nābhā yajñasya saṁ dadhuryathā vide.

All these dynamic communities dedicated to this

lord of glory know the highest rung of the existential ladder to attain that state of joy which is in the light of divinity, they join together here on earth on the holy seat of universal yajna and eliminate negativities so that they may attain the state of enlightenment and eternal joy.

अयं दीघाय चक्षसे प्राचि प्रयत्यध्वरे।
मिमीत यज्ञमानुषग्विच यं॥ ३०॥

30. *Ayaṁ dīrghāya cakṣase prāci prayatyadhvare.*
Mimīte yajñam-ānuṣag-vicakṣya.

This power of universal vision and potential in advance of the cosmic yajna of creative evolution instantly and simultaneously measures and projects the cosmic plan so that it can be watched and assessed on a long term basis from the beginning to the end.

वृषायमिन्द्र ते रथ उता ते वृषणा हरी।
वृषा त्वं शतक्रता वृषा हवः॥ ३१॥

31. *Vṛṣāyamindra te ratha uto te vṛṣaṇā harī.*
Vṛṣā tvaṁ śatakrato vṛṣā havaḥ.

Indra, this cosmic chariot of yours moving on and on is exuberant and generous, the natural forces which carry it on are mighty, you, lord of infinite actions are generous and inexhaustible, and the homage and prayer offered to you is highly effective and infinitely rewarding.

वृषा गावा वृषा मदा वृषा सामा अयं सुतः।
वृषा यज्ञा यमिन्वसि वृषा हवः॥ ३२॥

32. *Vṛṣā grāvā vṛṣā mado vṛṣā somo ayaṁ sutaḥ.*
Vṛṣā yajño yaminvasi vṛṣā havaḥ.

Abundant and mighty are your clouds of showers, powerful is your excitement and joy, abundant is the beauty and power of this soma you have created in the world of existence, mighty and far reaching is the beauty of the cosmic dynamics you have enacted and energise, and mighty is the order and command of your invitation to life.

वृषा त्वा वृषणं हुव वजिञ्चित्राभिरूतिभिः ।
वावन्थ हि पतिष्टुतिं वृषा हवः ॥ ३३ ॥

33. *Vṛṣā tvā vṛṣaṇaṁ huve vajriñ-cirābhir-ūtibhiḥ.*
Vāvantha hi pratiṣṭutiṁ vṛṣā havaḥ.

Indra, I, your celebrant, am vibrant, exuberant and powerful too by your grace. Lord of thunder and clouds, I invoke you who command inexhaustible power and generosity along with your wonderful protections and modes of advancement. You listen and you love and bless the songs of adoration and prayer, and the invocation and prayers addressed to you are powerful and rewarding.

Mandala 8/Sukta 14

Indra Devata, Goshuktyashvasuktinau Kanvayanau Rshis

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत ।
स्ताता मे गाषखा स्यात ॥ १ ॥

1. *Yadindrāhaṁ yathā tvamīśīya vasva eka it.*
Stotā me goṣakhā syāt.

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my

dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.)

शि ।यमस्म॒ दित्स॑यं॒ शचीपत मनी॒षिण॑।
यद॒हं गार्प॑ति॒ः स्याम ॥ २ ॥

2. *Śikṣeyamasmai ditseyaṁ śavīpate manīṣiṇe.*
Yadahaṁ gopatiḥ syām.

O lord and master of world power and prosperity, Indra, if I were master of knowledge and controller of power, I would love to share and give wealth and knowledge to this noble minded person of vision and wisdom.

ध॒नुष्ट इन्द सू॒नृता॒ यज॑मानाय सुन्व॒त।
गामश्वं पि॒प्युषी॑ दुह ॥ ३ ॥

3. *Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.*
Gāmaśvaṁ pipuṣī duhe.

Indra, the divine voice of your omniscience, omnipotence and bliss overflows with universal truth and rectitude of the law of existence and showers the abundance of prosperity and advancement upon the dedicated yajamana who distils and creates the soma of joy for the world.

न त॑ व॒ता॒स्ति राध॑स॒ इन्द॑ दे॒वा न मर्त्य॑ः।
यद्दित्स॑सि स्तु॒ता म॒घम ॥ ४ ॥

4. *Na te vartāsti rādhasa indra devo na martyaḥ.*
Yad ditsasi stuto magham.

Indra, when you are pleased to bless the celebrant with power, prosperity and excellence, then neither mortal nor immortal can restrain the abundant flow of your grace and generosity.

यज्ञ इन्द्रमवधयद्यद्भूमिं व्यवर्तयत।
चकाण आपृशं दिवि॥ ५॥

5. *Yajña indram-avardhayad yad bhūmiṁ vyavartayat. Cakrāṇa opaśaṁ divi.*

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer.

वावृधानस्य त वयं विश्वा धनानि जिग्युषः।
ऊतिमिन्दा वृणीमह॥ ६॥

6. *Vāvṛdhānasya te vayaṁ viśvā dhanāni jigyuṣaḥ. Utimindrā vṛṇīmahe.*

Indra, we pray for your power and protection, the lord whose glory rises with the expansive universe and who rule over the entire wealth and power of the worlds of existence.

व्यन्तरिक्षमतिरन्मद सामस्य राचना।
इन्द्रो यदभिनद्बलम॥ ७॥

7. *Vyantarikṣam-atiran-made somasya rocanā. Indro yadabhinad valam.*

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in

existence shines with light and overflows with the joy of soma bliss.

उद्गा आ॑जदङ्गि॒राभ्य आ॒विष्कृ॑ण्वन्गुहा॑ स॒तीः ।
अ॒वाञ्चं नुनुद व॒लम ॥ ८ ॥

Ud gā ājad-aṅgirobhya āviṣkṛṇavan guhā satīḥ.
Arvāñcaṁ nunude valam.

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

इन्द॑ण राच॒ना दि॒वा दृ॒ हानिं॑ दृंहि॒तानिं॑ च ।
स्थि॒राणि॒ न प॑रा॒णुद॑ ॥ ९ ॥

9. *Indreṇa rocanā divo dṛḷhāni dṛṁhitāni ca.*
Sthirāṇi na parāṇude.

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

अ॒पामू॒मिमद॑ि॒व॒ स्तामं॑ इन्दाजिरायत ।
वि त॒ मदा॑ अराजिषुः ॥ १० ॥

10. *Apām-ūrmir-madanniva stoma indrājirāyate.*
Vi te madā arājiṣuḥ.

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

त्वं हि स्ताॅमवधॅन इन्दास्युक्थवधॅनः ।
स्तातॄणामुत भॅद्रकृत ॥ ११ ॥

11. *Tvaṁ hi stomavardhana indrāsyukthavardhanaḥ. Stotṝṇāmuta bhadrakṛt.*

By you the songs of praise and adoration thrive and exalt, by you the songs of celebration and prayer vibrate and fructify. Indeed, you do all the good to the celebrants.

इन्दॅमित्कॅशिना हरी सामॅपयाय व तः ।
उप यॅज्ञं सुराधॅसम ॥ १२ ॥

12. *Indramit keśinā harī somapeyāya vakṣataḥ.*
Upa yajñaṁ surādhasam.

Radiations of light with expansive vibrations, herbs and trees with branches, leaves and filaments carry the spirit of divinity and nature's energy to the creative centres of life's bounty.

अॅपां फनॅन नमुॅचॅः शिरॅ इॅन्दादॅवतयः ।
विश्वा यदजॅयॅः स्पृधॅः ॥ १३ ॥

13. *Apāṁ phenena namuceḥ śira indrodavartayaḥ.*
Viśvā yadajayaḥ spṛdhaḥ.

When you fight out the adversaries of life and humanity, you crush the head of the demon of drought and famine with the sea mist and the cloud.

मायाभिॅरुॅत्सिसृॅप्सत इन्दॅ द्यामारुरुॅ तः ।
अव दस्यूँॅरधूनुथाः ॥ १४ ॥

14. *Māyābhir-utsisṛpsata indra dyām-ārurukṣataḥ.*
Ava dasyūँॅradhūnuthāḥ.

With your mysterious powers and tactics, you destroy the crafty thieves and saboteurs roaming around even if they have risen to the heights of clouds.

असुन्वामिन्द संसदं विषूचीं व्यनाशयः ।
सामपा उत्तरा भवन ॥ १५ ॥

15. *Asunvāmindra saṁsadaṁ viṣūcīṁ vyanāśayaḥ. Somapā uttaro bhavan.*

Indra, protector of the creative joy and prosperity of life and humanity in a state of peace, you being the better and higher of all others, you frustrate, dismiss and dissolve the factious assembly which has failed to be creative and cooperative as a corporate body.

Mandala 8/Sukta 15

Indra Devata, Goshuktyashvasuktinau Rshis

तम्वभि प गायत पुरुहूतं पुरुष्टुतं ।
इन्दं गीभिस्तविषमा विवासत ॥ १ ॥

1. *Tamvabhi pra gāyata puruhūtaṁ puruṣṭutaṁ. Indraṁ gīrbhis-taviṣamā vivāsata.*

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement.

यस्य द्विबहसा बृहत्सहा दाधार रादसी ।
गिरींरजाँ अपः स्वर्वृषत्वना ॥ २ ॥

2. *Yasya dvibarhaso bṛhat saho dādhāra rodasī. Girīṅrajrāṅ apaḥ svarvṛṣatvanā.*

Glorify Indra, who sustains the cosmic yajna in

the two worlds, your life here and hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

स रा॑जसि पुरुष्टु॒तँ एका॑ वृ॒त्राणि॑ जिघ्नस।
इन्द्र॒ जत्रा॑ श्रव॒स्या॑ च॒ यन्त॑व ॥ ३ ॥

3. *Sa rājasi puruṣṭutaň eko vṛtrāṇi jighnase.*
Indra jaitrā śravasyā ca yantave.

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

तं त॒ मदं॑ गृणीमसि॒ वृष॑णं पृ॒त्सु सा॑स॒हिम।
उ॒ लो॒क॒कृ॒त्नुमद्रिवा हरि॒श्रिय॑म ॥ ४ ॥

4. *Taṁ te madaṁ gṛṇīmasi vṛṣaṇaṁ pṛtsu sāsahim.*
U lokakṛtnum-adrivo hariśriyam.

Indra, lord of adamantine will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss.

यन॒ ज्याति॑ष्यायव॒ मन॑व च॒ वि॒वदि॑थ।
म॒न्दा॒ना अ॒स्य ब॒र्हिषा॒ वि रा॑जसि ॥ ५ ॥

5. *Yena jyotīṁṣyāyave manave ca vivediṭha.*
Mandāno asya barhiṣo vi rājasi.

We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by which, you shine and rule over the yajnic dynamics of this universe.

तद॒द्या चि॑त्त उ॒क्थिना नु॑ ष्टु॒वन्ति॑ पू॒र्वथा॑।
वृष॑पत्नीर॒पा ज॑या दि॒वदि॑व ॥ ६ ॥

6. *Tadadyā cit ta ukthino'nu ṣṭuvanti pūrvathā.*
Vṛṣapatnīrapo jayā divedive.

That divine power and joyous generosity of yours, today, saints and scholars of the holy Word and song sing and celebrate as ever before. O lord, conquer and control the waters of space collected in the mighty clouds and let them flow day by day.

तव॒ त्यदि॑न्द्रि॒यं बृ॒हत्तव॒ शुष्म॑मु॒त क्रतु॑म।
वज॑ं शिशाति धि॒षणा॒ वर॑ण्यम ॥ ७ ॥

7. *Tava tyadindriyaṁ bṛahat tava śuṣmamuta kratum. Vajraṁ śiśāti dhiṣaṇā vareṇyam.*

That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamantine will and force of natural justice and dispensation of the thunderbolt which overwhelms our will and choice commands our sense of discrimination, and we glorify it, we sharpen it, we accept it with adoration.

तव॒ द्यारि॑न्द्र॒ प ंस्यं पृथि॒वी व॑र्धति॒ श्रव॑ः।
त्वामाप॒ः पव॑तासश्च हिन्विर ॥ ८ ॥

8. *Tava dyaurindra pauṁsyaṁ pṛthivī vardhati śravaḥ. Tvāmāpaḥ parvatāsaśca hinvire.*

The light of heaven glorifies your blazing power, the earth augments your honour and fame, and the rolling floods of water and mighty mountains of majesty do awesome homage to you.

त्वां विष्णुर्बृहन् क्षया मित्रो गृणाति वरुणः।
त्वां शर्धो मदत्यनु मारुतम॥ ९॥

9. *Tvāṁ viṣṇur-bṛhan kṣayo mitro gṛṇāti varuṇaḥ.*
Tvāṁ śardho madatyanu mārutam.

Vishnu, cosmic dynamics of nature's expansive sustenance, Mitra, loving and life giving sun, Varuna, soothing and energising oceans of the universe, and the power and force of the showers of cosmic energy all exalt you and receive their life and exaltation from you.

त्वं वृषा जनानां मंहिष्ठ इन्द जज्ञिष।
सत्रा विश्वा स्वपत्यानि दधिष॥ १०॥

10. *Tvaṁ vṛṣā janānāṁ maṁhiṣṭha indra jajñiṣe.*
Satrā viśvā svapatyāni dadhiṣe.

Most generous and omnificent Indra, in the heart of humanity you arise as the greatest and highest paternal power and presence who sustain the worlds of existence as your darling children all together as one family.

सत्रा त्वं पुरुष्टुतँ एका वृत्राणि ताशस।
नान्य इन्द्रात्करणं भूय इन्वति ॥ ११॥

11. *Satrā tvaṁ puruṣṭutaň eko vṛtrāṇi tośase.*
Nānya indrāt karaṇaṁ bhūya invati.

O lord universally adored, you alone dispel and destroy all the strong holds of darkness, ignorance and

evil. There is no one else other than Indra who can exceed your power and performance either now or later.

यदिन्द मन्मशस्त्वा नाना हवन्त ऊतय।
अस्माकभिनृभिरत्रा स्वजय ॥ १२ ॥

12. *Yadindra manmaśastvā nānā havanta ūtaye.*
Asmākebhir-nṛbhir-atrā svarjaya.

Since all people in all their different lands and places invoke and adore you for protection and self fulfilment according to the voice of their own conscience, O lord, be gracious to our people here on earth and let them win the divine gift of eternal joy.

अरं ायाय ना मह विश्वा रूपाण्याविशन।
इन्दं जत्राय हषया शचीपतिम ॥ १३ ॥

13. *Araṁ kṣayāya no mahe viśvā rūpāṇyāviśan.*
Indraṁ jaitrāya harṣayā śacīpatim.

For peace and settlement of the perfect order, and for honour, dignity and excellence for all of us here on earth, and for our final victory of self fulfilment in ultimate bliss, meditate on the lord's manifestations, identify with his omnipresence, adore him as the lord of omnipotence, and win the pleasure and grace of Indra.

Mandala 8/Sukta 16

Indra Devata, Irimbithi Kanva Rshi

प समाजं चषणीनामिन्दं स्ताता नव्यं गीभिः।
नरं नृषाहं मंहिष्ठम ॥ १ ॥

1. Pra samrājaṁ carṣaṇīnām-indraṁ stotā navyaṁ gīrbhiḥ. Naraṁ nṛṣāhaṁ maṁhiṣṭham.

With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent.

यस्मि॑न्नु॒क्थानि॒ रण्य॑न्ति॒ विश्वा॑नि च श्रव॒स्या॑ ।
अ॒पाम॑वा॒ न स॑मु॒द्र ॥ २ ॥

Yasminn-ukthāni raṇyanti viśvāni ca śravasyā.
Apāmavo na samudre.

Unto him all songs of adoration return, to him all honours and fame of the world reach, in him they rejoice like streams and rivers reaching and rejoicing in the sea.

तं सु॑ष्टु॒त्या वि॑वास॒ ज्यष्ठ॒राज॒ं भर॑ कृ॒त्नुम ।
म॒हो वा॒जिनं॒ स॒निभ्य॑ः ॥ ३ ॥

3. *Taṁ suṣṭutyā vivāse jyeṣṭharājaṁ bhare kṛtnum.*
Maho vājinaṁ sanibhyaḥ.

Him with songs of adoration I glorify as the first and highest ruler, constantly active in cosmic dynamics, and the greatest warrior and winner for the celebrant's good.

यस्यानू॑ना गभी॒रा मदा॑ उ॒रव॒स्तरु॑त्राः ।
ह॒षु॒मन्त॒ः शूर॑साता ॥ ४ ॥

4. *Yasyānūnā gabhīrā madā uravastarutrāḥ.*
Harṣumantaḥ śūrasātau.

Faultless are his joyous exploits, deep and grave, vast and wide, saviours across the seas of life and givers of victory in the battles of the brave.

तमिद्धनेषु हितष्वधिवाकाय हवन्त।
यषामिन्द्रस्त जयन्ति॥ ५॥

5. *Tamid dhaneṣu hiteṣvadhivākāya havante.*
Yeṣām-indras-te jayanti.

When the call is given and the battle rages, people invoke him for defence, and they win who enjoy the favour and protection of Indra.

तमिच्च्यात्रायन्ति तं कृतभिश्चषणयः।
एष इन्दा वरिवस्कृत॥ ६॥

6. *Tamic-cyautnair-āryanti taṁ kṛtebhiś-carṣaṇa-yaḥ. Eṣa indro varivaskṛt.*

Men of vision and wisdom celebrate him with inspiring songs and noble actions while average people please him with usual performance of their daily duties. This lord Indra is the creator, controller and dispenser of wealth and rewards.

इन्दा बह्मन्द ऋषिरिन्दः पुरू पुरुहूतः।
महान्महीभिः शचीभिः॥ ७॥

7. *Indro brahmendra ṛṣirindraḥ purū puruhūtaḥ.*
Mahān mahībhiḥ śacībhiḥ.

Indra is Brahma, great and omniscient, the all-watching seer, invoked, adored and worshipped by all, universally in many ways. He is really great, magnanimous by virtue of his great actions.

सः स्ताम्यः स हव्यः सत्यः सत्वा तुविकूमिः।
एकश्चित्स ाभिर्भूतिः॥ ८॥

8. *Saḥ stomyaḥ sa havyaḥ satyaḥ satvā tuvikūrmiḥ. Ekaścit sannabhibhūtiḥ.*

He is adorable with songs of praise, worthy of invocation and homage, eternal, ever true, and by his essential nature he is omnipotent, all creator, all maker of forms, and all alone by himself, he is the power supreme over all.

तमर्कभिस्तं सामभिस्तं गायत्रश्चर्षणयः।
इन्द्रं वर्धन्ति क्षितयः॥ ९॥

9. *Tamarkebhis-taṁ sāmabhis-taṁ gāyatraiś-carṣaṇayaḥ. Indraṁ vardhanti kṣitayaḥ.*

All people, all communities, all nations adore and exalt Indra, with inspiring verses of Rgveda, with sweet songs of Samaveda and with the exhilarating gayatri verses.

पणेतारं वस्या अच्छा कर्तारं ज्योतिः समत्सु।
सासह्वांसं युधामित्रान॥ १०॥

10. *Praṇetāraṁ vasyo acchā kartāraṁ jyotiḥ samatsu. Sāsahvāṁsaṁ yudhāmitrān.*

All people, communities and nations adore and exalt Indra who brings wealth, peace and prosperity to humanity, creates light and hope for their battles of life, and challenges and destroys enemies by fighting them out.

स नः पपिः पारयाति स्वस्ति नावा पुरुहूतः।
इन्द्रा विश्वा अति द्विषः॥ ११॥

11. *Sa naḥ papriḥ pārayāti svasti nāvā puruhūtaḥ. Indro viśvā ati dviṣaḥ.*

He, Indra, lord of deliverance and giver of fulfilment, invoked and adored by all, pilots us across the seas of life by the boat of divine guidance and saves us against all jealousies, enmities and negativities of the world.

स त्वं नं इन्द्र वाजंभिदश्स्या चं गातुया चं।
अच्छा च नः सुम्नं नंषि॥ १२॥

Sa tvaṁ na indra vājebhir-daśasyā ca gātuyā ca.
Acchā ca naḥ sumnaṁ neṣi.

Indra, lord of power and giver of fulfilment, by gifts of science and energy and with noble acts and persistent endeavour, lead us well by noble paths to peace, prosperity and well being.

Mandala 8/Sukta 17

Indra or Vastoshpati Devata, Irimbithi Kanva Rshi

आ यांहि सुषुमा हि त इन्द्र सामं पिबा इमम।
एदं बर्हिः सदा मम॥ १॥

1. *Ā yāhi suṣumā hi ta indra somaṁ pibā imam.*
Edaṁ barhiḥ sado mama.

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा बह्मयुजा हरी वहतामिन्द कशिना।
उप ब्रह्माणि नः शृणु॥ २॥

2. *Ā tvā brahmayujā harī vahatāmindra keśinā.*
Upa brahmāṇi naḥ śṛṇu.

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द सोमिनः।
सुतावन्ता हवामह॥ ३॥

3. *Brahmāṇastvā vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

O lord of cosmic beauty, come to us, listen to our song of adoration and drink of the soma distilled by us with intense love and devotion.

आ नो याहि सुतावता स्माकं सुष्टुतीरुप।
पिबा सु शिप्रिन्धसः॥ ४॥

4. *Ā no yāhi sutāvato'smākaṁ suṣṭutīrupa.*
Pibā su śiprinn-andhasaḥ.

I create and pour the soma into the body spaces of your creation, taste the sweets with your tongue and let the exhilaration of honey radiate to every particle of the cosmic body.

आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु।
गृभाय जिह्वया मधु॥ ५॥

5. *Ā te siñcāmi kukṣyoranu gātrā vi dhāvatu.*
Gṛbhāya jihvayā madhu.

May the soma be delicious to your taste, O connoisseur of soma, may the honey sweets be exhilarating to your body, and may the soma bring peace and joy to your heart.

स्वा॒दुष्ट॑ अस्तु सं॒सु॒द॒ मधु॑मान्त॒न्व॒३॑ तव॑।
साम्॒ः शर्म॑स्तु त ह्॒द॥ ६॥

6. *Svāduṣṭe astu saṁsude madhumān tanve tava.*
Somaḥ śamastu te hṛde.

O lord of cosmic vision, let this soma distilled and seasoned, radiate to you from sense to the spirit, inspiring, soothing and beatifying like a bride on top of her beauty and virgin grace.

अ॒यमु॑ त्वा विचषण॒ जनी॑रिवा॒भि संवृ॑तः।
प साम॑ इन्द सपतु॥ ७॥

7. *Ayamu tvā vicarṣaṇe janīrivābhi saṁvṛtaḥ.*
Pra soma indra sarpatu.

In the ecstasy and exhilaration of soma, Indra, lord mighty of head and arms joined at the neck and vast of cosmic belly space, destroys the dark forces of life.

तु॒वि॒ग्रीवा॑ व॒पाद॑रः सुबा॒हुर॒न्धसा॒ मद॑।
इन्द्रा॑ वृ॒त्राणि॑ जिघ्नत॥ ८॥

8. *Tuvigrīvo vapodaraḥ subāhur-andhaso made.*
Indro vṛtrāṇi jighnate.

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities

of ignorance, injustice and poverty.

इन्द्र॒ प्रहि॑ पु॒रस्त्वं॑ विश्व॒स्येशा॑न॒ आज॑सा।
वृ॒त्राणि॑ वृत्रहञ्जहि॥ ९॥

9. *Indra prehi purastvaṁ viśvasyeśāna ojasā.*
Vṛtrāṇi vṛtrahañjahi.

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities of ignorance, injustice and poverty.

दी॒घस्ते॑ अस्त्वङ्कु॒शा यना॒ वसु॑ प॒यच्छ॑सि।
यज॑मानाय सुन्व॒त॥ १०॥

10. *Dīrghaste astvaṅkuśo yenā vasu prayacchasi.*
Yajamānāya sunvate.

Let your arms of law and order be long and far reaching by which you protect and provide peace, prosperity and security for the self-sacrificing performer of yajna who creates soma for the common good.

अ॒यं त॑ इन्द्र॒ सोमा॒ निपू॑ता॒ अधि॑ ब॒र्हिषि॑।
एही॑म॒स्य द्रवा॒ पिब॑ ॥ ११॥

11. *Ayaṁ ta indra somo nipūto adhi barhiṣi.*
Ehīmasya dravā piba.

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote it for the good of all.

शाचि॑गो॒ शाचि॑पूजना॒ यं रणा॑य त सु॒तः।
आख॑ण्डल॒ प हू॑यस॥ १२॥

12. *Śācigo śacipūjanā'yaṁ raṇāya te sutaḥ.*
Ākhaṇḍala pra hūyase.

Lord self-refulgent creator of stars and planets, glorious adorable, this cosmic soma of the universe of your creation is for the joy of life. Therefore, O lord imperishable, you are invoked and adored with love and faith.

यस्ते शृङ्गवृषा नपात्पणंपात्कुण्डपाय्यः।
न्यंस्मिन्दध्र आ मनः॥ १३॥

13. *Yaste śṛṇgavṛṣo napāt praṇapāt kuṇḍapāyyaḥ.*
Nyasmin dadhra ā manaḥ.

O lord, the sun on high which neither falls nor allows others, planets and satellites, to fall is your creation and it is the protector and sustainer of the vault of heaven and the firmament. On this we meditate and concentrate our mind.

वास्तोष्पत ध्रुवा स्थूणां सत्रं साम्यानाम ।
द्रप्सा भत्ता पुरां शश्वतीनामिन्द्रा मुनीनां सखा॥ १४॥

14. *Vāstoṣpate dhruvā sthūṇāṁ'satraṁ somyānām.*
Drapso bhettā purāṁ śaśvatīnām-indro munīnāṁ sakhā.

O lord of human habitations, creator of the cosmic home of life, may the centre column of our house be firm. May the lord be the protective armour of the makers of soma. May Indra, lover of soma to the last drop, be destroyer of the strongholds of evil which nevertheless persist through time, and may the lord be friends with the sages.

पृदाकुसानुयजता गवषणे एकः स न्भि भूयसः।
भूणिमश्वं नयत्तुजा पुरा गृभन्द्रं सामस्य पीतये॥ १५॥

Pṛdākusānur-yajato gaveṣaṇa ekaḥ sannabhi bhūyasaḥ. Bhūrṇim-aśvaṁ nayat tujā puro gṛbhendraṁ somasya pītaye.

Challenger of poisonous negativities, adorable, giver of earthly prosperity and words of vision and wisdom, Indra by himself alone eliminates many evils. Let the devotee with inspired adoration invoke the refulgent omnipresence of Indra before his inner vision to bless his consciousness and to protect and promote it to universal awareness of the divine presence.

Mandala 8/Sukta 18

Adityah (1-3, 5, 10-22), Aditi (4, 6, 7), Ashvinau (8), Agni-Surya-Anilah (9) Devatah, Irimbithi Kanva Rshi

इदं ह नूनमषां सुम्नं भिक्त मत्यः।
आदित्यानामपूर्व्यं सवीमनि ॥ १॥

1. *Idaṁ ha nūnam-eṣāṁ sumnaṁ bhikṣeta martyaḥ. Ādityānām-apūrvyaṁ savīmani.*

Let mortal humanity ask for unique favours of these Adityas, brilliant children of Mother Nature, that is, nature's powers of light, energy and peace, seek for wealth, honour and excellence of life in a state of peace and progress, and live under the inspiration and guidance of nature, her forces of thought, energy and stability without violating nature's law.

अनवाणा ह्यषां पन्था आदित्यानाम।
अदब्धाः सन्ति पायवः सुगवृधः॥ २॥

2. *Anarvāṇo hyeṣāṁ panthā ādityānām.*
Adabdhāḥ santi pāyavaḥ sugevṛdhaḥ.

Irresistible are the paths and laws of these brilliant powers of nature, undaunted are they, protectors and promoters, and they increase the peace and prosperity of life (if you presume not to challenge and violate them).

तत्सु नः सवि॒ता भगा॒ वरु॑णा मि॒त्रा अ॑र्य॒मा।
शर्म॑ यच्छन्तु स॒पथा॒ यदीम॑ह ॥ ३ ॥

3. *Tat su naḥ savitā bhago varuṇo mitro aryamā.*
Śarma yacchantu sapratho yadīmahe.

May Savita, life generating sun, Bhaga, inexhaustible wealth and power of divinity, Varuna, oceans of space and divine generosity, Mitra, divine love and warmth of life, and Aryaman, divine laws of the motions of stars, planets and galaxies, guide and lead us to that peace and prosperity which we pray for and which, we wish, may ever increase.

दे॒वेभि॑र्देव्यदि॒ते रि॑ष्टभर्म॒न्ना ग॑हि।
स्मत्सू॒रिभिः॑ पुरुपिय सु॒शर्म॑भिः ॥ ४ ॥

4. *Devebhir-devyadite'riṣṭabharmannā gahi.*
Samt sūribhiḥ purupriye suśarmabhiḥ.

Imperishable nature, mother Infinity universally loved and adored, self-refulgent divinity, giver of security in prosperity against adversity, pray come and bring us best of life's happiness and well being along with brilliant powers of generosity, intelligence and fearless rectitude.

त हि पुत्रासो अदितिर्विदुर्द्वेषांसि यातवे ।
अंहाश्चिदुरुचक्रया नो हसः ॥ ५ ॥

5. *Te hi putrāso aditer-vidur-dveṣāṁsi yotave.*
Aṁhościd-urucakrayo'nehasaḥ.

Those children of divinity, sages, scholars and redoubtable warriors, pure at heart and great performers of boundless possibilities, know how to remove jealousies, fight out enmities and eliminate sin and crime.

अदितिना दिवा पशुमदितिनक्तमद्वयाः ।
अदितिः पात्वंहसः सदावृधा ॥ ६ ॥

6. *Aditirno divā paśum-aditir-naktamadvayāḥ.*
Aditiḥ pātvaṁhasaḥ sadāvṛdhā.

May Aditi, Mother Nature, her intelligence, energy and stability, preserve, protect and promote our cattle, property and perception day and night. May the light of divinity, always promotive of positivity, save us from sin.

उत स्या नो दिवा मतिरदितिरूत्या गमत ।
सा शन्ताति मयस्करदप स्रिधः ॥ ७ ॥

7. *Uta syā no divā matir-aditir-ūtyā gamat.*
Sā śaṁtāti mayaskaradapa sridhaḥ.

May that beneficent intelligence of the light of divine Mother Nature come to us day by day with her protective faculties, do us good and ward off errors, obstructions, negative values and misbeliefs.

उत त्या दव्या भिषजा शं नः करता अश्विना ।
युयुयातामिता रपा अप स्रिधः ॥ ८ ॥

8. *Uta tyā daivyā bhiṣajā śaṁ naḥ karato aśvinā.*
Yuyuyātāmito rapo apa sridhaḥ.

And may nature's complementary powers of all round protection and growth bring us good and peace and keep off all sin and evil of body and mind from us.

शमग्निरग्निभिः करच्छं नस्तपतु सूयः ।
शं वाता वात्वरपा अप स्रिधः ॥ ९ ॥

9. *Śamagniragnibhiḥ karaccharṁ nastapatu sūryaḥ.*
Śaṁ vāto vātvarapā apa sridhaḥ.

May Agni, divine fire of life, with its radiations of heat and light, do us good. May the sun shine warm for the good of all in peace. May the wind blow fragrant and free and bring us the breath of life for all in peace, and may all the divinities of Mother Nature drive away and keep off all negativity and adversities from humanity.

अपामीवामप स्रिधमप सधत दुमतिम ।
आदित्यासा युयातना ना अंहसः ॥ १० ॥

10. *Apāmīvāmapa sridhamapa sedhata durmatim.*
Ādityāso yuyotanā no aṁhasaḥ.

May the Adityas, powers of light and life in nature and humanity, drive away all disease of body and mind and keep off negativities of thought and intelligence from us. May the children of imperishable divinity keep us safe, far away from the onslaughts of sin and adversity.

युयाता॒ शरु॑म॒स्मदाँ आदि॑त्यास उ॒ताम॑तिम ।
ऋध॒ग्द्वष॑: कृणुत विश्ववदसः ॥ ११ ॥

11. *Yuyotā śarumasmadāň ādityāsa utāmatim.*
Ṛdhagdveṣaḥ kṛṇuta viśvavedasaḥ.

May the Adityas, divine harbingers of light and life, drive away from us all forms of violence and enmity. May they ward off all those stupid fools who lack understanding and refuse to think positively. May the pioneers of enlightenment who know the world and all its ways eliminate hate and malignity from the world of humanity.

तत्सु न॒: शम॑ च्छ॒ता दि॑त्या॒यन्मुमो॑चति ।
एन॑स्वन्तं चि॒दन॑सः सुदानवः ॥ १२ ॥

12. *Tat su naḥ śarma yacchatā''dityā yanmumocati.*
Enasvantaṁ cidenasaḥ sudānavaḥ.

O Adityas, children of the light of life eternal, holy givers of the best of life, thought and action, bring us that peace and joy which gives us freedom, that freedom which saves and liberates even the worst of sinners from sin and evil.

या न॒: कश्चि॒दिरि॑ ति र ॒स्त्वन॒ मर्त्य॑: ।
स्व: ष एव॑ रिरिषीष्ट॒ युज॑न॑: ॥ १३ ॥

13. *Yo naḥ kaścid ririkṣati rakṣastvena martyaḥ.*
Svaiḥ ṣa evai ririṣīṣṭa yurjanaḥ.

Let the mortal who of his own evil nature seeks to injure us by his evil design perish in consequence of his own evil actions. Let such a man be off from us.

समित्तम॒घमꣳश्नवद्दुःशꣳस॒ꣳ मर्त्यꣳ रि॒पुम।
या अꣳस्म॒त्रा दु॒हर्णा॑वाँ॒ उपꣳ द्व॒युः ॥ १४॥

14. *Samit tama-ghamaśnavad duḥśaṁsaṁ martyaṁ ripum. Yo asmatrā durhaṇāvāṅ upa dvayuḥ.*

Let the sin itself consume and wholly destroy that sinner, evil designer, maligner, mortal enemy of humanity who is a treacherous double dealer and seeks to destroy us.

पा॒क॒त्रा स्थ॑न दवा हृ॒त्सु जा॑नीथ॒ मर्त्यꣳम।
उपꣳ द्व॒युं चाद्व॑युं च वसवः ॥ १५॥

15. *Pākatrā sthana devā hṛtsu jānītha martyam. Upa dvayuṁ cādvayuṁ ca vasavaḥ.*

O Vasus, brilliant and benevolent providers of peace and settlement for humanity, stand by those who are simple, honest and innocent. In your heart of hearts you know the nature and character of mortal humanity and closely discriminate between the double dealer and the person who is not a double dealer. Stand by the pure at heart, we pray.

आ शम॒ पव॑ताना॒मातापां वृ॑णीमह।
द्यावा॑ गाम॒ार अ॒स्मदप॑स्कृतम ॥ १६॥

16. *Ā śarma parvatānāmotāpāṁ vṛṇīmahe. Dyāvākṣāmāre asmad rapaskṛtam.*

We pray for the peace and protection of the mountains and the clouds. We pray for the peace and protection of the running waters. May heaven and earth, divine intelligence and holy mother, keep off sin and evil, suffering and disease from us. (Our choice and

prayer is freedom from sin and suffering.)

त नो भद्रेण शर्मणा युष्माकं नावा वसवः ।
अति विश्वानि दुरिता पिपर्तन ॥ १७ ॥

17. *Te no bhadreṇa śarmaṇa yuṣmākaṁ nāvā vasavaḥ. Ati viśvāni duritā pipartana.*

O Vasus, providers of settlement, peace and joy, Adityas, holy powers of light and life in nature and humanity, we pray, be our guides and pilots and, by your saving ark of life and destiny, lead us over the sins and sufferings of the world with the peace and felicity of the life divine.

तुच तनाय तत्सु नो दाघीय आयुर्जीवसे ।
आदित्यासः सुमहसः कृणोतन ॥ १८ ॥

18. *Tuce tanāya tat su no drāghīya āyurjīvase.*
Ādityāsaḥ sumahasaḥ kṛṇotana.

O Adityas, refulgent lords of light and mighty masters of life giving energies, for the joyous living and longevity of our children and their off-spring, create and bring the holy gift of good health and long life of peace and felicity.

यज्ञा हीळो वो अन्तर् आदित्या अस्ति मृळत ।
युष्म इद्वो अपि ष्मसि सजात्ये ॥ १९ ॥

19. *Yajño hīḷo vo antara ādityā asti mṛḷata.*
Yuṣme id vo api ṣmasi sajātye.

O Adityas, mighty masters of refulgence and teachers of the secrets of good health and long life of felicity, the yajna, holy act of creativity, is your love

and inward inspiration. That act we have performed close to you. Pray know, appreciate and be kind and happy with us. We are yours, we abide in your light, and we are of the same order of humanity as you, one with you.

बृहद्वरूथं मरुतां देवं त्रातारमश्विना।
मित्रमीमहे वरुणं स्वस्तये॥ २०॥

20. *Bṛhad varūthaṁ marutāṁ devaṁ trātāram-aśvinā. Mitram-īmahe varuṇaṁ svastaye.*

For the sake of a long life of peace and felicity, we approach the brilliant and benevolent lord of the winds of life and life's energy, the protective and saviour forces of life, the Ashvins, complementary forces of the dynamics of development, Mitra, powers of love and friendship, and Varuna, powers of judgement and justice, all in nature as well as in humanity, we pray for inspiration and enact as a holy performance of yajna a vast home of peace and freedom for humanity on the earth and her environment.

अनेहा मित्रायमन्नृवद्वरुण शंस्यम।
त्रिवरूथं मरुता यन्त नश्छर्दिः॥ २१॥

21. *Aneho mitrāryaman nṛvad varuṇa śaṁsyam. Trivarūthaṁ maruto yanta naśchardiḥ.*

O Mitra, powers of universal love and friendship, Aryaman, guides and pioneers of humanity, and Varuna, powers of universal judgement and justice, and all ye peoples of the world, unite, create and give us a happy home on earth blest with threefold freedom from ignorance and darkness, injustice and violence,

and poverty and inequality, admirable as free from sin and evil and the scourge of fear and terror.

य चिद्धि मृत्युबन्धव आदित्या मनवः स्मसि।
प सू न आयुर्जीवस तिरतन ॥ २२ ॥

22. *Ye ciddhi mṛtyubandhava ādityā manavaḥ smasi.*
Pra sū na āyurjīvase tiretana.

O Adityas, powers of light and life, givers of enlightenment, human as we are, all kindred of the fact of death, pray give us the longest span of life for the joy of living and then help us cross over to the life beyond death.

Mandala 8/Sukta 19

Agni (1-33), Adityah (34-35), Trasadasyu'sdana-stuti (36-37) Devatah, Sobhari Kanva Rshi

तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विर।
देवत्रा हव्यमाहिर ॥ १ ॥

1. *Taṁ gūrdhayā svarṇaraṁ devāso devamaratiṁ dadhanvire. Devatrā havyamohire.*

Praise the self-refulgent lord giver of heavenly bliss whom the divinities of light and enlightenment hold and reflect in all his glory, Agni, the lord adorable, all pervasive yet uninvolved, whom the noble and learned people perceive, realise and worship as the one worthy of worship.

विभूतरातिं विप चित्रशाचिषमग्निमीळिष्व यन्तुरम।
अस्य मधस्य साम्यस्य साभर पमध्वराय पूर्व्यम ॥ २ ॥

2. *Vibhūtarātiṁ vipra citraśociṣam-agnimīḷiṣva yanturam. Asya medhasya somyasya sobhare premadhvarāya pūrvyam.*

O vibrant scholar, worship Agni, lord of light and enlightenment, infinitely giving, awfully wondrous and self-refulgent, and the sole leader and controller of the world. Worship Him, the lord eternal, O generous man, in order that you may participate in this yajnic system of the lord's universe which is full of love without violence and overflows with the blissful joy of soma, an inspiring invitation to live and act as the child of divinity.

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम।
अस्य यज्ञस्य सुक्रतुम॥ ३॥

3. *Yajiṣṭhaṁ tvā vavṛmahe devaṁ devatrā hotāram-amartyam. Asya yajñasya sukratum.*

We choose to worship you, Agni, most adorable, worthy of worship, self-refulgent lord over the divinities of existence, imperishable and eternal creator of the yajna of this universal order of the world.

ऊर्जा नपातं सुभगं सुदीदितिमग्निं श्रेष्ठशाचिषम।
स नो मित्रस्य वरुणस्य सा अपामा सुम्नं यक्षते दिवि॥ ४॥

4. *Ūrjo napātaṁ subhagaṁ sudīditimagniṁ śreṣṭhaśociṣam. Sa no mitrasya varuṇasya so apā-mā sumnaṁ yakṣate divi.*

We worship Agni, protector and promoter of energy and men of energy, lord of grandeur and glory and the holy refulgence of nature that shines bright with the highest flames of fire and light. In the light and fire

of cosmic yajna, He is the giver of joy in the light of day and the bliss of peace in the night, and He is the giver of the nectar of pleasure in the liquid flow of water and the dynamics of karmic flow.

यः समिधा य आहुती या वदन दुदाश मता अग्नय।
या नमसा स्वध्वरः ॥ ५ ॥

5. *Yaḥ samidhā ya āhutī yo vedena dadāśa marto agnaye. Yo namasā svadhvaraḥ.*

The mortal man who performs yajna, creative activity without violence, and offers homage by giving in honour of Agni with holy fuel or with havi in ghrta and fragrant materials with the chant of Vedic verses enjoys the peace and bliss of life day and night.

तस्यदवन्ता रंहयन्त आशवस्तस्य द्युम्नितमं यशः।
न तमंहा दुवकृतं कुतश्चन न मत्यकृतं नशत ॥ ६ ॥

6. *Tasyedarvanto raṁhayanta āśavastasya dyumnitamaṁ yaśaḥ. Na tamaṁho devakṛtaṁ kutaścana na martyakṛtaṁ naśat.*

His horses speed on at the fastest and hasten him to victory. His honour and fame shine the brightest. Whatever he does in honour of the divinities or in service to mortal humanity, sin and pride never touch him nor does it pollute his action.

स्वग्रया वा अग्निभिः स्याम सूना सहस ऊर्जा पत।
सुवीरस्त्वमस्मयुः ॥ ७ ॥

7. *Svagnayo vo agnibhiḥ syāma sūno sahasa ūrjāṁ pate. Suvīras-tvam-asmayuḥ.*

O lord creator of energy and master controller

of strength and power, let us, by yajnic experimentations of various forms of heat and light, all your gifts, be masters of fire energies and light radiations. You are the bravest holy power. Pray be ours, close to us as master giver and power divine.

प्रशंसमाना अतिथिन मित्रिया ग्नी रथा न वद्यः।
त्व ामासा अपि सन्ति साधवस्त्वं राजा रयीणाम॥ ८॥

8. *Praśaṁsamāno atithirna mitriyo'gnī ratho na vedyaḥ. Tve kṣemāso api santi sādhavas-tvaṁ rājā rayīṇām.*

Agni is worthy of praise and admiration as a friendly guest of honour and worthy to be known as a saviour like a chariot leading to cherished destinations. Abiding in you and strengthened by you, O lord, dedicated practitioners rise to be men of perfect success in peace and bliss since you are the ruler and controller of all forms of the wealth of existence.

सा अद्धा दाश्वध्वरा ग्र मतः सुभग स प्रशंस्यः।
स धीभिरस्तु सनिता॥ ९॥

9. *So addhā dāśvadhavaro'gne martaḥ subhaga sa praśaṁsyaḥ. Sa dhībhirastu sanita.*

O lord of universal wealth and grandeur, Agni, we pray, may the mortal come to sure success and good fortune who gives in charity and performs acts of yajnic creativity with love and without violence. May such a man be worthy of praise and appreciation with holy acts of intelligence and may he be rich in acquisitions and liberal in dispensations of charity.

यस्य॒ त्वमू॒ध्वो अ॑ध्व॒राय॒ तिष्ठ॑सि ॒ायद्वी॒रः स सा॑धत।
सा अव॑द्भिः सनि॑ता॒ स वि॑प॒न्युभि॒ः स शू॒र॒ः सनि॑ता कृ॒तम॥ १०॥

10. *Yasya tvamūrdhvo adhvarāya tiṣṭhasi kṣayad-vīraḥ sa sādhate. So arvadbhiḥ sanitā sa vipan-yubhiḥ sa śūraiḥ sanitā kṛtam.*

The man for whose acts of yajna you rise high and stay constant is blest with brave progeny and achieves all round success in life. He is blest with horses and incoming wealth and honour. Surrounded by the wise, he is blest with praise and high appreciation. Supported by the brave, he achieves fulfilment in whatever he does and whatever he wants to do.

यस्या॒ग्निव॑पु॒र्गृ॒ह स्ताम्॒ चना॒ दधी॑त वि॒श्ववा॑यः।
ह॒व्या वा॒ ववि॑ष॒द्विषः॥ ११॥

11. *Yasyāgnir-vapurgṛhe stomaṁ cano dadhīta viśvavāryaḥ. Havyā vā veviṣad viṣaḥ.*

Blest is the man in whose house Agni, lord of universal acceptance with faith and reverence, through the divine fire form of yajna, receives oblations of holy food and Vedic songs of praise and the fire sends up yajnic food to nature's divinities. He achieves total fulfilment in every field of life through the bounties of divine nature.

विप॑स्य वा स्तु॒व॒तः स॑हसा यहा म॒ ू॒तम॑स्य रा॒तिषु॑।
अ॒वाद॑वमु॒परि॑मर्त्यं कृ॒धि॒ वसा॑ विवि॒दुषा॒ वचः॥ १२॥

12. *Viprasya vā stuvataḥ sahaso yaho makṣūt-amasya rātiṣu. Avo-devam-uparimartyaṁ kṛdhi vaso vividuṣo vacaḥ.*

And O child of strength born of yajnic endeavour and sustainer of vitality in human affairs, O Vasu, all pervasive divine fire, living shelter of all, convert the song of the vibrant scholar celebrant to super mortal prayer and raise it to reach the heights of divinity.

या अग्निं हव्यदातिभिर्नमोभिर्वा सुदक्षमाविवासति।
गिरा वाजिरशोचिषम॥ १३॥

13. *Yo agniṁ havyadātibhir-namobhir-vā sudakṣam-āvivāsati. Girā vājira-śociṣam.*

One who lights the versatile yajnic fire and thereby whole heartedly serves the fire divine of imperishable flames with oblations of sacred havis, reverence and holy words of prayer never falls, never fails in life.

समिधा यो निशिती दाशददितिं धामभिरस्य मर्त्यः। विश्वत्स धीभिः सुभगा जनाँ अति द्युम्नरुद्रइव तारिषत॥ १४॥

14. *Samidhā yo niśitī dāśadaditiṁ dhāmabhirasya martyaḥ. Viśvet sa dhībhiḥ subhago janāँ ati dyumnairudga iva tāriṣat.*

The mortal who serves Aditi, immortal fire of mother Infinity, with blazing fuel within the radiance of its own laws is blest with the wealth and splendour of all orders of intelligence, honour and fame and surpasses all people of the other order like a captain on the helm crossing the stormy seas.

तदग्न द्युम्नमा भर यत्साहत्सदने कं चिदत्रिणम।
मन्युं जनस्य दूढ्यः॥ १५॥

15. *Tadagne dyumnamā bhara yat sāhasat sadane kaṁ cidatriṇam. Manyuṁ janasya dūḍhyaḥ.*

Agni, lord of light and life, give us that splendour of spirit and intelligence which may challenge and overcome any voracious friend at the door, in the heart and home, and counter the wealth of any evil minded person anywhere in life.

यन॒ चष्ट॒ वरु॑णा मि॒त्रा अ॑र्य॒मा यन॒ नास॑त्या॒ भग॑: ।
व॒यं तत्त॒ शर्व॑सा गातु॒वित्त॑मा॒ इन्द॑त्वाता विधमहि ॥ १६ ॥

16. *Yena caṣṭe varuṇo mitro aryamā yena nāsatyā bhagaḥ. Vyaṁ tat te śavasā gātuvittamā indra tvotā vidhemahi.*

Agni, lord of light and life, we worship, pray for and try to acquire that light of vision and discrimination of intelligence of yours by which Varuna, man of judgement and justice, Mitra, man of love and friendship, Aryaman, guide and pioneer of society, the Ashvins, complementary agents of development and progress, and Bhaga, man of power, fame and honour, envision things in unison, discriminate right from wrong, and declare for all to see and follow the right so that thereby, O Indra, ruling lord and power version of Agni, we all, most keen to know the paths of progress and follow them, may advance with the power of our will and knowledge under your guidance and protection.

त घदग्न स्वा॒ध्या॒३॒ य त्वा॑ विप निदधि॒र नृ॒च ।सम ।
विपा॑सा दव सु॒कतु॑म ॥ १७ ॥

17. *Te ghedagne svādhyo ye tvā vipra nidadhire nṛcakṣasam. Viprāso deva sukratum.*

Agni, self-refulgent lord of life, vibrant presence of the universe, surely they are the wise and holy men

and they are the blessed men of noble thought and study worthy of reverence who hold on to the light of your presence in the heart and meditate on the presence as the lord observant of humanity and as the high priest of the cosmic yajna.

त इद्वदिं॑ सुभग त आहु॑तिं त सातुं॑ चिकिर दि॒वि।
त इद्वाजं॑भिजिग्यु॒मह॒द्धनं॒ य त्व कामं॑ न्यरि॒र॥ १८॥

18. *Ta id vediṁ subhaga ta āhutiṁ te sotuṁ cakrire divi. Ta id vājebyir-jigyur-mahad dhanaṁ ye tve kāmaṁ nyerire.*

Lord of glory and divine grace, Agni, they alone in reality organise the yajna vedi, they really offer the oblations into the sacred fire, they in truth endeavour to distil the soma of joy in the light of divinity, they in ultimate terms win the wealth of life by their struggle of life, who concentrate their hopes and ambitions in you and attribute and dedicate all their success, honour and fame to you.

भ॒दा नो॑ अ॒ग्निराहु॑ता भ॒दा रा॒तिः सु॑भग भ॒दा अ॑ध्व॒रः।
भ॒दा उ॒त प्रशं॑स्तयः॥ १९॥

19. *Bhadro no agnirāhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ. Bhadrā uta praśastayaḥ.*

Lord of beauty and glory, may the yajna fire with offers of oblations be auspicious for us. May our charity be auspicious. May our yajna and all other acts of kindness and love free from violence be auspicious. And may all the appreciation and praise of our acts and behaviour be auspicious and fruitful.

भ्रदं मनः कृणुष्व वृत्रतूय यना समत्सु सासहः।
अव स्थिरा तनुहि भूरि शर्धतां वनमा त अभिष्टिभिः ॥ २० ॥

20. *Bhadraṁ manaḥ kṛṇuṣva vṛtratūrye yenā samatsu sāsahaḥ. Ava sthirā tanuhi bhūri śardhatāṁ vanemā te abhiṣṭibhiḥ.*

Agni, leading light of life, turn the mind by which you challenge the adversary in battles and win for us to gracious goodness in the victory over the forces of darkness. Reduce the many strongholds of the violent adversaries to nullity so that by your kindness and favours we may win what we desire in peace.

इळे गिरा मनुर्हितं यं देवा दूतमरतिं न्यरिरे।
यजिष्ठं हव्यवाहनम ॥ २१ ॥

21. *Īḷe girā manurhitaṁ yaṁ devā dūtam-aratiṁ nyerire. Yajiṣṭhaṁ havyavāhanam.*

With words of praise I celebrate Agni, sacred fire energy, benefactor of humanity whom brilliant scholars honour and elevate as messenger, speedy ministrant, most valuable and adorable, and bearer of oblations to the divinities of nature.

तिग्मजम्भाय तरुणाय राजत पया गायस्यग्नय।
यः पिंशत सूनृताभिः सुवीयमग्निघृतभिराहुतः ॥ २२ ॥

22. *Tigmajambhāya taruṇāya rājate prayo gāyasyagnaye. Yaḥ piṁśate sūnṛtābhiḥ suvīryam-agnir-ghṛtebhir-āhutaḥ.*

O yajaka, you sing and celebrate Agni and offer libations of holy food to the flaming, ever youthful and brilliant fire of yajna which, when fed on ghrta and sung

in sacred song, gives you strength and vigour in return for the homage.

यदी॑ घृ॒तभि॒राहु॑ता॒ वाशी॑मग्निभर॑त॒ उच्चाव॑ च।
असु॑र इव नि॒णिज॑म॥ २३॥

23. *Yadī ghṛtebhir-āhuto vāśīm-agnir-bharata uccāva ca . Asura iva nirṇijam.*

When the fire of yajna fed on ghrta rises in flames with a crackle up and down, then it displays its form and power like an earthly version of the sun radiating its light.

या ह॒व्यान्यर॑यता॒ मनु॑हिता द॒व आ॒सा सु॑ग॒न्धिना॑।
विवा॑सत॒ वार्या॑णि स्वध्व॒रा हाता॑ द॒वा अम॑र्त्यः॥ २४॥

24. *Yo havyānyairayatā manurhito deva āsā sugandhinā. Vivāsate vāryāṇi svadhvaro hotā devo amartyaḥ.*

Agni is the divine power which receives and carries the holy materials to the divinities by its fragrant vedi-mouth of fire. It is the benefactor of humanity and gives the choicest good things to all. It is the agent of good action and illuminator of the paths of piety. It is the high priest of universal yajna and an immortal divine power.

यद॑ग्न॒ मर्त्य॒स्त्वं स्याम॒हं मि॑त्रमहा॒ अम॑र्त्यः।
सह॑सः सूनवाहुत॥ २५॥

Yadagne martyastvaṁ syāmahaṁ mitramaho amartyaḥ. Sahasaḥ sūnavāhuta.

Agni, light and life of the world, child of

omnipotence and creator of the mighty cosmos, mortal as I am, if I could worship you and were to become like you, I too would be an immortal, great adorable friend of the world of existence.

न त्वा रासीयाभिशस्तय वसा न पापत्वाय सन्त्य।
न मे स्तातामतीवा न दुहितः स्यादग्ने न पापया॥ २६॥

26. *Na tvā rāsīyābhiśastaye vaso na pāpatvāya santya. Na me stotāmatīvā na durhitaḥ syādagne na pāpayā.*

Agni, light of life, haven and home of humanity, let me not worship you for the sake of something despicable. Lord adorable, nor must I pray to you for something evil. Let not my own admirer, say my son or my disciple, be stupid and dull, nor malignant, nor sinful.

पितुन पुत्रः सुभृता दुराण आ देवाँ एतु पथा हविः॥ २७॥

27. *Piturna putraḥ subhṛto duroṇa ā devāँ etu pra ṇo haviḥ.*

Just as the son is cherished in the father's home and then the son looks after the parents, similarly Agni is cherished in the house of yajna and may Agni carry our oblations to the divinities.

तवाहमग्न ऊतिभिर्नेदिष्ठाभिः सचेय जोषमा वसा ।
सदा देवस्य मर्त्यः॥ २८॥

28. *Tavāhamagna ūtibhir-neḍiṣṭhābhiḥ saceya joṣamā vaso. Sadā devasya martyaḥ.*

Agni, light of life all pervasive, shelter home of humanity, mortal as I am, I pray, may I, by the closest protections of the power divine always enjoy the love

and favour of the lord.

तव॒ कत्वा॑ सनयं॒ तव॑ रा॒तिभि॒रग्न॒ तव॒ पशं॑स्तिभिः ।
त्वामिदा॑हुः पम॑तिं॒ वसा॒ ममा ग्न॒ हष॑स्व॒ दात॑व ॥ २९ ॥

29. Tava kratvā saneyaṁ tava rātibhir-agne tava praśastibhiḥ. Tvāmidāhuḥ pramatiṁ vaso mamā'gne harṣasva dātave.

By virtue of your mercy and grace, let me love you with yajnic life of holy action. By virtue of your acceptance, appreciation and generosity, let me serve you with all that you have given me. The wise say that you are the wisest, most high, and foremost leader and guide, O shelter of humanity. O lord, be pleased and generous to bless me that I may offer and sing praises in honour of your glory.

प सा अ॑ग्न॒ तवा॒तिभि॑ः सुवी॒रा॑भिस्तिरत॒ वाज॑भमभिः ।
यस्य॒ त्वं स॒ख्यमा॒वर॑ः ॥ ३० ॥

30. *Pra so agne tavotibhiḥ suvīrābhis-tirate vājabharmabhiḥ. Yasya tvaṁ sakhyamāvaraḥ.*

Agni, lord of universal love and friendship, he whose love and friendship, devotion and dedication, you accept into your kind care thrives under your protection and promotion and advances in life with noble and heroic progeny, moving from victory to glory.

तव॑ द॒प्सा नील॑वान्वा॒श ऋ॒त्विय॒ इन्धा॑नः सिष्ण॒वा द॑द ।
त्वं म॑ही॒नामु॒षसा॑मसि पि॒यः ा॒पा वस्तु॑षु राजसि ॥ ३१ ॥

31. *Tava drapso nīlavān vāśa ṛtviya indhānaḥ siṣṇavā dade. Tvaṁ mahīnām-uṣasām-asi priyaḥ kṣapo vastuṣu rājasi.*

Agni, giver of the showers of joy in life, the world of your creation flows on like drops of soma from the press, colourful, crackling voluble, exciting and fresh through the seasons, bright and beautiful, passionately lovable. You are darling of the glory of dawns and you shine ever in the glimmerings of the dusk and reflect in the ripples of water.

तमागन्म सोभरयः सहस्रमुष्कं स्वभिष्टिमवसे।
समाजं त्रासदस्यवम॥ ३२॥

32. *Tamāganma sobharayaḥ sahasramuṣkaṁ sva-bhiṣṭim-avase. Samrājaṁ trāsadasyavam.*

Blest with wealth and knowledge and bearing gifts of homage, for ultimate protection and further advancement, we have come to the lord almighty of a thousand forces of light and arms, object of universal love and adoration, blazing ruler of the universe and a scourge of the evil destroyers.

यस्य त अग्न अन्य अग्नय उपक्षिता वयाइव।
विपो न द्युम्ना नि युवे जनानां तव क्षत्राणि वर्धयन॥ ३३॥

33. *Yasya te agne anye agnaya upakṣito vayā iva. Vipo na dyumnā ni yuve janānāṁ tava kṣatrāṇi vardhayan.*

Of you, Agni, lord and light of the universe, on whom do other lights such as the sun depend like branches of the tree, I sing like a poet and, celebrating your ruling orders of the people, I enjoy the honour and pleasures of the world of your creation.

यमादित्यासो अदुहः पारं नयथ मर्त्यम।
मघानां विश्वेषां सुदानवः॥ ३४॥

33. *Yamādityaso adruhaḥ pāraṁ nayatha martyam.*
Maghonāṁ viśveṣāṁ sudānavaḥ.

O Adityas, generous givers of light and life free from malice and jealousy, of all the people of wealth, honour and power, whoever the mortal you guide and lead across the world of karma and consequence, he is the man of good fortune.

यूयं राजानः कं चिच्चषणीसहः यंन्तं मानुषाँ अनु।
वयं त वो वरुण मित्रायमन्त्स्यामद्तस्य रथ्यः॥ ३५॥

35. *Yūyaṁ rājānaḥ kaṁ ciccarṣaṇīsahaḥ kṣayantaṁ mānuṣāṅ anu. Vayaṁ te vo varuṇa mitāryamant-syāmed-ṛtasya rathyaḥ.*

Adityas, powers and givers of light and justice, rulers of the bright order over people, punish whoever does evil and violence toward the law abiding citizens. O Vauna, ruling power of judgement and justice, Mitra, men of love and friendship, and Aryaman, guides and pioneers of the nation, let us be cooperative participants to take over the reins of your law and order of the truth and justice of your vision.

अदान्म पारुकुत्स्यः पञ्चाशतं त्रसदस्युवधूनाम ।
मंहिष्ठा अयः सत्पतिः॥ ३६॥

36. *Adānme paurukutsyaḥ pañcāśataṁ trasadasyurvadhūnām. Maṁhiṣṭho aryaḥ saptiḥ.*

May the lord sustainer of all life and destroyer of negativities, protector against the wicked, most liberal, most respectable defender of truth and goodness, I pray, bless us with many manly sons in the family and give them all noble wives.

उत म॑ प्रयियाॅवयियाॅः सुवास्त्वा॒ अधि॒ तुग्वॅनि। ति॒सृ॒णां स॑प्तती॒नां श्या॒वः प॑ण॒ता भु॑व॒द्वसु॒दिया॑नां॒ पति॑ः ॥ ३७ ॥

37. *Uta me prayiyor-vayiyoḥ suvāstvā adhi tugvani. Tisṛṇāṁ saptatīnāṁ śyāvaḥ praṇetā bhuvad vasur-diyānāṁ patiḥ.*

May the lord omnipresent, master ruler of all moving things and the three worlds, supporter of all liberal people, be my ultimate guide, inspiration, and abode at the end of my life of karma, moving as I am towards him with concentration on good things in thought and action.

Mandala 8/Sukta 20

Marutah Devatah, Sobhari Kanva Rshi

आ ग॑न्ता॒ मा रि॑षण्यत॒ प्रस्थॉवाना॒ माप॑ स्थाता समन्यवः। स्थि॒रा चि॑ न्मयिष्णवः ॥ १ ॥

1. *Ā gantā mā riṣaṇyata prasthāvāno māpa sthātā samanyavaḥ. Sthirā cinnamayiṣṇavaḥ.*

Come Maruts, warriors of nature and humanity. Do not hurt nor destroy the innocent. Already on the move as ever, pray do not tarry any more far away. Heroes of equal passion, will and desire to accomplish your mission, you can bend even the firmest forces of violence and bring them to reason.

वी॒ळु॒प॒विभि॑र्मरुत ऋभु ॒ण॒ आ रु॑दासः सुदी॒तिभि॑ः। इ॒षा नॉ॑ अ॒द्या ग॑ता पुरुस्पृहा य॒ज्ञमा सॉ॑भरी॒यव॑ः ॥ २ ॥

2. *Vīḷupavibhir-maruta ṛbhukṣaṇa ā rudrāsaḥ sudītibhiḥ. Iṣā no adyā gatā puruspṛho yajñamā sobharīyavaḥ.*

Mighty leaders of will and intelligence, lovers and protectors of the good, destroyers of want and suffering, honoured and invoked by all, come right now at the fastest by blazing chariots of the strongest wheel with forces of thunder and join our yajnic programme of creation and development with abundant food and energy.

विद्मा हि रुदियाणां शुष्ममुग्रं मरुतां शिमीवताम।
विष्णोरेषस्य मीळ्हुषाम॥ ३॥

3. *Vidmā hi rudriyāṇāṁ śuṣmamugraṁ marutāṁ śimīvatām. Viṣṇoreṣasya mīḷhuṣām.*

We know the virile Maruts dedicated to peace and justice against violence and injustice. They are harbingers of rain showers of plenty as participative agents of the cosmic will working in the dynamics of nature and humanity.

वि द्वीपानि पापतन्तिष्ठद्दुच्छुनाभ युजन्त रादसी।
प धन्वान्यरत शुभखादया यदजथ स्वभानवः॥ ४॥

4. *Vi dvīpāni pāpatan tiṣṭhad ducchunobhe yujanta rodasī. Pra dhanvānyairata śubhrakhādayo yadejatha svabhānavaḥ.*

O self-refulgent Maruts, when you in your blazing armour stir and move, islands sink at their banks, the evil stand still, both heaven and earth shake and the deserts rage with flying sands.

अच्युता चिद्वो अज्मन्ना नानदति पवतासो वनस्पतिः।
भूमिर्यामेषु रजत॥ ५॥

5. *Acyutā cid vo ajmannā nānadati parvatāso vanaspatiḥ. Bhūmiryāmeṣu rejate.*

At your move to battle, fixed mountains roar, ancient trees crack and crackle, and the earth shakes under the force of your pressure.

अमा॑य वा मरुता॒ यात॑वे॒ द्यौर्जिही॑त॒ उत्त॑रा बृ॒हत।
यत्रा॒ नरा॒ ददि॑शत त॒नूष्वा त्वक्षां॑सि बा॒ह्वो॑जसः ॥ ६ ॥

6. *Amāya vo maruto yātave dyaurjihīta uttarā bṛhat. Yatrā naro dediṣate tanūṣvā tvakṣāṁsi bāhvo-jasaḥ.*

O Maruts, for the expansion of your force and power on the march, the vast skies give way farther and farther as the heroes of mighty arm put on and display their armour on their person.

स्व॒धाम॑नु श्रिय॒ं नरा॒ महि॑ त्वि॒षा अम॑वन्ता॒ वृष॑प्सवः।
वह॑न्त॒ अहु॑तप्सवः ॥ ७ ॥

7. *Svadhāmanu śriyaṁ naro mahi tveṣā amavanto vṛṣapsavaḥ. Vahante ahrutapsavaḥ.*

These mighty heroes, blazing bright in magnificence, commanding force and power of excellence, generous with moral rectitude, far from crookedness and unshakably upright in conduct, wear and express the grace of culture and behaviour in keeping with their innate merit and dedication to the defence of mother earth and her children.

गाभि॑र्वा॒णा अ॑ज्यत॒ साभ॑रीणां॒ रथ॒ काश॑ हिर॒ण्यय॑।
गाब॑न्धवः सुजा॒तास॑ इ॒ष भु॒ज म॒हान्ता॑ नः॒ स्पर॑स॒ नु ॥ ८ ॥

8. *Gobhirvāṇo ajyate sobharīṇāṁ rathe kośe hiraṇyaye. Gobandhavaḥ sujātāsa iṣe bhuje mahānto naḥ sparase nu.*

The missile of these protectors, sustainers and defenders of the earth is shot by the force of sounds in the golden interior of the carrier chariot. May these heroes, friends of the earth, nobly born and trained, great and glorious, stand for our maintenance, food and energy, comfort, love and cooperation.

पतिं वा वृषदञ्जया॒ वृष्ण॒ शर्धा॑य॒ मारु॑ताय भरध्वम।
ह॒व्या वृष॑पयाव्ण॥ ९॥

9. *Prati vo vṛṣadañjayo vṛṣṇe śardhāya mārutāya bharadhvam. Havyā vṛṣaprayāvṇe.*

O generous yajakas, makers of soma, bear and bring homage in thankful response to the generous and mighty force of the Maruts led on the march by a great and formidable generous commander.

वृ॒ष॒ण॒श्वनं॑ मरुता॒ वृष॑प्सुना॒ रथे॑न॒ वृष॑नाभिना। आ श्ये॒नासा॒ न प॒ि ाणा॒ वृथा॑ नरा ह॒व्या नो॑ वी॒तये॑ गत॥ १०॥

10. *Vṛṣaṇaśvena maruto vṛṣapsunā rathena vṛṣanābhinā. Ā śyenāso na pakṣiṇo vṛthā naro havyā no vītaye gata.*

O Maruts, stormy troops of nature and leading warriors of the human nation, come freely like the mighty high flying eagle birds and bring us holy yajnic inputs for development and human progress for our protection and advancement by your strongly built chariot drawn by mighty forces, bearing loads of riches in generous plenty for our spiritual and material well being.

स॒मा॒नम॒ञ्ज्यं॑षां॒ वि भा॑जन्त रु॒क्मासा॒ अधि॑ बा॒हुषु॑।
दवि॑द्युतत्यृ॒ष्टय॑ः॥ ११॥

11. *Samānamañjyeṣāṁ vi bhrājante rukmāso adhi bāhuṣu. Davidyutatyṛṣṭayaḥ.*

The turn out, uniform and movement of these Maruts is steady and alike. So are their golden badges on the shoulders, and their weapons too shine uniformly in their hands.

त उगासो वृषणॅ उगबाहवो नकिष्टनूषु यतिर।
स्थिरा धन्वान्यायुधा रथेषु वा नीकेष्वधि श्रियः॥ १२॥

12. *Ta ugrāso vṛṣaṇa ugrabāhavo nakiṣṭanūṣu yetire. Sthirā dhanvānyāyudhā ratheṣu vo'nīkeṣvadhi śriyaḥ.*

Bold and fearsome are they, vigorous and generous, strong of arm, so that they don't have to exert to defend their bodies and battle formations. Their arms and ammunitions are safe and strong, ready in position in their chariots, and in their battles they come out victorious with credit and admiration.

यषामणो न सपथो नामॅ त्वषं शश्वतामकमिद्भुज।
वया न पित्र्यं सहः॥ १३॥

13. *Yeṣāmarṇo na sapratho nāma tveṣaṁ śaśvatā-mekamid bhuje. Vayao na pitryaṁ sahaḥ.*

Ever ready and on the move without relent, their name and fame is unique, wide as the sea and expansive. So is their courage and patience to be enjoyed like ancestral heritage.

तान्वन्दस्व मरुतस्ताँ उपॅ स्तुहि तषां हि धुनीनाम।
अराणां न चरमस्तदॅषां दाना महा तदॅषाम॥ १४॥

14. *Tān vandasva marutastāṁ upa stuhi teṣāṁ hi dhunīnām. Arāṇāṁ na caramastadeṣāṁ dānā mahnā tadeṣām.*

Honour the Maruts, celebrate them all closely and fervently. As the spokes of the wheel are all equal, so all of these shakers of the evil and the wicked are equal, none is the highest, none the lowest. Hence also the gifts of protection and security of all of them are equally great.

सुभगः स व ऊतिष्वास पूर्वासु मरुता व्युष्टिषु।
या वो नूनमुतासति॥ १५॥

15. *Subhagaḥ sa va ūtiṣvāsa pūrvāsu maruto vyuṣṭiṣu. Yo vā nūnamutāsati.*

Fortunate is that man, and prospers, O Maruts, who has been under your care and protection since early dawns and who for sure remains under your care for now and all time.

यस्य वा यूयं पतिं वाजिनो नर आ हव्या वीतये गथ।
अभि ष द्युम्नरुत वाजसातिभिः सुम्ना वो धूतया नशत॥ १६॥

16. *Yasya vā yūyaṁ prati vājino nara ā havyā vītaye gatha. Abhi ṣa dyumnairuta vājasātibhiḥ sumnā vo dhūtayo naśat.*

O Maruts, leading lights of life, movers and shakers of negativities and opposition, whoever the man with yajnic gift when you approach to protect and partake of his offerings, is blest with peace and comfort and he prospers with honour and fame and wins victories in the battles for food, energy and wealth with prestige.

यथा॑ रु॒दस्य॑ सू॒नवा॑ दि॒वा वश॒न्त्यसु॑रस्य व॒धसः॑ ।
युवा॑न॒स्तथदसत ॥ १७ ॥

17. *Yathā rudrasya sūnavo divo vaśantyasurasya vedhasaḥ. Yuvānastathedasat.*

As the Maruts, youthful children of Rudra, cosmic justice, light divine and universal life-giving intelligence, would wish, so may it be with us and all.

य चार्ह॑न्ति म॒रुतः॑ सु॒दान॑वः॒ स्मन्मी॒ ह॒षश्चर॑न्ति॒ य ।
अत॑श्चि॒दा न॒ उप॒ वस्य॑सा॒ हृदा युवा॑न॒ आ व॑वृध्वम ॥ १८ ॥

18. *Ye cārhanti marutaḥ sudānavaḥ smanmīḷhuṣaścaranti ye. Ataścidā na upa vasyasā hṛdā yuvāna ā vavṛdhvam.*

There are those people who honour the virile and generous Maruts, warriors and rain bearers of the nation. There are also those generous and charitable people who act and conduct themselves according to the Maruts' good wishes. For this reason, O youthful heroes, come and promote us with a very liberal and sympathetic heart as your own.

यून॑ ऊ॒ षु नवि॑ष्ठया॒ वृष्णः॑ पाव॒काँ अ॒भि सा॑भर गि॒रा ।
गाय॒ गाइ॑व॒ चक्॑षत ॥ १९ ॥

19. *Yūna ū ṣu naviṣṭhayā vṛṣṇaḥ pāvakāň abhi sobhare girā. Gāya gā iva carkṛṣat.*

As a farmer yokes and exhorts his bulls while ploughing the land, so should you, O manager of the nation, appreciate and celebrate the youthful, virile, generous and purifying Maruts, exhorting them with exciting words of latest praise and commendation.

साहा य सन्ति मुष्टिहव हव्या विश्वासु पृत्सु हातृषु।
वृष्णश्चन्दा ा सुश्रवस्तमान गिरा वन्दस्व मरुता अहे॥ २०॥

20. *Sāhā ye santi muṣṭiheva havyo viśvāsu pṛtsu hotṛṣu. Vṛṣṇaścandrānna suśravastamān girā vandasva maruto aha.*

Those who accept challenges of hostile and formidable forces in battles of the human nation in the world and, like a veteran celebrated boxer, repulse the challengers and win, those virile Maruts, generous as cloud bearing winds, handsome as the golden moon, and most reputed in humanity, O poet, sing and celebrate in spontaneous and most exciting words and voice.

गावश्चिद्धा समन्यवः सजात्यन मरुतः सबन्धवः।
रिहत ककुभा मिथः॥ २१॥

21. *Gāvaścid ghā samanyavaḥ sajātyena marutaḥ sabandhavaḥ. Rihate kakubho mithaḥ.*

O Maruts, heroes of equal mind bound in brotherhood, even cows, by virtue of the same species sit together and love each other under your kind care even though they may be moving around in different directions.

मतश्चिद्धा नृतवा रुक्मव ास उप भातृत्वमायति। अधि
ना गात मरुतः सदा हि व आपित्वमस्ति निध्रुवि॥ २२॥

22. *Martaścid vo nṛtavo rukmavakṣasa upa bhrātṛvamāyati. Adhi no gāta marutaḥ sadā hi va āpitvamasti nidhruvi.*

Mortals too, O Maruts, singing and dancing celebrants of life wearing golden corselet on the chest,

come to realise their kindred unity under your kind care and direction. Sing and speak to us over and above us since our brotherhood with you is always inviolable.

मरुता मारुतस्य न आ भेषजस्य वहता सुदानवः ।
यूयं सखायः सप्तयः ॥ २३ ॥

23. *Maruto mārutasya na ā bheṣajasya vahatā sudānavaḥ. Yūyaṁ sakhāyaḥ saptayaḥ.*

O Maruts, sojourners of lands and skies, moving in formations of seven coursers, noble and generous friends of the community, bring in for us medicaments of the air for our health and environment.

याभिः सिन्धुमवथ याभिस्तूर्वथ याभिर्दशस्यथा कृविम ।
मया ना भूतातिभिर्मयाभुवः शिवाभिरसचद्विषः ॥ २४ ॥

24. *Yābhiḥ sindhumavatha yābhistūrvatha yābhir-daśasyathā krivim. Mayo no bhūtotibhirmayo-bhuvaḥ śivābhirasacadviṣaḥ.*

O heroes of lands and seas and skies, free from hate, jealousy and enmity, bring us that tactic and policy and modes of defence and protection by which you guard the sea, repulse encroachment, and dig and construct tanks and wells and give them to people. O heroes of peace and well-being, be good and kind with safeguards of all type, safe guards and defences of auspicious and benevolent kind.

यत्सिन्धा यदसिक्न्यां यत्समुद्रषु मरुतः सुबर्हिषः ।
यत्पर्वतषु भषजम ॥ २५ ॥

25. *Yat sindhau yadasiknyāṁ yat samudreṣu marutaḥ subarhiṣaḥ. Yat parvateṣu bheṣajam.*

O Maruts, who sit on the holy seat of yajna, bring us the sanatives and medicaments that are in the rivers and the seas, in the darkness of caves, in the oceans and on the mountains.

विश्वं॒ पश्यन्ता बिभृथा त॒नूष्वा तना॑ ना॒ अधि॑ वाचत।
_॒मा रपा॑ मरुत॒ आतु॑रस्य न॒ इष्क॑ता॒ विह्रु॑तं॒ पुन॑ः ॥ २६ ॥

26. *Viśvaṁ paśyanto bibhṛthā tanūṣvā tenā no adhi vocata. Kṣamā rapo maruta āturasya na iṣkartā vihrutaṁ punaḥ.*

O Maruts, you watch the world and all that it contains. You bear and bring all that knowledge and competence on your person, and with that pray, bless our physical body system and our body politic. By virtue of that knowledge and experience speak to us. O heroes of nature and humanity, cure the weakness, sin and suffering of our sick and restore to full health and efficiency whatever is broken and lost.

Mandala 8/Sukta 21

Indra (1-16), Chitra (17-18) Devate, Sobhari Kanva Rshi

व॒यमु॒ त्वामपूव्य स्थू॒रं न कच्चि॒द्भर॑न्ता व॒स्यव॑ः।
वाज॑ चि॒त्रं हवामह ॥ १ ॥

1. *Vayamu tvāmapūrvya sthūraṁ na kaccid bharanto'vasyavaḥ. Vāje citraṁ havāmahe.*

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.

उप॑ त्वा॒ कर्म॑न्नू॒तय॒ स ना॒ युवा॒गश्च॑काम॒ या धृ॒षत।
त्वामिद्ध्यवि॒तारं॑ ववृ॒महे॒ सखा॑य इन्द॒ सान॒सिम॥ २॥

2. *Upa tvā karmannūtaye sa no yuvograścakrāma yo dhṛṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhāya indra sānasim.*

We approach you for protection and success in every undertaking. O lord youthful and blazing brave who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

आ या॑हीम इन्द॒वा श्व॑पत॒ गाप॑त॒ उव॑रापत।
सामं॑ सामपत पिब॥ ३॥

3. *Ā yāhīma indavo'śvapate gopata urvarāpate. Somaṁ somapate piba.*

Come lord of cows, horses and fertile lands, giver and protector of the nation and its glory, knowledge and wisdom and our creative activities, the somas of our success are for you to appreciate. O lord of life and life's joy of soma, come and join the ecstasy of our achievement and its celebration.

व॒यं हि त्वा॒ बन्धु॑मन्तमब॒न्धवा॒ विपा॑स इन्द यमि॒म। या त॒
धामा॑नि वृषभ॒ तभि॒रा ग॑हि॒ विश्व॑भि॒ः सामपीतय॥ ४॥

4. *Vayaṁ hi tvā bandhumantam-abandhavo viprāsa indra yemima. Yā te dhāmāni vṛṣabha tebhirā gahi viśvabhiḥ somapītaye.*

Bereft of any permanent brotherhood in mortal humanity, we are drawn by ourselves to you, enlightened

as we are and universal brother as you are in kinship divine. O lord of universal vigour and generosity, with all the world regions you command, come with the glory of all those worlds, join our soma celebrations, accept our devotion and protect this social order.

सीदन्तस्त वया यथा गाश्रीत मधा मदिर विव ाण।
अभि त्वामिन्द नानुमः ॥ ५ ॥

5. *Sīdantaste vayo yathā gośrīte madhau madire vivakṣaṇe. Abhi tvāmindra nonumaḥ.*

Nestled like birds in the nest, in your exuberant, exciting, honey sweet yajnic world of light and joy overflowing with delicacies of food and drink, we bow to you and worship you in thankfulness.

अच्छा च त्वना नमसा वदामसि कं मुहुश्चिद्वि दीधयः।
सन्ति कामासा हरिवा ददिष्ट्वं स्मा वयं सन्ति ना धियः ॥ ६ ॥

6. *Acchā ca tvainā namasā vadāmasi kiṁ muhuścid vi dīdhayaḥ. Santi kāmāso harivo dadiṣṭvaṁ smo vayaṁ santi no dhiyaḥ.*

Profusely with this salutation and homage, we honour and praise you and pray to you again and again. Why do you hesitate, in thought? O lord of the moving world, we have our desires and ambitions. You are the giver of fulfilment. We are here, our prayers are here, and we are yours. We have our thoughts and intelligence too, hence we pray: Grant our prayers without delay.

नूत्ना इदिन्द त वयमूती अभूम नहि नू त अदिवः।
विद्मा पुरा परीणसः ॥ ७ ॥

7. *Nūtnā idindra te vayamūtī abhūma nahi nū te adrivaḥ. Vidmā purā parīṇasaḥ.*

O lord of the thunderbolt, mountains and the clouds, ruler of the world, Indra, it is not that we are just new to your beneficence, protection and promotion, we have indeed enjoyed and known your wealth and munificence since time immemorial.

विद्मा सख्ित्वमुत शूर भाज्यꣳमा त ता वज्रि गीमह।
उता समस्मि ग्रा शिशीहि ना वसा वाज सुशिप गामति ॥ ८ ॥

8. *Vidmā sakhitvamuta śūra bhojyamā te tā vajrinnī-mahe. Uto samasminnā śiśīhi no vaso vāje suśipra gomati.*

O lord of might, wielder of the thunderbolt of justice and power, we know and enjoy your love and friendship and your liberal provisions of life's enjoyment, and the same we solicit of you. And we pray, O lord of the golden helmet, power and knowledge, giver of peace and settlement, establish us in this noble order of lands and cows, food and energy, knowledge and action and the holy life of freedom and happiness.

या न इदमिदं पुरा प वस्य आनिनाय तमु वः स्तुष।
सखाय इन्दमूतय ॥ ९ ॥

9. *Yo na idamidaṁ purā pra vasya ānin--āya tamu vaḥ stuṣe. Sakhāya indramūtaye.*

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, lord almighty, who has provided this beautiful world of joy for us since the very time of creation.

हय श्व सत्पतिं चषणीसहꣳ स हि ष्मा या अमन्दत। आ तु नः स वयति गव्यमश्व्यं स्तातृभ्या मघवा शतम ॥ १० ॥

10. *Haryaśvaṁ satpatiṁ carṣaṇīsahaṁ sa hi ṣmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyaṁ stotṛbhyo maghavā śatam.*

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, lord almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

त्वया ह स्विद्युजा वयं पतिं श्वसन्तं वृषभ बुवीमहि।
संस्थ जनस्य गामतः ॥ ११ ॥

11. *Tvayā ha svidyujā vayaṁ prati śvasantaṁ vṛṣabha bruvīmahi. Saṁsthe janasya gomataḥ.*

By you alone as our friend and comrade, O lord almighty, generous giver, can we counter a gasping contestant in this settled world order of humanity full of lands and cows, blest as we are with the light of knowledge and culture.

जयेम कारे पुरुहूत कारिणा भि तिष्ठेम दूढ्यः।
नृभिर्वृत्रं हन्याम शूशुयाम चा वरिन्द्र प णा धियः ॥ १२ ॥

12. *Jayema kāre puruhūta kāriṇo'bhi tiṣṭhema dūḍhyaḥ. Nṛbhirvṛtraṁ hanyāma śūśuyāma cā'verindra pra ṇo dhiyaḥ.*

Indra, lord of power and light of life, universally invoked, let us win over the violent in the struggle of life, discipline and subject to rule and order the obstinate and intransigent with reason, dispel darkness and destroy evil with the help of the leading lights of society, and thus grow and march forward and higher. O lord,

protect and guide our thoughts and actions against temptations to go astray.

अभ्रातृव्या अना त्वमनापिरिन्द जनुषा सनादसि।
युधदापित्वमिच्छस ॥ १३ ॥

13. *Abhrātṛvyo anā tvamanāpirindra januṣā sanādasi. Yudhedāpitvamicchase.*

Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress.

नकी रवन्तं सख्याय विन्दस पीयन्ति ते सुराश्वः।
यदा कृणाषि नदनुं समूहस्यादित्पितव हूयस ॥ १४ ॥

14. *Nakī revantaṁ sakhyāya vindase pīyanti te surāśvaḥ. Yadā kṛṇoṣi nadanuṁ samūhasyādit piteva hūyase.*

You do not just care to choose the rich for companionship, if they are swollen with drink and pride and violate the rules of divine discipline. But when you attend to the poor and alter their fortune for the better, you are invoked like father with gratitude which the voice of thunder acknowledges and approves.

मा त अमाजुरा यथा मूरास इन्द सख्य त्वावतः।
नि षदाम सचा सुत ॥ १५ ॥

15. *Mā te amājuro yathā mūrāsa indra sakhye tvāvataḥ. Ni ṣadāma sacā sute.*

Indra, Lord of yajnic evolution and social

development, let us not like stupid fools sit at home and grow to age in years, but let us, in enlightened friendship with a power like you, sit on the yajna vedi and grow in knowledge and wisdom.

मा त॑ गादत्र॒ निर॑राम॒ राध॑स॒ इन्द्र॒ मा त॑ गृहामहि।
दृ॒ हा चि॑द्र॒यः प मृ॑शा॒भ्या भ॑र॒ न त॑ दा॒मान॑ आ॒दभ॑॥ १६॥

16. *Mā te godatra nirarāma rādhasa indra mā te gṛhāmahi. Dṛḷhā cidaryaḥ pra mṛśābhyā bhara na te dāmāna ādabhe.*

Indra, lord giver of lands and cows, knowledge and enlightened culture, let us never fall from your gifts of divine munificence. Let us never take anything from anyone other than you. O lord of the world's wealth, bear and bring us your gifts of permanent value. No one can ever disturb or stop the flow of your gifts of love and charity to humanity.

इन्द्रा॑ वा॒ घदिय॑न्म॒घं सर॑स्वती वा सु॒भगा॑ द॒दिवसु॑।
त्वं वा॑ चित्र दा॒शुष॑॥ १७॥

17. *Indro vā ghediyanmaghaṁ sarasvatī vā subhagā dadirvasu. Tvaṁ vā citra dāśuṣe.*

Is it Indra, ruling power of the mortal world, that gives so much wealth to the man of yajnic charity? Or is it Sarasvati, holy speech, abundant stream and dynamics of nature that gives so much wealth to the charitable humanity? Or is it you, Lord Supreme, sublime mystery of the world of existence, who give so much wealth to the liberal donor?

चित्र॒ इदाजा॑ राज॒का इद॑न्य॒क य॒क सर॑स्वती॒मनु॑।
प॒जन्य॑इव त॒तन॒द्धि वृ॒ष्ट्या स॒हस्र॑म॒युता॒ दद॑त॥ १८॥

18. *Citra id rājā rājakā idanyake yake sarasvatīmanu. Parjanya iva tatanaddhi vṛṣṭyā sahasramayutā dadat.*

The mysterious divine power immanent and transcendent is the supreme ruler and ultimate giver. Other ruling divinities, human rulers or natural forces, flowing speech or rivers or river benefactors in consonance with Sarasvati, are but subservient to the supreme. Just as the cloud soaks the earth all round and over so does the lord of wonder and sublimity give thousands and tens of thousands of wealth to humanity.

Mandala 8/Sukta 22

Ashvinau Devata, Sobhari Kanva Rshi

आ त्यमह्व आ रथमद्या दंसिष्ठमूतय।
यमश्विना सुहवा रुद्रवर्तनी आ सूर्याय तस्थथुः ॥ १ ॥

1. *O tyamahva ā rathamadyā daṁsiṣṭhamūtaye. Yamaśvinā suhavā rudravartanī ā sūryayai tasthathuḥ.*

Ah, on this auspicious day I invoke, imagine and structure that most wonderful and versatile chariot for protection and progress which the Ashvins, twin harbingers of the freshness of a new morning, most welcome invitees, would ascend and come by paths of love and justice free from violence for the advancement of life's light and glory.

पूषापुषं सुहवं पुरुस्पृहं भुज्युं वाजेषु पूर्व्यम।
सचनावन्तं सुमतिभिः साभर विद्वेषसमनहसम ॥ २ ॥

2. *Pūrvāpuṣaṁ sahavaṁ puruspṛhaṁ bhujyuṁ vājeṣu pūrvyam. Sacanāvantaṁ sumatibhiḥ sobhare vidveṣasam-anehasam.*

O Sobhari, scientist and technologist, with your best of intelligence and intention, design, structure and perfect the chariot which has supported the life of the nation since earliest times, which is welcome and available to all easily, universally acceptable and enjoyable, first and foremost in the battles of life, friend of all on land, sea and sky, inviolable and unchallengeable by the jealous rivals and enemies.

इह त्या पुरुभूतमा दवा नमोभिरश्विना ।
अवाचीना स्ववसे करामहे गन्तारा दाशुषो गृहम ॥ ३ ॥

3. *Iha tyā purubhūtamā devā namobhir-aśvinā. Arvācīnā svavase karāmahe gantārā dāśuṣo gṛham.*

Here on the earth for the sake of protection and progress of the human nation, with all honours and reverence, we invoke, appoint and consecrate the Ashvins, universally acceptable, brilliant and generous complementary twin powers of the nation such as the ruler and the governing council or ruler and the commander of defence forces, who are harbingers of fresh life, energy and prosperity for humanity, who are latest in knowledge and competence and freely mix with the generous citizens at their homes.

युवा रथस्य परि चक्रमीयत इमान्यद्धोमिषण्यति ।
अस्माँ अच्छा सुमतिर्वां शुभस्पती आ धनुरिव धावतु ॥ ४ ॥

4. *Yuvo rathasya pari cakramīyata īrmānyad vāmi-ṣaṇyati. Asmāň acchā sumatirvāṁ śubhaspatī ā dhenuriva dhāvatu.*

One chariot of yours is ever on the wheel going all round and round, the other serves, inspires and flies you anywhere when you need. O protectors of the auspicious good fortune of the human nation, may your good will and benevolence hasten to reach us like the mother cow rushing to her calf.

रथा॒ या वां त्रिव॒न्धु॒रा हिर॑ण्याभीशु॒रश्विना।
परि॒ द्यावा॑पृथि॒वी भू॒ष॑ति श्रु॒तस्तेन॑ नास॒त्या ग॑तम ॥ ५ ॥

5. *Ratho yo vāṁ tribandhuro hiraṇyābhīśur-aśvinā. Pari dyāvāpṛthivī bhūṣati śrutastena nāsatyā gatam.*

Your famous and celebrated three-stage chariot controlled by golden steers traverses over heaven and earth. O lovers of truth and righteousness, come to us by that glorious chariot.

द॒श॒स्यन्ता॒ मन॑व पू॒र्व्यं दि॒वि यव॒ं वृक॑ेण कषथः।
ता वा॑म॒द्य सु॑म॒तिभि॑ः शुभस्पती॒ अश्वि॑ना॒ प स्तु॑वीमहि ॥ ६ ॥

6. *Daśasyantā manave pūrvyaṁ divi yavaṁ vṛkeṇa karṣathaḥ. Tā vāmadya sumatibhiḥ śubhaspatī aśvinā pra stuvīmahi.*

O twin powers of socio-economic complementarities, rulers and protectors of the nation's auspicious good fortune, you till the land with the plough giving the people the gift of barley and setting a generous example of enlightened behaviour of permanent value. O leaders of eminence and splendour, with sincere

thought, intention and action we celebrate you both this holy day of thanks giving for the nation.

उप॑ ना वाजिनीवसू या॒तमृ॒तस्य॑ प॒थिभिः॑ ।
यभि॑स्तृ॒ꣳ वृ॑षणा त्रासदस्य॒वं म॒ह ॒त्राय॒ जिन्व॑थः ॥ ७ ॥

7. *Upa no vājinīvasū yātamṛtasya pathibhiḥ. Yebhistṛkṣiṁ vṛṣaṇā trāsadasyavaṁ mahe kṣatrāya jinvathaḥ.*

Generous and victorious lords of strength and progress, come to us by those paths of truth and righteousness by which, O brilliant harbingers of rain showers of prosperity, you strengthen and empower the high command of the nation to maintain the splendour of the nation's social order and keep down the forces of violence and terror in peace and submission.

अ॒यं वा॒मदि॑भिः सु॒तः सामा॑ नरा वृषण्वसू ।
आ या॑तं॒ साम॑पीतय॒ पिब॑तं दा॒शुषा॑ गृ॒हꣳ ॥ ८ ॥

8. *Ayaṁ vāmadribhiḥ suta somo narā vṛṣaṇvasū. Ā yātaṁ somapītaye pibataṁ daśuṣo gṛhe.*

O leading lights of humanity, generous harbingers of the showers of prosperity, this soma of pleasure and honour distilled with the complementary forces of our social dynamics is for you. Come to participate in the celebrations of the nation for the taste of glory and ecstasy and drink the soma in the yajnic house of the generous giver and performer of yajna.

आ हि रु॒हत॑मश्विना॒ रथ॒ काशा॑ हिर॒ण्यय॑ वृषण्वसू ।
यु॒ञ्जाथा॑ं पीव॑रीरिषः ॥ ९ ॥

9. *Ā hi ruhatamaśvinā rathe kośe hiraṇyaye vṛṣaṇvasū. Yuñjāthāṁ pīvarīriṣaḥ.*

Ashvins, harbingers of the showers of prosperity, ascend the chariot, seat yourselves in the golden interior of the chariot, come and settle us into a powerful social order of energy and prosperity.

याभिः पक्थमवथा याभिरधिगुं याभिबभ्रुं विजाषसम।
ताभिर्न म ा तूयमश्विना गतं भिषज्यतं यदातुरम ॥ १० ॥

10. *Yābhiḥ pakthamavatho yābhiradhriguṁ yābhirbabhruṁ vijoṣasam. Tābhirno makṣū tūyamaśvinā gataṁ bhiṣajyataṁ yadāturam.*

Ashvins, rulers and administrators of the social system of health and security, come with those protections and securities by which you protect and maintain the healthy veterans of knowledge and practical action, by which you assist the disabled and help the support system for the weak and the destitute. Come fast without delay to sustain the weak and suffering in a state of emergency and provide them medical aid.

यदधिगावा अधिगू इदा चिदह्न अश्विना हवामह।
वयं गीर्भिर्विपन्यवः ॥ ११ ॥

11. *Yadadhrigāvo adhrigū idā cidahno aśvinā havāmahe. Vayaṁ gīrbhirvipanyavaḥ.*

We men of the mantra in need, celebrants of the irresistible Ashvins, powers of wind and electric energy, ministrants of succour and security, invoke them with voices of praise at this time of the day to come and help us.

ताभिरा यातं वृषणाप मे हवं विश्वप्सुं विश्ववायम। इषा मंहिष्ठा पुरुभूतमा नरा याभिः किविं वावृधुस्ताभिरा गतम ॥ १२ ॥

12. *Tābhirā yātaṁ vṛṣaṇopa me havaṁ viśvapsuṁ viśvavāryam. Iṣā maṁhiṣṭhā purubhūtamā narā Yābhiḥ kriviṁ vāvṛdhus-tābhirā gatam.*

Ashvins, leading lights of humanity, virile harbingers of showers of health and life's joy, listen to my manifold and persistent invocation expressive of universal love and devotion and come. Most generous and exceedingly rich all round universal presences, come with those foods and medications for recuperative energies by which you revive and strengthen the man fallen into utter depression. With those protective and promotive sanatives, pray, come in response to my call.

ताविदा चिदहानां तावश्विना वन्दमान उप बुव।
ता ऊ नमोभिरीमह॥ १३॥

13. *Tāvidā cidahānāṁ tāvaśvinā vandamāna upa bruve. Tā namobhirīmahe.*

At this time of the day every morning, saluting and celebrating the twin powers of human and natural complementarity, the Ashvins, I speak to them intimately, and this is how with homage and prayer we invoke them to come and bless.

ताविद्दोषा ता उषसि शुभस्पती ता यामन्रुद्रवर्तनी। मा नो मर्ताय रिपवे वाजिनीवसू परा रुद्रावति ख्यतम॥ १४॥

14. *Tāvid doṣā tā uṣasi śubhaspatī tā yāman rudra-vartanī. Mā no martāya ripave vājinīvasū paro rudrāvati khyatam.*

Those two lords of auspicious good fortune moving by paths of rectitude, justice and punishment, we invoke and celebrate at night, early morning at dawn

and all times of the day. May they, lord commanders of wealth and victory, scourge of evil and violence, never forsake us to the mortal enemy, never throw us far off to the hungry wolves.

आ सुग्म्यायु सुग्म्यं पाता रथेनाश्विना वा सु क्षणी।
हुव पितव साभरी ॥ १५ ॥

15. *Ā sugmyāya sugmyaṁ prātā rathenāśvinā vā sakṣaṇī. Huve piteva sobharī.*

Like my father rich in knowledge and enlightenment, I invoke the Ashvins, twin, inseparable powers of complementarity in unison, in the morning to come by chariot as they please and to bring riches and joy for the devotee praying for riches and joy.

मनोजवसा वृषणा मदच्युता म ुंगमाभिरूतिभिः।
आरात्ताच्चिद्भूतमस्म अवस पूर्वीभिः पुरुभाजसा ॥ १६ ॥

16. *Manojavasā vṛṣaṇā madacyutā makṣuṁgamā-bhirūtibhiḥ. Ārāttāccid bhūtamasme avase pūrvībhiḥ purubhojasā.*

O Ashvins, complementary harbingers of showers of joy, moving at the speed of mind to provide sustenance and pleasures of life for all, come and be at the closest to us for our protection and progress by instant modes of defence and security as you have ever been since the earliest times of creation.

आ ना अश्वावदश्विना वतिर्यासिष्टं मधुपातमा नरा।
गोमद्दस्रा हिरण्यवत ॥ १७ ॥

17. *Ā no aśvāvadaśvinā vartiryāsiṣṭaṁ madhupāt-amā narā. Gomad dasrā hiraṇyavat.*

Ashvins, mighty blissful complementary twin powers of humanity in the social order, leading lights of life, commanding wealth of cows and horses, lands, culture and advancement, givers of success in high attainment, greatest protectors and promoters of the honey sweets of life and golden wealth of the world, come and bless us with the wealth we pray for.

सुपा॒व॒र्गं सु॒वीर्यं॑ सु॒ष्ठु वा॒य॒मना॑धृष्टं र ॒ा॒स्विना॑। अ॒स्मि ॒ा वा॑मा॒याने॑ वाजिनीवसू॒ विश्वा॑ वा॒मानि॑ धीमहि॥ १८॥

18. *Suprāvargaṁ suvīryaṁ suṣṭhu vāryamanā-dhṛṣṭaṁ rakṣasvinā. Asminnā vāmāyāne vājinī-vasū viśvā vāmāni dhīmahi.*

Ashvins, lords of wealth, power and victory, may we, upon this happy arrival of yours receive, value and meditate upon all the beauties and treasures of the world of distinguished wealth spontaneously given, creative and energetic, highly lovable and unchallenge-able even by the demonic strong as our prize possession.

Mandala 8/Sukta 23

Agni Devata, Vishvamana Vaiyashva Rshi

इ॒ळि॑ष्वा॒ हि प॑ती॒व्यं॑१॒ यज॑स्व जा॒तव॑दसम।
च॒रि॒ष्णुधू॑म॒मगृ॑भीतशाचिषम॥ १॥

1. *Īḷiṣvā hi pratīvyaṁ yajasva jātavedasam.*
Cariṣṇudhūmam-agṛbhītaśociṣam.

Study, celebrate and by yajna develop the fire divine, immanent and omnipresent energy, versatile power whose smoke rises freely and whose light of flame no one comprehends, no one can obstruct.

दा॒मानं॑ विश्वचषणि॒ ग्निं वि॑श्वमना गि॒रा ।
उ॒त स्तु॑ष॒ विष्प॑धसा॒ रथा॑नाम ॥ २ ॥

2. *Dāmānaṁ viśvacarṣaṇe'gniṁ viśvamano girā.*
Uta stuṣe viṣpardhaso rathānām.

And watching the world of existence and thinking and meditating at heart on its dynamics of evolution, I adore Agni with the holy voice of faith, lord and power, that giver of chariots for onward movement to those who vie with one another for progress in various ways.

यषा॑माबा॒ध ऋ॒ग्मिय॑ इ॒षः पृ॒ ाश्च॑ नि॒गभ्य॑ ।
उ॒प॒विदा॒ वह्नि॑विन्दत॒ वसु॑ ॥ ३ ॥

3. *Yeṣāmābādha ṛgmiya iṣaḥ pṛkṣaśca nigrabhe.*
Upavidā vahnir-vindate vasu.

Those seekers whose inputs of food and energy, the all powerful Agni, adored and served with Vedic formulae, receives, consumes and directs within the dynamic laws of nature, through their investigations receive new wealth and knowledge.

उद॑स्य शा॒चिर॑स्थाद्दीदि॒युषा॒ व्य॑१॑जर॑म ।
तपु॑जम्भस्य सु॒द्युता॑ गण॒श्रिय॑ः ॥ ४ ॥

4. *Udasya śocir-asthād dīdiyuṣo vyajaram.*
Tapurjambhasya sudyuto gaṇaśriyaḥ.

And the radiance of this burning, flaming, consuming fire, blazing brilliant, all illuminative, rises high, unaging and imperishable, adding to the wealth and glory of all classes of people.

उदु॑ तिष्ठ स्वध्वर॒ स्तवा॑ना द॒व्या कृ॒पा।
अ॒भि॒ख्या भा॒सा बृ॑ह॒ता शु॑शु॒क्वनिः॑॥ ५॥

5. *Udu tiṣṭha svadhvara stavāno devyā kṛpā.*
Abhikhyā bhāsā bṛhatā śuśukvaniḥ.

O Agni, light and fire of life, adored and served with yajnic service of love and non-violence, rise high by the laws and grace of Divinity, shining ever bright with wider and higher light, power and magnificence.

(This mantra may also be interpreted as exhortation to the person dedicated to yajna.)

अग्न॑ या॒हि सु॒श॒स्तिभि॑र्हव्या जुह्वा॑न आनु॒षक।
यथा॑ दू॒ता ब॒भूथ॑ हव्य॒वाह॑नः॥ ६॥

6. *Agne yāhi suśastibhirhavyā juhvāna ānuṣak.*
Yathā dūto babhūtha havyavāhanaḥ.

Go, Agni, with the hymns of adoration, constantly receiving, returning, and transmitting the holy materials of yajna to the divinities as, like a messenger, you are the carrier of fragrance of the havi offered into the vedi.

अ॒ग्निं वः॑ पू॒र्व्यं हु॒व॒ हा॒तार॑ं चषणी॒नाम।
तम॒या वा॒चा गृ॑ण॒ तमु॒ वः॑ स्तुष॥ ७॥

7. *Agniṁ vaḥ pūrvyaṁ huve hotāraṁ carṣaṇīnam.*
Tamayā vācā gṛṇe tamu vaḥ stuṣe.

O devoted people, for you I invoke Agni, eternal power and universal high priest of humanity. By this song of adoration, I worship Agni and exhort you too to adore the universal light and power of divinity.

यज्ञभिरद्भुतक्रतुं यं कृपा सूदयन्त इत।
मित्रं न जन सुधितमृतावनि ॥ ८ ॥

8. *Yajñebhir-adbhutakratuṁ yaṁ kṛpā sūdayanta it.*
Mitraṁ na jane sudhitam-ṛtāvani.

Agni showers his love and grace on people who follow the path of rectitude and light, serve and exalt the lord of marvellous action with yajnas as a benevolent friend.

ऋतावानमृतायवा यज्ञस्य साधनं गिरा।
उपा एनं जुजुषुनमसस्पद ॥ ९ ॥

9. *Ṛtāvānam-ṛtāyavo yajñasya sādhanaṁ girā.*
Upo enaṁ jujuṣur-namasaspade.

O men of yajna and followers of the paths of universal truth, with songs of holiness, in the house of yajna, love, exalt and closely serve this Agni, lord of universal truth and eternal law and the end and aim of the perfection of yajna.

अच्छा नो अङ्गिरस्तमं यज्ञासो यन्तु संयतः।
होता या अस्ति विक्षु वा यशस्तमः ॥ १० ॥

10. *Acchā no aṅgirastamaṁ yajñāso yantu saṁyataḥ.*
Hotā yo asti vikṣvā yaśastamaḥ.

May all our yajnas and other yajnic actions well conducted, together, reach Agni, supreme, most vital life breath of existence and most honourable high priest of yajna among people, who is the ultimate end and aim of the perfection of yajna.

अग्न तव त्य अजरन्धानासा बृहद्भाः।
अश्वाइव वृषणस्तविषीयवः ॥ ११ ॥

11. *Agne tava tye ajarendhānāso bṛhad bhāḥ.*
Aśvā iva vṛṣaṇas-taviṣīyavaḥ.

O unaging and imperishable Agni, those blazing flames of expansive brilliance, generous and virile like solar radiations, are reflections of your supreme power and glory.

स त्वं न ऊर्जां पत रयिं रास्व सुवीयम।
पाव नस्ताक तनय समत्स्वा॥ १२॥

12. *Sa tvaṁ na ūrjāṁ pate rayiṁ rāsva suvīryam.*
Prāva nastoke tanaye samatsvā.

Agni, lord protector of universal energy, pray bear, bring and bless us with manly vigour, and in the battles of life protect us and our children and grand children.

यद्वा उ विश्पतिः शितः सुपीता मनुषा विशि।
विश्वदग्निः पति र ांसि सधति॥ १३॥

13. *Yad vā u viśpatiḥ śitaḥ suprīto manuṣo viśi.*
Viśvedagniḥ prati rakṣāṁsi sedhati.

When Agni, presiding spirit of human life, is animated, energised and sharpened by yajna, then, active in the human settlements, it counters and dispels all evil influences and forces of negativity.

श्रुष्ट्यग्न नवस्य म स्तामस्य वीर विश्पत।
नि मायिनस्तपुषा र रसा दह॥ १४॥

14. *Śruṣṭyagne navasya me stomasya vīra viśpate.*
Ni māyinas-tapuṣā rakṣaso daha.

Mighty brave Agni, lord of the people, saving

spirit of life, hearing my new song of praise and prayer, burn off the destructive wiles of the evil forces with your heat.

न तस्य मायया चन रिपुरीशीत मर्त्यः ।
या अग्नय ददाश हव्यदातिभिः ॥ १५ ॥

15. *Na tasya māyayā cana ripurīśīta martyaḥ.*
Yo agnaye dadāśa havyadātibhiḥ.

Whoever offers homage to Agni with sacred oblations into the holy fire is safe, no mortal enemy even with the worst of his fraudulent power or sorcery can prevail over him or his home.

व्यश्वस्त्वा वसुविदमु ण्युरपीणादृषिः ।
महा राय तमु त्वा समिधीमहि ॥ १६ ॥

16. *Vyaśvas-tvā vasuvidam-ukṣaṇyur-aprīṇād-ṛṣiḥ.*
Maho rāye tamu tvā samidhīmahi.

The sage in search of dynamic energy and showers of the wealth of knowledge and bliss adores and serves you, giver of the world's wealth and knowledge. We too light you well in the correct manner for the attainment of the same great wealth of life.

उशना काव्यस्त्वा नि होतारमसादयत ।
आयजिं त्वा मनव जातवदसम ॥ १७ ॥

17. *Uśanā kāvyastvā ni hotāram-asādayat.*
Āyajiṁ tvā manave jātavedasam.

The lover with passion and the poet with paternal vision attain to you, Agni, high priest of the real cosmic yajna and immanent and omniscient

presence in existence for the good of humanity.

विश्व॒ हि त्वा॑ स॒जाष॑सा द॒वासा॑ दू॒तमक्र॑त।
श्रु॒ष्टी द॑व पथ॒मा य॒ज्ञिया॑ भुवः ॥ १८ ॥

18. *Viśve hi tvā sajoṣaso devāso dūtamakrata.*
Śruṣṭī deva prathamo yajñiyo bhuvaḥ.

All the brilliant sages and scholars of the world in unison with love accept you, Agni, as the messenger of Divinity, and, being the fastest carrier, O brilliant and generous power, you become the first adorable yajaka of existence.

इ॒मं घा॑ वी॒रा अ॒मृतं॑ दू॒तं कृ॑ण्वीत॒ मर्त्यः॑।
पा॒व॒कं कृ॒ष्णव॑र्तनिं॒ विहा॑यसम ॥ १९ ॥

19. *Imaṁ ghā vīro amṛtaṁ dūtaṁ kṛṇvīta martyaḥ.*
Pāvakaṁ kṛṣṇavartaniṁ vihāyasam.

Let the brave mortal accept the imperishable and immortal Agni as the messenger of Divinity and medium of the dynamics of existence, purifier, agent of cosmic gravitation and sustenance and the mightiest natural power.

तं हु॑वम य॒तस्रु॑चः सु॒भासं॑ शु॒कशो॑चिषम।
वि॒शाम॒ग्निम॒जरं॑ प॒त्नमी॑ड्य॑म ॥ २० ॥

20. *Taṁ huvema yatasrucaḥ subhāsaṁ śukraśo-*
ciṣam. Viśām-agnim-ajaraṁ pratnam-īḍyam.

We invoke Agni and, holding ladles of ghrta and havi, feed and serve the divine fire blissfully shining bright in flames, unaging prime power adorable for the people.

या अस्म हव्यदातिभिराहुतिं मता विधत।
भूरि पाषं स धत्त वीरवद्यशः॥ २१॥

21. *Yo asmai havyadātibhir-āhutiṁ marto'vidhat.*
Bhūri poṣaṁ sa dhatte vīravad yaśaḥ.

The mortal who, with faith and reverence, dedicates himself to this Agni and offers oblations into the fire divine with holy fragrant materials receives the blessings of ample health and nourishment, honour and fame and the gift of heroic progeny.

पथमं जातवदसमग्निं यज्ञषु पूव्यम।
पति स्रुगति नमसा हविष्मती॥ २२॥

22. *Prathamaṁ jātavedasam-agniṁ yajñeṣu pūrvyam. Prati srugeti namasā haviṣmatī.*

To Agni, first and prime power immanent in everything born in existence, every ladle full of holy materials moves with chant of faith, reverence and selfless service in yajnas.

आभिर्विधमाग्नय ज्यष्ठाभिर्व्यश्ववत।
मंहिष्ठाभिमतिभिः शुकशोचिष॥ २३॥

23. *Ābhir-vidhemāgnaye jyeṣṭhābhir-vyaśvavat.*
Maṁhiṣṭhābhir-matibhiḥ śukraśociṣe.

With these oblations and the chant of highest and most powerful hymns, let us, like the sage of perfect discipline of mind and sense, offer service and submission to Agni, yajnic power of purest flame.

नूनमच विहायस स्तामभिः स्थूरयूपवत।
ऋष वयश्व दम्यायाग्नय॥ २४॥

24. *Nūnamarca vihāyase stomebhiḥ sthūrayūpavat.*
Ṛṣe vaiyaśva damyāyāgnaye.

Holy sage of mental and moral discipline, like a yajaka of eminence and unshakable faith, offer honour and reverence with songs of adoration and selfless service to Agni, presiding power of the home and infinite presence of the universe.

अतिथिं मानुषाणां सूनुं वनस्पतीनाम।
विपा अग्निमवस पत्नमीळत॥ २५॥

25. *Atithiṁ mānuṣāṇāṁ sūnuṁ vanaspatīnām.*
Viprā agnim-avase pratnam-īḷate.

Sages and scholars worship Agni, primeval presence of the universe, life giver of herbs and trees and honourable like a welcome guest in people's homes for the sake of protection and progress.

महा विश्वाँ अभि षताऽ भि हव्यानि मानुषा।
अग्न नि षत्सि नमसाधि बर्हिषि॥ २६॥

26. *Maho viśvāň abhi ṣato'bhi havyāni mānuṣā.*
Agne ni ṣatsi namasādhi barhiṣi.

Great Agni, you pervade everything in existence, you sanctify all yajnic materials of mankind and, honoured with reverence and oblations of havi, you vibrate on the holy grass and illuminate the heart of the yajamana.

वंस्वा ना वार्या पुरु वंस्व रायः पुरुस्पृहः।
सुवीयस्य पजावता यशस्वतः॥ २७॥

27. *Vaṁsvā no vāryā puru vaṁsva rāyaḥ puruspṛhaḥ.*
Suvīryasya prajāvato yaśasvataḥ.

Give us the gifts of our choice in abundance. Give us wealth and honours of the love and desire of all mankind, give us abundance of brave progeny, honour, excellence and fame.

त्वं वरा सुषाम्ण अग्र जनाय चादय।
सदा वसा रातिं यविष्ठ शश्वत ॥ २८ ॥

28. *Tvaṁ varo suṣāmṇe'gne janāya codaya.*
Sadā vaso rātiṁ yaviṣṭha śaśvate.

Agni, most youthful light and life of existence, worthy of the first order of love and reverence for us, pray grant your gracious favours of wealth and generosity to mankind. Lord giver of wealth and peace and comfort of a settled life, inspire the celebrants through continuous generations to sing songs of gratitude for your generosity.

त्वं हि सुपतूरसि त्वं ना गामतीरिषः।
महा रायः सातिमग्र अपा वृधि ॥ २९ ॥

29. *Tvaṁ hi supratūrasi tvaṁ no gomatīriṣaḥ.*
Maho rāyaḥ sātimagne apā vṛdhi.

Agni, you are the holy giver, you are the giver of food, energy and victory, and abundant wealth of lands and cows, culture and enlightenment. Give us liberally of our share of wealth and grandeur and promote our possibilities of progress.

अग्र त्वं यशा अस्या मित्रावरुणा वह।
ऋतावाना समाजा पूतदक्षसा ॥ ३० ॥

30. *Agne tvaṁ yaśā asyā mitrāvaruṇā vaha.*
Ṛtāvānā samrājā pūtadakṣasā.

Agni, you are great and glorious. Pray bring us Mitra and Varuna, rule of love and friendship, reason and justice, through scholarly Brahman as and brilliant Kshatriyas, men of rectitude, brilliant will and intellect and purity and excellence of culture and enlightenment in their field.

Mandala 8/Sukta 24

Indra, Danastuti Devata, Vishvamana Vaiyashva Rshi

सखा॑य॒ आ शि॑षामहि॒ ब्रह्म॑न्दा॑य व॒जि॑णं।
स्तु॒ष ऊ॒ षु वा॒ नृत॑माय धृ॒ष्णव॑ ॥ १ ॥

1. *Sakhāya ā śiṣāmahi brahmendrāya vajriṇe.*
Stuṣa ū ṣu vo nṛtamāya dhṛṣṇave.

Come friends, let us for your sake sing a song of adoration in honour of Indra, lord of power, wielder of the thunderbolt of justice and punishment in order to glorify the noblest leader of resolute will and inviolable command.

शव॑सा॒ ह्यसि॑ श्रु॒ता वृ॑त्र॒हत्य॑न वृत्र॒हा।
म॒घम॒घाना॒ अति॑ शूर दाशसि ॥ २ ॥

2. *Śavasā hyasi śruto vṛtrahatyena vṛtrahā.*
Maghair-maghono ati śūra daśasi.

O heroic leader and ruler, by virtue of your strength and will you are renowned as the destroyer of evil for having eliminated evil, want and suffering. You are famous as the lord magnanimous of glory for your wealth and generosity because your generosity exceeds the expectations of the richest generous people.

स नः स्तवान आ भर रयिं चित्रश्रवस्तमम।
निरेक चिद्या हरिवा वसुर्ददिः ॥ ३ ॥

3. *Sa naḥ stavāna ā bhra rayiṁ citraśrvastamam.*
Nireke cid yo harivo vasurdadiḥ.

Such as you are, O lord of glory and magnanimity, sung and celebrated for your munificence, bear and bring us wealth and honour of the highest renowned order of excellence since, O ruler and controller of the dynamics of life, you are the sole giver of wealth and peace and prosperity in a state of good life beyond all doubt and question, suspicion and fear.

आ निरेकमुत प्रियमिन्द्र दर्षि जनानाम।
धृषता धृष्णा स्तवमान आ भर ॥ ४ ॥

4. *Ā nirekamuta priyamindra darṣi janānām.*
Dhṛṣatā dhṛṣṇo stavamāna ā bhara.

Indra, lord of glory, give us a vision of the commonwealth of humanity of the dearest and most eminent order and, O lord of resolute will and action, sung and celebrated as such, bring us that wealth and order with the spirit of your will and resolution beyond doubt and question, fear and suspicion.

न ते सव्यं न दक्षिणं हस्तं वरन्त आमुरः।
न परिबाधो हरिवा गविष्टिषु ॥ ५ ॥

5. *Na te savyaṁ na dakṣiṇaṁ hastaṁ varanta āmuraḥ. Na paribādho harivo gaviṣṭiṣu.*

The forces of negativity and destruction cannot stay your left hand of generosity nor can they resist your right hand. Nor do preventive forces stand in the ways

of your progress and evolution, O lord controller of the dynamics of existence.

आ त्वा॒ गाभि॑रिव व्र॒जं गी॒भिर्ऋ॑ण्म्यद्रिवः ।
आ स्मा॒ कामं॑ जरि॒तुरा मनः॑ पृण ॥ ६ ॥

6. *Ā tvā gobhiriva vrajaṁ gīrbhir-ṛṇomyadrivaḥ.*
Ā smā kāmaṁ jariturā manaḥ pṛṇa.

O lord of clouds and mountains, wielder of the thunderbolt, like a cowherd reaching the stalls along with the cows do I come to you with my songs of adoration. O lord, fulfil the desire and prayer of the celebrant and bless my mind with peace and divine love.

विश्वा॑नि वि॒श्वम॑नसा धि॒या ना॑ वृत्रहन्तम ।
उग्र॑ पणत॒रधि॒ षू व॑सा गहि ॥ ७ ॥

7. *Viśvāni viśvamanaso dhiyā no vṛtrahantama.*
Ugra praṇetaradhi ṣū vaso gahi.

O greatest destroyer of evil and darkness, blazing bold and irresistible leader of the world, lord giver of wealth and peaceful settlement, pray sanctify all our thoughts and acts, well wishers of the world of humanity as we are, and inspire us with divine wisdom.

व॒यं त॑ अ॒स्य वृ॑त्रहन्वि॒द्याम॑ शूर॒ नव्य॑सः ।
वसो॑ः स्पा॒हस्य॑ पुरुहूत॒ राध॑सः ॥ ८ ॥

8. *Vayaṁ te asya vṛtrahan vidyāma śūra navyasaḥ.*
Vasoḥ spārhasya puruhūta rādhasaḥ.

O destroyer of evil and darkness, bold and resolute hero universally invoked and adored, pray let us know and obtain the latest, most lovable and effective

forms of your wealth and honour, peace and progressive modes of life.

इन्द्र यथा ह्यस्ति त परीतं नृता शवः ।
अमृक्ता रातिः पुरुहूत दाशुष ॥ ९ ॥

98. *Indra yathā hyasti te'parītaṁ nṛto śavaḥ.*
Amṛktā rātiḥ puruhūta dāśuṣe.

Indra, lord and leader of humanity, just as your power and force is irresistible and indestructible, O lord universally invoked and adored, so is your charity and magnanimity to the generous devotee unrestricted and inviolable.

आ वृषस्व महामह महे नृतम राधस ।
दृळ्हश्चिद दृह्य मघवन्मघत्तय ॥ १० ॥

10. *Ā vṛṣasva mahāmaha mahe nṛtama rādhase.*
Dṛḷhaścid dṛhya maghavan maghattaye.

O greatest of the great, supreme guide and leader of life, for the greatness and glory of humanity on earth, shower your munificence of knowledge, will and action on us and, O lord of honour and grandeur, for our honour and progress break down the strongholds of evil, darkness, ignorance and inertness.

नू अन्यत्रा चिददिवस्त्व ना जग्मुराशसः ।
मघवञ्छग्धि तव त ऊतिभिः ॥ ११ ॥

11. *Nū anyatrā cidadrivas-tvanno jagmurāśasaḥ.*
Maghavañchagdhi tava tanna ūtibhiḥ.

O lord of glory, wielder of the thunderbolt of justice and retribution, our hopes and prayers have never

wandered elsewhere, to anyone other than you. Pray strengthen our will and action with your modes of protection and promotion for advancement.

नह्य१ङ्ग नृतो त्वदन्यं विन्दामि राधस।
राय द्युम्नाय शवस च गिवणः ॥ १२ ॥

12. *Nahyaṅga nṛto tvadanyaṁ vindāmi rādhase.*
Rāye dyumnāya śavase ca girvaṇaḥ.

O lord watcher and controller of the dance of creation, dear as breath of life sung and celebrated in songs of adoration, I find none else other than you for inspiration and action for the sake of competence and success, wealth and power, honour and excellence, and strength and moral courage.

एन्दुमिन्दाय सिञ्चत पिबाति साम्यं मधु।
प राधसा चादयात महित्वना ॥ १३ ॥

13. *Endumindrāya siñcata pibāti somyaṁ madhu.*
Pra rādhasā codayāte mahitvanā.

Prepare, offer and regale Indra with the nectar drink of faith and performance. He values, enjoys and promotes the honey sweets of peace, pleasure and progress and inspires the people with will and competence and ambition for progress and excellence.

उपा हरीणां पतिं द ं पृञ्चन्तमबवम।
नूनं श्रुधि स्तुवता अश्व्यस्य ॥ १४ ॥

14. *Upo harīṇāṁ patiṁ dakṣaṁ pṛñcantam-abravam.*
Nūnaṁ śrudhi stuvato aśvyasya.

I reach the lord protector and controller of the

moving worlds, the omnipotent who enjoins the soul with the world of nature, and I closely whisper in prayer: Listen to the celebrant devotee who is keen to move from humanity to divinity and deserves to be accepted.

नह्य१ङ्ग पुरा चन जज्ञ वीरतरस्त्वत।
नकी राया नवथा न भन्दना॥ १५॥

15. *Nahyaṅga purā cana jajñe vīratarastvat.*
Nakī rāyā naivathā na bhandanā.

Pray listen, Indra, dearest lord of life, true it is that no one born ever before or after was greater or mightier than you, none by wealth and power, none by competence and advancement, none by songs of prayer and adoration, none like you.

एदु मध्वो मदिन्तरं सिञ्च वाध्वया अन्धसः।
एवा हि वीरः स्तवत सदावृधः॥ १६॥

16. *Edu madhvo madintaraṁ siñca vādhvaryo andhasaḥ. Evā hi vīraḥ stavate sadāvṛdhaḥ.*

And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped.

इन्द्र स्थातहरीणां नकिष्ट पूर्व्यस्तुतिम।
उदानंश शवसा न भन्दना॥ १७॥

17. *Indra sthātarharīṇāṁ nakiṣṭe pūrvyastutim.*
Udānaṁśa śavasā na bhandanā.

Indra, glorious lord president of the moving

worlds of existence, no one ever by might or by commanding adoration has been able to equal, much less excel, the prime worship offered to you.

तं वा॒ वाजा॑नां॒ पति॒मह्ऽमहि श्रव॒स्यव॑ः।
अपा॑युभि॒र्यज्ञ॑भि॒र्वावृ॒धन्य॑म॥ १८॥

Taṁ vo vājānāṁ patim-ahūmahi śravasyavaḥ.
Aprāyubhir-yajñebhir-vāvṛdhenyam.

O people we, seekers of honour and fame, invoke and adore the protector and promoter of your food, energies and victories, by assiduous congregations of yajna and thereby exalt the splendour and glory of the lord supreme.

एता॒ न्विन्द्रं॒ स्तवा॑म॒ सखा॑य॒ः स्ताम्यं॒ नर॑म।
कृ॒ष्टीया विश्वा॑ अ॒भ्यस्त्यक्॒ इत॥ १९॥

19. *Eto nvidraṁ stavāma sakhāyaḥ stomyaṁ naram.*
Kṛṣṭīryo viśvā abhyastyeka it.

Come friends all together and let us adore Indra, lord and leader worthy of joint worship and exaltation, who, by himself alone, rules over all peoples of the world.

अगा॑रुधाय ग॒विष॑ द्यु॒ ाय॒ दस्म्यं॒ वच॑ः।
घृ॒तात्स्वादी॑या॒ मधु॑नश्च वाचत॥ २०॥

20. *Agorudhāya gaviṣe dyukṣāya dasmyaṁ vacaḥ.*
Ghṛtāt svādīyo madhunaśca vocata.

Sing delightful songs of adoration in words more delicious than the taste of ghrta and sweetness of honey in honour of Indra, heavenly lord of light, who loves

sweet speech and never feels satiated with songs of exaltation.

यस्यामितानि वीर्या३ न राधः पर्येतव।
ज्योतिर्न विश्वमभ्यस्ति दक्षिणा॥ २१॥

21. *Yasyāmitāni vīryā na rādhaḥ paryetave.*
Jyotirna viśvamabhyasti dakṣiṇā.

Let us sing in adoration of Indra whose wondrous deeds of divinity are unbounded, whose potential is unrestricted, and whose generosity radiates over the world like the light of the sun.

स्तुहीन्द्रं व्यश्वदानूर्मिं वाजिनं यमम।
अया गयं मंहमानं वि दाशुषे॥ २२॥

22. *Stuhīndraṁ vyaśva-danūrmiṁ vājinaṁ yamam.*
Aryo gayaṁ maṁhamānaṁ vi dāśuṣe.

Like the sage of perfect mental and moral discipline, worship Indra, constant lord of eternity without fluctuation, omnipresent power over universal energy, controller and guide of the evolution of the universe, omnificent lord giver of a prosperous household to the generous devotees of yajna.

एवा नूनमुप स्तुहि वयश्व दशमं नवम।
सुविद्वांसं चिकित्वं चरणीनाम॥ २३॥

23. *Evā nūnamupa stuhi vaiyaśva daśamaṁ navam.*
Suvidvāṁsaṁ carkṛtyaṁ caraṇīnām.

O child of the holy sage of mental and moral discipline, verily worship Indra only, the lord ever new though eternal, worshipped as the tenth supreme over

all among humans, lord omniscient solely worthy of the worship of dynamic humanity.

वत्था॒ हि निॠ॑तीनां॒ वज॑हस्त परि॒वृज॑म ।
अह॑रहः शु॒न्ध्युः प॑रि॒पदा॑मिव ॥ २४ ॥

24. *Vetthā hi nirṛtīnāṁ vajrahasta parivṛjam.*
Aharahaḥ śundhyuḥ paripadāmiva.

O lord of the thunderbolt of justice and right action, you know and wield the counter-active measures against adversities just as the sun, purifier of nature's impurities, has the capacity to counter them day by day.

तदि॒न्दाव॒ आ भ॑र॒ यना॑ दंसिष्ठ कृत्व॑न ।
द्वि॒ता कुत्सा॑य शिश्नथा॒ नि चा॑दय ॥ २५ ॥

25. *Tadindrāva ā bhara yenā daṁsiṣṭha kṛtvane.*
dvitā kutsāya śiśnatho ni codaya.

Indra, wondrous lord of beauty and glory, bring us that protection and immunity by which you protect the active sage of holy action against negativities and destroy the twofold mental and physical ailments of humanity. We pray, O lord, inspire and activate those internal and natural defences of good health.

तमु॑ त्वा नू॒नमी॑महे॒ नव्यं॑ दंसिष्ठ सन्य॑स ।
स त्वं न॒ा विश्वा॑ अ॒भिमा॑तीः स॒ ग॒णिः ॥ २६ ॥

26. *Tamu tvā nūnamīmahe navyaṁ daṁsiṣṭha sanyase. Sa tvaṁ no viśvā abhimātīḥ sakṣaṇiḥ.*

O lord of highest beauty and sublimity, for our acquisitions as well as for our freedom from acquisition we worship you only, the same lord of protection and

defence, ever new though constant and eternal. You as the same lord are our friend and protector, and the destroyer of all our enemies of the world.

य ऋ ाादंहसा मुचद्या वार्यात्सप्त सिन्धुषु।
वधर्दासस्य तुविनृम्ण नीनमः ॥ २७ ॥

27. *Ya ṛksādaṁhaso mucad yo vāryāt sapta sindhuṣu.*
Vadhar-dāsasya tuvinṛmṇa nīnamaḥ.

To Indra, who saves from sin and violence, and releases the waters of life into the seven seas of existence, we bow and pray: O lord of the world's wealth and power, honour and glory, strike down the fatal weapon of the saboteur and the destroyer.

यथा वरा सुषाम्णे सनिभ्य आवहा रयिम।
व्यश्वभ्यः सुभग वाजिनीवति ॥ २८ ॥

28. *Yatha varo suṣāmṇe sanibhya āvaho rayim.*
Vyaśvebhyaḥ subhage vājinīvati.

Just as the lord supreme, choice of the wise for worship and service, brings wealth and honour to the Sama celebrants and supplicants, so may you, O lady of good fortune possessed of food, energy prosperity of life, and divine intelligence, bring wealth of honour and knowledge to the sages of mental and moral discipline.

आ नायस्य दि ाणा व्यश्वाँ एतु सामिनः।
स्थूरं च राधः शतवत्सहस्त्रवत ॥ २९ ॥

29. *Ā nāryasya dakṣiṇā vyaśvāँ etu sominaḥ.*
Sthūraṁ ca rādhaḥ śatavat sahasravat.

May the gifts of soma celebrants and generous

lovers of mankind reach the dynamic sages of mental and moral discipline who may also get gifts of permanent assets in hundreds and thousands.

यत्त्वा पृच्छादीजानः कुहया कुहयाकृत।
एषा अपश्रिता वला गामतीमव तिष्ठति॥ ३०॥

30. *Yat tvā pṛcchādījānaḥ kuhayā kuhayākṛte.*
Eṣo apaśrito valo gomatīmava tiṣṭhati.

O seeker of the where and why of active life, if someone were to ask you where the yajaka of love and non-violence is, then say: This man of yajnic dynamism is gone and lives in the region of lands and cows, culture and enlightenment.

Mandala 8/Sukta 25

Mitravarunau (1-9, 13-24), Vishvedeva Devatah, Vishvamana Vaiyashva Rshi

ता वां विश्वस्य गोपा दवा देवषु यज्ञिया।
ऋतावाना यजस पूतदक्षसा॥ १॥

1. *Tā vāṁ viśvasya gopā devā deveṣu yajñiyā.*
Ṛtāvānā yajase pūtadakṣasā.

I join you and adore you both, Mitra and Varuna, protectors of the world, brilliant and generous divinities of sacred power, adorable among the adorable divines and observers of the paths of rectitude and universal law.

(In Swami Dayanand's tradition, Mitra and Varuna in this Sukta are interpreted as Brahmanas, intellectuals, teachers and researchers, and as Kshatriyas, rulers, administrators and the defence

forces.)

मित्रा तना न रथ्या वरुणा यश्च सुक्रतुः।
सनात्सुजाता तनया धृतव्रता ॥ २ ॥

2. *Mitrā tanā na rathyā varuṇo yaśca sukratuḥ.*
Sanāt sujātā tanayā dhṛtavratā.

Mitra of the noble chariot, and Varuna who too is a noble performer of yajnic actions, both are leaders like charioteers of the nation who develop and expand the socio-cultural wealth and vision of humanity. They are nobly born and brought up and trained, children of humanity for all time dedicated to the sacred laws and discipline of life.

ता माता विश्ववेदसा सुर्याय पमहसा।
मही जजानादितिर्ऋतावरी ॥ ३ ॥

3. *Tā mātā viśvavedasā'suryāya pramahasā.*
Mahī jajānāditir-ṛtāvarī.

Great mother Aditi, inviolable Nature, concrete embodiment of infinite divinity and divine law operative in existence, brought forth these two mighty refulgent pioneers of life, knowing and commanding the world for the realisation of their innate vision and power.

महान्ता मित्रावरुणा समाजा दवावसुरा।
ऋतावानावृतमा घोषता बृहत ॥ ४ ॥

4. *Mahāntā mitrāvaruṇā samrājā devāvasurā.*
Ṛtāvānāvṛtamā ghoṣato bṛhat.

The great Mitra and Varuna, mighty refulgent rulers, are generous and divine, commanding the vision

and vitality of spiritual life and vigour. Dedicated to the law of eternity, in their life they define and proclaim that universal law in the living form of yajnic action.

नपा॑ता॒ शव॑सा म॒हः सू॒नू द ॑स्य सु॒कतू॑।
सृ॒पदा॑नू इ॒षा वास्त्वधि॑ ि॑तः ॥ ५ ॥

5. *Napātā śavaso mahaḥ sūnū dakṣasya sukratū.*
Sṛpradānū iṣo vāstvadhi kṣitaḥ.

Protectors and supporters of great strength, they never allow a break down of the strength of law and order. Being products of strength and efficiency themselves, they are protectors of the same strength and efficiency. Dedicated to holy action, creation, production and expansive generosity, they live in the very house of plenty and prosperity of food, energy and advancement.

सं या दानू॑नि य॒मथु॑र्दि॒व्याः पाथि॑वी॒रिष॑ः।
नभ॑स्वती॒रा वां॑ चरन्तु वृ॒ष्टय॑ः ॥ ६ ॥

6. *Saṁ yā dānūni yemathurdivyāḥ pārthivīriṣaḥ.*
Nabhasvatīrā vāṁ canantu vṛṣṭayaḥ.

You hold, control, expand and direct the generous gifts of earthly and heavenly foods, energies and nourishments, so we pray that your showers laden with vapours from the sky may serve you, rain down and bless us.

अधि॒ या बृ॒॑हता दि॒वा३॑ भि यू॒थव॒ पश्य॑तः।
ऋ॒तावा॑ना स॒माजा॒ नम॑स हि॒ता ॥ ७ ॥

7. *Adhi yā bṛhato divo'bhi yūtheva paśyataḥ.*
Ṛtāvānā samrājā namase hitā.

You who observe the life below on earth from

the vast skies, life like hosts of people and herds of cattle, then you, brilliant generous rulers who maintain the laws of eternity, are invoked and invited for the presentation of homage and yajnic service.

ऋतावानो नि षेदतुः सामाज्याय सुक्रतू।
धृतव्रता क्षत्रिया क्षत्रमाशतुः ॥ ८ ॥

8. *Ṛtāvānā ni ṣedatuḥ sāmrājyāya sukratū.*
Dhṛtavratā kṣatriyā kṣatramāśatuḥ.

Committed to the universal law of eternal truth, dedicated to the laws and discipline of governance, performing every action from the yajnic point of view of social value, the Kshatriyas, rulers, administrators and commanders of the defence forces, ought to take on to the sovereign social order and occupy the seat of governance for the glory of self-governing humanity in the spirit of Mitra and Varuna, that is, universal love and justice.

अक्ष्णश्चिद्गातुवित्तरा नुल्बणन च ससा।
नि चिन्मिषन्ता निचिरा नि चिक्यतुः ॥ ९ ॥

9. *Akṣnaścid gātuvittarā'nulvaṇena cakṣasā.*
Ni cinmiṣantā nicirā ni cikyatuḥ.

With open eyes and distant vision, they know and watch the paths of social development better than the eye itself and, ever alert and vigilant, they can perceive, judge and decide things in the twinkling of an eye.

उत नो द्व्यदितिरुरुष्यतां नासत्या।
उरुष्यन्तु मरुतो वृद्धशवसः ॥ १० ॥

10. *Uta no devyaditir-uruṣyatāṁ nāsatyā.*
Uruṣyantu maruto vṛddhaśavasaḥ.

May Mother Nature divine and the mother power of humanity of inviolable strength protect and promote us. May the Ashvins, ever true, complementary powers of natural and social dynamics protect and promote us. May the Maruts, distinguished people of veteran strength and power protect and promote us.

त नो॑ नावमुरुष्यत दिवा नक्तं॑ सुदानवः।
अरि॑ष्यन्ता॒ नि पा॒युभि॑: सचमहि॥ ११॥

11. *Te no nāvamuruṣyata divā naktaṁ sudānavaḥ.*
Ariṣyanto ni pāyubhiḥ sacemahi.

May they all, nobly generous and giving, protect our ships day and night, and may we all, unhurt and unviolated, ally and cooperate with our protectors.

अघ्न॑त विष्णव वयमरि॑ष्यन्तः सुदानव।
श्रुधि स्वयावन्त्सिन्धो पूर्वचि॑त्तय॥ १२॥

12. *Aghnate viṣṇave vayam-ariṣyantaḥ sudānave.*
Śrudhi svayāvant-sindho pūrvacittaye.

Let us all, unhurt and unviolated, work for the unassailable and generous Vishnu, universal ruling spirit of the nation of humanity, who knows everything in advance. O lord of self-judgement and independent action, generous as the sea, pray listen to our prayer and protect us.

तद्वार्यं॑ वृणीमह वरि॑ष्ठं गापयत्यम।
मित्रा यत्पान्ति॒ वरु॑णा॒ यद॑र्यमा॥ १३॥

13. *Tad vāryaṁ vṛṇīmahe variṣṭhaṁ gopayatyam.*
Mitro yat pānti varuṇo yadaryamā.

We elect to choose that wealth and protection which is the best and most promotive and which Mitra, Varuna and Aryama, Brahmana, Kshatriya and Vaishya, communities of vision, judgement and determination, and positive creativity, value and secure for us.

उत नः सिन्धुरपां तन्मरुतस्तदश्विना।
इन्द्रा विष्णुमीढ्वांसः सजाषसः॥ १४॥

14. *Uta naḥ sindhur-apāṁ tanmarutas-tadaśvinā.*
Indro viṣṇur-mīḍhvāṁsaḥ sajoṣasaḥ.

And that wealth and security, we pray, may the ocean of waters and vapours, Maruts, winds and the stormy troops of the nation, Ashvins, complementary forces of nature and humanity, sun and moon, and Indra and Vishnu, universal energy and omnipresent divinity, all loving, cooperative and generous, protect and promote for us.

त हि ष्मा वनुषा नरा भिमातिं कयस्य चित।
तिग्मं न गार्दः पतिघ्नन्ति भूर्णयः॥ १५॥

15. *Te hi ṣmā vanuṣo naro'bhimātiṁ kayasya cit.*
Tigmaṁ na kṣodaḥ pratighnanti bhūrṇayaḥ.

All of them, adorable leaders of life, blazing brilliant and irresistible, counter and shatter any enemy as a mighty flood shatters and washes off the firmest obstacles.

अयमर्क इत्था पुरूरु चष्ट वि विश्पतिः।
तस्य वतान्यनु वश्चरामसि॥ १६॥

16. *Ayameka itthā purūru caṣṭe vi viśpatiḥ.*
Tasya vratānyanu vaścarāmasi.

O people of the world, this one Integrity of the two, Mitra and Varuna, lord ruler and promoter of the people, thus watches the vast and various wealths of the world for protection, and for your sake we observe and follow his rules and laws of discipline.

अनु॒ पूर्वा॑ण्या॒क्या॑ साम्रा॒ज्यस्य॑ सश्चिम।
मि॒त्रस्य॑ व॒रुण॑स्य दीघ॒श्रुत॥ १७॥

17. *Anu pūrvāṇyokyā sāmrājyasya saścima.*
Mitrasya vratā varuṇasya dīrghaśrut.

We observe and follow the rules and laws of the discipline of Mitra and Varuna, lord of universal glory, in accordance with the internal statutes and ancient traditions of the sovereign social order.

परि॒ या र॒श्मिना॑ दि॒वा न्ता॑न्म॒म पृ॑थि॒व्याः।
उ॒भ आ प॑प्रा॒ रोद॑सी महि॒त्वा॥ १८॥

18. *Pari yo raśminā divo'ntān mame pṛthivyāḥ.*
Ubhe ā paprau rodasī mahitvā.

Mitra, Brahmana, is the brilliant scholar who, like the sun, with his vision reaches and measures the bounds of heaven and earth and with his knowledge and grandeur traverses both earth and heaven.

उदु॒ ष्य शर्॒ण दि॒वा ज्याति॑रयंस्त॒ सूर्यः।
अ॒ग्निर॒ शुक्रः स॑मिधा॒न आहु॑तः॥ १९॥

19. *Udu ṣya śaraṇe divo jyotirayaṁsta sūryaḥ.*
Agnirna śukraḥ samidhāna āhutaḥ.

19. And that sun upto the regions of heaven radiates the light and, shining pure and bright, is invoked, invited and honoured as the holy fire.

वचा॑ दी॒घप्र॑सद्मनीश॒ वाज॑स्य॒ गाम॑तः ।
इश॒ हि पि॒त्वा॑ वि॒षस्य॑ दा॒वन॑ ॥ २० ॥

20. *Vaco dīrghaprasadmanīśe vājasya gomataḥ.*
Īśe hi pitvo'viṣasya dāvane.

Mitra, the Brahmana, rules the Word in the vast house of yajna, and the yajamana who is master of the wealth of lands and cows and prospers in food, energy and social achievement, as he also, rules over the food which is pure and poisonless and which is meant for gifting away.

तत्सूर्यं॒ रादसी॒ उ॒भ दा॒षा वस्ता॒रुप॑ बुव ।
भो॒जष्व॒स्माँ अ॒भ्युच्चरा॒ सदा॑ ॥ २१ ॥

21. *Tat sūryaṁ rodasī ubhe doṣā vastorupa bruve.*
Bhojeṣvasmāň abhyuccarā sadā.

That sun of light and knowledge and both heaven and earth, I adore day and night and pray that the lord may establish us in a prosperous state of food and enjoyment.

ऋ॒जमु॑ ॒ ण्यायन रज॒तं हर॑याण ।
रथं युक्तम॑सनाम सु॒षामणि ॥ २२ ॥

22. *Ṛjramukṣaṇyāyane rajataṁ harayāṇe.*
Rathaṁ yuktamasanāma suṣāmaṇi.

Blest with the grace of the lord of mercy, we receive the gift of efficient mind and senses, from the

lord destroyer of darkness and suffering, we receive the light of knowledge, and from the lord of celestial Samans, we receive the versatile chariot of the human body.

ता म॒ अश्व्यानां॒ हरीणां नि॒ताशना।
उ॒ता नु कृत्व्यानां नृ॒वाह॑सा ॥ २३ ॥

23. *Tā me aśvyānāṁ harīṇāṁ nitośanā.*
Uto nu kṛtvyānāṁ nṛvāhasā.

Among the gifts of dynamic achievables, let the mind, senses and knowledge be destroyers of darkness and suffering, and among the organs of will and action, let the human body be the chariot of passage to salvation across the world.

स्मद॑भीशू कशा॑वन्ता॒ विपा॒ नवि॑ष्ठया म॒ती।
म॒हा वा॒जिना॒ववं॑न्ता॒ सचा॑सनम ॥ २४ ॥

24. *Smadabhīśū kaśāvantā viprā naviṣṭhayā matī.*
Maho vājināvarvantā sacāsanam.

From the highest lord of glory I have achieved, by grace, the gift of twin faculties of vibrant senses and mind for thought and will, equipped with the latest knowledge and intelligence, fast and achieving, spurred by enthusiasm and controlled and directed by discrimination.

Mandala 8/Sukta 26

Ashvinau (1-19), Vayu (20-25) Devate, Vishvamana Vaiyashva or Vyashva Angirasa Rshi

यु॒वारु॒ षू रथं हुव स॒धस्तु॑त्याय सू॒रिषु॑।
अतू॑तद ॥ वृषणा वृषण्वसू ॥ १ ॥

1. *Yuvoru ṣū rathaṁ huve sadhastutyāya sūriṣu.*
Atūrtadakṣā vṛṣaṇā vṛṣaṇvasū.

O generous and virile Ashvins, commanders of inviolable power and dexterity, harbingers of a new day of showers of bounteous wealth, I call for your noble chariot to bring you hither for your joint felicitation among distinguished men of knowledge and power.

(In Swami Dayananda's tradition, Ashvins, twin divines who drive in the dawn of a new day, are interpreted as the ruler and the ministers council who are supposed to bring in a new day of freshness, light and prosperity in the corporate life of the social order.)

युवं वरा सुषाम्णे महे तने नासत्या।
अवोभिर्याथो वृषणा वृषण्वसू॥ २॥

2. *Yuvaṁ varo suṣāmṇe mahe tane nāsatyā.*
Avobhiryātho vṛṣaṇā vṛṣaṇvasū.

O virile and generous Ashvins, harbingers of showers of wealth and enlightenment, ever true and far from untruth, you go forward with your protections and promotions for the good and exhortation of the Sama celebrants and men of great and expansive philanthropy (who work for the advancement of society).

ता वामद्य हवामहे हव्यभिर्वाजिनीवसू।
पूर्वीरिष इषयन्तावति क्षपः॥ ३॥

3. *Tā vāmadya havāmahe havyebhir-vājinīvasū.*
Pūrvīriṣa iṣayantāvati kṣapaḥ.

Ashvins, lovers of food and energy and total well being of a life of universal values, harbingers of

new victories in the advancement of power and prosperity, at this hour of the dawn when the night is gone, we invoke you with offers of the sweetest fragrances of homage and yajnic service.

आ वां॑ वाहि॑ष्ठा अश्विना॒ रथा॑ यातु श्रु॒ता न॑रा।
उप॒ स्तोमा॑न्तु॒रस्य॑ दशथः॒ श्रि॒य॥ ४॥

4. *Ā vāṁ vāhiṣṭho aśvinā ratho yātu śruto narā.*
Upa stomān turasya darṣathaḥ śriye.

Ashvins, harbingers of light and grace, let your strongest chariot of renown come and transport you here to us where you may, we pray, listen and appreciate the ardent devotee's songs of adoration and bless them with the honour and dignity of life.

जु॒हु॒रा॒णा चि॑दश्वि॒ना म॑न्यथां वृषण्वसू।
यु॒वं हि रु॑द्रा॒ पष॑था॒ अति॒ द्विष॑॥ ५॥

5. *Juhurāṇā cidaśvinā''manyethāṁ vṛṣaṇvasū.*
Yuvaṁ hi rudrā parṣatho ati dviṣaḥ.

And Ashvins, harbingers of generous showers of prosperity, know, examine, understand and fix the crooked antisocial elements. You are the Rudras, agents of justice and award. Cleanse the jealous and punish the enemies.

द॒स्रा हि विश्व॑मानु॒षङ् म॒ ऋभि॒॑: परि॒दीय॑थः।
धि॒यं॒जि॒न्वा मधु॑वणा शु॒भस्पती॑॥ ६॥

6. *Dasrā hi viśvamānuṣaṅ makṣūbhiḥ paridīya-thaḥ.*
Dhiyaṁjinvā madhuvarṇā śaubhaspatī.

Wonderful in person and marvellous in deeds,

promoters of men of action and intelligence, sweet of disposition, protectors of all that is good, you always fly all over the world by the fastest modes with prompt forces and safeguard the safety and security of the people.

उप॑ ना यातमश्विना रा॒या वि॑श्व॒पुषा॑ स॒ह।
म॒घवा॑ना सुवीरा॒वन॑पच्युता ॥ ७ ॥

7. *Upa no yātamaśvinā rāyā viśvapuṣā saha.*
Maghavānā suvīrāvanapacyutā.

Noble Ashvins, mighty brave and infallible heroes, come close to us with wealth and nourishments for the health and advancement of all people of the world, powerful and munificent as you are.

आ म॑ अ॒स्य प॑ती॒व्य॑मिन्द॑नासत्या गतम।
द॒वा द॒वभि॑र॒द्य स॒चन॑स्तमा ॥ ८ ॥

8. *Ā me asya pratīvyamindra nāsatyā gatam.*
Devā devebhiradya sacanastamā.

Ashvins, lords of power who shun untruth, come in response to my prayer and adoration, O brilliant and generous companions in utmost harmony, come with other divinities and protect and promote the thoughts and actions of devotees.

व॒यं हि वा॒ हवा॑महे उ ॒ण्यन्ता॑ व्यश्व॒वत।
सु॒म॒ति॒भि॒रुप॑ विपावि॒हा ग॑तम ॥ ९ ॥

9. *Vayaṁ hi vāṁ havāmahe ukṣaṇyanto vyaśvavat.*
Sumatibhirupa viprāvihā gatam.

Like the holy sage of mental and moral

discipline, we invoke and invite you, lords of the showers of generosity. Come to us, O vibrant powers, with holy thoughts and intentions and with the sages of noble mind.

अश्विना स्वृष स्तुहि कुवित्त श्रवता हवम।
नदीयसः कूळयातः पणीँरुत॥ १०॥

10. *Aśvinā svṛṣe stuhi kuvit te sṛavato havam.*
Nedīyasaḥ kūḷayātaḥ paṇīṁruta.

O sage, celebrate the Ashvins in profuse numbers, they would listen to your eulogy, come closest and punish and eliminate the niggards and evaders of yajnic homage.

वयश्वस्य श्रुतं नराता म अस्य वदथः।
सजाषसा वरुणा मित्रा अयमा॥ ११॥

11. *Vaiyaśvasya śrutaṁ naroto me asya vedathaḥ.*
Sajoṣasā varuṇo mitro aryamā.

O leaders of the nation, listen to the song of the holy sage and acknowledge and respond to this song of mine. O Varuna, Kshatriya dispenser of justice, Mitra, loving and friendly Brahmana, and Aryama, Vaishya producer and distributor pursuing the path of rectitude, all together in unison and cooperation, listen to me.

युवादत्तस्य धिष्ण्या युवानीतस्य सूरिभिः।
अहरहवृषणा मह्यं शि तम॥ १२॥

12. *Yuvādattasya dhiṣṇyā yuvānītasya sūribhiḥ.*
Aharaharvṛṣaṇā mahyaṁ śikṣatam.

O devout and benevolent harbingers of the

showers of prosperity, of that which you have created and given to the nation and that what you have brought in, let me learn day by day and share through the wise and brave leaders.

या वां यज्ञभिरावृता धिवस्त्रा वधूरिव।
सपयन्ता शुभ चकात अश्विना॥ १३॥

13. *Yo vāṁ yajñebhirāvṛto'dhivastrā vadhūriva.*
Saparyantā śubhe cakrāte aśvinā.

Ashvins, like a bride covered in sacramental robes, one who is robed in the fragrance of yajna performed in your honour, him you requite with fulfilment and establish in the good life.

या वामुरुव्यचस्तमं चिकेतति नृपाय्यम।
वतिरश्विना परि यातमस्मयू॥ १४॥

14. *Yo vām-uruvyacastamaṁ ciketati nṛpāyyam.*
Vartiraśvinā pari yātamasmayū.

Ashvins, lovers and benefactors of ours, one who reserves and assigns a spacious hall comfortably good for distinguished congregations of yajna in your honour, you oblige and visit his home in recognition.

अस्मभ्यं सु वृषण्वसू यातं वतिनृपाय्यम।
विषुदुहेव यज्ञमूहथुगिरा॥ १५॥

15. *Asmabhyaṁ su vṛṣaṇvasū yātaṁ vartirnṛpāyyam.*
Viṣudruheva yajñam-ūhathur-girā.

Lords of the yajnic showers of prosperity, come straight like an arrow, visit our hall of yajna dedicated to the good of humanity and guide and upraise our yajna

with the holy chant of Vedic voice.

वाहिष्ठा वां हवानां स्तामा दूता हुव रा।
युवाभ्यां भूत्वश्विना ॥ १६ ॥

16. *Vāhiṣṭho vāṁ havānāṁ stomo dūto huvannarā.*
Yuvābhyāṁ bhūtvaśvinā.

Ashvins, rulers and leading lights of the nation, may the song of our invocation to you be the instant and most effective messenger to you and bring you here to the yajnic hall.

यददा दिवा अर्णव इषा वा मदथा गृह।
श्रुतमिन्म अमत्या ॥ १७ ॥

17. *Yadado divo arṇava iṣo vā madatho gṛhe.*
Śrutaminme amatryā.

Whether you are up above in the region of light or surfing in the sea or enjoying yourselves in the house of entertainment, listen to my call and come, immortal ones.

उत स्या श्वतयावरी वाहिष्ठा वां नदीनाम।
सिन्धुहिरण्यवतनिः ॥ १८ ॥

18. *Uta syā śvetayāvarī vāhiṣṭhā vāṁ nadīnām.*
Sindhurhiraṇyavartaniḥ.

And of the fluent media of communication, the most effective is that transparent, unpolluted, stream of thought, discrimination and judgement, the intelligence, Buddhi, golden stream of the speed of mind.

स्मदतया सुकीत्या श्विना श्वतया धिया।
वहथ शुभयावाना ॥ १९ ॥

19. *Smadetayā sukīrtyā'śvinā śvetayā dhiyā.*
Vahethe śubhrayāvānā.

And well by this glorious and highly reputed transparent stream of intelligence, Ashvins, travellers of holy paths, you move and conduct the business of the nation of humanity.

यु॒ वा हि त्वं र॑थ्॒रासहा॑ युवस्व॒ पाष्या॑ वसा।
आ गा॑ वाया॒ मधु॑ पिबा॒ स्माक॒ꣳ सव॒ना ग॑हि॥ २०॥

20. *Yukṣvā hi tvaṁ rathāsahā yuvasva poṣyā vaso.*
Ānno vāyo madhu pibā'smākaṁ savanā gahi.

O Vayu, vibrant motive power of nature and humanity, harness your strong chariot horses and, O Vasu, giver of peaceful home and settlement with security, yoke them to social good. Come, join our corporate yajna of social development, taste and celebrate the joy of our achievement.

(This mantra may be applied to the head of the forces of law and order for internal security and the commander of defence forces for security against external forces.)

तव॑ वायवृतस्पत॒ त्वष्टु॑र्जामातरद्भुत।
अवा॑ꣳस्या वृ॑णीमह॥ २१॥

21. *Tava vāyavṛtaspate tvaṣṭur-jāmātar-adbhuta.*
Avāṁsyā vṛṇīmahe.

O Vayu, protector and keeper of the universal law of truth and wonderful valuer and refiner of the creations of Tvashta, maker of all fine and gross things of life and destroyer of dangers internal and external,

we opt for and choose all your plans and modes of peace, defence and security.

त्वष्टुजामातरं वयमीशानं राय इमह।
सुतावन्ता वायुं द्युम्ना जनासः ॥ २२ ॥

22. *Tvaṣṭur-jāmātaraṁ vayam-īśānaṁ rāya īmahe.*
Sutāvanto vāyuṁ dyumnā janāsaḥ.

For the achievement of wealth, honour and excellence, we, the people dedicated to yajna and the soma of life, adore Vayu, ruler of the world of existence and protector and refiner of things made by the universal maker.

वायाहि शिवा दिवा वहस्वा सु स्वश्व्यम।
वहस्व महः पृथुपक्षसा रथं ॥ २३ ॥

23. *Vāyo yāhi śivā divo vahasvā su svaśvyam.*
Vahasva mahaḥ pṛthupakṣasā rathe.

Vayu, blissful power of defence, security and refinement, come from the regions of light, yoke the great transportive forces to your chariot and bring us the best things we ought to obtain.

त्वां हि सुप्सरस्तमं नृषदनेषु हूमह।
गावाणं नाश्वपृष्ठं मंहना ॥ २४ ॥

24. *Tvāṁ hi supsarastamaṁ nṛṣadaneṣu hūmahe.*
Grāvāṇaṁ nāśvapṛṣṭhaṁ maṁhanā.

Vayu, blissful of form, strong and renowned all round by your own strength and grandeur, we invoke and invite you to people's halls of yajna, power adorable as a rock in its place, position and function.

स त्वं नो॑ दव॒ मन॑सा॒ वायो॑ मन्दा॒ना अ॑ग्रि॒यः ।
कृ॒धि वाजाँ॑ अ॒पा धिय॑ः ॥ २५ ॥

25. *Sa tvaṁ no deva manasā vāyo mandāno agriyaḥ. Kṛdhi vājāň apo dhiyaḥ.*

O Vayu, such as you are, brilliant and generous, happy and joyous at heart, always in the forefront of defence and advancement, pray develop our resources of food and water, energy, power and progress, and extend the possibilities of the reach of our science and intelligence.

Mandala 8/Sukta 27

Vishvedeva Devata, Manu Vaivasvata Rshi

अ॒ग्निरु॒क्थ पु॒राहि॑ता॒ गावो॑णा ब॒हिर॑ध्व॒र ।
ऋ॒चा या॑मि म॒रुता॒ बह्मो॑ण॒स्पति॑ं॒ द॒वाँ अवा॒ वर॑ण्यम ॥ १ ॥

1. *Agnirukthe purohito grāvāṇo barhiradhvare. Ṛcā yāmi maruto brahmaṇaspatiṁ devāň avo vareṇ-yam.*

In the yajna of love and non-violence, Agni, prime light of life, is the first adorable, then the holy fire, the priest, the soma stone and the holy grass are cherished. Therefore with the chants of Rks I invoke the Maruts, cosmic energies, Brahmanaspati, giver of the Veda and the vedic scholar, and other venerable divinities for protection and promotion of our choice.

आ प॒शुं गा॑सि पृथि॒वीं व॒न॒स्पती॑नु॒षासा॒ नक्तु॒मार्षधीः ।
विश्वे॑ च ना वसवा विश्ववदसा धी॒नां भू॑त पावि॒तार॑ः ॥ २ ॥

2. *Ā paśuṁ gāsi pṛthivīṁ vanaspatīnuṣāsā naktamoṣadhīḥ. Viśve ca no vasavo viśvavedaso dhīnāṁ bhūta prāvitāraḥ.*

O yajaka, you sing of animals, the earth, herbs and trees, day and night. And may all the powers which provide us with shelter and comfort, present all over the world, be the protectors and promoters of our thoughts and actions.

प सू न॑ एत्वध्व॒रा३॑ ग्ना दे॒वषु॑ पू॒व्यः ।
आ॒दि॒त्यषु॒ प व॑रुण धृ॒तव॑त म॒रुत्सु॑ वि॒श्वभा॑नुषु ॥ ३ ॥

3. *Pra sū na etvadhvaro'gnā deveṣu pūrvyaḥ. Ādityeṣu pra varuṇe dhṛtavrate marutsu viśvabhānuṣu.*

May our yajna of universal order join the fire and rise to the divinities of nature, the sun in progressive Zodiacs, the oceans of earth and space in the fixed order of cosmic law, and all the light radiations of the universe across the suns.

विश्व॒ हि ष्मा॒ मन॑व वि॒श्ववे॑दसा॒ भुव॑न्वृ॒ध रि॒शाद॑सः ।
अरि॑ष्टभिः पा॒युभि॑र्विश्ववेदसा॒ यन्ता॑ ना॒ वृ॒कं छ॒दिः ॥ ४ ॥

4. *Viśve hi ṣmā manave viśvavedaso bhuvan vṛdhe riśādasaḥ. Ariṣṭebhiḥ pāyubhir-viśvavedaso yantā no'vṛkaṁ chardiḥ.*

May all the divine powers of the universe, destroyers of negativities, be for the protection and progress of mankind. May all the divinities of the universe in possession of wealth, power and knowledge along with modes of protection free from hurt and injury bring us a peaceful home on earth free from sin and crime.

आ ना॑ अ॒द्य सम॑नसा॒ गन्ता॒ विश्व॑ स॒जाष॑सः ।
ऋ॒चा गि॒रा मरु॑ता॒ दव्य॑दि॑त॒ सद॑न॒ पस्त्य॑ महि ॥ ५ ॥

5. *Ā no adya samanso gantā viśve sajoṣasaḥ.*
Ṛcā girā maruto devyadite sadane pastye mahi.

All powers of love and friendship of the world with equal mind may come in to us in our great halls and homes in response to our Rks, hymns of adoration, come all Maruts, friends and brave associates, great inviolable Aditi, motherly figures, come today.

अभि प्रिया मरुता या वो अश्व्या हव्या मित्र प्रयाथन।
आ बर्हिरिन्द्रो वरुणस्तुरा नर आदित्यासः सदन्तु नः ॥ ६ ॥

6. *Abhi priyā maruto yā vo aśvyā havyā mitra prayāthana. Ā barhirindro varuṇasturā nara ādityāsaḥ sadantu naḥ.*

O Mitra, O Maruts, sun and winds, friends and brave associates, come and bring us all your dear and lovely gifts worthy of presentation and prize possession. O Indra, lord of power, thunder, lightning and rain, Varuna, waves of cosmic energy and justice in human affairs, and Adityas, solar radiations of the universe, all leading lights of nature and humanity, come fast and bless our homes and seats of yajna.

वयं वो वृक्तबर्हिषा हितप्रयस आनुषक।
सुतसोमासो वरुण हवामह मनुष्वदिद्धाग्नयः ॥ ७ ॥

7. *Vayaṁ vo vṛktabarhiṣo hataprayasa ānuṣak. Sutasomāso varuṇa havāmahe manuṣvadiddhāgnayaḥ.*

O Varuna, lord of light and justice, day and night, and other divine powers of nature and humanity, like men of love and faith we invoke and adore you now as ever. The grass carpets are spread and occupied, the

sacred fires are lit, the fragrant havis is ready for offering, and the soma is pressed and distilled for the oblation.

आ प यातु मरुता विष्णा अश्विना पूषन्माकीनया धिया।
इन्द् आ यातु पथमः सनिष्युभिवृषा या वृत्रहा गृण ॥ ८ ॥

8. *Ā pra yāta maruto viṣṇo aśvinā pūṣan mākīnayā dhiyā. Indra ā yātu prathamaḥ saniṣyubhir-vṛṣā yo vṛtrahā gṛṇe.*

Come forth to us, O Maruts, stormy forces of nature and humanity, Vishnu, all pervasive ruling power, Ashvins, complementary powers of natural and social dynamics, and Pushan, powers of health, nourishment and growth, come in response to my prayers and acts of yajna. Indra, lord of showers who are destroyer of evil and darkness, first and foremost power, come with the first and best associate powers, I adore you and pray.

वि नो दवासा अदुहा च्छिद्रं शम यच्छत।
न यद्दूराद्वसवो नू चिदन्तिता वरूथमाद्धषति ॥ ९ ॥

9. *Vi no devāso adruho'cchidraṁ śarma yacchata. Na yad dūrād vasavo nū cidantito-varūthamā-dadharṣati.*

O brilliant and generous divinities of nature and humanity, Vasus, lord of wealth and providers of home and security, free from jealousy and enmity, pray give us a faultless home, a place of security which no power from far or near might dare to violate or attack and hurt.

अस्ति हि वः सजात्यं रिशादसा दवासा अस्त्याप्यम।
प णः पूवस्म सुविताय वाचत म ा सुम्नाय नव्यस ॥ १० ॥

10. *Asti hi vaḥ sajātyaṁ riśādaso devāso astyāpyam. Pra ṇaḥ pūrvasmai suvitāya vocata makṣū sumnāya navyase.*

O divinities of nature and humanity, destroyers of negativities and enmities, there is a kinship among yourselves and between you and ourselves. There is a natural affinity too among yourselves and between you and ourselves, a friendship and alliance. Pray enlighten us about our ancient welfare and prosperity and lead us as ever to a new phase of prosperity and well being, the latest way.

इ॒दा हि व॒ उप॑स्तुतिमि॒दा वा॒मस्य॑ भ॒क्तय॑ ।
उप॑ वा विश्ववदसा नम॒स्युराँ अस॒ यन्योमिव ॥ ११ ॥

11. *Idā hi va upastutimidā vāmasya bhaktaye.*
Upa vo viśvavedaso nasasyurāň̃ asṛkṣyanyāmiva.

O divinities of the world who know and command all wealth and honours of life, just now I, searching for new attainments and cherished joys of life with all reverence and humility, compose and offer to you this sincere song of latest adoration like a new stream of spontaneous creation.

उदु ष्य वः॑ सवि॒ता सु॑पणीत॒या स्थादू॒ध्वा वर॑ण्यः ।
नि द्वि॒पाद॒श्चतु॑ष्पादा अ॒थिना॑ वि॑श्रन्पतयि॒ष्णवः॑ ॥ १२ ॥

12. *Udu ṣya vaḥ savitā supraṇītayo 'sthādūrdhvo vareṇyaḥ. Ni dvipādaścatuṣpādo arthino 'viśran patayiṣṇavaḥ.*

O noble divinities of holy thought, intention and policy, when the lord of light and life, the sun, which is the love and choice of all, rises high up in heaven, then

the humans, animals and birds all go about in pursuit of their daily business.

द्रवंदंवं वा वंस द्रवंदंवमभिष्टंय।
द्रवंदंवं हुवम वाजंसातय गृणन्तां द्रव्या धिया॥ १३॥

13. *Devaṁdevaṁ vo'vase devaṁdevamabhiṣṭaye. Devaṁdevaṁ huvema vājasātaye gṛṇanto devyā dhiyā.*

Every one of you, divines, for the sake of protection, every one of you, holy ones, for our cherished aims and objects of well being, every one of you, divinities, for advancement and victory in life, we invoke and adore, singing and praising with holy thoughts, words and actions.

द्रवासा हि ष्मा मनंव समंन्यवा विश्वं साकं सरातयः।
त नां अद्य त अंपरं तुच तु ना भवन्तु वरिवाविदंः॥ १४॥

14. *Devāso hi ṣmā manave samanyavo viśve sākaṁ sarātayaḥ. Te no adya te aparaṁ tuce tu no bhavantu varivovidaḥ.*

All divinities of the world in nature and humanity, all together with gifts of wealth, knowledge and excellence, with equal mind and intention, have been generous to men of holy thought and noble purpose in search of divinity. May they be, today and ever in future, givers of the best of life's wealth for us and our future generations in peace and plenty.

प वंः शंसाम्यदुहः संस्थ उपंस्तुतीनाम।
न तं धूतिवंरुण मित्र मर्त्यं या वा धामभ्या विंधत॥ १५॥

15. *Pra vaḥ śaṁsāmyadruhaḥ saṁstha upastutī-nām. Na taṁ dhūrtir-varuṇa mitra martyaṁ yo vo dhāmabhyo'vidhat.*

In the house of prayer and adoration, I exalt you, Vishvedevas, free from jealousy and enmity. O Mitra, loving friend, O Varuna, lord of judgement and wisdom, no fraud, no mischief, no damage can be done to the mortal who dedicates himself with the strength of his body, mind and soul to your light and grace.

प स ायं तिरत॒ वि म॒हीरिषा॒ या वा॒ वरा॑य॒ दाश॑ति।
प प॒जाभि॑र्जायत॒ धम॑ण॒स्पयरि॑ष्टः सव॑ एधत॥ १६॥

16. *Pra sa kṣayaṁ tirate vi mahīriṣo yo vo varāya dāśati. Pra prajābhirjāyate dharmaṇasparyariṣṭaḥ srava edhate.*

He thrives in his home and abounds in plenty of wealth, honour and excellence, who gives in charity in obedience to you, Vishvedevas, for the sake of progress. He rises higher and higher with his progeny and friends in Dharma and, unhurt by sin and violence, grows stronger and higher in life.

ऋ॒त स वि॑न्दत यु॒धः सु॒गभि॑र्या॒त्यध्व॑नः।
अ॒य॒मा मि॒त्रा वरु॑ण॒ः सरा॑तया॒ यं त्राय॑न्त स॒जाष॑सः॥ १७॥

17. *Ṛte sa vindate yudhaḥ sugebhir-yātyadhvanaḥ. Aryamā mitro varuṇaḥ sarātayo yaṁ trāyante sajoṣasaḥ.*

Without fight and struggle, he achieves, he wins everything, and he goes further forward by simple and straight paths of honesty without obstruction whom Aryama, guide and pioneer of the ways of life, Mitra,

enlightened friend, and Varuna, lord of judgement and wisdom, all generous and affluent, in love and unison together, favour protect and exhort to rise and advance.

अज॑ चिदस्म कृणुथा॒ न्यञ्च॑नं दु॒ग चि॒दा सु॑सर॒णम ।
ए॒षा चि॑दस्मादद॒शनिः॑ प॒रा नु सास्त्र॑धन्ती॒ वि न॑श्यतु ॥ १८ ॥

18. *Ajre cidasmai kṛṇuthā nyañcanaṁ durge cidā susaraṇam. Eṣā cidasmādaśaniḥ paro nu śasredhantī vi naśyatu.*

Even the simple path you make simpler for him, and the difficult one, easy to follow and cross over. Let the thunder arm go far off from him and fall away ineffective and be destroyed.

यद॒द्य सूय॑ उद्य॒ति पिय॑ ात्रा ऋ॒तं द॒ध।
यन्नि॒मुचि॑ं प॒बुधि॑ं विश्ववदसा॒ यद्वा॑ म॒ध्यन्दि॑न दि॒वः ॥ १९ ॥

19. *Yadadya sūrya udyati priyakṣatrā ṛtaṁ dadha. Yannimruci prabudhi viśvavedaso yad vā madhyandine divaḥ.*

Omnipresent Vishvedevas in command of the world's wealth, honour and knowledge, whether it is the time of sun-rise or sunset or the early dawn or middle of the day, hold on to the law of universal truth. You are the committed lovers of strength.

यद्वा॑भिपि॒त्व अ॑सुरा ऋ॒तं य॒त छ॒दिय॒म वि द॒ाशुष॑।
व॒यं तद्वा॑ वसवा विश्ववदस॒ उप॑ स्थयाम॒ मध्य॒ आ ॥ २० ॥

20. *Yad vābhipitve asurā ṛtaṁ yate chardiryema vi daśuṣe. Vayaṁ tad vo vasavo viśvavedasa upa stheyāma madhya ā.*

The devotee having offered service in worship of truth and divine law, morning, evening or any time, you bless the man of charity with a peaceful home, then, O harbingers of pranic energy, and commanders of the world's wealth and givers of peace and shelter, pray may we too abide in your midst close to you under your protection and care.

यद॒द्य सू॒र॒ उदि॑त॒ यन्म॒ध्यन्दि॑न आ॒तुचि॑।
वा॒मं ध॒त्थ मन॑व विश्ववदसा॒ जुह्वा॑नाय॒ पच॑तस ॥ २१ ॥

21. *Yadadya sūra udite yanmadhyaṁdina ātuci. Vāmaṁ dhattha manave viśvavedaso juhvānāya pracetase.*

Since at sun-rise or at mid-day or in the evening, that is, any time, O powers of world knowledge and world's wealth, you bear and bring cherished wealth and fulfilment to the man of holy karma, knowledge, wisdom and discrimination, we pray to be in your company under your kind protection.

व॒यं तद्वः॑ समाज॒ आ वृ॑णीमह पु॒त्रा न ब॑हु॒पाय्य॑म।
अ॒श्याम॒ तदा॑दित्या॒ जुह्व॑ता ह॒वियन॒ वस्या॒ नशा॑महा ॥ २२ ॥

22. *Vayaṁ tad vaḥ samrāja ā vṛṇīmahe putro na bahupāyyam. Aśyāma tadādityā juhvato haviryena vasyo'naśāmahai.*

Just as a child asks the father for manifold gifts of food and joy, so we choose to ask of you, O brilliant and generous rulers, the same boon of versatile nature: We who offer yajnic service pray, O lords of light and grace, Adityas, let us obtain that holy gift of favour by which we may realise whatever wealth, honour and

excellence we cherish in life.

Mandala 8/Sukta 28

Vishvedeva Devata, Manu Vaivasvata Rshi

य त्रिंशति त्रयस्परा दवासा बहिरासदन।
विद ाह द्वितासनन॥ १॥

1. *Ye triṁśati trayasparo devāso barhirāsadan.*
Vidannaha dvitāsanan.

May thirty three divine powers come and sit on the holy grass of yajna vedi to join my yajna, know and secure for me twofold gifts of material and spiritual fulfilment.

(Thirty three divine powers or divinities or 'gods' are eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati. Swami Dayanand enumerates and describes these as follows:

8 Vasus: earth, water, fire, air, space, sun, moon, and the stars. They are Vasus because they are the abodes and sustainers of life.

11 Rudras: ten pranic energies and the soul.

12 Adityas: twelve phases of the sun in the zodiacs.

One Indra, cosmic energy, and one Prajapati, creative energy of nature which creates life and its supports.

वरुणा मित्रा अयमा स्मदातिषाचा अग्रयः।
पत्नीवन्ता वषटकृताः॥ २॥

2. *Varuṇo mitro aryamā smadrātiṣāco agnayaḥ. Patnīvanto vaṣaṭkṛtāḥ.*

May Varuna, the ocean, Mitra, the sun, Aryama, the cosmic law, and the vital fires with their creative energies for life sustenance, all givers of the cosmic wealth of life energy, invoked and served with yajnic food, arise, join the yajna and help us with material and spiritual fulfilment.

(At the individual level, we may interpret Varuna as our sense of justice, Mitra as our sense of love and friendship, Aryama as our sense of judgment and will, and fires as our vitalities working with our will to live.)

त नो॑ गो॒पा अ॑पा॒च्यास्त उद्व॒क्त इ॒त्था न्य॑क।
पु॒रस्ता॒त्सव॑या वि॒शा ॥ ३ ॥

3. *Te no gopā apācyāsta udakta itthā nyak. Purastāt sarvayā viśā.*

Be they our protectors with all their vital powers from the west, north, south, east, above and below.

यथा॒ वशं॑न्ति दे॒वास्तथदे॑स॒त्तदे॑षां॒ नकि॒रा मि॑नत।
अरा॑वा च॒न मर्त्य॑: ॥ ४ ॥

4. *Yathā vaśanti devāstathedasat tadeṣāṁ nakirā minat. Arāvā cana martyaḥ.*

Whatever these bounties of divine nature wish and desire, the same does come about. No one can resist them, no uncharitable person can move them either.

स॒मा॒नां स॒म ऋ॒ष्टय॑: स॒म द्यु॒म्नान्य॑षाम।
स॒मा अधि॒ श्रिया॑ धिर ॥ ५ ॥

5. *Saptānāṁ sapta ṛṣṭayaḥ sapta dyumnānyeṣām. Sapto adhi śriyo dhire.*

Seven are the potencies of seven, seven are their glories and over and above, seven are the graces they command.

(These seven may be interpreted as the five senses, mind (mana) and intelligence, (buddhi). They may also be interpreted as seven Maruts, nature's stormy forces.)

Mandala 8/Sukta 29

Vishvedeva Devata, Manu Vaivasvata or Kashyapa Maricha Rshi

बभ्रुरका विषुणः सूनरा युवाञ्ज्यङ्क्ते हिरण्ययम ॥ १ ॥

1. *Babhrureko viṣuṇaḥ sūnaro-yuvāñjyaṅkte hiraṇyayam.*

One is alert and active, all inspiring and versatile, youthful leader, joyous and true, wrapped in golden hue. (The one is interpreted as Soma, moon, and the mind.)

यानिमक आ ससाद द्यातना न्तदवषु मधिरः ॥ २ ॥

2. *Yonimeka ā sasāda dyotano'ntardeveṣu medhiraḥ.*

Another, seated in its own place, wise and illuminant is venerable among the divinities. (This divinity is interpreted as Agni, the eye, and truth.)

वाशीमका बिभर्ति हस्त आयसीमन्तदवषु निधुविः ॥ ३ ॥

3. *Vāśīmeko bibharti hasta-āyasīm-antardeveṣu nidhruviḥ.*

Another, constant and unshakable among the divinities holds an iron axe, shaper of things. (This has been interpreted as Tvashta, divine shaper, maker and refiner of things, or the ear or Kratu, performer of holy acts.)

वज्रमेका बिभर्ति हस्त आहितं तेन वृत्राणि जिघ्नते ॥ ४ ॥

4. *Vajrameko bibharti hasta āhitaṁ tena vṛtrāṇi jighnate.*

Another holds the thunderbolt, wielded firmly, by which he destroys evil and dark forces of ignorance, want and suffering. (This is Indra, cosmic energy, or soul, or Daksha, omnipotent will and action.)

तिग्ममेका बिभर्ति हस्त आयुधं शुचिरुग्रा
जलाष-भेषजः ॥ ५ ॥

5. *Tigmameko bibharti hasta āyudhaṁ śucirugro jalāṣa-bheṣajaḥ.*

Another holds a razor edge weapon in hand, being pure, brilliant and terrible, and controls healing powers of medicine and immunity. (This is Rudra, also inner happiness, which is the essential and primary force of good health.)

पथ एकः पीपाय तस्करा यथाँ एष वेद निधीनाम ॥ ६ ॥

6. *Patha ekaḥ pīpāya taskaro yathāँ eṣa veda dhidhīnām.*

Another watches and guards the paths of life like a sensitive watchman as it knows the secrets of the sources of life's wealth. (This is Pushan, health energy, or the protective arm of the individual and society.)

त्रीण्यꣳक उरुगा॒या वि च॑क्रम॒ यत्र॑ दे॒वासो॒ मद॑न्ति ॥ ७ ॥

7. *Trīṇyeka urugāyo vi cakrame yatra devāso madanti.*

And one of universal fame worthy of homage pervades and covers all three regions of space whereon all the divinities rejoice. (This is Vishnu, omnipresent dynamic spirit of life which wards off stagnation in the living world.)

विभि॒र्द्वा च॑रत॒ एक॑या स॒ह प प॑वा॒सव॑ वसतः ॥ ८ ॥

8. *Vibhirdvā carata ekayā saha pra pravāseva vasataḥ.*

Two with flights like desire and ambition move around with one, intelligence, and reach wherever they choose to distant places like travellers. (These are the Ashvins, twin divinities of nature's dynamics, or, at the individual's level, ambition and ego which fly on the wings of imagination.)

सदा॒ द्वा च॑काते उप॒मा दि॒वि स॒माजा॑ स॒पिरा॑सुती ॥ ९ ॥

9. *Sado dvā cakrāte upamā divi samrājā sarpirāsutī.*

And two of royal magnificence in closest proximity receive and enjoy oblations of ghrta and take their position in the regions of heavenly light. (These are Mitra and Varuna, sun and ocean, heat and cool of nature, or love and judgement, or sunlight and air in human life.)

अच॑न्त॒ एक॒ महि॒ साम॑ मन्वत॒ तन॒ सूय॑मराचयन ॥ १० ॥

10. *Arcanta eke mahi sāma manvata tena sūrya-marocayan.*

Some of them sing great hymns of Sama and glorify their lord and thereby light the sun. (These are the Adityas or universal powers free from threefold suffering, or the ten pranas which strengthen the soul for worship of the supreme lord of life and thereby enlighten the soul.)

Mandala 8/Sukta 30

Vishvedeva Devata, Manu Vaivasvata Rshi

नहि वो अस्त्यर्भको देवासो न कुमारकः ।
विश्वे सतामहान्त इत ॥ १ ॥

1. *Nahi vo astyarbhako devāso na kumārakaḥ.*
Viśve sato mahānta it.

O Vishvedevas, divinities of nature and humanity, none of you is a child, none an adolescent. All of you are equal and great.

इति स्तुतासो असथा रिशादसो य स्थ त्रयश्च त्रिंशच्च ।
मनोर्देवा यज्ञियासः ॥ २ ॥

2. *Iti stutāso vasathā riśādaso ye stha trayaśca triṁśacca. Manordevā yajñiyāsaḥ.*

Three and thirty Vishvedevas thus sung and adored are destroyers of sin and suffering, and therefore you are lovable and adorable by humanity in all their yajnic acts.

त नस्त्राध्वं त ईवत त उ नो अधि वोचत ।
मा नः पथः पित्र्यान्मानवादधि दूरं नैष्ट परावतः ॥ ३ ॥

3. *Te nastrādhvaṁ te'vatata u no adhi vocata. Mā naḥ pathaḥ pitryān-mānavādadhi dūraṁ naiṣṭa parāvataḥ.*

Such as you are, pray save us, protect and promote us, speak to us and enlighten us. Let us not stray out far from the right path of our ancestors or the right path of humanity.

य देवास इह स्थन विश्वे वैश्वानरा उत।
अस्मभ्यं शर्म सपथा गवे श्वाय यच्छत॥ ४॥

4. *Ye devāsa iha sthana viśve vaiśvānarā uta. Asmabhyaṁ śarma sapratho gave'śvāya yacchata.*

All the divinities of nature and humanity who are here or who are anywhere in the world as leading lights of humanity may, we pray, give us a spacious and comfortable home for the advancement of our knowledge and culture and for our working potential, success and progress.

Mandala 8/Sukta 31

Yajna Yajamana (1-4), Dampati (5-9), and Dampatyashisha (10-18) Devatah, Manu Vaivasvata Rshi

या यजाति यजात इत्सुनवच्च पचाति च।
ब्रह्मादिन्दस्य चाकनत॥ १॥

1. *Yo yajāti yajāta it sunavacca pacāti ca. Brahmedindrasya cākanat.*

The yajamana who performs yajna himself or has yajna performed by a priest, presses and prepares the soma himself or has it prepared through a priest pleases Indra and obtains the knowledge of Divinity and Veda.

पुराळाशं या अस्म सामं ररत आशिरम।
पादित्तं शका अंहसः॥ २॥

2. *Puroḷāśaṁ yo asmai somaṁ rarata āśiram.*
Pādit taṁ śakro aṁhasaḥ.

Whoever offers food to the fire and to the deserving poor in honour of this omnipresent lord, Indra, and offers him oblations of soma mixed with fragrant havis, the lord almighty saves him from sin and evil.

तस्य द्युमाँ असदथा दवजूतः स शूशुवत।
विश्वा वन्व न्मित्रिया॥ ३॥

3. *Tasya dyumāṅ asad ratho devajūtaḥ sa śūśuvat.*
Viśvā vanvannamitriyā.

His chariot would shine with wealth and lustre and he, inspired by divinity, would rise in life with wealth and knowledge, honour and social prestige, removing obstructive difficulties and adversities from his path of progress.

अस्य प्रजावती गृह सश्चन्ती दिवदिव।
इळा धनुमती दुह॥ ४॥

4. *Asya prajāvatī gṛhe'saścantī divedive.*
Iḷā dhenumatī duhe.

Ila, constant mother stream of total prosperity, flows inexhaustible into his home, blessing him with progeny, cows, culture and enlightenment, honour and excellence, day in and day out.

या दंपती समनसा सुनुत आ च धावतः।
देवासा नित्ययाशिरा॥ ५॥

5. *Yā daṁpatī samanasā sunuta ā ca dhāvataḥ.*
Devāso nityayāśirā.

The couple who, with dedicated mind, perform yajna in unison, give in charity, and thus cleanse themselves and their soul, the divinities always bless them with sweets of milk and honey.

प्रति प्राशव्याँ इतः सम्यञ्चा बर्हिरासात ।
न ता वाजेषु वायतः ॥ ६ ॥

6. *Prati prāśavyāň itaḥ samyañcā barhirāśāte.*
Na tā vājeṣu vāyataḥ.

Together in love and respect they sit on the holy grass, perform yajna and receive divine gifts of delicious food and drink in plenty, and never do they fail in their battles of life for progress.

न देवानामपि ह्रुतः सुमतिं न जुगुक्षतः ।
श्रवो बृहद्विवासतः ॥ ७ ॥

7. *Na devānāmapi hnutaḥ sumatiṁ na jugukṣataḥ.*
Śravo bṛhad vivāsataḥ.

Never do they neglect the divinities nor do they minimize the gifts of their favour and good will, and thus indeed do they shine bright in glory and exalt the gifts of divinity.

पुत्रिणा ता कुमारिणा विश्वमायुर्व्यश्नुतः ।
उभा हिरण्यपेशसा ॥ ८ ॥

8. *Putriṇā tā kumāriṇā viśvamāyur-vyaśnutaḥ.*
Ubhā hiraṇyapeśasā.

They live a full happy life blest with sons and daughters and golden means of living in prosperity and decency.

वी॒तिहो॑त्रा कृ॒तद्व॑सू दश॒स्यन्ता॒मृता॑य॒ कम ।
समू॑धा॑ राम॒शं हे॒ता द॒वषु॑ कृणु॒ता दु॒वः ॥ ९ ॥

9. *Vītihotrā kṛtadvasū daśasyantāmṛtāya kam.*
Smūdho romaśaṁ hato deveṣu kṛṇuto duvaḥ.

Performing yajna with generous hospitality, creating wealth and giving in charity, contributing to the peace and comfort of all in general for the sake of divine gifts of immortality, blest with milch cows and woolly sheep and goats, they live the good life doing reverence to the divines and enjoying the liberal gifts of divinity.

आ शम॒ पव॑तानां वृणी॒महे॑ न॒दीना॑म ।
आ विष्णो॑ः सचा॒भुव॑ः ॥ १० ॥

10. *Ā śarma parvatānāṁ vṛṇīmahe nadīnām.*
Ā viṣṇoḥ sacābhuvaḥ.

Living in the presence of Vishnu, all pervasive and protective Spirit divine and universal friend of all life, we pray for the Lord's gift of the peace, protection, freedom and comfort of the rivers, mountains and the clouds.

एतु॑ पू॒षा र॒यिभग॑ः स्व॒स्ति स॑व॒धात॑मः ।
उ॒रुरध्वा॑ स्व॒स्तय॑ ॥ ११ ॥

11. *Aitu pūṣā rayirbhagaḥ svasti sarvadhātamaḥ.*
Ururadhvā svastaye.

Come Pusha, lord of health and nurture, Bhaga, gracious lord of wealth and power, wielder and controller of all power and prosperity for happiness and well being, and may our path of progress be wide open

for all round happiness and well being.

अरमतिरनवणा विश्वा दवस्य मनसा।
आदित्यानामनह इत ॥ १२ ॥

12. *Aramatir-anarvaṇo viśvo devasya manasā.*
Ādityānām-aneha it.

The world's obedience and service to irresistible divinity rendered sincerely with mind and soul and the grace of the Adityas gives freedom from sin and selfishness.

यथा ना मित्रा अयमा वरुणः सन्ति गापाः।
सुगा ऋतस्य पन्थाः ॥ १३ ॥

13. *Yathā no mitro aryamā varuṇaḥ santi gopāḥ.*
Sugā ṛtasya panthāḥ.

Since Mitra, lord of love, light and friendship, Aryama, universal guide and path maker, and Varuna, lord of judgement and justice, are our protectors, may our paths of advancement and rectitude be simple, straight and easy.

अग्निं वः पूर्व्यं गिरा दवमीळ वसूनाम।
सपयन्तः पुरुपियं मित्रं न ात्रसाधसम ॥ १४ ॥

14. *Agniṁ vaḥ pūrvyaṁ girā devamīḷe vasūnām.*
Saparyantaḥ purupriyaṁ mitraṁ na kṣetrasā-
dhasam.

With sincere word and thought I serve and adore Agni, eternal and gracious lord of wealth and prosperity. You too serve the same lord of universal love as a friend, the lord giver of fulfilment to us in our existential state

of being.

म॒ ऽ ऊ द॒ववं॑ता॒ रथः॒ शूरा॑ वा पृ॒त्सु कासु॑ चित। द॒वाना॑ं य इन्मना॒ यजं॑मान॒ इय॑ꣳ त्य॒भीदय॑ज्वना भुवत॥ १५॥

15. *Makṣū devavato rathaḥ śūro vā pṛtsu kāsu cit. Devānāṁ ya inmano yajamāna iyakṣatyabhīdayajvano bhuvat.*

The chariot of the man of reverence to divinities moves fast forward, and the hero himself, who, with sincere mind and action, performs yajna and offers service to the divinities, goes far forward in the battles of life and surpasses the uncharitables who perform no yajna in the service of humanity and divinity.

न य॑जमान रिष्यसि॒ न सु॑न्वा॒न न दं॑वया। द॒वाना॑ं य इन्मना॒ यजं॑मान॒ इय॑ꣳ त्य॒भीदय॑ज्वना भुवत॥ १६॥

16. *Na yajamāna riṣyasi na sunvāna na devayo. Devānāṁ ya inmano yajamāna iyakṣatyabhīdayajvano bhuvat.*

O man of charity and yajnic service to humanity and divinity, you will never suffer wrong or damage, O creator of soma dedicated to yajna to the divinities, you will never be hurt and never fail in your life's mission. The yajamana who, with sincere mind and actions, performs yajna in service to the divinities of nature and humanity surpasses the uncharitables who never perform yajnic service in the field of creative fellowship and cooperation with others, human and divine.

न॒किष्टं कम॑णा नश॒ ा प या॑ष॒ ा या॑षति। द॒वाना॑ं य इन्मना॒ यजं॑मान॒ इय॑ꣳ त्य॒भीदय॑ज्वना भुवत॥ १७॥

17. *Nakiṣṭaṁ karmaṇā naśanna pra yoṣanna yoṣati. Devānāṁ ya inmano yajamāna iyakṣatyabhīdayajvano bhuvat.*

The yajamana who with sincere mind and action, serves the divinities, no one can equal by action, much less destroy. Nor does he forsake his own path, nor can anyone else lead him astray. Indeed he surpasses all those who are uncharitable and perform no yajnic service to divinity and humanity.

अस॒दत्रं॑ सु॒वीय॑मु॒त त्यदा॒श्वश्व्यं॑म। द॒वानां॒ य इन्मना॒ यज॑मान॒ इय॑क्ष॒त्यभीदय॑ज्वना भुवत॥ १८॥

18. *Asadatra suvīryamuta tyadāśvaśvyam. Devānāṁ ya inmano yajamāna iyakṣatyabhīdayajvano bhuvat.*

May there be heroic power and prowess, fast victory and life's fulfilment for him who performs yajna in service to the divinities of nature and humanity with truth of mind and action, and may he surpass all those uncharitables who perform no selfless service in creative action to divinity and humanity.

Mandala 8/Sukta 32

Indra Devata, Medhatithi Kanva Rshi

प कृ॒तान्यृ॑जी॒षिण॒ः कण्वा॒ इन्द॑स्य॒ गाथ॑या।
मद॒ साम॑स्य वाचत॥ १॥

1. *Pra kṛtānyṛjīṣiṇaḥ kaṇvā indrasya gāthayā. Made somasya vocata.*

O poets of wisdom and imagination, joyous lovers of life and action, in the soma ecstasy of the

beauty and grandeur of life, sing and celebrate the wondrous works of Indra, ruler, power, energy and inspirer of life in nature and humanity in the world.

यः सृबिन्द्रमनर्शनिं पिपुं दासमहीशुवम।
वधीदुगा रिण रपः ॥ २ ॥

2. *Yaḥ sṛbindam-anarśaniṁ pipruṁ dāsam-ahīśuvam. Vadhīdugro riṇannapaḥ.*

The awful lord of might and action stems the rising wicked, subdues the bullying exploiter, restrains the greedy devourer, cracks the senseless saboteur and the crooked deceiver, and having destroyed the negative forces, releases the free flow of waters and freedom of action, development and progress.

न्यबुदस्य विष्टपं वष्माणं बृहतस्तिर।
कृष तदिन्द्र पंस्यम ॥ ३ ॥

3. *Nyarbudasya viṣṭapaṁ varṣmāṇaṁ bṛhatastira. Kṛṣe tadindra pauṁsyam.*

Indra, cosmic power of nature, you break the stronghold of the cloud of showers from the tip of vast heaven and thus accomplish that wondrous feat of divine power.

पतिं श्रुतायं वा धृषत्तूर्णाशं न गिररधिं।
हुव सुंशिपमूतयं ॥ ४ ॥

4. *Prati śrutāya vo dhṛṣat tūrṇāśaṁ na gireradhi. Huve suśipramūtaye.*

O people, for your protection and promotion, I invoke and call upon the victorious Indra of the glorious

helmet who brings a flood of waters from the heights of the cloud in response to prayer and promise.

स गारश्वस्य वि व्रजं मन्दानः साम्यभ्यः ।
पुरं न शूर दषसि ॥ ५ ॥

5. *Sa goraśvasya vi vrajaṁ mandānaḥ somyebhyaḥ.*
puraṁ na śūra darṣasi.

Indra of such fame and prowess, heroic leader, happy and joyous, you open the gates of knowledge and victory in action and attainment, as you open the stalls of cows and horses and the gates of a fortress for the performers of soma yajna.

यदि म रारणः सुत उक्थ वा दधसे चनः ।
आरादुप स्वधा गहि ॥ ६ ॥

6. *Yadi me rāraṇaḥ suta ukthe vā dadhase canaḥ.*
Ārādupa svadhā gahi.

If you take delight in the soma distilled by me and feel the ecstasy of my song of homage, then come from far and come from near and, by your own divine nature, take me on for the food of life you hold for me.

वयं घा ते अपि ष्मसि स्तारं इन्द गिवणः ।
त्वं नो जिन्व सामपाः ॥ ७ ॥

7. *Vayaṁ ghā te api ṣmasi stotāra indra girvaṇaḥ.*
Tvaṁ no jinva somapāḥ.

Indra, lord celebrated in song, your devoted celebrants as we are, O lord protector and promoter of the beauty, honour and excellence of life, pray give us the food and fulfilment of life we love and aspire for.

उत नः पितुमा भर संरराणा अविक्षितम।
मघवन्भूरि ते वसु ॥ ८ ॥

8. *Uta naḥ pitumā bhara saṁrarāṇo avikṣitam.*
Maghavan bhūri te vasu.

And, O lord of the power, honour and glory of the world, all joyous and generous, bring us the food of life inexhaustible. Infinite is your wealth and boundless your munificence.

उत ना गामतस्कृधि हिरण्यवता अश्विनः।
इळाभिः सं रभमहि॥ ९ ॥

9. *Uta no gomataskṛdhi hiraṇyavato aśvinaḥ.*
Iḷābhiḥ saṁ rabhemahi.

And make us rich in lands and cows, knowledge and culture, make us masters of the golden glories of life. Advance us with horses and victories of high and higher attainments in honour and excellence. And lead us to exert ourselves in unison with songs of adoration and libations of homage and gratitude with holy words of joy.

बृबदुक्थं हवामह सृप्रकरस्नमूतये।
साधु कृण्वन्तमवसे॥ १० ॥

10. *Bṛbadukthaṁ havāmahe sṛprakarasnam-ūtaye.*
Sādhu kṛṇvantam-avase.

We invoke the lord divine and master ruler who is highly adorable, of long and supple arms of generosity, and always does good for the protection and promotion of all.

यः संस्थे चिच्छतक्रतुरादीं कृणोति वृत्रहा।
जरितृभ्यः पुरूवसुः ॥ ११ ॥

11. *Yaḥ saṁsthe cicchatakratur-ādīṁ kṛṇoti vṛtrahā.*
Jaritṛbhyaḥ purūvasuḥ.

We invoke the lord adorable who does a hundred great favours to the man at peace and, dispelling the darkness in the mind and heart, sublimates the soul too with the spirit of a hundred good works of piety. Indeed, the lord is of infinite wealth, honour and bliss for all his devotees and destroys their evil and ignorance.

स नः शकश्चिदा शकद्दानवाँ अन्तराभरः।
इन्द्रा विश्वाभिरूतिभिः ॥ १२ ॥

12. *Sa naḥ śakraścidā śakad-dānavāṅ antarā-bharaḥ.*
Indro viśvābhir-ūtibhiḥ.

The Lord Almighty strengthens us, is generous, and enriches our inner self with vision and love and with all strength and modes of protection and progress.

या रायाऽवनिर्महान्त्सुपारः सुन्वतः सखा।
तमिन्द्रमभि गायत ॥ १३ ॥

13. *Yo rāyo'vanirmahānt-supāraḥ sunvataḥ sakhā.*
Tam-indram-abhi gāyata.

Sing in honour of Indra, that mighty lord and ruler who commands the wealth, honour and excellence of the world, is universal protector and preserver, saviour of his devotees and friend of the lovers of soma and yajna.

आयन्तारं महि स्थिरं पृतनासु श्रवाजितम।
भूरीशानमाजसा ॥ १४ ॥

14. *Āyantāraṁ mahi sthiraṁ pṛtanāsu śravojitam. Bhūrer-īśānam-ojasā.*

Honour and adore the lord and ruler who is great, controller of the world and its law, constant in the dynamics of existence wherein he is the sole conqueror of honour and glory and who, with his power and grandeur, is the ruler of the vast riches of the world.

नकिरस्य शचीनां नियन्ता सूनृतानाम।
नकिर्वक्ता न दादिति॥ १५॥

15. *Nakirasya śacīnāṁ niyantā sūnṛtānām. Nakirvaktā na dāditi.*

None is the controller of his mighty acts and powers universally pleasant and true, and there is none who can ever say: He has failed to give and bless.

न नूनं ब्रह्मणामृणं पाशूनामस्ति सुन्वताम।
न सामा अपता पप॥ १६॥

16. *Na nūnaṁ brahmaṇāmṛṇaṁ prāśūnāmasti sunvatām. Na somo apratā pape.*

There is no recompense due from men of divinity, from the guests and those actively working for yajna and the extraction of soma. The creator of soma, the giver of knowledge and the social worker do not drink for nothing (they pay with service).

पन्य इदुप गायत पन्य उक्थानि शंसत।
ब्रह्मा कृणात पन्य इत॥ १७॥

17. *Panya idupa gāyata panya ukthāni śaṁsata. Brahmā kṛṇota panya it.*

Sing in honour of adorable Indra, recite your hymns of praise in honour of admirable Indra, create your orations to celebrate the glorious Indra.

पन्य॒ आ ददिरच्छ॒ता स॒हस्रा॑ वा॒ज्यवृ॑तः ।
इन्द्रा॒ या यज्व॑ना वृ॒धः ॥ १८ ॥

18. *Panya ā dardiracchatā sahasrā vājyavṛtaḥ.*
Indro yo yajvano vṛdhaḥ.

Indra, potent lord who commands supreme power and, unobstructed, breaks down a hundred and a thousand adversaries, strengthens and exalts the devotees of yajna.

वि षू च॑र स्व॒धा अनु॑ कृ॒ष्टीना॑मन्वा॒हुवः॑ ।
इन्द्र॒ पिब॑ सु॒तानाम ॥ १९ ॥

19. *Vi ṣū cara svadhā anu kṛṣṭīnāmanvāhuvaḥ.*
Indra piba sutānām.

Go forward, Indra, in response to the invitation to yajna of the people and drink of the soma extracted, distilled and offered by them.

पिब॒ स्वधै॑नवानामु॒त यस्तु॒ग्र्य॒ सचा॑ ।
उ॒तायमि॑न्द्र॒ यस्तव॑ ॥ २० ॥

20. *Piba svadhainavānāmuta yastugrye sacā.*
Utāyamindra yastava.

Drink of the joy and exhilaration of your powers and perceptions which is all associated with your own performance, the super-power that's you and yours. Indeed, it is all your own power and glory.

अतीहि मन्युषाविणं सुषुवांसमुपारणे ।
इमं रातं सुतं पिब ॥ २१ ॥

21. *Atīhi manyuṣāviṇaṁ suṣuvāṁsam-upāraṇe.*
Imaṁ rātaṁ sutaṁ piba.

Ignore the man who offers yajnic soma in a mood of anger, frustration and protest. Ignore the man who offers yajna and soma but in a joyless and conflictive mood. Accept this soma of homage distilled and offered in a state of delight, love and faith.

इहि तिस्रः परावत इहि पञ्च जनाँ अति ।
धना इन्दाववाकशत ॥ २२ ॥

22. *Ihi tisraḥ parāvata ihi pañca janāň ati.*
Dhenā indrāvacākaśat.

Indra, come from far, cross over the five classes of people to exhaust the possibilities of their life, transcend the three versions of knowledge, action and prayer, and listen with love and approval the sole one voice of my soul.

सूया रश्मिं यथा सृजा त्वा यच्छन्तु मे गिरः ।
निम्नमापो न सध्र्यक ॥ २३ ॥

23. *Sūryo raśmiṁ yathā sṛjā''tvā yacchantu me giraḥ.*
Nimnamāpo na sadhryak.

Just as the sun radiates the rays of light over space, just as waters flow down swift and straight, so may the voice of my soul reach you.

अध्वर्यवा तु हि षिञ्च सामं वीराय शिपिणे ।
भरा सुतस्य पीतये ॥ २४ ॥

24. *Adhvaryavā tu hi ṣiñca somaṁ vīrāya śipriṇe.*
Bharā sutasya pītaye.

O organiser and performer of yajna, offer the soma of devotion profusely to Indra, mighty lord of the helmet, and fill the vessel of your heart with divine love and pranic energy to enjoy life to the full.

य उदनः फलिगं भिन य१क्सिन्धूँर्वासृजत।
या गाषु पक्वं धारयत॥ २५॥

25. *Ya udnaḥ phaligaṁ bhinannyak sindhuṅra-vāsṛjat. Yo goṣu pakvaṁ dhārayat.*

Indra breaks the clouds of rain, releases the waters for the rivers to flow down to the sea, and provides mature milk in the cows, knowledge and wisdom in the words of language and ripe grain in the fields of earth.

अहन्वृत्रमृचीषम आणवाभमहीशुवम।
हिमनाविध्यदबुदम॥ २६॥

26. *Ahan vṛtramaṛcīṣama aurṇavābham-ahīśuvam.*
Himenāvidhyad-arbudam.

The refulgent sun breaks the heavy cloud of vapours moving around like a crooked snake, in the middle regions of space.

प व उगाय निष्टुर षा हाय पसृ णं।
दवत्तं बह्म गायत॥ २७॥

27. *Pra va ugrāya niṣṭure'ṣāḷhāya prasakṣiṇe.*
Devattaṁ brahma gāyata.

O celebrants and yajakas, sing the most heavenly

song of praise worthy of divinity in honour of refulgent, impetuous, invincible and ever enduring friend, Indra, leader and commander of the ruling and defensive forces of nature and humanity.

या विश्वान्यभि व्रता सामस्य मद अन्धसः ।
इन्दा द्रवषु चतति ॥ २८ ॥

28. *Yo viśvānyabhi vratā somasya made andhasaḥ.*
Indro deveṣu cetati.

Celebrate Indra, soul and ruling spirit in nature and humanity, who, in the excitement and ecstasy of the taste of food and soma, awakens in humans and divines the awareness of all the rules and laws of discipline and commitment to the vows of discipline in life.

इह त्या सधमाद्या हरी हिरण्यकश्या ।
वा हामभि पया हितम ॥ २९ ॥

29. *Iha tyā sadhamādyā harī hiraṇyakeśyā.*
Voḷhāmabhi prayo hitam.

Here in life on earth, those two golden and refulgent motive powers of nature's circuitous energy, jubilant and festive co-workers for the chariot of Indra, lord ruler of nature and humanity, may, we pray, bring in holy food for health and energy for the good of all living beings.

अवाञ्चं त्वा पुरुष्टुत पियमधस्तुता हरी ।
सामपयाय व तः ॥ ३० ॥

30. *Arvāñcaṁ tvā puruṣṭuta priyamedhastutā harī.*
Somapeyāya vakṣataḥ.

Indra, lord universally sung and celebrated, may the two motive powers of your chariot, loved and adored by scholars dedicated to yajnic pursuit of knowledge and wisdom, bring you here to join us and share the ecstasy of soma celebration with humanity.

Mandala 8/Sukta 33

Indra Devata, Medhatithi Kanva Rshi

वयं घ त्वा सुतावन्त आपा न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तारं आसत ॥ १ ॥

1. *Vayaṁ gha tvā sutāvanta āpo na vṛktabarhiṣaḥ. Pavitrasya prasravaṇeṣu vṛtrahan pari stotāra āsate.*

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

स्वरन्ति त्वा सुत नरा वसो निरेक उक्थिनः ।
कदा सुतं तृषाण आक आ गम इन्द स्वब्दीव वंसगः ॥ २ ॥

2. *Svaranti tvā sute naro vaso nireka ukthinaḥ. Kadā sutaṁ tṛṣāṇa oka ā gama indra svabdīva vaṁsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall

thirsting to meet the people you love and admire.

कण्वेभिर्धृष्णवा धृषद्वाजं दधि सहस्रिणम।
पिशङ्गरूपं मघवन्विचर्षणं मꣳ गामन्तमीमहे॥ ३॥

3. *Kaṇvebhir-dhṛṣṇavā dhṛṣad vājaṁ darṣi sahasriṇam. Piśaṅgarūpaṁ maghavan vicarṣaṇe makṣū gomantam-īmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will, strength and advancement free from indecision and delay in action.

पाहि गायान्धसा मद इन्दाय मध्यातिथ।
यः संमिश्ला हर्यायः सुत सचा वज्री रथा हिरण्ययः॥ ४॥

4. *Pāhi gāyāndhaso mada indrāya medhyātithe. Yaḥ saṁmiślo haryoryaḥ sute sacā vajrī ratho hiraṇyayaḥ.*

O man, you are a visitor and respectable guest on this earth of a golden order of beauty, prosperity and culture. Observe the rules of this order, advance the beauty and prosperity of it, and in the pleasure and ecstasy of its plenty of soma hospitality, sing and celebrate the glory of Indra, lord ruler of vision and action united, commander of the nation's forces, dynamic and creative, friendly and cooperative, wielder of the thunderbolt of justice and retribution, burden

bearer and pilot of the golden chariot of humanity.

यः सुषव्यः सुदक्षिण इना यः सुक्रतुर्गृणे।
य आकरः सहस्रा यः शतामघ इन्द्रो यः पूर्भिदारितः॥ ५॥

5. *Yaḥ suṣavyaḥ sudakṣiṇa ino yaḥ sukraturgṛṇe. Ya ākaraḥ sahasrā yaḥ śatāmagha indro yaḥ pūrbhidāritaḥ.*

I sing and celebrate the glory of Indra who is generous with both hands right and left, magnificent, holy in action, treasure home of a thousandfold riches, who commands a hundredfold power, honour and excellence and who breaks down the strongholds of evil, darkness and suffering. Indeed he is glorious and adorable.

या धृषिता या वृता या अस्ति श्मश्रुषु श्रितः।
विभूतद्युम्नश्च्यवनः पुरुष्टुतः कत्वा गारिव शाकिनः॥ ६॥

6. *Yo dhṛṣito yo'vṛto yo asti śmaśruṣu śritaḥ. Vibhūtadyumnaścyavanaḥ puruṣṭutaḥ krtvā gauriva śākinaḥ.*

I celebrate the glory of Indra who is bold and resolute, unbounded irresistible, wears the marks of manly vigour, commands honour and excellence, is an inspirer, mover and shaker, universally respected for his acts of piety, and who for the men of mighty dynamism is generous as earth, gracious as holy speech and loving as mother cow.

क ईं वद सुत सचा पिबन्तं कद्वयां दधे।
अयं यः पुरा विभिनत्त्याजसा मन्दानः शिप्र यन्धसः॥ ७॥

7. *Ka īṁ veda sute sacā pibantaṁ kad vayo dadhe. Ayaṁ yaḥ puro bibhinattyojasā mandānaḥ śipryandhasaḥ.*

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

दाना मृगा न वारणः पुरुत्रा चरथं दध।
नकिष्ट्वा नि यमदा सुत गमा महाँश्चरस्याजसा॥ ८॥

8. *Dānā mṛgo na vāraṇaḥ purutrā carathaṁ dadhe. Nakiṣṭvā ni yamadā sute gamo mahāṅścarasyojasā.*

Indra is generously giving, preventive, counteractive and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.

य उग्रः स नानिष्टृतः स्थिरा रणाय संस्कृतः।
यदिं स्तातुमघवा शृणवद्धवं नन्दा याषत्या गमत॥ ९॥

9. *Ya ugraḥ sann-aniṣṭṛtaḥ sthiro raṇāya saṁskṛtaḥ. Yadi stotur-maghavā śṛṇavaddha-vaṁ nendro yoṣatyā gamat.*

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he

hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

स॒त्यमि॒त्था वृष॑दसि॒ वृष॑जूति॒ना वृ॑तः ।
वृषा॒ ह्यु॑ग्र शृण्वि॒ष पा॑रा॒वति॒ वृषा॑ अवा॒वति॑ श्रु॒तः ॥ १० ॥

10. *Satyamitthā vṛṣedasi vṛṣajūtir-no'vṛtaḥ. Vṛṣā hyugra śṛṇviṣe parāvati vṛṣo arvāvati śrutaḥ.*

True it is thus you are virile and generous yourself and an inspiration and driving force for the virile and the brave, unbound, uncountered, brave and illustrious, harbinger of the showers of peace and joy and known as omnificent and sublime all over the world far and near.

वृष॑णस्त अ॒भीश॑वा॒ वृषा॒ कशा॑ हिर॒ण्ययी॑ ।
वृषा॒ रथा॑ मघव॒न्वृष॑णा॒ हरी॒ वृषा॒ त्वं श॑तक्रता ॥ ११ ॥

11. *Vṛṣaṇaste abhīśavo vṛṣā kaśā hiraṇyayī. Vṛṣā ratho maghavan vṛṣaṇā harī vṛṣā tvaṁ śatakrato.*

Indra, lord of the power, wealth and glory of the universe, agent of infinite acts of creation in the world of existence, strong and golden are the reins of your cosmic chariot, golden is the goad that maintains and controls the speed of its motion, strong and laden with riches is your chariot, strong and virile the motive powers, and you yourself are all potent and generous.

(This mantra may be interpreted as a description of the human soul in its own individual sphere provided that it is self-controlled and free from external forces which bind it in the fetters of worldly interests of a selfish and transitory nature.)

वृषा सातां सुनातु त वृषं ृजीषि गा भर।
वृषा दधन्व वृषणं नदीष्वा तुभ्यं स्थातहरीणाम ॥ १२ ॥

12. *Vṛsā sotā sunotu te vṛṣann-ṛjīṣinnā bhara. Vṛṣā dadhanve vṛṣaṇaṁ nadīṣvā tubhyaṁ sthātarharīṇām.*

O lord of omnipotence and omnificence, may the brave and generous yajaka prepare the soma juice of devotion for you. O lord of the law of truth and lover of the rules of rectitude, bring us the showers of peace and prosperity in rectitude. O lord controller and keeper of world forces in order, the generous yajaka receives the showers of your blessings and holds them in trust actively in the streams of existence for yajnic offers to your honour for your service.

एन्द याहि पीतय मधु शविष्ठ साम्यम।
नायमच्छा मघवा शृणवद्गिरा बह्माक्था च सुकतुः ॥ १३ ॥

13. *Endra yāhi pītaye madhu śaviṣṭha somyam. Nāyamacchā maghavā śṛṇavad giro brahmokthā ca sukratuḥ.*

Indra, lord most potent, come to taste the honey sweets of soma. Unless you come and bless with grace, this man of power and earthly honour, though devoted to good actions, would not well listen otherwise to songs of devotion and the voice of Veda.

वहन्तु त्वा रथष्ठामा हरया रथयुजः।
तिरश्चिदर्यं सवनानि वृत्रह न्यषां या शतकता ॥ १४ ॥

14. *Vahantu tvā ratheṣṭhāmā harayo rathayujaḥ. Tiraścidaryaṁ savanāni vṛtrahann-anyeṣāṁ yā śatakrato.*

May the motive forces which power and drive your chariot, we pray, bring you hither, O lord of infinite acts of grace, destroyer of evil and dispeller of darkness, past the acts and voices of others without faith in divinity and prayer.

अस्माकमद्यान्तमं स्तामं धिष्व महामह।
अस्माकं त सवना सन्तु शन्तमा मदाय द्यु ा सामपा ॥ १५ ॥

15. *Asmākamadyāntamaṁ stomaṁ dhiṣva mahāmaha. Asmākaṁ te savanā santu śaṁtamā madāya dyukṣa somapāḥ.*

O lord of heavenly light, greatest of the great, lover and protector of the soma pleasure and grandeur of life, accept our most intimate prayer and praise today and grant that all our acts of homage in your honour and service be for the peace and dignity of the life we live.

नहि षस्तव ना मम शास्त्र अन्यस्य रण्यति।
या अस्मान्वीर आनयत ॥ १६ ॥

16. *Nahi ṣastava no mama śāstre anyasya raṇyati. Yo asmān vīra ānayat.*

The mighty one who has brought us under his order of law does not accept with delight your decree nor mine nor anyone else's.

(Indra, the soul, is the ruler and controller of the mind and senses. It is not ruled and controlled by the mind or the senses or anyone else.)

इन्दश्चिद्धा तदबवीत्स्त्रिया अशास्यं मनः।
उता अह कतुं रघुम ॥ १७ ॥

17. *Indraścid ghā tadabravīt striyā aśāsyaṁ manaḥ.*
Uto aha kṛatuṁ raghum.

If Indra, the husband, were to say: "The mind of woman is not controllable" and, also, "that her thought and intellect too is inferior", (then it is less than half the truth).

सप्तीं चिद्घा मदच्युता मिथुना वहता रथम।
एवद्धूवृष्ण उत्तरा॥ १८॥

18. *Saptī cidgha madacyutā mithunā vahato ratham.*
Eved dhūrvṛṣṇa uttarā.

If the two ardent horses of Indra's chariot together draw the burden of the home-state, then the shaft of the chariot is better and stronger.

अधः पश्यस्व मापरि सन्तरां पादका हर।
मा त कशप्लका दृशन्त्स्त्री हि ब्रह्मा बभूविथ॥ १९॥

19. *Adhaḥ paśyasva mopari saṁtarāṁ pādakau hara.*
Mā te kaśaplakau dṛṣantstrī hi brahmā babhūvitha.

O man, O woman: Keep your eyes down on the earth, not up on the sky. Walk on with both the feet together (as the two wheels and the two horses draw the chariot together), Let your lower feet be not bare and exposed (cover them). Let woman be the high priest of the home yajna.

(The last three mantras describe the home-state of the social order. The husband and the wife together run the home. The husband is, or may be, the greater burden bearer, still the wife is the chief home

minister, and the husband ought to realise this in love, in courtesy, in chivalry, or at least in practical wisdom. Arrogance, pride, anger, passion, all this on either's part must be subjected to reason and respectful cooperation with mutual recognition.)

Mandala 8/Sukta 34

Indra Devata, Nipatithi Kanva (1-15) and Sahasram Vasurochisha Angirasa (16-18) Rshis

एन्द॑ याहि॒ हरि॑भिरुप॒ कण्व॑स्य सुष्टु॒तिम।
दि॒वा अ॒मुष्य॒ शास॑ता॒ दिवं॒ य॒य दि॑वावसा॥ १॥

1. *Endra yāhi haribhirupa kaṇvasya suṣṭutim. Divo amuṣya śāsato divaṁ yaya divāvaso.*

Indra, ruler of the world, come with all your powers and perceptions to the sage's adoration and instruction, and from the light and exhortation of the elevating sage, O seeker of enlightenment, go and rise to the heights of divinity.

आ त्वा॒ गावा॒ वद॑न्निह सा॒मी घाष॑ण यच्छतु।
दि॒वा अ॒मुष्य॒ शास॑ता॒ दिवं॒ य॒य दि॑वावसा॥ २॥

2. *Ā tvā grāvā vadanniha somī ghoṣeṇa yacchatu. Divo amuṣya śāsato divaṁ yaya divāvaso.*

The maker of soma, creator of the joy of a new life, would welcome you here with a loud proclamation and exalt you with the voice of thunder, and from the light and power of the sage's revelation, O lover of light, go and rise to your own essential heaven of freedom.

अत्रा॒ वि न॒मिर॑षा॒मुरां॑ न धू॒नुत॒ वृक॑ः ।
दि॒वा अ॒मुष्य॒ शास॑ता॒ दिवं॒ य॒य दि॑वावसा॥ ३॥

3. *Atrā vi nemir-eṣām-urāṁ na dhūnute vṛkaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Here the very edge and foundation of these sages of knowledge and wisdom would shake you and reveal you to yourself as thunder shakes the earth and lightning lights it up all over. And then from the light and thunder of these commanders you would rise, liberated, to your own heights of heaven, O lover and ruler of the light of day.

आ त्वा॒ कण्वा॑ इ॒हाव॑से॒ हव॑न्त॒ वाज॑सातय ।
दि॒वा अ॒मुष्य॒ शास॑ता॒ दिवं॒ य॒य दि॑वावसा ॥ ४ ॥

4. *Ā tva kaṇvā ihāvase havante vājasātaye.*
Divo amuṣya śasato divaṁ yaya divāvaso.

The sages call you here for the art and science of defence and protection and for the victories of peace and progress. And from the light and wisdom of the enlightening sages, O lover and ruler of the light of day, rise to the light and heaven of your own imagination.

दधा॑मि त सु॒तानां॒ वृष्ण॒ न पू॑र्व॒पाय्य॑म ।
दि॒वा अ॒मुष्य॒ शास॑ता॒ दिवं॒ य॒य दि॑वावसा ॥ ५ ॥

5. *Dadhāmi te sutānāṁ vṛṣṇe na pūrvapāyyam.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

As the sun vests vapours of rain in the cloud of showers, so do I vest in you the first, original and eternal knowledge, protected, protective and enjoyable, of the prime order distilled by sages from experience and vision. Then from the light of this knowledge of the sages of universal law and command, O lover of light, rise to the heaven of light on earth.

स्मत्पुरन्धिन् आ गहि विश्वताधीन ऊतये।
दिवा अमुष्य शासता दिवं यय दिवावसा॥ ६॥

6. *Smatpurandirna ā gahi viśvato dhīrna ūtaye.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Indra, enlightened with the thought and wisdom of universal order, equipped with the power and competence of a ruler of cities, come and take over the reins of government for our protection and advancement, and from the light and wisdom of the sages of vision and command, O lover and giver of a rule of peace and enlightenment, rise to the light and heaven of your imagination.

आ नो याहि महमत सहस्रात शतामघ।
दिवा अमुष्य शासता दिवं यय दिवावसा॥ ७॥

7. *Ā no yāhi mahemate sahasrote śatāmagha.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Come to us Indra, lord wise and great, commander of a thousand forces of protection and progress, ruler of a hundredfold wealth and power of the world, and from the light of the ruling master of this world of knowledge and wisdom, O lover of the light of heaven, rise to the supreme light of existence.

आ त्वा हाता मनुहिता दवत्रा व ादीड्यः।
दिवा अमुष्य शासता दिवं यय दिवावसा॥ ८॥

8. *Ā tvā hotā manurhito devatrā vakṣadīḍyaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

The host yajaka, yajamana, well wisher of humanity, respectable among the noble and generous,

worthy of reverence, invites, exhorts and exalts you. Come, and from the light of the world of rule and order here, O lover of light and wisdom in peace, rise to the heights of heaven.

आ त्वा॑ मद॒च्युता॒ हरी॑ श्य॒नं प॒क्ष इ॑व॒ व॒क्ष॒तः ।
दि॒वो अ॒मुष्य॒ शास॑ता॒ दिवं॑ य॒य दि॑वा॒वसो ॥ ९ ॥

9. *Ā tvā madacyutā harī śyenaṁ pakṣeva vakṣataḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

And may the mighty transportive powers stronger than all obstructive forces of pride and arrogance, transport you here to us like the powerful wings of the eagle flying the king of birds to his destination, and may you, from the light and power of this world of rule and order, O lover of light and peace, rise to the light and peace of heaven.

आ या॑ह्यय आ परि॒ स्वाहा॒ सोम॑स्य पी॒तय॑ ।
दि॒वो अ॒मुष्य॒ शास॑ता॒ दिवं॑ य॒य दि॑वा॒वसो ॥ १० ॥

10. *Ā yāhyarya ā pari svāhā somasya pītaye.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

O lord ruler of the world, come to us to join the soma celebration of this social order offered with sincerity of thought and word in action, and from the light and joy of this world of rule and order, O lover of light and peace, rise to the light and peace of heaven.

आ नो॑ याह्युप॒श्रुत्युक्थे॑षु रण॒या इ॒ह ।
दि॒वो अ॒मुष्य॒ शास॑ता॒ दिवं॑ य॒य दि॑वा॒वसो ॥ ११ ॥

11. *Ā no yāhyupaśrutyuktheṣu raṇayā iha.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Come close to us, listen to our songs of adoration of divinity, and enjoy the holy celebrations, and from the light and joy of the earthly world of rule and order, O lover of the light of divinity, rise to the light of heavenly peace and freedom.

सरूꣳपरा सु नाꣳ गहि संभृꣳतः संभृꣳताश्वः।
दिवा अमुष्य शासꣳता दिवं यय दिꣳवावसा ॥ १२ ॥

12. *Sarūpairā su no gahi saṁbhṛtaiḥ saṁbh-ṛtāśvaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Vested with the fullness of a dynamic personality with sensitive perceptions, conceptions and apprehensions, come to us with colleagues and companions of equal calibre and take over the reins of leadership, and from the light and wisdom of the earthly order, O lover of light and heaven, rise to the heavenly light of love and benediction.

आ याहि पवꣳतभ्यः समुदस्याधिꣳ विष्टपः।
दिवा अमुष्य शासꣳता दिवं यय दिꣳवावसा॥ १३ ॥

13. *Ā yāhi parvatebhyaḥ samudrasyādhi viṣṭapaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Come from the mountains and the clouds, come over the seas and hasten from the farthest regions of the globe, rule, and from the light of this order of rule, O lover of light and giver of peace and settlement, rise to the light of heaven.

आ नाꣳ गव्यान्यश्व्या सꣳहस्रा शूर ददृहि।
दिवा अमुष्य शासꣳता दिवं यय दिꣳवावसा॥ १४ ॥

14. *Ā no gavyānyaśvyā sahasrā śūra dardṛhi.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Give us a thousand riches of lands and cows, culture and enlightenment, O brave ruler, give us and develop communications and transport, and from the light and rule of this earthly order, O lover of heavenly light, rise to the light of heaven and eternal joy.

आ नः सहस्त्रशा भरा युतानि शतानि च।
दिवा अमुष्य शासता दिवं यय दिवावसा ॥ १५ ॥

15. *Ā naḥ sahasraśo bharā'yutāni śatāni ca.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Bring us, give us, riches, powers and excellences in hundreds, thousands and lacs, even more, unbounded all, and from the light and culture of this order of earthly rule, O lover of peace and light of heaven, rise to heavenly light and eternal joy.

आ यदिन्द्रश्च दद्वहे सहस्त्रं वसुराचिषः।
आजिष्टमश्व्यं पशुम ॥ १६ ॥

16. *Ā yadindraśca dadvahe sahasraṁ vasurociṣaḥ.*
Ojiṣṭham-aśvyaṁ paśum.

Let us all, and Indra too, lovers of peace, wealth, honour, power and excellence, win a thousandfold wealth of brilliant progress and advancement.

य ऋजा वातरंहसा रुषासो रघुष्यदः।
भाजन्त सूर्याइव ॥ १७ ॥

17. *Ya ṛjrā vātaraṁhaso 'ruṣāso raghusyadaḥ.*
Bhrājante sūryā iva.

Those who follow straight paths of truth and rectitude, advance vibrant like the winds, love brilliance without violence and move forward at the shortest wave length of speed, shine like stars.

पारावतस्य रातिषु द्रवच्चक्रेष्वाशुषु।
तिष्ठं वनस्य मध्य आ ॥ १८ ॥

18. *Pārāvatasya rātiṣu dravaccakreṣvāśuṣu.*
Tiṣṭhaṁ vanasya madhya ā.

O lord of light and power, let me be established among the generous and profuse gifts of the farthest spaces, moving at the fastest in the dynamics of the whirling wheels of time, ultimately at peace somewhere at the centre of eternal truth, goodness and beauty of divinity.

Mandala 8/Sukta 35

Ashvinau Devate, Shyavashva Atreya Rshi

अग्निनन्द्रेण वरुणेन विष्णुना दित्य रुद्रवसुभिः सचाभुवा। सजोषसा उषसा सूर्येण च सामं पिबतमश्विना ॥ १ ॥

1. *Agninendreṇa varuṇena viṣṇunā''dityai rudrairvasubhiḥ sacābhuvā. Sajoṣasā uṣasā sūryeṇa ca somaṁ pibatam-aśvinā.*

Ashvins, complementary powers and forces of nature and humanity working in circuit, associated with Agni, fire energy, Indra, electric energy, Varuna, water energy, Vishnu, solar energy, Adityas, seasonal energies, Rudras, pranic energies, and Vasus, earth energies, in union with the dawn and the sun, absorb, protect, promote and bring the soma joy of life for the benefit

of humanity.

विश्वाभिधीभिभुवनन वाजिना दिवा पृथिव्यादिभिः सचाभुवा। सजाषसा उषसा सूयण च सामं पिबत-मश्विना ॥ २ ॥

2. *Viśvābhir-dhībhir-bhuvanena vājinā divā pṛthivyā-dribhiḥ sacābhuvā. Sajoṣasā uṣasā sūryeṇa ca somaṁ pibatamaśvinā.*

Mighty and dynamic Ashvins, complementary powers of humanity, associated with the twin forces of attraction and repulsion of nature and the world, the regions of light in space, the earth, clouds and mountains, and united with the sun and dawn, receive, protect, promote and bring the soma energy and joy for the benefit of humanity.

विश्वदेवस्त्रिभिरेकादशरिहा द्भिमरुद्भिर्भृगुभिः सचाभुवा। सजाषसा उषसा सूयण च सामं पिबतमश्विना ॥ ३ ॥

3. *Viśvair-devais-tribhir-ekādaśair-ihā'dbhirma-rudbhir-bhṛgubhiḥ sacābhuvā. Sajoṣasā uṣasā sūryeṇa ca somaṁ pibatam-aśvinā.*

Ashvins, associated with all the thirty three brilliant, plentiful and generous divine powers of nature and humanity, scientifically energised liquids, vibrant pilots and controlled winds, intellectuals and scientists who dispel the darkness and ignorance of society, and in union with the dawn of a new sun in life, receive, preserve, develop and bring the soma energy for the peace and joy of humanity here and now.

जुषथां यज्ञं बाधतं हवस्य म विश्वह देवा सवनाव गच्छतम। सजाषसा उषसा सूयण चषं ना वा हमश्विना ॥ ४ ॥

4. *Juṣethāṁ yajñaṁ bodhataṁ havasya me viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣaṁ no voḷham-aśvinā.*

Divine Ashvins, twin harbingers of nature and humanity, listen to our call, know our purpose, come and join all our sessions of yajnic creation and, equally in tune with the soothing glory of the dawn and blazing intensity of the sun, bring us food and energy here and now.

स्तामं जुषथां युवशव॑ कन्यनां॑ विश्वह दव॑ा॒ सव॒नाव॑ गच्छतम। सजाष॑सा उषसा॒ सूय॑ण॒ चषं ना वा हमश्विना॥ ५॥

5. *Stomaṁ juṣethāṁ yuvaśeva kanyanāṁ viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣaṁ no voḷham-aśvinā.*

Divine Ashvins, twin complementarities of nature and humanity, generous brilliancies, listen and cherish our song of adoration as youthful lovers listen to a lovely brilliant maiden's, come to our sessions, understand our purpose, and united with the dawn and the sun, transmit to us food and energy in plenty here and now.

गिरा॑ जुषथामध्व॒रं जु॑षथां॒ विश्वह दव॑ा॒ सव॒नाव॑ गच्छतम। सजाष॑सा उषसा॒ सूय॑ण॒ चषं ना वा हमश्विना॥ ६॥

6. *Giro juṣethām-adhvaraṁ juṣethāṁ viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣaṁ no voḷham-aśvinā.*

Divine Ashvins, listen to our song and understand, join and cherish our yajnic project of non-

violent creation, come to all our sessions, O generous harbingers of food, energy and wealth and, united with the dawn and the sun, bring us plenty of food, energy and all round advancement to our heart's desire here and now.

हारि॒द्रवे॑व पतथा॒ वनदु॑प॒ सामं॑ सु॒तं म॑हि॒षवा॑व॑ गच्छथः ।
स॒जाष॑सा उ॒षसा॒ सूय॑ण॒ च॒ त्रिव॒र्तिर्या॑तमश्विना ॥ ७ ॥

7. *Hāridraveva patatho vanedupa somaṁ sutaṁ mahiṣevāva gacchathaḥ. Sajoṣasā uṣasā sūryeṇa ca trir-vartir-yātam-aśvinā.*

Ashvins, you reach our yajna eagerly as a thirsty bird flies to water and, like a veteran scholar, you understand and recognise the nectar sweet soma that we have distilled from our yajnic project and you anticipate the future possibilities too. O divine twin powers of the circuitous energy of natural and social dynamics, in unison with the sun and dawn, come to our project thrice a day.

हं॒सावि॑व पतथा अध्व॒गावि॑व॒ सामं॑ सु॒तं म॑हि॒षवा॑व॑ गच्छथः ।
स॒जाष॑सा उ॒षसा॒ सूय॑ण॒ च॒ त्रिव॒र्तिर्या॑तमश्विना ॥ ८ ॥

8. *Haṁsāviva patatho adhvagāviva somaṁ sutaṁ mahiṣevāva gacchathaḥ. Sajoṣasā uṣasā sūryeṇa ca trir-vartir-yātam-aśvinā.*

Ashvins, just as two hansa birds fly to water and as two thirsty travellers rush for a drink, so do you two like veteran scholars fly to our soma results of yajnic projects, understand and assess the positives and negatives of merits and anticipate the possibilities. O twin divines, in unison with the sun and the dawn, come

thrice in the day and help us advance forward.

श्यनाविव पतथा हव्यदातय सामं सुतं महिषवाव गच्छथः ।
सजाषसा उषसा सूयण च त्रिवतियातमश्विना ॥ ९ ॥

9. *Śyenāviva patatho havyadātaye somaṁ sutaṁ mahiṣevāva gacchathaḥ. Sajoṣasā uṣasā sūryeṇa ca trirvartiryātamaśvinā.*

Like falcons you fly carrying holy gifts to the generous yajaka. Like veteran scholars you fly to assess the merit of our soma distilled in yajnic experiments and to anticipate its future possibilities. O twin divines united with the sun and the dawn, come thrice in the day, visit our sessions and help us to advance.

पिबतं च तृप्णुतं चा च गच्छतं प्रजां च धत्तं दविणं च
धत्तम । सजाषसा उषसा सूयण चार्जं ना धत्तमश्विना ॥ १० ॥

10. *Pibataṁ ca tṛpṇutaṁ cā ca gacchataṁ prajāṁ ca dhattaṁ draviṇaṁ ca dhattam. Sajoṣasā uṣasā sūryeṇa corjaṁ no dhattam-aśvinā.*

Ashvins, come, drink the soma, satisfy yourselves about the taste and value of it. Go to the people and carry wealth, strength and power for them. O twin divines, come, bring us energy and advancement in unison with the sun and the dawn of a new day.

जयतं च प स्तुतं च प चावतं प्रजां च धत्तं दविणं च
धत्तम । सजाषसा उषसा सूयण चार्जं ना धत्तमश्विना ॥ ११ ॥

11. *Jayataṁ ca pra stutaṁ ca pra cāvataṁ prajāṁ ca dhattaṁ draviṇaṁ ca dhattam. Sajoṣasā uṣasā sūryeṇa corjaṁ no dhattam-aśvinā.*

Win the victories of life, O divinities of the

nation's morning, thank and adore the Lord Supreme, protect the people, bear and bring wealth, strength and power for them and hold it too. O twin divines, come and bring us energy and advancement in unison with the sun and the dawn of a new day and hold on.

हतं च शत्रून्यततं च मित्रिणः प्रजां च धत्तं द्रविणं च धत्तम। सजाषसा उषसा सूर्येण चार्जं ना धत्तमश्विना॥ १२॥

12. *Hataṁ ca śatrūn yatataṁ ca mitriṇaḥ prajāṁ ca dhattaṁ draviṇaṁ ca dhattam. Sajoṣasā uṣasā sūryeṇa corjaṁ no dhattam-aśvinā.*

Eliminate the adversaries, adversities and the negativities, exercise and advance the friendly forces with love for cooperation, sustain and maintain the people in a state of happiness, bear, bring and hold wealth and power with assets for the nation. O twin divines, come and bring us energy and advancement in unison with the sun and the dawn of a new day, hold on and relent not.

मित्रावरुणवन्ता उत धर्मवन्ता मरुत्वन्ता जरितुर्गच्छथा हवम। सजाषसा उषसा सूर्येण चा दित्ययातम-श्विना॥ १३॥

13. *Mitrāvaruṇavantā uta dharmavantā marutvantā jaritur-gacchatho havam. Sajoṣasā uṣasā sūryeṇa cā''dityair-yātam-aśvinā.*

Ashvins, complementary powers of the nation's social dynamics in balance for the march ahead, blest with Mitra, people of love and friendship, Varuna, distinguished people of judgement and discrimination, Maruts, vibrant youth and pilots of the nation, all

holding on to Dharma, duty in the law of universal truth, listen and rise to the call of the celebrant. O twin divines, come with the Adityas, the sun in progressive zodias, and in unison with the sun and the dawn of every new day.

अङ्गिरस्वन्ता उत विष्णुवन्ता मरुत्वन्ता जरितुर्गच्छथा हवंम। सजाषसा उषसा सूर्येण चा दित्ययातम-श्विना॥ १४॥

14. *Aṅgirasvantā uta viṣṇuvantā marutvantā jaritur-gacchatho havam. Sajoṣasā uṣasā sūryeṇa cā''dityair-yātam-aśvinā.*

Blest with Angirasas, continuous freshness of life breath and vital energy, Vishnu, omnipresent vision and power of divinity, Maruts, vibrant force and velocity of the winds, rise instantly to the call of the celebrant, Ashvins, and come with the Adityas in progression like the sun's in the zodiacs and in unison with the sun and the dawn at the rise of every new day.

ऋभुमन्ता वृषणा वाजवन्ता मरुत्वन्ता जरितुर्गच्छथ हवंम। सज षसा उषसा सूर्येण चा दित्ययातम-श्विना॥ १५॥

15. *Ṛbhumantā vṛṣaṇā vājavantā marutvantā jaritur-gacchatho havam. Sajoṣasā uṣasā sūryeṇa cā''dityair-yātam-aśvinā.*

Ashvins, generous divinities of humanity, blest with the Rbhus, engineers, technicians and craftsmen, Vajins, pioneers moving forward at top speed, Maruts, vibrant forces of defence and protection, rise to the call of the celebrant and go forward with the Adityas,

visionaries of the nation, children of mother earth, in unison with the sun and the dawn of every new day.

ब्रह्म जिन्वतमुत जिन्वतं धियो हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वता अश्विना ॥ १६ ॥

16. *Brahma jinvatamuta jinvataṁ dhiyo hataṁ rakṣāṁsi sedhatam-amīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somaṁ sunvato aśvinā.*

Animate and energise the visionaries of universal values, animate and energise the intellectuals, animate and energise the people in general, destroy the evil and destructive forces, fight out diseases and create the soma of good health and joy in unison with the sun and the dawn of every new day.

क्षत्रं जिन्वतमुत जिन्वतं नृन्हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वता अश्विना ॥ १७ ॥

17. *Kṣatraṁ jinvatamuta jinvataṁ nṝn hataṁ rakṣāṁsi sedhatam-amīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somaṁ sunvato aśvinā.*

Animate, energise and develop the defence and administrative forces, sustain and inspire the people in general whosoever they are, destroy the evil and the violent, eliminate ill-health and disease and in unison with the sun and the dawn of every new day create new soma of joy and life's excitement.

धेनूर्जिन्वतमुत जिन्वतं विशो हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वता अश्विना ॥ १८ ॥

18. *Dhenūrjinvatamuta jianataṁ viśo hataṁ rakṣāṁsi sedhatamamīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somaṁ sunvato aśvinā.*

Ashvins, complementary powers of the nation's development and progress, develop the animal wealth for milk, develop and energise the agricultural, industrial and commercial classes, destroy evil and the saboteurs, eliminate all negativities and, in unison with the sun and the rise of every new day, create and recreate the soma of new joy and enthusiasm for life.

अत्रेरिव शृणुतं पूर्व्यस्तुतिं श्यावाश्वस्य सुन्वता मदच्युता ।
सजार्षसा उषसा सूर्येण चा श्विना तिराअह्न्यम ॥ १९ ॥

19. *Atreriva śṛṇutaṁ pūrvyastutiṁ śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā 'śvinā tiroahnyam.*

Ashvins, who humble the arrogance of the proud, just as you listen to the universal adorations of the sage of threefold freedom of body, mind and soul, so pray listen to the appeal and adorations of the scholar of solar energy, and, in unison with the sun and the dawn of every new day, provide for the people's security for the night at the close of the day, and thus create another new joy for the people.

सगाँइव सृजतं सुष्टुतीरुपं श्यावाश्वस्य सुन्वता मदच्युता ।
सजार्षसा उषसा सूर्येण चा श्विना तिराअह्न्यम ॥ २० ॥

20. *Sargāň iva sṛjataṁ suṣṭutīrupa śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā-'svinā tiro-ahnyam.*

Ashvins, breakers of pride and arrogance, listen to the prayer and exhortation of the scholar of solar rays who creates something new toward the improvement of life and, in unison with the sun and the dawn, support

and augment his invention like a new creation completed the day before.

र॒श्मीँरि॑व यच्छतमध्व॒राँ उप॑ श्या॒वाश्व॑स्य सुन्व॒ता म॑द॒च्युता। स॒जोष॑सा उ॒षसा॒ सूय॑ण॒ चा श्वि॑ना ति॒राअ॑ह्न्यम॥ २१॥

21. *Raśmīňriva yacchatamadhvarāň upa śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā'śvinā tiro-ahnyam.*

Ashvins who shatter the pride and arrogance of evil forces, take over the yajnic programmes of the scholar of solar science and promote them like radiations of the sun and steer them by controls in unison with the sun and the dawn to advance them further than the last stage completed till the last day.

अ॒वागथं॒ नि य॑च्छतं॒ पिब॑तं सा॒म्यं मधु॑। आ या॑तमश्वि॒ना ग॑तमव॒स्युर्वा॑म॒हं हु॑व ध॒त्तं र॒त्नानि॑ दा॒शुष॑॥ २२॥

22. *Arvāg rathaṁ ni yacchataṁ pibataṁ somyaṁ madhu. Ā yātam-aśvinā gatam-avasyur-vāmahaṁ huve dhattaṁ ratnāni dāśuṣe.*

Ashvins, divine twin powers of the social order, direct the chariot hitherward, drink the honey sweets of soma distilled by us. Come, go round and come again. Praying for protection and support for advancement, I call upon you: Come and bring the jewel gifts of life for the generous yajaka.

न॒मा॒वा॒क प॒स्थि॑त अध्व॒र न॑रा वि॒व ॑णस्य पी॒तय॑। आ या॑तमश्वि॒ना ग॑तमव॒स्युर्वा॑म॒हं हु॑व ध॒त्तं र॒त्नानि॑ दा॒शुष॑॥ २३॥

23. *Namovāke prasthite adhvare narā vivakṣaṇasya pītaye. Ā yātamaśvinā gatam-avasyur-vāmahaṁ huve dhattaṁ ratnāni dāśuṣe.*

Ashvins, complementary leading powers of humanity, the yajna of love and non-violence with words of reverence and homage is begun, the soma is refreshing and overflowing, pray come to drink the soma and join the celebration. Come and come again. Praying for protection and promotion, I call upon you to come and bless the generous yajaka with the jewels of life.

स्वाहाकृतस्य तृम्पतं सुतस्य देवावन्धसः । आ यातमश्विना गतमवस्युर्वामहं हुव धत्तं रत्नानि दाशुषे ॥ २४ ॥

24. *Svāhākṛtasya tṛmpataṁ sutasya-devāvan-dhasaḥ. Ā yātam-aśvinā gatam-avasyur-vāmahaṁ huve dhattaṁ ratnāni dāśuṣe.*

Ashvins, twin and complementary divinities of nature and humanity, come, drink of the soma offered with selfless homage and reverence to your satisfaction. Praying for protection and promotion I call upon you to come and bless the generous yajaka with the jewels of life.

Mandala 8/Sukta 36

Indra Devata, Shyavashva Atreya Rshi

अवितासि सुन्वता वृक्तबर्हिषः पिबा सामं मदाय कं शतक्रता । यं ते भागमधारयन्विश्वाः सहानः पृतना उरु जयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पत ॥ १ ॥

1. *Avitāsi sunvato vṛktabarhiṣaḥ pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāň indra saptate.*

Indra, omnipotent lord of existence, omnipresent in wide wide space, commanding over cosmic waters and winds, winner of all the universal battles of evolution and doer of a hundred acts of divinity, you are the ultimate protector of the maker of soma, the devotee on the vedi waiting for the emergence of divine consciousness. O lord, arise in the heart and drink the soma of his devotion to your satisfaction, most exhilarating and reserved for you.

पाव॑ स्तु॒तारं मघव॒न्ना व॒ त्वां पिबा॒ सामं॒ मदा॑य॒ कं श॑तक्रता ।
यं ते॑ भा॒गमधा॑रय॒न्विश्वाः॑ सहा॒नः पृत॑ना॒ उ॒रु ज॒य॒: सम॑प्सु॒-
जिन्म॒रुत्वाँ॑ इन्द स॒त्पत ॥ २ ॥

2. *Prāva stotāraṁ maghavannava tvāṁ pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā uru jrayaḥ samapsujin-marutvāň indra satpate.*

Indra, lord of the wealth and power, honour and excellence of the world of existence, pray save the celebrant, he is the protector too of your presence in the heart. Arise in the consciousness and drink the exhilarating soma of his devotion, the share he has reserved for you, O doer of a hundred acts of grace. You are the ultimate winner of all the battles of existential evolution, lord of wide space, commander of cosmic waters and winds, sole lord and master ruler of the world of reality.

ऊ॒जा द॒वाँ अव॒स्याज॑सा॒ त्वां पिबा॒ सामं॒ मदा॑य॒ कं श॑तक्रता ।
यं ते॑ भा॒गमधा॑रय॒न्विश्वाः॑ सहा॒नः पृत॑ना॒ उ॒रु ज॒य॒: सम॑प्सु॒-
जिन्म॒रुत्वाँ॑ इन्द स॒त्पत ॥ ३ ॥

3. *Ūrjā devāṁ avasyojasā tvāṁ pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāṅ indra satptate.*

Indra, you protect the divine forces of existence and vest them with energy, lustre and grandeur, and thereby they reflect your presence and protect you for our perception therein. O lord, rejoice with them in the divine presence in nature and humanity and, through their ecstasy, drink the exhilarating soma of divine celebration, the share they have reserved for you in devotion, lord and doer of a hundred acts of majesty. You are the ultimate conqueror in all battles of existence, omnipresent in wide space, rolling in cosmic waters, blowing in wind shears and solely presiding over the worlds of reality.

जनिता दिव जनिता पृथिव्याः पिबा सं मदाय कं शतकत । यं ते भागमधारयन्विश्वाः सहानः पृतना उरु जयः समप्सुजिन्मरुत्वाँ इन्द सत्पत ॥ ४ ॥

4. *Janitā divo janitā pṛthivyāḥ pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāṅ indra satptate.*

Indra, lord omnipotent, you are the generator of the regions of light and happiness. You are the generator of the earth. O lord of a hundred great acts of creation, accept, enjoy and protect the exhilarating portion of devotion and ecstasy of the celebrants which they have dedicated to you, and let the ecstasy move their hearts too to your satisfaction. You are the

conqueror in all battles of the world between good and evil forces. You are the immanent presence in the expansive space and beyond. You are the life and energy in cosmic waters and in the mighty storms of winds, O lord of truth and justice and master saviour of the good and holy people.

जनिताश्वानां जनिता गवामसि पिबा सामं मदाय कं शतक्रता। यं ते भागमधारयन्विश्वाः सहानः पृतना उरु जयः समप्सुजिन्मरुत्वाँ इन्द सत्पत ॥ ५ ॥

5. *Janitāśvānāṁ janitā gavāmasi pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgamadhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujinmarutvāň indra satptate.*

You are the generator of the horses. You are the generator of cows. O lord of a hundred acts of divinity, accept the soma of the ecstasy of your creations who celebrate the joy of their being to the extent that they reflect your kindness and grace in their love of life. You are the conqueror in all world's struggles for existence and survival, immanent in expansive spaces and beyond, the life of cosmic waters and the breath of mighty winds, lord of truth and reality of existence.

अत्रीणां स्तामदिवा महस्कृधि पिबा सामं मदाय कं शतक्रता। यं ते भागमधारयन्विश्वाः सहानः पृतना उरु जयः समप्सुजिन्मरुत्वाँ इन्द सत्पत ॥ ६ ॥

6. *Atrīṇāṁ stomamadrivo mahaskṛdhi pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgamadhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujinmarutvāň indra satptate.*

Indra, lord generator of the suns, breaker of clouds and mover of mountains, wielding the thunderbolt of justice and retribution, accept and exalt the happy sage's song of adoration, enjoy the exhilarating soma of devotion to the last note of the song and bless them, O lord of a hundred acts of love and kindness, to the utmost extent of their capacity. You are the victor in all the battles of existence, lord immanent in and transcendent beyond the expansive space, rolling in cosmic waters and blowing in tempestuous winds, O lord of the truth of existence and saviour of noble humanity.

श्याॅवाश्वस्य सुन्वॅतस्तथा शृणु यथाशृंणारत्रेः कर्माणि कृण्वॅतः । प त्रसदस्युमाविथ त्वमक इ ऋषाह्य इन्द्र ब्रह्माणि वॅधर्यन ॥ ७ ॥

7. *Śyāvāśvasya sunvatastathā śṛṇu yathāśṛnor-atreḥ karmāṇi kṛnvataḥ. Pra trasadasyumāvitha tvameka innṛṣāhya indra brahmāṇi vardhayan.*

Indra, mighty lord of humanity, listen to the prayer of the sage creator of soma and his songs of ecstasy created with a disciplined mind and sense as well as with disciplined will and imagination, just as you listen to the songs of the sage of threefold freedom doing acts of service to humanity and divinity. You protect the sage fighter against evil, tyranny and exploitation all by yourself in the battles of humanity, thereby exalting the songs and actions in honour of divinity. Won't you listen to me?

Mandala 8/Sukta 37

Indra Devata, Shyavashva Atreya Rshi

पदं ब्रह्म वृत्रतूर्येष्वाविथ प सुन्वतः शचीपत इन्द्र विश्वाभिरूतिभिः। माध्यन्दिनस्य सवनस्य वृत्रह न्नद्या पिबा सामस्य वजिवः॥ १॥

1. *Predaṁ brahma vṛtratūryeṣvāvitha pra sunvataḥ śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedya pibā somasya vajrivaḥ.*

Indra, lord of song and acts of bravery, saviour of poets and warriors in the battles against darkness and evil within the personality and without in the objective world, with all your modes and methods of protection and promotion, protect and exalt this holy song and the creator of the song and soma for the betterment of life. O lord of the thunderbolt, destroyer of the demon of darkness, evil and suffering, impeccable beyond reproach, come, join us and taste the joy of creative soma of the mid-day session of our yajnic action.

सहान उग्र पृतना अभि दुहः शचीपत इन्द्र विश्वाभिरूतिभिः। माध्यन्दिनस्य सवनस्य वृत्रह न्नद्या पिबा सामस्य वजिवः॥ २॥

2. *Sehāna ugra pṛtanā abhi druhaḥ śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedya pibā somasya vajrivaḥ.*

Indra, lord of blazing might and glory of word and action, challenger of the forces of jealousy and enmity, wielder of the thunderbolt of justice and

punishment, destroyer of the demon of darkness and evil, want and suffering, adorable beyond reproach, come with all your modes and means of protection and promotion and taste the soma of our mid-day height of yajnic action.

एकराळस्य भुवनस्य राजसि शचीपत इन्द्र विश्वाभिरूतिभिः। माध्यन्दिनस्य सवनस्य वृत्रह नद्य पिबा सामस्य वजिवः॥ ३॥

3. *Ekarāḷasya bhuvanasya rājasi śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedya pibā somasya vajrivaḥ.*

Indra, lord of holy word and great action, with all your protections and promotions you shine and rule over the one earthly world of existence. O lord of the thunderbolt, destroyer of darkness and evil, adorable beyond criticism and calumny, come and taste the soma of our success at the mid-day session of our yajnic programme.

सस्थावाना यवयसि त्वमक इच्छचीपत इन्द्र विश्वाभिरूतिभिः। माध्यन्दिनस्य सवनस्य वृत्रह नद्य पिबा सामस्य वजिवः॥ ४॥

4. *Sasthāvānā yavayasi tvameka icchacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedya pibā somasya vajrivaḥ.*

Indra, ruler and master of tactics and power of governance, you balance, join or separate two equal parties from clashing all by yourself by your strength and protective and promotive policies. O lord of adamantine power, decision and action, destroyer of

evil, darkness and demonic exploitation, adorable beyond criticism and calumny, come and taste the sweetness of our soma at the peak of our day's cooperative programme.

ाम॑स्य च प॒युज॑श्च॒ त्वमी॑शिष शचीपत॒ इन्द्॒ विश्वा॑भि-रू॒तिभि॑ः । माध्य॑न्दिनस्य॒ सव॑नस्य वृत्रह ानद्य॒ पिबा॒ साम॑स्य वजिवः ॥ ५ ॥

5. *Kṣemasya ca prayujaśca tvamīśiṣe śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedya pibā somasya vajrivaḥ.*

Indra, mighty ruler presiding over the nation, master of divine eloquence and decisive action, with all your safeguards, precautions and tactical actions you govern and promote our consolidated assets, investments and acquisitions safely and positively. O lord of thunderous power, implacable law and inevitable justice, O destroyer of evil, suffering and poverty, adorable beyond question and criticism, come and taste the pleasure and progress of our yajnic programme at the peak of the day's success.

॒त्राय॑ त्व॒मव॑सि॒ न त्व॑माविथ शचीपत॒ इन्द्॒ विश्वा॑भि-रू॒तिभि॑ः । माध्य॑न्दिनस्य॒ सव॑नस्य वृत्रह ानद्य॒ पिबा॒ स म॑स्य वजिवः ॥ ६ ॥

6. *Kṣatrāya tvamavasi na tvamāvitha śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedya pibā somasya vajrivaḥ.*

Indra, lord of sacred word and irresistible action, with all your methods and policies of protection and progress you deploy your forces for the defence and

advancement of the nation, not for your own personal security. O lord of awesome power and justice, destroyer of demonic violence and exploitation, come and taste the pleasure of our soma of peace and progress at the peak of our day's achievement.

श्याऽवाश्वस्य रभतस्तथा शृणु यथाशृणोरत्रेः कर्माणि कृण्वतः। प त्रसदस्युमाविथ त्वमक इ ृषाह्य इन्द ात्राणि वधर्यन ॥ ७ ॥

7. *Śyāvāśvasya rebhatastathā śṛṇu yathāś-ṛnoratreḥ karmāṇi kṛṇvataḥ. Pra trasadas-yumāvitha tvameka innṛṣāhya indra kṣatrāṇi vardhayan.*

Indra, ruler of the world, listen to the eulogies of the dynamic scholar and poet as you listen to the exhortations of the man of action and threefold freedom of body, mind and soul. O lord, you alone by yourself protect and exhort the hero who destroys ogres and saboteurs and exalts the defence powers in the national meets of leaders and pioneers among people.

Mandala 8/Sukta 38

Indra-Agni Devate, Shyavashva Atreya Rshi

यज्ञस्य हि स्थ ऋत्विजा सस्नी वाजेषु कर्मसु।
इन्दाग्नी तस्य बोधतम ॥ १ ॥

1. *Yajñasya hi stha ṛtvijā sasnī vājeṣu karmasu. Indrāgnī tasya bodhatam.*

Indra, wielder of power and justice, ruler of the nation, Agni, enlightened sage and scholar, high priest and leading authority on the values of the system of governance, be firmly joined together in the cleanest

programme of government in all decisions, actions and developmental plans and their completion for advancement, and know it well that this is the purpose of governance and the social order. You are two leading participants in this sacred yajna. Know this and abide in your position.

ताशासो रथयावाना वृत्रहणापराजिता ।
इन्दाग्नी तस्य बाधतम ॥ २ ॥

2. *Toṣāsā rathayāvānā vṛtrahaṇāparājitā.*
Indrāgnī tasya bodhatam.

Ruling to the satisfaction of the people, going by chariot and reaching fast wherever needed, destroying the evils of darkness, ignorance, want and demonic injustice and exploitation, never frustrated or defeated but always victorious, Indra and Agni, ruler and enlightened sage and scholar, know this purpose well, follow and never relent.

इदं वां मदिरं मध्वधुक्षन्नदिभिर्नरः ।
इन्दाग्नी तस्य बाधतम ॥ ३ ॥

3. *Idaṁ vāṁ madiraṁ madhvadhukṣann-adribhir-naraḥ. Indrāgnī tasya bodhatam.*

Indra and Agni, ruler and enlightened leader, the people, leading lights and all, create these exhilarating honey sweets of soma with mountainous efforts to felicitate you. Know this, recognise it, and honour them.

जुषथां यज्ञमिष्टयं सुतं सामं सधस्तुती ।
इन्दाग्नी आ गतं नरा ॥ ४ ॥

4. *Juṣethāṁ yajñamiṣṭaye sutaṁ somaṁ sadhastutī.*
Indrāgnī ā gataṁ narā.

Indra and Agni, come to the people's house of yajna, honoured ruler and leader, join us and enjoy the honey sweets of soma distilled for you so that we may all realise the aim and purpose of the social order the way we want.

इमा जुषथां सवना यभिर्हव्यान्यूहथुः।
इन्दाग्नी आ गतं नरा॥ ५॥

5. *Imā juṣethāṁ savanā yebhirhavyānyūhathuḥ.*
Indrāgnī ā gataṁ narā.

Indra and Agni, leaders of the nation's enlightened rule and order, come, join the yajnic sessions of the social order and accept the holy offerings with the powers by which you reach out to the people and give them the facilities they need.

इमां गायत्रवर्तनिं जुषथां सुष्टुतिं मम।
इन्दाग्नी आ गतं नरा॥ ६॥

6. *Imāṁ gāyatra-vartaniṁ juṣethāṁ suṣṭutiṁ mama.*
Indrāgnī ā gataṁ narā.

Indra and Agni, leaders of the world order, come, listen and accept this exhilarating gayatri homage of mine in your honour.

प्रातर्यावभिरा गतं देवभिर्जन्यावसू।
इन्दाग्नी सामपीतय॥ ७॥

7. *Prātaryāvabhirā gataṁ devebhirjenyāvasū.*
Indrāgnī somapītaye.

Indra and Agni, victorious creators of wealth for the nation, come with the early morning divinities and leading lights of generosity to join the yajna and have a taste of the soma of the nation's honour and success.

श्याॅवाश्वस्य सुन्वॅता त्रीणां शृणुतं हवम।
इन्दाग्नी सामपीतय॥ ८॥

8. *Śyāvāśvasya sunvato'trīṇāṁ śṛṇutaṁ havam.*
Indrāgnī somapītaye.

Indra and Agni, listen to the call of the dynamic scholar and poet who offers the soma of yajnic homage, and honour the call of the leaders of thrice won freedom of the body, mind and soul so that you may enjoy the soma celebration of the nation at the yajna vedi.

एवा वामह्व ऊतय यथाहुवन्त मधिराः।
इन्दाग्नी सामपीतय॥ ९॥

9. *Evā vāmahva ūtaye yathāhuvanta medhirāḥ.*
Indrāgnī somapītaye.

Indra and Agni, leaders of the nation's light and fire energy, just as holy scholars and sages invoke you for protection and promotion, so do I invoke and call upon you to come and join us at the soma session of our yajna.

आहं सरस्वतीवतारिन्दाग्न्य रवा वृण।
याभ्यां गायत्रमृच्यते॥ १०॥

10. *Āhaṁ sarasvatīvator-indrāgnyor-avo vṛṇe.*
Yābhyāṁ gāyatram-ṛcyate.

I choose and opt for the protection of Indra and

Agni who value and honour the knowledge and enlightenment gifts of eternal and constant revelation of divinity by which the dynamism of human culture and grace and the honour and excellence of humanity is defined and celebrated.

Mandala 8/Sukta 39

Agni Devata, Nabhaka Kanva Rshi

अग्निमस्ताष्यृग्मियमग्निमीळा यजध्यै। अग्निर्देवाँ अनक्तु न उभे हि विदथे कविरन्तश्चरति दूत्यं१ नभन्तामन्यके समे॥ १॥

1. *Agnim-astoṣyṛgmiyam-agnimīḷā yajadhyai. Agnirdevāň anaktu na ubhe hi vidathe kavir-antaścarati dūtyaṁ nabhantām-anyake same.*

I worship Agni, lord of light and fire of life, giver of enlightenment, adored in Rks of the Veda. I invoke and adore Agni to join me at yajna for advancement and pray that it may inspire and bring us the benefit of other divinities of nature and humanity. The poet, creator, omniscient power at yajna, traverses between both heaven and earth and communicates between body and spirit like a messenger, an inspiration, and while Agni is at work all adversaries and negativities would vanish.

न्यग्ने नव्यसा वचस्तनूषु शंसमषाम। न्यरातीर रावण्णां विश्वा अया अरातीरिता युच्छन्त्वामुरा नभन्तामन्यके समे॥ २॥

2. *Nyagne navyasā vacastanūṣu śaṁsameṣām. Nyarātīr-arāvṇāṁ viśvā aryo arātīrito yucchan-tvāmuro nabhantām-anyake same.*

Agni, lord of light and fire, by this new word of adoration may the negativities of thought and emotion in the personalities of these yajakas, frustrations of the bountiful, all adversaries and adversities, all stupidity, violence and enemies go away and vanish from here.

अग्न मन्मानि तुभ्यं कं घृतं न जुह्व आसनि। स देवषु प चिकिद्धि त्वं ह्यसि पूव्यः शिवा दूता विवस्वता नभन्ताम-न्यक सम ॥ ३ ॥

3. *Agne manmāni tubhyaṁ kaṁ ghṛtaṁ na juhva āsani. Sa deveṣu pra cikiddhi tvaṁ hyasi pūrvyaḥ śivo dūto vivasvato nabhantām-anyake same.*

Agni, lord of yajna, as I offer charming oblations of ghrta into the fire I offer hymns of adorations to you. Pray know and accept these among and with other divinities. You are the oldest, eternal and gracious messenger of the sun. May all negativities and adversities vanish.

तत्तदग्निवया दध यथायथा कृपण्यति। ऊजाहुतिवसूनां शं च याश्च मया दध विश्वस्य दवहूत्य नभन्तामन्यक सम ॥ ४ ॥

4. *Tattadagnirvayo dadhe yathāyathā kṛpaṇyati. Urjāhutir-vasūnāṁ śaṁ ca yośca mayo dadhe viśvasyai devahūtyai nabhantām-anyake same.*

Agni bears, brings and bestows upon the supplicant all the food, energy, health and joy as it is asked for. Agni is the giver of plenty of energy, peace, happiness and freedom from suffering and disease for liberal service in honour of all the divinities of nature and humanity. May all negativities and adversities

vanish.

स चिकेत सहीयसाग्निश्चित्रेण कर्मणा। स हाता शश्वतीनां दक्षिणाभिर्भीवृत इनाति च पतीव्यं नभन्तामन्यके सम॥ ५॥

5. *Sa ciketa sahīyasā'gniścitreṇa karmaṇā. Sa hotā śaśvatīnāṁ dakṣiṇābhir-abhīvṛta inoti ca pratīvyaṁ nabhantām-anyake same.*

Agni is known by his powerful and marvellous actions. He is the initiator and original high-priest of the eternal yajnas of the cycles of creation. Self-provided, generosity incarnate, universally chosen and adored, he comes to bless whoever reposes faith in him with prayer. May all negativities and adversities vanish.

अग्निजाता देवानामग्निर्वेद मर्तानामपीच्यम। अग्निः स द्रविणोदा अग्निद्वारा व्यूर्णुते स्वाहुतानवीयसा नभन्तामन्यके सम॥ ६॥

6. *Agnirjātā devānām-agnirveda martānāmapīcyam. Agniḥ sa draviṇodā agnirdvārā vyūrṇute svāhuto navīyasā nabhantām-anyake same.*

Agni knows the origin of immortal divinities of nature. He knows the secrets and mysteries of the mortals. Agni is the treasure giver of universal wealth, power, honour and excellence. Invoked and served with latest researches into light and fire energy and its applications, Agni opens the doors of immense possibilities of wealth and power. May all negativities and adversities vanish.

अग्निर्देवेषु संवसुः स वि॒ ।ु यज्ञियास्वा। स मुदा काव्या पुरु विश्वं॒ भूमेव पुष्यति दे॒वा दे॒वषु॑ यज्ञिया॒ नभ॑न्तामन्य॒के सम॑ ॥ ७ ॥

7. *Agnirdeveṣu saṁvasuḥ sa vikṣu yajñiyāsvā. Sa mudā kāvyā puruviśvaṁ bhūmeva puṣyati devo deveṣu yajñiyo nabhantām-anyake same.*

Agni pervades the divinities of nature and humanity as vitality, energy, plenty and generosity. He resides in humanity specially among those who are dedicated to yajna and creativity. As the earth nurtures and sustains the entire world life on it, so Agni nurtures and sustains all living beings with joy and inspiration for celebration in song. He is indeed the chief adorable divinity among divinities. May all negetavities and adversities vanish.

या अ॒ग्निः स॒प्तमा॑नुषः श्रि॒ता विश्व॑षु सिन्धु॑षु। तमागन्म त्रिप॒स्त्यं म॑न्धा॒तुद॑स्यु॒हन्तमम॒ग्निं य॒ज्ञषु॑ पू॒र्व्यं नभ॑न्तामन्य॒के सम॑ ॥ ८ ॥

8. *Yo agniḥ saptamānuṣaḥ śrito viśveṣu sindhuṣu. Tamāganma tripastyaṁ mandhātur-dasyuhan-tamam-agniṁ yajñeṣu pūrvyaṁ nabhantām-anyake same.*

The Agni which pervades and vitalises the seven yajakas, i.e., five senses, mind and intelligence, and also the seven pranic energies, among humans, which energises the rolling oceans and flowing rivers of the world, which pervades the three regions of earth, skies and the regions of light in the universe, which sustains and inspires the wise and dedicated people and which

destroys the violent, to that Agni, first and foremost adorable power in yajnas, let us attain in worship. May all negativities and adversities vanish.

अग्निस्त्रीणि त्रिधातून्या ।ति विदथा कविः । स त्रीँरेकादशाँ इह य ।च्च पिपर्यच्च ना विपा दूतः परिष्कृता नभन्तामन्यके सम ॥ ९ ॥

9. *Agnistrīṇi tridhātūnyā kṣeti vidathā kaviḥ. Sa triṅrekādaśāṅ iha yakṣacca piprayacca no vipro dūtaḥ pariṣkṛto nabhantām-anyake same.*

Omnipresent and omniscient Agni pervades three regions of the universe wherein reside three realities worth knowing, i.e., Prakrti (nature), soul, and the Super Soul, Parameshvara. Here in He, the one by himself pure, all knowing, all vibrating like super energy of life, feeds and vitaslises thirty three divinities of nature and sustains us with all that we need and desire. May all negativities and adversities all vanish.

त्वं ना अग्न आयुषु त्वं दवषु पूव्य वस्व एक इरज्यसि । त्वामापः परिस्रुतः परि यन्ति स्वसतवा नभन्तामन्यके सम ॥ १० ॥

10. *Tvaṁ no agna āyuṣu tvaṁ deveṣu pūrvya vasva eka irajyasi. Tvāmāpaḥ parisrutaḥ pari yanti svasetavo nabhantām-anyake same.*

Agni, ancient and eternal power of existence, you alone among humanity and among divinities rule the entire wealth and power of existence. All around you the dynamic energies of life unfold and flow by themselves, provide vitality of life as messengers of Agni to forms of existence, and ultimately merge with

you. May all negativities, adversities and contradictions vanish from our life for all time.

Mandala 8/Sukta 40

Indra-Agni Devate, Nabhaka kanva Rshi

इन्दाग्नी युवं सु नः सहन्ता दासथा रयिम। यन दृ हा समत्स्वा वीळु चित्साहिषीमह्यग्निवनेव वात इ ाभन्तामन्यक समम॥ १॥

1. *Indrāgnī yuvaṁ su naḥ sahantā dāsatho rayim. Yena dṛḷhā samatsvā vīḷu cit sāhiṣīmahyagnirvaneva vāta innabhantām-anyake same.*

Indra, lord of power and honour, Agni, lord of light and knowledge, commanding lightning and fire, patience and endurance, strength and courage, give us that positive and irresistible wealth of life by which we may face, resist and throw off strong and violent adversaries as fire fanned by winds destroys forests. May negativities, adversities, alienations and enmities all vanish.

नहि वां ववयामह थन्द्मिद्यजामहु शविष्ठं नृणां नरम। स नः कदा चिदवता गमदा वाजसातय गमदा मधसातय नभन्तामन्यक समम॥ २॥

2. *Nahi vāṁ vavrayāmahe'thendramid yajāmaheśaviṣṭhaṁ nṛṇāṁ naram. Sa naḥ kadā cidarvatā gamadā vājasātaye gamadā medhasātaye nabhantām-anyake same.*

We do not shrink from you, Indra and Agni, nor do we in any way neglect you both. Indeed we invoke and invite Indra, strongest leader of the strong, to be

with us. When, for sure, would the lord come to us, come with Agni at the speed of lightning to inspire us with strength for struggle and victory, to bless us with piety, wisdom and intelligence for corporate action with the spirit of yajna? May all negativities, adversities, alienations and enmities vanish.

ता हि मध्यं भरा॑णामिन्दा॒ग्नी अधि॒ातः । ता उ॑ कवित्व॒ना क॒वी पृ॒च्छ्यमा॑ना सखीय॒त सं धी॒तम॑श्नुतं नरा॒ नभ॑न्ताम-न्य॒क सम ॥ ३ ॥

3. *Tā hi madhyaṁ bharāṇām-indrāgnī adhikṣitaḥ. Tā u kavitvanā kavī pṛcchyamānā sakhīyate saṁ dhītam-aśnutaṁ narā nabhantām-anyake same.*

Both Indra and Agni like fire and lightning reside and rule at the heart of life struggles. May they, we pray, leading lights, prophetic voices and patriarchal spirits for the loving and friendly, invoked for guidance and answers to questions and mysteries of life, come and, with their vision and wisdom, resolve our doubts and questions to settled certainties of decisive action. May all negativities, adversities, frustrations and enmities vanish from the world.

अ॒भ्य॑र्च नभाक॒वदि॑न्दा॒ग्नी य॒जसा॑ गि॒रा । यया॒विश्वं॒मि॒दं जग॑दि॒यं द्याः पृ॑थि॒वी म॒ह्यु॑१॑पस्थं॑ बिभृ॒ता वसु॒ नभ॑न्तामन्य॒क सम ॥ ४ ॥

4. *Abhyarca nabhākavad-indrāgni yajasā girā. Yayor-viśvamidaṁ jagad-iyaṁ dyauḥ pṛthivī mahyupasthe bibhṛto vasu nabhantām-anyake same.*

O man, with a voice friendly and inviting, like

a missionary eager to eliminate the negativities and adversities of life, invoke and adore Indra and Agni, lord omnipotent and the leading light of omniscience, in whose treasure hold of nature are held, controlled and protected for promotion and progress this entire world, the moving expansive universe, the heaven, the middle regions, the great mother earth and unbounded wealth, power and excellence for the children of divinity. May all negativities, adversities, deprivations and alienations vanish from the face of the earth.

प ब्रह्माणि नभाकवदिन्द्राग्निभ्यामिरज्यत। या सप्तबुध्न-मणवं जिह्मबारमपाणुत इन्द्र इशान आजसा नभन्तामन्यक सम॥ ५॥

5. *Pra brahmāṇi nabhākavad-indrāgnibhyām-irajyata. Yā saptabudhnamarṇavaṁ jihmavā-ram-aporṇuta indra īśāna ojasā nabhantām-anyake same.*

Like the sage eager to throw off the veils of ignorance, send up your prayers to Indra and Agni, lord omnipotent and omniscient who, ruling the world of existence with their lustre and majesty, open up the seven fold ocean of obscure and tortuous nature to evolution and reveal the seven stage treasure of mysterious knowledge across fivefold evolution of nature to biological and spiritual stages of knowledge. May all ignorance, frustrations, and alienations vanish.

अपि वृश्च पुराणवद वततरिव गुष्पितमाजा दासस्य दम्भय। वयं तदस्य संभृतं वस्विन्दणु वि भजमहि नभन्तामन्यक सम॥ ६॥

6. *Api vṛśca purāṇavad-vratateriva guṣpitamojo dāsasya dambhaya. Vayaṁ tadasya saṁbhṛtaṁ vasvindreṇa vi bhajemahi nabhantām-anyake same.*

Also prune, cut off and throw out like the dead wood of a tangled creeper the hoarded wealth, unethical power and outmoded knowledge of the exploiter and the antisocial luxury of the selfish consumer, and control and eliminate the fiendish force of the evil so that we may share and enjoy renewed and refreshing wealth, power and knowledge reorganised and recollected into living forms by Indra. May all poverty, superstitions, alienations and enmities vanish from progressive humanity.

यदिन्द्राग्नी जना इम विह्वयन्त तना गिरा। अस्माकेभिर्नृभिर्वयं सासह्याम पृतन्यता वनुयाम वनुष्यता नभन्तामन्यके समम॥ ७॥

7. *Yadindrāgnī janā ime vihvayante tanā girā. Asmākebhir-nṛbhirvayaṁ sāsahyāma pṛtanyato-vanuyāma vanuṣyato nabhantām-anyake same.*

When these our people, with one persistent voice and relentless exhortation, invoke and call upon Indra and Agni who command irresistible power and unquestionable knowledge, then with our dynamic people we would face and fight out all violent oppositions and defeat destructive forces. May all violence, destruction, terrorism and sabotage vanish from progressive society.

या नु श्वतावेवा दिव उच्चरात उप द्युभिः। इन्द्राग्न्यारनु वतमुहाना यन्ति सिन्धवा यान्त्सीं बन्धादमुञ्चतां नभन्तामन्यके समम॥ ८॥

8. *Yā nu śvetāvavo diva uccarāta upa dyubhiḥ. Indrāgnyor-anu vratam-uhānā yanti sindhavo yāntsīṁ bandhād-amuñcatāṁ nabhantām-anyake same.*

Whoever Indra and Agni, commanding ruling power and light of knowledge, raise from lower regions of ignorance and darkness, and take them to the higher regions of knowledge and culture, and the seas which they release from bondage, all of them, thus raised and guided, observe their divine laws and live a dynamic life of freedom and enlightenment. May all darkness, ignorance, superstition and slavery vanish from the world, giving way to freedom and progress.

पूर्वीष्ट इन्दापमातयः पूर्वीरुत पशस्तयः सूना हिन्वस्य हरिवः। वस्वा वीरस्यापृचा या नु साधन्त ना धिया नभन्ता-मन्यक समम॥ ९॥

9. *Pūrvīṣṭa indropamātayaḥ pūrvīruta praśastayaḥ sūno hinvasya harivaḥ. Vasvo vīrasyāpṛco yā nu sādhanta no dhiyo nabhantām-anyake same.*

O Indra, commanding lord of perceptive and communicative powers of enlightenment, inspirer and rejuvenator of the celebrant, first, foremost and universal are your gifts of generosity, ancient and universal are your acts and songs of adoration. The grace and beneficence of the almighty are givers of settlement which may, we pray, inspire our mind, senses and actions and lead us to fulfilment and salvation. May poverty, suffering, pride and frustration vanish giving way to universal joy and freedom.

तं शिशीता सुवृक्तिभिस्त्वषं सत्वानमृग्मियम। उता नु चिद्य आजसा शुष्णस्याण्डानि भेदति जेषत्स्वर्वतीरपा नभन्ताम-न्यके समे॥ १०॥

10. *Taṁ śiśītā suvṛktibhistveṣaṁ satvānam-ṛgmiyam. Uto nu cid ya ojasā śuṣṇasyāṇḍāni bhedati jeṣat svarvatīrapo nabhantām-anyake same.*

With hymns and holy actions adore and glorify Indra, resplendent lord who commands the purity and truth of reality, who is adorable, who with his power and brilliance, dries up and roots out the origins and products of drought, greed and exploitation and sets aflow the liberal streams of joy and prosperity. May all poverty, exploitation, greed and unhappiness vanish from the world of humanity.

तं शिशीता स्वध्वरं सत्यं सत्वानमृत्वियम। उता नु चिद्य आहत आण्डा शुष्णस्य भेदत्यजः स्वर्वतीरपा नभन्ताम-न्यके समे॥ ११॥

11. *Taṁ śiśītā svadhvaraṁ styaṁ satvānam-ṛtviyam. Uto nu cid ya ohata āṇḍā śuṣṇasya bhedatya-jaiḥ svarvatīrapo nabhantām-anyake same.*

Adore and glorify the lord of love, non-violence and holy yajnic action, who is ever true and eternal, who rewards acts of truth and piety and inspires us to think and meditate on piety and divinity, who breaks down the roots and fruits of impiety and exploitation and conquers the streams of joy and prosperity to set them aflow. May impiety, illiberality, untruth and exploitation, all vanish from the world.

एवन्दाग्निभ्यां पितृव ावीया मन्धातृवदङ्गिर स्वदवाचि। त्रिधातुना शमणा पातमस्मान्वयं स्याम पतया रयीणाम ॥ १२ ॥

12. *Evendrāgnibhyāṁ pitṛvannavīyo mandhātṛvad-aṅgirasvad-avāci. Tridhātunā śarmaṇā pātam-asmān vayaṁ syāma patayo rayīṇām.*

Thus do I sing a new song of adoration in honour of Indra, lord ruler of power, and Agni, lord giver of light and knowledge, as I would sing to glorify the father, the giver of honour and enlightenment, and the lord giver of the breath of life. May Indra and Agni protect and promote us with the joy of threefold gifts of truth, action and stability, and may we, I pray, be masters, protectors and promoters of the wealth, honour and excellence of life on earth.

Mandala 8/Sukta 41

Varuna Devata, Nabhaka Kanva Rshi

अस्मा ऊ षु पभूतय वरुणाय मरुद्भ्या चा विदुष्टरभ्यः। या धीता मानुषाणां पश्वा गाइव र ाति नभन्तामन्यक समम ॥ १ ॥

1. *Asmā ū ṣu prabhūtaye varuṇāya marudbhyo 'rcā viduṣṭrebhyaḥ. Yo dhītā mānuṣāṇāṁ paśvo gā iva rakṣati nabhantām-anyake same.*

For progress and prosperity in life, honour, adore and glorify Varuna, this lord supreme, ruler and dispenser of justice who, with his powers, judgement and actions, protects and promotes humans, animals, birds, etc., just as he protects and regulates stars, planets and satellites, all like the sacred cow. Honour and adore

scholars and vibrant youth and warriors also and then all differences, oppositions, contradictions, alienations and enmities would vanish.

तमू षु सम॒ना गि॒रा पि॑तॄ॒णां च॒ मन्म॑भिः । ना॒भा॒कस्य॒ पशस्तिभि॒यः सिन्धू॑ना॒मुपा॑द॒य स॒प्तस्व॑सा॒ स मध्य॒मा नभ॑न्तामन्य॒क सम ॥ २ ॥

2. *Tamū ṣu samanā girā pitṝṇāṁ ca manmabhiḥ. Nābhākasya praśastibhiryaḥ sindūnām-upodaye saptasvasā sa madhyamo nabhantām-anyake same.*

Him you adore and glorify with sincere mind, holy voice, songs of forefathers and hymns of sages risen above the problems of lower world. Adore the lord at the heart of things, at the head of the seven streams of existence and at the beginning of the rise of creative evolution of the seven oceans of Prakrti across five gross elements, subtle elements and the spiritual and intelligential world. Do that and all oppositions, contraries and contradictions would disappear.

स ाप॒ः परि॑ षस्वज॒ न्यु॑स्त्रा मा॒यया॑ दध॒ स विश्व॑ं॒ परि॑ दश॒तः । तस्य॒ वनी॑रनु॑ व॒तमु॒षस्तिस्त्रा अ॑वधय॒ ाभ॑न्तामन्य॒क सम ॥ ३ ॥

3. *Sa kṣapaḥ pari ṣasvaje nyusro māyayā dadhe sa viṣvaṁ pari darṣataḥ. Tasya venīranu vratamu-ṣastisro avardhayan nabhantām-anyake same.*

He joins and pervades the nights, super-glorious sun as he is, and with his might holds and sustains the world. All people of the world do homage to him in obedience to his law and glorify him through three

phases of the day and time, morning, evening and mid-day, past, present and future. May all phases of contraries, contradictions and enmities vanish from the world.

यः ककुभो निधारयः पृथिव्यामधि दशतः। स माता पूर्व्यं पदं तद्वरुणस्य सप्त्यं स हि गोपा इवया नभन्तामन्यके समे॥ ४॥

4. *Yaḥ kakubho nidhāraḥ pṛthivyāmadhi darśataḥ. Sa mātā pūrvyaṁ padaṁ tad varuṇasya saptyaṁ sa hi gopā iveryo nabhantām-anyake same.*

Glorious, he holds and maintains the bounds of space over the earth. He is the original mother source of existence, he is the ultimate protector and sustainer, the highest adorable worthy of service for the knowledge and attainment of that eternal state of divine existence when and where all contraries, contradictions and enmities would disappear.

या धता भुवनानां य उस्त्राणामपीच्या३ वद नामानि गुह्या। स कविः काव्या पुरु रूपं द्यारिव पुष्यति नभन्तामन्यके समे॥ ५॥

5. Yo dhartā bhuvanānāṁ ya usrāṇāmapīcyā veda nāmāni guhyā. Sa kaviḥ kāvyā puru rūpaṁ dyauriva puṣyati nabhantām-anyake same.

Glorify Varuna who is the holder and sustainer of the galaxies, solar systems and worldly regions of the universe, who knows the nature, forms and names of sun rays, mysteries and even the deepest secrets of existence. He is the omniscient poet and with his creative vision inspires the mind and imagination of poets for

creation as he energises and sustains the heaven of light. May all contraries, contradictions, oppositions and enmities vanish.

यस्मिन्विश्वानि काव्या चक्र नाभिरिव श्रिता। त्रितं जूती सपयत वज गावा न संयुजं युज अश्वाँ अयु ात नभन्ताम-न्यक सम ॥ ६ ॥

6. *Yasmin viśvāni kāvyā cakre nābhiriva śritā. Tritaṁ jūtī saparyata vraje gāvo na saṁyuje yuje aśvāň ayukṣata nabhantām-anyake same.*

In him originate, abide, and centre all the imagination, wisdom and poetic creations of the world as in the nave centre all spokes of the wheel. Serve and adore the lord of three worlds and reach him without delay as cows hasten to the stall or as you hasten to yoke the horses to the chariot. May all distortions, dislocations, contradictions and enmities vanish from our life.

य आस्वत्कं आशय विश्वा जातान्यषाम। परि धामानि ममृशद्वरुणस्य पुर गय विश्व दुवा अनु वतं नभन्तामन्यक सम ॥ ७ ॥

7. *Ya āsvatka āśaye viśvā jātānyeṣām. Pari dhāmāni marmṛśad varuṇasya puro gaye viśve devā anu vrataṁ nabhantām-anyake same.*

Varuna is the one who vibrates at the heart of all these people and pervades all things born, immanent in and transcending over all regions of the universe. Indeed the divinities of nature and humanity stand ready in harness before the presence of Varuna, all committed to his law and their duty in the law. May all negativities

and enmities vanish from the world.

स समुद्रा अपीच्यस्तुरा द्यामिव राहति नि यदासु यजुर्दधे।
स माया अचिना पदा स्तृणा नाकमारुहन्नभन्तामन्यके समे ॥ ८ ॥

8. *Sa samudro apīcyasturo dyāmiva rohati ni yadāsu yajurdadhe. Sa māyā arcinā padā's-tṛṇānnā-kamāruha-nnabhantām-anyake same.*

He is the bottomless ocean womb of existence, and at the heart of everything, superfast, instant reacher, like the light of heaven all expansive, and when he vests these people with the spirit of action rising to the heights of heaven, he dispels evil and craftiness with the touch of divine refulgence. May all darkness, evil and enmity be eliminated from life.

यस्य श्वेता विचक्षणा तिस्रो भूमीरधिक्षितः। त्रिरुत्तराणि पपतुर्वरुणस्य ध्रुवं सदः स सप्तानामिरज्यति नभन्तामन्यके समे ॥ ९ ॥

9. *Yasya śvetā vicakṣaṇā tisro bhūmīradhikṣitaḥ. Triruttarāṇi papraturvaruṇasya dhruvaṁ sadaḥ sa saptānām-irajyati nabhantām-anyake same.*

The refulgent glory of Varuna who rules over everything illuminates the three worlds of earth, skies and heaven and rises over the three higher heavens. Indeed he pervades and rules over the constant universe of sevenfold order and illuminates it with light and beauty. May all darkness, ugliness and enmity be eliminated.

यः श्वताँ अधिनिणिजश्चक कृष्णाँ अनु वता। स धामं पूर्व्यं मम् यः स्कम्भन् वि रादसी अजा न द्यामधारय ा-भन्तामन्यक समम॥ १०॥

10. *Yaḥ śvetāň adhinirṇijaścakre kṛṣṇāň anuvratā. Sa dhāma pūrvyaṁ mame yaḥ skambhena virodasī ajo na dyāmadhārayan-nabhantām-anyake same.*

Varuna, who creates the beautiful world of white and black, light and dark, and the living beings of white and dark character, creates the worlds as ever in accordance with the rules and vows of the law of Dharma and Dharma in action in the earlier life of human beings and others. Thus he, the unborn, maintains the world as he does heaven and the middle regions by his constant might. May all darkness and evil vanish from life.

Mandala 8/Sukta 42

Varuna, Ashvinau Devatah, Nabhaka Kanva or Archanana Atreya Rshi

अस्तभ्नाद द्यामसुरा विश्ववदा अमिमीत वरिमाणं पृथिव्याः। आसीदद्विश्वा भुवनानि समाड विश्वत्तानि वरुणस्य वतानि॥ १॥

1. *Astabhnād dyāmasuro viśvavedā amimīta varimāṇaṁ pṛthivyāḥ. Āsīdad viśvā bhuvanāni samrāḍ viśvet tāni varuṇasya vratāni.*

Varuna, lord of light and energy, omniscient and omnipotent ruler of the universe, makes and sustains the heaven of light and the wide earth. The glorious

lord and ruler rules all regions of the universe and they all observe the laws of Varuna, infinite they are, beyond description.

एवा वन्दस्व वरुणं बृहन्तं नमस्या धीरमृतस्य गापाम।
स नः शमं त्रिवरूथं वि यंसत्पातं नो द्यावापृथिवी उपस्थे॥ २॥

2. *Evā vandasva varuṇaṁ bṛhantaṁ namasyā dhīram-amṛtasya gopām. Sa naḥ śarma trivarūthaṁ vi yaṁsat pātaṁ no dyāvāpṛthivī upasthe.*

Thus worship and adore Varuna, great and infinite, worthy of reverence, undisturbed, protector of the laws of Dharma. May the lord provide us the threefold world of earth, heaven and the skies as a home of peace and security in freedom and joy. May the heaven and earth hold, protect and caress us as their darling children in their lap.

इमां धियं शिक्षमाणस्य देव क्रतुं दक्षं वरुण संशिशाधि।
ययाति विश्वा दुरिता तरेम सुतर्माणमधि नावं रुहेम॥ ३॥

3. *Imāṁ dhiyaṁ śikṣamāṇasya deva kratuṁ dakṣaṁ varuṇa saṁ śiśādhi. Yayāti viśvā durītā tarema sutarmāṇamadhi nāvaṁ ruhema.*

Varuna, self-refulgent lord of vision and omniscience, a seeker of light and wisdom as I am, pray sharpen, energise and confirm my intelligence, will and expertise by which we may ride on the efficient ark of navigation and cross over all the evils and difficulties of the world.

आ वां गावोषा अश्विना धीभिर्विप्रा अचुच्यवुः।
नासत्या सामपीतये नभन्तामन्यके समे॥ ४॥

4. *Ā vāṁ grāvāṇo aśvinā dhībhirviprā acucyavuḥ.*
Nāsatyā somapītaye nabhantām-anyake same.

Ashvins, complementary powers of vision and action, teacher and ruler, dedicated to truth and truth alone, to you repair the scholar and the maker of soma with their intelligence, will and wisdom so that they may have a taste of the soma of knowledge and wisdom, and piety. May all fears insecurities and enmities be eliminated.

यथा॑ वा॒मत्रि॑रश्विना गी॒भिर्विप्रा॒ अजा॑हवीत ।
नास॑त्या॒ साम॑पीतय॒ नभ॑न्तामन्य॒के सम ॥ ५ ॥

5. *Yathā vāmatriraśvinā gīrbhirvipro ajohavīt.*
Nāsaytā somapītaye nabhantām-anyake same.

Ashvins, powers dedicated to truth and rectitude, as the vibrant sage, who loves and values threefold freedom of body, mind and soul, calls upon you in holy words of freedom and discipline for the protection and promotion of the honour, excellence and joy of life, pray see that all fear, insecurity and adversities are eliminated.

ए॒वा वा॑मह्व ऊ॒तय॒ यथाहु॑वन्त॒ मधि॑राः ।
नास॑त्या॒ साम॑पीतय॒ नभ॑न्तामन्य॒के सम ॥ ६ ॥

6. *Evā vāmahva ūtaye yathāhuvanta medhirāḥ.*
Nāsatyā somapītaye nabhabtām-anyake same.

Ashvins, lovers of eternal truth and the laws of existence, harbingers of peace, progress and happiness for mankind, just as sages and scholars dedicated to the yajnic advancement of corporate life call upon you for protection and promotion, so do I invoke you for peace

and protection and invite you to share the soma celebration of hymn achievement. May all contraries, contradictions and adversities disappear, may peace, harmony and happiness prevail over the earth.

Mandala 8/Sukta 43

Agni Devata, Virupa Angirasa Rshi

इम विप॑स्य व॒धसा॒ ग्नरस्तृ॑तयज्वनः।
गिर॒ः स्तामा॑स इरत ॥ १ ॥

1. *Ime viprasya vedhaso'gnerastṛtayajvanaḥ.*
Giraḥ stomāsa īrate.

These swelling notes of the songs of adoration in honour of Agni, light of life, sung by the vibrant, learned and dedicated sage of indefatigable faith and yajnic service resound in space all round.

अस्मा॑ त पति॒हय॑त॒ जातवदा॒ विच॑षण।
अग्न॒ जना॑मि सु॒ष्टु॒तिम ॥ २ ॥

2. *Asmai te pratiharyate jātavedo vicarṣane.*
Agne janāmi suṣṭutim.

This holy song of worship, Agni, all-knowing, all pervasive lord of light, vision, and love, I raise to you, hoping your grace would accept and respond.

आरा॒काइ॑व॒ घदह॑ ति॒ग्मा अ॑ग्न॒ तव॒ त्विष॑ः।
द॒द्भिवना॑नि बप्सति ॥ ३ ॥

3. *Ārokā iva ghedaha tigmā agne tava tviṣaḥ.*
Dadbhirvanāni bapsati.

3. Like the light of the sun, surely, the brilliant showers of your grace and splendour, with your gifts,

illuminate and intensify the beauties of life.

हरयो धूमकेतवो वातजूता उप द्यविं।
यतन्त वृथगग्नयः ॥ ४ ॥

4. *Harayo dhūmaketavo vātajūtā upa dyavi.*
Yatante vṛthagagnayaḥ.

The fire, the sun, the lightning and the falling stars moved around by cosmic energy, all receptive and transmissive in their own orbit on earth, in heaven and across the skies, all giving the light and shade and fragrance of their nature and character in their own way, roam around in space as versions of Agni.

एत त्य वृथगग्नय इद्धासः समदृक्षत।
उषसामिव केतवः ॥ ५ ॥

5. *Ete tye vṛthagagnaya iddhāsaḥ samadṛkṣata.*
Uṣasāmiva ketavaḥ.

All these versions of Agni, lit up, shining, blazing, all in their own way, appear beautiful as ensigns of dawns, lights and glories of Agni.

कृष्णा रजांसि पत्सुतः प्रयाणे जातवेदसः।
अग्नियदार्धति क्षमि ॥ ६ ॥

6. *Kṛṣṇā rajāṁsi patsutaḥ prayāṇe jātavedasaḥ.*
Agniryad rodhati kṣami.

Shaded, coloured and black turn the particles, clusters and spheres of solid materials in the way of the movement of Agni, omnipresent in things born in existence when fire travels in and on the earth or earthly materials.

धासिं कृण्वान आषधीबप्सदग्निन वायति।
पुनयन्तरुणीरपि॥ ७॥

7. *Dhāsiṁ kṛṇvāna oṣadhīr-bapsad-agnirna vāyati.*
Punaryan taruṇīrapi.

Conducting itself into herbs and trees, making them as if a dwelling for itself, energising them and, as fire even consuming them, Agni does not feel satiated, and takes on to new budding ones on and on. (The life cycle of birth, death and rebirth, growth, decay and growth thus continues.)

जिह्वाभिरह न ामदचिषा जञ्जणाभवन।
अग्निवनषु राचत॥ ८॥

8. *Jihvābhiraha nannamadarciṣā jañjaṇābhavan.*
Agnirvaneṣu rocate.

Burning and blazing with its flames of fire and light, subjecting things to its force and power, Agni shines in the forests and the beauties of life.

अप्स्वग्न सधिष्टव साषधीरनु रुध्यस।
गभ सञ्जायस पुनः॥ ९॥

9. *Apsvagne sadhiṣṭava sauṣadhīranu rudhyase.*
Garbhe sañjāyase punaḥ.

Agni, your home is in the waters, you dwell in the herbs and trees, you abide in the womb of nature and you are born again and again, ever youthful in various forms.

उदग्न तव तद घृतादची राचत आहुतम।
निंसानं जुह्वा मुख॥ १०॥

10. *Udagne tava tad ghṛtādarcī rocata āhutam.*
Niṁsānaṁ juhvo mukhe.

Agni, that flame of yours fed and served with ghrta rises and shines, having received its beauteous energy from the ladle in yajna.

उ॒ ग्ना ग्नाय॒ व॒शा ग्नाय॒ सामं॑पृष्ठाय व॒धसं॑।
स्तामं॑विधमा॒ग्नय॑ं॥ ११॥

11. *Ukṣānnāya vaśānnāya somapṛṣṭhāya vedhase.*
Stomairvidhemāgnaye.

With songs of adoration, let us offer honour and worship to Agni and develop the science of fire and energy which provides life and sustenance to the cow and the sun and all dependent forms of life in existence and bears and brings the soma of health and joy for all.

उ॒त त्वा॒ नमं॑सा व॒यं हात॒वर॑ण्यकता।
अग्नं॑ स॒मिद्भि॑रीमहे॥ १२॥

12. *Uta tvā namasā vayaṁ hotarvareṇyakrato.*
Agne samidbhirīmahe.

Agni, lord of great divine action worthy of choice, high priest of cosmic yajna, we offer you service and worship with holy fuel and homage of humility and fragrant food.

उ॒त त्वां॑ भृगु॒वच्छु॑च मनु॒ष्वदं॑ग्न आहुत।
अ॒ङ्गि॒र॒स्वद्ध॑वामहे॥ १३॥

13. *Uta tvā bhṛguvacchuce manuṣvadagna āhuta.*
Aṅgirasvaddhavāmahe.

Agni, invoked and invited for honour and

service, pure and unsullied by nature, like brilliant scholars and scientists who burn off superstition and dispel darkness, like dedicated humans, and like lovers of the breath of life and soma of joy, we invoke and invite you for the gifts of light and life.

त्वं ह्यग्न अग्निना विपा विपण सन्त्सता।
सखा सख्या समिध्यस॥ १४॥

14. *Tvaṁ hyagne agninā vipro vipreṇa santsatā.*
Sakhā sakhyā samidhyase.

You rise and shine, O lord of light and life, as fire with the fiery, as vibrant scholarship with the vibrant scholar, as holy spirit with the holy people, and as love and friendship with the friend.

स त्वं विपाय दाशुष रयिं देहि सहस्त्रिणम।
अग्न वीरवतीमिषम॥ १५॥

15. *Sa tvaṁ viprāya dāśuṣe rayiṁ dehi sahasriṇam.*
Agne vīravatīmiṣam.

So generous and responsive as you are, Agni, give a thousandfold wealth, honour and excellence for the vibrant scholar and generous yajaka, give him life sustaining food and energy and generations of brave progeny.

अग्न भातः सहस्कृत राहिदश्व शुचिव्रत।
इमं स्तामं जुषस्व म॥ १६॥

16. *Agne bhrātaḥ sahaskṛta rohidaśva śucivrata.*
Imaṁ stomaṁ juṣasva me.

Agni, sustainer of the world as a brother and

master, mighty creator and performer, rider of the red flames of fire and the sun, lord and protector of the unsullied laws of nature, pray accept this holy song of mine with love and respond with the gift of your grace.

उत त्वाग्न मम स्तुता वाश्राय पतिहयत।
गाष्ठं गाव इवाशत॥ १७॥

17. *Uta tvāgne mama stuto vāśrāya pratiharyate.*
Goṣṭhaṁ gāva ivāśata.

Agni, lord of generosity and infinite plenty, may my songs of adoration reach you as cows hasten to the stall for the lowing calf eager to receive the motherly grace of sustaining milk.

तुभ्यं ता अङ्गिरस्तम विश्वाः सुितयः पृथक।
अग्न कामाय यमिर॥ १८॥

18. *Tubhyaṁ tā aṅgirastama viśvāḥ sukṣitayaḥ*
pṛthak. Agne kāmāya yemire.

Agni, lord of highest light and giver of the breath of life, all people of the entire world pray and approach you, all for the fulfilment of their ambition and desire.

अग्निं धीभिमनीषिणा मधिरासा विपश्चितः।
अद्मसद्याय हिन्विर॥ १९॥

19. *Agniṁ dhībhirmanīṣiṇo medhirāso vipaścitaḥ.*
Admasadyāya hinvire.

Thoughtful intellectuals, men of yajnic actions and wise sages all with their thoughts, words and actions invoke, invite and call upon Agni for the common welfare of the world.

तं त्वामज्मेषु वाजिनं तन्वाना अग्र अध्वरम ।
वह्निं हातारमीळत ॥ २० ॥

20. *Taṁ tvāmajmeṣu vājinaṁ tanvānā agne adhvaram. Vahniṁ hotāramīḷate.*

Agni, holy men of action, extending various and versatile forms of yajna in all their projects of social development without waste, violence and bloodshed, invoke and pray to you, lord of light and giver of universal wealth, source of knowledge, progress and prosperity, guide and burden bearer of the world, and high priest of the cosmic yajna of existence.

पुरुत्रा हि सदृङ्ङसि विशा विश्वा अनु प्रभुः ।
समत्सु त्वा हवामह ॥ २१ ॥

21. *Purutrā hi sadṛṅṅasi viśo viśvā anu prabhuḥ. Samatsu tvā havāmahe.*

Agni, universal presence, lord and ruler of all people, giving equal care and attention to all nations and regions, in all the battles of our life we invoke you and pray for justice and success.

तमीळिष्व य आहुता ग्निर्विभाजत घृतः ।
इमं नः शृणवद्धवम ॥ २२ ॥

22. *Tamīḷiṣva ya āhuto'gnirvibhrājate ghṛtaiḥ. Imaṁ naḥ śṛṇavaddhavam.*

Worship him who, lord of light and omniscience, invoked and served with ghrta and fragrance, shines and rises in the vedi and the heart. May the lord listen and accept this song of invocation for us.

तं त्वा वयं हवामह शृण्वन्तं जातवेदसम।
अग्ने घ्नन्तमप द्विषः ॥ २३ ॥

23. *Taṁ tvā vayaṁ havāmahe śṛṇvantaṁ jātavedasam. Agne ghnantamapa dviṣaḥ.*

You, Agni, we adore who are listening, omnipresent and omniscient, destroyer of the jealous and violent adversaries.

विशां राजानमद्भुतमध्यक्षं धर्मणामिमम।
अग्निमीळे स उ श्रवत ॥ २४ ॥

24. *Viśāṁ rājānam-adbhutam-adhyakṣaṁ dharmaṇāmimam. Agnimīḷe sa u śravat.*

I adore and worship the ruler of the people, wonderful power, lord protector and controller of Dharma and laws of the earth. May the lord listen to our prayer.

अग्निं विश्वायुवपसं मर्यं न वाजिनं हितम।
सप्तिं न वाजयामसि ॥ २५ ॥

25. *Agniṁ viśvāyuvepasaṁ maryaṁ na vājinaṁ hitam. Saptiṁ na vājayāmasi.*

We enthusiastically adore Agni as a friend, as a magnetic force that is our well wisher and giver of energy and success in life.

घ्नन्मृधाण्यप द्विषा दहन रांसि विश्वहा।
अग्ने तिग्मेन दीदिहि ॥ २६ ॥

26. *Ghnan mṛdhrāṇyapa dviṣo dahan rakṣāṁsi viṣvahā. Agne tigmena dīdihi.*

Eliminating violent enemies and jealous adversaries, always burning off the evil, Agni, shine and energise this land with flames of fire and blazing light.

यं त्वा॒ जना॑स इन्ध॒त मनु॒ष्वदङ्गि॑रस्तम।
अग्ने॒ स बो॑धि म॒ वचः॑॥ २७॥

27. *Yaṁ tvā janāsa indhate manuṣvadaṅgirastama.*
Agne sa bodhi me vacaḥ.

Agni, light and power dearest as life breath, whom people kindle, raise and adore as a friend of humanity, pray listen, acknowledge and appreciate the truth and sincerity of my word and prayer.

यदग्ने दिवि॒जा अस्यप्सु॒जा वा॑ सहस्कृत।
तं त्वा॑ गी॒भिर्ह॑वामहे॥ २८॥

28. *Yadagne divijā asyapsujā vā sahaskṛta.*
Taṁ tvā gīrbhir-havāmahe.

Agni, whether you manifest in heaven, or in the waters or shine in acts of universal divine power, we adore, worship and invoke you in the holiest words.

तुभ्यं॒ घत्ते॑ जना॒ इ॒म विश्वा॑ः सु॒ि॒तय॒ः पृथ॑क।
धा॒सिं हि॑न्व॒न्त्यत्त॑व॥ २९॥

29. *Tubhyaṁ ghet te janā ime viśvāḥ sukṣitayaḥ pṛthak. Dhāsiṁ hinvantyattave.*

Those people far away and all these people settled here, all in their own ways, offer you homage as their haven and home for the gift of their own food and sustenance.

त घदग्न स्वाध्या हा विश्वा नृचक्सः ।
तरन्तः स्याम दुगहा ॥ ३० ॥

30. *Te ghedagne svādhyo'hā viśvā nṛcakṣasaḥ.*
Tarantaḥ syāma durgahā.

Doing good works in your service, always watching all the people around, may we become breakers of the most difficult oppositions and cross over the challenging seas of life.

अग्निं मन्दं पुरुप्रियं शीरं पावकशोचिषम ।
हृद्भिमन्द्रभिरीमह ॥ ३१ ॥

31. *Agniṁ mandraṁ purupriyaṁ śīraṁ pāvakaśo-*
ciṣam. Hṛdbhir-mandrebhir-īmahe.

With songs of heartiest love and joy, with enthusiasm, we invoke and adore Agni, blissful giver of happiness, dear to all people, omnipresent in existence and pure refulgent sanctifier of life.

स त्वमग्न विभावसुः सृजन्त्सूर्या न रश्मिभिः ।
शधन्तमांसि जिघ्नस ॥ ३२ ॥

32. *Sa tvamagne vibhāvasuḥ sṛjantsūryo na raśmi-*
bhiḥ. Śardhan tamāṁsi jighnase.

Agni, self refulgent giver of light, wealth, honour and excellence, rising like the sun with the rays of your splendour and growing in strength, you dispel and destroy the darkness of evil, ignorance, want and injustice.

तत्तं सहस्व इमह दात्रं य गापदस्यति ।
त्वदग्र वार्यं वसु ॥ ३३ ॥

33. *Tat te sahasva īmahe dātraṁ yannopadasyati. Tvadagne vāryaṁ vasu.*

Agni, lord of strength and life's challenges, omnificent giver, of you we pray for that gift of generous wealth, honour and excellence of our choice and heartfelt preference which never diminishes, never fails.

Mandala 8/Sukta 44

Agni Devata, Virupa Angirasa Rshi

समिधाग्निं दुवस्यत घृतबाधयतातिथिम।
आस्मिन्हव्या जुहातन॥ १॥

1. *Samidhāgniṁ duvasyata ghṛtairbodhayatātithim. Āsmin havyā juhotana.*

Feed the sacred fire with holy fuel, awaken and arouse it with ghrta, offer fragrant food worthy of the divine, and serve it as an honoured guest who visits at his own free will.

अग्न स्तामं जुषस्व म वधस्वानन मन्मना।
पतिं सूक्तानि हय नः॥ २॥

2. *Agne stomaṁ juṣasva me vardhasvānena manmanā. Prati sūktāni harya naḥ.*

Divine Agni, leading light of life, accept my adoration and rise, by this conscientious eulogy, listen in response to our songs, grow higher and let us rise and grow higher too.

अग्निं दूतं पुरा दधे हव्यवाहमुप बुव।
दवाँ आ सादयादिह॥ ३॥

3. *Agiṁ dūtaṁ puro dadhe havyavāhamupa bruve.*
Devāँ ā sādayādiha.

I place the divine fire in front of me, speak closely to the sacred bearer of oblations and pray that it may bring the divinities with divine blessings here to join us.

उत्त्वं बृहन्त॑ अ॒चय॑ः समिधा॒नस्य॑ दीदिवः।
अग्ने॑ शु॒क्रास॑ इरत ॥ ४॥

4. *Ut te bṛhanto arcayaḥ samidhānasya dīdivaḥ.*
Agne śukrāsa īrate.

Agni, lord of light and fire, kindled, fed and rising, your lofty and expansive flames, shining and blazing, pure, powerful and purifying, go on rising higher and higher.

उप॑ त्वा जु॒ह्वो३॒ मम॑ घृ॒ताची॑यन्तु हर्यत।
अग्ने॑ ह॒व्या जु॑षस्व नः ॥ ५॥

5. *Upa tvā juhvo mama ghṛtācīr-yantu haryata.*
Aghe havyā juṣasva naḥ.

Agni, lord of beauty and bliss, let my ladles overflowing with ghrta rise and move close to you. Pray accept and enjoy our oblations and our songs.

म॒न्दं होता॑रमृ॒त्विजं चि॒त्रभा॑नुं वि॒भाव॑सुम।
अ॒ग्निमी॑ळे॒ स उ॑ श्रवत ॥ ६॥

6. *Mandraṁ hotāramṛtvijaṁ citrabhānuṁ vibhāvasum.*
Agnimīḷe sa u śravat.

I adore Agni, lord of light and fire, blissful, generous yajaka, high priest of regular seasonal yajna,

wondrous illustrious, blazing brilliant lord of wealth and honour, and I pray may the lord listen and bless.

पत्नं हातारमीड्यं जुष्टमग्निं कविक्रतुम।
अध्वराणामभिश्रियम ॥ ७ ॥

7. *Pratnaṁ hotāramīḍyaṁ juṣṭam-agniṁ kavikratum. Adhvarāṇām-abhiśriyam.*

I adore Agni, ancient and eternal, generous giver, worthy of reverence and celebration, loved and worshipped, poetic visionary of holy action and gracious performer of yajnic projects of love and non-violence for corporate development.

जुषाणा अङ्गिरस्तमामा हव्यान्यानुषक।
अग्न यज्ञं नय ऋतुथा ॥ ८ ॥

8. *Juṣāṇo aṅgirastamemā havyānyānuṣak.*
Agne yajñaṁ naya ṛtuthā.

Agni, dearest life of life, constantly loving and cherishing the sweets of celebration and yajna, pray guide and extend the yajna according to the seasons.

समिधान उ सन्त्य शुक्रशोच इहा वह।
चिकित्वान्दव्यं जनम ॥ ९ ॥

9. *Samidhāna u santya śukraśoca iha vaha.*
Cikitvān daivyaṁ janam.

Excellent and benevolent Agni, bright and gracious of pure and powerful flame, all knowing and illuminating, pray bring here on the vedi pious people of divine generosity and intellectual brilliance.

विप्रं॑ हातार॒मद्रु॑हं धू॒मके॑तुं॒ वि॒भाव॑सुम।
य॒ज्ञानां॑ के॒तुमी॑महि॥ १०॥

10. *Vipraṁ hotāram-adruhaṁ dhūmaketuṁ vibhāvasum. Yajñānāṁ ketum-īmahe.*

With prayer and adoration we honour and approach Agni, omniscient lord vibrant in existence, giver of fulfilment, free from jealousy, rising in flaming fragrance, universal lord of light, wealth and honour, and symbolic ensign of yajna.

अग्न॒ नि पा॑हि न॒स्त्वं प्रति॑ ष्म दे॒व॒ रीष॑तः।
भि॒न्धि द्वेष॑: सहस्कृतः॥ ११॥

11. *Agne ni pāhi nastvaṁ prati ṣma deva rīṣataḥ. Bhindhi dveṣaḥ sahaskṛta.*

Agni, self-refulgent lord of universal generosity and power, protect us from the violent and, O lord creator of the mighty universe, break down the jealous and the enemies.

अ॒ग्निः प॒त्न॒न मन्म॑ना॒ शुम्भा॑नस्त॒न्वं॑१ स्वाम।
क॒विर्वि॑पे॒ण वावृध॥ १२॥

12. *Agniḥ pratnena manmanā śumbhānas-tanvaṁ svām. Kavirvipreṇa vāvṛdhe.*

Agni, omniscient visionary of existence, gracious and refulgent by virtue of ancient and eternal light of knowledge and age-old songs of the poet, is exalted along with the celebrant.

ऊ॒जा नपा॑त॒मा हु॑व॒ ग्निं पा॑व॒कशो॑चिषम।
अ॒स्मिन्य॒ज्ञ स्व॑ध्व॒र ॥ १३॥

13. *Ūrjo napātamā huve'gniṁ pāvakaśociṣam.*
Asmin yajñe svadhvare.

In this noble yajna of love free from violence, I invoke and celebrate the unfailing master and protector of energy, blazing with holy light and fire of purity.

स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा।
देवरा सत्सि बर्हिषि॥ १४॥

14. *Sa no mitramahas-tvāmagne śukreṇa śociṣā.*
Devairā satsi barhiṣi.

Agni, greatest friend of humanity, with pure and purifying flames of fire, you sit on our holy seats of grass on the vedi alongwith the divinities. (All our senses and mind are suffused with the presence of divinity.)

या अग्निं तन्वा३ दमे देवं मर्तः सपर्यति।
तस्मा इदीदयद्वसु॥ १५॥

15. *Yo agniṁ tanvo dame devaṁ martaḥ saparyati.*
Tasmā id dīdayad vasu.

Whoever the mortal that offers devotion to self-refulgent Agni within his yajnic home of the body, the lord would bless him with the wealth of spiritual illumination.

अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम।
अपां रेतांसि जिन्वति॥ १६॥

16. *Agnirmūrdhā divaḥ kakut patiḥ pṛthivyā ayam.*
Apāṁ retāṁsi jinvati.

This Agni is the highest lord and master of all on top of heaven and earth and gives energy and

sustenance to the seeds of life in the waters of the universe.

उदग्ने शुचयस्तव शुका भाजन्त इरत।
तव ज्योतींष्यर्चयः॥ १७॥

17. *Udagne śucayastava śukrā bhrājanta īrate.*
Tava jyotīṁṣyarcayaḥ.

Agni, light and life of the world, your fires and flames, lights and lightnings, pure, white and undefiled, shine and radiate all over spaces.

इशिष वार्यस्य हि दात्रस्याग्ने स्वपतिः।
स्तोता स्यां तव शर्मणि॥ १८॥

18. *Īśiṣe vāryasya hi dātrasyāgne svarpatiḥ.*
Stotā syāṁ tava śarmaṇi.

Agni, you are the lord and protector of the peace and bliss of heaven. You rule over the wealth, honour and excellence of the world. I pray that I may adore and celebrate your divine glory and abide in heavenly peace and joy under your divine protection.

त्वामग्ने मनीषिणस्त्वां हिन्वन्ति चित्तिभिः।
त्वां वर्धन्तु नो गिरः॥ १९॥

19. *Tvāmagne manīṣiṇastvāṁ hinvanti cittibhiḥ.*
Tvāṁ vardhantu no giraḥ.

Agni, the intellectuals with their thoughts and imaginative creations move and exalt you. May our voices of adoration delight you and exalt your glory.

अदब्धस्य स्वधावता दूतस्य रभसः सदा।
अग्नेः सख्यं वृणीमहे॥ २०॥

20. *Adabdhasya svadhāvato dūtasya rebhataḥ sadā.*
Agneḥ sakhyaṁ vṛṇīmahe.

We choose, claim and pray for the love and friendship of Agni, indestructible and benevolent, inherently powerful, bearer and dispenser of energy, light and wisdom, and omniscient lord of speech.

अग्निः शुचिव्रततमः शुचिविप्रः शुचिः कविः।
शुची राचत आहुतः॥ २१॥

21. *Agniḥ śucivratatamaḥ śucirviprah śuciḥ kaviḥ.*
Śucī rocata āhutaḥ.

Agni is the purest uncompromising lord of law and discipline, lord of purest unclouded knowledge and wisdom, master of purest transparent creative vision and imagination, and he shines ever pure, unsullied, invoked and worshipped.

उत त्वा धीतया मम गिरा वधन्तु विश्वहा।
अग्ने सख्यस्य बाधि नः॥ २२॥

22. *Uta tvā dhītayo mama giro vardhantu viśvahā.*
Agne sakhyasya bodhi naḥ.

Agni, lord of united existence, may all my thoughts, words and actions adore, exalt and glorify you day and night. O lord of humanity, pray acknowledge and ever remember and maintain our bond of love and friendship with you.

यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम।
स्युष्टे सत्या इहाशिषः॥ २३॥

23. *Yadagne syāmahaṁ tvaṁ tvaṁ vā ghā syā aham.*
Syuṣṭe satyā ihāśiṣaḥ.

Agni, lord of love and life's bonding, if and when I were you and you were me, then would your love and blessings for me be truly realised.

वसुवसुपतिर्हि कमस्यग्न विभावसुः ।
स्याम त सुमतावपि ॥ २४ ॥

24. *Vasurvasupatirhi kamasyagne vibhāvasuḥ.*
Syāma te sumatāvapi.

Agni, you are the shelter home of all, lord protector and ruler of the world's wealth, blissful, refulgent lord of kindness and love. We pray let us be under the protection of your goodwill.

अग्न धृतवताय त समुदायव सिन्धवः ।
गिरा वाश्रास इरत ॥ २५ ॥

25. *Agne dhṛtavratāya te samudrāyeva sindhavaḥ.*
Giro vāśrāsa īrate.

Agni, lord of light and life, our yearning voices of love and adoration for you flow free and reach you, lord ruler and keeper of the laws of nature in existence, as rivers flow to join the sea.

युवानं विश्पतिं कविं विश्वादं पुरुवपसम ।
अग्निं शुम्भामि मन्मभिः ॥ २६ ॥

26. *Yuvānaṁ viśpatiṁ kaviṁ viśvādaṁ puruvepasam.*
Agniṁ śumbhāmi manmabhiḥ.

With my words, thoughts and reflections in meditation, I adore, adorn and exalt Agni, self-refulgent lord and leader of life, youthful creator who joins the soul and prakrti in living forms, rules and protects

humanity, is the one universal poet of cosmic imagination, performs actions of infinite variety and ultimately withdraws the entire world of existence unto himself.

य॒ज्ञानां र॒थ्यं व॒यं ति॒ग्मजम्भाय वी॒ळव॑ ।
स्तोमै॑रिषमा॒ग्नय॑ ॥ २७ ॥

27. *Yajñānāṁ rathye vayaṁ tigmajambhāya vīḷave.*
Stomairiṣemāgnaye.

With songs of adoration we love to celebrate and exalt the glory of Agni and reach him who, like a charioteer, is the foremost guide and high priest of all yajnas of creation, evolution and development, rolls his mighty jaws of justice and judgement, and is the highest, omnipotent, power.

अ॒यम॑ग्ने॒ त्व अपि॑ जरि॒ता भू॑तु सन्त्य ।
तस्मै॑ पावक मृळय ॥ २८ ॥

28. *Ayamagne tve api jaritā bhūtu santya.*
Tasmai pāvaka mṛḷaya.

Agni, lord of light and life, may this celebrant be spontaneous and profuse in praise of you and, O fiery purifier, may you too be kind and gracious to him.

धीरा॒ ह्यस्य॑द्मसद्विपा॒ न जागृ॑वि॒ः सदा॑ ।
अग्ने॑ दी॒दय॑सि॒ द्यवि॑ ॥ २९ ॥

29. *Dhīro hyasyadmasad vipro na jāgṛviḥ sadā.*
Agne dīdayasi dyavi.

Agni, you are magnanimous as a vibrant sage at peace, ever awake in the heart's core in the soul, and

you shine refulgent on the highest heaven in the celebrant's meditation.

पुराग्न॑ दुरि॒तभ्यः॑ पु॒रा मृ॒धभ्यः॑ कव।
प ण॒ आयु॑वसा तिर॥ ३०॥

30. *Purāgne duritebhyaḥ purā mṛdhrebhyaḥ kave.*
Pra ṇa āyurvaso tira.

Agni, cosmic poet and creator, haven and home of humanity, before the onslaught of sin, before the bloodshed of violence, pray exalt our life to fullness and completion with success.

Mandala 8/Sukta 45

Indra-Agni, Indra Devata, Trishoka Kanva Rshi

आ घा॒ य अ॒ग्निमि॑न्ध॒त स्तृ॒णन्ति॑ ब॒हिरा॑नु॒षक।
यषा॒मिन्द्रा॒ युवा॒ सखा॥ १॥

1. *Ā ghā agnimindhate stṛṇanti barhirānuṣak.*
Yeṣāmindro yuvā sakhā.

Blessed are they for sure who kindle the fire of yajna, Agni, and spread the seats of grass open for all in faith and love and whose friend is Indra, the mighty youthful soul who brooks no nonsense and delay.

बृह॒ िदि॒ध्म ए॑षां॒ भूरि॑ शस्तं पृथु॒ः स्वरु॑ः।
यषा॒मिन्द्रा॒ युवा॒ सखा॥ २॥

2. *Bṛhannididhma eṣāṁ bhūri śastaṁ pṛthuḥ svaruḥ.*
Yeṣāmindro yuvā sakhā.

Great is their fuel and fire, profuse their praise and song of adoration, expansive their yajna and high their ensign whose friend is Indra, youthful soul, their

ruler and defender.

अयुद्ध इद्युधा वृतं शूर आजति सत्वभिः।
येषामिन्द्रा युवा सखा॥ ३॥

3. *Ayuddha id yudhā vṛtaṁ śūra ājati sattvabhiḥ. Yeṣāmindro yuvā sakhā.*

Unequalled is Indra, irresistible, even when there is no war. The mighty hero by the very force of his presence and character throws off the enemy supported by brave warriors all round. Blessed are they whose friend is Indra, the mighty youthful heroic soul.

आ बुन्दं वृत्रहा ददे जातः पृच्छद्वि मातरम।
क उगाः के ह शृण्विर॥ ४॥

4. *Ā bundaṁ vṛtrahā dade jātaḥ pṛcchad vi mātaram. Ka ugrāḥ ke ha śṛṇvire.*

When the mighty soul, destroyer of evil, born to self consciousness, takes to the bow and arrow, blazing, fearsome, breaker of foes, he asks the mother, spirit of higher vision and discrimination: Who are the enemies renowned to be terrible and irresistible?

पतिं त्वा शवसी वदद्गिरावप्सा न योधिषत।
यस्ते शत्रुत्वमाचक॥ ५॥

5. *Prati tvā śavasī vadad girāvapso na yodhiṣat. Yaste śatrutvamācake.*

Indra, lord of power and excellence, to you then the mighty mother, divine intelligence, would say: Whoever would take a hostile attitude toward you would fight against you like a seductive sorceress on the magic mountain.

उत त्वं मघवञ्छृणु यस्त वष्टि ववक्षि तत।
यद्वीळयासि वीळु तत॥ ६॥

6. *Uta tvaṁ maghavañchṛṇu yaste vaṣṭi vavakṣi tat.*
Yad vīḷayāsi vīḷu tat.

Now then, O lord of power, wealth and excellence, listen: Whoever asks of you something he desires, you bear and bring for him. Whoever you strengthen, he becomes strong. Are you not real mighty then?

यदाजिं यात्याजिकृदिन्द्रः स्वश्वयुरुप।
रथीतमा रथीनाम॥ ७॥

7. *Yadājiṁ yātyājikṛdindraḥ svaśvayurupa.*
Rathī-tamo rathīnām.

And remember: When Indra goes to battle, fiercely armed and well provided with noble steeds, he is then the mightiest of chariot heroes.

वि षु विश्वा अभियुजा वज्रिन्विष्वग्यथा वृह।
भवा नः सुश्रवस्तमः॥ ८॥

8. *Vi ṣu viśvā abhiyujo vajrin viṣvagyathā vṛha.*
Bhavā naḥ suśravastamaḥ.

O wielder of the thunderbolt, fight out the enemies the way you uproot them so that you become the most renowned among us.

अस्माकं सु रथं पुर इन्द्रः कृणातु सातय।
न यं धूवन्ति धूतयः॥ ९॥

9. *Asmākaṁ su rathaṁ pura indraḥ kṛṇotu sātaye.*
Na yaṁ dhūrvanti dhūrtayaḥ.

May Indra, mighty warring soul, turn our chariot of body and the body politic to the heights of the first and foremost order of strength and excellence for the achievement of success and victory in the battle of life so that no enemies can violate it.

वृ॒ज्याम॑ त॒ परि॒ द्विषा॒ रं त॑ शक्र दा॒वने॑।
ग॒ममदि॑न्द्र॒ गाम॑तः ॥ १० ॥

10. *Vṛjyāma te pari dviṣo'raṁ te śakra dāvane.*
Gamemedindra gomataḥ.

Indra, we would wholly give up those who are contrary and opposed to you, and surely in matters of your cherished love and charity, blest with lands and cows, literature and culture, we would come close to you.

शन॑श्चि॒द्यन्ता॑ अदि॒वा श्वा॑वन्तः शत॒ग्विन॑:।
वि॒व॑क्ष॒णा अ॒नृ॒ह॒सः ॥ ११ ॥

11. *Śanaiścid yanto adrivo'śvāvantaḥ śatagvinaḥ.*
Vivakṣaṇā anehasaḥ.

Advancing at a steady-pace, O lord of the clouds, mountains and the thunderbolt, we would be thriving with horses and a hundredfold attainments of new wealth and power and, free from sin and evil, we would come closer to you.

ऊ॒ध्वा हि त॑ दि॒वदि॑व स॒हस्रा॑ सू॒नृता॑ श॒ता।
ज॒रि॒तृभ्या॑ वि॒मंह॑त ॥ १२ ॥

12. *Ūrdhvā hi te divedive sahasrā sūnṛtā śatā.*
Jaritṛbhyo vimaṁhate.

Your kindness and generosity rises day by day

a hundredfold and a thousandfold, higher and higher, and as it rises, it blesses them.

विद्मा हि त्वा धनंजयमिन्द्र दृळ्हा चिदारुजम।
आदारिणं यथा गयम॥ १३॥

13. *Vidmā hi tvā dhanaṁjayam-indra dṛḷhā cidā-rujam. ādāriṇaṁ yathā gayam.*

We know you, Indra, as our very haven and home, winner of wealth, honour and excellence, strong and firm, destroyer of evil and breaker of the strongholds of darkness, superstition and misery.

ककुहं चित्त्वा कवे मन्दन्तु धृष्णविन्दवः।
आ त्वा पणिं यदीमहे॥ १४॥

14. *Kakuhaṁ cit tvā kave mandantu dhṛṣṇav-indavaḥ. Ā tvā paṇiṁ yadīmahe.*

While we pray to you, generous lord, and ask for what we want, O cosmic poet and visionary, may our yajnas and soma celebrations please you, most high and supreme lord of power, justice and award.

यस्ते रेवाँ अदाशुरिः पममर्ष मघत्तये।
तस्य ना वद आ भर॥ १५॥

15. *Yaste revāň adāśuriḥ pramamarṣa maghattaye. Tasya no veda ā bhara.*

If a man is rich and yet neglects and fails to pay to you, generous one, wielder of power, what is due for social causes, in that case make up from his money or property what is required for our sake, i.e., for the sake of society.

इ॒म उ॑ त्वा॒ वि च॑क्षत॒ सखा॑य इन्द सो॒मिनः॑।
पु॒ष्टाव॑न्तो॒ यथा॑ प॒शुम॥ १६॥

16. *Ima u tvā vi cakṣate sakhāya indra sominaḥ.*
Puṣṭāvanto yathā paśum.

Indra, these friends, celebrants of soma and holiness, holding offerings of precious homage, look and wait for you as the seeker waits for the sight of his wealth.

उ॒त त्वाबा॑धिरं व॒यं श्रुत्क॑र्णं॒ सन्त॑मू॒तये॑।
दू॒रादि॒ह ह॑वामहे॥ १७॥

17. *Uta tvābadhiraṁ vayaṁ śrutkarṇaṁ santam-ūtaye. Dūrādiha havāmahe.*

And from afar we invoke and call upon you for protection and progress. You are everywhere, your ears are sensitive and you are eager to hear the call of the seeker.

यच्छु॑श्रू॒या इ॒मं हवं॒ दुर्म॑र्षं॒ चकिया उ॒त।
भवे॑रा॒पिर्नो॒ अन्त॑मः॥ १८॥

18. *Yacchuśrūyā imaṁ havaṁ durmarṣaṁ cakriyā uta. Bhaverāpirno antamaḥ.*

As you hear this call of ours, take it as unforgettable and be our closest and ultimate friend and brother.

यच्चि॒द्धि त॒ अपि॒ व्यथि॑जग॒न्वांसा॒ अम॑न्महि।
गा॒दा इदि॑न्द बाधि॒ नः॥ १९॥

19. *Yacciddhi te api vyathirjaganvāṁso amanmahi.*
Godā idindra bodhi naḥ.

And also, when we approach you in our mind and, like supplicants in distress, remember you and pray, then attend to us and be generous. You are the giver of cows, lands and light of knowledge.

आ त्वा॑ र॒म्भं न जिव॑या रर॒भ्मा श॑वसस्पत।
उ॒श्मसि॑ त्वा सु॒धस्थ॒ आ॥ २०॥

20. *Ā tvā rambhaṁ na jivrayo rarabhmā śavasaspate.*
Uśmasi tvā sadhastha ā.

O lord commander of power and prosperity, as weaker folks take to the staff for support, so do we depend on you for succour and sustenance and invoke your presence in our hall of yajna.

स्तो॒त्रमिन्दा॑य गायत पुरुनृ॒म्णाय॒ सत्व॑ने।
नकि॒र्यं वृ॑ण्व॒त यु॒धि ॥ २१॥

21. *Stotram-indrāya gāyata purunṛmṇāya satvane.*
Nakiryaṁ vṛṇvate yudhi.

Sing songs of adoration and prayer in honour of Indra, lord of world's power and wealth. Who can ignore and neglect him in the battle of life?

अ॒भि त्वा॑ वृषभा सु॒त सु॒तं सृ॑जामि पी॒तय॑े।
तृ॒म्पा व्य॑श्नुही॒ मद॑म॥ २२॥

22. *Abhi tvā vṛṣabhā sute sutaṁ sṛjāmi pītaye.*
Tṛmpā vyaśnuhī madam.

Lord of generous and creative power, when the yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine.

मा त्वा॑ मूरा अवि॒ष्यवो॒ माप॒हस्वा॑न॒ आ द॑भन।
माकीं॑ ब॒ह्मद्विषो॑ वनः॥ २३॥

23. *Mā tvā mūrā aviṣyavo mopahasvana ā dabhan.*
Mākīṁ brahmadviṣo vanaḥ.

Let the fools and scoffers never get round you, even if they profess that they are keen to please you, for protection and support. Never support the negationists of knowledge, piety, existence and divinity.

इ॒ह त्वा॒ गोप॑रीणसा म॒ह मं॑दन्तु॒ राध॑से।
सरो॑ गौ॒रो यथा॑ पिब॥ २४॥

24. *Iha tvā goparīṇasā mahe mandantu rādhase.*
Saro gauro yathā piba.

Here may the lovers of cows entertain you with milk and soma for the achievement of great competence and success so that you may drink like the thirsty stag drinking at the pool.

या वृ॑त्र॒हा प॑रा॒वति॒ सना॒ नवा॑ च चुच्यु॒व।
ता सं॒सत्सु॒ प वो॑चत॥ २५॥

25. *Yā vṛtrahā parāvati sanā navā ca cucyuve.*
Tā saṁsatsu pra vocata.

Whatever gifts of wealth or titles of honour old or new, Indra, destroyer of evil and darkness, you grant far off or near, all those, announce in the assemblies.

अपि॑बत्क॒द्रुवः॑ सु॒तमिन्द्रः॑ स॒हस्र॑बाह्वे।
अत्रा॑ददिष्ट॒ पौं॑स्यम॥ २६॥

26. *Apibat kadruvaḥ sutamindraḥ sahasrabāhve.*
Atrādediṣṭa pauṁsyam.

In the thousand armed dynamic battles of the elements in evolution, Indra, as the sun, drinks the soma of the earth and therein shines the potent majesty of the lord.

सत्यं तत्तुवश यदा विदाना अह्नवाय्यम।
व्यानट तुवण शमि ॥ २७ ॥

27. *Satyaṁ tat turvaśe yadau vidāno ahnavāyyam.*
Vyānaṭ turvaṇe śami.

Knowing the truth of the daily behaviour of the simple man of rectitude, Indra clears the path of peace and goodness in his battle of life.

तरणिं वा जनानां त्रदं वाजस्य गामतः।
समानमु प शंसिषम ॥ २८ ॥

28. *Taraṇiṁ vo janānāṁ tradaṁ vājasya gomataḥ.*
Samānamu pra śaṁsiṣam.

I constantly praise the lord saviour of you, people, and the protector of your earthly wealth, power, progress and freedom.

ऋभु णं न वतव उक्थषु तुग्र्यावृधम।
इन्द्रं साम सचा सुत ॥ २९ ॥

29. *Ṛbhukṣaṇaṁ na vartava uktheṣu tugryāvṛdham.*
Indraṁ some sacā sute.

When the soma is distilled and seasoned and the hymns are sung in the yajna, then to win the company and favour of mighty Indra, I adore the mighty lord, a friend and protector of the strength and power of the people.

यः कृन्तदिद्वि यान्यं त्रिशाकाय गिरिं पृथुम।
गाभ्या गातुं निरेतव॥ ३०॥

30. *Yaḥ kṛntadid vi yonyaṁ triśokāya giriṁ pṛthum.*
Gobhyo gātuṁ niretave.

I adore Indra who makes and breaks the cloud, womb of waters, and the mighty mountain for the humanity of threefold purity of nature, character and behaviour and who makes the paths for rivers to flow on earth.

यद्दधिष मनस्यसि मन्दानः पदिय ासि।
मा तत्करिन्द मृळय॥ ३१॥

31. *Yad dadhiṣe manasyasi mandānaḥ prediya-kṣasi.*
Mā tat karindra mṛḷaya.

Indra, whatever you hold, whatever you think and desire, whatever you give, why not for me? O lord, pray be kind and gracious.

दभं चिद्धि त्वावतः कृतं श्रृण्व अधि ामि।
जिगात्विन्द त मनः॥ ३२॥

32. *Dabhraṁ ciddhi tvāvataḥ kṛtaṁ śṛṇve adhi kṣami.*
Jigātvindra te manaḥ.

Just a little done by someone like you or someone protected by you resounds on the earth. O lord, I pray, may your gracious attention turn to me also.

तवदु ताः सुकीतया सं ुत पशस्तयः।
यदिन्द मृळयासि नः॥ ३३॥

33. *Tavedu tāḥ sukīrtayo 'sannuta praśastayaḥ.*
Yadindra mṛḷayāsi naḥ.

Indra, if you were kind and gracious to us and we were happy, all the graces would be your renown, they would be reflections of your glory.

मा न एकस्मिन्नागसि मा द्वयोरुत त्रिषु।
वधीर्मा शूर भूरिषु॥ ३४॥

34. *Mā na ekasminnāgasi mā dvayoruta triṣu.*
Vadhīrmā śūra bhūriṣu.

O lord of magnanimous glory among the great heroes, not for one trespass, not for two, not for three, not even for many, uncountable, pray, hurt us not, and strike us not.

बिभया हि त्वावत उग्रादभिप्रभङ्गिणः।
दस्मादहमृतीषहः॥ ३५॥

35. *Bibhayā hi tvāvata ugrād-abhiprabhaṅgiṇaḥ.*
Dasmād-aham-ṛtīṣahaḥ.

I would feel fear and awe for a person like you, illustrious, destroyer of the evil, magnificent and scourge of the challengers of truth and law.

मा सख्युः शूनमा विद मा पुत्रस्य प्रभूवसा।
आवृत्वद्भूतु ते मनः॥ ३६॥

36. *Mā sakhyuḥ śūnamā vide mā putrasya prabhū-vaso. Āvṛtvad bhūtu te manaḥ.*

I pray I should never suffer want of friends, never be deprived of children. O lord of wealth, honour and grandeur of the world, let your mind turn to me with kindness.

का नु मर्या अमिथितः सखा सखायमब्रवीत ।
जहा का अस्मदीषत ॥ ३७ ॥

37. *Ko nu maryā amithitaḥ sakhā sakhāyamabravīt.*
Jahā ko asmadīṣate.

O people, which friend without provocation would revile a friend, who would forsake a friend in distress, who runs away from us like that?

एवारं वृषभा सुत सिन्वन्भूर्यावयः ।
श्वघ्नीव निवता चरन ॥ ३८ ॥

38. *Evāre vṛṣabhā sute'sinvan bhūryāvayaḥ.*
Śvaghnīva nivatā caran.

Generous and virile Indra, come to the yajna and the soma celebration, youthful, insatiable like a player going to the hall of contest, and give us inexhaustible food and energy.

आ त एता वचायुजा हरी गृभ्ण सुमदथा ।
यदीं ब्रह्मभ्य इद्ददः ॥ ३९ ॥

39. *Ā ta etā vacoyujā harī gṛbhṇe sumadrathā.*
Yadīṁ brahmabhya iddadaḥ.

I receive the word-controlled motive powers and steers of the chariot which fly you on high on liquid fuel, the ones you have given to the scholarly sages.

भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः ।
वसु स्पार्हं तदा भर ॥ ४० ॥

40. *Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhaḥ.*
Vasu spārhaṁ tadā bhara.

Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity.

यद्वी॒ळावि॑न्द्र॒ यत्स्थि॒र यत्पशा॑न॒ परा॑भृतम।
वसु॑ स्पा॒र्हं तदा भ॑र॥ ४१॥

41. *Yadvīḷāvindra yat sthire yat parśāne parābhṛtam.*
Vasu spārhaṁ tadā bhara.

Whatever wanted wealth hidden in solid mountains, concealed in secret and trust worthy sources or covered in caverns and deep in the clouds, bring that out in the open for the society.

यस्य॑ त॒ वि॒श्वमा॑नुषा॒ भूर॑र्दत्तस्य॒ वेद॑ति।
वसु॑ स्पा॒र्हं तदा भ॑र॥ ४२॥

42. *Yasya te viśvamānuṣo bhūrerdattasya vedati.*
Vasu spārhaṃ tadā bhara.

That immense wealth discovered by you and collected, of which the people of the world know, bring that cherished treasure into the open and fill the world with it for all.

Mandala 8/Sukta 46

Indra (1-20, 29-31, 33), Prthushravah Kanita, Danastuti (21-24), Vayu (25,-28, 32), Devatah, Vasho'ashvya Rshi

त्वाव॑तः पुरूवसा व॒यमि॑न्द्र॒ पणतः।
स्मसि॑ स्थातहरीणाम॥ १॥

1. *Tvāvataḥ purūvaso vayamindra praṇetaḥ.*
Smasi sthātar-harīṇām.

Indra, shelter home of the world, leader of

humanity, presiding over mutually sustained stars and planets in motion, we are in bond with you and so shall we remain.

त्वां हि सत्यमदिवा विद्म दातारमिषाम ।
विद्म दातारं रयीणाम ॥ २ ॥

2. *Tvāṁ hi satyamadrivo vidma dātāramiṣām.*
Vidma dātāraṁ rayīṇām.

Lord of the thunderbolt, we know you are eternal and constant, ever true, giver of all foods and energies, and we know you are the giver of all kinds and forms of wealth, honour and excellence.

आ यस्य ते महिमानं शतमूत शतक्रता ।
गीर्भिगृणन्ति कारवः ॥ ३ ॥

3. *Ā yasya te mahimānaṁ śatamūte śatakrato.*
Gīrbhirgṛnanti kāravaḥ.

Lord of a hundred forms of protection, high priest of a hundred forms of cosmic yajna, we know you whose majesty poets and artists celebrate with songs of adoration.

सुनीथा घा स मत्या यं मरुता यमर्यमा ।
मित्रः पान्त्यदुर्हः ॥ ४ ॥

4. *Sunītho ghā sa martyo yaṁ maruto yamaryamā.*
Mitraḥ pāntyadruhaḥ.

True it is that that man is morally right, well guided and secure whom the Maruts, vibrant powers of defence and protection, Aryama, power of right conduct and justice, and Mitra, power of love and enlightenment,

all free from hate and jealousy, lead and protect on the right path.

दधा॑ना॒ गाम॒दश्व॑वत्सु॒वीय॑मादि॒त्यजू॑त एधत।
सदा॑ रा॒या पु॑रु॒स्पृहा॑॥ ५॥

5. *Dadhāno gomad-aśvavat suvīryam-ādityajūta edhate. Sadā rāyā puruspṛhā.*

Inspired and energised by Aditya, lord of light and enlightenment, blest with cows, lands and culture, horses, advancement and achievement, bearing courage and creative vitality of high order, he grows and goes forward with cherished wealth, honour and excellence.

तमिन्द्रं॑ दान॑मीमह शवसा॒नमभी॑वम।
इशा॑नं रा॒य इ॑मह॥ ६॥

6. *Tamindraṁ dānamīmahe śavasānamabhīrvam. Īśānaṁ rāya īmahe.*

We pray to Indra, omnipotent and fearless lord ruler of the world, for the gift of wealth, honour and excellence.

तस्मि॒न्हि सन्त्यू॒तया॒ विश्वा॒ अभी॑रव॒ः सचा॑।
तमा व॑हन्तु॒ सप्त॑यः पुरू॒वसुं॒ मदा॑य॒ हर॑यः सु॒तम॥ ७॥

7. *Tasmin hi santyūtayo viśvā abhīravaḥ sacā. Tamā vahantu saptayaḥ purūvasuṁ madāya harayaḥ sutam.*

In him centre and abide all protections free from fears of the world, integrated. That same lord of world's wealth and peace, the waves of cosmic energy and vibrations of the mind may, we pray, awaken in our

consciousness which is in tune with the lord's omnipresence for spiritual joy.

यस्त॒ मदा॒ वर॑ण्या॒ य इ॑न्द वृत्र॒हन्त॑मः ।
य आ॑द॒दिः स्व॑१॑नृभि॒यः पृत॑नासु दु॒ष्टर॑ः ॥ ८ ॥

8. *Yaste mado vareṇyo ya indra vṛtrahantamaḥ.*
Ya ādadiḥ svar-nṛbhir-yaḥ pṛtanāsu duṣṭaraḥ.

That spiritual joy, Indra, which is our highest choice, which is the highest destroyer of moral and spiritual darkness, which is the giver of heavenly peace and which is ordinarily unattainable by people in mortal struggles, that joy, that ecstasy, that bliss of yours we ask of you.

या दु॒ष्टरा॑ विश्ववार श्र॒वाय्या॒ वाज॒ष्वस्ति॑ तरु॒ता ।
स न॑: शविष्ठ सव॒ना व॑सा गहि ग॒मम॒ गार्म॑ति व॒ज ॥ ९ ॥

9. *Yo duṣṭaro viśvavāra śravāyyo vājeṣvasti tarutā.*
Sa naḥ śaviṣṭha savanā vaso gahi gamema gomati vraje.

Indra, lord omnificent of the world, omnipotent, haven and home of the universe, that divine joy, Ananda, which is difficult to attain, most renowned and profuse, ark of success over the seas and struggles of life, that Ananda, O lord, come and bring us, which may we attain in our yajnic sessions of meditation at the centre of our personality wherein the mind and senses converge and merge with spiritual consciousness.

ग॒व्या षु ण॒ा यथा॑ पु॒रा श्व॒यात र॑थ॒या ।
व॒रि॒व॒स्य म॑हामह ॥ १० ॥

10. *Gavyo ṣu ṇo yathā purā'śvayota rathayā.*
Varivasya mahāmaha.

Lord greatest of the great, Indra, come now as ever before and bring us wealth of lands and cows and discipline of the mind and senses, wealth of horses, progress and meaningful attainments, and scientific transports and spiritual adventures of the soul in meditation and yajnic sessions.

नहि त शूर राधसा न्तं विन्दामि सत्रा।
दशस्या ना मघव ू चिददिवा धिया वाजभिराविथ ॥ ११ ॥

11. *Nahi te śūra rādhaso'ntaṁ vindāmi satrā.*
Daśasyā no maghavannū cidadrivo dhiyo vāje-bhirāvitha.

O lord generous and brave, I do not find the end and bounds of your gifts of wealth and competence. Lord of wealth, wisdom and excellence, wielder of the thunderbolt of justice and power, grant us the gifts of material, mental and spiritual wealth, and protect and promote our mind and senses with speed and energy for progress in action and attainment.

य ऋष्वः श्रावयत्सखा विश्वत्स वद जनिमा पुरुष्टुतः।
तं विश्व मानुषा युगन्दं हवन्त तविषं यतस्रुचः ॥ १२ ॥

12. *Ya ṛṣvaḥ śrāvayatsakhā viśvet sa veda janimā puruṣṭutaḥ. Taṁ viśve mānuṣā yugendraṁ havante taviṣaṁ yatasrucaḥ.*

The lord sublime who is universally worshipped is a friend and promoter of the celebrants and knows the origins of the entire forms of existence. That same lord illustrious and refulgent, Indra, the entire people

of the world with ladlefuls of ghrta in hand always invoke, adore and worship.

स नो वाजेष्वविता पुरूवसुः पुरःस्थाता मघवा वृत्रहा भुवत ॥ १३ ॥

13. *Sa no vājeṣvavitā purūvasuḥ puraḥ sthātā maghavā vṛtrahā bhuvat.*

That lord Indra, haven and home of the world, ever present everywhere, we need and invoke. That commander of wealth and power, dispeller of darkness and destroyer of evil, may, we pray, be our protector and promoter in the material, moral and spiritual struggles of our life.

अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम। इन्द्रं नाम श्रुत्यं शाकिनं वचा यथा ॥ १४ ॥

14. *Abhi vo vīramandhaso madeṣu gāya girā mahā vicetasam. Indraṁ nāma śrutyaṁ śākinaṁ vaco yathā.*

In the ecstasy of your soma celebration, with the best of word and voice, sing in praise of Indra, mighty brave, highly knowledgeable and wise, renowned of name and versatile in power and competence.

ददी रक्णस्तन्वे ददिवसुं ददिवाजेषु पुरुहूत वाजिनम। नूनमथ ॥ १५ ॥

15. *Dadī rekṇastanve dadirvasu dadirvājeṣu puruhūta vājinam. Nūnamatha.*

Indra, lord universally invoked and adored, give us health for our body, give wealth, give us power and

speed in our battles of life, and give us all this soon and for sure.

विश्वषामिर्ज्यन्तं वसूनां सासह्वांसं चिद्स्य वपसः ।
कृपयता नूनमत्यथ ॥ १६ ॥

16. *Viśveṣām-irajyantaṁ vasūnāṁ sāsahvāṁsaṁ cidasya varpasaḥ. Kṛpayato nūnamatyatha.*

Sing in praise of Indra, ruler and promoter of the wealth and beauty of this world as it is and as it might be in future. He is challenger and vanuisher of the enemies.

महः सु वो अरमिष स्तवामह मीळहुष अरंगमाय जग्मय ।
यज्ञभिर्गीर्भिर्विश्वमनुषां मरुतामिय क्षि गाय त्वा नमसा गिरा ॥ १७ ॥

17. *Mahaḥ su vo aramiṣe stavāmahe mīḷhuṣe araṁgamāya jagmaye. Yajñebhir-gīrbhir-viśvamanuṣāṁ marutāmiyakṣasi gāye tvā namasā girā.*

For the sake of ample food and energy for you all, O people, we adore, with holy yajnic hymns, the great, generous, all round mover and obliging visitor, Indra, loved of all people in general and vibrant divines in particular. You love to be with us, O lord, and I celebrate and felicitate you with hymns and homage.

य पातयन्त अज्मभिगिरीणां स्नुभिरषाम ।
यज्ञं महिष्वणीनां सुम्नं तुविष्वणीनां पाध्वर ॥ १८ ॥

18. *Ye pātayante ajmabhir-girīṇāṁ snubhireṣām. Yajñaṁ mahiṣvaṇīnāṁ sumnaṁ tuviṣvaṇīnāṁ prādhvare.*

We celebrate the roaring and tempestuous winds, Maruts, who, with their power and force, shake the clouds and streams down these mountains, give us gifts of yajnic well-being and joy in our creative and developmental programmes of love and non-violence.

प्रभङ्गं दुर्मतीनामिन्द्र शविष्ठा भर।
रयिमस्मभ्यं युज्यं चादयन्मत ज्यष्ठं चादयन्मत ॥ १९ ॥

19. *Prabhaṅgaṁ durmatīnām-indra śaviṣṭhā bhara. Rayim-asmabhyaṁ yujyaṁ codayanmate jyeṣṭhaṁ codayanmate.*

Indra, lord most potent, bring us the intelligence and other means to break down the negative and anti-social thoughts and actions of adversaries. O lord inspirer of right thinking, bring us the mind and materials usable in constructive thinking and planning and bring us the best and highest thought and competence, O lord inspirer of rational and scientific minds.

सनितः सुसनितरुग्र चित्र चतिष्ठ सूनृत।
प्रासहा समाट सहुरिं सहन्तं भुज्युं वाजेषु पूर्व्यम ॥ २० ॥

20. *Sanitaḥ susanitarugra citra cetiṣṭha sūnṛta. Prāsahā samrāṭ sahuriṁ sahantaṁ bhujyuṁ vājeṣu pūrvyam.*

O generous lord, most charitable giver, mighty, wonderful, most conscientious and attentive, most truthful, tolerant and courageous, supreme ruler, bring us the mind and material, power and force which is patient and courageous, challenging, useful and of permanent value.

आ स एतु य इवदाँ अदेवः पूतमादद। यथा चिद्वशा अश्व्यः
पृथुश्रवसि कानीते स्या व्युष्यादद ॥ २१ ॥

21. *Ā sa etu īvadāň adevaḥ pūrtamādade. Yathā cid-*
vaśo aśvyaḥ pṛthuśravasi kānīte'syā vyuṣyā-dade.

Come that sage and scholar of human virtue, just human, not a god, who has received the feel of full and universal spirit of divinity, just as the man in the clutches of karmic sufferance experiences the bliss of divinity in the twilight and beauteous glory of the dawn of universal light and renown.

षष्टिं सहस्राश्व्यस्यायुतासनमुष्टीनां विंशतिं शता।
दश श्यावीनां शता दश त्र्यरुषीणां दश गवां सहस्रा ॥ २२ ॥

22. *Ṣaṣṭiṁ sahasrāśvyasyāyutāsanamuṣṭrānāṁ*
viṁśatiṁ śatā. Daśa śyāvīnāṁ śatā daśa
tryaruṣīṇāṁ daśa gavāṁ sahasrā.

I have got sixty-and-ten thousand horses, twenty hundred camels, and ten hundred dark brown, ten hundred tawny red, in all ten thousand cows.

दश श्यावा ऋधदया वीतवारास आशवः।
मथा नमिं नि वावृतुः ॥ २३ ॥

23. *Daśa śyāvā ṛdhadrayo vītavārāsa āśavaḥ.*
Mathrā nemiṁ ni vāvṛtuḥ.

Ten fleet dark brown horses with straight long tails instantly rushing to the target turn the whirling wheels of my chariot and beat the opposing forces.

दानासः पृथुश्रवसः कानीतस्य सुराधसः।
रथं हिरण्ययं ददन्मंहिष्ठः सूरिरभूद्वषिष्ठमकृत श्रवः ॥ २४ ॥

24. *Dānāsaḥ pṛthuśr-vasaḥ kānītasya surādhasaḥ. Rathaṁ hiraṇyayaṁ dadan-maṁhiṣṭhaḥ sūriraḥ bhūd-varṣiṣṭham-akṛta śravaḥ.*

The gifts of generosity of the supreme giver universally renowned, sublime and bountiful, giving a golden chariot to the devotee, earn him the tributes of being most glorious and spread his fame as the most munificent hero.

आ नो वाया महे तने याहि मखाय पाजसे।
वयं हि ते चकृमा भूरि दावने सद्यश्चिन्महि दावने ॥ २५ ॥

25. *Ā no vāyo mahe tane yāhi makhāya pājase. Vayaṃ hi te cakṛmā bhūri dāvane sadyaścinmahi dāvane.*

O Vayu, lord of mighty motion, come for the great expansion of the speed and power of our yajna. Lord of high generosity, we adore you always and glorify you as a great, liberal and universal ultimate giver.

या अश्वेभिर्वहते वस्त उस्त्रास्त्रिः सप्त सप्ततीनाम। एभिः सोमेभिः सोमसुद्भिः सोमपा दानाय शुक्रपूतपाः ॥ २६ ॥

26. *Yo aśvebhir-vahate vasta usrāstriḥ sapta saptatīnām. Ebhiḥ somebhiḥ somasudbhiḥ somapā dānāya śukrapūtapāḥ.*

Come he who travels by radiations of cosmic energy, vested in and carrying thrice seven of seventy rays of the sun, he, protector of the pure and holy, protector of soma joy, come with these somas of bliss, with the makers of soma for giving us the gifts of joy.

या म इमं चिदु त्मना मन्दच्चित्रं दावने।
अरर्ट्व अ इ नहुष सुकृत्वनि सुकृत्तराय सुकतुः ॥ २७ ॥

27. *Yo ma imaṁ cidu tmanā mandaccitraṁ dāvane. Araṭve akṣe nahuṣe sukṛtvani sukṛttarāya sukratuḥ.*

He who by himself rejoices in giving me this wonderful gift of light and yajnic expansion, the same lord of holy action rejoices in giving more to enhance higher charity of the grown up man of holy deeds in practical life.

उ॒च॒थ्य॒३॑ वपु॑षि॒ यः स्व॒राळु॒त वा॑या घृत॒स्नाः।
अश्व॑षितं॒ रज॑षितं॒ शुन॑षितं॒ पाज्म॒ तदि॒दं नु तत॥ २८॥

28. *Ucathye vapuṣi yaḥ svarāḷuta vāyo ghṛtasnāḥ. Aśveṣitaṁ rajeṣitaṁ śuneṣitaṁ prājma tadidaṁ nu tat.*

Vayu, refulgent ruler of the world of purity, decency and generosity soft as consecrated in ghrta, in this beautiful life of admirable nature and character, whatever you give for social achievement, emotional satisfaction and spiritual realisation is the same as you have given to me.

अध॑ प्रि॒यमि॑षि॒राय॑ ष॒ष्टिं स॒हस्रा॑सनम।
अश्वा॑ना॒मि ।॒ वृष्णा॑म॥ २९॥

29. *Adha priyamiṣirāya ṣaṣṭiṁ sahasrāsanam. Aśvānāminna vṛṣṇām.*

And I have received sixty thousand gifts of value dear to the strong and ambitious, like horses of the most virile breed dear to the warriors.

गावा॒ न यू॒थमुप॑ यन्ति॒ वध॑य॒ उप॒ मा य॑न्ति॒ वध॑यः॥ ३०॥

30. *Gāvo na yūthamupa yanti vadhraya upa mā yanti vadhrayaḥ.*

As cows join the herd for protection and support so the weaker people come to me for sustenance and support, yes the needy come for succour and support.

अध॒ यच्चा॑रथ ग॒ण श॒तमुष्टाँ॒ अचि॑कदत।
अध॒ श्वित्न्ये॑षु विंश॒तिं श॒ता॥ ३१॥

31. *Adha yaccārathe gaṇe śatamuṣṭrāँ̆ acikradat.*
Adha śvitneṣu viṁśatiṁ śatā.

And then the blessed man calls for a hundred camels and twenty hundred from amongst the white herd, all out of the active and working ones, for giving away to the needy.

श॒तं दा॒स ब॑ल्बू॒थ विप्॒तरु॑ ा आ द॑द। त त॑ वायवि॒म
जना॒ मद॒न्तीन्द॑गापा॒ मद॑न्ति दे॒वगा॑पाः॥ ३२॥

32. *Śataṁ dāse balbūthe viprastarukṣa ā dade. Te te vāyavime janā madantīndragopā madanti devagopāḥ.*

The man of power and prosperity has given away a hundred, the vibrant sage and saviour has received. O Vayu, your beneficiaries, these people, protected and supported by Indra, the generous, rejoice, celebrate and exhilarate you.

अध॒ स्या यार्॒षणा म॒ही प॑ती॒ची वश॑म॒श्व्यम।
अधि॑रुक्मा॒ वि नी॑यत॥ ३३॥

33. *Adha syā yoṣaṇā mahī pratīcī vaśamaśvyam.*
Adhirukmā vi nīyate.

Now then that youthful maiden, great and glamorous in golden finery, is led forth to the seasoned bachelor of her love and desire on the wedding vedi.

Mandala 8/Sukta 47

Adityah (1-13), Adityah - Ushah Devatah, Trita Aptya Rshi

महि॑ वा मह॒तामवा॒ वरु॑ण॒ मित्र॑ दा॒शुष॑। यमा॑दित्या अ॒भि दु॒हा र ॑था॒ नम॒घं न॑शदन॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व ऊ॒तयः॑॥ १॥

1. *Mahi vo mahatāmavo varuṇa mitra dāśaṣe. Yamādityā abhi druho rakṣathā nemaghaṁ naśadanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O Varuna, Mitra, powers wise, just and loving, choice and love of all, great is your protection, noble ones, for the generous man of charity. O Adityas, brilliant powers of light and enlightenment, children of indestructible mother life, whoever you protect from the jealous and the malignant, no sin ever touches. Sinless are your protections, noble and holy are your protections (free from jealousy, anger and violence).

वि॒दा दे॑वा अ॒घाना॒मादि॑त्यासो अ॒पाकृ॑तिम। प॒ ा वया॒ यथा॒परि॒ व्य१॑स्म शम॑ यच्छता॒नहसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व ऊ॒तयः॑॥ २॥

2. *Vidā devā aghānāmādityāso apākṛtim. Pakṣā vayo yathopari vyasme śarma yacchatānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O divine powers of light, love and justice, you know how to remove sin and cleanse us of evil. As birds shade their young ones with wings, so give us shelter

and protection all over. Sinless are your protections, noble and holy are your protections.

व्य१॑स्म अधि शम॒ तत्प॒ ता वया॒ न य॑न्तन। विश्वानि विश्ववदसा वरू॒थ्या॑ मनामह॒ न॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व ऊ॒तयः॑॥ ३॥

3. *Vyasme adhi śarma tat pakṣā vayo na yantana. Viśvāni viśvavedaso varūthyā manāmahe 'nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

All round, all over us, spread your cover of protection like birds. You know and command the wealth and powers of the world. We pray for shelter, peace and protection. Sinless are your protections, free from evil, noble and holy are your protections, free from jealousy, anger and violence.

यस्मा॒ अरा॑सत॒ तायं जी॒वातुं॒ च॒ पच॑तसः। मना॒विश्व॑स्य॒ घदि॒म आ॑दि॒त्या रा॒य इ॑शत॒ न॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व ऊ॒तयः॑॥ ४॥

4. *Yasmā arāsata kṣayaṁ jīvātuṁ ca pracetasaḥ. Manorviśvasya ghedima ādītyā rāya īṣate'nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Whoever these Adityas, powers of light, most wise, provide a peaceful shelter home for a comfortable living, that man's wealth, power and honour they overwatch, control and rule for protection. Sinless are your protections, noble and holy your safeguards.

परि॑ णा वृणज॒ ाघा दुगा॑णि॒ र॒थ्या॑ यथा। स्यामदि॑न्द॒स्य॒ शम॑ण्यादि॒त्यता॑मु॒तावस्यन॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व ऊ॒तयः॑॥ ५॥

5. *Pari ṇo vṛṇajannaghā durgāṇi rathyo yathā. Syāmedindrasya śarmaṇyādityānāmutāvasyanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Just as charioteers avoid difficult and impossible roads, so let sins and crimes go by, leaving us aside. Let us be in the homely protection of Indra and under the protective umbrella of the Adityas. O Adityas, free from sin and evil are your protections, noble and holy your safeguards.

परि ह्वृतदना जना युष्मादत्तस्य वायति। दवा अदभमाश वा यमादित्या अहेतनानहसा व ऊतयः सुऊतया व ऊतयः ॥ ६ ॥

6. *Parihvṛtedanā jano yuṣmādattasya vāyati. Devā adabhramāśa vo yamādityā ahetanānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, powers of light and lightning speed, even though a person might be living in distress, he raises and expands what you give him and rises to higher joy and prosperity when you approach him and bless. Sinless are your protections, holy and noble your safeguards and securities.

न तं तिग्मं चन त्यजा न दासदभि तं गुरु। यस्मा उ शम सपथ आदित्यासा अराध्वमनहसा व ऊतयः सुऊतया व ऊतयः ॥ ७ ॥

7. *Na taṁ tigmaṁ cana tyajo na drāsadabhi taṁ guru. Yasmā u śarma sapratha ādityāso arādhvamanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Sharpest envy and violent anger do not terrify

or demoralise him, O Adityas, whom you give a large home and wide margin of tolerance. Sinless are your protections, noble and holy your safeguards and securities.

युष्म दे॑वा॒ अपि॑ ष्मसि॒ युध्य॑न्त इव॒ वम॑सु। यू॒यं म॒हो न॒ एन॑सो यू॒यमर्भा॑दुरुष्यता॒नेह॑सो॒ व ऊ॒तयः॑ सुऊ॒तयो॒ व ऊ॒तयः॑॥ ८॥

8. *Yuṣme devā api ṣmasi yudhyanta iva varmasu. Yūyaṁ maho na enaso yūyamarbhāduruṣyatānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Brilliant and brave Adityas, in you we are safe like warriors in armour. You save us from heinous sins and major crimes, you save us from minor faults and lighter trespasses. Sinless are your protections and holy and noble your safegurards.

अदि॑तिन उरुष्य॒त्वदि॑ति॒ः शम॑ यच्छतु। मा॒ता मि॒त्रस्य॑ र॒वता॑ य॒म्णा वरु॑णस्य चा॒नेह॑सो॒ व ऊ॒तयः॑ सुऊ॒तयो॒ व ऊ॒तयः॑॥ ९॥

9. *Aditirna uruṣyatvaditiḥ śarma yacchatu. mātā mitrasya revato'ryamṇo varuṇasya cānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

May Aditi, Mother Nature, save us. May Aditi, mother earth, provide us a restful home. May Aditi, mother of Mitra, prosperous Aryama and Varuna provide us peace and happiness. Sinless are your protections, holy your safeguards, holily protected.

यद्दे॒वाः शम॑ शर॒णं यद्भ॒द्रं यदना॑तुरम। त्रि॒धातु॒ यद्व॑रू॒थ्यं॑ तद॒स्मासु॒ वि य॑न्तना॒नेह॑सो॒ व ऊ॒तयः॑ सुऊ॒तयो॒ व ऊ॒तयः॑॥ १०॥

10. *Yaddevāḥ śarma śaraṇaṁ yadbhadraṁ yadanāturam. Tridhātu yadvarūthyaṁ tadasmāsu vi yantanānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, brilliant leaders of the mother nation, the home that is a restful place to live in, which is beneficial, which is free from want and ailments, and three-metalled furniture and appliances, all that is needed in a good and comfortable home, pray provide, secure and insure among us, the people of the land. Sinless are your protections, noble your safeguards, holily protected.

आदित्या अव हि ख्यताधि कूलादिव स्पशः। सुतीर्थमर्वता यथानु ना नषथा सुगमनहसा व ऊतयः सुऊतया व ऊतयः॥ ११॥

11. *Ādityā ava hi khyatādhi kūlādiva spaśaḥ. Sutīrthamarvato yathānu no neṣathā sugamane-haso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, brilliant leaders of the nation, just as people stand on the bank of a river above and look below upon the flowing waters, so look below upon the people on the march, and just as they take the horses across the stream by the safest ford, so lead the nation forward by the safest paths of progress. Sinless are your protections and safest your securities.

नह भदं रक्षस्विन नावय नापया उत। गव च भदं धनव वीराय च श्रवस्यत नहसा व ऊतयः सुऊतया व ऊतयः॥ १२॥

12. *Neha bhadraṁ rakṣasvine nāvayai nopayā uta. Gave ca bhadraṁ dhenave vīrāya ca śravasyate-'nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

No good here for friends of evil, no possibility of escape, no appeasement. But for the cow, the lands, literature and culture, for the milch cow, for creative and productive forces, for the brave warriors and philanthropists of renown, for all these, yes, all good, all safe, all opportunities. Sinless are your protections, unfailing your safeguards.

यदा॒विय॑दपी॒च्यं॑१ दवा॑सा॒ अस्ति॑ दृ॒ष्कृत॑म। त्रि॒त तद्विश्व॑-मा॒प्त्य आ॒र अ॒स्मद्दधा॑तनान॒हसा॑ व ऊ॒तय॑: सु॒ऊ॒तया॑ व ऊ॒तय॑: ॥ १३ ॥

13. *Yadāvir-yadapīcyaṁ devāso asti duṣkṛtam. Trite tadviśvamāptya āre asmad dadhātanānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O brilliant leaders of the world, all evil thoughts, deeds or practices, whether open or covert, which may be prevalent in the three spheres of body, mind and soul of the individual and society, all those, pray, ward off, keep away from us. Sinless are your protections, noble your safeguards.

यच्च॒ गाषु॑ दु॒ष्वप्न्यं॒ यच्चा॒स्म दु॑हितदिवः। त्रि॒ताय॒ तद्वि॑भावया॒प्त्याय॒ परा॑ वहान॒हसा॑ व ऊ॒तय॑: सु॒ऊ॒तया॑ व ऊ॒तय॑: ॥ १४ ॥

14. *Yacca goṣu duṣṣvapnyaṁ yaccāsme duhitardivaḥ. Tritāya tadvibhāvaryāptyāya parā vahānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O daughter of the light of heaven, holy dawn, noble intelligence, holy wisdom, whatever evil thought, dream or ambition there be in or in relation to our mind and senses or in relation to anything else of our life, O

light of the dawn, take away far off from us for the good of the self and the world of threefold virtue of body, mind and soul. Sinless are your protections, holy your safeguards.

निष्कं वा घा कृणवत स्रजं वा दुहितदिवः । त्रित दुष्वप्न्यं सवमाप्त्य परि दद्मस्यनहसा व ऊतयः सुऊतया व ऊतयः ॥ १५ ॥

15. *Niṣkaṁ vā ghā kṛṇavate srajaṁ vā duhitardivaḥ. Trite duṣṣvapnyaṁ sarvamāptye pari dadmasyanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O daughter of the light of dawn, heavenly revelation of wisdom, descent of divinity, all bad dreams and ambitions for the maker of gold ornaments or the maker of flower garlands, or in relation to the pride of body, mind and soul, we throw off. Sinless are your protections, holy your safeguards.

तदन्नाय तदपस तं भागमुपसदुषः । त्रिताय च द्विताय चाषां दुष्वप्न्यं वहानहसा व ऊतयः सुऊतया व ऊतयः ॥ १६ ॥

16. *Tadannāya tadapase taṁ bhāgamupaseduṣe. Tritāya ca dvitāya coṣo duṣṣvapnyaṁ vahānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

For the sake of the man whose food is bad dreams, whose karma it is, whose entire share of life is this, for the sake of the man of threefold world of body, mind and soul, and for the good of the twice born humanity, O dawn of divine light, take away the bad dreams far off. Sinless are your protections, holy your safeguards.

यथा॑ क॒लां यथा॑ श॒फं यथ॑ ऋ॒णं सं॒नया॑मसि । ए॒वा दु॒ष्वप्न्यं॑ सव॑मा॒प्त्य सं न॑यामस्यन॒हस॑ व ऊ॒तयः॑ सुऊ॒तय॑ व ऊ॒तयः॑ ॥ १७ ॥

17. *Yathā kalāṁ yathā śapharṁ yatha ṛṇaṁ saṁnayāmasi. Evā duṣṣvapnyaṁ sarvamāptye saṁ nayāmasya-nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Just as we throw off a dead nail and a dead hoof, and just as we pay off a bad debt, similarly we throw off tall bad dreams of our whole world far away. O Adityas, O dawn of light, sinless are your protections, holy your safeguards.

अज॑ष्मा॒द्यास॑नाम॒ चाभू॒मानाग॑सा व॒यम । उषा॒ यस्मा॑दुष्व॒प्न्या॒दभ॒ष्माप॒ तदु॑च्छत्वन॒हस॑ व ऊ॒तयः॑ सुऊ॒तया॑ व ऊ॒तयः॑ ॥ १८ ॥

18. *Ajaiṣmādyāsanāma cābhūmānāgaso vayam. Uṣo yasmād duṣṣvapnyādabhaiṣmāpa taducchatvanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O Adityas, O dawn of light, we have won today, achieved something great, and become free of sin and evil. O dawn, the bad dreams which we fear, pray, throw off. Sinless are your protections, holy your safeguards.

Mandala 8/Sukta 48

Soma Devata, Pragatha Ghaura Kanva Rshi

स्वा॒दार॑भ॒क्षि वयसः सु॒मे॒धाः स्वा॒ध्या॑ वरिवा॒वित्त॑रस्य ।
विश्व॒ यं दे॒वा उ॒त मर्त्यासा॒ मधु॑ ब्रु॒वन्तो॑ अ॒भि सं॒चर॑न्ति ॥ १ ॥

1. *Svādorabhakṣi vayasaḥ sumedhāḥ svādhyo varivovittarasya. Viśve yaṁ devā uta martyāso madhu bruvanto abhi saṁcaranti.*

An intelligent and dedicated reader of holy literature, I have enjoyed the delicious soma food of higher and holier quality which all divines and mortals of the world enjoy, saying 'it is honey sweet and savoury', when they meet in sacred gatherings.

अन्तश्च॒ पाग॒ा अदि॑तिभवास्यवय॒ाता हर॑सा॒ दव्य॑स्य।
इन्द॒विन्द॑स्य स॒ख्यं जु॒षा॒णः श्राष्टी॑व॒ धुर॒मनु॑ रा॒य ऋ॑ध्याः॥ २॥

2. *Antaśca prāgā aditirbhavāsyavayātā haraso daivyasya. Indavindrasya sakhyaṁ juṣāṇaḥ śrauṣṭīva dhuramanu rāya ṛdhyāḥ.*

O soma, reaching the core of personality, you are internalised, assimilated as one with the body and creative mind of man, dispeller of divine anger, and friend of Indra, the soul. O soma, just like willing and obedient horses of the chariot harnessed and yoked, inspire us toward the wealth, honour and excellence of life.

अपा॑म॒ सोम॑म॒मृता॑ अभूमाग॑न्म॒ ज्योति॒रवि॑दाम दे॒वान।
किं नू॒नम॒स्मान्कृ॑णव॒दरा॑ति॒ः किमु॑ धू॒तिर॑मृ॒त॒ मर्त्य॑स्य॥ ३॥

3. *Apāma somamamṛtā abhūmāganma jyotiravidāma devān. Kiṁ nūnamasmān kṛṇavadarātiḥ kimu dhūtiramṛta martyasya.*

We have drunk the soma of immortality, we have become immortal, attained to the light of divinity, have known the organs of perception and imagination, and realised the divinities of light, power and excellence. What can the enemies internal and external do now against us? O lord immortal, soma, what can the violence of mortals do against us?

शं नो भव हृद आ पीत इन्दा पितेव सोम सूनवे सुशेवः। सखेव सख्ये उरुशंस धीरः प ण आयुर्जीवसे सोम तारीः॥ ४॥

4. *Śaṁ no bhava hṛda ā pīta indo piteva soma sūnave suśevaḥ. Sakheva sakhya uruśaṁsa dhīraḥ praṇa āyurjīvase soma tārīḥ.*

O soma, drink of immortality, be good and blissful for the heart. O nectar soma, when drunk, be as good and blissful as father is to the child. Soma, universally admired, brave and heroic, patient and constant, as a friend for the friend, give us a long age of good health so that we may live a full life of joy to our heart's content.

इम मा पीता यशस उरुष्यवा रथं न गावः समनाह पर्वसु। त मा र न्तु विस्रसश्चरित्रादुत मा स्रामाद्यवयन्त्विन्दवः॥ ५॥

5. *Ime mā pītā yaśasa uruṣyavo rathaṁ na gāvaḥ samanāha parvasu. Te mā rakṣantu visrasaścaritrāduta mā srāmādyavayantvindavaḥ.*

These soma drinks, protective of honour, may secure and strengthen my joints as straps secure the chariots at joints, and inspire me to apply myself to noble projects as bullocks draw the chariot to good destinations. These drinks may save me from weakness of character and protect me from depression and disease.

अग्निं न मा मथितं सं दिदीपः प च ाय कृणुहि वस्यसा नः। अथा हि त मद आ सोम मन्य रवाँइव प चरा पुष्टिमच्छ॥ ६॥

6. *Agniṁ na mā mathitaṁ saṁ didīpaḥ pra cakṣaya kṛṇuhi vasyaso naḥ. Athā hi te mada ā soma manye revāṅ iva pra carā puṣṭimaccha.*

Light and shine me like fire from wood by friction, give me the eye to see the light and raise us to be masters of wealth, honour and excellence. O soma, drink of immortality, in the ecstasy of exhilaration, I concentrate and meditate on the self in the peace of divinity like a wealthy man of spiritual profusion. O bliss of exuberance, stimulate, inspire and raise me well to perfect health of body, mind and soul.

इ॒षि॒रेण॑ त॒ मन॑सा सु॒तस्य॑ भ ी॒महि॒ पित्र्य॑स्यव रा॒यः । साम॑ राज॒न्प ण॒ आयूं॑षि तारी॒रहा॑नीव॒ सूया॒ वास॒राणि॑ ॥ ७ ॥

7. *Iṣireṇa te manasā sutasya bhakṣīmahi pitryasyeva rāyaḥ. Soma rājan pra ṇa āyūṁṣi tārīrahānīva sūryo vāsarāṇi.*

O bright soma, with stimulated and inspired mind, let us drink at the fount of your exuberant flow like children enjoying on the wealth of their parents. O ruling light of soma divine, pray lengthen our life and rejuvenate our health like the sun lengthening the light of days.

साम॑ राजन्मृ॒ळया॑ नः स्व॒स्ति तव॑ स्मसि व॒त्या॒३॑स्तस्य॑ विद्धि । अल॑ति॒ द ा उ॒त म॒न्युरि॑न्दा॒ मा ना॑ अ॒या अ॑नुका॒मं परा॑ दाः ॥ ८ ॥

8. *Soma rājan mṛḷayā naḥ svasti tava smasi vratyāstasya viddhi. Alarti dakṣa uta manyu-rindo mā no aryo anukāmaṁ parā dāḥ.*

O soma, ruling light of life, be kind and gracious,

give us peace and well being, we are your devotees, observers of your rules of life in joy, pray know this. O fluent life of joy, pray know that confidence and competence and righteous passion is fresh and vibrant in us, do not forsake us, give us not up to the will and pleasure of the enemy.

त्वं हि न॑स्त॒न्वः॑ साम गो॒पा गात्र॑गात्र निष॒त्थो नृ॒च॒क्षः॑। यत्त॑ व॒यं प॑मि॒नाम॑ व्र॒तानि॒ स ना॑ मृळ सु॒ष॒खा दे॑व वस्यः॥ ९॥

9. *Tvaṁ hi nastanvaḥ soma gopā gātregātre niṣasatthā nṛcakṣāḥ. Yat te vayaṁ pramināma vratāni sa no mṛḷa suṣakhā deva vasyaḥ.*

O soma, you are the protector and promoter of our body and personality. Watcher and leading light of humanity, seep in and energise every part of our body. And if we default on your rules of discipline, even so, O noble friend, generous power superior, be good and gracious to us and help us to be happy.

ऋ॒दू॒दर॑ण॒ सख्या॑ सचय॒ या मा॒ न रिष्य॑द्धयश्व पी॒तः। अ॒यं यः सामा॒ न्यधा॑य्य॒स्म तस्मा॒ इन्दं॒ प॒तिर॑म्या॒युः॥ १०॥

10. *Ṛdūdareṇa sakhyā saceya yo mā na riṣyeddharyaśva pītaḥ. Ayaṁ yaḥ somo nyadhayyasme tasmā indraṁ pratiramemyāyuḥ.*

Indra, O soul and spirit of intelligence, let me be friends with soma as with a friend of noble nature and drink it as it would do me no harm. I pray to Indra, lord omnipotent giver of bliss, that the soma which I have drunk in may increase and enrich my life.

अप॒ त्या अ॑स्थुरनि॑रा॒ अमी॑वा॒ निर॑त्रस॒न्तमि॑षी॒चीर॑भ॑षुः । आ सामा॑ अ॒स्माँ अ॑रुहद्वि॒हा॑या॒ अग॑न्म॒ यत्र॑ पति॒रन्त॒ आयुः॑ ॥ ११ ॥

11. *Apa tyā asthuranirā amīvā niratrasan-tamiṣīcīra-bhaiṣuḥ. Ā somo asmāň aruhad vihāyā aganma yatra pratiranta āyuḥ.*

Let those difficult ailments subside and go far from here. Even though they are strong and fearful, let them be off from here. Potent soma has risen up in vigour and has energised us, and we have reached where life increases and delights through age in ecstasy.

या न॒ इन्दु॑ः पितरा हृ॒त्सु पी॒ता म॑र्त्या॒ मर्त्याँ॑ आवि॒वर्श॑ । तस्म॒ सामा॑य ह॒विषा॑ विधम मृळी॒क अ॑स्य सु॒म॒ता स्या॑म ॥ १२ ॥

12. *Yo na induḥ pitaro hṛtsu pīto'martyo martyāň āviveśa. Tasmai somāya haviṣā vidhema mṛḷīke asya sumatau syāma.*

O parents and seniors of wisdom, the soma which is immortal is consumed and absorbed in the hearts and spirits of mortals. For that soma of immortality, we pray with love and homage to divinity and hope we shall abide in peace, pleasure and a settled mind, all which is the gift of this drink of immortality.

त्वं सो॑म पि॒तृभि॑ः संविदा॒ना नु द्यावा॑पृथि॒वी आ त॑तन्थ । तस्म॑ त इन्दा ह॒विषा॑ विधम व॒यं स्या॑म॒ पत॑या रयी॒-णाम ॥ १३ ॥

13. *Tvaṁ soma pitṛbhiḥ saṁvidāno'nu dyāvāpṛthivī ā tatantha. Tasmai ta indo haviṣā vidhema vayaṁ syāma patayo rayīṇām.*

O soma, immortal joy and inspiration of existence, known well and abiding by the ancients and pranic energies of nature, you pervade over heaven and earth. O soma, peace, power and joy of the world, we pray to you for strength and joy with homage and oblations so that we may be masters, protectors and promoters of the wealths, honours and excellences of life.

त्रातारा दवा अधि वाचता ना मा ना निदा ईशत मात जल्पिः । वयं सामस्य विश्वहा पियासः सुवीरासा विदथमा वदम ॥ १४ ॥

14. *Trātāro devā adhi vocatā no mā no nidrā īśata mota jalpiḥ. Vayaṁ somasya viśvaha priyāsaḥ suvīrāso vidathamā vadema.*

O brilliant divines, saviours and leading lights of humanity and life's joy, speak over to us of the pleasure and power of soma so that neither sloth and slumber nor chatter, prattle and inarticulation may overtake us. We pray we may all time, seasons and days be favourites of immortal soma of bliss and, wide awake and brave, we may realise knowledge, wisdom and a happy well governed order of society.

त्वं नः साम विश्वता वयाधास्त्वं स्वविदा विशा नृचः । त्वं न इन्द ऊतिभिः सजाषाः पाहि पश्चातादुत वा पुरस्तात ॥ १५ ॥

15. *Tvaṁ naḥ soma viśvato vayodhāstvaṁ svarvidā viśā nṛcakṣāḥ. Tvaṁ na inda ūtibhiḥ sajoṣāḥ pāhi paścātāduta vā purastāt.*

Soma, immortal spirit of peace, power and bliss,

you are the treasure giver of food, energy and life for the world. You are the treasure giver of heavenly joy and watcher and leading light of the people. O soma, fluent stream of life energy, loving and friendly, with all your powers and protections, safeguard and promote us in front, on the back and all round.

Mandala 8/Sukta 49

Indra Devata, Praskanva Kanva Rshi

अभि प वः सुराधसमिन्दमच्र यथा विद।
या जरितृभ्या मघवा पुरूवसुः सहस्त्रणव शि ितिः॥ १॥

1. *Abhi pra vaḥ surādhasam-indram-arca yathā vide. Yo jaritṛbhyo maghavā purūvasuḥ saha-sreṇeva śikṣati.*

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants.

शतानीकव प जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे।
गिररिव प रसा अस्य पिन्विर दत्राणि पुरुभाजसः॥ २॥

2. *Śatānīkeva pra jīgāti dhṛṣṇuyā hanti vṛtrāṇi dāśuṣe. Gireriva pra rasā asya pinvire datrāṇi purubhojasaḥ.*

Like the commander of a hundred armies, with his power and force, Indra rushes forward to fight and win, and he destroys the demons of darkness and want for the charitable giver. The gifts of this universal giver of food and sustenance feed and support humanity like

streams flowing down from the mountains.

आ त्वा॑ सु॒तास॒ इन्द॑वो॒ मदा॒ य इ॑न्द्र गि॒र्वणः॑।
आपो॒ न व॑ज्रि॒न्वा॒क्यं॑ सर॑ः पृ॒णन्ति॑ शू॒र॒ राध॑से ॥ ३ ॥

3. *Ā tvā sutāsa indavo madā ya indra girvaṇaḥ. Āpo na vajrinnanvokyaṁ saraḥ pṛṇanti śūra rādhase.*

Indra, celebrated lord of the thunderbolt, may the songs of adoration presented by the celebrant with prayers for desired wealth and means of success, flowing spontaneous like ecstatic streams of soma, please and exhilarate you to fullness of kindness and grace as flowing waters, brooks and rivers, fill their original home, the lake and the sea.

अ॒न॒हसं॑ प॒तर॑णं॒ वि॒व ॑क्ष॒णं॑ मध्व॒ः स्वादि॑ष्ठमीं पिब।
आ यथा॑ मन्दसा॒नः कि॒रासि॑ न॒ः प ॒ुद॒व॒ त्मना॑ धृ॒षत ॥ ४ ॥

4. *Anehasaṁ prataraṇaṁ vivakṣaṇaṁ madhvaḥ svādiṣṭhamīṁ piba. Ā yathā mandasānaḥ kirāsi naḥ pra kṣudreva tmanā dhṛṣat.*

Indra, lord of joy and fulfilment, pray accept the innocent, overflowing, inspiring song of adoration, enjoy it like a draught of soma sweeter than honey, so that happy and joyous at heart and soul, ignoring all minor considerations, you may pour out your gifts of generosity like showers of mist.

आ न॒ः स्ताम॒मुप॑ द॒वद्धि॑या॒ना अश्वा॒ न सात॑ृभिः।
यं त॑ स्वधावन्त्स्व॒दय॑न्ति ध॒नव॒ इन्द्र॒ कण्व॑षु रा॒तय॑ः ॥ ५ ॥

5. *Ā naḥ stomamupa dravaddhiyāno aśvo na sotṛbhiḥ. Yaṁ te svadhāvantsvadayanti dhenava indra kaṇveṣu rātayaḥ.*

Indra, lord of joy and fulfilment, love and generosity, come to accept our song of adoration like a courser urged on and rushing to its destination, a song created like soma by the pressers which the profuse voices of the wise and your gifts showered on the celebrants sweeten all the more and energise.

उ॒गं न वी॒रं नम॒सापं॑ सदिम॒ विभू॑ति॒मा॑ ।
उ॒दीव॑ वजि ।व॒ता न सि॑ञ्च॒त ।र॑न्तीन्द धी॒तय॑ः ॥ ६ ॥

6. *Ugraṁ na vīraṁ namasopa sedima vibhūtimakṣitāvasum. Udrīva vajrinnavato na siñcate kṣarantīndra dhītayaḥ.*

With homage and adorations, we approach Indra, illustrious, brave, glorious, lord of inexhaustible wealth, honour and ultimate shelter. As an overflowing spring fills a well with water, so do our thoughts and imagination create the flow of spontaneous praise for the generous lord's satisfaction.

यद्ध॑ नू॒नं यद्वा॑ य॒ज्ञ यद्वा॑ पृथि॒व्यामधि॑ ।
अता॑ ना य॒ज्ञमा॒शुभि॑महमत उ॒ग उ॒गभि॒रा ग॑हि ॥ ७ ॥

7. *Yaddha nūnaṁ yadvā yajñe yadvā pṛthivyāmadhi. Ato no yajñam-āśubhir-mahemata ugra ugrebhirā gahi.*

Illustrious Indra, whether you are at some yajna or somewhere on earth or anywhere else, from there come to our yajna by the fastest and mightiest forces, illustrious lord, wisest of the wise.

अ॒जि॒रासा॒ हर॑या॒ य त॑ आ॒शवा॒ वाता॑इव पस॒ ।णः ।
यभि॒रप॑त्यं॒ मनु॑षः प॒रीय॑स॒ यभि॒विश्व॑ं॒ स्व॑दृ॒श ॥ ८ ॥

8. *Ajirāso harayo ye ta āśavo vātā iva prasakṣiṇaḥ. Yebhir-apatyaṁ manuṣaḥ parīyase yebhirviśvaṁ svardṛṣe.*

Come by indefatigable forces, fastest and tempestuous as the winds, by which you reach the unwavering children of humanity and go round to see and reveal the light of heaven.

एतावतस्त इमह इन्द्र सुम्नस्य गामतः ।
यथा पावा मघवन्मध्यातिथिं यथा नीपातिथिं धने ॥ ९ ॥

9. *Etāvatasta īmaha indra sumnāsya gomataḥ. Yathā prāvo maghavan medhyātithiṁ yathā nīpātithiṁ dhane.*

Indra, lord of grandeur, glorious as you are, we pray of you the wealth of the peace and prosperity of sense, mind and wisdom by which you protect and promote the man of dynamic intelligence, and the sage of imagination who dives deep into the mysteries of life in the struggle to understand the riddles of existence.

यथा कण्वे मघवन्त्रसदस्यवि यथा पक्थ दशव्रज ।
यथा गार्शय असनाऋजिश्वनीन्द्र गामद्धिरण्यवत ॥ १० ॥

10. *Yathā kaṇve maghavan trasadasyavi yathā pakthe daśavraje. Yathā gośaryo asanorṛjis-vanīndra gomaddhiraṇyavat.*

Indra, lord of glory, we pray for that generosity of yours by which you award the wealth of lands and cows, sense, mind and wisdom, and the golden excellence of honour and culture, to the wise celebrant, the opponent of violence and terror, the veteran scholar, the controller of sense and mind in meditation, the

energiser of perception and intelligence, and the man of simple and straight paths of truth and rectitude.

Mandala 8/Sukta 50

Indra Devata, Pushtigu Kanva Rshi

प सु श्रुतं सुराधसमर्चा शक्रमभिष्टय ।
यः सुन्वत स्तुवत काम्यं वसु सहस्त्रिणव मंहत ॥ १ ॥

1. *Pra su śrutaṁ surādhasam-arcā śakramabhiṣṭaye. Yaḥ sunvate stuvate kāmyaṁ vasu sahasreṇeva maṁhate.*

For the sake of life's fulfilment, honour and adore Indra, renowned and mighty master and controller of the superstructure of existence, who grants desired wealth, power and honour, and augments it a thousandfold for the celebrant who seeks and works for the soma joy and excellence of life with yajnic effort.

शतानीका हतया अस्य दुष्टरा इन्दस्य समिषा महीः ।
गिरिन भुज्मा मघवत्सु पिन्वत यदीं सुता अमन्दिषुः ॥ २ ॥

2. *Śatānīkā hetayo asya duṣṭarā indrasya samiṣo mahīḥ. Girirna bhujmā maghavatsu pinvate yadīṁ sutā amandiṣuḥ.*

Hundreds of great and invincible forces of this lord almighty, protective, promotive and overladen with sustenance, power and prosperity like the pregnant cloud and abundant mountain, shower gifts of desire and fulfilment on the seekers of excellence and grace when the soma creations of the yajnic celebrants please the lord.

यदीं सुतास इन्दवा भि प्रियममन्दिषुः ।
आपा न धायि सवनं म आ वसा दुघाइवापं दाशुषं ॥ ३ ॥

3. *Yadīṁ sutāsa indavo'bhi priyam-amandiṣuḥ. Āpo na dhāyi savanaṁ ma ā vaso dughā ivopa-dāśuṣe.*

When the flowing drops of yajnic homage of soma please and exhilarate this dear lord, then, O lord of wealth, excellence and grace, like the showers of rain and generous cow, pray bless the invocation, homage and oblations of the yajna with plenty for the generous yajamana.

अनहसं वा हवमानमूतय मध्वः ारन्ति धीतयः ।
आ त्वा वसा हवमानास इन्दव उपं स्तात्रषु दधिर ॥ ४ ॥

4. *Anehasaṁ vo havamāna-mūtaye madhvaḥ kṣaranti dhītayaḥ. Ā tvā vaso havamānāsa indava upa stotreṣu dadhire.*

O yajakas, to the incomparable lord you invoke for protection, your thoughts and honey sweet songs of adoration rise and flow. O lord of wealth, honour and excellence, shelter home of the universe, the soma celebrants who call upon you cherish your presence they feel in the hymns they offer in adoration.

आ नः सामं स्वध्वर इयाना अत्या न ताशत ।
यं त स्वदावन्त्स्वदन्ति गूतयः पार छन्दयस हवम ॥ ५ ॥

5. *Ā naḥ some svadhvara iyāno atyo na tośate. Yaṁ te svadāvant-svadanti gūrtayaḥ paure chanda-yase havam.*

Indra, lord of the holy yajna of creation, come to our soma yajna, reaching like the constant flow of

joy where soma flows and pleases. O lord most generous and connoisseur of taste, the songs of praise please you, and while the soma flows you delight in our adoration.

प वी॒रमु॒गं विवि॑चिं धन॒स्पृत॑ं॒ विभू॑तिं॒ राध॑सा म॒हः ।
उ॒दी॑व॑ वजि ाव॒ता व॑सुत्व॒ना सदा॑ पीपथ दा॒शुष॑ ॥ ६ ॥

6. *Pra vīram-ugraṁ vīviciṁ dhanaspṛtaṁ vibhūtiṁ rādhaso mahaḥ. Udrīva vajrinnavato vasutvanā sadā pīpetha dāśuṣe.*

I pray to Indra, brave, illustrious, discriminative, giver of wealth and excellence and all majestic, for greatness of honour and success. O lord of thunderbolt, action and justice, like an over-flowing spring of generosity, you bless the liberal giver with ample wealth of the world.

यद्ध॑ नू॒नं प॑रा॒वति॒ यद्वा॑ पृथि॒व्यां दि॒वि ।
यु॒जा॒न इ॑न्द्र॒ हरि॑भिम॒हमत ऋ॒ष्व ऋ॒ष्वभि॒रा ग॑हि ॥ ७ ॥

7. *Yaddha nūnaṁ parāvati yad vā pṛthivyāṁ divi. Yujāna indra haribhir-mahemata ṛṣva ṛṣvebhirā gahi.*

Indra, lord omnipotent and omniscient, whether you are in a far off place or close by on earth or far above in the light of heaven round the sun, come, lord of grandeur and divine wisdom, with all your innate divine powers of cosmic dynamism. O lord most attainable and sublime, come with instant elevations of the spirit and bless us.

र॒थिरासा॒ हर॑या॒ य त॑ अ॒स्रिध॒ आजा॒ वात॑स्य॒ पिप॑ति ।
यभि॒नि दस्यु॑ं मनु॑षा नि॒घाष॑या॒ यभि॒ः स्व॑ः प॒रीय॑स ॥ ८ ॥

8. *Rathirāso harayo ye te asridha ojo vātasya piprati. Yebhirni dasyuṁ manuṣo nighoṣayo yebhiḥ svaḥ parīyase.*

Instant and omnipresent are your powers of motion, conduction and integration, creators of the joy of accomplishment which, unfailing, unerring, unhurting and instant, swell the mighty motions of the winds and energise the pranic forces, by which you silence the violent saboteurs of humanity for our sake and by which you move across the regions of heaven.

एतावंतस्त वसा विद्याम शूर नव्यसः ।
यथा पाव एतशं कृत्व्य धन यथा वशं दशवज ॥ ९ ॥

9. *Etāvataste vaso vidyāma śūra navyasaḥ. Yathā prāva etaśaṁ kṛtvye dhane yathā vaśaṁ daśa-vraje.*

O lord omnipotent, shelter home of the universe, adorable and worshipped, thus do we know you, thus do we celebrate your glory, as you protect the man of action and advancement when the battle of existence begins for him, and as you promote the man of self control to seek fulfilment of his mind and senses while his life lasts in the human body.

यथा कण्वे मघवन्मधे अध्वर दीघनीथ दमूनसि ।
यथा गाशय असिषासा अदिवा मयि गात्रं हरिश्रियम ॥ १० ॥

10. *Yathā kaṇve maghavan medhe adhvare dīrgha-nīthe damūnasi. Yathā gośarye asiṣāso adrivo mayi gotraṁ hariśriyam.*

O lord of glory, Indra, as much as you have granted for the intellectual, for the scholar teacher, for

the yajna, for the long time leader, for the home and for the man of self control, so much, O lord of the clouds and mountains, pray grant me too for guidance on the path to divinity.

Mandala 8/Sukta 51

Indra Devata, Shrushtigu Kanva Rshi

यथा॒ मना॒ सांव॑रणा॒ सामं॑मि॒न्दापि॑बः सु॒तम।
नीपा॑तिथा मघव॒न्मध्या॑तिथा॒ पुष्टि॑गा॒ श्रुष्टि॑गा॒ सचा॑॥ १॥

1. *Yathā manau sāṁvaraṇau somam-indrāpibaḥ sutam. Nīpātithau maghavan medhyātithau puṣṭigau śruṣṭigau sacā.*

Indra, lord ruler of glory and majesty, just as you appreciate and protect the soma of sacred knowledge and wisdom treasured in the mind of the dedicated thinker, so pray protect, confirm and promote the knowledge, wisdom and values treasured in the man of deep introspection and spirituality, the lover of purity and sanctity of yajnic science, the scholar of physical and psychological health and advancement and the man of supersensuous perception and instant action.

पा॒ष॒द्वा॒णः पस्क॑ण्व॒ं सम॑सादय॒च्छया॑नं॒ जिवि॒मुद्धि॑तम।
स॒हस्रा॑ण्यसिषास॒द्गवा॒मृषि॒स्त्वाता॒ दस्य॑व॒ वृक॑ः॥ २॥

2. *Pārṣadvāṇaḥ praskaṇvaṁ samasādayaccha-yānaṁ jivrim-uddhitam. Sahasrāṇyasiṣāsad gavām-ṛṣistvoto dasyave vṛkaḥ.*

When debility of mind and speech took over the old, unsettled and depressed intellectual, then the sage, inspired and strengthened by you as a thunderbolt

made him sit in a thousand rays of the sun for treatment and cure.

य उक्थभिन विन्धत चिकिद्य ऋषिचादनः।
इन्दं तमच्छा वद नव्यस्या मत्यरिष्यन्तं न भाजस ॥ ३ ॥

3. *Ya ukthebhirna vindhate cikidya ṛṣicodanaḥ. Indraṁ tamacchā vada navyasya matyariṣyantaṁ na bhojase.*

He who is not attained by mere words of song, who knows, and who inspires the sages to know, that Indra you adore and worship well with sincere mind and thought in order to experience the lord as one who never hurts anyone, who always loves and blesses.

यस्मा अर्कं सप्तशीर्षाणमानृचुस्त्रिधातुमुत्तम पद। स त्विमा विश्वा भुवनानि चिकदुदादिज्जनिष्ट पंस्यम ॥ ४ ॥

4. *Yasmā arkaṁ saptaśīrṣāṇam-ānṛcus-tridhātum-uttame pade. Sa tvimā viśvā bhuvanāni cikrada-dādijjaniṣṭa pauṁsyam.*

To do honour to Indra, people adore the seven-rayed sun in high heaven who lights and sustains three worlds of heaven, earth and the middle regions. He creates all regions of the universe and thus reveals his power and generosity.

या नो दाता वसूनामिन्दं तं हूमह वयम।
विद्मा ह्यस्य सुमतिं नवीयसीं गममु गामति वज ॥ ५ ॥

5. *Yo no dātā vasūnāmindraṁ taṁ hūmahe vayam. Vidmā hyasya sumatiṁ navīyasīṁ gamema gomati vraje.*

We invoke and adore Indra who is the giver of

wealth, honour and excellence to us. We know and adore the gifts of his love and good will ever new and newer and pray we may abide in the light of his knowledge and follow the paths shown by the light divine.

यस्मै त्वं वसो दानाय शिक्षसि स रायस्पोषमश्नुते।
तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे॥ ६॥

6. *Yasmai tvaṁ vaso dānāya śikṣasi sa rāyaspoṣamaśnute. Taṁ tvā vayaṁ maghavannindra girvaṇaḥ sutāvanto havāmahe.*

Whoever you enlighten, enable and empower to give in charity, O lord of wealth and shelter home of the universe, he obtains wealth, sustenance and progress further and further. O lord of magnificence and majesty, Indra, most adorable and celebrated, blest as we are with wealth, excellence and the spirit of homage, we invoke, invite and adore you and pray bless us with love, charity and grace.

कदा चन स्तरीरसि नेन्द्र सश्चसि दाशुषे।
उपोप नु मघवन्भूय इन्नु ते दानं देवस्य पृच्यते॥ ७॥

7. *Kadā cana starīrasi nendra saścasi daśuṣe. Upopennu maghavan bhūya innu te dānaṁ devasya pṛcyate.*

Never are you unfruitful, never unchari-table, you are always with the giver, closer and closer, more and more, again and again, O lord of wealth and honour, and the charity of divinity ever grows higher and promotes the giver.

प या नो नु ऽभ्याजसा किविधो वधः शुष्णं निघोषयन्।
यददस्तम्भीत्पथयाँ ऽमूं दिवमादिज्जनिष्ट पाथिवः॥ ८॥

8. *Pra yo nanakṣe abyojasā kriviṁ vadhaiḥ śuṣṇaṁ nighoṣayan. Yaded-astambhīt prathayann-amūṁ divam-ādij-janiṣṭa pārthivaḥ.*

When he had expanded and pervaded the heavens and firmed the higher regions, seized the cloud with his blazing might and struck the drought to naught, then he caused the earthly forms of life to emerge.

यस्यायं विश्व आया दासः शवधिपा अरिः ।
तिरश्चिदर्य रुशमं पवीरवि तुभ्यत्सा अज्यत रयिः ॥ ९ ॥

9. *Yasyāyaṁ viśva āryo dāsaḥ śevadhipā ariḥ. Tiraścidarye ruśame pavīravi tubhet so ajyate rayiḥ.*

This entire world whether it is dynamic and progressive, or reactionary and slavish, whether it guards the wealth of life or destroys it, all this wealth, directly or indirectly, is circulating within the presence of Indra, the master, awfully armed, destroyer of destroyers, to whom it really and ultimately belongs.

तुरण्यवा मधुमन्तं घृतश्चुतं विपासा अकर्मानृचुः । अस्म
रयिः पपथ वृष्ण्यं शवा स्म सुवानास इन्दवः ॥ १० ॥

10. *Turaṇyavo madhumantaṁ ghṛtaścutaṁ viprāso arkamānṛcuḥ. Asme rayiḥ paprathe vṛṣṇyaṁ śavo'sme suvānāsa indavaḥ.*

Dynamic scholars and vibrant sages offer to Indra the song of adoration replete with honey sweets and liquid power of exhortation. Let the beauty and prosperity of life increase among us, let generous and virile strength and vitality grow, and let streams of inspiring soma flow.

Mandala 8/Sukta 52

Indra Devata, Ayu Kanva Rshi

यथा॒ मना॒ विव॑स्वति॒ सामं॑ शा॒कापि॑बः सु॒तम।
यथा॑ त्रि॒त छ॒न्द॑ इन्द्र॒ जुजो॑षस्या॒या मा॑दयस॒ सचा॑॥ १॥

1. *Yathā manau vivasvati somaṁ śakrāpibaḥ sutam.*
Yathā trite chanda indra jujoṣasyāyau mādayase sacā.

Omnipotent Indra, just as you drink, protect and promote the soma of the ecstasy of divine vision distilled and collected in the mind of the brilliant meditative sage, as you join the divine joy of the devotee who has achieved threefold freedom of body, mind and soul, so you join the divine joy and celebration at the heart of the sage of experience and discriminative vision.

पृष॑ध्र॒ मध्य॑ मात॒रिश्व॒नीन्द॑ सुवा॒न अम॑न्दथाः।
यथा॒ सामं॒ दश॑शिप्र॒ दशो॑ण्य॒ स्यूम॑रश्मा॒वृजू॑नसि॥ २॥

2. *Pṛṣadhre medhye mātariśvanīndra suvāne amandathāḥ. Yathā somaṁ daśaśipre daśoṇye syūmaraśmāvṛjūnasi.*

Indra, O divine soul, enjoy soma ecstasy in the company of the inspired celebrant, the vibrant sage of cosmic imagination, abundantly fulfilled devotee of divinity, the realised visionary of the light of knowledge, and the sage of natural and simple rectitude.

य उ॒क्था कव॑ला द॒ध यः सामं॑ धृषि॒तापि॑बत ।
यस्म॒ विष्णु॒स्त्रीणि॑ प॒दा वि॑चक्र॒म उप॑ मि॒त्रस्य॒ धर्म॑भिः॥ ३॥

3. *Ya ukthā kevalā dadhe yaḥ somaṁ dhṛṣitāpibat. Yasmai viṣṇustrīṇi padā vicakrama upa mitrasya dharmabhiḥ.*

Who loves and accepts only the pure, original, un-interpolated hymns of the Veda, who is keen for victory worthy of the brave and cherishes the joy of that ecstatic ambition, for whom Vishnu, lord omnipresent, energises the three orders of earth, skies and heaven in existence, out of love for him in the cosmic law, that is Indra, the divine soul.

यस्य॒ त्वमि॑न्द्र॒ स्तामे॑षु चा॒कना॒ वाजं॑ वाजिञ्छतक्रता ।
तं त्वा॑ व॒यं सु॒दुघा॑मिव गा॒दुहा॑ जुहूमसि॑ श्रव॒स्यव॑: ॥ ४ ॥

4. *Yasya tvamindra stomeṣu cākano vāje vājiñchatakrato. Taṁ tvā vayaṁ sudughāmiva goduho juhūmasi śravasyaḥ.*

In whose hymns of adoration and victorious deeds you delight, O hero of a hundred grand deeds and victory, the same we, seekers of sustenance, honour and fame, invoke, you Indra, and pray for blessings as milkmen love and treat a generous cow for the gift of milk.

या नो॑ दा॒ता स नः॑ पि॒ता म॒हाँ उ॒ग इ॑शान॒कृत ।
अया॑म॒ुग्रा म॒घवा॑ पुरू॒वसु॒गारश्व॑स्य॒ प दा॑तु नः ॥ ५ ॥

5. *Yo no dātā sa naḥ pitā mahāň ugra īśānakṛt. Ayāmann-ugro maghavā purūvasur-goraśvasya pra dātu naḥ.*

He who is the giver of every thing for us, he is our father, great, illustrious, ruler and creator of ruling glory, unretreating, blazing brave, glorious, universal

shelter and treasure home of wealth. May he, we pray, give us the wealth of lands and cows, knowledge and culture, and horses, achievements, success and constant progress.

यस्म॒ त्वं व॑सा दा॒नाय॒ मंह॑से॒ स रा॒यस्पार्षमिन्वति।
व॒सू॒यवा॒ वसु॑पतिं श॒तक्र॑तुं॒ स्ताम॒रिन्दं॑ हवामहे॥ ६॥

6. *Yasmai tvaṁ dānāya maṁhase sa rāyaspoṣa-minvati. Vasūyavo vasupatiṁ śatakratuṁ stomai-rindraṁ havāmahe.*

O lord of wealth and honour, whoever you ask and inspire to give in charity, rises in wealth, health and advancement. We, seekers of wealth, honour and fame, invoke and glorify Indra, lord ruler and protector of the world's wealth and grandeur, hero of a hundred acts of holiness, with hymns of adoration.

क॒दा च॒न प यु॑च्छस्युभ नि पा॑सि॒ जन्म॑नी।
तुरी॑यादित्य॒ हव॑नं त इन्द्रि॒यमा त॑स्थाव॒मृतं दि॒वि॥ ७॥

7. *Kadā cana pra yucchasyubhe ni pāsi janmanī. Turīyāditya havanaṁ ta indriyamā tasthāva-mṛtaṁ divi.*

Eternal lord immanent and transcendent, when is it you neglect your devotee? Never. You bless both lives, this here and the next hereafter. Indeed the very call on you in prayer means honour and glory immortal which abides in heaven.

यस्म॒ त्वं मघवन्निन्द्र गिवणः शि ा॒ शि ॑सि दा॒शुष॑।
अ॒स्माक॒ं गिर॑ उ॒त सु॑ष्टु॒तिं व॑सा कण्व॒वच्छ॑ृणुधी॒ हव॑म॥ ८॥

8. *Yasmai tvaṁ maghavannindra girvaṇaḥ śikṣo śikṣasi dāśuṣe. Asmākaṁ gira uta suṣṭutiṁ vaso kaṇvavac-chṛṇudhī havam.*

Indra, lord adorable and glorified, eternal teacher, whoever the generous giver you inspire to give, and, in response to his charity, you bless, like him and like the divine response to prayers of the wise, pray listen and accept our adoration and prayer, respond to our invocation, O lord of world's wealth and excellence.

अस्तावि मन्म पूर्व्यं ब्रह्मन्दाय वाचत।
पूर्वीऋतस्य बृहतीरनूषत स्तातुमधा असृ ात॥ ९॥

9. *Astāvi manma pūrvyaṁ brahmendrāya vocata. Pūrvīr-ṛtasya bṛhatīranūṣata stoturmedhā asṛkṣata.*

Eternal and adorable song of divine praise has been presented. Chant that for Indra, the divine soul. Sing the grand old hymns of divine law and glorify the lord. Inspire and augment the mind and soul of the celebrant.

समिन्द्रा रायो बृहतीरधूनुत सं ाणी समु सूयम। सं शुकासः शुचयः सं गवाशिरः सामा इन्दममन्दिषुः॥ १०॥

10. *Samindro rāyo bṛhatīradhūnuta saṁ kṣoṇī samu sūryam. Saṁ śukrāsaḥ śucayaḥ saṁ gavāśiraḥ somā indram-amandiṣuḥ.*

Let Indra, divine soul, chant and liberate the grand abundance of spontaneous divine hymns in honour of Indra, let the earth and heaven resound, let the hymns reach the sun. Let the pure, powerful and sanctified soma abundance of divine celebration please Indra, lord omnipotent and omnificent.

Mandala 8/Sukta 53

Indra Devata, Medhya Kanva Rshi

उ॒प॒मं त्वा॑ म॒घाना॑ं ज्यष्ठं च वृष॒भाणा॑म।
पू॒र्भित्त॑मं मघव॒न्निन्द्र गा॒विद॒मीशा॑नं रा॒य ई॑महे॥ १॥

1. *Upamaṁ tvā maghonāṁ jyeṣṭhaṁ ca vṛṣabhāṇām. Pūrbhittamaṁ maghavannindra govidamīśānaṁ rāya īmahe.*

Indra, lord of royal magnificence and divine glory, for wealth, honour, excellence and magnanimity, for charity and generosity, we pray to you, prime symbol of the wealthy, powerful and glorious, first and highest of the generous and virile, most potent breaker of the strongholds of want and ignorance, master of the earth and stars and ruler of the universe.

य आ॒युं कुत्स॑मतिथि॒ग्वमद॑या वावृधा॒ना दि॒वदि॑व।
तं त्वा॑ व॒यं हय॑श्वं श॒तक्र॑तुं वाज॒यन्ता॑ हवामहे॥ २॥

2. *Ya āyuṁ kutsam-atithigvam-ardayo vāvṛdhāno divedive. Taṁ tvā vayaṁ haryaśvaṁ śatakratuṁ vājayanto havāmahe.*

Seekers of food and energy, honour and excellence, and advancement and success in life, we pray to you, lord of a hundred great acts of holiness, commander of the dynamic forces of achievement, you who give life, thunderbolt of power and justice, and the spirit of hospitality to people while you lead them on the path of progress day by day.

आ न॒ा विश्व॑षा॒ं रस॒ं मध्व॑: सिञ्च॒न्त्वद्र॑यः।
य पर॒ावति॑ सु॒न्विर जन॒ष्वा य अ॑व॒ावती॒न्द्र॑वः॥ ३॥

3. *Ā no viśveṣāṁ rasaṁ madhvaḥ siñcantva-drayaḥ.*
Ye parāvati sunvire janeṣvā ye arvāva-tīndavaḥ.

May the clouds and mountains, and the generous sages among people, whether far off or close by who distil for us the honey sweet essence of all the facts of life, bless us like showers of rain.

विश्वा द्वषांसि जहि चाव चा कृधि विश्वं सन्वन्त्वा वसु।
शीष्टेषु चित्त मदिरासा अंशवा यत्रा सामंस्य तृम्पसि॥ ४॥

4. *Viśvā dveṣāṁsi jahi cāva cā kṛdhi viśve sanvantvā vasu. Śīṣṭeṣu citte madirāso aṁśavo yatrā soma-sya tṛmpasi.*

Indra, divine soul, destroy all hate and enmities, protect the yajamana and others, do good, let all create all wealth and joys of the world in the heart of the educated and cultured where you drink and enjoy the exhilarating draughts of soma.

इन्द्र नदीय एदिहि मितमंधाभिरूतिभिः।
आ शन्तम शन्तमाभिरभिष्टिभिरा स्वाप स्वापिभिः ॥ ५॥

5. *Indra nedīya edihi mitamedhābhir-ūtibhiḥ.*
Ā śaṁtama śaṁtamābhir-abhiṣṭibhirā svāpe svāpibhiḥ.

Indra, closest power divine, come at the earliest with sure protections of definite resolution of mind. Lord of supreme peace, come with most peaceful fulfilment of desire, come, dear friend, with most friendly powers of protection and progress.

आजितुरं सत्पतिं विश्वचर्षणिं कृधि पजास्वाभंगम ।
प सू तिरा शचीभिय त उक्थिनः कतुं पुनत आनुषक॥ ६॥

6. *Ājituraṁ satpatiṁ viśvacarṣaṇiṁ kṛdhi prajāsvābhagam. Pra sū tirā śacībhirye ta ukthinaḥ kratuṁ punata ānuṣak.*

Create among the people and their coming generations that power, prosperity and grandeur which gives victory and progress, protects and promotes truth and the good people, and which is universally good, positive and creative. With your noble powers and actions help and save those who are your celebrants and perform noble yajnic actions in your honour with love and faith.

यस्त॒ साधि॒ष्ठा व॑स॒ त स्या॑म॒ भर॑ꣳषु त।
व॒यं हात्रा॑भिरु॒त द॒वहू॑तिभिः सस॒वांसा॑ मनामह॥ ७॥

7. *Yaste sādhiṣṭho'vase te syāma bhareṣu te. Vayaṁ hotrābhiruta devahūtibhiḥ sasavāṁso manāmahe.*

Whoever is the most efficient and eligible for your love and protection, we pray, the same we may be to achieve in your divine projects and obligations. Seekers of honour and excellence, with all our invocations, homage and service to the divinities, we adore you and pray for protection and advancement.

अ॒हं हि त॑ हरिवा॒ बह्म॑ वाज॒युरा॒जिं यामि॒ सदा॒तिभिः।
त्वामिद॒व तमम॒ समꣳश्व॒यु ग॒व्युरग॑ꣳ मथी॒नाम॥ ८॥

8. *Ahaṁ hi te harivo brahma vājayurājiṁ yāmi sadotibhiḥ. Tvamideva tamame samaśvayurgavyur-agre mathīnām.*

O lord omnipotent, you are the master and controller of the powers and dynamics of the world. Seeker of strength and victory, always by virtue of your

protections I go forward to any great battle. Seeker of victory and earthly prosperity, I depend on you only, first and foremost of the warriors of the world.

Mandala 8/Sukta 54

Indra (1, 2, 5-8), Vishvedevah (3-4) Devatah, Matarishva Kanva Rshi

एतत्त इन्द वीर्यं गीभिर्गृणन्ति कारवः ।
त स्तोभन्त ऊजमावन्धृतश्चुतं पारासो न न्धीतिभिः ॥ १ ॥

1. *Etat ta indra vīryaṁ gīrbhir-gṛṇanti kāravaḥ. Te stobhanta ūrjamāvan ghṛtaścutaṁ paurāso nakṣan dhītibhiḥ.*

Indra, gracious lord of omnipotence, poets and artists with their holy voices, celebrate and exalt this virility, valour and heroism of yours. Singing and celebrating, they obtain energy and self-assurance, and the people, with their thoughts, actions and meditation realise joy, ananda, of the highest gracious order.

न न्त इन्द्रमवस सुकृत्यया यषां सुतषु मन्दस ।
यथा संवत अमदा यथा कृश एवास्म इन्द मत्स्व ॥ २ ॥

2. *Nakṣanta indramavase sukṛtyayā yeṣāṁ suteṣu mandase. Yathā saṁvarte amado yathā kṛśa evāsme indra matsva.*

Indra, the people, in whose realised strength and joy you delight, obtain honour and grace by their noble action. We pray just as you take delight in the acts of the self-controlled man and appreciate the limitations of the attenuated, so accept and cherish whatever homage we are able to offer for protection and grace.

आ ना॒ विश्व॑ स॒जाष॑सा॒ दवा॑सा॒ गन्त॒नाप॑ नः ।
वस॑वा रु॒दा अव॑स॒ न॒ आ ग॑मञ्छृ॒ण्वन्तु॑ म॒रुता॒ हव॑म ॥ ३ ॥

3. *Ā no viśve sajoṣaso devāso gantanopa naḥ. Vasavo rudrā avase na ā gamañchṛṇvantu maruto havam.*

Let all friends and divinities of the world come to us and bless. Let all Vasus such as earth, all Rudras such as pranic energies, come and bless us for our protection and sustenance, and may the Maruts, vibrations of divinity and high priests of yajna, listen to our call and come with gifts of grace.

पू॒षा विष्णु॒र्हव॑नं म॒ सर॑स्व॒त्यव॑न्तु स॒प्त सिन्ध॑वः ।
आपो॒ वात॒: पव॑तासा॒ वन॒स्पति॑: शृ॒णातु॑ पृथि॒वी हव॑म ॥ ४ ॥

4. *Pūṣā viṣṇur-havanaṁ me sarasvatyavantu sapta sindhavaḥ. Āpo vātaḥ parvatāso vanaspatiḥ śṛṇotu pṛthivī havam.*

May Pusha, sun and other powers of nourishment, Vishnu, omnipresent divine power, Sarasvati, divine vibrations of cosmic awareness, and the seven seas attend to my call, honour it and protect me. May Apah, nature's flow of liquid energies, Vatah, the winds, mountains and the clouds, herbs and trees and the earth perceive my call and help.

यदि॑न्द्र॒ राधा॒ अस्ति॑ त॒ माघो॑नं मघवत्तम ।
तन॑ ना बोधि सध॒मादो॑ वृ॒ध भगा॑ दा॒नाय॑ वृत्रहन ॥ ५ ॥

5. *Yadindra rādho asti te māghonaṁ maghavattama. Tena no bodhi sadhamādyo vṛdhe bhago dānāya vṛtrahan.*

Indra, lord of highest glory among the powerful, your munificence and power of accomplishment under control of your majesty is great. By that power of majesty, O lord of honour and liberal grandeur, friend of the house of yajnic celebration, destroyer of evil and want, enlighten us for advancement and inspire us with the spirit of charity.

आजिपत नृपत त्वमिद्धि ना वाज आ वक्षि सुकता ।
वीती हात्राभिरुत दवीतिभिः ससवांसा वि शृण्विर ॥ ६ ॥

6. *Ājipate nṛpate tvamiddhi no vāja ā vakṣi sukrato. Vītī hotrābhiruta devavītibhiḥ sasavāṁso vi śṛṇvire.*

Guide and protector of our struggles and our people in struggle for advancement, ruler of the human nation, inspirer of noble acts of charity, you alone conduct us successfully through our battles for progress. Seekers of honour and excellence win fame and glory by cherished yajnic performers and their service and devotion to the divinities of nature and humanity.

सन्ति ह्यऽ्य आशिष इन्द्र आयुजनानाम ।
अस्माꣳ अस्व मघवन्नुपावस धुक्ष्व पिप्युषीमिषम ॥ ७ ॥

7. *Santi hyarya āśiṣa indra āyurjanānām. Asmān nakṣasva maghavannupāvase dhukṣasva pipyuṣīmiṣam.*

The hopes and ambitions and the health and age of humanity depend on Indra, lord of the world and humanity. O lord of glory, pray accept us close to you for the sake of protection and advancement and bless us with energy and inspiration to rise high.

व॒यं त॑ इन्द्र॒ स्तामं॑भिविधम॒ त्वम॒स्माकं॑ शतकता।
महि॑ स्थू॒रं शं॑शय॒ं राधा॒ अह्र॑यं॒ पस्कं॑ण्वाय॒ नि ता॑शय॥ ८॥

8. *Vayaṁ ta indra stomebhir-vidhema tvamasmākaṁ śatakrato. Mahi sthūraṁ śaśayaṁ rādho ahrayaṁ praskaṇvāya ni tośaya.*

Indra, lord of glory, we do homage to you with hymns of adoration. O lord of a hundred acts of kindness and magnificence, bless the dedicated sage with great, lasting, dynamic competence for success which is creditable and honourable.

Mandala 8/Sukta 55

Indra, Praskanva Danastuti Devata, Krsha Kanva Rshi

भूरीदिन्द्र॑स्य वी॒र्यं॑१॒॑ व्यख्य॑म॒भ्यायं॑ति।
राध॑स्त दस्यव वृक॥ १॥

1. *Bhūrīdindrasya vīryaṁ vyakhyamabhyāyati. Rādhaste dasyave vṛka.*

Let me describe in detail the heroic power of Indra. O destroyer of the violent and wicked, your strength and competence against the destroyer shines all round, that's your bounty and grandeur.

श॒तं श्व॒तास॑ उ॒ ाणा॑ दि॒वि ता॒रा॒ न रो॑चन्त।
म॒ह्ना दिव॑ं॒ न त॑स्तभुः॥ २॥

2. *Śataṁ śvetāsa ukṣaṇo divi tāro na rocante. Mahnā divaṁ na tastabhuḥ.*

Hundreds of brilliant acts of virile generosity shine like stars in the skies as if with your might and grandeur they hold up the heavens of light.

शतं वणूञ्छतं शुनः शतं चर्माणि म्लातानि।
शतं म बल्बजस्तुका अरुषीणां चतुःशतम॥ ३॥

3. *Śataṁ veṇūñchataṁ śunaḥ śataṁ carmāṇi mlātāni. Śataṁ me balbajastukā aruṣīṇāṁ catuḥśatam.*

Hundred clusters of trees, hundred other such gifts of generosity, hundred shields well polished, hundred bundles of grass and four hundred fields of shining fertile land, that's the gift of generous Indra.

सुदेवाः स्थ काण्वायना वयोवया विचरन्तः।
अश्वासो न चङ्क्रमत॥ ४॥

4. *Sudevāḥ stha kāṇvāyanā vayovayo vicarantaḥ. Aśvāso na caṅkramata.*

Celebrants of knowledge and wisdom, teachers and students, be good, generous and brilliant, go on strong and stronger, moving and rising higher and higher like real men of ambition.

आदित्साप्तस्य चकिरन्नानूनस्य महि श्रवः।
श्यावीरतिध्वसन्पथश्च षा चन संनशत॥ ५॥

5. *Ādit sāptasya carkirann-ānūnasya mahi śravaḥ. Śyāvīratidhvasan pathaścakṣuṣā cana saṁnaśe.*

And then do honour to the greatness and glory of the perfect lord of sevenfold world of existence, Indra. The man who can cross through the darkest paths of life can see and attain to the lord even through his own eyes.

Mandala 8/Sukta 56

Indra, Praskanva Danastuti (1-4), Agni-Surya Devatah, Prshadhra Kanva Rshi

प॒तिं त॑ दस्यव वृक॒ राधा॑ अद॒र्श्यह्र॑यम ।
द्यान प॒॑थ्ना॒ शव॑सः ॥ १ ॥

1. *Prati te dasyave vṛka rādho adarśyahrayam.*
Dyaurna prathinā śavaḥ.

O scourge of the evil, your power and generosity is blameless and admirable, and your power and glory, expansive as the light of heaven is seen shining through space.

दश॒ मह्यं॑ पातक॒तः स॒हस्रा॒ दस्य॑व॒ वृक॑ः ।
नित्या॑दा॒या अ॑मंहत ॥ २ ॥

2. *Daśa mahyaṁ pautakrataḥ sahasrā dasyave vṛkaḥ. Nityādrāyo amaṁhata.*

The heroic ruler, scourge of evil and the grabbers, doing good and blameless actions, gives me ten thousand gifts and grants from the wealth of his regular collections.

श॒तं म॑ गद॒भानां॑ श॒तमू॒र्णाव॑तीनाम ।
श॒तं दा॒सॉं अति॒ स्रज॑ः ॥ ३ ॥

3. *Śataṁ me gardabhānāṁ śatamūrṇāvatīnām.*
Śataṁ dāśāň ati srajaḥ.

He gives me a hundred mules, a hundred woolly sheep, and grants me a hundred permanent assistants and garlands of honour.

तत्रा॒ अपि॒ पाणी॑यत पू॒तक्र॑ताय॒ व्यक्ता।
अश्वा॑ना॒मि ।॒ यू॒थ्या॑म ॥ ४ ॥

4. *Tatro api prāṇīyata pūtakratāyai vyaktā.*
Aśvānāminna yūthyām.

And therein too, for the sake of greater and nobler strength and efficiency, the dynamic leader infused exceptional collective strength and spirit as if of a regiment of horse.

अच॑त्य॒ग्निश्चि॑कि॒तुह॑व्य॒वाट स सु॒मद्र॑थः। अ॒ग्निः शु॒कर्ण॑ शो॒चिषा॑ बृ॒हत्सू॒रा॑ अराचत दि॒वि सूया॑ अराचत ॥ ५ ॥

5. *Acetyagniś-cikitur-havyavāṭ sa sumadrathaḥ.*
Agniḥ śukreṇa śociṣā bṛhat sūro arocata divi sūryo arocata.

Agni is self-conscious, enlightens and, self-conducted on its own waves of radiation, carries the fragrance of yajnic havi as well as the light of knowledge from the vedi all round. Agni, brave and expansive like space shines with the flames of fire and purity and blazes with splendour like the sun in heaven.

Mandala 8/Sukta 57

Ashvinau Devate, Medhya Kanva Rshi

यु॒वं दे॒वा॒ क॒तु॒ना पू॒व्य॑ण॒ युक्ता रथ॑न तवि॒षं य॑जत्रा।
आग॑च्छतं नासत्या॒ शची॑भि॒रि॒दं तृ॒तीय॑ सव॑नं पिबाथः ॥ १ ॥

1. *Yuvaṁ devā kratunā pūrvyeṇa yuktā rathena taviṣaṁ yajatrā. Āgacchataṁ nāsatyā śacībhi-ridaṁ tṛtīyaṁ savanaṁ pibāthaḥ.*

Brilliant and generous, adorable and sociable

divinities of eternal truth, Ashvins, harbingers of new knowledge, come with the ancient light and knowledge collected by forefathers and updated by you. Come fast as light with beauty and splendour of your powers, join the third session of our yajna and promote and vitalise it further.

युवां दवास्त्रय एकादशासः सत्याः सत्यस्य ददृश पुरस्तात ।
अस्माकं यज्ञं सवनं जुषाणा पातं सामभश्विना दीद्यग्नी ॥ २ ॥

2. *Yuvāṁ devāstraya ekādaśāsaḥ satyāḥ satyasya dadṛśe purastāt. Asmākaṁ yajñaṁ savanaṁ juṣāṇā pātaṁ somamaśvinā dīdyagnī.*

Ashvins, harbingers of the light of knowledge, thirty-three divinities, eternally true, have revealed to you the truth of their reality. Friendly and loving, brilliant as the light and fire of Agni, come to our yajna, taste, protect and promote the soma of our yajnic endeavour for further progress than before.

पनाय्यं तदश्विना कृतं वां वृषभा दिवा रजसः पृथिव्याः ।
सहस्रं शंसा उत य गविष्टा सवाँ इत्ताँ उप यात पिबध्य ॥ ३ ॥

3. *Panāyyaṁ tadaśvinā kṛtaṁ vāṁ vṛṣabho divo rajasaḥ pṛthivyāḥ . Sahasraṁ śaṁsā uta ye gaviṣṭau sarvāṅ̆ it tāṅ̆ upa yātā pibadhyai.*

Praiseworthy is that performance of yours, Ashvins, harbingers of new light, which is generous and rewarding, full of the light of heaven, showers of the cloud from the sky and generosity of the earth. Pray now come, assess and advance all those thousands of advancements we are pursuing in the field of earth sciences, solar energy and the development of cattle

wealth, all of which are worthy of appreciation.

अयं वां भागा निहिता यजत्रमा गिरा नासत्यापप यातम ।
पिबतं सामं मधुमन्तमस्म प दाश्वांसमवतं शचीभिः ॥ ४ ॥

4. *Ayaṁ vāṁ bhāgo nihito yajatremā giro nāsatyopa yātam. Pibataṁ somaṁ madhuman-tamasme pra dāśvāṁsam-avataṁ śacībhiḥ.*

Ashvins, harbingers of knowledge, adorable guides worthy of association and cooperation, this part of our yajnic pursuit of knowledge and development is reserved for you. O seekers of truth, committed to truth, come and listen to what we have to say, share and enjoy the soma pleasure of the honey sweets of peaceful advancements in knowledge, and with your powers and blessed actions protect and promote the generous and committed yajaka who surrenders to you in faith and obedience.

Mandala 8/Sukta 58

Vishvedevah or Rtvijah Devatah, Medhya Kanva Rshi

यमृत्विजा बहुधा कल्पयन्तः सचेतसा यज्ञमिमं वहन्ति ।
या अनूचाना ब्राह्मणा युक्त आसीत्का स्वित्तत्र यजमानस्य संवित ॥ १ ॥

1. *Yamṛtvijo bahudhā kalpayantaḥ sacetaso yajñam-imaṁ vahanti. Yo anūcāno brāhmaṇo yukta āsīt kā svit tatra yajamānasya saṁvit.*

In the yajna of existence and human life, which the yajakas, Vishvedevas, natural forces of divinity in the cosmic yajna, and human senses and mind in the individual yajna of life, all vital, alert and expert in their

own ways, organise, conduct and carry on harmoniously in many different participative ways, and in the same yajna when some pious, intelligent and fortunate soul in communion is joined with the supreme divinity of the yajna, then in that state of samadhi what is the nature and character of this yajamana's state of knowledge and spiritual awareness?

एकं एवाग्निर्बहुधा समिद्ध एकः सूर्या विश्वमनु प्रभूतः।
एकवाषाः सर्वमिदं वि भात्येकं वा इदं वि बभूव सर्वम॥ २॥

2. *Eka evāgnir-bahudhā samiddha ekaḥ sūryo viśvamanu prabhūtaḥ. Ekaivoṣāḥ sarvamidaṁ vi bhātyekaṁ vā idaṁ vi babhūva sarvam.*

The nature of awareness in communion is this, and this same is the understanding of an intelligent soul: Only one Agni, fire, lighted in many ways, only one sun risen all over the world, only one dawn rising daily anew, lights this entire world, and only one universal spirit pervades this entire universe, the entire existence is one.

ज्यातिष्मन्तं कतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम।
चित्रामघा यस्य यागं धिजज्ञे तं वां हुव अति रिक्तं पिबध्यै॥ ३॥

3. *Jyotiṣmantaṁ ketumantaṁ tricakraṁ sukhaṁ rathaṁ suṣadaṁ bhūrivāram. Citrāmaghā yasya yoge'dhijajñe taṁ vāṁ huve ati riktaṁ pibadhyai.*

Further: Of you all Vishvedevas, the one that is self-refulgent, self-revealing, three wheeled-one centred, blissful, gloriously moving, a seat of bliss, full

of treasure, by the power and inspiration of which the dawn of light arises and illuminates the world, that supreme spirit I invoke for you and call you to experience the absolute bliss beyond the relative.

Mandala 8/Sukta 59

Indra-Varunau Devate, Suparna Kanva Rshi

इमानि वां भागधेयानि सिस्रत इन्द्रावरुणा प मह सुतेषु वाम। यज्ञेयज्ञे ह सवना भुरण्यथा यत्सुन्वत यजमानाय शिक्षथः ॥ १ ॥

1. *Imāni vāṁ bhāgaheyāni sisrata indrāvaruṇā pra mahe suteṣu vām. Yajñeyajñe ha savanā bhuraṇyatho yat sunvate yajamānāya śikṣathaḥ.*

Indra and Varuna, power and judgement of divinity, these are your contributions to life which in this grand yajna of human life vibrate in the yajnic projects of life inspired by you: In every yajna of life you energise and shine the holy activities when you bless and inspire the yajamana who creates and contributes to the joy of life.

निष्षिध्वरीराषधीरापं आस्तामिन्द्रावरुणा महिमानमाशत। या सिस्रतू रजसः पार अध्वना ययाः शत्रुनकिरादेव आहत ॥ २ ॥

2. *Niṣṣadhvarīroṣadhīrāpa āstām-indrāvaruṇā mahimānam-āśata. Yā sisratū rajasaḥ pāre adhvano yayoḥ śatrur-nakirādeva ohate.*

Indra and Varuna, powers of natural energy and natural selection for evolution and growth, herbs and trees, waters and liquid flows attain efficiency and rise

higher in munificence when you cross the paths across the skies, come and vibrate, and there is no defiling power in operation to negate your efficacy.

सत्यं तदिन्दावरुणा कृशस्य वां मध्व ऊर्मिं दुहत सप्त वाणीः। ताभिर्दाश्वांसमवतं शुभस्पती या वामदब्धा अभि पाति चित्तिभिः ॥ ३ ॥

3. *Satyaṁ tadindrāvaruṇā kṛśasya vāṁ madhva ūrmim duhate sapta vāṇīḥ. Tābhir-dāśvāṁsam-avataṁ śaubhaspatī yo vāmadabdho abhi pāti cittibhiḥ.*

Indra and Varuna, symbolic powers of love, judgement and social cohesion, true it is that for you the sevenfold voices of the dedicated sage distil the honey sweet vibrations of divine energy in your service and with these you, protectors and promoters of the good and auspiciousness of life, strengthen and advance the generous yajaka who, with sincere thoughts and actions, without fear, serves and augments you with devotion and resolution.

घृतपुषः साम्या जीरदानवः सप्त स्वसारः सदन ऋतस्य। या ह वामिन्दावरुणा घृतश्चुतस्ताभिर्धत्तं यजमानाय शिक्षतम ॥ ४ ॥

4. *Ghṛtapruṣaḥ saumyā jīradānavaḥ sapta svasāraḥ sadana ṛtasya. Yā ha vāmindrāvaruṇā ghṛtaścutas-tābhirdhattaṁ yajāmānāya śikṣatam.*

Endowed with gifts of goodness and grace, kind and generous, givers of life energy, seven sisters of yours, five senses, mind and intellect, O Indra and Varuna, loving and judicious divine powers of humanity,

in this house of truth and divine law of yajna in human life, are replete with the beauty and splendour of life. With these, pray bring in the knowledge and wisdom of divinity and nature revealed by the sages and enlighten the yajamana.

अवाचाम महत साभगाय सत्यं त्वषाभ्यां महिमानमिन्द्रियम।
अस्मान्त्स्विन्दावरुणा घृतश्चुतस्त्रिभिः साप्तभिरवतं शुभस्पती ॥ ५ ॥

5. *Avocāma mahate saubhagāya satyaṁ tveṣābhyāṁ mahimānam-indriyam. Asmāntsvindrāvaruṇā ghṛtaścutastribhiḥ sāptebhiravataṁ śubhaspatī.*

We speak and celebrate, for the sake of great goodness and prosperity, the truth, grandeur and power, honour and excellence received from the mighty and magnificent Indra and Varuna. O Indra and Varuna, gracious and benevolent protectors of the greatness and goodness of life, protect and promote us by the sevenfold voice of the seven sisters and seven sages at the three levels of body, mind and soul.

इन्दावरुणा यदृषिभ्या मनीषां वाचा मतिं श्रुतमदत्तमग्रे।
यानि स्थानान्यसृजन्त धीरा यज्ञं तन्वानास्तपसाभ्यपश्यम ॥ ६ ॥

6. *Indrāvaruṇā yadṛśibhyo manīṣāṁ vāco matiṁ śrutam-adattam-agre. Yāni sthānānyasṛjanta dhīrā yajñaṁtanvānās-tapasābhyapaśyam.*

Indra and Varuna, divine powers of vigour and intelligence, judgement and imagination, what words of knowledge and thoughts of wisdom by virtue of

meditation, study and speech you gave to the sages of vision earlier, and what orders of discovery and invention through yajnic extension of research, the patient, persistent sages achieved later, all these, with my austere discipline of study and application, let me see and realise for myself.

इन्द्रावरुणा सामनसमदृप्तं रायस्पाषं यजमानषु धत्तम। प्रजां पुष्टिं भूतिमस्मासु धत्तं दीघायुत्वाय प तिरतं न आयुः ॥ ७ ॥

7. *Indrāvaruṇā saumanasamadṛptaṁ rāyaspoṣaṁ yajamāneṣu dhattam. Prajāṁ puṣṭiṁ bhūtim-asmāsu dhattaṁ dīrghāyuvāya pra tirataṁ na āyuḥ.*

Indra and Varuna, good disposition, wealth and advancement free from pride, bear and bring to bless the yajamana. Progeny, vigorous health, and prosperity, bring for us, prolong our life for us to enjoy the beauty of living for as long as possible.

Mandala 8/Sukta 60

Agni Devata, Bharga Pragatha Rshi

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमह।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥ १ ॥

1. *Agna ā yāhyagnibhir-hotāraṁ tvā vṛṇīmahe. Ā tvām-anaktu prayatā haviṣmatī yajiṣṭhaṁ barhi-rāsade.*

Agni, universal fire of life, come with other fires such as the sun. We opt to worship you alone, the cosmic yajamana. The yajaka people holding ladlefuls of havi would honour and celebrate you and seat you on the

holy grass.

अच्छा॒ हि त्वा॑ सहसः सूना अङ्गिर॒ः स्रुच॒श्चर॑न्त्यध्व॒र।
ऊ॒जा नपा॑तं घृ॒तक॑शमीमह॒ग्निं य॒ज्ञषु॑ पू॒व्यम॥ २॥

2. *Acchā hi tvā sahasaḥ sūno aṅgiraḥ srucaś-carantyadhvare. Urjo napātaṁ ghṛtakeśamīmahe'gniṁ yajñeṣu pūryam.*

Agni, creator of energy and power, dear as breath of life omnipresent, the ladles of ghrta feed you well in the holy fire of yajna. We honour and adore the divine fire, prime power, infallible product of cosmic energy and rising in flames in yajnas.

अग्न॑ क॒विव॒धा अ॑सि॒ हाता॑ पावक॒ य यः।
म॒न्दा यजि॑ष्ठा अध्व॒रष्वीड्या॒ विप॑भिः शुक॒ मन्म॑भिः॥ ३॥

3. *Agne kavirvedhā asi hotā pāvaka yakṣyaḥ. mandro yajiṣṭho adhvareṣvīḍyo viprebhiḥ śukra manmabhiḥ.*

Agni is the poet of the cosmos which is his poem. He is maker and disposer of the universe, chief performer of cosmic yajna, purifier and sanctifier of the polluted, loving and adorable. O lord of power and purity, you are blissful, most honourable and companionable, adored by sages in yajnas with hymns of love and worship.

अदा॑घ॒मा व॑हाश॒ता य॑विष्ठ्य द॒वाँ अ॑जस्र वी॒तय॑। अ॒भि
पयां॑सि॒ सुधि॒ता व॑सा गहि॒ मन्द॑स्व धी॒तिभि॑र्हि॒तः॥ ४॥

4. *Adroghamā vahośato yaviṣṭhya devāň ajasra vītaye. Abhi prayāṁsi sudhitā vaso gahi mandasva dhītibhir-hitaḥ.*

Most youthful Agni, eternal power and presence, bring the loving and generous divinities to receive the homage and bless the innocent and guileless yajaka. O lord of the world's wealth, haven and home of all, accept the most cherished offerings and, adored with our sincere thoughts and acts of yajna, rejoice yourself.

त्वमित्सुपथा अस्यग्न त्रातऋृतस्कविः। त्वां विपासः समिधान दीदिव आ विवासन्ति वधसः॥ ५॥

5. *Tvamit saprathā asyagne trātar-ṛtaskaviḥ. Tvāṁ viprāsaḥ samidhāna dīdiva ā vivāsanti vedhasaḥ.*

Agni, you are infinitely expansive, boundless, all saviour, eternally right poet of cosmic rectitude, omniscient creator. Self-refulgent ever, light of the universe, the wise sages and masters of law and right action glorify you as the lord supreme.

शाचा शाचिष्ठ दीदिहि विश मया रास्व स्तात्र महाँ असि। दवानां शमन्मम सन्तु सूरयः शत्रूषाहः स्वग्नयः॥ ६॥

6. *Śocā śociṣṭha dīdihi viśe mayo rāsva stotre mahāṅ asi. Devānāṁ śarman mama santu sūrayaḥ śatrūṣāhaḥ svagnayaḥ.*

Lord most pure and refulgent, rise and shine and enlighten the world. Bless the people and the celebrants with peace and goodness. You are great and glorious. May our wise and brilliant leaders enjoy the goodwill of the divinities, be keepers of the holy fire and controllers of hate and enmities.

यथा चिद वृद्धमतसमग्न संजूवसि रिं। एवा दह मित्रमहा या अस्मधुग्दुमन्मा कश्च वनति॥ ७॥

7. *Yathā cid vṛddham-atasm-agne saṁjūrvasi kṣami. Evā daha mitramaho yo asmadhrug durmanmā kaśca venati.*

Agni, just as you burn to dust the withered wood on the earth, so, O greatest friend, pray burn him to naught whoever hates us and thinks ill of us.

मा नो मर्ताय रिपवे रक्षस्विने माघशंसाय रीरधः।
अस्रेधद्भिस्तरणिभिर्यविष्ठ्य शिवभिः पाहि पायुभिः॥ ८॥

8. *Mā no martāya ripave rakṣasvine māghaśaṁsāya riradhaḥ. Asredhadbhis-taraṇibhir-yaviṣṭhya śivebhiḥ pāhi pāyubhiḥ.*

Throw us not to the mortal who is an enemy, demoniac and a sinner. O lord most youthful, keep us and protect us with the non-violent, the saviours, good and peaceful, protectors of the good.

पाहि नो अग्न एकया पाह्युत द्वितीयया।
पाहि गीर्भिस्तिसृभिरूर्जां पत पाहि चतसृभिर्वसो॥ ९॥

9. *Pāhi no agna ekayā pāhyuta dvitīyayā. Pāhi gīrbhis-tisṛbhirūrjāṁ pate pāhi catasṛbhir-vaso.*

Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, save us by the four.

(This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third, voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Veda's

voice. Yet another: voice of the soul in the rising sequence of the four mantras of Aum as described in the Upanishads. And then the four stages of language in the descending order from divine to the human: Para, Pashyanti, Madhyama and Vaikhari)

पाहि विश्वस्माद्रासा अरांव्णः प स्म वाजेषु ना व।
त्वामिद्धि नेदिष्ठं दवतातय आपिं न ामह वृध॥ १०॥

10. *Pāhi viśvasmād-rakṣaso arāvṇaḥ pra sma vājeṣu no'va. Tvāmiddhi nediṣṭhaṁ devatātaya āpiṁ nakṣāmahe vṛdhe.*

Save us from all evils of the world, from all selfish grabbers. Protect us in our struggles and lead us to victory. We approach you and pray to you, closest to us, our own, for the success of our divine yajna and rising advancement in life.

आ नो अग्न वयावृधं रयिं पावक शंस्यम।
रास्वा च न उपमात पुरुस्पृहं सुनीती स्वयशस्तरम॥ ११॥

11. *Ā no agne vayovṛdhaṁ rayiṁ pāvaka śaṁsyam. Rāsvā ca na upamāte puruspṛhaṁ sunītī svaya-śastaram.*

Agni, saviour and purifier of life, closest and friendly, give us wealth which is admirable and leads to progress in food, health and age and cattle wealth. Give us the way of life leading to universally loved wealth, honour and excellence, renowned and rising.

यन वंसाम पृतनासु शधतस्तरन्ता अय आदिशः। स त्वं
नो वध पयसा शचीवसा जिन्वा धिया वसुविदः॥ १२॥

12. *Yena vaṁsāma pṛtanāsu śardhatas-taranto arya ādiṣaḥ. Sa tvaṁ no vardha prayasā śacīvaso jinvā dhiyo vasuvidaḥ.*

Give us the wealth of competence by which, rising in strength and power, moving forward, countering opposite intentions, designs and plans, we may defeat our enemies in the battles of life. O lord of knowledge, power and action, help us advance with food and sustenance, inspire and enlighten our vision and intelligence in action so that we may rise to be masters of wealth, honour and excellence.

शिशा॑ना वृष॒भा य॑थाग्निः शृङ्ग॒ दवि॑ध्वत।
ति॒ग्मा अ॑स्य॒ हन॑वा॒ न प॑ति॒धृष॑ सु॒जम्भ॒ः सह॑सा य॒हुः ॥ १३ ॥

13. *Śiśāno vṛṣabho yathāgniḥ śṛṅge davidhvat. Tigmā asya hanavo na pratidhṛṣe sujambhaḥ sahaso yahuḥ.*

Just as a bull whets and brandishes his horns against his rival, so does Agni shake his opponents. Fiery is his visor, strong his jaws, mighty his courage, he is invincible, uncounterable, irresistible.

न॒हि त॑ अग्न वृषभ पति॒धृष॒ जम्भा॑सा॒ यद्वि॒तिष्ठ॑स।
स त्वं नो॑ हात॒ः सु॒हुतं॒ ह॒विष्कृ॑धि॒ वंस्वा॑ ना॒ वार्या॑ पुरु ॥ १४ ॥

14. *Nahi te agne vṛṣabha pratidhṛṣe jambhāso yadvitiṣṭhase. Sa tvaṁ no hotaḥ suhutaṁ haviṣkṛdhi vaṁsvā no vāryā puru.*

Agni when you rise and expand no one can brave your flaming jaws. Pray accept our homage and make it fruitful. Give us ample wealth of our choice and desire.

शष् वनेषु मात्राः सं त्वा मतासं इन्धत।
अतन्दा हव्या वहसि हविष्कृत आदिद्देवषु राजसि॥ १५॥

15. *Śeṣe vaneṣu mātroḥ saṁ tvā martāsa indhate. Atandro havyā vahasi haviṣkṛta ādid deveṣu rājasi.*

You pervade in the forests and in the earth upto heaven. The mortals light and raise you holily, and, without sloth or delay, you carry the sacred offerings of the devoted celebrants to the divinities over earth and heaven and shine among them.

सप्त हातारस्तमिदीळत त्वा ग्नं सुत्यजमह्वयम।
भिनत्स्यद्रिं तपसा वि शाचिषा पाग्नं तिष्ठ जनाँ अति॥ १६॥

16. *Sapta hotāras-tamidīḷate tvā'gne sutyajamahrayam. Bhinatsyadriṁ tapasā vi śociṣā prāgne tiṣṭha janāň ati.*

Agni, seven yajakas adore and serve you, all giver, imperishable and eternal. You cleave the mountains and expand and evaporate the clouds with your heat and flames of fire. Pray, Agni, stay among the people at the closest and rise high.

अग्निमग्निं वा अधिगुं हुवम वृक्तबर्हिषः।
अग्निं हितप्रयसः शश्वतीष्वा हातारं चषणीनाम॥ १७॥

17. *Agnimagniṁ vo adhriguṁ huvema vṛktabarhiṣaḥ. Agniṁ hitaprayasaḥ śaśvatīṣvā'' hotāraṁ carṣaṇīnām.*

For your sake, O people of the world, we on the seats of holy grass invoke Agni, one form after another of the irresistible universal power of nature and divinity,

and having collected our offerings ready, we light and serve the fire, high priest of cosmic yajna among all the communities of humanity over the lands.

कत॑न॒ शम॑न्त्सचत सुषा॒मण्यग्न॒ तुभ्यं॑ चिकि॒त्वना॑।
इ॒ष॒ण्यया॑ नः पुरु॒रू॒प॒मा भ॑र॒ वाज॒ं नदि॑ष्ठमू॒तय॑॥ १८॥

18. *Ketena śarmant-sacate suṣāmaṇyagne tubhyaṁ cikitvanā. Iṣaṇyayā naḥ pururūpamā bhara vājaṁ nediṣṭham-ūtaye.*

Agni loves to associate with the house of yajna where Sama hymns are chanted. O lord of light, Agni, the yajakas wait for you with anxious expectation and signs of welcome. Pray come with all your love and desire for us and bless us with the food, energy and holy ambition of all forms dearest to our heart for our protection and advancement.

अग्न॒ जरि॑तवि॒श्पति॑स्तपा॒ना दे॑व र॒ क्षसः॑।
अपा॑षिवान्गृ॒हप॑तिम॒हाँ अ॑सि दि॒वस्पा॒युर्दु॑रो॒ण॒युः॥ १९॥

19. *Agne jaritar-viśpatis-tepāno deva rakṣasaḥ. Aproṣivān gṛhapatir-mahāň asi divaspāyur-duroṇayuḥ.*

Agni, universally adored, master ruler and protector of the people, scourge of the selfish and wicked, refulgent and generous, supreme protective presence of the home that never neglects or forsakes the inmates, you are great protector of happiness and heavens too, and abide in the heart and home of humanity.

मा नो॒ र॒क्षो॒ आ व॑वेशीदाघृणीवसो॒ मा या॒तुर्या॒तुमा॑वताम।
प॒रा॒ग॒व्यू॒त्यनि॑रा॒मप॒ द्रुह॒मग्न॒ सध॑ र॒स्विनः॥ २०॥

20. *Mā no rakṣa ā veśīdāghṛṇīvaso mā yāturyātum-āvatām. Parogavyūtyanirāmapa kṣudhamagne sedha rakṣasvinaḥ.*

O refulgent lord protector of world's wealth, let no evil force enter our life, let no violence of the malignant injure us. O lord of light, Agni, cast off starvation, poverty and all demoniac forces far away from us.

Mandala 8/Sukta 61

Indra Devata, Bharga Pragatha Rshi

उ॒भयं शृ॑ण॒वच्च॑ न॒ इन्द्रो॑ अ॒वागि॒दं वचः॑।
स॒त्राच्या॑ म॒घवा॒ सामपीतय॒ धिया॒ शवि॑ष्ठ॒ आ ग॑मत ॥ १ ॥

1. *Ubhayaṁ śṛṇavacca na indro arvāgidaṁ vacaḥ. Satrācyā maghavā somapītaye dhīyā śaviṣṭha ā gamat.*

May Indra, lord omnipotent, master of the world's wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure of success.

तं हि स्व॒राजं॑ वृष॒भं तमाज॑स॒ धिष॑णा॒ निष्ट॑त॒ तुः।
उ॒ताप॒मानां॑ पथ॒मा नि षी॑द॒सि॒ सामकामं॒ हि त॒ मनः॑ ॥ २ ॥

2. *Taṁ hi svarājaṁ vṛṣabhaṁ tamojase dhiṣaṇe niṣṭatakṣatuḥ. Utopamānāṁ prathamo ni ṣīdasi somakāmaṁ hi te manaḥ.*

That self-ruled, self-refulgent, brave and

generous human character and programme, that human republic, the heaven and earth vested with divine will and intelligence conceive, create and fashion forth for self-realisation of innate glory. O man, among similars and comparables, you stand the first and highest, and your mind is dedicated to the love of soma, peace, pleasure and excellence of life.

आ वृषस्व पुरूवसा सुतस्यन्दान्धसः ।
विद्मा हि त्वा हरिवः पृत्सु सासहिमधृष्टं चिद्दधृष्वणिम ॥ ३ ॥

3. *Ā vṛṣasva purūvaso sutasyendrāndhasaḥ. Vidmā hi tvā harivaḥ pṛtsu sāsahimadhṛṣṭaṁ cid dadhṛṣvaṇim.*

Indra, lord of universal wealth, honour and excellence, haven and home of all life in existence, give us showers of the purest distilled soma, food for health and divine joy. O lord of the dynamics of existence, we know you, fearless and unconquerable hero in battles.

अपामिसत्य मघवन्तथदंसदिन्द्र कत्वा यथा वशः ।
सनम वाजं तव शिप्रिन्वसा म ू चिद्यन्ता अदिवः ॥ ४ ॥

4. *Aprāmisatya maghavan tathedasadindra kratvā yathā vaśaḥ. Sanema vājaṁ tava śiprinnavasā makṣū cidyanto adrivaḥ.*

Indra, lord of might and majesty, unchangeable truth itself, imperishable, as you wish by holy thought and will, so does everything happen. Pray bless us to win the victory in our battles for life, O lord of splendid vizor, under your protection without delay while we move on, O lord of clouds and mountains.

शग्ध्यू३षु शचीपत इन्द्र विश्वाभिरूतिभिः ।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥ ५ ॥

5. *Śagdhyūṣu śacīpata indra viśvābhirūtibhiḥ. Bhagaṁ na hi tvā yaśasaṁ vasuvidamanu śūra carāmasi.*

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As the very honour, splendour and treasure-home of the universe, O potent and heroic lord, we live in pursuit of your glory to justify our existence and win our destiny.

पारा अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः ।
नकिर्हि दानं परिमर्धिषत्त्व यद्यद्यामि तदा भर ॥ ६ ॥

6. *Pauro aśvasya purukṛd gavāmasyutso deva hiraṇyayaḥ. Nakirhi dānaṁ parimardhiṣat tve yadyadyāmi tadā bhara.*

You are the sole One omnipresent citizen of the universe, creator of all lands, cows, lights and knowledges of the world, maker of the motions, ambitions, advancements and achievements of nature and humanity, fountain head of universal joy, and golden refulgent generous lord supreme. No one can ever impair or obstruct your gifts to humanity. O lord, I pray, bring us whatever we ask for.

त्वं ह्यहि चरवे विदा भगं वसुत्तये ।
उद्वावृषस्व मघवन्गविष्टय उदिन्दाश्वमिष्टये ॥ ७ ॥

7. *Tvaṁ hyehi cerave vidā bhagaṁ vasuttaye. Ud vāvṛṣasva maghavan gaviṣṭaya udindrāśvamiṣṭaye.*

Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous. O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress.

त्वं पुरू सहस्राणि शतानि च यूथा दानाय मंहस।
आ पुरन्दरं चकृम विपवचस इन्द्रं गायन्ता वस॥ ८॥

8. *Tvaṁ purū sahasrāṇi śatāni ca yūthā dānāya maṁhase. Ā purandaraṁ cakṛma vipravacasa indraṁ gāyanto'vase.*

Indra, you command and grant many hundreds and thousands of heaps of wealth for gift to the devotees, and as many troops of soldiers for defence and protection. We, poets of holy words of adoration, do service to Indra, breaker of the strongholds of darkness and sing in praise of him and exhort him for the sake of protection and patronage.

अविपा वा यदविधद्विपा वन्द त वचः।
स प ममन्दत्त्वाया शतकता पाचामन्या अहंसन॥ ९॥

9. *Avipro vā yad-avidhad-vipro vendra te vacaḥ. Sa pra mamandat tvāyā śatakrato prācāmanyo ahaṁsana.*

Indra, lord of infinite holy acts of kindness, commanding irresistible adour and passion, whether one is a sagely scholar or a simple unlettered person, whoever offers words of praise and prayer to you is blest with divine joy by your grace, O lord of the name "I AM".

उ॒ग्रबा॑हुम ऋ॒क्त्वा॑ पुरन्द॒रा यदि॑ म शृ॒णव॒द्धव॑म।
व॒सू॒यवा॒ वसु॑पतिं श॒तक्र॑तुं॒ स्ताम॒रिन्दं॑ हवामहे॥ १०॥

10. *Ugrabāhur-mṛakṣakṛtvā purandaro yadi me śṛṇavaddhavam. Vasūyavo vasupatiṁ śatakratuṁ stomair-indraṁ havāmahe.*

If the lord of mightiest arms, breaker of evil strongholds, divine destroyer, would listen to my invocation and prayer, we, seekers of wealth, honour and excellence in life, would adore and exalt Indra, protector and giver of wealth and supreme lord of infinite divine acts of grace, hymns of praise in his honour.

न पा॒पासो॑ मनामहे॒ नारा॑यासो॒ न जल्ह॑वः।
यदि॑न्वि॒न्द्रं॒ वृष॑णं॒ सचा॑ सु॒त सखा॑यं कृ॒णवा॑महै॥ ११॥

11. *Na pāpāso manāmahe nārāyāso na jalhavaḥ. Yadinnvindraṁ vṛṣaṇaṁ sacā sute sakhāyaṁ kṛṇavāmahai.*

We are neither sinners nor uncharitable nor non-yajakas as we honour and adore Indra, generous lord of showers of grace, and win his favour as a friend in our holy acts of creation and yajna.

उ॒ग्रं यु॑युज्म॒ पृत॑नासु सासा॒हिमृ॒णका॑ति॒मदा॑भ्यम।
वदा॑ भृ॒मं चि॒त्सनि॑ता र॒थीत॑मा वा॒जिनं॒ यमिदू॒ नश॑त॥ १२॥

12. *Ugraṁ yuyujma pṛtanāsu sāsahim-ṛṇakātim-adābhyam. Vedā bhṛmaṁ cit sanitā rathītamo vājinaṁ yamidū naśat.*

The blazing vibrant lord of existence, we join in the battles of life from strife upto communion, the

power and presence most bold and courageous, indomitable, to whom we owe the debt of allegiance. Whoever approaches him thus as the ever moving spirit at the closest as a friend, munificent giver, sole controller of the chariot of life and the universe, the ultimate warrior and conqueror, realises him, joins him, becomes identified with him as the self itself.

यत॑ इन्द्र॒ भया॑महे॒ तता॑ नो॒ अभ॑यं कृधि।
मघ॑वञ्छग्धि तव॒ त॑ ऊ॒तिभि॒र्वि द्विषो॒ वि मृधो॑ जहि॥ १३॥

13. *Yata indra bhayāmahe tato no abhayaṁ kṛdhi. Maghavañ-chagdhi tava tanna ūtibhir-vi dviṣo vi mṛdho jahi.*

Indra, lord indomitable, whoever, whatever and wherever we fear, make us fearless from that. O lord of might and world power, pray strengthen us with your powers and protections of the highest order. Eliminate the jealous, the malignant, the disdainers and contemners.

त्वं हि रा॑धस्पत॒ राध॑सा म॒हः क्षया॒स्यासि॑ वि॒धत॑ः।
तं त्वा॑ व॒यं म॑घव॒न्निन्द्र॑ गिर्वणः सु॒ताव॑न्तो हवामहे॥ १४॥

14. *Tvaṁ hi rādhaspate rādhaso mahaḥ kṣayasyāsi vidhataḥ. Taṁ tvā vayaṁ maghavann-indra girvaṇaḥ sutāvanto havāmahe.*

Indra, lord of the world's wealth, munificence and achievement, you alone are the protector, and promoter of the wealth, grandeur, home and honour of the supplicant worshipper. O lord of all power and honour, adored and worshipped in hymns of glory, we invoke, invite and exalt you for the munificence and

grandeur of life you grant, protect and advance.

इन्द्रः स्पळुत वृत्रहा परस्पा ना वरण्यः ।
स नो रक्षिष्च्चरमं स मध्यमं स पश्चात्पातु नः पुरः ॥ १५ ॥

15. *Indraḥ spaḷuta vṛtrahā paraspā no vareṇyaḥ. Sa no rakṣiṣac-caramaṁ sa madhyamaṁ sa paścāt pātu naḥ puraḥ.*

Indra is all cognizant, destroyer of evil and universal protector, and him alone we ought to choose for worship and prayer. May he protect us all, the highest, the middling and the lowest, and may he protect us at the far back and the farthest coming up front.

त्वं नः पश्चादधरादुत्तरात्पुर इन्द्र नि पाहि विश्वतः ।
आर अस्मत्कृणुहि दव्यं भयमार हतीरदेवीः ॥ १६ ॥

16. *Tvaṁ naḥ paścād-adharād-uttarāt pura indra ni pāhi viśvataḥ. Āre asmat kṛṇuhi daivyaṁ bhayamāre hetīradevīḥ.*

Indra, pray you protect us back and front, up and down, all round. Remove from us all fear of the divinities, all dangers and strikes from the evil forces.

अद्याद्या श्वःश्व इन्द्र त्रास्व पर च नः । विश्वा च ना जरितॄन्त्सत्पत अहा दिवा नक्तं च रक्षिषः ॥ १७ ॥

17. *Adyādyā śvaḥ śva indra trāsva pare ca naḥ. Viśvā ca no jaritṝnt-satpate ahā divā naktaṁ ca rakṣiṣaḥ.*

Day by day every today, day by day every tomorrow and beyond, lord saviour and protector of the good and true, Indra, save and protect us, your celebrants and supplicants, all days, day and night.

प्रभङ्गी शूरो मघवा तुवीमघः संमिश्ला वीर्याय कम ।
उभा ते बाहू वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः ॥ १८ ॥

18. *Prabhaṅgī śūro maghavā tuvīmaghaḥ saṁmiślo vīryāya kam. Ubhā te bāhū vṛṣaṇā śatakrato ni yā vajraṁ mimikṣatuḥ.*

A crushing warrior, commanding magnificence, power and universal riches, self-sufficient, virile, joiner of all with karmic destiny, O lord of infinite good actions, both your arms are abundantly generous and hold the thunderbolt of justice, reward and punishment both as deserved.

Mandala 8/Sukta 62

Indra Devata, Pragatha Ghaura Kanva Rshi

प्रो अस्मा उपस्तुतिं भरता यज्जुजोषति । उक्थैरिन्द्रस्य माहिनं वयो वर्धन्ति सोमिनो भद्रा इन्द्रस्य रातयः ॥ १ ॥

1. *Pro asmā upastutiṁ bharatā yajjujoṣati. Ukthair-indrasya māhinaṁ vayo vardhanti somino bhadrā indrasya rātayaḥ.*

O celebrants, sing aloud and send up your prayers to Indra who listens and loves them. The soma yajis with songs of praise exalt the great glory and magnificence of Indra. Great and good are the gifts of Indra.

अयुजा असमा नृभिरेकः कृष्टीरयास्यः । पूर्वीरति प्र वावृध विश्वा जातान्योजसा भद्रा इन्द्रस्य रातयः ॥ २ ॥

2. *Ayujo asamo nṛbhir-ekaḥ kṛṣṭīr-ayāsyaḥ. Pūrvīrati pra vāvṛdhe viśvā jātānyojasā bhadrā indrasya rātayaḥ.*

Sole and self-sufficient, unequal, one supreme among humanity, beyond the power of mortals, he excels and transcends all those born ever before or at present or to be born in future, by virtue of his lustre and magnanimity. Great are the powers and gifts of Indra's generosity.

अहि॑तन चि॒दव॑ता जी॒रदा॑नुः सिषासति। प्र॒वाच्य॑मिन्द्र॒ तत्त॑व वी॒र्या॑णि करिष्य॒ता भ॒द्रा इन्द्र॑स्य रा॒तय॑ः ॥ ३ ॥

3. *Ahitena cidarvatā jīradānuḥ siṣāsati. Pravācya-mindra tat tava vīryāṇi kariṣyato bhadrā indrasya rātayaḥ.*

The lord of immense generosity pervades and rules the world moving on with its own innate law without external imposition. O lord, that divine omnipotence of yours and mighty acts of virile divinity are admirable. Great and good are the gifts of the lord's charity.

आ या॑हि कृ॒णवा॑म त॒ इन्द्र॒ ब्रह्मा॑णि॒ वध॑ना। यभि॑ः शविष्ठ चा॒कना॑ भ॒द्रमि॒ह श्र॑वस्य॒त भ॒द्रा इन्द्र॑स्य रा॒तय॑ः ॥ ४ ॥

4. *Ā yāhi kṛṇavāma ta indra brahmāṇi vardhanā. Yebhiḥ śaviṣṭha cākano bhadramiha śravasyate bhadrā indrasya rātayaḥ.*

Come Indra, here we sing exalting hymns in your honour by which, O lord most powerful, you would love to do immense good for the celebrant. Great and gracious are the charities of Indra.

धृ॒ष॒तश्चि॑द धृषन्मन॑ः कृणाषी॒न्द्र॒ यत्त्वम। ती॒व॑ः साम॑ः सपय॒ता नमा॑भिः पति॒भूष॑ता भ॒द्रा इन्द्र॑स्य रा॒तय॑ः ॥ ५ ॥

5. *Dhṛṣataścid dhṛṣanmanaḥ kṛṇoṣīndra yat tvam. Tīrvaiḥ somaiḥ saparyato namobhiḥ pratibhūṣato bhadrā indrasya rātayaḥ.*

As you raise the man of courage at heart to a bolder and more courageous hero, men with homage and potent soma oblations serve and glorify you. Great and glorious are the charities of Indra.

अव॑ चष्ट ऋचीषमा॒ व॒ताँइ॑व॒ मानु॑षः । जु॒ष्टी द॑ ई॒स्य सा॒मिन॒ः सखा॑यं कृणुत॒ युजं॒ भ॒दा इन्द॑स्य रा॒तय॑ः ॥ ६ ॥

6. *Ava caṣṭa ṛcīṣamo'vatāṅ̃ iva mānuṣaḥ. Juṣṭvī dakṣasya sominaḥ sakhāyaṁ kṛṇute yujaṁ bhadrā indrasya rātayaḥ.*

The lord lover of Rks and soma yajna looks below with love at the yajakas like a thirsty man looking anxiously at the water below in the well and, happy with the noble expert soma yaji, he accepts him as friend and companion. Great and good are the gifts of Indra.

विश्व॑ त इन्द वी॒र्यं॑ दे॒वा अनु॒ कतुं॑ ददुः । भुवा॒ विश्व॑स्य॒ गार्प॑तिः पुरुष्टुत भ॒दा इन्द॑स्य रा॒तय॑ः ॥ ७ ॥

7. *Viśve ta indra vīryaṁ devā anu kratuṁ daduḥ. Bhuvo viśvasya gopatiḥ puruṣṭuta bhadrā indrasya rātayaḥ.*

Indra, universally celebrated and exalted, ruler and protector of the worlds of the universe, all divinities of nature and humanity in obedience and pursuit of your divine acts bear your generous strength and vitality. Great and good are the gifts of Indra.

गृ॒ण तदिन्द त॒ शव॑ उप॒मं दे॒वताति॑य । यद्धंसि॑ वृ॒त्रमाज॑सा शचीपत भ॒दा इन्द॑स्य रा॒तय॑ः ॥ ८ ॥

8. *Gṛṇe tadindra te śava upamaṁ devatātaye. Yaddhaṁsi vṛtramojasā śacīpate bhadrā indrasya rātayaḥ.*

In praise of that admirable power and grandeur of yours, Indra, I sing for the pleasure of divine favour, by which, O lord of mighty noble acts, you destroy the demon of darkness and want by your force and splendour. Great and good are the gifts of Indra.

सम॑नव वपुष्य॒तः कृ॒णव॒न्मानु॑षा यु॒गा।
वि॒द तदिन्द्र॒श्चत॑न॒मध॑ श्रु॒ता भ॒दा इन्द॑स्य रा॒तय॑ः ॥ ९ ॥

9. *Samaneva vapuṣyataḥ kṛṇavan-mānuṣā yugā. Vide tadindraś-cetanam-adha śruto bhadrā indrasya rātayaḥ.*

Like men united in assembly or forces united in battle, he joins people into assemblies and communities unto himself. That knowledge of art, Indra knows, and for that he is renowned and celebrated. Great and good are the gifts of Indra.

उज्जा॒तमि॑न्द त॒ शव॒ उत्त्वामुत्त॒व॒ कर्तु॑म। भूरि॑गा॒ भूरि॑ वावृधु॒मघ॑व॒न्तव॒ शम॑णि भ॒दा इन्द॑स्य रा॒तय॑ः ॥ १० ॥

10. *Ujjātam-indra te śava ut tvāmut tava kratum. Bhūrigo bhūri vāvṛdhur-maghavan tava śarmaṇi bhadrā indrasya rātayaḥ.*

Indra, lord of great wealth and knowledge, honour and excellence, the celebrants repeatedly sing and exalt your glory manifested around, they celebrate you and your holy work under the umbrella of your protection. Great and good are the gifts of Indra.

अहं च त्वं च वृत्रहन्त्सं युज्याव सनिभ्य आ। अरातीवा
चिदद्रिवा नु ना शूर मंसत भद्रा इन्द्रस्य रातयः॥ ११॥

11. *Ahaṁ ca tvaṁ ca vṛtrahant-saṁ yujyāva sanibhya ā. Arātīvā cidadrivo'nu nau śūra maṁsate bhadrā indrasya rātayaḥ.*

Let us both, I and you, destroyer of want and evil, join for the attainment of wealth and fulfilment. O lord of might, controller of clouds and breaker of mountains, even the malignant and niggardly would agree to our cooperation. Great and glorious are the gifts of Indra.

सत्यमिद्वा उ तं वयमिन्दं स्तवाम नानृतम। महाँ असुन्वता
वधा भूरि ज्यातीँषि सुन्वता भद्रा इन्द्रस्य रातयः॥ १२॥

12. *Satyamid vā u taṁ vayam-indraṁ stavāma nānṛtam. Mahāň asunvato vadho bhūri jyotīṁṣi sunvato bhadrā indrasya rātayaḥ.*

Let us all worship Indra and adore only truth, never untruth. There is the terrible thunderbolt for the impious uncreators, and profuse lights and showers of bliss for the creators of soma, divine joy and fulfilment for life. Great and gracious are the gifts of Indra.

Mandala 8/Sukta 63

Indra (1-11), Devah Devatah, Pragatha Kanva Rshi

स पूर्व्या महानां वनः कतुभिरानज।
यस्य द्वारा मनुष्पिता देवेषु धिय आनज॥ १॥

1. *Sa pūrvyo mahānāṁ venaḥ kratubhirānaje. Yasya dvārā manuṣpitā deveṣu dhiya ānaje.*

He, eternal spirit of the universe, love and desire and indeed the ideal of the great among humanity, is realised through holy acts of prayer and yajna, by the doors of whose grace the thinking man, fatherly man sustainer of life, attains noble knowledge and competence for action among the divinities of nature and humanity.

दि॒वा मा॒नं नात्स॑दन्त्सा॒मपृ॑ष्ठासा॒ अद॑यः ।
उ॒क्था ब्रह्मा॑ च॒ शंस्या॑ ॥ २ ॥

2. *Divo mānaṁ notsadant-somapṛṣṭhāso adrayaḥ.*
Ukthā brahma ca śaṁsyā.

The mountains overgrown with soma do not forsake the spirit and presence of divinity since it is manifested there. Hence hymns of praise and songs of adoration ought to be sung in honour of divinity.

स वि॒द्वाँ अङ्गि॑राभ्य॒ इन्द्रा॒ गा अ॑वृणा॒दप॑ ।
स्तु॒ष तदस्य॒ पौंस्य॑म ॥ ३ ॥

3. *Sa vidvāṅ aṅgirobhya indro gā avṛṇodapa.*
Stuṣe tadasya pauṁsyam.

That omniscient and omnipresent Indra brought the earths and stars into existence for the living and breathing forms of being. Therefore I sing and celebrate his divine power and love.

स प॒त्नथा॑ कविवृ॒ध इन्दा॑ वा॒कस्य॑ व॒ क्षणिः॑ ।
शि॒वा अ॒कस्य॒ होम॑न्यस्मत्रा॒ ग॒न्त्ववं॑स ॥ ४ ॥

4. *Sa pratnathā kavivṛdha indro vākasya vakṣaṇiḥ.*
Śivo arkasya homanyasmatra gantvavase.

He, Indra, as ever before, strengthens the poets

and promotes and extends the divine speech. May the lord of peace and bliss, we pray, come and join our yajna of worship.

आदू नु त अनु कतुं स्वाहा वरस्य यज्यवः।
श्वात्रमका अनूषतन्द गात्रस्य दावन॥ ५॥

5. *Ādū nu te anu kratuṁ svāhā varasya yajyavaḥ.*
Śvātramarkā anūṣatendra gotrasya dāvane.

And then they, the yajakas, in pursuance of the holy act of chosen yajna offer oblations in truth of word and deed, and the singers immediately start the song of adoration in honour of Indra for the gift of wealth and joy.

इन्द्र विश्वानि वीर्या कृतानि कत्वानि च।
यमका अध्वरं विदुः॥ ६॥

6. *Indre viśvāni vīryā kṛtāni kartvāni ca.*
Yamarkā adhvaraṁ viduḥ.

In Indra abide all the great works done and to be done, and the pious sages know him as loving and, non-violent worthy of worship.

यत्पाञ्चजन्यया विशन्द्र घाषा असृ ात।
अस्तृणाद्बहणा विपाऽ या मानस्य स ायः॥ ७॥

7. *Yat pāñcajanyayā viśendre ghoṣā asṛkṣata.*
Astṛṇād barhaṇā vipo 'ryo mānasya sa kṣayaḥ.

When the universal community of five classes of people join together and raise their voices of prayer to Indra, then with his might he wards off their enemies and misfortunes. That same lord of the people,

omniscient and master is the centre of my worship too.

इ॒यमु॑ त॒ अनु॑ष्टुतिश्चकृ॒ष तानि॒ पꣳस्या॑।
पाव॑श्च॒कस्य॑ वत॒निम॥ ८॥

8. *Iyamu te anuṣṭutiś-cakṛṣe tāni pauṁsyā.*
Prāvaś-cakrasya vartanim.

Indra, lord of glory, this song of worship is for you. You alone do all those admirable grand works of valour I praise and you alone protect and direct the orbits of the moving universe.

अ॒स्य वृष्णा॒ व्याद॑न उ॒रु क्रमिष्ट जी॒वस॑।
यव॒ं न प॒श्व आ द॑द॥ ९॥

9. *Asya vṛṣṇo vyodana uru kramiṣṭa jīvase.*
Yavaṁ na paśva ā dade.

On receiving the variety and versatility of food, energy and inspiration from this generous and virile Indra, life rises and springs forward for the joy of living as an animal gets the grass for food and energy and plays around.

तद्धा॑ना अव॒स्यवा॑ यु॒ष्माभि॒द ॑पितरः।
स्याम॑ म॒रुत्व॑ता वृ॒ध॥ १०॥

10. *Taddadhānā avasyavo yuṣmābhirdakṣapitaraḥ.*
Syāma marutvato vṛdhe.

Bearing that energy in body and that divine source of energy in mind, let us all, seekers of protection and promotion, be masters of strength and expertise and try to be commanders of that energy and ambition to achieve higher progress in corporate life.

बळृत्वियाय धाम्न ऋक्वभिः शूर नानुमः ।
जषामन्द्र त्वया युजा ॥ ११ ॥

11. *Baḷṛtviyāya dhāmna ṛkvabhiḥ śūra nonumaḥ.*
Joṣāmendra tvayā yujā.

O mighty lord of energy, ambition and victory, with resounding hymns of joy in homage we bow to you, treasure home of life and progress, creator and promoter of strength and energy through seasonal yajnas, and we pray that joined to you in body and mind we may win in our struggles for life and living.

अस्म रुदा महना पवतासा वृत्रहत्य भरहूता सजाषाः । यः शंसत स्तुवत धायि पज इन्दज्यष्ठा अस्माँ अवन्तु देवाः ॥ १२ ॥

12. *Asme rudro mehanā parvatāso vṛtrahatye bharahūtau sajoṣāḥ. Yaḥ śaṁsate stuvate dhāyi pajra indrajyeṣṭhā asmāň avantu devāḥ.*

Indra, lord ruler of power and progress, for us, in our fight against suffering, may the Rudras, powers of justice and desperation, mighty generous clouds of shower, mountains and great men, all loving and cooperative, indeed whoever fast and strong may hasten and advance for the celebrant and worshipper, all the wisest and seniormost brilliant powers of generosity in nature and humanity, come and help us in our struggle for the conquest of darkness, want, evil and ignorance prevailing in society.

Mandala 8/Sukta 64

Indra Devata, Pragatha Kanva Rshi

उत्त्वा॑ मन्दन्तु स्तोमाः कृणुष्व राधो॑ अद्रिवः।
अव॑ ब्रह्मद्विषो॑ जहि॥ १॥

1. *Ut tvā mandantu stomāḥ kṛṇuṣva rādho adrivaḥ.*
Ava brahmadviṣo jahi.

Indra, lord almighty, commander, controller and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine.

प॒दा प॒णीँर॑राधसा॒ नि बा॑धस्व म॒हाँ अ॑सि।
न॒हि त्वा॒ कश्च॒न प॑ति॥ २॥

2. *Padā paṇīm̐rarādhaso ni bādhasva mahāň asi.*
Nahi tvā kaścana prati.

Keep off under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more.

त्वमी॑शिष सु॒ता॒ना॒मिन्द्र॒ त्वमसु॑तानाम।
त्वं राजा॒ जना॑नाम॥ ३॥

3. *Tvamiśiṣe sutānām-indra tvam-asutānām.*
Tvaṁ rājā janānām.

You rule over the creative and cooperative men of positive action. You rule over the uncreative and destructive men of negative action as well. Indra, you

are the ruler, the ultimate ordainer of good and evil both.

एहि॒ पहि॒ ऋषा॑ दि॒व्या॒३॒॑ घाष॑ञ्चषणी॒नाम ।
आभ पृ॑णासि॒ रादसी ॥ ४ ॥

4. *Ehi prehi kṣayo divyā-ghoṣañcarṣaṇīnām .*
Obhe pṛṇāsi rādasī.

Your presence abides in the regions of light and heaven, in the minds of the enlightened and the divines. Arise, O divine presence, to heaven and come again. Let the presence resound among humanity. Your presence fills and fulfils both earth and heaven with the light and joy of divinity.

त्यं चि॒त्पव॑तं गि॒रिं श॒तव॑न्तं सह॒स्रिण॑म ।
वि स्तृ॒भ्या॑ रुराजिथ ॥ ५ ॥

5. *Tyaṁ cit parvataṁ giriṁ śatavantaṁ sahasriṇam.*
Vi stotṛbhyo rurojitha.

You break and break open the cloud and the mountain bearing a hundred and a thousand gifts for the divine singers, celebrants and dedicated yajakas.

व॒यमु॑ त्वा॒ दिवा॑ सुत व॒यं नक्तं॑ हवामह ।
अ॒स्माक॑ं काम॒मा पृ॑ण ॥ ६ ॥

6. *Vayamu tvā divā sute vayaṁ naktaṁ havāmahe.*
Asmākaṁ kāmamā pṛṇa.

We singers, celebrants and yajakas, invoke and invite you in our soma yajna in the day and in the night and pray fulfil our prayer and desire for humanity and divinity.

क्व१॒ स्य वृ॒षभा युवा॑ तुवि॒ग्रीवा॒ अना॑नतः ।
ब्रह्मा॑ कस्तं स॑पयति ॥ ७ ॥

7. *Kva sya vṛṣabho yuvā tuvigrīvo anānataḥ.*
Brahmā kastaṁ saparyati.

Where does the generous lord of showers, ever youthful and eternal, of broad shoulders unbent, reside? Which sage and scholar can ever comprehend and serve him in full knowledge and competence?

कस्य॑ स्वि॒त्सव॑नं॒ वृषा॑ जुजु॒ष्वाँ अव॑ गच्छति ।
इन्द्रं॒ क उ॑ स्वि॒दा च॑क ॥ ८ ॥

8. *Kasya svit savanaṁ vṛṣā jujuṣvāṅ ava gacchati.*
Indraṁ ka u svidā cake.

Whose yajna does the generous and virile Indra visit and bless out of love and kindness? And who really knows Indra, in all fairness?

कं त॑ दा॒ना अ॑स ात॒ वृत्र॑हन्कं सु॒वीर्या॑ ।
उ॒क्थ क उ॑ स्वि॒दन्त॑मः ॥ ९ ॥

9. *Kaṁ te dānā asakṣata vṛtrahan kaṁ suvīryā.*
Ukthe ka u svidantamaḥ.

O destroyer of darkness and evil, whom do your gifts of generosity reach? And whom do your strength and energies reach? In the chant of hymns and in yajna, who is your closest friendliest devotee?

अ॒यं त॒ मानु॑ष॒ जन॒ सामः॑ पू॒रुषु॑ सूयत ।
तस्यहि॒ प द॑वा॒ पिब ॥ १० ॥

10. *Ayaṁ te mānuṣe jane somaḥ pūruṣu sūyate.*
Tasyehi pra dravā piba.

Indra, this soma yajna is performed and soma is distilled in your honour in the human communities all over the world. Lord, come fast, drink, protect and promote the soma.

अयं त शयणावति सुषामायामधि प्रियः ।
आजीकीय मदिन्तमः ॥ ११ ॥

11. *Ayaṁ te śaryaṇāvati suṣomāyāmadhi priyaḥ.*
Ārjīkīye madintamaḥ.

In this mortal body, in this vibrant intellect, in these fresh and harmonious senses and mind, this lovely and most exhilarating yajna is being performed.

तमद्य राधस महे चारुं मदाय घृष्वय ।
एहीमिन्द्र दवा पिब ॥ १२ ॥

12. *Tamadya rādhase mahe cāruṁ madāya ghṛṣvaye.*
Ehīmindra dravā piba.

To that soma yajna being performed for gifts of great wealth and power, excitement and joy, and the destruction of negativities, pray come fast and drink the soma of love, faith and homage.

Mandala 8/Sukta 65

Indra Devata, Pragatha Kanva Rshi

यदिन्द्र पागपागुदङ न्यग्वा हूयस नृभिः ।
आ याहि तूयमाशुभिः ॥ १ ॥

1. *Yadindra prāg-apāg-udaṅ nyagvā hūyase nṛbhiḥ.*
Ā yāhi tūyam-āśubhiḥ.

Indra, lord of universal power and energy, when you are invoked and invited east, west, north and south,

front or back, up or down, by people performing yajna, then come fast by the fastest modes you command.

यद्वा प्रस्रवणे दिवो मादयासे स्वर्णरे।
यद्वा समुद अन्धसः॥ २॥

2. *Yadvā prasravaṇe divo mādayāse svarṇare.*
Yadvā samudre andhasaḥ.

Whether in the heavenly radiations and cascades of light or in the middle regions of the sky or on the earthly regions of food and soma, wherever you rejoice and rain down showers of joy:

आ त्वा गीर्भिर्महामुरुं हुव गामिव भाजसे।
इन्द्र सोमस्य पीतये॥ ३॥

3. *Ā tvā gīrbhir-mahām-urūṁ huve gāmiva bhojase.*
Indra somasya pītaye.

Indra, I invoke you, glorious lord immanent in the vast world, to come and protect the beauty and joy of your creation and taste the soma of its grandeur, as I would call the cow to its favourite love of food.

आ त इन्द महिमानं हरयो देव ते महः।
रथे वहन्तु बिभ्रतः॥ ४॥

4. *Ā ta indra mahimānaṁ harayo deva te mahaḥ.*
Rathe vahantu bibhrataḥ.

Indra, refulgent lord, may your radiating forces of transport and communication bear and bring you here to us with your grandeur and your majesty in the chariot.

इन्द गृणीष उ स्तुष महाँ उग इशानकृत।
एहि नः सुतं पिब॥ ५॥

5. *Indra gṛṇīṣa u stuṣe mahāň ugra īśānakṛt.*
Ehi naḥ sutaṁ piba.

Indra, great, blazing brave, ruler and glorifier of rulers, I adore and exalt you. Pray come, drink the soma of our achievement and protect and promote the world of your creation.

सुतावन्तस्त्वा वयं पयस्वन्ता हवामह।
इदं नो बर्हिरासदे॥ ६॥

6. *Sutāvantastvā vayaṁ prayasvanto havāmahe.*
Idaṁ no barhirāsade.

Dedicated to noble acts of yajna and soma creation, bearing havi for yajna and food for yajnic charity, we invoke and invite you to come and be seated on the holy seats of our vedi and bless our heart and soul.

यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम।
तं त्वा वयं हवामह॥ ७॥

7. *Yacciddhi śaśvatāmasīndra sādhāraṇas-tvam.*
Taṁ tvā vayaṁ havāmahe.

As you bear and sustain the common generality of people since time immortal and the people bear common allegiance to you, we invoke and adore you in all our holy projects of common universal value.

इदं ते सोम्यं मध्वधुक्षन्नद्रिभिर्नरः।
जुषाण इन्द्र तत्पिब॥ ८॥

8. *Idaṁ te somyaṁ madhvadhukṣann-adribhir-naraḥ. Juṣāṇa indra tat piba.*

People have pressed and extracted this honey sweet of soma with stone presses for you. Happy with cherished soma in expectation, pray come and drink that soma of our achievement and divine adoration.

विश्वाँ अया विपश्चिता ति ख्यस्तूयमा गहि।
अस्म धेहि श्रवो बृहत ॥ ९ ॥

9. *Viśvāň aryo vipaścito'ti khyas-tūyamā gahi.*
Asme dhehi śravo bṛhat.

Indra, you are the ruler and controller of the world. Pray come soon and watch all the exceptional sages and scholars of the world, and bring us food, energy, honour and fame of universal value.

दाता म पृषतीनां राजा हिरण्यवीनाम।
मा देवा मघवा रिषत ॥ १० ॥

10. *Dātā me pṛṣatīnāṁ rājā hiraṇyavīnām.*
Mā devā maghavā riṣat.

Indra is the giver of golden gifts of lands and cows and he is the ruler and controller of the golden gifts of divinity. O divinities of heaven and earth, may Indra never be neglected, and may Indra never neglect and hurt us.

सहस्र पृषतीनामधि श्चन्दं बृहत्पृथु।
शुकं हिरण्यमा ददे ॥ ११ ॥

11. *Sahasre pṛṣatīnām-adhiścandraṁ bṛhat pṛthu.*
Śukraṁ hiraṇyamā dade.

Besides thousands and more golden gifts of lands and cows, I have received beautiful, great and

abundant pure gifts of gold from Indra, ruler of the earth.

नपाता दुगहस्य म सहस्त्रेण सुराधसः ।
श्रवा द्रवष्वकत ॥ १२ ॥

12. *Napāto durgahasya me sahasreṇa surādhasaḥ. Śravo deveṣvakrata.*

My honour and renown, unfallen, unmatched and blest as I am with a thousandfold gifts of divine munificence, may, I pray, reach and abide with the divinities.

Mandala 8/Sukta 66

Indra Devata, Kali Pragatha Rshi

तरोभिवो विदद्वसुमिन्दं सबाध ऊतय ।
बृहद्गायन्तः सुतसोम अध्वर हुव भरं न कारिणम ॥ १ ॥

1. *Tarobhirvo vidadvasum-indraṁ sabadha ūtaye. Bṛhad-gāyantaḥ sutasome adhvare huve bharaṁ na kāriṇam.*

In the yajna of love and non-violence where everything is perfect and soma is distilled, I invoke Indra like Abundance itself, giver of wealth, honour and fulfilment. Singing songs of adoration with energy and enthusiasm for your protection and progress, O devotees, celebrate Indra who brings wealth, honour and excellence at the earliest by fastest means.

न यं दुधा वरन्त न स्थिरा मुरा मद सुशिपमन्धसः ।
य आदृत्या शशमानाय सुन्वत दाता जरित्र उक्थ्यम ॥ २ ॥

2. *Na yaṁ dudhrā varante na sthirā muro made suśipram-andhasaḥ. Ya ādṛtyā śaśamānāya sunvate dātā jaritra ukthyam.*

Indra whom none can stop in his state of ecstasy and abundant charity, neither the impetuous, nor the constant, nor demon nor mortal, Indra who is the giver of cherished wealth and joy to the celebrant, the creator of soma and the zealous worshipper with deep reverence and homage.

यः शकृा मृ गा अश्व्या या वा कीजा हिर्ण्ययः।
स ऊवस्य रजयत्यपावृतिमिन्द्रा गव्यस्य वृत्रहा॥ ३॥

3. *Yaḥ śakro mṛkṣo aśvyo yo vā kījo hiraṇyayaḥ. Sa ūryasya rejayatyavṛtim-indro gavyasya vṛtrahā.*

Indra who is mighty of action, pure and purifying, great achiever, and wondrous rich in wealth and golden grace, who shakes off the erosion of land fertility and cattle wealth and augments produce and prosperity, destroyer of want, ignorance and evil as he is.

निखातं चिद्यः पुरुसंभृतं वसूदिद्वपति दाशुषे।
वजी सुशिपा हयश्व इत्करदिन्द्रः कत्वा यथा वशत॥ ४॥

4. *Nikhātaṁ cidyaḥ purusaṁbhṛtaṁ vasūdidvapati dāśuṣe. Vajrī suśipro haryaśva it karadindraḥ kratvā yathā vaśat.*

Indra who for the generous giver digs out and opens up abundant wealth deep buried, hidden and held in the earth, wields the thunderbolt of justice and award, and wears a golden vizor, commanding tempestuous forces, thus by his noble yajnic actions, does for us what he thinks right and pleases to do.

यद्वावन्थ पुरुष्टुत पुरा चिच्छूर नृणाम।
वयं तत्त इन्द्र सं भरामसि यज्ञमुक्थं तुरं वचः॥ ५॥

5. *Yadvāvantha puruṣṭuta purā cicchūra nṛṇām. Vayaṁ tat ta indra saṁ bharāmasi yajñam-ukthaṁ turaṁ vacaḥ.*

Indra, lord omnipotent universally adored and exalted, as you wish and want of humanity at the earliest in the beginning of creation, that we honour, abide and do without doubt or delay, the yajna, songs of adoration, word and worship all.

सचा॒ सामं॑षु पुरुहूत वजिवा॒ मदा॑य द्यु ा सामपाः।
त्वमिद्धि ब॑ह्म॒कृत॒ काम्य॑ं व॒सु॒ दष्ठः॑ सुन्व॒त भुव॑ः॥ ६॥

6. *Sacā someṣu puruhūta vajrivo madāya dyukṣa somapāḥ. Tvamiddhi brahmakṛte kāmyaṁ vasu deṣṭhaḥ sunvate bhuvaḥ.*

Lord all-invoked and adored, wielder and commander of thunder, clouds and mountains, light of life in heaven and on earth, connoisseur, protector and promoter of the soma joy of humanity, join and be with us in our yajnic creations of soma joy in action.

व॒यम॑नमि॒दा ह्या पीपमे॒ह व॒जिण॑म।
तस्मा॑ उ अ॒द्य स॑म॒ना सु॒तं भ॒रा नूनं॑ भूषत श्रु॒त॥ ७॥

7. *Vayamenamidā hyo'pīpemeha vajriṇam. Tasmā u adya samanā sutaṁ bharā'' nūnaṁ bhūṣata śrute.*

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship him who would, for certain for joy of the song, grace the celebrants.

वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति।
समं नः स्तामं जुजुषाण आ गहीन्द्र प चित्रया धिया॥ ८॥

8. *Vṛkaścidasya vāraṇa urāmathirā vayuneṣu bhūṣati. Semaṁ naḥ stomaṁ jujuṣāṇa ā gahīndra pra citrayā dhiyā.*

The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this lord Indra. May he, loving and cherishing this our song of adoration, listen and come with gifts of clear and unillusive intelligence and understanding.

कदू न्वस्याकृतमिन्द्रस्यास्ति पौंस्यम।
कना नु कं श्रोमतन न शुश्रुव जनुषः परि वृत्रहा॥ ९॥

9. *Kadū nvasyākṛtamindrasyāsti pauṁsyam. Keno nu kaṁ śromatena na śuśruve januṣaḥ pari vṛtrahā.*

What wonder work is that which is not the achievement of Indra's valour? By which person hasn't his glory been perceived through his wonder deeds? He is the destroyer of evil and darkness by his very nature.

कदू महीरधृष्टा अस्य तविषीः कदु वृत्रघ्न अस्तृतम। इन्द्रा विश्वान्बकनाटाँ अहदृश उत कत्वा पणीँरभि॥ १०॥

10. *Kadū mahīradhṛṣṭā asya taviṣīḥ kadu vṛtraghno astṛtam. Indro viśvān bekanāṭāň ahardṛśa uta kratvā paṇīňrabhi.*

How great and irresistible are his blazing powers! How great and invincible is he, the destroyer of evil and darkness! To the usurers and the exploiters

who count only their days tally he shows the light only for the day according to their action, not beyond.

वयं घा त अपूव्यन्द्र ब्रह्माणि वृत्रहन।
पुरूतमासः पुरुहूत वजिवा भृतिं न प भरामसि॥ ११॥

11. *Vayaṁ ghā te apūrvyendra brahmāṇi vṛtrahan. Purūtamāsaḥ puruhūta vajrivo bhṛtiṁ na pra bharāmasi.*

Indra, destroyer of evil and darkness within and without in the outer world, universally adored, wielder of the thunderbolt, we, all together, old and young, offer you in faith new and ever fresh songs of adoration and exaltation as daily obligation in return as thanks for your favours.

पूर्वीश्चिद्धि त्व तुविकूमि ाशसा हवन्त इन्दातयः।
तिरश्चिदयः सवना वसा गहि शविष्ठ श्रुधि म हवम॥ १२॥

12. *Pūrvīściddhi tve tuvikūrminnāśaso havanta indrotayaḥ. Tiraścidaryaḥ savanā vaso gahi śaviṣṭha śrudhi me havam.*

Indra, lord of infinite acts, shelter home of the universe, highest and omnipotent, all hopes of humanity, all protections and progress for them, past, present and future, rest in you and emanate from you. Hence all people invoke you and call on you for help. O master protector, listen to my call and come like radiations of light to our yajnas of divine adoration and soma creation.

वयं घा त त्व इद्विन्द्र विपा अपि ष्मसि।
नहि त्वदन्यः पुरुहूत कश्चन मघव ास्ति मड्डिता॥ १३॥

13. *Vayaṁ ghā te tve idvindra viprā api ṣmasi. Nahi tvadanyaḥ puruhūta kaścanamaghavannasti marḍitā.*

Indra, we are yours. Sages and celebrants, we all abide in you. There is none whatever other than you, lord of power, honour and world's wealth, universally invoked and adored, who is kind and gracious as you.

त्वं नो॑ अ॒स्या अम॑तरु॒त ॒ु॒धा॒३॒ भिर्शस्त॒रव॑ स्पृधि। त्वं न॑ ऊ॒ती तव॑ चि॒त्रया॑ धि॒या शि ॑॑ शचिष्ठ गातु॒वित॥ १४॥

14. *Tvaṁ no asyā amateruta kṣudho'bhiśasterava spṛdhi. Tvaṁ na ūtī tava citrayā dhiyā śikṣā śaciṣṭha gātuvit.*

O lord, pray you save us from this ignorance, hunger and want, and imprecation and calumny. You give us protection, enlighten us with your unique wisdom and understanding. O most potent master of the knowledge of the laws and paths of life, guide us on the paths of the world.

साम॒ इद्वः सु॒ता अ॑स्तु कल॑या॒ मा बि॑भीतन।
अपद्॒ष ध्व॒स्मायं॑ति स्व॒यं घ॒षा अपा॑यति॥ १५॥

15. *Soma idvaḥ suto astu kalayo mā bibhītana. Apedeṣa dhvasmāyati svayaṁ ghaiṣo apāyati.*

O budding scholars and sages, let the soma of hope and joy be distilled and poured for you. Fear not. This terror and destruction is going away. Self-destroyed, it is going away, vanishing of itself.

Mandala 8/Sukta 67

Adityah Devatah, Matsya Sammada, or Manya Maitravaruni, or various Matsya Jalanaddhah Rshis

त्या ३ु ऽत्रियाँ॒ अव॑ आदि॒त्यान्या॑चिषामह।
सु॒मृ॒ळी॒काँ अ॒भिष्ट॑य ॥ १ ॥

1. *Tyān nu kṣatriyāň ava ādityān yāciṣāmahe.*
Sumṛḷīkāň abhiṣṭaye.

For the sake of protection and to achieve our cherished objects, we call upon the Kshatriyas, warriors of the nation, bright as children of light and firm as children of Infinity, providers of peace, happiness and security.

मि॒त्रा नो॒ अत्यंहतिं वरु॑णः पष॑दर्यमा।
आ॒दि॒त्यासो॒ यथा॑ वि॒दुः ॥ २ ॥

2. *Mitro no atyaṁhatiṁ varuṇaḥ parṣadaryamā.*
Ādityāso yathā viduḥ.

To the best of their knowledge and intention, power and purpose, may Mitra, teachers and preachers, intellectuals and researchers, universal friends of humanity, Varuna, chosen representatives, governors and administrators, and Aryama, leaders of law, guides of the nation, Adityas all, children of light and givers of enlightenment, protect, promote and defend us against violence, injustice and ignorance and cleanse us of sin and crime.

तषां॑ हि चि॒त्रमु॒क्थ्यं॑ वरू॒थमस्ति॑ दा॒शुष॑।
आ॒दि॒त्यानां॑मरं॒कृत॑ ॥ ३ ॥

3. *Teṣāṁ hi citramukthyaṁ varūthamasti dāśuṣe. Ādityānām-araṁkṛte.*

Ample means and materials, wonderful, various and admirable, vest in the brilliant Adityas, enlightened powers of governance and administration, for the people of generosity, and beauty, decency and grace.

महि॑ वो महतामवो॒ वरु॑ण॒ मित्राय॑मन।
अवा॑ंस्या वृ॑णीमह॥ ४॥

4. *Mahi vo mahatāmavo varuṇa mitrāryaman. Avāṁsyā vṛṇīmahe.*

O great Varuna, Mitra and Aryama, great are your powers of protection and defence. We choose to ask and do ask for protection and defence by you.

जी॒वा ग॑ अ॒भि ध॑त॒ना दि॑त्यासः पु॒रा हथा॑त।
कद्धं स्थ हवनश्रुतः॥ ५॥

5. *Jīvān no abhi dhetanā''dityāsaḥ purā hathāt. Kaddha stha havanaśrutaḥ.*

Wherever you are or happen to be stationed, pray listen to our call and rush in for our life and protection before the strike of violence and possibly death and destruction.

यद्वः॑ श्रा॒न्ताय॑ सुन्व॒त वरू॑थ॒मस्ति॒ यच्छ॒दिः।
तना॑ ना॒ अधि॑ वाचत॥ ६॥

6. *Yadvaḥ śrāntāya sunvate varūthamasti yaccha-rdiḥ. Tenā no adhi vocata.*

Whatever be your defence, protection and relief for the worker, producer or creator of soma while he

works to the point of weariness, exhaustion and retirement, for that plead for us and get us the relief needed, deserved and allowed.

अस्ति॑ दवा अं॒हारु॒वस्ति॒ रत्न॒मनां॑गसः ।
आदि॑त्या॒ अद्भु॑तनसः ॥ ७ ॥

7. *Asti devā aṁhorurvasti ratnamanāgasaḥ.*
Ādityā adbhutainasaḥ.

Adityas, children of light, rulers and administrators, generous and unpolluted by corruption, the relief for the distressed is ample freedom from distress, and the reward for the sinless is jewel graces of life.

मा नः॒ सेतुः॑ सिषद॒यं म॒ह वृ॑णक्तु॒ न॒स्परि॑ ।
इन्द्र॒ इद्धि श्रु॒ता व॒शी ॥ ८ ॥

8. *Mā naḥ setuḥ siṣedayaṁ mahe vṛṇaktu naspari.*
Indra iddhi śruto vaśī.

Let this bond of sin and crime never fetter us. Let it fall off far from us so that we may be free to do great. The renowned Indra, lord supreme, is the master controller and dispenser of reward and punishment.

मा नां॑ मृ॒चा रि॑पू॒णां वृ॑जि॒नानां॑मविष्यवः ।
दवा॑ अ॒भि प मृ॑ रात ॥ ९ ॥

9. *Mā no mṛcā ripūṇāṁ vṛjinānām-aviṣyavaḥ.*
Devā abhi pra mṛkṣata.

O protectors and defenders of the people, brilliant and generous rulers, let not the violence and calumny of crooked enemies ever smear and injure us.

Pray cover us all round with safety and security.

उत त्वामदित मह्यहं दव्युप बुव।
सुमृळीकामभिष्टय ॥ १० ॥

10. *Uta tvām-adite mahyahaṁ devyupa bruve.*
Sumṛḷīkām-abhiṣṭaye.

And O great, brilliant and sovereign assembly of the nation, generous and gracious power, conscientiously I speak to you, pray save us from harm and injury, help us achieve our heart's desire and cherished objectives.

पषि दीन गभीर आँ उगपुत्र जिघांसतः।
माकिस्ताकस्य ना रिषत ॥ ११ ॥

11. *Parṣi dīne gabhīra āṁ̆ ugraputre jighāṁsataḥ.*
Mākistokasya no riṣat.

Aditi, mother of brave and blazing Adityas, pray anoint us, make us immune and help us cross the seas of violence both deep and shallow, let no enemy, violence or disease harm and injure our coming generations.

अनहा न उरुवज उरूचि वि पसतव।
कृधि ताकाय जीवस ॥ १२ ॥

12. *Aneho na uruvraja urūci vi prasartave.*
Kṛdhi tokāya jīvase.

Sacred and sovereign mother of vast extensive powers, save us from sin and violence to range over the earth and strengthen us that not only we but also our coming generations may live happy and free.

य मूधानः ि तीनामदब्धासः स्वयशसः ।
व्रता र न्त अदुहः ॥ १३ ॥

13. *Ye mūrdhānaḥ kṣitīnām-adabdhāsaḥ svayaśasaḥ. Vratā rakṣante adruhaḥ.*

Those who are on top of the average people, active, bold, unbending, and gifted with innate honour and reputation in law and personal values of virtue, free from jealousy and enmity, they maintain, uphold and protect the laws, values and commitments of the land. (They are the chosen children of mother earth, Adityas, worthy of being members of the mother's household, council of the nation.)

त नं आस्रा वृकाणामादित्यासा मुमाचत ।
स्तनं बद्धमिवादित ॥ १४ ॥

14. *Te na āsno vṛkāṇām-ādityāso mumocata. Stenaṁ baddham-ivādite.*

Mother Aditi, caught up like thieves, we are in the jaws of wolves. May the Adityas save us from the mouth of wolfish exploiters.

अपा षु णं इयं शरुरादित्या अप दुमतिः ।
अस्मदत्वजघ्नुषी ॥ १५ ॥

15. *Apo ṣu ṇa iyaṁ śarur-ādityā apa durmatiḥ. Asmadetvajaghnuṣī.*

O Adityas, let this violent force go off from us, let this evil genius too get away from us, leaving us unhurt.

शश्वद्धि वः सुदानव आदित्या ऊतिभिर्वयम ।
पुरा नूनं बुभुज्महे ॥ १६ ॥

16. *Śaśvaddhi vaḥ sudānava ādityā ūtibhir-vayam.*
Purā nūnaṁ bubhujmahe.

Adityas, generous givers, by virtue of your protections we have been enjoying life always, now as ever before.

शश्वन्तं हि पचतसः पतियन्तं चिदनसः ।
दवाः कृणुथ जीवसे ॥ १७ ॥

17. *Śaśvantaṁ hi pracetasaḥ pratiyantaṁ cidenasaḥ.*
Devāḥ kṛnutha jīvase.

O wise brilliancies, whoever turns to you ever and any time, even from sin, pray sustain and strengthen him to live his life to the full.

तत्सु ना नव्यं सन्यस आदित्या यन्मुमोचति ।
बन्धाद्बुद्धमिवादित ॥ १८ ॥

18. *Tat su no navyaṁ sanyasa ādityā yanmumocati.*
Bandhād-baddham-ivādite.

O Adityas, O mother Aditi, we hope and pray may that ever new strength and sustenance of yours, which you give us for our good and protection, which saves us like people fettered in bondage and released, be extended to us ever as before.

नास्माकमस्ति तत्तर आदित्यासा अतिष्कदे ।
यूयमस्मभ्यं मृळत ॥ १९ ॥

19. *Nāsmākam-asti tat tara ādityāso atiṣkade.*
Yūyam-asmabhyaṁ mṛḷata.

O Adityas, leaders of the human nation, that power and competence you give us to get over our

problems is not our own, it is yours. Pray be kind and gracious and keep it up as ever before.

मा नो॑ हे॒तिर्वि॒वस्व॑त॒ आदि॑त्याः कृ॒त्रिमा॒ शरु॑ः ।
पु॒रा नु ज॒रसो॑ वधीत ॥ २० ॥

20. *Mā no hetir-vivasvata ādityāḥ kṛtrimā śaruḥ.*
Purā nu jaraso vadhīt.

O Adityas, brilliant powers of nature and humanity, let not the onslaught of time or an artificial weapon made by man strike us before we have lived and enjoyed a full age of fulfilment to the last day of old age.

वि षु द्वषो॒ व्यं॑हतिमादि॒त्यासो॒ वि संहि॑तम ।
विष्व॒ग्वि वृ॑हता॒ रपः॑ ॥ २१ ॥

21. *Vi ṣu dveṣo vyaṁhatim-ādityāso vi saṁhitam.*
Viṣvagvi bṛhatā rapaḥ.

O Adityas, brilliant rulers and leaders of the nation, totally destroy jealousy and enmity, eliminate distress and depression, sin and crime, wipe out organised crime, terror and combined attacks, and uproot all disease, infirmity and disability from the earth.

Mandala 8/Sukta 68

Indra (1-13), Rkshashvamedhau (14-19), Devatah, Priyamedha Angirasa Rshi

आ त्वा॒ रथं॒ यथो॒तय॑ सु॒म्नाय॑ वतयामसि ।
तु॒वि॒कू॒मिमृ॑ती॒षह॒मिन्द्र॒ शवि॑ष्ठ॒ सत्प॑त ॥ १ ॥

1. *Ā tvā rathaṁ yathotaye sumnāya vartayāmasi.*
Tuvikūrmim-ṛtīṣaham-indra śaviṣṭha satpate.

Indra, bravest of the brave, protector of the good and true, just as we turn the chariot, so do we draw your attention and pray you turn to us and come for our protection, welfare and enlightenment, lord of infinite action and conqueror of enemies.

तुविशुष्म तुविकता शचीवा विश्वया मत।
आ पपाथ महित्वना ॥ २ ॥

2. *Tuviśuṣma tuvikrato śacīvo viśvayā mate.*
Ā paprātha mahitvanā.

Lord omnipotent of infinite action, infinitely helpful, omniscient, with your cosmic power and grandeur you pervade the whole universe.

यस्य त महिना महः परि ज्मायन्तमीयतुः।
हस्ता वजं हिरण्ययम ॥ ३ ॥

3. *Yasya te mahinā mahaḥ pari jmāyantam-īyatuḥ.*
Hastā vajraṁ hiraṇyayam.

Indra who are infinitely great by virtue of your omnipotence, your hands wield the thunderbolt of justice and golden grace which reaches everywhere over the universe.

विश्वानरस्य वस्पतिमनानतस्य शवसः।
एवश्च चषणीनामूती हुव रथानाम ॥ ४ ॥

4. *Viśvānarasya vaspatim-anānatasya śavasaḥ.*
Evaiśca carṣaṇīnāmūtī huve rathānām.

I pray to Indra, your lord and father, master controller of the irresistible powers and forces of the universe, for divine protection of the people by the

dynamics of his moving powers of nature and humanity.

अभिष्टय सदावृधं स्वर्मी हषु यं नरः।
नाना हवन्त ऊतय ॥ ५ ॥

5. *Abhiṣṭaye sadāvṛdhaṁ svarmīḷheṣu yaṁ naraḥ.*
Nānā havanta ūtaye.

I pray to Indra, ever more munificent in human struggles for light, happiness and welfare, whom people invoke and adore in many ways for protection and progress and for the fulfilment of their cherished objects and ambitions.

परमात्रमृचीषमिन्द्रमुगं सुराधसम।
इशानं चिद्वसूनाम ॥ ६ ॥

6. *Paromātramiṛcīṣamam-indramugraṁ surādhasam. Īśānaṁ cidvasūnām.*

I invoke and pray to Indra, boundless presence, lover of hymns of adoration, illustrious, all competent and master ruler of the wealth and power of the world.

तन्तमिदाधस मह इन्दं चादामि पीतय।
यः पूव्यामनुष्टुतिमीश कृष्टीनां नृतुः ॥ ७ ॥

7. *Tantamid-rādhase maha indraṁ codāmi pītaye.*
Yaḥ pūrvyām-anuṣṭutim-īśe kṛṣṭīnāṁ nṛtuḥ.

For every great success, for all wealth and high competence in life and also for the joyous pleasure of it all, I invoke and celebrate Indra, ultimate leader and guide of the people who listens to the prayers and adorations of humanity since time immemorial and rules them all.

न यस्य॑ त शवसान स॒ख्यमा॒नंश॒ मर्त्य॑ः।
नकि॒ः शवांसि त नशत॥ ८॥

8. *Na yasya te śavasāna sakhyam-ānaṁśa martyaḥ.*
Nakiḥ śavāṁsi te naśat.

O lord of universal power, no mortal has ever been able to attain equal fellowship with you, then who can claim to attain equality with your power and potential?

त्वात॑ास॒स्त्वा यु॒जा प्सु सूर्य॑ म॒हद्धनंम।
जय॑म पृ॒त्सु व॑जिवः॥ ९॥

9. *Tvotāsastvā yujā'psu sūrye mahaddhanam.*
Jayema pṛtsu vajrivaḥ.

O lord of thunderous energy and power, protected by you and in close association with you, we pray, we may discover great wealth in the waters and in the sun and win far reaching victories in our battles of life.

तं त्वा॑ य॒ज्ञभि॑रीमह॒ तं गी॒भिगि॑र्वणस्तम।
इन्द्र॒ यथा॑ चि॒दावि॑थ॒ वाज॑षु पुरु॒माय्यंम॥ १०॥

10. *Taṁ tvā yajñebhir-īmahe taṁ gīrbhir-girvaṇastama. Indra yathā cidāvitha vājeṣu purumāyyam.*

Indra, lord most adorable, we honour you by yajnas of corporate research and development, and we adore you in many languages as you guide, advance and protect the man of knowledge in our human endeavours for new achievements and further advances.

यस्य॑ त स्वा॒दु स॒ख्यं स्वा॒द्वी पणी॑तिरदिवः ।
य॒ज्ञा वि॑तन्त॒साय्यः॑ ॥ ११ ॥

11. *Yasya te svādu sakhyaṁ svādvī praṇītir-adrivaḥ.*
Yajño vitantasāyyaḥ.

O lord of the clouds of shower, knowledge and wealth, delightful is your association, exciting is your guidance. The yajna of corporate action and advancement must go on.

उ॒रु ण॑स्त॒न्व॒३॒॑ तन॑ उ॒रु क्षया॑य नस्कृधि ।
उ॒रु ण॑ यन्धि जी॒वस॑ ॥ १२ ॥

12. *Uru ṇastanve tana uru kṣayāya naskṛdhi.*
Uru ṇo yandhi jīvase.

Excellence for our body's health, rise and expansion for our children and grand children, expansion, comfort and safety for our home, O lord, grant, grant us rise and advancement for life's excellence and joy.

उ॒रुं नृभ्य॑ उ॒रुं गव॑ उ॒रुं रथा॑य॒ पन्था॑म ।
द॒ववी॑तिं मनामह ॥ १३ ॥

13. *Uruṁ nṛbhya uruṁ gava uruṁ rathāya panthām.*
Devavītiṁ manāmahe.

Rise and advancement for the people, expansion and development for lands and cattle, expansion and improvement of highways for transport, we pray for, and for that we think and research and plan, and we seek the favour of divinity.

उप॑ मा॒ षड द्वाद्वा॒ नर॒ः सामं॑स्य॒ हष्या॑ ।
तिष्ठ॑न्ति स्वादुरा॒तय॑ः ॥ १४ ॥

14. *Upa mā ṣaḍ dvādvā naraḥ somasya harṣyā.*
Tiṣṭhanti svādurātayaḥ.

In the ecstasy of soma joy and exhilaration of achievement, six in twos come to me, leading lights they are, abundant and delightful are their gifts and contributions.

ऋजाविन्दात आ ददे हरी ऋ ।स्य सूनवि।
आश्वमधस्य राहिता ॥ १५ ॥

15. *Ṛjrāvindrota ā dade harī ṛkṣasya sūnavi.*
Āśvamedhasya rohitā.

I have got two sensitive and dynamic organs of communication protected and promoted by Indra for the body form of the spirit and for efficient working of the body system.

सुरथाँ आतिथिग्व स्वभीशूँरा ।।
आश्वमध सुपर्शसः ॥ १६ ॥

16. *Surathāň ātithigve svabhīśūňrārkṣe.*
Āśvamedhe supeśasaḥ.

For the body in service of the visiting resident soul, I get another two fast and controlled organs in fine shape for the systemic and yajnic working of the body system.

षळश्वाँ आतिथिग्व इन्दात वधूमतः ।
सचा पूतक्रता सनम ॥ १७ ॥

17. *Ṣaḷaśvāň ātithigva indrote vadhūmataḥ.*
Sacā pūtakratau sanam.

Six organs of perception in this body system,

sophisticated and pervaded by Indra, the soul, with a partner house keeper, the intellectual faculty, I have received. They are all friendly participants in the holy working of the system in divine service.

एषु॑ चत॒द वृषण्वत्य॒न्तऋ॒जष्वरु॑षी ।
स्व॒भी॒शुः कशा॑वती ॥ १८ ॥

18. *Aiṣu cetad-vṛṣaṇvatyantar-ṛjreṣvaruṣī.*
Svabhīśuḥ kaśāvatī.

In the midst of these simple and straight organs of sense, fast but well steered, there is one which is extremely generous and creative, the intelligence, which holds the whip and the reins both, that is, the acceleration and the steer and the brakes for proper movement of the systemic chariot.

न यु॒ष्म वा॑जबन्धवा निनि॒त्सुश्च॒न मर्त्यः॑ ।
अ॒व॒द्यमधि॑ दीधरत ॥ १९ ॥

19. *Na yuṣme vājabandhavo ninitsuścana martyaḥ.*
Avadyamadhi dīdharat.

O brotherly team of dynamic workers and winners in the battles of life, no mortal even addicted to malignity and scandal can foist any blame or censure on you.

Mandala 8/Sukta 69

Indra (1-10, 13-18), Vishvedevah (11), Varuna (11-12) Devatah, Priyamedha Angirasa Rshi

पप॑ व॒स्त्रिष्टु॒भमिषं म॒न्दद्वी॑रा॒यन्दे॑व ।
धि॒या वा॑ म॒धसा॑तय॒ पुर॒न्ध्या वि॑वासति ॥ १ ॥

1. *Prapra vas-triṣṭubham-iṣaṁ mandadvīrāyendave. Dhiyā vo medhasātaye purandhyā vivāsati.*

For your progress, offer libations of holy fuel and fragrance, triple refined and intensified, with trishtubh hymns of Vedic formulae in the service of Indra, cosmic spirit of energy and power, happy and exciting, who inspires the brave and shines you with versatile creative intellect for the advancement of your science of yajna for further development.

नदं व आदतीनां नदं यायुवतीनाम।
पतिं वा अघ्न्यानां धेनूनामिषुध्यसि॥ २॥

2. *Nadaṁ va odatīnāṁ nadaṁ yoyuvatīnām.*
Patiṁ vo aghnyānāṁ dhenūnām-iṣudhyasi.

Indra is the resounding source of fresh energies, roaring expression of maiden youthfulness, protector and promoter of sacred sources of production and nourishment such as cows which must not be killed or hurt, and he is the relentless inexhaustible keeper of your arrows for your targets of defence and development.

ता अस्य सूददोहसः सोमं श्रीणन्ति पृश्नयः।
जन्मन्देवानां विशस्त्रिष्वा रोचने दिवः॥ ३॥

3. *Tā asya sūdadohasaḥ somaṁ śrīṇanti pṛśnayaḥ.*
Janman devānāṁ viśastriṣvā rocane divaḥ.

Just as on the rise of dawn in the divine heaven of light, the edifying rays of the sun beatify the Indra-born beauty and freshness of life in the three regions of earth, heaven and the skies, similarly, on the dawn of divine vision in the intelligence of the soul, the

revelations of divinity and reflections of omniscience refine, intensify and edify the energy, power and beauty of the soma gifts of Indra, this oceanic source of matter, energy and excellence of life, for the trinity of body, mind and soul.

अभि प गापतिं गिरन्दमच यथा विद।
सूनुं सत्यस्य सत्पतिम॥ ४॥

4. *Abhi pra gopatiṁ girendramarca yathā vide.*
Sūnuṁ satyasya satpatim.

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy.

आ हरयः ससृजिर रुषीरधि बर्हिषि।
यत्राभि संनवामह॥ ५॥

5. *Ā harayaḥ sasṛjrire'ruṣīradhi barhiṣi.*
Yatrābhi saṁnavāmahe.

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together.

इन्दाय गाव आशिरं दुदुह्र वजिण मधु।
यत्सीमुपह्वर विदत॥ ६॥

6. *Indrāya gāva āśiraṁ duduhre vajriṇe madhu.*
Yat sīmupahvare vidat.

Lands and cows, suns and planets, indeed all

objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy like honey sweet milk mixed with soma which he receives close at hand and cherishes.

उद्यद ब्रध्नस्य विष्टपं गृहमिन्दश्च गन्वहि।
मध्वः पीत्वा सचवहि त्रिः सप्त सख्युः पद॥ ७॥

7. *Udyad bradhnasya viṣṭapaṁ gṛham-indraśca ganvahi. Madhvaḥ pītvā sacevāhi triḥ sapta sakhyuḥ pade.*

Up let us rise on top of the sun and vast spaces, reach the abode of Indra, and, having drunk the soma sweet of ecstasy, let us be together across and over the thrice seven stages of being in evolution in the purely spiritual state of the lord's presence as a friend.

(The thrice seven are the steps of physical, mental and pychic evolutionary phases of existence in three qualitative modes of being in the process of becoming. The seven states of evolution in descending order from pure being are: mahat, Ahankara and the five elements, akasha, vayu, agni, apah and prthivi. The three qualitative modes are sattva, rajas and tamas or thought, energy and matter. Another way to explain the twenty one is: five elements, five pranic energies, five perceptive organs and five organs of volition, the twenty-first is antahkarana or psychic self. When the psychic self or the soul in the existential state wishes to rise back to the purely spiritual state, it has to cross the twenty one stages and then be in the company of Indra, the cosmic self, and even later, in the transcendental state of absolute Being, the Spirit, the Brahmic state.

This is set out it detail in the Sankhya, Yoga and Vedanta philosophy.)

अच॑त पाच॑त पिय॑मधासा॒ अच॑त।
अच॑न्तु पुत्र॒का उ॒त पुर॑ं न धृ॒ष्ण्वच॑त॥ ८॥

8. *Arcata prārcata priyamedhāso arcata.*
Arcantu putrakā uta puraṁ na dhṛṣṇvarcata.

O lovers of Yajna, lovers of union and communion with the divine, adore and worship Indra, adore and worship again, worship again and again. Worship along with your children and grand children, just as the citizens adore and exalt a great city and the glorious ruler of the celestial city.

अव॑ स्वराति॒ गग॑रा गा॒धा परि॑ सनिष्वणत।
पिङ्गा॒ परि॑ चनिष्कद॒दिन्दा॑य॒ ब्रह्माद्य॑तम॥ ९॥

9. *Ava svarāti gargaro godhā pari saniṣvaṇat.*
Piṅgā pari caniṣkadad-indrāya brahmodyatam.

The drum booms aloud, the bow string strikes the arm guard, the string bells jingle, let the hymns rise in honour of Indra.

आ यत्पत॑न्त्य॒न्य॑ः सु॒दुघा॒ अन॑पस्फुरः।
अ॒प॒स्फुरं गृभायत॒ साम॒मिन्दा॑य॒ पात॑व॥ १०॥

10. *Ā yat patantyenyaḥ sudughā anapasphuraḥ.*
Apasphuraṁ gṛbhāyata somam-indrāya pātave.

When the dynamic senses of perception and volition, controlled, unagitating and calmly withdrawn, concentrate in the inner mind, then you receive the showers of soma nectar of spiritual ananda for Indra,

the soul.

अपादिन्द्रो अपादग्निविश्वे देवा अमत्सत। वरुण इदिह
ह्यत्तमापो अभ्यनूषत वत्सं संशिश्वरीरिव॥ ११॥

11. *Apādindro apādagnir-viśve devā amatsata. Varuṇa idiha kṣayat tamāpo abhyanūṣata vatsaṁ saṁśiśvarīriva.*

Indra, the soul, seeking honour, fame and power, loves the soma of ananda. Agni, leading scholar advancing into the light of knowledge, loves the soma of ananda. All brilliancies of nature and humanity love the ecstasy of soma. Varuna, powers of love and justice, all abide in the ecstasy of soma. All seekers of yajnic action and divine dedication love the soma of spiritual ananda of their creation like the mother loving her child.

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः।
अनुक्षरन्ति काकुदं सूर्म्यं सुषिरामिव॥ १२॥

12. *Sudevo asi varuṇa yasya te sapta sindhavaḥ. Anukṣaranti kākudaṁ sūrmyaṁ suṣirāmiva.*

Varuna, master scholar and teacher, you are divinely brilliant and generous whose seven streams of knowledge and wisdom flow forth in words from the master's voice to the seekers, like water flowing from a tube into many channels.

या व्यतीँरफाणयत्सुयुक्ताँ उप दाशुषे।
तक्वा नेता तदिद्वपुरुपमा या अमुच्यत॥ १३॥

13. *Yo vyatīṁraphāṇayat suyuktāṁ upa daśaṣe. Takvo netā tadidvapurupamā yo amucyata.*

That soul is Indra, man of self control and self

power, who withdraws his scattered powers of senses and mind, turns them inward and applies them into meditation for the sake of generosity of the spirit, and then as their patient master and leader, with the power and grace of his self-possession, releases and relaxes them in the state of peace. He is the sovereign soul.

अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः ।
भिनत्कनीन आदनं पच्यमानं परा गिरा ॥ १४ ॥

14. *Atīdu śakra ohata indro viśvā ati dviṣaḥ.*
Bhinat kanīna odanaṁ pacyamānaṁ paro girā.

Indra, the sovereign soul of self-power, transcends all jealousy, malignity and enmity and, blest with top handsomeness and grace of the spirit, breaks open into words the mature knowledge and self-realised spiritual food for the seekers.

अभ्रका न कुमारका धिष्ठ इव रथम ।
स पक्षन्महिषं मृगं पित्र मात्र विभुक्रतुम ॥ १५ ॥

15. *Arbhako na kumārako'dhi tiṣṭhan navaṁ ratham.*
Sa pakṣan-mahiṣaṁ mṛgaṁ pitre mātre vibhukṛa-tum.

Neither a child nor an adolescent, the man of mature mind abiding in a healthy body practices meditation and realises the great, supreme, omnipotent cosmic soul of universal holy action for the enlightenment of all about Mother Nature and the father of creation.

आ तू सुशिप दम्पत रथं तिष्ठा हिरण्ययम । अधि द्युं संचवहि सहस्रपादमरुषं स्वस्तिगामनेहसम ॥ १६ ॥

16. *Ā tū suśipra dampate rathaṁ tiṣṭhā hiraṇya-yam. Adha dyukṣaṁ sacevahi sahasrapādam-aruṣaṁsvastigām-anehasam.*

O lord of golden grace, father and sustainer of the house-hold of the universe, come and seat yourself in the golden chariot of this human body and, together as friends and companions, we shall ride this chariot of heavenly light, thousand wheeled, invincible and immaculate, moving on the road to peace and ultimate good.

तं घमित्था नमस्विन उप स्वराजमासत।
अर्थं चिदस्य सुधितं यदतव आवर्तयन्ति दावने॥ १७॥

17. *Taṁ ghemitthā namasvina upa svarājam-āsate. Arthaṁ cidasya sudhitaṁ yadetava āvartayanti dāvane.*

Thus do yajnic and meditative souls holding havis for homage adore and worship self-refulgent Indra when, in order to realise the nature, character and generosity, indeed the very presence of the lord, they turn their self-controlled mind to the Divine Soul in order to reach him.

अनु पत्नस्याकसः प्रियमधास एषाम।
पूर्वामनु प्रयतिं वृक्तबर्हिषा हितप्रयस आशत॥ १८॥

18. *Anu pratnasyaukasaḥ priyamedhāsa eṣām. Pūrvāmanu prayatiṁ vṛktabarhiṣo hitaprayasa āśata.*

Of these devotees of yajna and lovers of meditative communion, those who sit on the holy grass with a clean mind and offer oblations of spiritual love

in the style of the sages of old as ever achieve union with the universal presence of the eternal Spirit.

Mandala 8/SuKta 70

Indra Devata, Puruhanma Angirasa Rshi

या राजा॑ चषणी॒नां याता॒ रथे॑भि॒रधि॑गुः ।
विश्वा॑सां तरु॒ता पृत॑नानां॒ ज्यष्ठा॒ या वृ॑त्र॒हा गृ॒ण ॥ १ ॥

1. *Yo rājā carṣaṇīnāṁ yātā rathebhiradhriguḥ. Viśvāsāṁ tarutā pṛtanānāṁ jyeṣṭho yo vṛtrahā gṛṇe.*

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

इन्द्रं॑ तं शुम्भ पुरुहन्म॒ न्ववं॑स॒ यस्य॑ द्वि॒ता वि॑ध॒तरि॑ ।
हस्ता॑य॒ वज्रः॑ पति॑ धायि दर्श॒ता म॒हा दि॒व न सूर्य॑ः ॥ २ ॥

2. *Indraṁ taṁ śumbha puruhanmannavase yasya dvitā vidhartari. Hastāya vajra prati dhāyi darśato maho dive na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.

नकि॒ष्टं कम॑णा नश॒द्यश्च॒कार॑ स॒दावृ॑धम ।
इन्द्रं॑ न य॒ज्ञवि॒श्वगू॑त॒मृभ्वं॑स॒मधृ॑ष्टं धृ॒ष्णवा॑जसम ॥ ३ ॥

3. *Nakiṣṭaṁ karmaṇā naśadyaścakāra sadāvṛ-dham. Indraṁ na yajñair-viśvagūrtamṛbhva-sam-adhṛṣṭaṁ dhṛṣṇvojasam.*

No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious.

अषा॑ ह॒मु॒गं पृत॑नासु सास॒हिं यस्मि॑न्म॒हीरु॑रु॒जय॑ः ।
सं ध॒नवा॒ जाय॑मान अनानवु॒द्यावः॒ क्षामा॑ अनानवुः ॥ ४ ॥

4. *Aṣāḷham-ugraṁ pṛtanāsu sāsahiṁ yasmin mahī-rurujrayaḥ. Saṁ dhenavo jāyamāne anonavur-dyāvaḥ kṣāmo anonavuḥ.*

Unchallengeable, awful, victorious in cosmic dynamics, in whose pervasive presence great and tempestuous stars and planets, earths and heavens, all in unison move in order and do homage in reverence, such is Indra.

यद द्यावं॑ इन्द त श॒तं श॒तं भूमी॑रु॒त स्युः । न त्वा॑ वजिन्त्स॒हस्रं॑
सूया॒ अनु॒ न जा॒तम॑ष्ट॒ रोद॑सी ॥ ५ ॥

5. *Yaddyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrint-sahasraṁ sūryā anu na jātamaṣṭa rodasī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.

आ पपाथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा ।
अस्माँ अव मघवन्गामति व्रज वजिञ्चित्राभिरूतिभिः ॥ ६ ॥

6. *Ā paprātha mahinā vṛṣṇyā vṛṣan viśvā śaviṣṭha śavasā. Asmāň ava maghavan gomati vraje vajriñ-citrābhir-ūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.

न सीमदेव आपदिषं दीघाया मर्त्यः ।
एतग्वा चिद्य एतशा युयोजत हरी इन्दा युयोजत ॥ ७ ॥

7. *Na sīmadeva āpadiṣaṁ dīrghāyo martyaḥ. Etagvā cidya etaśā yuyojate harī indro yuyojate.*

Never can an impious, ungodly mortal find that food and energy in life which that other person can find who yokes those dynamic energies and powers in his search for progress which Indra deploys in his creative and evolutionary programme of existence.

तं वो महा महाय्यमिन्दं दानाय सनिम ।
या गाधेषु य आरणेषु हव्या वाजेष्वस्ति हव्यः ॥ ८ ॥

8. *Taṁ vo maho mahāyyam-indraṁ dānāya sakṣaṇim. Yo gādheṣu ya āraṇeṣu havyo vājeṣvasti havyaḥ.*

Invoke that great, adorable and friendly Indra

for the gift of power, energy and expertise for your progress who is invoked and adored in the depth of the seas, over lands and mountains and in the battles of the brave for new heights.

उदू॒ षु णा॑ वस म॒ह मृ॒शस्व॑ शूर॒ राध॑से।
उदू॒ षु म॒ह्य मघवन्म॒घत्त॑य॒ उदि॑न्द्र॒ श्रव॑स म॒ह॥ ९॥

9. *Udū ṣu ṇo vaso mahe mṛśasva śūra rādhase. Udū ṣu mahyai maghavan maghattaya udindra śravase mahe.*

Brave Indra, lord of the wealth, honour and excellence of the world, haven and home of all living beings, inspire our will and intelligence for the achievement of great wealth and competence for success in life and raise us to great power, honour and excellence to win high fame across the world.

त्वं न॑ इन्द ऋत॒युस्त्वा॒निदा॒ नि तृ॑म्पसि।
मध्य॑ वसिष्व तुविनृम्णा॒वानि दा॒सं शि॑श्नथा॒ हथ॑ः॥ १०॥

10. *Tvaṁ na indra ṛtayustvānido ni ṭṛmpasi. Madhye vasiṣva tuvinṛmṇorvorni dāsaṁ śiśnatho hathaiḥ.*

Indra, lover and promoter of truth and rectitude, you fulfil us with your gifts and reduce the maligners of divinity to deprivation. O lord of boundless wealth and power, raise us to the heights of the skies in the midst of heaven and earth, and strike down the violent and the destroyer with blows of retribution.

अ॒न्यव॑त॒तमर्मानु॒ष॒मय॑ज्वान॒मद॑वयुम।
अव॒ स्वः सखा॑ दुधुवीत॒ पव॑तः सु॒ग्राय॒ दस्यु॑ं पव॑तः॥ ११॥

11. *Anyavratam-amānuṣam-ayajvānam-adevayum. Ava svaḥ sakhā dudhuvīta parvataḥ sughnāya dasyuṁ parvataḥ.*

Friendly, generous but adamantine ruler, punish the person committed to destructive values, anti-human organisation, anticreative and antisocial actions and antinature and impious plans and programmes, punish him with deprivation of comfort, self-satisfaction and social privileges and assign him to sure elimination or total change. The strong uncompromising ruler should punish the violent, the terrorist and the killer to an equal and opposite fate.

त्वं न इन्दासां॒ हस्तं शविष्ठ दा॒वन।
धा॒नानां॒ न सं गृ॑भायास्म॒युद्विः सं गृ॑भायास्म॒युः ॥ १२ ॥

12. *Tvaṁ na indrāsāṁ haste śaviṣṭha dāvane. Dhānānāṁ na saṁ gṛbhayāsmayur-dviḥ saṁ gṛbhayāsamayuḥ.*

Indra, most powerful ruler and leader, our benefactor, one of our own, in order to benefit us, pray take up in hand these assets of wealth just as one holds roasted rice in hand for distribution, and give it to us. Take up the wealth again, our own man, and distribute that too.

सखा॑य॒ः कर्तुमिच्छत क॒था रा॑धाम श॒रस्य॑।
उप॑स्तुतिं भा॒जः सू॒रिया अह्र॑यः ॥ १३ ॥

13. *Sakhāyaḥ kratum-icchata kathā rādhāma śarasya. Upastutiṁ bhojaḥ sūriryo ahrayaḥ.*

O friends, try freely to do good by way of yajna, else how shall we serve Indra, lord of the bow and arrow,

with worship and adoration? He is the great benefactor and ruler, light giver, abundant and gracious.

भूरिभिः समहा ऋषिभिर्बर्हिष्मद्भिः स्तविष्यसे।
यदित्थमेकमेकमिच्छरं वत्सान्पराददः॥ १४॥

14. *Bhūribhiḥ samaha ṛṣibhir-barhiṣmadbhiḥ staviṣyase. Yadittham-ekamekam-icchara vatsān parādadaḥ.*

O lord of grandeur and glory, destroyer of suffering, ignorance and all difficulties in the way of human happiness, since thus you give gracious gifts of cherished wealth, light and joy to dear and holy beneficiaries, to one and all of them, you are adored by all sages of the sacred grass on the yajna vedi.

कर्णगृह्या मघवा शारदव्या वत्सं नस्त्रिभ्य आनयत।
अजां सूरिन धातवे॥ १५॥

15. *Karṇagṛhyā maghavā śauradevyo vatsaṁ nastribhya ānayat. Ajāṁ sūrirna dhātave.*

Indra, lord of wealth, power and glory, benefactor of the brave and holy, holds in his power the cherished wealth of perceptible knowledge and awareness which he showers for us from the three regions of heaven, earth and sky, just as, at our human level, the master and sagely scholar holds the eternal Vedic Word for us to hear and enjoy.

Mandala 8/Sukta 71

Agni Devata, Suditi - Purumidhau Angirasau, tayor va anyatara Rshi

त्वं नो॑ अग्न महो॑भिः पा॒हि विश्व॑स्या॒ अरा॑तेः ।
उ॒त द्वि॒षा मर्त्य॑स्य ॥ १ ॥

1. *Tvaṁ no agne mahobhiḥ pāhi viśvasyā arāteḥ.*
Uta dviṣo martyasya.

Agni, leading light of life, with your mighty powers and grandeur, protect us against all material, moral and social adversity and all mortal jealousy and enmity.

न॒हि म॒न्युः पौ॑रुषय॒ इशे॒ हि वः॑ प्रियजात ।
त्वमिद॑सि॒ क्षपा॑वान ॥ २ ॥

2. *Nahi manyuḥ pauruṣeya īśe hi vaḥ priyajāta.*
Tvamidasi kṣapāvān.

No wrath of man rules over you, all time dear friend of humanity, since your very birth you are the master and ruler of the earth.

स नो॒ विश्वे॑भिद्दे॒वेभि॒रूर्जो॑ नपाद्भद्रशोच ।
र॒यिं दे॑हि वि॒श्ववा॑रम ॥ ३ ॥

3. *Sa no viśvebhir-devebhir-ūrjo napād-bhadraśoce.*
Rayiṁ dehi viśvavāram.

Ruler of the earth as you are, O lord of infallible energy and blissful flames of fire, bless us with universal wealth with all the light, honour and excellence of the world.

न तमग्ने अरातया मर्तं युवन्त रायः ।
यं त्रायस दाश्वांसम ॥ ४ ॥

4. *Na tamagne arātayo martaṁ yuvanta rāyaḥ.*
Yaṁ trāyase dāśvāṁsam.

No adversities, no enemies, can deprive that generous man of his wealth, honour and excellence whom you protect and promote.

यं त्वं विप मधसातावग्ने हिनाषि धनाय ।
स तवाती गाषु गन्ता ॥ ५ ॥

5. *Yaṁ tvaṁ vipra medhasātāvagne hinoṣi dhanāya.*
Sa tavotī goṣu gantā.

O vibrant power of wealth, honour and excellence, the man whom you inspire and exhort to win wealth and to dedicate himself to the service of divinities goes forward in the acquisition of lands, cows, and the light of knowledge and culture under your protection.

त्वं रयिं पुरुवीरमग्ने दाशुष मताय ।
प णा नय वस्या अच्छ ॥ ६ ॥

6. *Tvaṁ rayiṁ puruvīram-agne dāśuṣe martāya.*
Pra ṇo naya vasyo accha.

Agni, lead us to wealth, brave happy progeny and the perfect joy of life for men of charity and unbounded generosity.

उरुष्या णा मा परा दा अघायत जातवदः ।
दुराध्यइ मताय ॥ ७ ॥

7. *Urusyā ṇo mā parā dā aghāyate jātavedaḥ.*
Durādhye martāya.

All pervasive, omniscient Agni, protect us and leave us not to the sinner, the criminal, and the man of evil thought and action.

अग्न॒ माकि॑ष्ट द्॒वस्य॑ रा॒तिमदे॑वा युयात।
त्वमी॑शिष॒ वसू॑नाम ॥ ८ ॥

8. *Agne mākiṣṭe devasya rātim-adevo yuyota.*
Tvamīśiṣe vasūnām.

Agni, lord of brilliance and generosity, let no impious man deprive us of your generosity extended to us. You rule, control and protect the wealth, honour and excellence of the world.

स ना॒ वस्व॒ उप॑ मा॒स्यूजा॑ नपा॒न्माहि॑नस्य।
सख॑े॒ वसा जरि॒तृभ्य॑ः ॥ ९ ॥

9. *Sa no vasva upa māsyūrjonapān-māhinasya.*
Sakhe vaso jaritṛbhyaḥ.

Agni, creator and treasure home of the world, infinite energy, giver of peace and settlement, universal friend, give us wealth as well as honour and glory for the celebrants.

अच्छा॑ नः शी॒रशा॑चिषं॒ गिरा॑ यन्तु दश॒तम।
अच्छा॑ य॒ज्ञासा॒ नम॑सा पुरू॒वसुं॑ पुरुपश॒स्तमू॒तय॑े ॥ १० ॥

10. *Acchā naḥ śīraśociṣaṁ giro yantu darṣatam.*
Acchā yajñāso namasā purūvasuṁ purupraśa-stamūtaye.

Let all our songs of adoration rise fast to the

refulgent and glorious Agni. Let our yajna with homage and havi move and reach the universally adored and universally honoured Agni for the sake of universal protection.

अग्निं सूनुं सहसा जातवेदसं दानाय वार्याणाम।
द्विता या भूदमृता मत्यष्वा होता मन्दतमा विशि॥ ११॥

11. *Agniṁ sūnuṁ sahaso jātavedasaṁ dānāya vāryāṇām. Dvitā yo bhūdamṛto martyeṣvā hotā mandratamo viśi.*

Let our prayers reach Agni, all pervasive creator of energy, for the gift of cherished wealth and power. Agni is the immortal presence who appears among mortals in both physical and spiritual forms, universal yajaka, happiest and most blissful, arising in every home stead of the people.

अग्निं वो देवयज्यया ग्निं प्रयत्यध्वरे।
अग्निं धीषु प्रथममग्निमर्वत्यग्निं क्षत्राय साधस ॥ १२॥

12. *Agniṁ vo devayajyayā'gniṁ prayatyadhvare. Agniṁ dhīṣu prathamam-agnimarvatyagniṁ kṣaitrāya sādhase.*

Adore Agni for all your service of the divinities of nature and humanity, light agni in the process of every holy programme, keep Agni in the fore-front in all your acts of thought and will initially, and in every new beginning serve and rely on Agni for every plan in the field of life.

अग्निरिषां सख्य ददातु न इश या वार्याणाम।
अग्निं ताक तनय शश्वदीमह वसुं सन्तं तनूपाम॥ १३॥

13. *Agniriṣāṁ sakhye dadātu na īśe yo vāryāṇām. Agniṁ toke tanaye śaśvadīmahe vasuṁ santaṁ tanūpām.*

May Agni as a friend give us food and energy for sustenance since he rules over all the wealth and powers of the world. We always serve and pray to Agni for our children and grand children, he being the universal giver of home and settlement as well as the protector and sustainer of our body's health.

अग्निमीळिष्वावसे गाथाभिः शीरशोचिषम।
अग्निं राय पुरुमी ह श्रुतं नरा ग्निं सुदीतयं छर्दिः॥ १४॥

14. *Agnimīḷiṣvāvase gāthābhiḥ śīraśociṣam. Agniṁ rāye purumīḷha śrutaṁ naro'gniṁ sudītaye chardhiḥ.*

Pray to Agni of bright flames with songs and praise for protection and progress. O generous scholar, study and serve Agni for wealth, famous among people, Agni who provides home and happiness for the man of brilliance.

अग्निं द्वषा यातव नो गृणीमस्यग्निं शं याश्च दातव।
विश्वासु विं वविंतवं हव्या भुवद्वस्तुंऋषूणाम॥ १५॥

15. *Agniṁ dveṣo yotavai no gṛṇīmasyagniṁ śaṁ yośca dātave. Viśvāsu vikṣvaviteva havyo bhuvadvastur-ṛṣūṇām.*

We adore Agni for driving away our enemies from us and for giving us peace and settlement with happiness. He is like a protector among people, giver of home and adored by sages.

Mandala 8/Sukta 72

Agni or Havis Devata, Haryata Pragatha Rshi

हविष्कृणुध्वमा गमदध्वर्युवनत पुनः ।
विद्वाँ अस्य पशासनम ॥ १ ॥

1. *Haviṣkṛṇudhvamā gamad-adhvaryur-vanate punaḥ. Vidvāň asya praśāsanam.*

Come, devotees of yajna, celebrants of Agni: Prepare the havi for oblation, let the high priest come, he knows the ministration of this yajna, let him serve Agni again.

नि तिग्ममभ्यंशुं सीदद्धाता मनावधि ।
जुषाणा अस्य सख्यम ॥ २ ॥

2. *Ni tigmamabhyaṁśuṁ sīdaddhotā manāvadhi. Juṣāṇo asya sakhyam.*

Let the hota, offerer of oblations, come and sit close to the fire in bright flames, loving and honouring at heart the friendship of this Agni.

अन्तरिच्छन्ति तं जन रुदं परा मनीषया ।
गृभ्णन्ति जिह्वया ससम ॥ ३ ॥

3. *Antaricchanti taṁ jane rudraṁ paro manīṣayā. Gṛbhṇanti jihvayā sasam.*

Dedicated priests and scholars among people, with the best of their mind and intelligence, try to raise Agni, mighty fiery power immanent everywhere, and having raised it, they try to describe and adore it with words of homage.

जाम्यतीतप धनुवयाधा अरुहद्वनम ।
दृषदं जिह्वयावधीत ॥ ४ ॥

4. *Jāmyatītape dhanur-vayodhā aruhad-vanam.*
Dṛṣadaṁ jihvayāvadhīt.

Agni, immanent, friendly and rising as the sun, heats up the sky, bearing health and energy for nourishment, it rides the vapours of water and with its catalytic energy breaks the cloud.

चरन्वत्सा रुशाँ इह निदातारं न विन्दत ।
वति स्तातव अम्ब्यम ॥ ५ ॥

5. *Caran vatso ruśanniha nidātāraṁ na vindate.*
Veti stotava ambyam.

Agni, newly risen, playing as hyperactive and shining bright, brooks no obstruction and for its description and assessment needs a celebrant appraiser.

उता न्वस्य यन्महदश्वावद्याजनं बृहत ।
दामा रथस्य ददृश ॥ ६ ॥

6. *Uto nvasya yanmahadaśvāvadyojanaṁ bṛhat.*
Dāmā rathasya dadṛśe.

And as its mighty boundless expansion grows on, intensely bright with sun-rays, its sphere of energy is seen like the halo of glorious light round the solar chariot.

दुहन्ति सप्तकामुप द्वा पञ्च सृजतः ।
तीथ सिन्धारधि स्वर ॥ ७ ॥

7. *Duhanti saptaikāmupa dvā pañca sṛjataḥ.*
Tīrthe sindhoradhi svare.

Five senses of perception alongwith two others, mind and intelligence (i.e., mana and buddhi), at work distill the power and glory of Agni, like seven milk-maids milking one cow on the bank of a sacred river, and give it expression in the resounding notes of cosmic hymns.

आ दशभिर्विवस्वत इन्दुः काशमचुच्यवीत।
खदया त्रिवृता दिवः ॥ ८ ॥

8. *Ā daśabhir-vivasvata indraḥ kośam-acucyavīt.*
Khedayā trivṛtā divaḥ.

Just as Indra, electric energy of the sun in the form of lightning, breaks the cloud and brings down showers from the sky, so does the divine human soul by threefold passion of intellect, will and emotion, with the assistance of ten senses of perception and volition and ten pranic energies, distill down the treasure glory of Agni from the sun into threefold wealth of knowledge, action and prayer committed and dedicated to divinity.

परि त्रिधातुरध्वरं जूर्णिरेति नवीयसी।
मध्वा हातारा अञ्जत ॥ ९ ॥

9. *Pari tridhāturadhvaraṁ jūrṇireti navīyasī.*
Madhvā hotāro añjate.

Just as Agni rising in threefold flames, white, red and dark, comes at lightning speed to yajna with youthful power and the priests anoint and serve it with homage, so does the light of divinity with revelations of sattva, rajas and tamas and the values of knowledge, action and prayer, youthful, bright and vibrant, come to the mind of the celebrant, and then the yajnic senses,

mind and intellect and the pranic energies of the devotee express the power and grace of Agni in celebration.

सिञ्चन्ति नमसावतमुच्चाचक्रं परिज्मानम।
नीचीनबारमक्षितम॥ १०॥

10. *Siñcanti namasāvatamuccācakraṁ parijmānam. Nīcīnavāramakṣitam.*

With homage the devotees serve Agni, radiating and vibrating on high, pervading all round, full of peace and joy, just an inverted well, inexhaustible, with release of showers on the down side for the celebrants.

अभ्यारमिददया निषिक्तं पुष्करे मधु।
अवतस्य विसजने॥ ११॥

11. *Abhyāram-idadrayo niṣiktaṁ puṣkare madhu. Avatasya visarjane.*

When the fount of the divine reservoir is released toward the quiet mind of the devotee, then the lord of clouds and soma fills the lotus of his heart with the honeyed ecstasy of divine grace.

गाव उपावतावतं मही यज्ञस्य रप्सुदा।
उभा कर्णा हिरण्ययी॥ १२॥

12. *Gāva upāvatāvataṁ mahī yajñasya rapsudā. Ubhā karṇā hiraṇyayā.*

The psychic base of the devoted seeker of meditative communion is highly creative. O mind and senses attended with both knowledge and action of divine character, rise high and reach close to the reservoir of divine grace and win the showers of bliss.

आ सुत सिञ्चत श्रियं रोदस्यारभिश्रियम।
रसा दधीत वृषभम॥ १३॥

13. *Ā sute siñcata sriyaṁ rodasyorabhiśriyam.*
Rasā dadhīta vṛṣabham.

O seekers of communion aspiring for divine ecstasy, when the communion is achieved, collect and fill the mind to overflowing with nectar and offer the oblations of ananda to the heavenly glory of Agni rolling across and over heaven and earth.

त जानत स्वमाक्यं१ सं वत्सासो न मातृभिः।
मिथा नसन्त जामिभिः॥ १४॥

14. *Te jānata svamokyaṁ saṁ vatsāso na mātṛbhiḥ.*
Mitho nasanta jāmibhiḥ.

The aspirants know the one inmate spirit of their common home and they all abide and move together in and with the one intimate spirit of their own kind as children move around attached with their mothers (each with the one that is his, but all mothers are the same, the one common Soul).

उप स्रक्वेषु बप्सतः कृण्वत धरुणं दिवि।
इन्द्रे अग्ना नमः स्वः॥ १५॥

15. *Upa srakveṣu bapsataḥ kṛṇvate dharuṇaṁ divi.*
Indre agnā namaḥ svaḥ.

Agni, receiving, kindling and consuming the oblations in the flames, turns the havi into light in heaven as offering in the cup of faith to Indra. (So does the yogi turn his thoughts through contemplation into light and joy in the higher personality to offer it as

homage to Indra.)

अधुक्षदपिप्युषीमिषमूर्जं सप्तपदीमरिः।
सूयस्य सप्त रश्मिभिः ॥ १६ ॥

16. *Adhukṣat pipyuṣīmiṣamūrjaṁ saptapadīmariḥ.*
Sūryasya sapta raśmibhiḥ.

May the lord of faith and power accept the offering of nourishing food and energy through seven stages of nature's evolution, and by seven-rayed chemistry of the sun turn it into showers of spiritual fulfilment for the yajaka.

सामस्य मित्रावरुणादिता सूर आ ददे।
तदातुरस्य भेषजम ॥ १७ ॥

17. *Somasya mitrāvaruṇoditā sūra ā dade.*
Tadāturasya bheṣajam.

O Mitra, O Varuna, O lord of love and justice, may I, at the rise of the sun, receive the heavenly light and joy of soma, rejuvenating nectar of life for the supplicant yearning for fulfilment.

उता न्वस्य यत्पदं हर्यतस्य निधान्यम।
परि द्यां जिह्वयातनत ॥ १८ ॥

18. *Uto nvasya yat padaṁ haryatasya nidhānyam.*
Pari dyāṁ jihvayātanat.

And then let the devotee with holy voice celebrate and glorify this state of divine fulfilment, promised of Agni, destined for man, unto heaven.

Mandala 8/Sukta 73

Ashvinau Devate, Gopavana Atreya or Saptavadhri Rshi

उदीराथामृतायत युञ्जाथामश्विना रथम।
अन्ति षद्भूतु वामवः॥ १॥

1. *Udīrāthāmṛtāyate yuñjāthām-aśvinā ratham.*
Anti ṣadbhūtu vāmavaḥ.

O Ashvins, harbingers of the new dawn of light and energy, arise for the man of simple straight paths of rectitude, harness your chariot and come. May your power and protection be close to us for us.

निमिषश्चिज्जवीयसा रथना यातमश्विना।
अन्ति षद्भूतु वामवः॥ २॥

2. *Nimiṣaścijjavīyasā rathenā yātam-aśvinā.*
Anti ṣadbhūtu vāmavaḥ.

Within a wink of the eye, come by the chariot of instant speed. Let your protections be with us at the closest.

उप स्तृणीतमत्रय हिमेन घर्ममश्विना।
अन्ति षद्भूतु वामवः॥ ३॥

3. *Upa stṛṇītamatraye himena gharmam-aśvina.*
Anti ṣadbhūtu vāmavaḥ.

With the cool of comfort and security like snow, cover the misfortunes of the man bereft of threefold security for body, mind and soul in life. Let your protections be with us at the closest.

कुह स्थः कुह जग्मथुः कुह श्येनव पतथुः।
अन्ति षद्भूतु वामवः॥ ४॥

4. *Kuha sthaḥ kuha jagmathuḥ kuha śyeneva petathuḥ. Anti ṣadbhūtu vāmavaḥ.*

Where are you staying? Where had you gone while we called? Where did you fly away like the eagle? Pray be with us always with your constant protections at the closest on hand.

यद॒द्य कह्रि॒ कहि॑ चिच्छ्रु॒यात॑मि॒मं ह॒वम।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ ५ ॥

5. *Yadadya karhi karhi cicchuśrūyātamimaṁ havam. Anti ṣadbhūtu vāmavaḥ.*

If now anywhere, in fact any time, you hear our call, let your protections be instantly with us at the earliest at the closest.

अ॒श्विना॑ याम॒हूत॑मा॒ नदि॑ष्ठं या॒म्याप्य॑म।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ ६ ॥

6. *Aśvinā yāmahūtamā nediṣṭhaṁ yāmyāpyam. Anti ṣadbhūtu vāmavaḥ.*

Openly and instantly approachable Ashvins, I come to you as my own people at the closest. Let your protections be instant and sure for us at the earliest and closest.

अव॑न्त॒मत्र॑य गृ॒हं कृ॑णु॒तं यु॒वम॑श्विना।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ ७ ॥

7. *Avantamatraye gṛhaṁ kṛṇutaṁ yuvamaśvinā. Anti ṣadbhūtu vāmavaḥ.*

Ashvins, for the man of threefold deprivation of health care, housing and employment, provide a home

of security and maintenance. Pray let your protections be with us always without delay at the closest.

वरथ अग्निमातपा वदत वल्गवत्रय।
अन्ति षद्भूतु वामवः॥ ८॥

8. *Varethe agnimātapo vadate valgvatraye.*
Anti ṣadbhūtu vāmavaḥ.

Ashvins, harbingers of protection and relief for the deprived and underprivileged in matters of care, maintenance and education, bring help to the persuasive supplicants and remove the gusts of scorching heat and air from their head and heart. Let your protections be instantly available at the closest.

प सप्तवधिराशसा धारामग्नरशायत।
अन्ति षद्भूतु वामवः॥ ९॥

9. *Pra saptavadhrirāśasā dhārāmagneraśāyata.*
Anti ṣadbhūtu vāmavaḥ.

Ashvins, harbingers of peace and appreciation, reward and pacify the poet, master of seven metres who, with his hope and imagination, captures the flames of fire and passion in poetry and let your protection and patronage be with us at the closest.

इहा गतं वृषण्वसू शृणुतं म इमं हवम।
अन्ति षद्भूतु वामवः॥ १०॥

10. *Ihā gataṁ vṛṣaṇvasū śṛṇutaṁ ma imaṁ havam.*
Anti ṣadbhūtu vāmavaḥ.

O harbingers of the showers of wealth, honour and excellence, pray come here and listen to my call

and adoration. Let your protections and exhortations be with us at the closest in the heart.

किमि॒दं वां पुराण॒वज्जर॑तारिव शस्यत।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ ११ ॥

11. *Kimidaṁ vāṁ purāṇavajjaratoriva śasyate.*
Anti ṣadbhūtu vāmavaḥ.

What sort of talk is this going round about you in the old outmoded style that you are nothing more than growing in years? O youthful harbingers of new light and freshness, let your protections and inspirations be with us at the closest and newest.

स॒मा॒नं वां सजा॒त्यं समा॒ना बन्धु॑रश्विना।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ १२ ॥

12. *Samānaṁ vāṁ sajātyaṁ samāno bandhura-śvinā.*
Anti ṣadbhūtu vāmavaḥ.

You are the same class and character as we, equal, the same brotherhood with us. Ashvins, let your protections and promotions be with us at the closest at the same level of class, character and species.

या वां॒ रजांस्यश्विना॒ रथ॑ वि॒याति॒ र॑ दसी।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ १३ ॥

13. *Yo vāṁ rajāṁsyaśvinā ratho viyāti rodasī.*
Anti ṣadbhūtu vāmavaḥ.

Come by that chariot of yours which goes around to various regions of the universe and specially goes over the tracks of heaven, earth and sky. Pray let your protections be with us at the closest wherever you

roam around.

आ न॒ गव्यं॑भिरश्व्यः॑ स॒हस्र॒रुप॑ गच्छतम।
अन्ति॒ षद्भू॑तु वा॒मव॑ः॥ १४॥

14. *Ā no gavyebhiraśvyaiḥ sahasrairupa gacchatam.*
Anti ṣadbhūtu vāmavaḥ.

Come with a thousandfold wealth of cows, lands and cultures and horses and achievements of progressive victories. Let your protections and promotions be ever closest with us.

मा ना॒ गव्यं॑भिरश्व्यः॑ स॒हस्र॑भिरति॑ ख्यतम।
अन्ति॒ षद्भू॑तु वा॒मव॑ः॥ १५॥

15. *Mā no gavyebhiraśvyaiḥ sahasrebhirati khyatam.*
Anti ṣadbhūtu vāmavaḥ.

With all the thousandfold wealth of lands and cows and horses and achievements, pray do not leave us, do not forsake us. Let your protections and promotions ever remain with us at the closest.

अ॒रु॒णप्सु॑रु॒षा अ॑भूदक॒ज्योति॑र्ऋ॒तावरी।
अन्ति॒ षद्भू॑तु वा॒मव॑ः॥ १६॥

16. *Aruṇapsuruṣā abhūdakar-jyotir-ṛtāvarī.*
Anti ṣadbhūtu vāmavaḥ.

The golden glory of the dawn is risen and brings in the light according to the law divine. Let your blessings and protections ever be closest to us.

अ॒श्विना॒ सु वि॒चाक॑शद वृ॒ ां पर॑शुमाँइव।
अन्ति॒ षद्भू॑तु वा॒मव॑ः॥ १७॥

17. *Aśvinā su vicākaśad vṛkṣaṁ paraśumāँ iva.*
Anti ṣadbhūtu vāmavaḥ.

Ashvins, the sun rises and dispels the darkness as an axeman fells the tree. Let your boons and blessings ever be with us at the closest.

पुरं॒ न धृ॑ष्ण॒वा रु॑ज कृ॒ष्णया॑ बाधि॒ता वि॒शा।
अन्ति॒ षद्भू॑तु वा॒मवः॑॥ १८॥

18. *Puraṁ na dhṛṣṇavā ruja kṛṣṇayā bādhito viśā.*
Anti ṣadbhūtu vāmavaḥ.

Brave humanity, whenever you are obstructed by dark forces, arise and break them down like a fortress of evil. Ashvins, let your forces and protections be ever with us at the closest for inspiration and exhortation.

Mandala 8/Sukta 74

Agni (1-12), Arksha Shrutarva Danastuti (13-15) Devata, Gopavana Atreya Rshi

वि॒शाविं॑शा वा॒ अति॑थिं वाज॒यन्तः॑ पुरुप्रि॒यम।
अ॒ग्निं वा॒ दुर्य॑ वचः॑ स्तु॒ष शू॒षस्य॒ मन्म॑भिः॥ १॥

1. *Viśoviśo vo atithiṁ vājayantaḥ purupriyam.*
Agniṁ vo duryaṁ vacaḥ stuṣe śūṣasya manmabhiḥ.

O people of the world, seekers of light and advancement by every community for every community, for the sake of you all, with sincere thoughts and resounding words, I adore Agni, holy power, your homely friend loved by all for the common good.

यं जनासा हविष्मन्ता मित्रं न सपिरासुतिम।
पशंसन्ति पशस्तिभिः ॥ २ ॥

2. *Yaṁ janāso haviṣmanto mitraṁ na sarpirā-sutim.*
Praśaṁsanti praśastibhiḥ.

Adore and exalt Agni whom yajnic people serve as a friend, with havi in hand and oblations of clarified butter, and celebrate with songs of praise.

पन्यांसं जातवदसं या दवताात्युद्यता।
हव्यान्यरयद्दिवि ॥ ३ ॥

3. *Panyāṁsaṁ jātavedasaṁ yo devatātyudyatā.*
Havyānyairayaddivi.

Serve and exalt the adorable Agni, all pervasive, who rises, strengthens all divinities of nature and humanity and raises the oblations to the heavens and heightens their vitality and power.

आगन्म वृत्रहन्तमं ज्यष्ठमग्निमानवम।
यस्य श्रुतर्वा बृह ा ा अनीक एधत ॥ ४ ॥

4. *Āganma vṛtrahantamaṁ jyeṣṭham-agnimānavam.*
Yasya śrutarvā bṛhannārkṣo anīka edhate.

Let us rise and reach Agni, highest divinity, greatest destroyer of evil and darkness and friend of humanity, under whose blessed shelter the great, renowned and distinguished heroes find inspiration and rise.

अमृतं जातवदसं तिरस्तमांसि दशतम।
घृताहवनमीड्यम ॥ ५ ॥

5. *Amṛtaṁ jātavedasaṁ tirastamāṁsi darśatam.*
Ghṛtāhavanamīḍyam.

Let us rise and reach Agni, light of life, immortal, omnipresent, dispeller of darkness and ignorance, glorious, giver of delicious delicacies, and adorable.

सबाधा यं जना इमꣳ अग्निं हव्यभिरीळत।
जुह्वानासा यतस्रुचः ॥ ६ ॥

6. *Sabādho yaṁ janā ime'gniṃ havyebhirīḷate.*
Juhvānāso yatasrucaḥ.

Let us adore Agni whom all the yajnic people, in spite of limitations, eagerly invoke and serve with ladlefuls of havi.

इयं त नव्यसी मतिरग्न अधाय्यस्मदा।
मन्द्र सुजात सुक्रता मूर दस्मातिथ ॥ ७ ॥

7. *Iyaṁ te navyasī matiragne adhāyyasmadā.*
Mandra sujāta sukrato'mūra dasmātithe.

Agni, lord of light blissful, gloriously manifested, holy and divine in action, wise, majestic and revered as an honourable guest, this adorable light of your wisdom, we pray, may be vested in us.

सा त अग्न शन्तमा चनिष्ठा भवतु प्रिया।
तया वधस्व सुष्टुतः ॥ ८ ॥

8. *Sā te agne śaṁtamā caniṣṭhā bhavatu priyā.*
Tayā vardhasva suṣṭutaḥ.

Agni, that light and wisdom of yours, most blissful, most delightful, may be dear to us. And let our adorations too be dear to you. Exalted by that, arise and grow and let us grow too.

सा द्युम्नद्युम्निनी॑ बृ॒हदुपोप॒ श्रव॑सि॒ श्रवः॑।
दधी॑त वृ॒त्र॒तूय॑म्॥ ९॥

9. *Sā dyumnair-dyumninī bṛhadupopa śravasi śravaḥ. Dadhīta vṛtratūrye.*

That light and power, splendid and boundless with the might and majesty of divinity, may bear greater and greater potential closer and closer to us in the progressive task of the elimination of darkness and evil.

अश्व॒मिद्गां र॑थ॒पां त्व॒षमिन्द्रं॒ न सत्प॑तिम।
यस्य॒ श्रवां॑सि॒ तूव॑थ॒ पन्यं॑पन्यं च कृ॒ष्टयः॥ १०॥

10. *Aśvamidgāṁ rathaprāṁ tveṣamindraṁ na satpatim. Yasya śravāṁsi tūrvatha panyaṁpanyaṁ ca kṛṣṭayaḥ.*

Adore Agni who gives us the wealth of earth and progressive achievement by chariotfuls of glory. Worship him, awfully brilliant, saviour and protector of the good and truthful like Indra, whose renowned victories and astonishing gifts people praise and celebrate one by one, one after another.

यं त्वा॑ गो॒पव॑ना गि॒रा चनि॑ष्ठदग्न अङ्गिरः।
स पा॑वक श्रुधी॒ हव॑म॥ ११॥

11. *Yaṁ tvā gopavano girā caniṣṭhadagne aṅgiraḥ. Sa pāvaka śrudhī havam.*

Agni, light of the world, dear as breath of life, all purifier, whom the poet visionary of light and the Word celebrates, pray listen to our invocation and song of adoration.

यं त्वा॒ जना॑स॒ इळ॑त स॒बाधा॒ वाज॑सातय।
स बो॑धि वृत्र॒तूय॑॥ १२॥

12. *Yaṃ tvā janāsa īḷate sabādho vājasātaye.*
Sa bodhi vṛtratūrye.

Agni, O lord of light, whom people adore for victory and advancement enthusiastically in spite of limitations, pray enlighten us in the programme of the elimination of evil and darkness from life.

अ॒हं हु॑वा॒न आ ा श्रु॒तव॑णि मद॒च्युति॑।
शर्धां॑सीव स्तु॒का॒विनां मृ॒ ा शी॒षा च॑तु॒णाम ॥ १३॥

13. *Ahaṁ huvāna ārkṣe śrutarvaṇi madacyuti.*
Śardhāṁsīva stukāvināṁ mṛkṣā śīrṣā caturṇā m.

For the good of people in general, for the learned, and for the joy of soma against the intoxication of pride, I invoke Agni as well as the light and powers of divinity to come and sanctify the heart and head of all the four classes of initiated people of the sacred hair.

मां च॒त्वार॑ आ॒शव॒: शवि॑ष्ठस्य द॒वि॒त्नव॑:।
सु॒रथा॑सा अ॒भि पया॒ व ा॒न्वया॒ न तुग्र्यम॥ १४॥

14. *Māṁ catvāra āśavaḥ śaviṣṭhasya dravitnavaḥ.*
Surathāso abhi prayo vakṣan vayo na tugryam.

The four fast and smart celebrants of the most potent Agni riding the holy chariot of life may, I pray, bring me food and energy as well as the light and vitality of divine inspiration.

स॒त्यमित्त्वा॑ महनदि॒ परु॒ष्ण्यव॑ ददिशम।
नमा॑पा अश्व॒दात॑र॒: शवि॑ष्ठादस्ति॒ मर्त्य॑:॥ १५॥

15. *Satyamit tvā mahenadi paruṣṇyava dediśam.*
Nemāpo aśvadātaraḥ śaviṣṭhādasti martyaḥ.

O divine powers of light and vitality of perception and imagination, generous and overflowing with spirit and enthusiasm, I say this true of you and to you and of and to the dynamics of cosmic intelligence, there is no mortal power which is a greater giver of bliss and joy than the most potent and most brilliant Agni.

Mandala 8/Sukta 75

Agni Devata, Virupa Angirasa Rshi

यु वा हि दे॑वहू॒तमाँ॒ अश्वाँ॑ अग्न र॒थीरि॑व।
नि हाता॑ पू॒र्व्यः स॑दः ॥ १ ॥

1. *Yukṣvā hi devahūtamāň aśvāň agne rathīriva.*
Ni hotā pūrvyaḥ sadaḥ.

Agni, light and life of the universe, as a master of the chariot of creation, harness your powers of cosmic dynamics which carry the divine wealth of life for us and, as the first and original high priest of creation, come and grace our hearth and home of familial creative activity in the service of divinity and observance of Dharma.

उ॒त ना॑ दव दे॒वाँ अच्छा॑ वाचा वि॒दुष्ट॑रः।
श्रद्धि॑श्वा॒ वार्या॑ कृधि ॥ २ ॥

2. *Uta no deva devāň acchā voco viduṣṭaraḥ.*
Śradviśvā vāryā kṛdhi.

And O light of the world, omniscient lord, speak graciously to us, seekers of light and divinity, and reveal

in truth the facts and processes cherished and valued on top of everything else for the good of life in existence.

त्वं ह॒ यद्यविष्ठ्य॒ सह॑सः सूनवाहुत।
ऋ॒तावा॑ य॒ज्ञिया॒ भुव॑ः ॥ ३ ॥

3. *Tvaṁ ha yadyaviṣṭhya sahasaḥ sūnavāhuta.*
Ṛtāvā yajñiyo bhuvaḥ.

You alone, most youthful imperishable power, creator of strength and energy, we invoke, you are the one adorable, giver and keeper of the cosmic law of truth and rectitude.

अ॒यम॒ग्निः स॑ह॒स्रिणा॒ वाज॑स्य श॒तिन॒स्पति॑ः।
मू॒धा क॒वी र॑यी॒णाम ॥ ४ ॥

4. *Ayamagniḥ sahasriṇo vājasya śatinaspatiḥ.*
Mūrdhā kavī rayīṇām.

This Agni is the protector and promoter of a hundred and thousand forms and degrees of food, energy, advancement and victories of wealth, honour and excellence of the world, lord supreme and all time visionary and omniscient creator and poetic prophet and teacher.

तं न॒मिमृ॑भवा॑ य॒था न॑मस्व॒ सह॑ू॒तिभिः।
नदी॑या य॒ज्ञम॑ङ्गिरः ॥ ५ ॥

5. *Taṁ nemiṃṛbhavo yathā''namasva sahūtibhiḥ.*
Nedīye yajñamaṅgiraḥ.

Just as craftsmen bend and complete to perfection the felly of a wheel, so bend in homage to Agni, feed the fire, giver of vitality, with conjoint action

and oblations, and O fire of yajna, dear as breath of life, closest friend, pray complete the circuit of yajnic regeneration for the yajakas.

तस्मै नूनमभिद्यवे वाचा विरूप नित्यया।
वृष्णे चादस्व सुष्टुतिम॥ ६॥

6. *Tasmai nūnamabhidyave vācā virūpa nityayā.*
Vṛṣṇo codasva suṣṭutim.

O man of diverse and conjoint forms of action, with words of eternal voice energise your holy song of adoration and let it rise to that self-refulgent omnificent Agni who is the harbinger of regeneration.

कमु ष्विदस्य सनयाग्न रपाकच ासः।
पणिं गाषु स्तरामह॥ ७॥

7. *Kamu ṣvidasya senayā'gnerapākacakṣasaḥ.*
Paṇiṁ goṣu starāmahe.

Shall we overcome and throw out the thief hiding within our lands and cows by the force of this all watching Agni of far sighted vision?

मा नो देवानां विशः प्रस्रातीरिवास्राः।
कृशं न हासुरघ्न्याः॥ ८॥

8. *Mā no devānāṁ viśaḥ prasnātīrivosrāḥ.*
Kṛśaṁ na hāsuraghnyāḥ.

Let the forces of the communities of people protected by noble and divine powers never forsake us just as the radiating dawns do not neglect us, and just as cows too, which must not be hurt do not abandon their emaciated calves.

मा नः समस्य दूढ्य१ः परिद्वषसा अंहतिः।
ऊर्मिर्न नावमा वधीत॥ ९॥

9. *Mā naḥ samasya dūḍhyaḥ paridveṣaso aṁhatiḥ.*
Urmirna nāvamā vadhīt.

Let not the malevolent tyranny of the jealous smite us like billows of the sea striking the ship.

नमस्त अग्न ओजसे गृणन्ति देव कृष्टयः।
अमैरमित्रमर्दय॥ १०॥

10. *Namaste agna ojase gṛṇanti deva kṛṣṭayaḥ.*
Amair-amitram-ardaya.

Salutations to you, Agni, refulgent lord of generosity. The people too adore and exalt you. Pray ward off and throw out the enemies and unfriendly forces by your laws and powers.

कुवित्सु नो गविष्टय ग्नं संवर्षिषा रयिम।
उरुकृदुरु णस्कृधि॥ ११॥

11. *Kuvit su no gaviṣṭaye'gne saṁveṣiṣo rayim.*
Urukṛduru ṇaskṛdhi.

Agni, refulgent lord, give us ample and high quality wealth for the development and expansion of our lands and cows, and let us too vastly expand and highly rise in life.

मा नो अस्मिन्महाधन परा वग्भारभृद्यथा।
संवर्गं सं रयिं जय॥ १२॥

12. *Mā no asmin mahādhane parā vargbhārabhṛdyathā. Saṁvargaṁ saṁ rayiṁ jaya.*

Agni, do not abandon us in this great battle of life like a tired burden bearer throwing off his burden. Instead, win holy wealth like the yajaka gathering sacred grass for the vedi to perform the yajna.

अन्यमस्मद्भिया इयमग्न सिषक्तु दुच्छुना।
वधा ना अमवच्छवः ॥ १३ ॥

13. *Anyamasmad-bhiyā iyamagne siṣaktu daucchunā.*
Vardhā no amavac-chavaḥ.

Agni, let this evil and calamity fall upon something else opposed to us and our life and health and frighten all such things away. Pray promote our inward strength and courage like our steadfast patience and vitality.

यस्याजुष ाम्स्विनः शमीमदुमखस्य वा।
तं घदग्निवृधावति ॥ १४ ॥

14. *Yasyājuṣan-namasvinaḥ śamīm-adurmakhasya vā. Taṁ ghedagnirvṛdhāvati.*

Agni loves and joins the yajnic efforts of the man of humility and generous offerings who, also, shuns negative and unproductive social acts. Such a man, indeed, Agni protects, promotes and advances in life.

परस्या अधि संवता वराँ अभ्या तर।
यत्राहमस्मि ताँ अव ॥ १५ ॥

15. *Parasyā adhi saṁvato 'varāň abhyā tara.*
Yatrāhamasmi tāň ava.

Prior and in preference to the forces of the proud and high, come and help the humble and the lowly where

I, too, abide better in the spirit than in the pride of power.

विद्मा हि त॑ पु॒रा व॒यमग्न॑ पि॒तुर्यथाव॑सः ।
अधा॑ त सु॒म्नमी॑महे ॥ १६ ॥

16. *Vidmā hi te purā vayamagne pituryathāvasaḥ.*
Adhā te sumnamīmahe.

Agni, lord of light, we know and realise your universal acts of protection and grace and we pray for the peace and joy of the blessings of your fatherly presence for all time.

Mandala 8/Sukta 76

Indra Devata, Kurusuti Kanva Rshi

इ॒मं नु मा॒यिनं हुव॒ इन्द्र॒मीशा॑न॒माज॑सा ।
म॒रुत्व॑न्तं॒ न वृ॒ञ्जस॑ ॥ १ ॥

1. *Imaṁ nu māyinaṁ huva indram-īśānam-ojasā.*
Marutvantaṁ na vṛñjase.

I invoke the almighty Indra, omnipotent spiritual power and presence of existence who commands the winds and pranic energies of nature and rules them by his lustrous vigour and vitality, and I pray that he may never forsake me, never abandon my spiritual salvation over material fluctuations of the mind.

अ॒यमिन्दा॑ म॒रुत्स॑खा॒ वि वृ॒त्रस्या॑भिन॒च्छिर॑ः ।
वज॑ण श॒तप॑वणा ॥ २ ॥

2. *Ayamindro marutsakhā vi vṛtrasyābhinac-chiraḥ.*
Vajreṇa śataparvaṇā.

This Indra, friend of winds and pranic energies, with hundred-fold discipline of spiritual power like the

thunderbolt can destroy the dominating shadows of the evil of darkness and ignorance on way to the soul's enlightenment.

वावृधाना मरुत्सखन्द्रा वि वृत्रमरयत।
सृजन्त्समुद्रिया अपः ॥ ३ ॥

3. *Vāvṛdhāno marutsakhendro vi vṛtramairayat.*
Sṛjantsamudriyā apaḥ.

Growing in strength, Indra, the divine soul, friend of winds and cosmic energies of universal prana, scatters the clouds of darkness there by releasing the streams of waters from the sky, and the streams of ananda from the heart.

अयं ह यन्न वा इदं स्वर्मरुत्वता जितम।
इन्द्रेण सामपीतय ॥ ४ ॥

4. *Ayaṁ ha yena vā idaṁ svarmarutvatā jitam.*
Indreṇa somapītaye.

This is Indra, for sure, the soul blest with the energy of prana, by whom is won this light of heaven by the grace of divinity for the enjoyment of divine joy.

मरुत्वन्तमृजीषिणमाजस्वन्तं विरप्शिनम।
इन्द्रं गीर्भिर्हवामहे ॥ ५ ॥

5. *Marutvantam-ṛjīṣiṇam-ojasvantaṁ virapśinam.*
Indraṁ gīrbhirhavāmahe.

With various songs of adoration we invoke and worship Indra, lord omnipotent commanding cosmic winds and pranic energies, gracious lover of truth and the truthful, lustrous and sublime.

इन्दं प्त्नन मन्मना मरुत्वन्तं हवामह।
अस्य सामस्य पीतय ॥ ६ ॥

6. *Indraṁ pratnena manmanā marutvantaṁ havāmahe. Asya somasya pītaye.*

With the ancient voice of divine revelation, we invoke and worship Indra, commander of cosmic winds and energiser of pranic energies for the protection of this world of the lord's creation of joy and soma ecstasy.

मरुत्वाँ इन्द मीढ्वः पिबा सामं शतकता।
अस्मिन्यज्ञ पुरुष्टुत ॥ ७ ॥

7. *Marutvāň indra mīḍhvaḥ pibā somaṁ śatakrato. Asmin yajñe puruṣṭuta.*

Indra, lord of pranic energies and giver of showers of joy over a hundred divine acts of grace, universally sung and celebrated, pray protect and advance this world in this yajna of divine and human creation.

तुभ्यदिन्द मरुत्वत सुताः सामासा अदिवः।
हृदा हूयन्त उक्थिनः ॥ ८ ॥

8. *Tubhyedindra marutvate sutāḥ somāso adrivaḥ. Hṛdā hūyanta ukthinaḥ.*

Indra, lord of cosmic energies, commander of thunder and clouds of shower, in your honour only have these lovers of divine ecstasy enacted the soma yajna of divine worship where the singers of holy song adore you with Vedic hymns.

पिबदिन्द मरुत्सखा सुतं सामं दिविष्टिषु।
वज्रं शिशान आजसा ॥ ९ ॥

9. *Pibedindra marutsakhā sutaṁ somaṁ diviṣṭiṣu. vajraṁ śiśāna ojasā.*

Indra, friend of cosmic winds and lover of tempestuous humans, whetting your thunderbolt with the light and lustre of justice, protect and promote the ecstatic creations of the lovers of divinity in their cherished programmes of progress.

उत्तिष्ठ ग्राजसा सह पीत्वी शिप अवपयः।
सामंमिन्द चमू सुतम॥ १०॥

10. *Uttiṣṭhann-ojasā saha pītvī śipre avepayaḥ. Somamindra camū sutam.*

Indra, lord of the universe, rising with your might and majesty, protect and energise both heaven and earth and promote the soma of life's vitality created in both heaven and earth by nature and humanity by yajna.

अनु त्वा रादसी उभ क ाणमकृपताम।
इन्द्र यद्दस्युहाभवः॥ ११॥

11. *Anu tvā rodasī ubhe krakṣamāṇamakṛpetām. Indra yaddasyuhā bhavaḥ.*

Indra, when you stimulate and energise the soma vitality of life created by nature and humanity, and when you rise as the destroyer of the negativities of the counterforce, then both heaven and earth vibrate and celebrate your majesty in awe with admiration.

वाचमष्टापदीमहं नवस्त्रक्तिमृतस्पृशम।
इन्दात्परि तन्वं मम॥ १२॥

12. *Vācam-aṣṭāpadīm-ahaṁ navasraktim-ṛtasp-ṛśam. Indrāt pari tanvaṁ mame.*

I study, measure, develop and pray for language revealed in eight works, i.e., four Vedas and four Upavedas, spoken across four classes of humanity and through four stages of the individual's development from birth to death, developing over nine blooming branches like flower garlands across nine regions of the earth, ultimately touching the truth of divine reality, the Word Imperishable descended from and ascending to Indra, lord of omniscience across the countless branches of dialects and structures.

Mandala 8/Sukta 77

Indra Devata, Kurusuti Kanva Rshi

जज्ञाना नु शतक्रतुवि पृच्छदिति मातरम।
क उगाः क ह शृण्विर॥ १॥

1. *Jajñāno nu śatakraturvi pṛcchaditi mātaram. Ka ugrāḥ ke ha śṛṇvire.*

Coming to the stage of self-knowledge and responsibility, let Indra, world ruler, ask the mother power: Who are the terrible ones? Who are the notorious ones?

आदीं शवस्यबवीदाणवाभमहीशुवम।
त पुत्र सन्तु निष्टुरः॥ २॥

2. *Ādīṁ śavasyabravīd-aurṇavābham-ahīśuvam. Te putra santu niṣṭuraḥ.*

Let the mother power that makes him rise to the office of Indra, she having the full power to create,

advise and decide say: O son, ruler and protector of the state of humanity, one is the demonic spider-like weaver of sinister devouring plots, the other is the serpentine master of crookedness and sabotage, which two you should counter and eliminate.

समित्तान्वृत्रहाखिदत्ख अराँइव खदया।
पवृद्धा दस्युहाभवत॥ ३॥

3. *Samit tān vṛtrahākhidat khe arāň iva khedayā.*
Pravṛddho dasyuhābhavat.

Having known the two, the plotters and the saboteurs, let Indra, ruler and destroyer of evil and crookedness, divide them into individual roles like spokes of a wheel, press them down into fixed holes in the nave and the rim, work and reel them round to the point of exhaustion, and thus raising himself and the rule to higher power, become a successful manager and destroyer of evil by engagement and application.

एकया पतिधापिबत्साकं सरांसि त्रिंशतम।
इन्द्रः सामस्य काणुका॥ ४॥

4. *Ekayā pratidhāpibat sākaṁ sarāṁsi triṁśatam.*
Indraḥ somasya kāṇukā.

With a single stroke of policy, Indra protects and promotes thirty centres of exhilarating soma creativity all together against crooked surreptitious saboteurs of the nation.

अभि गन्धवमतृणदबुध्नषु रजःस्वा।
इन्दा बह्मभ्य इद वृध॥ ५॥

5. *Abhi gandharvam-atṛṇad-abudhneṣu rajaḥsvā. Indro brahmabhya idvṛdhe.*

For the advancement of the holy and intelligent people, Indra scatters the selfish forces living purely for physical and material values on stupid and baseless planes of existence.

निरा॑विध्यद्गि॒रिभ्य॒ आ धा॒रय॑त्प॒क्वम ा॒दन॑म।
इन्दा॑ बु॒न्दं स्वा॑ततम॥ ६॥

6. *Nirāvidhyad-giribhya ā dhārayat pakvamod-anam. Indro bundaṁ svātatam.*

Indra, the ruler, should break the clouds for showers of rain, open out caverns of mountains to drive out destructive elements, build up ample food stocks and expand the armaments for defence.

श॒तब॑ध्न॒ इषु॒स्तव॑ स॒हस्र॑पर्ण॒ एक॒ इत।
यमि॑न्द्र चकृ॒ष युज॑म॥ ७॥

7. *Śatabradhna iṣustava sahasraparṇa eka it. Yamindra cakṛṣe yujam.*

Let your arrow, your armour, your target plan, be hundred pointed and thousand phased but one, united and integrated, which, O ruler Indra, you take up as the sole, active characteristic of your rule.

तन॑ स्तो॒तृभ्य॒ आ भ॑र॒ नृभ्या॒ नारि॑भ्या॒ अत्त॑व।
स॒द्या जा॒त ऋ॑भुष्ठिर॥ ८॥

8. *Tena stoṭrbya ā bhara nṛbhyo nāribhyo attave. Sadyo jāta ṛbhuṣṭhira.*

O constant visionary of adamantine will and

unshakable action, dynamic and ever new, by that plan and execution bring food and fulfilment for men, women and the celebrants.

एता च्यात्नानि ते कृता वर्षिष्ठानि परीणसा।
हृदा वीड्वधारयः॥ ९॥

9. *Etā cyautnāni te kṛtā varṣiṣṭhāni parīṇasā.*
Hṛdā vīḍvadhārayaḥ.

All these deeds and enterprises most generous and creative, planned and executed, you hold firmly in your mind with a liberal heart.

विश्वत्ता विष्णुराभरदुरुक्रमस्त्वर्षितः।
शतं महिषान् क्षीरपाकमोदनं वराहमिन्द्र एमुषम॥ १०॥

10. *Viśvet tā viṣṇurābharad-urukramas-tveṣitaḥ.*
Śataṁ mahiṣān kṣīrapākam-odanaṁ varāham-indra emuṣam.

Indra, Vishnu, too, lord omniscient and omnipotent, as wished and prayed, brings in all these hundreds of great things, cattle wealth, milky delicacies and rain laden clouds.

तुविं त सुकृतं सूमयं धनुः साधुबुन्दा हिरण्ययः।
उभा ते बाहू रण्या सुसंस्कृत ऋदूप चिदृदूवृधा॥ ११॥

11. *Tuvikṣaṁ te sukṛtaṁ sūmayaṁ dhanuḥ sādhur-bundo hiraṇyayaḥ. Ubhā te bāhū raṇyā susaṁ-skṛta ṛdūpe cidṛdūvṛdhā.*

Mighty is your bow, shooting far your arrow, well doing and protecting peace and well being. Safe and secure is your defence, golden gracious. Both your

arms, internal security and external defence, are fully trained and civilised, they protect property, safeguard truth and law, and advance culture and refinement.

Mandala 8/Sukta 78

Indra Devata, Kurusuti Kanva Rshi

पुरोळाशं नो अन्धसेन्द्र सहस्रमा भर।
शता च शूर गोनाम ॥ १ ॥

1. *Puroḷāśaṁ no andhasa indra sahasramā bhara.*
Śatā ca śūra gonām.

Indra, lord ruler of life and the world, bring us a thousandfold gifts of delicious foods and soma drinks and, O lord potent and generous, bring us hundreds of cows and more of cattle wealth.

आ नो भर व्यञ्जनं गामश्वमभ्यञ्जनम।
सचा मना हिरण्यया ॥ २ ॥

2. *Ā no bhara vyañjanaṁ-gāmaśvam-abhyañjanam.*
Sacā manā hiraṇyayā.

Bring us truth and beauty in manifestation, literature, culture and progress, and the ornaments of life, golden gracious for the peace of mind and joy of the heart.

उत नः कर्णशोभना पुरूणि धृष्णवा भर।
त्वं हि शृण्विष वसो ॥ ३ ॥

3. *Uta naḥ karṇaśobhanā purūṇi dhṛṣṇavā bhara.*
Tvaṁ hi śṛṇviṣe vaso.

Lord of life, giver of peace and settlement, potent and invincible, bring us manifold gifts of life,

sweet to the ear, blissful. We hear you alone are the lord of wealth, honour and beauty.

नकीँ॑ वृधी॒क इ॑न्द्र ते॒ न सु॒षा न सु॒दा उ॒त।
नान्यस्त्वच्छू॑र वा॒घतः॥ ४॥

4. *Nakīṁ vṛdhīka indra te na suṣā na sudā uta.*
Nānyas-tvacchūra vāghataḥ.

No one augments the beauty and glory of life other than you, none else the giver, none else is the sharer, none else, O brave and generous lord, a better guide and greater leader of the wise.

नकी॒मिन्द्रा॒ निक॑तव॒ न श॒कः परि॑शक्तव।
विश्वं॑ शृणाति॒ पश्य॑ति॥ ५॥

5. *Nakīmindro nikartave na śakraḥ pariśaktave.*
Viśvaṁ śṛṇoti paśyati.

No one can equal Indra in action, no one in power, he is the powerful, he hears and sees all that is and all that happens in the world.

स म॒न्युं मर्त्या॑नामद॑ब्धा॒ नि चि॑कीषत।
पु॒रा नि॒दश्चि॑कीषत॥ ६॥

6. *Sa manyuṁ martyānām-adabdho ni cikīṣate.*
Purā nidaścikīṣate.

Undaunted and invincible, he watches the pride and passion of mortals, watches and humbles them before they can malign him.

कत्व॒ इत्पू॒णमु॒दरं॑ तु॒रस्या॑स्ति विध॒तः।
वृ॒त्र॒घ्नः सा॑म॒पाव्नः॥ ७॥

7. *Kratva it pūrṇam-udaraṁ turasyāsti vidhataḥ. Vṛtraghnaḥ somapāvnaḥ.*

He is the doer, perfect and ever self-fulfilled is the passion and desire of the lord who is all conqueror, all ordainer, destroyer of evil and darkness, and loves the peace and joy of life's beauty and ecstasy as soma.

त्व वसूनि संगता विश्वा च साम साभगा।
सुदात्वपरिह्वृता ॥ ८ ॥

8. *Tve vasūni saṁgatā viśvā ca soma saubhagā. Sudātvaparihvṛtā.*

O Soma, lord of peace and joy, in you concentrate all wealth, honour and excellences of the world, all good fortunes, spontaneous generosity, free from crookedness and ambiguity as you are, simple and straight, no double dealing.

त्वामिद्यवयुमम कामा गव्युहिरण्ययुः।
त्वामश्वयुरषत ॥ ९ ॥

9. *Tvāmid-yavayur-mama kāmo gavyurhiraṇya-yuḥ. Tvāmaśvayur-eṣate.*

My desire for food and fulfilment, for lands, cows, literature and culture, for gold and the beauties of life, and for horses, transport, advancement and achievement, all this concentrates in you, you alone.

तवदिन्दाहमाशसा हस्त दात्रं चना ददे। दिनस्य वा मघवन्त्संभृतस्य वा पूधि यवस्य काशिना ॥ १० ॥

10. *Tavedindrāham-āśasā haste dātraṁ canā dade. Dinasya vā maghavant-saṁbhṛtasya vā pūrdhi yavasya kāśinā.*

Indra, by virtue of hope and aspiration centred in you, I take up the sickle in hand to reap the ripe grain for my portion. O lord of munificence and glory, fill up my hand with the day's collection of grain and my mind with the light of day.

Mandala 8/Sukta 79

Soma Devata, Krtnu Bhargava Rshi

अयं कृत्नुरगृभीता विश्वजिदुद्भिदित्सामः ।
ऋषिविप्रः काव्येन ॥ १ ॥

1. *Ayaṁ kṛtnur-agṛbhīto viśvajid-udbhidit somaḥ. Ṛṣir-vipraḥ kāvyena.*

This is Soma, lord supreme of peace and joy, doer, maker and creator of the universe, ruler of the world in existence, uncomprehended and incomprehensible yet bursting forth to our vision and knowledge by direct experience of his creative omnipotence. He is all time visionary watching and creating all, vibrant omnipresent power reflected and apprehended through his poetic creation of this world of beauty and mystery.

अभ्यूर्णाति य ाग्नं भिषक्ति विश्वं यत्तुरम ।
पमन्धः ख्या ाः श्राणा भूत ॥ २ ॥

2. *Abhyūrṇoti yannagnaṁ bhiṣakti viśvaṁ yat turam. Premandhaḥ khyanniḥ śroṇo bhūt.*

Soma that clothes the naked, cures all the sick and suffering of the world, gives eyes to the blind to see and legs to the lame to walk.

त्वं सोम तनूकृद्भ्या द्वषोभ्या न्यकृतभ्यः ।
उरु यन्तासि वरूथम ॥ ३ ॥

3. *Tvaṁ soma tanūkṛdbhyo dveṣobhyo'nyakṛtebhyaḥ. Uru yantāsi varūtham.*

You, Soma, lead the good to extensive freedom and protection against waste and exploitation, jealousy and enmity, and the evil and suffering caused by others.

त्वं चित्ती तव द ाँदिव आ पृथिव्या ऋजीषिन।
यावीर्घस्य चिद द्वषः ॥ ४ ॥

4. *Tvaṁ cittī tava dakṣairdiva ā pṛthivyā ṛjīṣin. Yāvīraghasya cid dveṣaḥ.*

Soma, lover of peace and joy, protector of the simple and honest people of rectitude, by your divine love and kindness of heart and your universal potential of the light of heaven, drive away the jealousy and enmity of the sinners and criminals from all over the earth.

अथिना यन्ति चदर्थं गच्छानिद्दुषा रातिम।
ववृज्युस्तृष्यतः कामम ॥ ५ ॥

5. *Arthino yanti cedarthaṁ gacchānid-daduṣo rātim. Vavṛjyus-tṛṣyataḥ kāmam.*

By the grace and munificence of Soma, the seekers obtain their object of desire, the needy receive the gift of the giver, the thirsty satisfy their thirst with fulfilment.

विदद्यत्पूर्व्यं नष्टमुदीमृतायुमीरयत।
पमायुस्तारीदतीणम ॥ ६ ॥

6. *Vidadyat pūrvyaṁ naṣṭam-udīm-ṛtāyum-īrayat. Premāyus-tārīd-atīrṇam.*

By the grace of Soma, the devotee recovers what he lost earlier, the lord exhorts and exalts the yajnic performer and observer of the law of truth, and he increases, strengthens and fulfils the life which the celebrant has yet to live.

सुशवा॑ ना मृळ॒याकु॒रदृ॑प्तक्रतुरवा॒तः ।
भवा॑ नः साम॒ शं हृ॒द ॥ ७ ॥

7. *Suśevo no mṛḷayākur-adṛptakratur-avātaḥ.*
Bhavā naḥ soma śaṁ hṛde.

Soma, you are the giver of peace and bliss for us, merciful, sober at heart and beyond all disturbance and agitation. O lord, bless us with peace and well being at heart.

मा नः॑ साम॒ सं वी॑विजा॒ मा वि बी॑भिषथा राजन ।
मा ना॒ हादि॑ त्वि॒षा व॑धीः ॥ ८ ॥

8. *Mā naḥ soma saṁ vīvijo mā vi bībhiṣathā rājan.*
Mā no hārdi tviṣā vadhīḥ.

O Soma, ruler and peace giver of the world, disturb us not from our state of settlement, strike us not with fear, torture us not with the flames of passion and pride.

अव॒ यत्स्व स॒धस्थ॑ दे॒वानां दु॒म॒तीरी ॑ ।
राज॒ राप॒ द्विषः॑ सध॒ मीढ्व॒ अप॒ स्रिध॑ः सध ॥ ९ ॥

9. *Ava yat sve sadhasthe devānāṁ durmatīrīkṣe.*
Rājannapa dviṣaḥ sedha mīḍhvo apa sridhaḥ sedha.

O lord ruler of the world, whatever and wherever I happen to see the displeasure of divinities in our home,

pray ward that off. O generous and virile lord of peace and good will, throw out the jealous and the enemies, ward off all the violent and destructive forces from us.

Mandala 8/Sukta 80

Indra (1-9), Devah (10) Devatah, Ekadyu Naudhasa Rshi

न॒ह्य१॒॑न्यं ब॒ळाक॑रं मड्ि॒तारं शतकता ।
त्वं न॑ इन्द मृळय ॥ १ ॥

1. *Nahyanyaṁ baḷākaraṁ marḍitāraṁ śatakrato.*
Tvaṁ na indra mṛḷaya.

True it is, O lord of infinite good action, Indra, I have never seen, never accepted, anyone else more beneficent, more munificent, than you. O lord, we pray, be kind and bless us with peace.

या नः॒ शश्व॑त्पु॒राव्ि॒था मृ॑ध्रा॒ वाज॑सातय ।
स त्वं न॑ इन्द मृळय ॥ २ ॥

2. *Yo naḥ śaśvat purāvithā'mṛdhro vājasātaye.*
Sa tvaṁ na indra mṛḷaya.

O lord eternal, unassailable, indefatigable, you have ever protected us since time immemorial for the sake of advancement and victory in our battles of life. Pray be kind and gracious to bless us with peace and joy as ever before.

किम॒ङ्ग रा॑धश्चोद॒नः सु॒न्वा॒नस्या॑व्ि॒तद॑सि ।
कु॒वित्स्व॑न्द ण॒ः शक॑ः ॥ ३ ॥

3. *Kimaṅga radhracodanaḥ sunvānasyāvitedasi.*
Kuvit svindra ṇaḥ śakaḥ.

O lord dear as breath of life, sustainer of the

weak, inspiring protector of the creative and progressive as you are, would you not strengthen us and bless us more and ever more?

इन्द्र प णा रथंमव पश्चाच्चित्सन्तंमदिवः ।
पुरस्तांदनं म कृधि ॥ ४ ॥

4. *Indra pra ṇo rathamava paścāccit santama-drivaḥ. Purastādenaṁ me kṛdhi.*

Indra, lord of thunderous action, pray protect our chariot of life even if it lag behind and let it move on ahead for the sake of our survival and advancement.

हन्ता नु किमांसस पथमं ना रथं कृधि ।
उपमं वांजयु श्रवः ॥ ५ ॥

5. *Hanto nu kimāsase prathamaṁ no rathaṁ kṛdhi. Upamaṁ vājayu śravaḥ.*

Hey Indra, come on, why tarry behind? Move our chariot on to the front rank, let the honour and prize of victory be closer at hand.

अवां ना वाजयुं रथं सुकरं त किमित्परि ।
अस्मान्त्सु जिग्युषस्कृधि ॥ ६ ॥

6. *Avā no vājayuṁ rathaṁ sukaraṁ te kimit pari. Asmāntsu jigyuṣaskṛdhi.*

Protect our chariot racing for victory. Every thing is easy and possible for you every way, is there anything beyond? Pray justify our ambition for victory and make it possible.

इन्द्र दृह्यस्व पूरसि भदा त एति निष्कृतम ।
इयं धीरृत्वियावती ॥ ७ ॥

7. *Indra dṛhyasva pūrasi bhadrā ta eti niṣkṛtam. Iyaṁ dhīr-ṛtviyāvatī.*

Indra, pray strengthen us as determined on good works. You are the stronghold of protection and giver of fulfilment. This conscientious prayer, in truth and according to time and season reaches you. Pray help us reach the target.

मा सीमव॒द्य आ भा॑गुवी काष्ठा॑ हि॒तं ध॑नम।
अ॒पावृ॑क्ता अर॒त्नय॑ः ॥ ८ ॥

8. *Mā sīmavadya ā bhāgurvī kāṣṭhā hitaṁ dhanam. Apāvṛktā aratnayaḥ.*

The path of life is long and wide, the wealth of life is won. Let no malignity, calumny or dishonour fall to our share. Let all scandalous malcontents and frustrated enemy forces be uprooted.

तु॒रीय॒ं नाम॑ य॒ज्ञिय॑ं य॒दा कर॒स्तदु॑श्मसि।
आदित्पति॑न आहस ॥ ९ ॥

9. *Turīyaṁ nāma yajñiyaṁ yadā karastaduśmasi. Ādit patirna ohase.*

The yajnic name that you have won for us is the best and highest we love and desire in preference to paternal, maternal or fraternal name, since by that name only you as our master and sustainer have got us the highest identity.

अवी॑वृधद्वा अमृता॒ अम॑न्दीदक॒द्यूद॑वा उ॒त याश्च॑ दवीः।
तस्मा॑ उ॒ राधः॑ कृणुत पश॒स्तं पा॒तम॒ ॥ धि॒यावसुज-
गम्यात ॥ १० ॥

10. *Avīvṛdhadvo amṛtā amandīd-ekadyūr-devā uta yāśca devīḥ. Tasmā u rādhaḥ kṛṇuta praśastaṁ prātarmakṣū dhiyāvasur-jagamyāt.*

O Immortal divinities of spirit and nature, O holy men and women of spotless character and generous disposition, let the dedicated performer of daily yajna exhilarate and exalt you with yajna and hospitality. You too, pray, create and bless him with honourable wealth, means and materials for success, and may the spirit of light and intelligence, Agni, visit and bless him every morning at yajna.

Mandala 8/Sukta 81

Indra Devata, Kusidi Kanva Rshi

आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय।
महाहस्ती दक्षिणेन॥ १॥

1. *Ā tū na indra kṣumantaṁ citraṁ grābhaṁ saṁ gṛbhāya. Mahāhastī dakṣiṇena.*

Lord of mighty arms, Indra, gather by your expert right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession.

विद्मा हि त्वा तुविकूर्मिं तुविदष्णं तुवीमघम।
तुविमात्रमवोभिः॥ २॥

2. *Vidmā hi tvā tuvikūrmiṁ tuvideṣṇaṁ tuvīmagham. Tuvimātramavobhiḥ.*

We know you as lord of universal action, all giving, treasure hold of unbounded wealth and boundless in power and presence with your favour and

protections.

नहि त्वा शूर देवा न मर्तासो दित्सन्तम।
भीमं न गां वारयन्त॥ ३॥

3. *Nahi tvā śūra devā na martāso ditsantam.*
Bhīmaṁ na gāṁ vārayante.

When you give to bless mankind, no one can stop you, O brave lord, neither mortals nor immortals, just as no one can resist the mighty sun.

एता न्विन्द्रं स्तवामशानं वस्वः स्वराजम।
न राधसा मर्धिषः॥ ४॥

4. *Eto nvindraṁ stavāmeśānaṁ vasvaḥ svarājam.*
Na rādhasā mardhiṣannaḥ.

Come, let us sing and celebrate in honour of Indra, lord and ruler of wealth, self-ruler and self-refulgent. No one would harm us in respect of money, materials and power.

प स्तोषदुप गासिषच्छवत्सामं गीयमानम।
अभि राधसा जुगुरत॥ ५॥

5. *Pra stoṣadupa gāsiṣac-chravat sāma gīyamānam.*
Abhi rādhasā jugurat.

Let man adore and celebrate Indra, sing in honour of divinity, hear songs of adoration, and with all wealth, power and honour thank and praise Indra as the giver.

आ नो भर दक्षिणाभि सव्यन प मृश।
इन्द्र मा नो वसुनिर्भाक॥ ६॥

6. *Ā no bhara dakṣinenā'bhi savyena pra mṛśa.*
Indra mā no vasornirbhāk.

Indra, bear and bring and bless us with wealth, power, honour and protection both by right and by left hand, and never deprive us of this honour and excellence.

उप॑ क्रमस्वा भर॑ धृषता धृ॑ष्णा॒ जना॑नाम।
अदा॑शूष्टरस्य॒ वद॑ः ॥ ७ ॥

7. *Upa kramasvā bhara dhṛṣatā dhṛṣṇo janānām.*
Adāśūṣṭarasya vedaḥ.

Indra, generous and fearless lord of wealth, honour and power, come close with divine courage and force, bring us the honour and excellence of life, and let it not waste away like the wealth of the uncharitable and the ungrateful.

इन्द्र॒ य उ॒ नु त॒ अस्ति॒ वाजा॒ विप॑भि॒ः सनि॑त्वः।
अ॒स्माभि॒ः सु तं सनुहि॥ ८ ॥

8. *Indra ya u nu te asti vājo viprebhiḥ sanitvaḥ.*
Asmābhiḥ su taṁ sanuhi.

Indra, lord of glory, the wealth and knowledge, honour and excellence that is yours and good for the vibrant sage, pray bring in for us and let it grow among us.

स॒द्यो॒जुव॑स्त॒ वाजा॑ अ॒स्मभ्यं॑ वि॒श्वश्च॑न्दा॒ः।
वशा॑श्च म॒ ॒ू जर॑न्त॥ ९ ॥

9. *Sadyojuvaste vājā asmabhyaṁ viśvaścandrāḥ.*
Vaśaiśca makṣū jarante.

Your wealth, honours and victories instantly rising, constantly moving and effective are all radiant over the world, they come to us without delay according to your will and order and celebrate and glorify you.

Mandala 8/Sukta 82

Indra Devata, Kusidi Kanva Rshi

आ प द्रव परावता वावतश्च वृत्रहन ।
मध्वः पति प्रभर्मणि ॥ १ ॥

1. *Ā pra drava parāvato'rvāvataśca vṛtrahan.*
Madhvaḥ prati prabharmaṇi.

O destroyer of darkness, evil and ignorance, come rushing without delay, whether you are far or near, and join us in this vibrant yajnic economy of the divine order. (O man in search of the soul, rush in from roaming around and join the living systemic world within at the vibrant centre.)

तीव्राः सोमास आ गहि सुतासो मादयिष्णवः ।
पिबा दधृग्यथोचिषे ॥ २ ॥

2. *Tīvrāḥ somasya ā gahi sutāso mādayiṣṇavaḥ.*
Pibā dadhṛgyathociṣe.

Come, grab at the sharp and strong soma draughts of elixir, distilled, energised and most exhilarating, and drink without inhibition to your heart's desire.

इषा मन्दस्वादु ते रं वराय मन्यवे ।
भुवत्त इन्द्र शं हृद ॥ ३ ॥

3. *Iṣā mandasvadu te'raṁ varāya manyave.*
Bhuvat ta indra śaṁ hṛde.

Be happy with the food, and then let it exhilarate you with the cherished fulfilment of your heart. Indra, O soul of this existential yajna, let there be peace at your heart unto the depth of your soul.

आ त्वंशत्रवा गंहि न्युꣳक्थानिं च हूयस।
उपम रांचन दिवः॥ ४॥

4. *Ā tvaśatravā gahi nyukthāni ca hūyase.*
Upame rocane divaḥ.

Indra, happy and free from all foes, distractions and contradictions, come in response to the hymns of adoration, invited to the sublime glory of the light of heaven.

तुभ्यायमदिंभिः सुता गाभिंः श्रीता मदांय कम।
प सामं इन्द हूयत॥ ५॥

5. *Tubhyāyamadribhiḥ suto gobhiḥ śrīto madāya kam. Pra soma indra hūyate.*

Indra, to you is offered this soma, soothing and exhilarating it is, distilled by celebrated admirers and seasoned with the spirit of light and power of divine ecstasy, especially for you.

इन्दं श्रुधि सु म हवंमस्म सुतस्य गामंतः।
वि पीतिं तृप्तिमंश्नुहि॥ ६॥

6. *Indra śrudhi su me havamasme sutasya gomataḥ.*
Vi pītiṁ tṛptimaśnuhi.

Indra, listen to my call, come and have a drink of our distilled soma seasoned with milk and ecstatic power to your total fulfilment of the heart and soul.

य इ॑न्द चम॒सेष्वा सामं॑श्च॒मूषु॑ त सु॒तः ।
पिबद॑स्य॒ त्वमी॑शिष ॥ ७ ॥

7. *Ya indra camaseṣvā somaścamūṣu te sutaḥ.*
Pibedasya tvamīśiṣe.

Indra, of the soma which is distilled and poured in the cups and ladles of spiritual yajna for you, drink to your heart's desire since you yourself rule over the ecstasy of the nectar.

य अ॒प्सु च॒न्दर्मा॑इव॒ स मं॑श्च॒मूषु॒ ददृ॑श ।
पिबद॑स्य॒ त्वमी॑शिष ॥ ८ ॥

8. *Yo apsu candramā iva somaścamūṣu dadṛśe.*
Pibedasya tvamīśiṣe.

Drink of the soma which shines in the cups of yajna, in the beauty of human karma, and in the skies like the glory of the moon, drink freely since you alone rule over the nectar.

यं त॑ श्य॒नः प॒दाभ॑रत्ति॒रा रज॑ां॒स्यस्पृ॑तम ।
पिबद॑स्य॒ त्वमी॑शिष ॥ ९ ॥

9. *Yaṁ te śyenaḥ padābharat tiro rajāṁsyaspṛtam.*
Pibedasya tvamīśiṣe.

Of the nectar of ecstasy which the mighty sage and scholar distilled by flights of spiritual imagination from heaven and brought in by the rays of light across the spaces, drink and enjoy since now you alone rule over the sublimity and power of this nectar.

Mandala 8/Sukta 83

Vishvedevah Devatah, Kusidi Kanva Rshi

दे॒वाना॒मिदवो॑ म॒हत्तदा वृ॑णीमह व॒यम ।
वृष्णा॑म॒स्मभ्य॑मू॒तय॑ ॥ १ ॥

1. *Devānāmidavo mahat tadā vṛṇīmahe vayam.*
Vṛṣṇām-asmabhyam-ūtaye.

We choose for ourselves the grand patronage and protection of the generous brilliancies of nature and humanity for our safety, security and advancement.

त नः॑ सन्तु युज॒ः सदा॒ वरु॑णा मि॒त्रा अ॑य॒मा ।
वृ॒धास॑श्च॒ पच॑तसः ॥ २ ॥

2. *Te naḥ santu yujaḥ sadā varuṇo mitro aryamā.*
Vṛdhāsaśca pracetasaḥ.

May Varuna, powers of law and justice, wisdom and discrimination, Mitra, powers of light, love and friendship, and Aryama, dynamic forces of nature and humanity, guides and path makers of life, all of them being powers of omniscience and givers of knowledge and awareness, be our friends and cooperators and help us advance in life.

अति॑ ना॒ विष्पि॑ता पु॒रु ना॒भिर॒पा न प॑थ ।
यू॒यमृ॒तस्य॑ रथ्यः ॥ ३ ॥

3. *Ati no viṣpitā puru naubhirapo na parṣatha.*
Yūyam-ṛtasya rathyaḥ.

O leaders of the knowledge and efficiency of truth and karma and the science of yajna, just as you cross the seas by boat, similarly take us by karma across

the vast seas of life.

वामं नो अस्त्वयमन्वामं वरुण शंस्यम।
वामं ह्यावृणीमहे॥ ४॥

4. *Vāmaṁ no astvaryaman vāmaṁ varuṇa śaṁsyam.*
Vāmaṁ hyāvṛṇīmahe.

O divine leader of advancement, Aryaman, let our action for progress be noble and successful. O Varuna, divine power of judgement and value, may our honour and reputation be good and noble. We opt for only what is good, noble and gracefully successful.

वामस्य हि पचतस इशानासा रिशादसः।
नमादित्या अघस्य यत॥ ५॥

5. *Vāmasya hi pracetasa īśānāso riśādasaḥ.*
Nemādityā aghasya yat.

O Adityas, generous and brilliant leaders of what is good and noble, all-aware of good and evil, destroyers of violence and negativities, you are the rulers, controllers and guides only of the true, the good and the beautiful. You never favour or approve of what is evil and sinful.

वयमिद्वः सुदानवः [illegible]यन्ता यान्ता अध्वन्ना।
दवा वृधाय हूमह॥ ६॥

6. *Ayamidvaḥ sudānavaḥ kṣiyanto yānto adhvannā.*
Devā vṛdhāya hūmahe.

O Vishvedevas, generous and leading divinities of earth and heaven, whether we abide in the home or go out on the paths of the wide world, we call upon you

only, for the sake of guidance and advancement.

अधि॑ न इन्द्रैषां॑ विष्णो॑ सजा॒त्यानाम।
इ॒ता म॒रुता॒ अश्वि॑ना॥ ७॥

7. *Adhi na indraiṣāṁ viṣṇo sajātyānām.*
Itā maruto aśvinā.

Indra, lord of glory, giver of power and honour, Vishnu, omnipresent divinity, Maruts, winds and vibrant humanity, Ashvins, harbingers of the new dawn, take it that we have come in advance of these homogeneous communities and accept us as your own.

प भ्रा॑तृ॒त्वं सु॑दानवो॒ ध द्वि॒ता स॑मा॒न्या।
मा॒तुर्गभ॑ भरामह॥ ८॥

8. *Pra bhrātṛtvaṁ sudānavo 'dha dvitā samānyā.*
Māturgarbhe bharāmahe.

Brotherliness and similarity as well as duality and dissimilarity, O generous Vishvedevas, we acquire in mother Prakrti's womb and bear from there.

यू॒यं हि ष्ठा सु॑दानव॒ इन्द॑ज्यष्ठा अ॒भिद्य॑वः।
अधा॑ चिद्व उ॒त ब्रु॑व॥ ९॥

9. *Yūyaṁ hi ṣṭhā sudānava indrajyeṣṭhā abhidyavaḥ.*
Adhā cidva uta bruve.

O generous Vishvedevas, you, with Indra, lord omnipotent as supreme, are and abide as heavenly and brilliant in knowledge and divinity. That's why I speak, celebrate and pray to you.

Mandala 8/Sukta 84

Agni Devata, Ushana Kavya Rshi

पष्ठं वा॒ अति॑थिं स्तुष मि॒त्रमि॑व प्रि॒यम ।
अ॒ग्निं रथं॒ न वद्य॑म ॥ १ ॥

1. *Preṣṭhaṁ vo atithiṁ stuṣe mitramiva priyam.*
Agniṁ rathaṁ na vedyam.

I sing and celebrate the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who like a divine harbinger, reveals the light of knowledge to us.

क॒विमि॑व प्रचे॑तसं॒ यं द॒वासा॒ अध॑ द्वि॒ता ।
नि मर्त्य॑ष्वाद॒धुः ॥ २ ॥

2. *Kavimiva pracetasaṁ yaṁ devāso adha dvitā.*
Ni martyeṣvādadhuḥ.

I adore Agni whom the divinities established among mortals as the visionary poet and the spirit of enlightenment and awareness, as intelligence and mind, as will and passion, as perception and volition, as male and female and as the yajna fire and the vital heat of the body system, the two ways in which divine vitality expresses itself.

त्वं य॑विष्ठ दा॒शुषा॒ नॄँः पा॑हि शृणु॒धी गिर॑ः ।
र क्षा॒ ता॒कमु॒त त्मना॑ ॥ ३ ॥

3. *Tvaṁ yaviṣṭha dāśuṣo nṝँḥ pāhi śṛṇudhī giraḥ.*
Rakṣa tokamuta tmanā.

O lord eternal, ever youthful beyond age, pray

protect and promote the families of the generous people, listen to their voices of prayer and, by all your will and power, protect and promote the children and grand children of humanity.

कया॑ त अग्न अङ्गिर॒ ऊजा॑ नपा॒दुप॑स्तुतिम।
वरा॑य दव म॒न्यव॑॥ ४॥

4. *Kayā te agne aṅgira ūrjo napādupastutim.*
Varāya deva manyave.

O creator, preserver and protector of energy, dear as breath of life and vitality of existence, with words of beauty and bliss, O light of the world, we offer our homage and adoration to you, lord refulgent and great.

दार्शम॒ कस्य॒ मन॑सा य॒ज्ञस्य॑ सहसा यहा।
कदु॑ वाच इ॒दं नम॑ः॥ ५॥

5. *Dāśema kasya manasā yajñasya sahaso yaho.*
Kadu voca idaṁ namaḥ.

Agni, to which mighty, potent, adorable power other than you, shall we offer our sincere homage, when and where present these words of prayer?

अधा॒ त्वं हि न॒स्करा॒ विश्वा॑ अ॒स्मभ्यं सु॒ ा॒तीः।
वाज॑द्रविणसा॒ गिर॑ः॥ ६॥

6. *Adhā tvaṁ hi naskaro viśvā asmabhyaṁ sukṣitīḥ.*
Vājadraviṇaso giraḥ.

And you alone will provide happy homes and peaceful establishment for all our people and bless us with vitality, power, wealth and victory in response to our prayer.

कस्य॑ नू॒नं परी॑णसा॒ धिया॑ जिन्वसि दंपते ।
गाषा॑ता॒ यस्य॑ त॒ गिरः॑ ॥ ७ ॥

7. *Kasya nūnaṁ parīṇaso dhiyo jinvasi dampate. Goṣātā yasya te giraḥ.*

O lord protector of the world, as a happy home and shelter for the people, whose sincere and abundant prayers do you accept and fulfil? His whose prayers to you are enlightened and inspired by knowledge, wisdom and sincere awareness of divinity.

तं म॑जयन्त सु॒कतुं॑ पुरा॒यावा॑नमा॒जिषु॑ ।
स्वषु॒ क्ष्॑यषु॒ वा॒जिन॑म ॥ ८ ॥

8. *Taṁ marjayanta sukratuṁ puroyāvānamājiṣu. Sveṣu kṣayeṣu vājinam.*

In their battles of life and in their homes, people adore and glorify Agni, that high priest of divine action, first and original initiator, leader and guide and mighty potent creator of the universe.

॒ति॒ ॒र्म॑भिः सा॒धुभि॒नकि॒र्यं घ्न॒न्ति॒ ह॒न्ति॒ यः ।
अग्न॑ सु॒वीर॑ एधत ॥ ९ ॥

9. *Kṣeti kṣemebhiḥ sādhubhirnakiryaṁ ghnanti hanti yaḥ. Agne suvīra edhate.*

Agni, O lord self-refulgent, the man who lives at peace in his home with the wealth of his peaceable protective good actions and wards off evil, no evil thoughts assail, such a man prospers, brave and blest with holy wealth and good progeny.

Mandala 8/Sukta 85

Ashvinau Devate, Krshna Angirasa Rshi

आ म॒ हवं नास॒त्या श्विना॒ गच्छ॑तं यु॒वम।
मध्व॒: साम॑स्य पी॒तय॑॥ १॥

1. *Ā me havaṁ nāsatyā'śvinā gacchataṁ yuvam.*
Madhvaḥ somasya pītaye.

Come in response to my call, Ashvins, both observers and preserves of truth. Come to taste, protect and promote the honey sweets of the soma joy of life.

इ॒मं म॒ स्तोम॑मश्विन॒मं म॑ शृणु॒तं ह॒व॑म।
मध्व॒: साम॑स्य पी॒तय॑॥ २॥

2. *Imaṁ me stomam-aśvinemaṁ me śṛṇutaṁ havam.*
Madhvaḥ somasya pītaye.

Ashvins, listen to this call of mine, accept this holy song of adoration, come to taste, protect and promote the honey sweets of soma we have prepared.

अ॒यं वां॒ कृष्णा॑ अश्विना॒ ह॒व॑त वाजिनीवसू।
मध्व॒: साम॑स्य पी॒तय॑॥ ३॥

3. *Ayaṁ vāṁ kṛṣṇo aśvinā havate vājinīvasū.*
Madhvaḥ somasya pītaye.

This ardent celebrant invokes you and draws your attention, Ashvins, winners of wealth and victories, to come, enjoy, protect and promote the soma joys of life for peace and progress.

शृ॒णु॒तं ज॑रि॒तुह॒व॒ं कृष्ण॑स्य स्तुव॒ता न॑रा।
मध्व॒: साम॑स्य पी॒तय॑॥ ४॥

4. *Śṛṇutaṁ jariturhavaṁ kṛṣṇasya stuvato narā.*
Madhvaḥ somasya pītaye.

Listen to the call of the celebrant worshipper who draws your attention to the soma joys and beauties of life. Come, taste, protect and promote the honey sweet efforts of the creators, O brave leaders of the people.

छ॒दिय॑न्त॒मदा॑भ्यं॒ विप्रा॑य स्तुव॒त नरा।
मध्व॒: सोम॑स्य पी॒तय॑ ॥ ५ ॥

5. *Chardir-yantam-adābhyaṁ viprāya stuvate narā.*
Madhvaḥ somasya pītaye.

O divine leaders and harbingers of light and peace, give a comfortable home free from fear and violence for the celebrant and vibrant scholar in order that he and others may pursue, create and enjoy the honey sweets of life's beauty of knowledge, culture and advancement with a drink of soma.

गच्छ॑तं दा॒शुषो॑ गृ॒हमि॒त्था स्तु॑व॒ता अ॑श्विना।
मध्व॒: सोम॑स्य पी॒तय॑ ॥ ६ ॥

6. *Gacchataṁ dāśuṣo gṛhamitthā stuvato aśvinā.*
Madhvaḥ somasya pītaye.

Thus with the gift of a home of peace and freedom, Ashvins, harbingers of light and beauty of a new morning, go to the yajamana who generously offers holy oblations into the creative yajna for new knowledge. Go to enjoy the soma of his achievement, protect and promote his efforts.

युञ्जाथा॑ं रास॑भं॒ रथं॑ वी॒ड्व॑ङ्ग॒ वृष॑ण्वसू।
मध्व॒: सोम॑स्य पी॒तय॑ ॥ ७ ॥

7. *Yuñjāthāṁ rāsabhaṁ rathe vīḍvaṅge vṛṣaṇvasū.*
Madhvaḥ somasya pītaye.

Ashvins, complementary harbingers of the showers of wealth, honour and excellence, harness the roaring motive power in your strongly built, unbreakable chariot and go to the house of the celebrant to promote the honey sweets of knowledge and power for the peace and joy of the world.

त्रिव॒न्धुरं॑ त्रिवृता॒ रथ॒ना या॑तमश्विना।
मध्व॒: सा॑मस्य पी॒तय॑॥ ८॥

8. *Tribandhureṇa trivṛtā rathenā yātamaśvinā.*
Madhvaḥ somasya pītaye.

Ashvins, come by a three stage chariot powered by a three turbine motive force to promote the honey sweets of new knowledge and celebrate the soma joy of the new achievement.

नू म॒ गिरा॑ नास॒त्या श्विना॒ पाव॑तं यु॒वम।
मध्व॒: सा॑मस्य पी॒तय॑॥ ९॥

9. *Nū me giro nāsatyā'śvinā prāvataṁ yuvam.*
Madhvaḥ somasya pītaye.

O twin divine powers, preservers and promoters of truth and rectitude, pray honour and fulfil my words of prayer for the advancement of knowledge, power and joy of humanity, and come to honour, protect and promote the soma sweets of success.

Mandala 8/Sukta 86

Ashvinau Devate, Krshna Angirasa or Vishvaka Karshni Rshi

उ॒भा हि द॒स्रा भि॒षजा॑ मयो॒भुवो॒भा द क्ष॒स्य॒ वच॑सा बभूवथुः। ता वां॑ विश्व॑का हवत तनू॒कृ॒थ मा ना॒ वि या॑ष्टं स॒ख्या मु॒माच॑तम ॥ १ ॥

1. *Ubhā hi dasrā bhiṣajā mayobhuvobhā dakṣasya vacaso babhūvathuḥ. Tā vāṁ viśvako havate tanūkṛthe mā no vi yauṣṭaṁ sakhyā mumocatam.*

Both of you, Ashvins, nature's complementary powers of efficacy, are destroyers of suffering, physicians, health givers for peace, and both of you abide by and honour the word of the specialist in the field of health and medicine. The all-prevading spirit of health calls on you to restore the body's health and efficiency. Pray forsake us not, deprive us not of your natural friendship and organismic companionship in matters of health, release us from pain and suffering.

क॒था नू॒नं वां॑ विम॑ना॒ उप॑ स्तवद्यु॒वं धियं॑ ददथु॒वस्य॑इष्टय। ता वां॑ विश्व॑का हवत तनू॒कृ॒थ मा ना॒ वि या॑ष्टं स॒ख्या मु॒माच॑तम ॥ २ ॥

2. *Kathā nūnaṁ vā vimanā upa stavadyuvaṁ dhiyaṁ dadathurvasya iṣṭaye. Tā vāṁ viśvako havate tanūkṛthe mā no vi yauṣṭaṁ sakhyā mumocatam.*

How can a person disturbed in the mind study and honour you for the control of complementary pranic energies of prana and apana? When the pranic energies are controlled in meditation, you give the practitioner the intelligential capacity to achieve the desired

concentration for peace and power of the mind. Ashvins, the universal lover of health invokes you for the system's efficacy. Pray forsake us not, deprive us not of your natural friendship.

युवं हि ष्मा पुरुभुजममधतुं विष्णाप्वं ददथुवस्यइष्टय। ता वां विश्वका हवत तनूकृथ मा ना वि यांष्टं सख्या मुमाचतम॥ ३॥

3. *Yuvaṁ hi ṣmā purubhujemamedhatuṁ viṣṇāpve dadathur-vasya iṣṭaye. Tā vāṁ viśvako havate tanūkṛthe mā no vi yauṣṭaṁ sakhyā mumocatam.*

O givers of good health and nourishment to all living beings, you bring knowledge, awareness and wisdom to the aspiring devotee of omnipresent divinity for the attainment of desired honour and excellence. That's why the whole world calls on you for the health of body and mind. Ashvins, forsake us not, deprive us not of your friendship.

ऊत त्यं वीरं धनसामृजीषिणं दूर चित्सन्तमवस हवामह। यस्य स्वादिष्ठा सुमतिः पितुर्यथा मा ना वि यांष्टं सख्या मुमाचतम॥ ४॥

4. *Uta tyaṁ vīraṁ dhanasāmṛjīṣiṇaṁ dūre cit santamavase havāmahe. Yasya svādiṣṭhā sumatiḥ pituryathā mā no vi yauṣṭaṁ sakhyā mumocatam.*

We call for that mighty energy of prana which is the source of wealth, simple and natural cleanser and strengthener of body and mind, which though it may be far off, still whose sweetest gift of nourishment of intelligence is like the gift of nature, father, and omniscient God. Ashvins, pray bring us that energy,

forsake us not, deprive us not of your friendship, save us with that friendship.

ऋतन॑ द्र॒वः स॑वि॒ता शं॑मायत ऋ॒तस्य॒ शृङ्ग॑मुवि॒या वि प॑पथ।
ऋ॒तं सा॑साह॒ महि॑ चित्पृतन्य॒ता मा नो॒ वि यौ॑ष्टं सु॒ख्या मु॒माच॑तम ॥ ५ ॥

5. *Ṛtena devaḥ savitā śamāyata ṛtasya śṛṅgamurviyā vi paprathe. Ṛtaṁ sāsāha mahi cit pṛtanyato mā no vi yauṣṭaṁ sakhyā mumocatam.*

Self-refulgent Savita, creator and energiser, blesses with peace, truth and the laws of life, and he expands the law of life with the expansive universe. Truth and the law of truth overcomes the challenges of even the mightiest opponents. Ashvins, complementary powers of Savita, forsake us not, deprive us not of your friendship, give us freedom by that friendship.

Mandala 8/Sukta 87

Ashvinau Devate, Krshna Angirasa, or Vasishtha Dyumnika or Priyamedha Angirasa Rshi

द्यु॒म्नी वां॒ स्तोमा॑ अश्विना॒ किवि॒न सक्॒ आ ग॑तम।
मध्व॑ः सु॒तस्य॒ स दि॒वि पि॒या न॑रा पा॒तं गौ॒राविवरि॑ण ॥ १ ॥

1. *Dyumnī vāṁ stomo aśvinā krivirna seka ā gatam. Madhvaḥ sutasya sa divī priyo narā pātaṁ gaurāviveriṇe.*

Splendid is your song of praise, Ashvins, come like the soothing sprinkle of a fountain, both of you, and drink of the honey sweets of soma, delightful as distilled in the light of heaven. Come, best of men, leaders of life, and drink like thirsty stags at a pool in

the desert.

पिबतं घर्मं मधुमन्तमश्विना बर्हिः सीदतं नरा।
ता मन्दसाना मनुषा दुराण आ नि पातं वदसा वयः॥ २॥

2. *Pibataṁ gharmaṁ madhumantam-aśvinā'' barhiḥ sīdataṁ narā. Tā mandasānā manuṣo duroṇa ā ni pātaṁ vedasā vayaḥ.*

Come Ashvins, leading lights of humanity, sit on the seats of holy grass on the vedi and enjoy and participate in the honey sweet warmth of yajna, social culture, knowledge and discipline of the human community. Happy and joyful in the human home, in the human body, enjoy, preserve and promote life with the wealth and knowledge you have.

आ वां विश्वाभिरूतिभिः प्रियमेधा अहूषत ।
ता वर्तियातमुप वृक्तबर्हिषा जुष्टं यज्ञं दिविष्टिषु॥ ३॥

3. *Ā vāṁ viśvābhir-ūtibhiḥ priyamedhā ahūṣata. Tā vartiryātamupa vṛktabarhiṣo juṣṭaṁ yajñaṁ diviṣṭiṣu.*

O Ashvins, the holy performers who are dedicated to yajna invoke and call you both with all your succour and promotions, so that you go to the place and paths of those yajakas who are ready with the grass spread on the vedi and there join the yajna for the realisation of their higher aims of life.

पिबतं सामं मधुमन्तमश्विना बर्हिः सीदतं सुमत।
ता वावृधाना उप सुष्टुतिं दिवा गन्तं गाराविवरिणम॥ ४॥

4. *Pibataṁ somaṁ madhumantam-aśvinā ''barhiḥ sīdataṁ sumat. Tā vāvṛdhānā upa suṣṭutiṁ divo gantaṁ gaurāviveriṇam.*

Ashvins, come from the light of heaven, sit together on the holy grass, drink the honey sweet soma like thirsty deer in the forest, and, exhilarated, listen to the song of adoration offered in honour of divinity.

आ नूनं यातमश्विना श्वभिः पुषितप्सुभिः ।
दस्रा हिरण्यवतनी शुभस्पती पातं सममृतावृधा ॥ ५ ॥

5. *Ā nūnaṁ yātamaśvinā'śvebhiḥ pruṣitapsubhiḥ. Dasrā hiraṇyavartanī śubhaspatī pātaṁ somam-ṛtāvṛdhā.*

Ashvins, holy powers of humanity and nature living and acting in complementarity, destroyers of evil and negativities, moving by golden paths of virtue, protectors and promoters of the good and positive values of life, growing to higher life by truth, observing and advancing the laws of truth by following paths of truth, come with your mind and senses inspired and strengthened by nature and enlightenment and enjoy the soma delight of life.

वयं हि वां हवामह विपन्यवा विपासा वाजसातय ।
ता वल्गू दस्रा पुरुदंससा धिया श्विना श्रुष्ट्या गतम ॥ ६ ॥

6. *Vayaṁ hi vāṁ havāmahe vipanyavo viprāso vājasātaye. Tā valgū dasrā purudaṁsasā dhiyā 'śvinā śruṣṭyā gatam.*

Ashvins, virile men and women, vibrant, wise and devout, we call upon you for victory and advancement in energy, food, honour and excellence. Ashvins, noble and cultured, destroyers of negativities, versatile in various actions, come without delay with active intelligence, full awareness and spirit of action.

Mandala 8/Sukta 88

Indra Devata, Nodha Gautama Rshi

तं वा॑ द॒स्ममृ॑ती॒षह॑ं॒ वसा॑मन्दा॒नमन्ध॑सः ।
अ॒भि व॒त्सं न स्वस॑रेषु ध॒नव॒ इन्द्रं॑ गी॒भिन॑वामहे ॥ १ ॥

1. *Taṁ vo dasmam-ṛtīṣahaṁ-vasor-mandānam-andha-saḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhir-navāmahe.*

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.

द्यु॒क्षं सु॒दानुं॑ तवि॑षीभि॒रावृ॑तं गि॒रिं न पु॑रु॒भाज॑सम ।
ऊ॒मन्तं॑ वाजं श॒तिनं॑ सह॒स्रिणं॑ म॒ ऊ गोम॑न्तमीमहे ॥ २ ॥

2. *Dyukṣaṁ sudānuṁ taviṣībhir-āvṛtaṁ giriṁ na purubhojasam. Kṣumantaṁ vājaṁ śatinaṁ sahasriṇaṁ makṣū gomantam-īmahe.*

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.

न त्वा॑ बृहन्ता॒ अद॑या॒ वर॑न्त इन्द्र वी॒ळवः॑ ।
यद्दित्स॑सि स्तुव॒त मा॑व॒त॒ वसु॒ नकि॒ष्टदा मि॑नाति त ॥ ३ ॥

3. *Na tvā bṛhanto adrayo varanta indra vīḷavaḥ. Yadditsasi stuvate māvate vasu nakiṣṭadā mināti te.*

Not the mighty fixed mountains can restrain you, Indra, generous lord, when you come to give wealth to a celebrant like me. No one can stop and frustrate your will.

याद्धा॑सि॒ कत्वा॒ शव॑सा॒त दं॒सना॒ विश्वा॑ जा॒ताभि म॒ज्मना॑।
आ त्वा॒यम॒क ऊ॒तय॑ ववतति॒ यं गात॑मा॒ अजी॑जनन ॥ ४ ॥

4. *Yoddhāsi kratvā śavasota daṁsanā viśvā jātābhi majmanā. Ā tvāyamarka ūtaye vavartati yaṁ gotamā ajījanan.*

You are a victorious warrior by your strength and yajnic karma. You are supreme over all things born of your wondrous power and majesty. This worshipper adores you for the sake of protection and advancement, the lord whom the imaginative wise realise in their soul at will.

प हि रि॑रि॒क्ष ओज॑सा दि॒वो अन्त॑भ्य॒स्परि॑।
न त्वा॑ विव्याच॒ रज॑ इन्द्र॒ पार्थि॑व॒मनु॒ स्व॒धां व॑वक्षिथ ॥ ५ ॥

5. *Pra hi ririkṣa ojasā divo antebhyaspari. Na tvā vivyāca raja indra pārthivam-anu svadhāṁ vavakṣitha.*

You transcend the bounds of heaven by your might. The regions of earth and skies encompass you not. Indra, lord of majesty and omnipotence, bring us food, strength and the divine power of sustenance for life.

नकिः परिष्टिमघवन्मघस्य त यद्दाशुषे दशस्यसि।
अस्माकं बाध्युचथस्य चादिता मंहिष्ठा वाजसातय॥ ६॥

6. *Nakiḥ pariṣṭirmaghavan maghasya te yaddāśuṣe daśasyasi. Asmākaṁ bodhyucathasya coditā maṁhiṣṭho vājasātaye.*

Lord of world's wealth, power, honour and excellence, when you bless the generous devotee with the gift of your profusion, there is no restraint on your will and power. O lord most glorious and adorable, inspirer and intensifier of our adoration, let us know the paths for our noble movement forward for the sake of real victory and progress.

Mandala 8/Sukta 89

Indra Devata, Nrmedha and Purumedha Angirasas Rshis

बृहदिन्द्राय गायत मरुता वृत्रहन्तमम।
येन ज्यातिरजनय ऋतावृधा देवं देवाय जागृवि॥ १॥

1. *Bṛhadindrāya gāyata maruto vṛtrahantamam. Yena jyotir-ajanayann-ṛtāvṛdho devaṁ devāya jāgṛvi.*

O Maruts, vibrant leaders of humanity in knowledge and action, sing the resounding songs of Sama which, like the sun, dispel the darkness and eliminate evil, the same by which the sagely servants of eternal law and cosmic yajna in the service of God vitalise, recreate and extend that divine inextinguishable light of life which is ever awake in the world of existence.

अपाधमद्दभिर्शस्तीरशस्तिहा थन्दा द्युम्न्याभवत।
दवास्त इन्द सख्याय यमिर् बृहद्भाना मरुद्गण॥ २॥

2. *Apādhamad-abhiśastīraśastihā'thendro dyumnyābhavat. Devāsta indra sakhyāya yemire bṛhadbhāno marudgaṇa.*

Indra burns and blows away all curses and calumnies and shines in power and glory beyond scandalous criticism. O refulgent lord of power and force, commanding the host of Maruts, vibrant leading forces of nature and humanity, brilliant and generous sages and divines try to achieve kinship as friends with you.

प व इन्दाय बृहत मरुता ब्रह्माचत।
वृत्रं हनति वृत्रहा शतक्रतुवज्रेण शतपवणा॥ ३॥

3. *Pra va indrāya bṛhate Maruto brahmārcata. Vṛtraṁ hanati vṛtrahā śatakratur-vajreṇa śatapar-vaṇā.*

O Maruts, vibrant brilliant leaders of humanity, worship Indra, lord omnipotent beyond all bounds, and study the divine powers immanent in nature, with hymns of Vedic adoration. He is the destroyer of evil, dispels darkness and ignorance, and destroys the negative uncreative forces with his thunderbolt of hundredfold power.

अभि प भर धृषता धृषन्मनः श्रवश्चित्त असद बृहत।
अषन्त्वापा जवसा वि मातरा हना वृत्रं जया स्वः॥ ४॥

4. *Abhi pra bhara dhṛṣatā dhṛṣanmanaḥ śravaścit te asadbṛhat. Arṣantvāpo javasā vi mātaro hano vṛtraṁ jayā svaḥ.*

O man of determined mind, boldly with confidence as that of Maruts, offer adorations to Indra. Let your honour and fame rise and ring far and wide and hold it well under control with a bold mind. Let the mother-like pranic energies run through the veins with vitality, destroy evil and darkness, and win the light of heaven.

यज्जायथा अपूव्य मघवन्वृत्रहत्याय।
तत्पृथिवीमप्रथयस्तदस्तभ्ना उत द्याम ॥ ५ ॥

5. *Yajjāyathā apūrvya maghavan vṛtrahatyāya.*
Tat pṛthivīm-aprathayas-tadastabhnā uta dyām.

O lord of glory, Indra, matchless without precedent, when you rise for the elimination of darkness, then you manifest the wide space and plan the heaven, earth and sky in their place in the cosmic order.

तत्त्वं यज्ञा अजायत तदृक उत हस्कृतिः।
तद्विश्वमभिभूरसि यज्जातं यच्च जन्त्वम ॥ ६ ॥

6. *Tat te yajño ajāyata tadarka uta haskṛtiḥ.*
Tadviśvamabhibhūrasi yajjātaṁ yacca jantvam.

And then proceeds the cosmic yajna, formation of light, sun and the joyous agni and vayu. And thus you remain and rule as the supreme over what has come into being and what is coming into being.

आमासु पक्वमरय आ सूर्यं रोहया दिवि।
घर्मं न सामन्तपता सुवृक्तिभिर्जुष्टं गिर्वणस बृहत ॥ ७ ॥

7. *Āmāsu pakvam-airaya ā sūryaṁ rohayo divi.*
Gharmaṁ na sāman tapatā suvṛktibhir-juṣṭaṁ girvaṇase bṛhat.

You move the ripening flow of sap in the veins of maturing forms of life. You raise and place the sun in the high heaven. O celebrants, as in the heat of fire, temper and shine your sama songs of adoration and, with noble hymns of praise, sing resounding Brhat samans of worship with love in honour of adorable Indra.

Mandala 8/Sukta 90

Indra Devata, Nrmedha and Purumedha Angirasas Rshis

आ ना॒ विश्वा॑सु॒ हव्य॒ इन्द॑: स॒मत्सु॑ भूषतु।
उप॒ ब्रह्मा॑णि॒ सव॑नानि वृत्र॒हा प॑रम॒ज्या ऋची॑षमः ॥ १ ॥

1. *Ā no viśvāsu havya indraḥ samatsu bhūṣatu. Upa brahmāṇi savanāni vṛtrahā parāmajyā ṛcīṣamaḥ.*

Indra, lord of universal energy, world power and human forces, is worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success.

त्वं दा॒ता प॑थ॒मा राध॑सामस्यसि॑ स॒त्य इ॑शा॒नकृत।
तु॒वि॒द्यु॒म्नस्य॒ युज्या॑ वृणीमह पु॒त्रस्य॒ शव॑सा म॒हः ॥ २ ॥

2. *Tvaṁ dātā prathamo rādhasām-asyasi satya īśānakṛt. Tuvidyumnasya yujyā vṛṇīmahe putrasya śavaso mahaḥ.*

You are the original giver of means of effort and success in all fields of life. You are the maker of

leaders and giver of the wealth and honours of life. Of such great lord of glory and power, promoter and protector of strength and power, we pray for wealth, honour and excellence worthy of your glory.

ब्रह्मा त इन्द गिवणः क्रियन्त अनतिद्भुता।
इमा जुषस्व हयश्व याजनन्द् या त अमन्महि॥ ३॥

3. *Brahmā ta indra girvaṇaḥ kriyante anatidbhutā. Imā juṣasva haryaśva yojanendra yā te aman-mahi.*

Indra, celebrated in holy voice, unsurpassed songs are offered in your honour. O lord commander of instant powers of transport, communication and radiation, pray accept these hymns we conceive, sing and offer to you in response to your glory.

त्वं हि सत्या मघव नानता वृत्रा भूरि न्यृञ्जस।
स त्वं शविष्ठ वजहस्त दाशुष वाञ्चं रयिमा कृधि॥ ४॥

4. *Tvaṁ hi satyo maghavann-anānato vṛtrā bhūri nyṛñjase. Sa tvaṁ śaviṣṭha vajrahasta daśuṣe 'rvāñcaṁ rayimā kṛdhi.*

Indra, lord of wealth and glory, you are eternal, never subdued, and many a form of darkness and evil you rectify or destroy. O lord most potent, armed with thunder in hand, bear and bring the wealth of life for the generous yajaka who offers libations liberally into the yajna vedi and gives help to the needy.

त्वमिन्द यशा अस्यृजीषी शवसस्पत।
त्वं वृत्राणि हंस्यपतीन्यक इदनुत्ता चषणीधृता॥ ५॥

5. *Tvamindra yaśā asyṛjīṣī śavasaspate. Tvaṁ vṛtrāṇi haṁsyapratīnyeka idanuttā carṣaṇī-dhṛtā.*

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people.

तमु॑ त्वा नू॒नमसु॑र॒ पच॑तसं॒ राधा॑ भा॒गमि॑वमहे ।
म॒हीव॒ कृत्तिः॑ शर॒णा त॑ इन्द्र॒ प त॑ सु॒म्ना ना॑ अश्नवन ॥ ६ ॥

6. *Tamu tvā nūnam-asura pracetasaṁ rādho bhāgamivemahe. Mahīva kṛttiḥ śaraṇā ta indra pra te sumnā no aśnavan.*

Indra, lord of vibrant energy and power, we look forward to you as our partner, enlightened ruler and master, and competent giver of reward for our action and endeavour. Your very presence is our shelter, a very home like the great mother earth, and we pray we may ever enjoy the favour of your good will and benevolence.

Mandala 8/Sukta 91

Indra Devata, Apala Atreyi Rshi

क॒न्या॒३॒॑ वार॑वाय॒ती सा॒म॒मपि॑ स्तु॒ताविदत ।
अस्तं॒ भर॑न्त्यब॒वीदि॒न्दा॑य सुनव त्वा श॒काय॑ सुनव त्वा ॥ १ ॥

1. *Kanyā vāravāyatī somamapi srutāvidat. Astaṁ bharantyabravīd-indrāya sunavai tvā śakrāya sunavai tvā.*

The maiden having consented to marry, whether she is emaciated in health or bubbling with energy, should get the soma, and while going home should speak

to herself for autosuggestion: I prepare you, soma juice, for Indra, regenerative and procreative power, for shakra, strength and vigour of robust health.

असा य एषि वीरका गृहंगृहं विचाकशत। इमं जम्भसुतं पिब धानावन्तं करम्भिणमपूपवन्तमुक्थिनम॥ २॥

2. *Asau ya eṣi vīrako gṛhaṁgṛhaṁ vicākaśat. Imaṁ jambhasutaṁ piba dhānāvantaṁ karam-bhiṇam-apūpavantam-ukthinam.*

The invigorating juice of soma which gives strength and vigour of health and radiates from person to person, family to family, O maiden, O youth, drink. It is expressed and invigorated to the last drop. It is delicious, nourishing, seasoned with delicacies, fresh and exhilarating, and invigorating with pranic energies.

आ चन त्वा चिकित्सामा धि चन त्वा नमसि।
शनरिव शनकरिवन्दायन्दा परि स्रव ॥ ३॥

3. *Ā cana tvā cikitsāmo 'dhi cana tvā nemasi.*
Śanairiva śanakairivendrāyendo pari srava.

O soma, we are trying to know you and your efficacy, we do not yet know you in full. Slowly, O soma, slowly, drop by drop, flow for Indra, health and vigour of life.

कुविच्छकत्कुवित्करत्कुवि ग वस्यसस्करत।
कुवित्पतिद्विषा यतीरिन्दण संगमामहै ॥ ४॥

4. *Kuvicchakat kuvit karat kuvinno vasyasaskarat.*
Kuvit patidviṣo yatīrindreṇa saṁgamāmahai.

May soma give us strength and vigour. May it work for our all round improvement in personality. May

it make us happier and wealthier. And may be then we, not yet in favour of matrimony and husbands, grow up, reconcile and regain their love.

इमानि त्रीणि विष्टपा तानीन्द्र वि रोहय।
शिरस्ततस्यावरादिदं म उपोदरे ॥ ५ ॥

5. *Imāni trīṇi viṣṭapā tānīndra vi rohaya.*
Śiras-tatasyorvarām-ādidaṁ ma upodare.

These are three vital systemic organs of the growing and continuous body existence which, O soma energy, raise and refine: One is the head, seat of the intelligential system, the other is heart and lungs, seat of pranic system, and yet another is the stomach and pelvic region, seat of nutritional and sexual system. Indra, lord of energy and power, let these three grow to maturity.

असा च या न उवरादिमां तन्वं१ मम।
अथा ततस्य यच्छिरः सर्वा ता रोमशा कृधि ॥ ६ ॥

6. *Asau ca yā na urvarādimāṁ navaṁ mama.*
Atho tatasya yacchiraḥ sarvā tā romaśā kṛdhi.

And that which is the heart region and this body system of mine and the head region of the body which is to continue in the family line, let all these grow to maturity.

ख रथस्य ख नसः ख युगस्य शतक्रता।
अपालामिन्द्र त्रिष्पूत्व्यक्रणोः सूयत्वचम ॥ ७ ॥

7. *Khe rathasya khe'nasaḥ khe yugasya śatakrato.*
Apālāmindra triṣpūtvyakṛṇoḥ sūryatvacam.

Indra, giver of health and energy, O soul, agent

of a hundred good actions, whatever the weakness of this chariot, the body system, whatever the weakness in the pranic energy system, and whatever weakness there be in the coordination of the various systems of body, prana and mind in relation to the soul, all these weaknesses of the unprotected, under nourished and immature maiden, I pray, make up and give her a radiant personality.

Mandala 8/Sukta 92

Indra Devata, Shrutakaksha or Sukaksha Angirasa Rshi

पान्तमा वो अन्धस इन्दमभि प गायत।
विश्वासाहं शतक्तुं मंहिष्ठं चषणीनाम॥ १॥

1. *Pāntamā vo andhasa indramabhi pra gāyata. Viśvāsāhaṁ śatakratuṁ maṁhiṣṭhaṁ carṣaṇīnām.*

Sing in praise and appreciation of Indra, the ruler, protector of your food, sustenance and maintenance, all tolerant, all defender and all challenger, hero of a hundred noble actions and the best, most generous and most brilliant of the people.

पुरूहूतं पुरुष्टुतं गाथान्यं सनश्रुतम।
इन्द्र इति बवीतन॥ २॥

2. *Puruhūtaṁ puruṣṭutaṁ gāthānyaṁ sanaśrutam. Indra iti bravītana.*

Call him by the name and title of 'Indra', invoked by many, adored by all, worthy of celebration in story, all time famous who is also a scholar of universal knowledge.

इन्द्र इ ग्ं महानां दाता वाजानां नृतुः ।
महाँ अभिज्ञ्वा यमत ॥ ३ ॥

3. *Indra inno mahānāṁ dātā vājānāṁ nṛtuḥ.*
Mahāň abhijñvā yamat.

Indra is a happy and joyous leader, giver of a high order of living, energy and life's victories. May he, with love, courtesy and humility, lead us to life's greatness and glory.

अपादु शिप्र यन्धसः सुदक्षस्य प्रहोषिणः ।
इन्दारिन्दा यवाशिरः ॥ ४ ॥

4. *Apādu śipryandhasaḥ sudakṣasya prahoṣiṇaḥ.*
Indorindro yavāśiraḥ.

Let Indra, the ruler, value, protect and promote the soma homage mixed and strengthened with the delicacies of life and offered by the generous and enlightened people. (The mantra points to the circulation of wealth and economy of the nation managed by the tax payers and the ruling powers of the government.)

तम्वभि प्राचतन्द्रं सामस्य पीतये ।
तदिद्ध्यस्य वर्धनम ॥ ५ ॥

5. *Tamvabhi prārcatendraṁ somasya pītaye.*
Tadiddhyasya vardhanam.

Honour and appreciate Indra with words of gratefulness and adoration for the consumption, protection and promotion of the soma homage offered by the people. That tribute of honour is the real exalting strength and success for the ruler.

अस्य पीत्वा मदानां दवा दवस्याजसा।
विश्वाभि भुवना भुवत॥ ६॥

6. *Asya pītvā madānāṁ devo devasyaujasā.*
Viśvābhi bhuvanā bhuvat.

Exalted by the joyous power of this soma offering of the people, the brilliant and generous Indra rules over all regions of the world by light and lustre worthy of a ruler.

त्यमु वः सत्रासाहं विश्वासु गीष्वायतम।
आ च्यावयस्यूतये॥ ७॥

7. *Tyamu vaḥ satrāsāhaṁ viśvāsu gīrṣvāyatam.*
Ā cyāvayasyūtaye.

O people of the land, that generous and brilliant victor (Sudaksha) in all sessions of the enlightened citizens and celebrated in their universal voices, you elevate to the office of ruler for your defence, protection and progress.

युध्मं सन्तमनवाणं सामपामनपच्युतम।
नरमवायकतुम॥ ८॥

8. *Yudhmaṁ santam-anarvāṇaṁ-somapām-ana-pacyutam. Naram-avāryakratum.*

The ruler, warrior that hits the target, being irresistible, protector and valuer of life's joy, inviolable and unsurpassable leader in irrevocable action: such is Indra, elevated ruler.

शि ा ण इन्द राय आ पुरु विद्वाँ ऋचीषम।
अवा नः पाय धन॥ ९॥

9. *Śikṣā ṇa indra rāya ā puru vidvāň ṛcīṣama.*
Avā naḥ pārye dhane.

Indra, leader in knowledge and wisdom, pursuer of the path of rectitude, guide and lead us to ample wealth and protect us through our struggle for victory of honour and excellence.

अतश्चिदिन्द ण उपा यांहि शतवांजया।
इषा सहस्त्रवाजया॥ १०॥

10. *Ataścidindra ṇa upā ''yāhi śatavājayā.*
Iṣā sahasravājayā.

And from here, Indra, come to us, bring us the food of life for a hundredfold and a thousandfold victory of honour and excellence.

अयांम धीवंता धिया वंद्भिः शक गादर।
जयंम पृत्सु वंजिवः॥ ११॥

11. *Ayāma dhīvato dhiyo 'rvadbhiḥ śakra godare.*
Jayema pṛtsu vajrivaḥ.

O wielder of power and force, let us come to have leaders and warriors endowed with high intelligence and enlightened will for action and, O lord of thunderous power, in the development of lands and breaking of mountains, let us win our battles by virtue of our cavaliers and pioneers.

वयमु त्वा शतकता गावा न यवसष्वा।
उक्थषु रणयामसि॥ १२॥

12. *Vayamu tvā śatakrato gāvo na yavaseṣvā.*
Uktheṣu raṇayāmasi.

Indra, achiever of a hundred noble victories, just as cows feel delight in green grass, so we give you the pleasure of victory in our songs of celebration.

विश्वा॒ हि म॑र्त्यत्व॒ना नु॑का॒मा श॑तक्रता।
अग॑न्म वजि ञ्ञाशस॑ः ॥ १३ ॥

13. *Viśvā hi martyatvanā'nukāmā śatakrato.*
Aganma vajrinnāśasaḥ.

O lord of a hundred noble actions, all mortals are moved by hopes and ambitions natural to humanity. O wielder of thunder and justice, let us too move forward and realise our hopes and ambitions.

त्व सु पु॑त्र शव॒सा वृ॑त्र॒न्काम॑कातयः।
न त्वामि॒न्दाति॑ रिच्यत ॥ १४ ॥

14. *Tve su putra śavaso'vṛtran kāmakātayaḥ.*
Na tvāmindrāti ricyate.

O protector and promoter of strength and courage, seekers of ambition and victory look up to you for inspiration and depend on you for encouragement. No one excels you in incentive and exhortation.

स नो॑ वृष॒न्त्सनि॑ष्ठया॒ सं घो॒रया॑ दवि॒त्वा।
धि॒याविं॑ड्ढि पुर॑न्ध्या ॥ १५ ॥

15. *Sa no vṛṣantsaniṣṭhayā saṁ ghorayā dravitnvā.*
Dhiyā viḍḍhi purandhyā.

O lord generous as rain showers, come and help us with constant and most favourable, venerable and sublime, instant and munificent friendly intelligence, planning and wisdom for action and advancement of

the human community.

यस्त॑ नू॒नं श॑तक॒तवि॑न्द्र द्यु॒म्नित॑मा॒ मद॑: ।
तन॑ नू॒नं मद॑ मदः ॥ १६ ॥

16. *Yaste nūnaṁ śatakratavindra dyumnitamo madaḥ. Tena nūnaṁ made madeḥ.*

O lord of a hundred great actions, Indra, ruler of the world, the most generous, brilliant and ecstatic will and pleasure that is yours, by that, pray, inspire us and let us share the joy of divine achievement.

यस्त॑ चि॒त्रश्र॑वस्तमा॒ य इ॑न्द्र वृ॒त्र॒हन्त॑मः ।
य आ॑जा॒दात॑मा॒ मद॑: ॥ १७ ॥

17. *Yaste citraśravastamo ya indra vṛtrahantamaḥ. Ya ojodātamo madaḥ.*

That ananda, will and pleasure of yours which is most wonderful and famous, which destroys evil and darkness upon the instant completely and which is most potent in inspiring the celebrant with the courage of action, honour and dignity, with that, prey, inspire us and let us share that ecstasy.

वि॒द्मा हि यस्त॑ अदि॒व॒स्त्वाद॑त्तः सत्य सामपाः ।
विश्वा॑सु दस्म कृ॒ष्टिषु॑ ॥ १८ ॥

18. *Vidmā hi yaste adrivastvādattaḥ satya somapāḥ. Viśvāsu dasma kṛṣṭiṣu.*

O lord ruler of clouds and mountains, ever true and constant, lover and protector of soma, the joy and beauty of life, glorious destroyer of darkness, we know as we receive that the courage and will, the sense of

honour and dignity that prevails among all the people of the world is yours, inspired by you, and a gift of yours to us.

इन्दा॑य॒ मद्व॑न सु॒तं परि॑ ष्टाभन्तु॒ ना॒ गिरः॑ ।
अ॒कम॑चन्तु का॒रवः॑ ॥ १९ ॥

19. *Indrāya madvane sutaṁ pari ṣṭobhantu no giraḥ.*
Arkam-arcantu kāravaḥ.

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements.

यस्मि॒न्विश्वा॒ अधि॒ श्रिया॒ रणं॑न्ति स॒प्त सं॒सदः॑ ।
इन्दं॑ सु॒त ह॑वामह ॥ २० ॥

20. *Yasmin viśvā adhi śriyo raṇanti sapta saṁsadaḥ.*
Indraṁ sute havāmahe.

In our soma yajna of life, in meditation, and in the holy business of living, we invoke Indra, in whom all beauties and graces abide, whom all the seven seers in yajna adore, in whom all five senses, mind and intelligence subside absorbed, and under whom all the seven assemblies of the world unite, meet and act.

त्रिक॑दुकेषु॒ चत॑नं द॒वासा॑ य॒ज्ञम॑त्नत ।
तमिद्व॑र्धन्तु॒ ना॒ गिरः॑ ॥ २१ ॥

21. *Trikadrukeṣu cetanaṁ devāso yajñamatnata.*
Tamidvardhantu no giraḥ.

In three modes of body, mind and soul, the devas, seven senses, the human consciousness and the

noble yogis, concentrate on Indra, divine consciousness. In three regions of the universe, noble souls meditate on the universal consciousness of the divine Indra. Thus they perform the yajna of divinity in communion. May all our songs of adoration glorify that supreme consciousness, Indra.

आ त्वा॑ विशन्त्विन्दवः समु॒द्रमि॑व॒ सिन्ध॑वः ।
न त्वामि॒न्द्राति॑ रिच्यत ॥ २२ ॥

22. *Ā tvā viśantvindavaḥ samudramiva sindhavaḥ. Na tvāmindrāti ricyate.*

All the flows of soma, joys, beauties and graces of life concentrate in you, and thence they flow forth too, Indra, lord supreme, just as all rivers flow and join in the ocean and flow forth from there. O lord no one can comprehend and excel you.

वि॒व्यक्थ॑ महि॒ना वृ॑षन्भ॒ृं सामं॑स्य जागृव ।
य इ॑न्द॒ ज॒ठर॑षु त ॥ २३ ॥

23. *Vivyaktha mahinā vṛṣan bhakṣaṁ somasya jāgṛve. Ya indra jaṭhareṣu te.*

O lord of universal love and grace as showers of rain, ever awake in the world of existence, your divine bliss pervades all that essence of soma, joy and beauty of life, which is food for the human soul, and it ripples and rolls in the blissful reservoirs of your divine presence.

अरं॑ त इन्द कु॒ ाय॒ सामा॑ भवतु वृत्रहन ।
अर॒ं धाम॑भ्य॒ इन्द॑वः ॥ २४ ॥

24. *Araṁ ta indra kukṣaye somo bhavatu vṛtrahan. Araṁ dhāmabhya indavaḥ.*

Indra, O lord of power and joy, destroyer of evil and suffering, let there be ample soma to fill the space in the womb of existence, and let the flow of soma be profuse for all the forms of existence.

अर॒मश्वा॑य गायति श्रु॒तक॑क्ष्॒ आ॒ अर॑ं॒ गव॑।
अर॒मिन्द॑स्य॒ धाम्न॑॥ २५॥

25. *Aramaśvāya gāyati śrutakakṣo araṁ gave.*
Aramindrasya dhamne.

The sage, having drunk of the soma of divine love, sings in praise of the dynamics of motion and attainment and the music overflows, he sings of the dynamics of creative production and power of communication such as waves of energy, earth and cows, and he sings profusely of the lord's refulgent forms of wealth, beauty and excellence.

अर॑ं॒ हि ष्मा॑ सु॒तषु॑ ण॒ः सामं॑ष्विन्द॒ भूष॑सि।
अरं त शक दा॒वन॑॥ २६॥

26. *Araṁ hi ṣmā suteṣu ṇaḥ someṣvindra bhūṣasi.*
Araṁ te śakra dāvane.

Indra, ruler of the world, all potent and competent doer of holy action, when we have distilled and achieved the soma of bright knowledge, action, wealth, honour and excellence of life, you feel highly glorified, and that achievement is a high tribute to your generous munificence also.

प॒रा॒कात्ताच्चि॒ददि॒वस्त्वां नं॑ न्त न॒ा गिर॑ः।
अरं गमाम त व॒यम॥ २७॥

27. *Parākāttāc-cid-adrivas-tvāṁ nakṣanta no giraḥ.*
Araṁ gamāma te vayam.

Indra, lord of clouds and mountains, wielder of thunder and lightning, our songs of adoration reach you even from far where we happen to be. We pray we may realise your presence intimately by direct experience of the spirit, beyond thought and speech.

एवा ह्यसि वीरयुरवा शूर उत स्थिरः ।
एवा त राध्यं मनः ॥ २८ ॥

28. *Evā hyasi vīrayurevā śūra uta sthiraḥ.*
Evā te rādhyaṁ manaḥ.

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitudes. You are now ripe for the perfection of mind to experience the soul's beatitude in, divine presence.

एवा रातिस्तुवीमघ विश्वभिधायि धातृभिः ।
अधा चिदिन्द म सचा ॥ २९ ॥

29. *Evā rātis-tuvīmagha viśvebhir-dhāyi dhātṛbhiḥ.*
Adhā cidindra me sacā.

Indra, generous lord of the wealth and glory of the world, thus by practice and meditation, is divine generosity cultivated and achieved by all those who bear and bring the offerings to you. O lord of power and immense generosity, be my friend and companion.

मा षु ब्रह्मव तन्द्रयुर्भुवा वाजानां पत ।
मत्स्वा सुतस्य गामतः ॥ ३० ॥

30. *Mo ṣu brahmeva tandrayurbhuvo vājānāṁ pate.*
Matsvā sutasya gomataḥ.

O ruler, protector and promoter of the honour and excellence of life, just as a vibrant scholar of divine knowledge never slackens into sloth from wakefulness, so you too should never be slothful and half asleep. Be ever wakeful, enjoy and guard the distilled essence of knowledge and creative achievement of wealth, honour and excellence.

मा नं इन्द्राभ्या३ दिशः सूरा अक्तुष्वा यमन।
त्वा युजा वनम तत॥ ३१॥

31. *Mā na indrābhyā diśaḥ sūro aktuṣvā yaman.*
Tvā yujā vanema tat.

Indra, powerful friend and ally in spirit and conduct, let no force, howsoever strong it may be, from any direction come at night and overtake us by violence. With you as a friend and inspirer, let us counter that attack and win.

त्वयदिन्द युजा वयं पतिं बुवीमहि स्पृधः।
त्वमस्माकं तव स्मसि॥ ३२॥

32. *Tvayedinra yajā vayaṁ prati bruvīmahi spṛdhaḥ.*
Tvamasmākaṁ tava smasi.

Indra, O lord omnipotent, O intelligent soul in the state of divine beatitude, O mind in the state of perfect spiritual control, only with you as friend and companion do we counter and win our adversaries in life. You are ours, we are yours.

त्वामिद्धि त्वायवो नुनानुवतश्चरान।
सखाय इन्द कारवः॥ ३३॥

33. *Tvāmiddhi tvāyavo'nunonuvataścarān.*
Sakhāya indra kāravaḥ.

Indra, O lord omnipotent, O ruler of the world, O soul in divine union, O mind in perfect state of spiritual control, may the poets, celebrants, men in action, all assistant forces in unison live their life in dedication to you, working for you and thereby exalting you in song and in action as their friend, guide and protector.

Mandala 8/Sukta 93

Indra (1-33), Indra and Rbhavah (34) Devata, Sukaksha Angirasa Rshi

उद्ध्वद्रभि श्रुतामंघं वृषभं नर्यापसम।
अस्तारमषि सूय ॥ १ ॥

1. *Uddhedabhi śrutāmaghaṁ vṛṣabhaṁ naryāpasam. Astārameṣi sūrya.*

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity and dispeller of the darkness and negativities of the mind, soul and the universe.

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

नव् या नंवतिं पुरा बिभद् बाह्वोजसा।
अहिं च वृत्रहावधीत ॥ २ ॥

2. *Nava yo navatiṁ puro bibheda bāhvojasā. Ahiṁ ca vṛtrahāvadhīt.*

Indra who breaks off the nine and ninty strongholds of darkness, ignorance and suffering by the force of his lustrous arms and, as the dispeller of darkness, destroys the crooked serpentine evil of the world:

स न॒ इन्द्रः॒ शि॒वः सखा॒ श्वाव॒द्गाम॒द्यव॑मत।
उ॒रुधा॑रव दाहत॥ ३॥

3. *Sa na indraḥ śivaḥ sakhā'śvāvad-gomadyavamat.*
Urudhāreva dohate.

That same Indra who is blissful, a gracious friend and companion, commands the wealth of cows and horses, nourishment and achievement, knowledge and enlightenment and distils for us power, honour and excellence from nature such as the torrential showers of rain.

यद॒द्य कच्च॑ वृत्रह॒ुदगा॑ अ॒भि सू॑य।
सर्व॑ तदि॑न्द त॒ वश॑॥ ४॥

4. *Yadadya kacca vṛtrahannudagā abhi sūrya.*
Sarvaṁ tadindra te vaśe.

O sun, dispeller of darkness, whatever the aim and purpose for which you rise today, let that be, O Indra, lord ruler of the world, under your command and control.

यद्वा॑ पवृद्ध सत्पत॒ न म॑रा॒ इति॒ मन्यस॑।
उ॒ता तत्स॒त्यमित्तव॑॥ ५॥

5. *Yadvā pravṛddha satpate na marā iti manyase.*
Uto tat satyamit tava.

Indra, O mind, O soul, ever rising as the world

expands, protector of truth and reality, if you believe and say in all faith that "I shall not die", then it shall be true, an inviolable reality.

य सामासः परावति य अर्वावति सुन्विर।
सवाँस्ताँ इन्द गच्छसि॥ ६॥

6. *Ye somāsaḥ parāvati ye arvāvati sunvire.*
Sarvāṅstāṅ indra gacchasi.

Indra, O dynamic intelligence, protector of the knowledge of truth and reality, whatever somas of knowledge, culture and enlightenment are distilled either far away or close at hand, pray you move there to record and protect them for us.

तमिन्दं वाजयामसि महे वृत्राय हन्तवे।
स वृषा वृषभा भुवत॥ ७॥

7. *Tamindraṁ vājayāmasi mahe vṛtrāya hantave.*
Sa vṛṣā vṛṣabho bhuvat.

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.

इन्द्रः स दामने कृत आजिष्ठः स मदे हितः।
द्युम्नी श्लोकी स सोम्यः॥ ८॥

8. *Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa made hitaḥ.*
Dyumnī ślokī sa somyaḥ.

Indra, mind and intelligence, was created for

enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

गिरा वजा न संभृतः सबला अनपच्युतः ।
ववक्ष ऋष्वा अस्तृतः ॥ ९ ॥

9. *Girā vajro na saṁbhṛtaḥ sabalo anapacyutaḥ.*
Vavakṣa ṛṣvo astṛtaḥ.

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

दुर्ग चिन्नः सुगं कृधि गृणान इन्द्र गिर्वणः ।
त्वं च मघवन्वशः ॥ १० ॥

10. *Durge cinnaḥ sugaṁ kṛdhi gṛṇāna indra girvaṇaḥ. Tvaṁ ca maghavan vaśaḥ.*

Indra, adorable lord, praised and prayed, turn even the difficult paths to simple and easy ones and, O lord of wealth, honour and power, do it as and when you wish, you are the master.

यस्य ते नू चिदादिशं न मिनन्ति स्वराज्यम ।
न देवा नाधिगुर्जनः ॥ ११ ॥

11. *Yasya te nū cidādiśaṁ na minanti svarājyam.*
Na devo nādhrigurjanaḥ.

No power can violate your sphere of self-rule and sovereignty nor what you ordain, neither human

nor super human howsoever irresistible it be.

अधा॑ त॒ अप॑तिष्कुतं द्र॒वी शुष्मं॑ सपयतः ।
उ॒भ सु॑शिप्र॒ राद॑सी ॥ १२ ॥

12. *Adhā te apratiṣkutaṁ devī śuṣmaṁ saparyataḥ.*
Ubhe suṣipra rodasī.

And then, O lord of glorious countenance, both the divine earth and heaven honour and serve your irresistible might.

त्वम॒तद॑धारयः कृ॒ष्णासु॒ राहि॑णीषु च ।
परु॑ष्णीषु॒ रुश॒त्पय॑ः ॥ १३ ॥

13. *Tvam-etad-adhārayaḥ kṛṣṇāsu rohiṇīṣu ca.*
Paruṣṇīṣu ruśat payaḥ.

Only you as mind and electric energy bear, hold and maintain in circulation this bright vital liquid energy as sap and blood in the dark and red life sustaining veins and arteries of living forms.

वि यदहर॑ध॒ त्वि॒षा विश्व॑ द्र॒वासा॒ अक॑मुः ।
वि॒दन्मृ॒गस्य॒ ताँ अम॑ः ॥ १४ ॥

14. *Vi yadaheradha tviṣo viśve devāso akramuḥ.*
Vidan-mṛgasya tāň amaḥ.

When all the divine perceptive senses and conceptive faculties of the mind rise to fight the dark powers of evil, Indra, the soul, the higher mind, realises the fierce powers of evil and stirs:

आदु॑ म निव॒रा भु॑वद वृत्र॒हादि॑ष्ट॒ प॑ंस्यम ।
अजा॑तशत्रु॒रस्तृ॑तः ॥ १५ ॥

15. *Ādu me nivaro bhuvad-vṛtrahādiṣṭa pauṁsyam.*
Ajātaśatrur-astṛtaḥ.

Then Indra, the soul, the higher mind, my saviour, destroyer of evil, provides me strength, and, undaunted, I stir and become unchallengeable by enemies.

श्रुतं वा वृत्रहन्तमं प शर्धी चषणीनाम।
आ शुष राधस महा। १६ ॥

16. *Śrutaṁ vo vṛtrahantamaṁ pra śardhaṁ carṣaṇīnām. Ā śuṣe rādhase mahe.*

For your strength, high success and advancement, I strive for and try to attain to the highest strength of the people capable of fighting out and eliminating the darkness, ignorance and suffering of life.

अया धिया च गव्यया पुरुणामन्पुरुष्टुत।
यत्सामसाम आभवः ॥ १७ ॥

17. *Ayā dhiyā ca gavyayā puruṇāman puruṣṭuta.*
Yat some soma ābhavaḥ.

Indra, O higher mind, O soul, O awareness of divinity, who are adored by many, celebrated by many many names in many ways, arise in every person in every soma yajna by with virtue of this intelligence, this knowledge and this awareness which nature has given to every person.

बाधिन्मना इदस्तु ना वृत्रहा भूयासुतिः।
शृणातु शक आशिषम ॥ १८ ॥

18. *Bodhinmanā idastu no vṛtrahā bhūryāsutiḥ.*
Śṛṇotu śakra āśiṣam.

May Indra, lord of universal intelligence, destroyer of darkness, commander of universal success and joy, we pray, know our mind and listen to us for our heart's desire for success.

कया॒ त्वं न॑ ऊ॒त्या भि प्र म॑न्दस वृषन।
कया॑ स्तो॒तृभ्य॒ आ भ॑र॥ १९॥

19. *Kayā tvaṁ na ūtyā'bhi pra mandase vṛṣan.*
Kayā stoṭṛbhya ā bhara.

Indra, lord of power and prosperity, generous as cloud showers, by which modes of protection and promotion do you bless us with the joys we have, by which methods and graces do you bear and bring the wealth which the celebrants enjoy?

कस्य॒ वृषा॑ सु॒त सचा॑ नि॒युत्वा॑न्वृष॒भा र॑णत।
वृ॒त्र॒हा सोम॑पीतय॥ २०॥

20. *Kasya vṛṣā sute sacā niyutvān vṛṣabho raṇat.*
Vṛtrahā somapītaye.

In whose soma yajna does Indra, generous giver of showers of joy, master of cosmic dynamics, virile all creative, destroyer of darkness, want and suffering, take delight as a friend and participate in the creation, protection and promotion of the soma joys of life?

अ॒भी षु ण॒स्त्वं र॒यिं म॑न्दसा॒नः स॑ह॒स्रिण॑म।
प्र॒य॒न्ता बो॑धि दा॒शुषे॥ २१॥

21. *Abhī ṣu ṇastvaṁ rayiṁ mandasānaḥ sahasriṇam.*
Prayantā bodhi dāśuṣe.

Indra, lord all joy and bliss, our guide, delighted

with the soma yajna of the generous yajamana, enlighten him and bring him a thousandfold wealth, honour and excellence.

पत्नीवन्तः सुता इम उशन्ता यन्ति वीतये।
अपां जग्मिंनिचुम्पुणः ॥ २२ ॥

22. *Patnīvantaḥ sutā ima uśanto yanti vītaye.*
Apāṁ jagmir-nicumpuṇaḥ.

These sparkling life-giving streams of soma joys of life created by Indra in the world flow to the thirsty yajakas for their enlightenment and joy just as streams of water flow to the unsatiating sea.

इष्टा होत्रा असृ तन्दं वृधासा अध्वर।
अच्छावभृथमाजसा ॥ २३ ॥

23. *Iṣṭā hotrā asṛkṣatendraṁ vṛdhāso adhvare.*
Acchāvabhṛthamojasā.

Cherished and lovely offers of havi offered into the fire in the yajna of life exalt Indra, and with light and lustre lead the yajamana to the sanctifying bath on the completion of the yajna.

इह त्या सधमाद्या हरी हिरण्यकश्या।
वो हामभि पया हितम ॥ २४ ॥

24. *Iha tyā sadhamādyā harī hiraṇyakeṣyā.*
Voḷhāmabhi prayo hitam.

And may those brilliant and jubilant perceptive, creative and communicative dynamics of yajna working in unison conduct Indra, the soul, onward in the business of living and lead the yajamana to the desired wealth

and nourishment of life.

तुभ्यं सामाः सुता इम स्तीर्णं बर्हिर्विभावसा।
स्तातृभ्य इन्दमा वह॥ २५॥

25. *Tubhyaṁ somāḥ sutā ime stīrṇaṁ barhirvibhāvaso. Stoṭrbhya indramā vaha.*

O lord of light, the soma delicacies distilled and seasoned are ready for you. The holy grass seats are spread on the vedi. Pray come in and bring in Indra, wealth, honour and excellence of life for the celebrants.

आ त द ं वि राचना दधदत्रा वि दाशुषे।
स्तातृभ्य इन्दमचत॥ २६॥

26. *Ā te dakṣaṁ vi rocanā dadhadratnā vi dāśuṣe. Stoṭrbhya indramarcata.*

O lord of light, refulgent and glorious stars and planets such as sun, earth and moon bear your power and potential and they bear the jewels of life for the generous yajamana. O celebrants, celebrate Indra and pray for the devotees that the lord may bless.

आ तं दधामीन्दियमुक्था विश्वा शतक्रता।
स्तातृभ्यं इन्द मृळय॥ २७॥

27. *Ā te dadhāmīndriyam-ukthā viśvā śatakrato. Stoṭrbhya indra mṛḷaya.*

O lord of infinite acts of grace, I hold in faith and abide by your divine power and law and I stand by all the divine injunctions of holiness and piety set out in holy writ. O lord omnipotent, Indra, be kind and gracious to the devoted celebrants.

भ॒द्रंभ॑द्रं न॒ आ भ॑रष॒मूर्ज॑ं शतकता।
यदि॑न्द मृ॒ळया॑सि नः ॥ २८ ॥

28. *Bhadraṁ bhadraṁ na ā bhareṣamūrjaṁ śatakrato. Yadindra mṛḷayāsi naḥ.*

Indra, lord of infinite actions of grace, when you are kind to us and bless us with joy and well being, you give us food, energy, knowledge and enlightenment so that we may rise towards perfection as good human beings.

स ना॒ विश्वा॒न्या भ॑र सुवि॒तानि॑ शतकता।
यदि॑न्द मृ॒ळया॑सि नः ॥ २९ ॥

29. *Sa no viśvānyā bhara suvitāni śatakrato. Yadindra mṛḷayāsi naḥ.*

Indra, lord of infinite acts of kindness, when you are kind and gracious to us, bear and bring us all the good fortunes, prosperity and welfare of life.

त्वामिद वृ॑त्रहन्तम सु॒तावं॑न्ता हवामह।
यदि॑न्द मृ॒ळया॑सि नः ॥ ३० ॥

30. *Tvāmid vṛtrahantama sutāvanto havāmahe. Yadindra mṛḷayāsi naḥ.*

Blest with the beauty, grace and excellence of life, we invoke and celebrate you only, greatest destroyer of the darkness, evil and suffering of life since you are the highest power kind and gracious to us.

उप॑ ना॒ हरि॑भिः सु॒तं या॒हि म॑दानां पत।
उप॑ ना॒ हरि॑भिः सुत॥ ३१ ॥

31. *Upa no haribhiḥ sutaṁ yāhi madānāṁ pate.*
Upa no haribhiḥ sutam.

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you.

द्विता या वृत्रहन्तमा विद इन्द्रः शतक्रतुः ।
उप नो हरिभिः सुतम ॥ ३२ ॥

32. *Dvitā yo vṛtrahantamo vida indraḥ śatakratuḥ.*
Upa no haribhiḥ sutam.

Indra, hero of a hundred noble actions, greatest destroyer of darkness who know both the way of knowledge and the way of karma for the good life, come to taste our soma of homage prepared by us with our heart and soul for you.

त्वं हि वृत्रह षां पाता सामानामसि ।
उप नो हरिभिः सुतम ॥ ३३ ॥

33. *Tvaṁ hi vṛtrahann-eṣāṁ pātā somānāmasi.*
Upa no haribhiḥ sutam.

Indra, O soul, dispeller of darkness and ignorance, you are the experiencer of the joyous soma pleasures of life. Rise and enjoy the knowledge and wisdom collected and offered by the senses, mind and intelligence.

इन्द्र इषे ददातु न ऋभु ाणमृभुं रयिम ।
वाजी ददातु वाजिनम ॥ ३४ ॥

34. *Indra iṣe dadātu na ṛbhukṣaṇam-ṛbhuṁ rayim.*
Vājī dadātu vājinam.

For food, energy and knowledge, may Indra, lord of creativity, imagination and power, give us wealth, honour and excellence of broad, versatile and expert nature. May the lord of speed and victory grant us sustenance, energy and advanced success in our pursuit of progress.

Mandala 8/Sukta 94

Maruts Devata, Bindu or Putadaksha Angirasa Rshi

गाधꣳयति म॒रुतां श्रव॒स्युमा॒ता म॒घाना॑म ।
यु॒क्ता वह्नी॒ रथा॑नाम ॥ १ ॥

1. *Gaur-dhayati marutāṁ śravasyur-mātā maghonām. Yuktā vahnī rathānām.*

The cow, the earth, nature herself, mother of magnanimous Maruts, mighty men, is committed to provide sustenance and honourable existence for them and, joined with them in piety, bearing lovely gifts for them, provides the food of life and love as a mother suckles her children.

यस्या॑ द॒वा उ॒पस्थ॑ व॒ता विश्व॑ धा॒रय॑न्त ।
सूया॒मासा॑ दृ॒श कम ॥ २ ॥

2. *Yasyā devā upasthe vratā viśve dhārayante. Sūryāmāsā dṛśe kam.*

She in whose lap the Vishvedevas, divinities of humanity and nature, hold, maintain and observe their laws of existence, and the sun and moon wear their beauty and refulgence so that we may see and appreciate the glory of divine existence:

तत्सु ना॒ विश्व॑ अ॒य आ सदा॑ गृणन्ति का॒रव॑: ।
म॒रुत॒: सामपीतय ॥ ३ ॥

3. *Tat su no viśve arya ā sadā gṛṇanti kāravaḥ.*
Marutaḥ somapītaye.

That same beauty and glory of existence and the mother's magnanimity, all our poets and pioneers celebrate in song and heroic action. O Maruts, magnanimous men of might, come, act, and enjoy this soma of the Mother's gift of glory.

अ॒स्ति॒ सोमा॑ अ॒यं सु॒त: पिब॑न्त्यस्य म॒रुत॑: ।
उ॒त स्व॒राजा॑ अ॒श्विना ॥ ४ ॥

4. *Asti somo ayaṁ sutaḥ pibantyasya marutaḥ.*
Uta svarājo aśvinā.

O Maruts, mighty men of honour and action, this soma of glorious life is ready, created by divinity. Lovers of life and adventure, Ashwins, live it and enjoy, those who are self-refulgent, free and self-governed, and who are ever on the move, creating, acquiring, giving, like energies of nature in the cosmic circuit.

पिब॑न्ति मि॒त्रा अ॑य॒मा तना॑ पू॒तस्य॒ वरु॑ण: ।
त्रि॒ष॒धस्थस्य॒ जाव॑त: ॥ ५ ॥

5. *Pibanti mitro aryamā tanā pūtasya varuṇaḥ.*
Triṣadhasthasya jāvataḥ.

Mitra, men of universal love, Aryama, men of adventure on the paths of rectitude, and Varuna, men of judgement and right choice, continuously drink of this soma created and sanctified by the procreative power of divinity pervading in the three regions of the universe,

heaven, earth and the sky.

उ॒ता न्व॑स्य॒ जाष॒माँ इन्द॑: सु॒तस्य॒ गाम॑तः
पा॒तहा॑त॑व मत्सति ॥ ६ ॥

6. *Uto nvasya joṣamāň indraḥ sutasya gomataḥ.*
Prātarhoteva matsati.

And surely the delight and exhilaration of this soma, Indra, the soul, inspirited with the power of brilliance and awareness, like a yajaka at dawn, experiences, and celebrates the ecstasy in dance and song.

कद॑त्विषन्त सू॒रय॑स्ति॒र आप॑इव॒ स्रिध॑: ।
अष॑न्ति पू॒तद॑ क्षसः ॥ ७ ॥

7. *Kadatviṣanta sūrayastira āpa iva sridhaḥ.*
Arṣanti pūtadakṣasaḥ.

How brilliant and blazing are the brave, we scholars and warriors of pure and unsullied power and expertise who, like turbulent waters, break the violent down and move forward on the paths of rectitude!

कद्वा॑ अ॒द्य म॒हानां॑ दे॒वाना॒मवा॑ वृणे ।
त्मना॑ च दस्मवर्चसाम ॥ ८ ॥

8. *Kadvo adya mahānāṁ devānāmavo vṛṇe.*
Tmanā ca dasmavarcasām.

And when and how can I choose and hope for the protection and patronage of the great, noble and generous leaders and pioneers who are brilliant by virtue of their own innate power and personality?

आ य विश्वा॒ पार्थि॑वानि प॒पथ॑नाच॒ना दि॒वः ।
म॒रुत॒: साम॑पीतय ॥ ९ ॥

9. *Ā ye viśvā pārthivāni paprathan rocanā divaḥ.*
Marutaḥ somapītaye.

Those Maruts, pioneers of nature and humanity, who have extended the beauties of existence, both earthly and heavenly, for the experience and higher awareness of the joy and ecstasy of it,

त्या ३ु पूत॑दं ासा दि॒वा वा॑ मरुता हुव ।
अ॒स्य साम॑स्य पी॒तय॑ ॥ १० ॥

10. *Tyān nu pūtadakṣaso divo vo maruto huve.*
Asya somasya pītaye.

Those, O Maruts, heroes of power and purity, I call from your regions of light to come and to enjoy, protect and promote this delight and beauty of the world of existence.

त्या ३ु य वि राद॑सी तस्त॒भु॒मरुता॑ हुव ।
अ॒स्य साम॑स्य पी॒तय॑ ॥ ११ ॥

11. *Tyān nu ye vi rodasī tastabhurmaruto huve.*
Asya somasya pītaye.

Those Maruts, nature's powers of divine energy who stabilise the regions of heaven and earth in the cosmos, those Maruts, scholars, scientists and pioneers of vibrant nature and energy who maintain the laws and values of heaven and earth in human life, I call, to join them in the experience of the delight and ecstasy of this joyous world of beauty.

त्यं नु मारुतं गणं गिरिष्ठां वृषणं हुव।
अस्य सामस्य पीतये॥ १२॥

12. *Tyaṁ nu mārutaṁ gaṇaṁ giriṣṭhāṁ vṛṣaṇaṁ huve. Asya somasya pītaye.*

That host of Maruts generous as showers of clouds, abiding on high as on the peaks of mountains, I invoke and call to come and join us in the celebration of life's beauty and glory for the experience and awareness of its divinity.

Mandala 8/Sukta 95

Indra Devata, Tirashchi Angirasa Rshi

आ त्वा गिरो रथीरिवा स्थुः सुतेषु गिर्वणः।
अभि त्वा समनूषतेन्द्र वत्सं न मातरः॥ १॥

1. *Ā tvā giro rathīrivā'sthuḥ suteṣu girvaṇaḥ. Abhi tvā samanūṣatendra vatsaṁ na mātaraḥ.*

Indra, adorable lord of glory, when the soma sense of life's beauty and meaning is realised, let our voices of adoration reach you fast as a charioteer, and as mothers out of love incline to their children, so let our voices too closely abide with you.

आ त्वा शुका अचुच्यवुः सुतास इन्द्र गिर्वणः।
पिबा त्वस्यान्धस इन्द्र विश्वासु ते हितम॥ २॥

2. *Ā tvā śukrā acucyavuḥ sutāsa indra girvaṇaḥ. Pibā tvasyāndhasa indra viśvāsu te hitam.*

Indra, lord ruler of the world, adorable soul, let these somas of transparent knowledge and awareness of crystalline purity distilled from life reach in homage

to you. Accept these, enjoy, protect and promote these rolling round in space for you as food for life and soul.

(This mantra can also be interpreted as a divine blessing to the human soul in response to its karmic homage presented in the previous mantra. When a devotee offers homage of prasada in the lord's temple, the lord returns it with blessings for the presenter.)

पिबा॒ सामं॒ मदा॑य॒ कमिन्द्रं॑ श्ये॒नाभृ॑तं सु॒तम।
त्वं हि शश्व॑तीनां॒ पती॒ राजा॑ वि॒शामसि॑॥ ३॥

3. *Pibā somaṁ madāya kamindra śyenābhṛtaṁ sutam. Tvaṁ hi śaśvatīnāṁ patī rājā viśāmasi.*

Indra, enlightened spirit of the universe, enjoy the soothing and illuminating soma of joyous knowledge distilled from life and living literature by dynamic and adorable sages of enlightenment. You are the master, protector, sustainer and ruler of all the universal and eternal generations of the people.

श्रु॒धी हवं॑ तिर॒श्च्या इन्द्र॒ यस्त्वा॑ सप॒र्यति॑।
सु॒वीय॑स्य॒ गाम॑ता रा॒यस्पू॑धि म॒हाँ अ॑सि॥ ४॥

4. *Śrudhī havaṁ tiraścyā indra yastvā saparyati. Suvīryasya gomato rāyaspūrdhi mahāň asi.*

Indra, listen to the invocation of the devotee's voice of deep silence who offers service and homage to you, and bless the devotee with wealth of brave progeny, lands, cows, knowledge and total fulfilment. You are great, unbounded is your munificence.

इन्द्र॒ यस्त॒ नवी॑यसीं॒ गिरं॑ म॒न्दामजी॑जनत।
चि॒कि॒त्विन्म॑नसं॒ धियं॑ प॒त्रामृ॒तस्य॑ पि॒प्युषी॑म॥ ५॥

5. *Indra yaste navīyasīṁ giraṁ mandrām-ajījanat. Cikitvin-manasaṁ dhiyaṁ pratnām-ṛtasya pipyuṣīm.*

Indra, whoever creates and offers you the latest song of joyous adoration, you bless with a mind and intelligence for eternal illumination, universal understanding and wisdom, and dedication to exuberant awareness of eternal truth and law.

तमु ष्टवाम यं गिर इन्दमुक्थानि वावृधुः ।
पुरूण्यस्य पंस्या सिषासन्ता वनामहे ॥ ६ ॥

6. *Tamu ṣṭavāma yaṁ gira indramukthāni vāvṛdhuḥ. Purūṇyasya pauṁsyā siṣāsanto vanāmahe.*

We adore and worship Indra whom hymns and songs of adoration exalt, and we pray to him for the gift of many forms of strength, honour and excellence.

एता न्विन्दं स्तवाम शुद्धं शुद्धेन साम्ना ।
शुद्धरुक्थवावृध्वांसं शुद्ध आशीर्वान्ममत्तु ॥ ७ ॥

7. *Eto nvindraṁ stavāma śuddhaṁ śuddhena sāmnā. Śuddhair-ukthair-vāvṛdhvāṁsaṁ śuddha āśīrvān mamattu.*

Come, friends, and, with happy chant of pure holy Sama songs, adore Indra, pure and bright spirit and power of the world, who feels pleased and exalted by honest unsullied songs of adoration. Let the supplicant with a pure heart please and win the favour of Indra and rejoice.

इन्द्र शुद्धा न आ गहि शुद्धः शुद्धाभिरूतिभिः ।
शुद्धा रयिं नि धारय शुद्धा ममद्धि साम्यः ॥ ८ ॥

8. *Indra śuddho na ā gahi śuddhaḥ śuddhābhirūtibhiḥ. Śuddho rayiṁ ni dhāraya śuddho mamaddhi somyaḥ.*

May Indra, pure and absolute spirit, come to us and bless us. May the pure immaculate spirit come with pure modes of action and protection. May the pure spirit bring us wealth, honour and excellence. May pure divinity, absolute peace and bliss, be pleased and exalted.

इन्द्र शुद्धा हि नो रयिं शुद्धा रत्नानि दाशुषे।
शुद्धा वृत्राणि जिघ्नस शुद्धा वाजं सिषाससि ॥ ९ ॥

9. *Indra śuddho hi no rayiṁ śuddho ratnāni dāśuṣe. Śuddho vṛtrāṇi jighnase śuddho vājaṁ siṣāsasi.*

Indra, spirit pure and absolute, may bring us wealth, honour and excellence. The pure may bring jewels of life for the generous yajamana. Indra, the pure, in order to eliminate evil and dispel darkness and suffering, loves to give us strength, sustenance and advancement, the lord pure and blissful that he is.

Mandala 8/Sukta 96

Indra (1-13, 16-21), Indra-Marutah (14), Indra-Brhaspati (15) Devatah, Tirashchi Angirasa or Dyutana Maruta Rshi

अस्मा उषास आतिरन्त यामम्मिन्द्राय नक्तमूर्म्याः सुवाचः।
अस्मा आपो मातरः सप्त तस्थुर्नृभ्यस्तरायं सिन्धवः सुपाराः ॥ १ ॥

1. *Asmā uṣāsa ātiranta yāmam-indrāya naktam-ūryāḥ suvācaḥ. Asmā āpo mātaraḥ sapta tasthur-nṛbhyas-tarāya sindhavaḥ supārāḥ.*

For Indra, this lord supreme ruler and ordainer of the universe, the dawns advance their course, for Indra, the last hours of the night are sanctified with voices of adoration, for this same lord, seven motherly dynamics of nature, i.e., five elements, mind and pranic energies, keep to their tasks in nature's law, and for him the rivers and seas ebb and flow for human navigation.

अतिविद्धा विथुरणा चिदस्त्रा त्रिः सप्त सानु संहिता गिरीणाम। न तद्देवा न मर्त्यस्तुतुर्याद्यानि पव्रृद्धा वृषभश्चकार॥ २॥

2. *Atividdhā vithureṇā cidastrā triḥ sapta sānu saṁhitā girīṇām. Na taddevo na martyastuturyādyāni pravṛddho vṛṣabhaś-cakāra.*

With staggering missile he pierced thrice seven mountain peaks in succession. Neither divine nor human can ever do what the mighty hero in the state of exaltation has at a stroke achieved.

इन्द्रस्य वज्र आयसा निमिश्ल इन्द्रस्य बाह्वाभूयिष्ठमाजः। शीर्षन्निन्द्रस्य कतवो निरेक आसन्नेषन्त श्रुत्या उपाके॥ ३॥

3. *Indrasya vajra āyaso nimiśla indrasya bāhvorbhūyiṣṭhamojaḥ. Śīrṣannindrasya kratavo nireka āsanneṣanta śrutyā upāke.*

The thunder bolt of Indra is made of unbreakable steel, sharpened and integrated with his body system, in his arms there is tremendous force and lustre, in his head are definite thoughts, plans and actions of high degree, and in his tongue is speech which people are anxious to hear at the closest.

(These two mantras are highly mystical,

comprehensively allegorical also. They describe the divine process of evolution. We may interpret the astra as the missile of the Big Bang of the divine will which formally splits integrated Prakrti into seven stages of mahan, ahankara and the five elements, i.e., akasha, vayu, agni, apah and prthivi over three modes of satva, rajas and tamas of each. The vajra, again is the will continuously operative as Rtam, the law of the dynamics of nature. At the human level, the same dynamic works as living energy of prana in the biological system and converts food into seven ascending stages of rasa, rakta, mansa, meda, majja, asthi and virya which, properly cultivated and preserved, shines as ojas, lustre of the personality.)

मन्यॅ त्वा यॅज्ञियं यॅज्ञियाॅनाॅं मन्यॅ त्वाॅ च्यवॅनॅमच्युॅतानाम।
मन्यॅ त्वाॅ सत्वॅनामिन्द कॅतुं मन्यॅ त्वा वृषॅभं चॅषणीॅ-
नाम॥ ४॥

4. *Manye tvā yajñiyaṁ yajñiyānāṁ manye tvā cyavanamacyutānām. Manye tvā satvanāmindra ketuṁ manye tvā vṛṣabhaṁ carṣaṇīnām.*

Indra, hero of invincible power, plan and action, I honour as the most revered of the powers worthy of love and homage in yajna. Of the unmoved and immovables, I honour you as the greatest mover and the moving at the highest velocity. Of the real, the true, the eternal, I honour you as the first and highest. And of the dynamic visionaries, I honour you as the highest visionary, most dynamic in power and generosity.

आ यद्वजं बाॅह्वरिॅन्द्ॅ धत्सॅ मदॅच्युॅतमहॅयॅ हन्तॅवा उ।ं
प पवॅताॅ अनॅवन्तॅ प गावॅः प बॅह्माणाॅ अभॅिन ॅन्तॅ इन्दॅम॥ ५॥

5. *Ā yadvajraṁ vāhvorindra dhatse madacyuta-mahaye hantavā u. Pra parvatā anavanta pra gāvaḥ pra brahmāṇo abhinakṣanta indram.*

Indra, when you hold the pride shattering thunderbolt in hands for the destruction of evil forces, mountains bend, earths adore, and divines sing hymns of praise to celebrate your glory.

तमु ष्टवाम य इमा जजान विश्वा जातान्यवराण्यस्मात।
इन्दर्ण मित्रं दिधिषम गीभिरुपा नमोभिवृषभं विशम ॥ ६ ॥

6. *Tamu ṣṭavāma ya imā jajāna viśvā jātānyava-rāṇyasmāt. Indreṇa mitraṁ didhiṣema gīrbhirupo namobhirvṛṣabhaṁ viśema.*

We worship him that brought all these forms of existence into being after him. Let us win friendship with Indra, and with hymns of adoration presented with homage and humility, abide in his presence at the closest.

वृत्रस्य त्वा श्वसथादीषमाणा विश्व दवा अजहुय सखायः।
मरुद्भिरिन्द सख्यं त अस्त्वथमा विश्वाः पृतना जयासि ॥ ७ ॥

7. *Vṛtrasya tvā śvasathādīṣamāṇā viśve devā aja-hurye sakhāyaḥ. Marudbhirindra sakhyaṁ te astvathemā viśvāḥ pṛtanā jayāsi.*

O soul of man, when at the frightful breath of evil forces of thought and the external world all your noble faculties who are your friends forsake you out of fear and insecurity, at that time, Indra, O soul, of innate power and self-confidence, hold on, be friends with the Maruts, vital pranic powers, and surely you would win in all the battles against evil.

त्रिः ष॒ष्टिस्त्वा॑ म॒रुता॑ वावृधा॒ना उ॒स्राइ॑व रा॒शया॑ य॒ज्ञिया॑सः ।
उप॒ त्वम॑: कृधि ना॑ भाग॒धय॒ शुष्मं त ए॒ना ह॒विषा॑ विधम ॥ ८ ॥

8. *Triḥ ṣaṣṭistvā maruto vāvṛdhānā usrā iva ráśayo yajñiyāsaḥ. Upa tvemaḥ kṛdhi no bhāgadheyaṁ śuṣmaṁ ta enā haviṣā vidhema.*

Thrice sixty Maruts, pranic and psychic energies, venerable cooperative yajnic powers, like floods of light, exalting Indra, stand by Indra, the soul. We stand by you, say they, give us our share of attention and food for life in yajna, and by this very share of recognition and food for life and power, we shall render you back the strength and power you need.

ति॒ग्ममायु॑धं म॒रुता॒मनी॑कं॒ कस्त॑ इन्द्॒ पति॒ वजं दधष।
अ॒ना॒यु॒धासा॒ असु॑रा अद॒वाश्च॒कर्ण॒ ताँ अप॑ वप ऋजी-
षिन ॥ ९ ॥

9. *Tigmam-āyudhaṁ marutāmanīkaṁ kasta indra prati vajraṁ dadharṣa. Anāyudhāso asurā adevāś-cakreṇa tāň apa vapa ṛjīṣin.*

Indra, O soul, the powers of the Maruts, pranas, is really your fiery thunderbolt. Who holds a weapon counter to thunder? The evil forces are, in fact, without any force and weapon. Nor do they have anything positive and divine about them. Rise, move and shoot your wheel of concentrated force and strike them down.

म॒ह उ॒गाय॑ त॒वस॑ सुवृ॒क्तिं पर॑य शि॒वतमाय प॒श्वः ।
गिर॑हस॒ गिर॒ इन्दा॑य पू॒वीध॒हि त॒न्व॑ कु॒विद॒ङ्ग वदत ॥ १० ॥

10. *Maha ugrāya tavase suvṛktiṁ preraya śivatamāya paśvaḥ. Girvāhase gira indrāya pūrvīr-dhehi tanve kuvidaṅga vedat.*

O man, set in motion the long range visionary process of uprooting the evil tendencies with songs of divinity for the sake of the great, lustrous, mighty and most beneficent and peaceable Indra, the inner soul. Collect and offer profuse voices of holy exhilaration and exhortation in honour of the divine lord of song and, O dear as breath of life, he would bless you with ample gifts of health, progeny and prosperity.

उक्थवाहस विभ्वं मनीषां दुणा न पारमीरया नदीनाम। नि स्पृश धिया तन्वि श्रुतस्य जुष्टतरस्य कुविदङ्ग वदत ॥ ११ ॥

11. *Ukthavāhase vibhve manīṣāṁ druṇā na pāra-mīrayā nadīnām. Ni spṛśa dhiyā tanvi śrutasya juṣṭatarasya duvidaṅga vedat.*

O man, direct and send up your thoughts and prayers over to the great omnipotent Indra who loves the devotee's songs of adoration. Send up the adorations as we cross over the rivers by boat. And with your vision, intelligence and action feel the touch of the dear divine lord of universal presence and glory in the very core of your heart. Would not the lord dear as breath of life not oblige and bless?

तद्विविद्धि यत्त इन्दा जुजोषत्स्तुहि सुष्टुतिं नमसा विवास। उप भूष जरितमा रुवण्यः श्रावया वाचं कुविदङ्ग वदत ॥ १२ ॥

12. *Tad-vividḍhi yat ta indro jujoṣat stuhi suṣṭutiṁ namasā vivāsa. Upa bhūṣa jaritarmā ruvaṇyaḥ śrāvayā vācaṁ kuvidaṅga vedat.*

O man, do that and enter there where Indra desires you to be. Worship the lord adorable and serve him with homage and praise. O celebrant, sanctify yourself and be close to him, never feel sorry and depressed. Send up your prayers so that he may listen. O dear friend, would he not listen and bless?

अव॑ द्र॒प्सो अं॑शु॒मतीम॑तिष्ठदिया॒नः कृ॒ष्णो द॒शभि॑: स॒हस्रै॑: ।
आव॒त्तमिन्द्र॑: शच्या॒ धर्म॑न्त॒मप॒ स्नेहि॑तीर्नृ॒मणा॑ अधत्त ॥ १३ ॥

13. *Ava drapso aṁśumatīm-atiṣṭhad-iyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ. Āvat tamindraḥ śacyā dhamantam-apa snehitīr-nṛmaṇā adhatta.*

The dark passion of pride with its ten thousand assistants and associates comes, occupies the affections and suppresses the emotive and creative streams of life, but Indra, noble leader of men, the soul, with its great thought and action, takes this bully over, controls its violence and covers it with sweetness and love.

द्र॒प्सम॑पश्यं॒ विषु॑ण॒ चर॑न्तमुपह्व॒र न॒द्या॑ अं॑शु॒मत्या॑: । नभा॒ न कृ॒ष्णम॑वत॒स्थिवां॑स॒मिष्या॑मि वा वृषणा॒ युध्य॑ता॒जा ॥ १४ ॥

14. *Drapsam-apaśyaṁ viṣuṇe carantam-upahvare nadyo aṁśumatyāḥ. Nabho na kṛṣṇam-avata-sthivāṁsam-iṣyāmi vo vṛṣaṇo yudhyatājau.*

I have seen the dark devil of passion and pride roaming around widely and variously on the banks of the vibrant stream of life. O mighty energies of prana and divine potential, I wish you fight in the battle and, like unfailing agents of cleansing of dirt, throw out the dark evil standing out and working boldly as well as surreptitiously.

अध॑ द्र॒प्सो अं॑शु॒मत्या॒ उ॒पस्थ॑ धा॒रय॑त्त॒न्वं॑ तित्विषा॒णः। विशो॒ अदे॑वीर॒भ्या॒३॒॑ चर॑न्ती॒बृह॒स्पति॑ना यु॒जेन्द्रः॑ ससाहे॥ १५॥

15. *Adha drapso aṁśumatyā upasthe 'dhārayat tanvaṁ titviṣāṇaḥ. Viśo adevīrabhyācarantīr-bṛhaspatinā yujendraḥ sasāhe.*

When the dark passion is cleansed out, then pure vitality, lustrous and sparkling, sustains itself in the lap of creative life aflow. Indra, exuberant soul purified and tempered, in cooperation with wide ranging pranic energies, challenge and fight out the unholy tendencies of carnal mind ranging around.

त्वं ह॒ त्यत्स॒प्तभ्या॒ जाय॑माना॒ शत्रु॑भ्या॒ अभ॑वः॒ शत्रु॑रिन्द्र। गू॒ह द्यावा॑पृथि॒वी अन्व॑विन्दा॒ विभु॑मद्भ्या॒ भुव॑नभ्या॒ रणं॑ धाः॥ १६॥

16. *Tvaṁ ha tyat saptabhyo jāyamāno'śatrubhyo abhavaḥ śatrurindra. Gūḷhe dyāvāpṛthivī anva-vindo vibhumadbhyo bhuvanebhyo raṇaṁ dhāḥ.*

Thus does Indra become a victorious enemy for the seven unrivalled unholy tendencies of sense and mind and emerges a brilliant unrivalled hero. Thus does he find the real joyous heaven and earth otherwise, for him, covered in deep darkness. Thus do you, O soul, bear and bring happiness to the regions of life vested in dignity and excellence.

त्वं ह॒ त्यद॑पतिमा॒नमाजा॒ वज॑ण॒ वजि॑न्धृषि॒ता ज॑घन्थ। त्वं शुष्ण॒स्यावा॑तिरा॒ वध॑त्रैस्त्वं गा इ॑न्द्र॒ शच्यद॑विन्दः॥ १७॥

17. *Tvaṁ ha tyad-apratimānamojo vajreṇa vajrin dhṛṣito jaghantha. Tvaṁ śuṣṇasyāvātiro vadha-traistvaṁ gā indra śacyedavindaḥ.*

You, virile commander of thunderous strength, most daring hero, by your virile and thunderous force of personality you won unequalled lustre and dignity. With your deadly weapons, you overcame the ravages of famine, deprivation and exploitation, and with your courage and conscientious action you won lands and cows and conquered your own carnal self.

त्वं ह॒ त्यद वृ॑षभ चषणी॒नां घ॒ना वृ॒त्राणां तवि॒षा ब॑भूथ।
त्वं सिन्धूँ॒रसृ॑जस्तस्तभा॒नान्त्वम॒पा अ॑जया दा॒सपत्नीः॥ १८॥

18. *Tvaṁ ha tyad-vṛṣabha carṣaṇīnāṁ ghano vṛtrāṇāṁ taviṣo babhūtha. Tvaṁ sindhūñra-sṛjas-tastabhānān tvamapo ajayo dāsapatnīḥ.*

Indra, you are the power on top, virile and generous leader of the dynamic human community, destroyer of darkness, evil and exploitation, and a blazing brilliant hero. You release the streams of waters and social energies restrained by forces of repression and suppression, and you free and win over the floods of human potential and action locked up under the force of tyranny.

स सु॒कतू॒ रणि॑ता॒ यः सु॒तष्वनु॑त्तमन्यु॒या अहे॑व र॒वान ।
य एक॒ इ ाय॑पां॒सि कता॒ स वृ॑त्र॒हा पतीद॒न्यमा॑हुः॥ १९॥

19. *Sa sukratū raṇitā yaḥ suteṣvanuttamanyuryo aheva revān. Ya eka innaryapāṁsi kartā sa vṛ-trahā pratīdanyamāhuḥ.*

You are the hero of noble action, happy celebrant of life and divinity in yajnic gatherings of knowledge, enlightenment and advanced action. Unsurpassed is your passion for action, and your splendour and

generosity is like the light of day.

स वृत्रहन्दंश्चषणीधृत्तं सुष्टुत्या हव्यं हुवम। स पावि॒ता मघवा ना धिव॒क्ता स वाजस्य श्रव॒स्यस्य दा॒ता॥ २०॥

20. *Sa vṛtrahendraścarṣaṇīdhṛt taṁ suṣṭutyā havyaṁ huvema. Sa prāvitā maghavā no'dhivaktā sa vājasya śravasyasya dātā.*

With words of welcome and adoration, we invoke, invite and serve the brilliant leader, destroyer of want, ignorance and suffering, and sustainer of the people, He is our protector, trustee of the nation's wealth, power and honour, defender of our honour and dignity in world forums and giver of honour, prosperity and excellence. He is the power and person adorable.

स वृत्रहन्दं ऋभु ाः सद्या जज्ञाना हव्या बभूव। कृण्व ापांसि नर्या पुरूणि सामा न पीता हव्यः सखिभ्यः॥ २१॥

21. *Sa vṛtrahendra ṛbhukṣāḥ sadyo jajñāno havyo babhūva. Kṛṇvannapāṁsi naryā purūṇi somo na pīto havyaḥ sakhibhyaḥ.*

Indra, destroyer of darkness, ignorance and exploitation, is patron of the wise and intelligent artists, scientists, technologists and pioneers in the fields of development and progress, and constantly born and reborn in manifested glory and dignity, he is the highest adorable power and person. Doing many many noble acts worthy of a dynamic and progressive humanity, he is inspiring as soma, loved, honoured and adorable for friends, companions and co-workers wherever he is.

Mandala 8/Sukta 97

Indra Devata, Rebha Kashyapa Rshi

या इन्द्र भुज आभरः स्ववाँ असुरभ्यः ।
स्तारमिन्मघवन्नस्य वर्धय य च त्व वृक्तबर्हिषः ॥ १ ॥

1. *Yā indra bhuja ābharaḥ svarvāň asurebhyaḥ. Stotāram-inmaghavann-asya vardhaya ye ca tve vṛktabarhiṣaḥ.*

Indra, lord of bliss and omnipotence, the food, energy and vitality which you bear and bring from the sources of pranic energy such as sun, air, cloud and cosmic intelligence is great and admirable. O lord of power and glory, pray advance the devotees who appreciate, develop and celebrate this energy and spread the holy grass of yajna in gratitude to you, offer homage to you and develop your gifts.

यमिन्द्र दधिष त्वमश्वं गां भागमव्ययम ।
यजमान सुन्वति दक्षिणावति तस्मिन्तं धेहि मा पणा ॥ २ ॥

2. *Yamindra dadhiṣe tvamaśvaṁ gāṁ bhagam-avyayam. Yajamāne sunvati dakṣiṇāvati tasmin taṁ dhehi mā paṇau.*

Indra, lord of glory, the light and energy, nourishment, knowledge and dynamism and all our share of natural and spiritual gifts of divinity which you bear and bring for us, all that, pray, vest in the generous yajamana, the soma maker and the giver of charity (who all keep these in creative circulation) and never in the uncreative, miserly hoarders and selfish exploiters.

य इन्द्र सस्त्यव्रता नुष्वापमदवयुः ।
स्वः ष एवमुमुरत्पाष्यं रयिं सनुतर्धेहि तं ततः ॥ ३ ॥

3. *Ya indra sastyavrato'nuṣvāpamadevayuḥ. Svaiḥ ṣa evairmumurat poṣyaṁ rayiṁ sanutardhehi taṁ tataḥ.*

Indra, lord of wealth, honour and excellence, he, the hoarder and wastour, who lies idle lost in deep sleep, having forgotten divinity, gratitude and the law of divinity, he destroys that wealth by his own actions and behaviour, though that wealth, otherwise, deserves to be used and developed. Better it is you vest that wealth away from him, elsewhere so that it could be creatively used and developed.

यच्छ॒कासि॑ परा॒वति॒ यद॑र्वा॒वति॑ वृत्रहन । अत॑स्त्वा गी॒र्भिर्द्यु॒ग-
दि॑न्द्र क॒शिभिः॑ सु॒ता॒वाँ॒ आ वि॑वासति ॥ ४ ॥

4. *Yacchakrāsi parāvati yadarvāvati vṛtrahan. Atastvā gīrbhirdyugadindra keśibhiḥ sutāvāṅ ā vivāsati.*

O Shakra, lord of mighty holy action, destroyer of evil and darkness, whether you are far off or close by, the man of creative yajna invokes you and draws your attention and presence from there by words of adoration radiating like rays of light across the spaces of skies and heavens of light.

यद्वासि॑ राच॒न दि॒वः स॑मु॒दस्याधि॑ वि॒ष्टपि॑ ।
यत्पार्थि॑व॒ सद॑न वृत्रहन्तम॒ यद॒न्तरि॑ ॒ आ ग॑हि ॥ ५ ॥

5. *Yadvāsi rocane divaḥ samudrasyādhi viṣṭapi. Yat pārthive sadane vṛtrahantama yadanrarikṣa ā gahi.*

Whether you are in some region of light in heaven or in some region of the skies above, or in the

depth of seas or anywhere on the surface of earth, O, greatest destroyer of darkness, evil and suffering, come and be with us.

स नः सामंषु सामपाः सुतषुं शवसस्पत।
मादयस्व राधंसा सूनृतांवतन्द्र राय परीणसा ॥ ६ ॥

6. *Sa naḥ someṣu somapāḥ suteṣu śavasaspate. Mādayasva rādhasā sūnṛtāvatendra rāyā parīṇasā.*

O lord of strength and power, protector of the soma sweetness of life, beauty, vitality and joy, when we have distilled the soma essence of life, knowledge and existence, bless us with lovely, veritable wealth, means and modes of advancement, and all round success and lead us to the joy of the truth, goodness and beauty of life.

मा नं इन्द्र परा वृणग्भवा नः सधमाद्यः।
त्वं नं ऊती त्वमि ा आप्यं मा नं इन्द्र परा वृणक ॥ ७ ॥

7. *Mā na indra parā vṛṇagbhavā naḥ sadhamādyaḥ. Tvaṁ na ūtī tvaminna āpyaṁ mā na indra parā vṛṇak.*

Indra, lord supreme of truth, goodness and beauty, pray forsake us not, be with us as a friend in the great hall of life and joy, you are our protector, you alone are ultimately our end and aim worth attaining, pray do not forsake us.

अस्म इंन्द्र सचा सुत नि षदा पीतय मधुं।
कृधी जरित्र मघव ावां महदस्म इंन्द्र सचा सुत ॥ ८ ॥

8. *Asme indra sacā sute ni ṣadā pītaye madhu. Kṛdhī jaritre maghavannavo mahadasme idra sacā sute.*

Indra, when we have distilled the soma of life's knowledge and value, be with us as a friend and let us be together so that we may experience the divine joy of achievement. O lord of glory, create the great divine protective band for the devotee, be our friend in company, the soma of celebration is ready.

न त्वा॑ द॒वास॑ आशत॒ न मर्त्यासो अदिवः।
विश्वा॑ जा॒तानि॒ शव॑साभि॒भूर॑सि॒ न त्वा॑ द॒वास॑ आशत ॥ ९ ॥

9. *Na tvā devāsa āśata na martyāso adrivaḥ. Viśvā jātāni śavasābhibhūrasi na tvā devāsa āśata.*

O lord of clouds and thunder, the divines comprehend you not, the mortals comprehend you not. By virtue of your supreme power and glory you are above all things born in the world of existence. O lord supreme, the immortal divines comprehend you not.

विश्वा॒ः पृत॑ना अ॒भि॒भूत॑र॒ं नरं॑ स॒जूस्त॑त॒ ु॒रिन्दं॑ जज॒नुश्च॑ रा॒जस॑। कत्वा॒ वरि॑ष्ठं॒ वर॑ आ॒मुरि॑मु॒त गम जि॑ष्ठं॒ त॒वसं॑ तर॒स्विन॑म ॥ १० ॥

10. *Viśvāḥ pṛtanā abhibhūtaraṁ naraṁ sajūs-tatakṣur-indraṁ jajanuśca rājase. Kratvā variṣṭhaṁ vara āmurim-utogram-ojiṣṭhaṁ tavasaṁ tarasvinam.*

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action,

eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action.

समीं॑ र॒भासो॑ अस्वर॒िन्द्रं॒ सोम॑स्य पी॒तये॑।
स्व॑पतिं॒ यदीं॑ वृ॒धे धृ॒तव्र॑ता॒ ह्याज॑सा॒ समू॒तिभिः॥ ११॥

11. *Samīṁ rebhāso asvarann-indraṁ somasya pītaye. Svarpatiṁ yadīṁ vṛdhe dhṛtavrato hyojasā samūtibhiḥ.*

Let all intelligent people cordially welcome and felicitate Indra for the protection of the honour, integrity, beauty and culture of the nation of humanity, and when they, together, exhort the guardian of their happiness and welfare to advance the beauty of corporate life, then, committed to the values, laws and ideals of the nation, he feels exalted with lustrous courage and positive measures of defence and protection.

नॅमिं नमन्ति॒ च॑ सा मॅषं॒ विपा॑ अभि॒स्वरा॑ ।
सु॒दी॒तया॑ वो अ॒दुहा॒ पि॒ कर्ण॑ तर॒स्विन॒ः समृक्व॑भिः॥ १२॥

12. *Nemiṁ namanti cakṣasā meṣaṁ viprā abhisvarā. Sudītayo vo adruho ’pi karṇe tarasvinaḥ samṛkvabhiḥ.*

Wise and vibrant sages greet the heroic ruler, Indra, giver of showers of peace and joy, and with vision of the future bow to him as the central power and force of the nation’s wheel. O brilliant and inspired people free from jealousy and calumny, smart and bold in action, do him honour with laudable performance.

तमिन्दं जाहवीमि मघवानमुगं सत्रा दधानमपतिष्कुतं शवांसि। मंहिष्ठा गीर्भिरा च यज्ञियो ववर्तदाय ना विश्वा सुपथा कृणातु वजी॥ १३॥

13. *Tamindraṁ johavīmi maghavānm-ugraṁ satrā dadhānam-apratiṣkutaṁ śavāṁsi. Maṁhiṣṭho gīrbhirā ca yajñiyo vavartadrāye no viśvā supathā kṛṇotu vajrī.*

That Indra, ruler of the world, I invoke and address, illustrious, pious and true, wielder of unopposed powers, and I pray may the most generous and adorable lord of thunderous power, in response to our voice, turn to us constantly and clear our paths of advancement for the achievement of wealth, power, honour and excellence of the world.

त्वं पुर इन्द चिकिदना व्याजसा शविष्ठ शक्र नाशयध्यै। त्वद्विश्वानि भुवनानि वज्रिन्द्यावा रजत पृथिवी च भीषा॥ १४॥

14. *Tvaṁ pura indra cikidenā vyojasā śaviṣṭha śakra nāśayadhyai. Tvadviśvāni bhuvanāni vajrin dyāvā rejete pṛthivī ca bhīṣā.*

Indra, most potent hero of noble action, you know how to break down the strongholds of evil and darkness with this lustrous force of yours. O wielder of the force and power of thunder, by you and by the splendour of your power all regions of the world and even the earth and heaven shake with awe.

तन्म ऋतमिन्द शूर चित्र पात्वपा न वज्रिन्दुरिताति पषि भूरि। कदा न इन्द राय आ दशस्यविश्वप्स्न्यस्य स्पृहय्यस्य राजन॥ १५॥

15. *Tanma ṛtamindra śūra citra pātvapo na vajrin duritāti parṣi bhūri. Kadā na indra rāya ā daśasyerviśvapsnyasya spṛhayāyyasya rājan.*

Indra, wondrous hero of universal might, may the constant and ever true divine law of existence, Rtam, protect me and guide me along the paths of rectitude. O lord of the thunderbolt of justice and karma, Indra, like my karmas, cleanse my mind and soul of all sins and evil. Indra, refulgent ruler of the world, when would you bless me with wealth, honour and excellence of universal form and most cherished value?

Mandala 8/Sukta 98

Indra Devata, Nrmedha Angirasa Rshi

इन्दा॑य॒ साम॑ गायत॒ विपा॑य बृ॒हत॑ बृ॒हत।
ध॒म॒कृत॑ विप॒श्चित॑ पन॒स्यव॑ ॥ १ ॥

1. *Indrāya sāma gāyata viprāya bṛhate bṛhat. Dharmakṛte vipaścite panasyave.*

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable.

त्वमि॑न्दा॒भि॒भूर॑सि॒ त्वं सूय॑मरोचयः।
वि॒श्वक॑र्मा वि॒श्वद॑वा म॒हाँ अ॑सि॥ २॥

2. *Tvamindrābhibhūrasi tvaṁ sūryamarocayaḥ. Viśvakarmā viśvadevo mahāň asi.*

Indra, you are the lord supreme dominant over all, you give light to the sun, you are the maker of the

universe, you are the one adorable light and spirit of the world, you are the one great and glorious life of the world.

विभाजञ्ज्योतिषा स्वरगच्छा राचनं दिवः।
देवास्त इन्द्र सख्याय येमिर॥ ३॥

3. *Vibhrājañjyotiṣā svaragaccho rocanaṁ divaḥ.*
Devāsta indra sakhyāya yemire.

Refulgent with your own light you pervade the regions of bliss and beatify the glory of heaven. Indra, the lights and divinities of the world vye and struggle for friendship with you.

एन्द ना गधि प्रियः सत्राजिदगोह्यः।
गिरिन विश्वतस्पृथुः पतिर्दिवः॥ ४॥

4. *Endra no gadhi priyaḥ satrājidagohyaḥ.*
Girirna viśvataspṛthuḥ patirdivaḥ.

Indra, come, take us over as your own. Dear and giver of fulfilment you are, all dominant by nature, character and action, inconceivably open and bright, expansive and unbounded all round like a cloud of vapour, lord and master of the light of heaven.

अभि हि सत्य सामपा उभ बभूथ रादसी।
इन्दासि सुन्वता वृधः पतिर्दिवः॥ ५॥

5. *Abhi hi satya somapā ubhe babhūtha rodasī.*
Indrāsi sunvato vṛdhaḥ patirdivaḥ.

Lord eternal and ever true, lover, protector and promoter of the beauty and joy of existence, you are higher and greater than both heaven and earth. Indra,

omnipotent lord and master of the light of heaven, you are the inspirer and giver of advancement to the pursuer of the knowledge, beauty and power of the soma reality of life.

त्वं हि शश्वतीनामिन्द दता पुरामसि।
हन्ता दस्यामनावृधः पतिर्दिवः ॥ ६ ॥

6. *Tvaṁ hi śaśvatīnāmindra dartā purāmasi.*
Hantā dasyor-manorvṛdhaḥ patirdivaḥ.

Indra, you are catalyser, breaker and maker, of the eternal forms of existence in cosmic dynamics, destroyer of the destroyer and promoter of thoughtful people. You are the guardian of the light of life, sustainer of the heavens of joy.

अधा हीन्द गिवण उप त्वा कामान्महः ससृज्महे।
उदव यन्त उदभिः ॥ ७ ॥

7. *Adhā hīndra girvaṇa upa tvā kāmān mahaḥ sasṛjmahe. Udeva yanta udabhiḥ.*

And O lord lover of song and celebration, Indra, we send up vaulting voices of adoration and prayer to you like wave on waves of the flood rolling upon the sea.

वाण त्वा यव्याभिर्वधन्ति शूर ब्रह्माणि।
वावृध्वांसं चिददिवा दिवदिव ॥ ८ ॥

8. *Vārṇa tvā yavyābhirvadhanti śūra brahmāṇi.*
Vāvṛdhvāṁsaṁ cidadrivo divedive.

O lord of clouds and oceans of space, munificent and brave, expansive, boundless, infinite, like streams

of water augmenting the sea, our songs of adoration exalt you wave on wave of flood day by day, the knowledge about you is unending.

युञ्जन्ति हरी इषिरस्य गाथयारा रथ उरुयुग।
इन्द्रवाहा वचायुजा॥ ९॥

9. *Yuñjanti hari iṣirasya gāthayorau ratha uruyuge.*
Indravāhā vacoyujā.

Two motive forces like chariot horses, controlled by word, carry Indra, the soul, in the wide yoked spacious body-chariot by the power of the adorations of the universal mover, Indra, cosmic energy.

त्वं न इन्दा भरँ आजा नृम्णं शतकता विचषण।
आ वीरं पृतनाषहम॥ १०॥

10. *Tvaṁ na indra bharaँ ojo nṛmṇaṁ śatakrato vicarṣaṇe. Ā vīraṁ pṛtanāṣaham.*

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life.

त्वं हि नः पिता वसा त्वं माता शतकता बभूविथ।
अधा त सुम्नमीमह॥ ११॥

11. *Tvaṁ hi naḥ pitā vaso tvaṁ mātā śatakrato babhūvitha. Adhā te sumnamīmahe.*

O lord of infinite action, shelter home of the world and wealth of existence, you are our father, you our mother, and to you, we pray for love and peace, good will and grace.

त्वां शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुव शतक्रता ।
स नो रास्व सुवीर्यम् ॥ १२ ॥

12. *Tvāṁ śuṣmin puruhūta vājayantamupa bruve śatakrato. Sa no rāsva suvīryam.*

O lord of cosmic energy universally invoked, hero of infinite acts of kindness and creation, giver of sustenance and victory, we pray in silent sincerity of conscience, bring us and bless us with noble strength and vitality of body and mind and creativity of vision and imagination.

Mandala 8/Sukta 99

Indra Devata, Nrmedha Angirasa Rshi

त्वामिदा ह्या नरा पीप्यन्वजिन्भूर्णयः ।
स इन्द्र स्तोमवाहसामिह श्रुध्युप स्वसरमा गहि ॥ १ ॥

1. *Tvāmidā hyo naro'pīpyan vajrin bhūrṇayaḥ. Sa indra stomavāhasāmiha śrudhyupa svasaramā gahi.*

Indra, lord of mind and soul, wielder of adamantine will and energy, zealous celebrants and leading lights serve and adore you today as ever before in the past. Thus adored and contemplated, listen to the prayers of the devotees in meditation, come and arise in your own abode of the sage's heart.

मत्स्वा सुशिप हरिवस्तदीमहे त्व आ भूषन्ति वेधसः ।
तव श्रवांस्युपमान्युक्थ्या सुतेष्विन्द गिर्वणः ॥ २ ॥

2. *Matsvā suśipra harivastadīmahe tve ā bhūṣanti vedhasaḥ. Tava śravāṁsyupamānyukthyā sute-ṣvindra girvaṇaḥ.*

O lord of golden glory, moving and manifesting by vibrations of joyous energy, arise and exult in the heart. You alone, the wise sages exalt and glorify. Indra, lord adorable in song, when the yajnic communion of meditation is fulfilled, the vibrations of your ecstatic presence are ideal and admirable.

श्रायन्तइव सूर्यं विश्वदिन्द्रस्य भक्षत।
वसूनि जाते जनमान आजसा प्रति भागं न दीधिम॥ ३॥

3. *Śrāyanta iva sūryaṁ viśvedindrasya bhakṣata. Vasūni jāte janamāna ojasā prati bhāgaṁ na dīdhima.*

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty.

अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः।
सा अस्य कामं विधतो न रोषति मनो दानाय चोदयन॥ ४॥

4. *Anarśarātiṁ vasudāmupa stuhi bhadrā indrasya rātayaḥ. So asya kāmaṁ vidhato na roṣati mano dānāya codayan.*

Adore and meditate on Indra, giver of wealth, honour, excellence and bliss. Infinite is his generosity, unsatiating, auspicious his gifts. He does not displease the devotee, does not hurt his desire and prayer, he inspires his mind for the reception of divine gifts.

त्वमिन्द्र पतूंतिष्वभि विश्वा असि स्पृधः।
अशस्तिहा जनिता विश्वतूरसि त्वं तूय तरुष्यतः॥ ५॥

5. *Tvamindra pratūrtiṣvabhi viśvā asi spṛdhaḥ. Aśastihā janītā viśvatūrasi tvaṁ tūrya taruṣyataḥ.*

Indra, O inspired soul, in the external conflicts of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind.

अनु॑ त॒ शुष्मं॑ तु॒रय॑न्तमीयतुः॒ क्ष्णो शिशु॑ं न मा॒तरा॑।
विश्वा॑स्त॒ स्पृधः॑ श्नथयन्त म॒न्यव॑ वृ॒त्रं यदि॑न्द्र॒ तूव॑सि॥ ६॥

6. *Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ na mātarā. Viśvāste spṛdhaḥ śnathayanta manyave vṛtraṁ yadindra tūrvasi.*

Just as mothers follow the desires and interests of children, so do the heaven and earth, all living beings from earth to heaven, think and act in conformity with you, evil destroying power. All oppositions slacken and fall exhausted when you strike and destroy the demons of evil and negativity in the interest of man.

इ॒त ऊ॒ती वा॑ अ॒जरं॑ पहे॒तार॒मप॑हितम ।
आ॒शुं जेता॑रं॒ हेता॑रं र॒थीत॑म॒मतू॑र्तं तुग्र्या॒वृध॑म॥ ७॥

7. *Ita ūtī vo ajaraṁ prahetāramaprahitam. Āśuṁ jetāraṁ hetāraṁ rathītamam-atūrtaṁ tugryāvṛdham.*

O men and women of the earth, for your protection and progress follow Indra, unaging, all inspirer and mover, himself unmoved and self-inspired, most dynamic, highest victor, thunderer, master of the chariot of life, inviolable augmenter of strength to

victory.

इष्कृतारमनिष्कृतं सहस्कृतं शतमूतिं शतक्रतुम।
समानमिन्द्रमवसे हवामहे वसवानं वसूजुवम॥ ८॥

8. *Iṣkartāramaniṣkṛtaṁ sahaskṛtaṁ śatamūtiṁ śatakratum. Samānamindramavase havāmahe vasavānaṁ vasūjuvam.*

For our protection and progress, we invoke Indra, lord supreme abiding in the soul, giver of fulfilment, himself self-fulfilled, creator and giver of strength, courage and fortitude, giver of infinite protections, lord of a hundred good acts, equally good to all, all protective and kind, settler and augmenter of wealth and wisdom.

Mandala 8/Sukta 100

Indra (1-7, 12), Suparna (8), Indra or Vajra (9), Vak (10-11) Devatah, Nema Bhargava (1-3, 6-12), Indra (4-5) Rshi

अयं त एमि तन्वा पुरस्ताद्विश्वे देवा अभि मा यन्ति पश्चात।
यदा मह्यं दीधरो भागमिन्दा दिन्मया कृणवा वीर्याणि॥ १॥

1. *Ayaṁ ta emi tanvā purastād-viśve devā abhi mā yanti paścāt. Yadā mahyaṁ dīdharo bhāgamindrā''dinmayā kṛṇavo vīryāṇi.*

Indra, here I come before you in person and all noble and brilliant sages follow after me. When you secure my portion for me, then you perform noble actions also through me.

दधामि त मधुना भ ागग हितस्त भागः सुता अस्तु सामः। असश्च त्वं दं ाणतः सखा म धा वृत्राणि जङ्घनाव भूरि॥ २॥

2. *Dadhāmi te madhūto bhakṣamagre hitaste bhāgaḥ suto astu somaḥ. Asaśca tvaṁ dakṣiṇataḥ sakhā me'dhā vṛtrāṇi jaṅghanāva bhūri.*

I bear my portion of the honey sweets of life primarily for you in gratitude, out of which the soma essence distilled from experience would be offered in homage. May you, I pray, be kind and friendly to me on the right and then together we shall eliminate evil and darkness from life.

प सु स्तामं भरत वाजयन्त इन्दाय सत्यं यदि सत्यमस्ति। नन्दा अस्तीति नम उ त्व आह क ई ददश कमभि ष्टवाम॥ ३॥

3. *Pra su stomaṁ bharata vājayanta indrāya satyaṁ yadi satyamasti. Nindro astīti nema u tva āha ka īṁ dadarśa kamabhi ṣṭavāma.*

O seekers of strength, power and progress in life, offer worship and adoration in honour of Indra if it is your faith in heart and soul that reality is the truth and Indra is the reality. Only some one of raw and sceptical understanding would say: Indra is non-existent, who saw him? And if none saw Indra, who and why should we adore and worship?

अयमस्मि जरितः पश्य मह विश्वा जातान्यभ्यस्मि मह्ना। ऋतस्य मा पदिशा वधयन्त्यादद्रिा भुवना ददरीमि॥ ४॥

4. *Ayamasmi jaritaḥ paśya meha viśvā jātānyabhyasmi mahnā. Ṛtasya mā pradiśo vardhayantyādardiro bhuvanā dardarīmi.*

I AM. O celebrant, behold I am here. I am the real on top of all that is born in the world, self-existent by my own grandeur. The laws of existence exalt me with space, and scholars of the laws, Rtam, adore me all round. I am the creator, I am the destroyer, I split open the seed, I manifest the world forms and I break them back beyond the form into the seed state.

आ यन्मा॑ व॒ना अरु॑ह॒ ऋत॑स्य॒ँ एक॒मासी॑नं हय॒तस्य॑ पृ॒ष्ठ।
मन॑श्चिन्म॒ हृद॑ आ॒ पत्य॑वा॒चद॑चि॑क॒द॒ज्छिश॑ु॒मन्त॒ः सखा॑यः ॥ ५ ॥

5. *Ā yanmā venā aruhann-ṛtasyaṅ ekamāsīnaṁ haryatasya pṛṣṭhe. Manaścinme hṛda ā pratyavocadacikradañ-chiśumantaḥ sakhāyaḥ.*

When the wise visionaries reach on top of thought and meditation and see me, the lone presence over the glorious order of existence, my mind from the core of my heart of love speaks out: My friends blest with knowledge and vision through the power of prana beyond sufferance have called on me. (This is the voice of divinity, invitation to a higher life of cosmic vision.)

विश्व॑त्ता त॒ सव॑नषु प॒वाच्या॒ या च॒कथ॑ मघव॒न्निन्द्र सुन्व॒त।
पार॑वत॒ं यत्पु॑रुसंभृ॒तं वस्व॒पावृ॑णाः शर॒भाय॒ ऋषि॑बन्धव ॥ ६ ॥

6. *Viśvet tā te savaneṣu pravācyā yā cakartha maghavannindra sunvate. Pārāvataṁ yat purusaṁbhṛtaṁ vasvapāvṛṇoḥ śarabhāya ṛṣibandhave.*

Admirable are all those acts of kindness and grace, laudable in yajnic meets of humanity, O lord of glory, Indra, which you do graciously for the meditative soul where by you reveal the climactic, intensely concentrated wealth of beatific vision and presence for the man of austere discipline in communion, brother of the omniscient, all seeing creator, the cosmic poet.

प नूनं धावता पृथङ्नह या वा अवावरीत।
नि षीं वृत्रस्य ममणि वज्रमिन्दा अपीपतत॥ ७॥

7. *Pra nūnaṁ dhāvatā pṛthaṅ neha yo vo avāvarīt.*
Ni ṣīṁ vṛtrasya marmaṇi vajramindro apīpatat.

O friends of divinity, with determined will and decision, move forward and run fast, each in your own style, there is none to stop you. Indra, lord omnipotent, strikes the thunderbolt at the core of darkness and destroys the obstructions.

मनाजवा अयमान आयसीमतरत्पुरम ।
दिवं सुपर्णा गत्वाय सामं वज्रिण आभरत ॥ ८॥

8. *Manojavā ayamāna āyasīmatarat puram.*
Divaṁ suparṇo gatvāya somaṁ vajriṇa ābharat.

Moving at the speed of mind, suparna, flying human imagination and vision, crosses the iron bounds of the fortress of the body, and having gone to the regions of heavenly light and bliss brings the soma, ecstasy of divine joy for the soul which bears the virile vitality of the spirit, wielder of the soul's thunderbolt.

समुद अन्तः शयत उदना वजा अभीवृतः।
भरन्त्यस्म संयतः पुरःपस्त्रवणा बलिम॥ ९॥

9. *Samudre antaḥ śayata udnā vajro abhīvṛtaḥ. Bharantyasmai saṁyataḥ puraḥ prasravaṇā balim.*

In the liquid vitalities of the body system surrounded by living waters, the virile vitality of the spirit, the vajra, resides in the human body. For this vitality, streams of energy flowing forth in the veins and nerves bear and bring contributive forms of physical and pranic nourishment of the spirit for the soul's rise to divinity.

यद्वाग्वदन्त्यविचेतनानि राष्ट्री देवानां निषसाद मन्द्रा। चतस्र ऊर्जं दुदुह पयांसि क्व स्विदस्याः परमं जगाम ॥ १० ॥

10. *Yadvāg-vadantyavicetanāni rāṣṭrī devānāṁ niṣasāda mandrā. Catasra ūrjaṁ duduhe payāṁsi kvasvidasyāḥ paramaṁ jagāma.*

When the divine voice, joyous and refulgent, settles in the heart, illuminates the mind and senses, awakens the subconscious and the unconscious, and reveals the secret potentials of the soul in divine communion, then all the four directions of space, all the four Vedic voices, and all the four layers of speech distil the light and wisdom of divine existence for the soul. What is the ultimate reach of that voice? Indra only knows.

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति। सा नो मन्द्रेषमूर्जं दुहाना धेनुवागस्मानुप सुष्टुतैतु ॥ ११ ॥

11. *Devīṁ vācam-ajanayanta devāstāṁ viśvarūpāḥ paśavo vadanti. Sā no mandreṣamūrjaṁ duhānā dhenur-vāg-asmānupa suṣṭutaitu.*

Sages and scholars, brilliant and wise, manifest and speak in human language that divine speech of omniscience which, then, all living and seeing forms of beings speak in its extended forms of variety over the world. That divine speech, joyous and generous like the milch cow, giving nourishment and energy, honoured, served and studied, may, we pray, come direct to us and bless.

सख॑ विष्णा वित॒रं वि क्र॑मस्व॒ द्यादे॒हि ल्रा॒कं वज्रा॑य वि॒ष्कभे॑। हना॑व वृ॒त्रं रि॒णचा॑व॒ सिन्धू॒निन्द्र॑स्य यन्तु प्रस॒व विसृ॑ष्टाः ॥ १२ ॥

12. *Sakhe viṣṇo vitaraṁ vi kramasva dyaurdehi lokaṁ vajrāya viṣkabhe. Hanāva vṛtraṁ riṇacāva sindhūn-indrasya yantu prasave visṛṣṭāḥ.*

O friend, O soul progressive like universal Vishnu's presence, act and advance to redeem your divinity. O light of heaven, give more light and space for the virile vitality of the soul to settle, consolidate and rise. Then we, the human and the immanent divine, together, shall eliminate evil, darkness and suffering from life, release the inhibited streams of life to flow freely, and the floods of human potential may then, we pray, flow abundantly in the blissful yajnic creation of Indra.

Mandala 8/Sukta 101

Mitra-Varuna (1-4), Mitra-Varuna-Adityah (5), Adityah (6), Ashvinau (7-8), Vayu (9-10), Surya (11-12), Usha or Sunlight (13), Pavamana (14), Gau (15-16) Devatah, Jamadagni Bhargava Rshi

ऋध॑गित्था स मर्त्य॑: शशम॒ दव॑तामत॑य।
या नू॑नं मि॒त्रावरु॑णाव॒भिष्ट॑य आच॒क्रे ह॒व्यदा॑तय ॥ १ ॥

1. *Ṛdhagitthā sa martyaḥ śaśame devatātaye. Yo nūnaṁ mitrāvaruṇā-vabhiṣṭaya ācakre havya-dātaye.*

Truly does that person find peace of mind for the attainment of divine love and favour who thus wins the balance of Mitra and Varuna, i.e., prana and udana energies for physical, mental and spiritual good for the service of divinity.

वषि॑ष्ठ त्रा उरु॒च ा॑सा॒ नरा॒ राजा॑ना दीघ॒श्रुत्त॑मा।
ता बा॒हुता॒ न दं॒सना॑ रथयतः सा॒कं सूय॑स्य र॒श्मिभि॑ः ॥ २ ॥

2. *Varṣiṣṭhakṣatrā urucakṣasā narā rājānā dīrgha-śruttamā. Tā bāhutā na daṁsanā ratharyataḥ sākaṁ sūryasya raśmibhiḥ.*

Leading men of most generous and disciplined strength and energy of body and mind, with broad vision, refulgent, and steeped in the knowledge of revelation over long time study and discussion, like heroes of mighty arms in action, rise high with the rays of the sun by virtue of divine love and service.

प या वां मित्रावरुणा ज़िरा दू॒ता अद॑वत।
अय॑ःशीषा॒ मद॑रघुः ॥ ३ ॥

3. *Pra yo vāṁ mitrāvaruṇā'jiro dūto adravat. Ayaḥ śīrṣā maderaghuḥ.*

O Mitra and Varuna, love and judgement of divinity, light and dark of life, sun and ocean of the cosmos, external pranic energy and internal udanic energy, the person who is wise and learned and eliminates the negativities and undesirables of life, and with his wisdom and values, realises you both achieves

the golden heights of wisdom and intrepid happiness in the simplest way at the shortest time.

न यः संपृच्छ न पुनहवीतव न संवादाय रमत।
तस्मा ा अद्य समृतरुरुष्यतं बाहुभ्यां न उरुष्यतम॥ ४॥

4. *Na yaḥ saṁpṛcche na punarhavītave na saṁvādāya ramate. Tasmānno adya samṛteruru-ṣyataṁ bāhubhyāṁ na uruṣyatam.*

One who takes no interest in learning by question and answer, or in the yajnic circulation of wealth, or in social discourse is no good. O Mitra and Varuna, rulers, leaders, teachers and pioneers of love and judgement, save us from unnecessary encounters with him, protect us by your arms of love and wisdom.

प मित्राय पायम्ण सचथ्यमृतावसा।
वरूथ्यं१ वरुण छन्द्यं वचः स्तात्रं राजसु गायत॥ ५॥

5. *Pra mitrāya prāryamṇe sacathyamṛtāvaso. Varūthyaṁ varuṇe chandyaṁ vacaḥ stotraṁ rājasu gāyata.*

O lover of truth and eternal laws and values of cosmic truth, sing together, sing in the home and sing on joyous occasions collective, homely and celebrative songs in honour of Mitra, lord of love and universal friendship, Aryaman, lord of the paths of rectitude, and Varuna, lord of judgement and wisdom. Sing hymns of adoration for all the refulgent divinities.

त हिन्विर अरुणं जन्यं वस्वकं पुत्रं तिसृणाम।
त धामान्यमृता मत्यानामदब्धा अभि च ात॥ ६॥

6. *Te hinvire aruṇaṁ jenyaṁ vasvekaṁ putraṁ tisṛṇām. Te dhāmānyamṛtā martyānāmadabdhā abhi cakṣate.*

They, Mitra, Varuna and Aryaman, love, judgement and will of divinity in nature, Aditi, bring forth, move and inspire the one, refulgent, victorious, shelter home of life, protector and illuminator of the three, heaven, earth and the middle regions, the sun, child of Aditi, and they, immortal, undaunted and invincible, all round watch and protect the homes and regions of the mortals.

आ म॒ वचा॑ंस्युद्यता द्यु॒मत्त॑मानि॒ कर्त्वा॑।
उ॒भा या॑तं नासत्या स॒जार्ष॑सा॒ पति॑ ह॒व्यानि॑ वी॒तय॑॥ ७॥

7. *Ā me vacāṁsyudyatā dyumattamāni kartvā. Ubhā yātaṁ nāsatyā sajoṣasā prati havyāni vītaye.*

O men and women of the mortal world engaged in creative and cooperative economy, committed to truth and immortal values, listen to my words inspired by the brilliance of divinity, and, together in love and friendship, turn them to practical application and truth of achievement to create valuable materials for yajnic enjoyment of life.

रा॒तिं यद्वा॑मर॒ रासं॒ हवा॑महे यु॒वाभ्यां॑ वाजिनीवसू।
पाची॑ं हात्रां॑ पति॒रन्ता॑वितं नरा गृणा॒ना ज॒मद॑ग्निना॥ ८॥

8. *Rātiṁ yadvāmarakṣasaṁ havāmahe yuvābhyāṁ vājinīvasū. Prācīṁ hotrāṁ pratirantāvitaṁ narā gṛṇānā jamadagninā.*

O bright and energetic men and women of the world welcome as the dawn, leading lights of life, when

we ask of you and pray for generous creativity and generous gifting free from evil and violence, then come adored by the devotee of lighted fire and advance the ancient and eternal call of life to the joy of living.

आ नो॑ यज्ञं दि॑वि॒स्पृशं॒ वाया॑ या॒हि सु॒मन्म॑भिः।
अ॒न्तः प॒वित्र॒ उप॑रि॒ श्रीणा॒नाꣳ॑ यं शु॒क्रा अ॑याम्यि त॥ ९॥

9. *Ā no yajñaṁ divispṛśaṁ vāyo yāhi sumanm-abhiḥ. Antaḥ pavitra upari śrīṇāno 'yaṁ śukro ayāmi te.*

O Vayu, vibrant sage of knowledge and science of yajna, come to our project of divine possibilities with your noble ideas and plans, and I, joining this programme with you, offer this bright performance of ours, pure within in purpose and bright and clear in form and structure.

वत्य॑ध्व॒युः प॒थिभी॒ रजि॑ष्ठः॒ पति॑ ह॒व्यानि॑ वी॒तय॑। अधा॑
नियुत्व उ॒भय॑स्य नः पिब॒ शुचि॑ सा॒मं॒ गवा॑शिरम॥ १०॥

10. *Vetyadhvaryuḥ pathibhī rajiṣṭhaiḥ prati havāni vītaye. Adhā niyutva ubhayasya naḥ piba śuciṁ somaṁ gavāśiram.*

The high priest of yajna unhurting life, moving with love, goes forward by the simplest and most truthful ways of holy working with yajnic materials to create the fragrances of life. Then you, master of yajnic creations, taste and enjoy the soma of our creations both in pure form and as seasoned and strengthened with practical applications for the good of life.

बण्म॒हाँ अ॑सि सू॒य॒ बळा॑दित्य म॒हाँ अ॑सि।
म॒हस्त॑ स॒ता म॑हि॒मा प॑नस्यत॒ ब्द्धा दे॑व म॒हाँ अ॑सि॥ ११॥

11. *Baṇmahāṁ asi sūrya baḷāditya mahāň asi. Mahaste so mahimā panasyte'ddhā deva mahāň asi.*

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, adorable. In truth, you are great, refulgent and generous.

बट सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि।
मह्ना देवानामसुर्यः पुरोहिता विभु ज्यातिरदाभ्यम॥ १२॥

12. *Baṭ sūrya śravasā mahāň asi satrā deva mahāň asi. Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam.*

O Surya, lord self-refulgent, by honour and fame you are great. In truth, you are great, generous lord, by your grandeur among the divinities. Lord of pranic energy, destroyer of the evil, prime high priest of creation in cosmic dynamics, omnipresent and infinite, light unsurpassable, eternal.

इयं या नीच्यकिणी रूपा राहिण्या कृता।
चित्रव पत्यदश्यायत्यन्तदशसु बाहुषु॥ १३॥

13. *Iyaṁ yā nīcyarkiṇī rūpā rohiṇyā kṛtā. Citreva pratyadarśyāyatyantardaśasu bāhuṣu.*

This light of the dawn coming down, from the horizon, beautiful, created by the golden red rays of the sun, radiating over the earth below like the arms of divinity in the ten directions of space, looks like a wonder gift of divinity.

प्रजा ह॑ तिस्रा अत्यायमीयुन्य॒न्या अ॒कम॒भिता॑ विविश्र ।
बृ॒हद्ध॑ तस्थौ॒ भुव॑नेष्व॒न्तः पव॑माना॒ हरि॑त॒ आ वि॑वेश ॥ १४ ॥

14. *Prajā ha tisro atyāyamīyurnyanyā arkamabhito viviśre. Bṛahaddha tasthau bhuvaneṣvantaḥ pavamāno harita ā viveśa.*

Three orders of evolutionary creation, sattva or thought, rajas or energy, and tamas or matter, and three regions of the cosmos, heaven, earth and the middle regions proceed to expansive existence at the beginning of the Being manifesting into Becoming, and others, all biological forms depend upon the self-refulgent sun. The infinite spirit of divinity abides immanent in the cosmos, and pure, and sanctifying all forms, manifests in all directions of space and greenery of the earth.

मा॒ता रु॒दाणां दुहि॒ता वसू॑नां॒ स्वसा॑दि॒त्याना॑म॒मृत॑स्य॒ नाभिः॑ ।
प नु वा॑चं चिकि॒तुष॒ जना॑य॒ मा गामना॑गा॒मदि॑तिं॒ वधि॑ष्ट ॥ १५ ॥

15. *Mātā rudrāṇāṁ duhitā vasūnāṁ svasādityān-āmamṛtasya nābhiḥ. Pra nu vocaṁ cikituṣe janāya mā gām-anāgām-aditiṁ vadhiṣṭa.*

Mother of Rudras, pranic energies, living forms and scholars of the middle order, sustainer of the Vasus, abodes of life such as earth, and scholars of the graduate order, and sister of Adityas, suns and scholars of the highest order, the centre fount of life's nectar and knowledge: that is Aditi, mother Infinity, Nature, mother knowledge of the Veda, and the mother cow. Speak of mother Aditi to the people who are keen for enlightenment. Do not insult, do not pollute, do not injure, do not kill the innocent cow, Mother Nature and the divine knowledge of Veda.

वचाविदं वाचमुदीरयन्तीं विश्वाभिधीभिरुपतिष्ठमानाम ।
दवीं दवभ्यः पयसयुषीं गामा मावृक्त मर्त्या दभचेताः ॥ १६ ॥

16. *Vacovidaṁ vācam-udīrayantīṁ viśvābhir-dhībhir-upatiṣṭhamānām. Devīṁ devebhyaḥ paryeyuṣīṁ gāmā māvṛkta martyo dabhracetāḥ.*

Vak is the eternal Word, the Language, bottomless reservoir of omniscience, inspirer of human language and communication, closely and conscientiously studied and served by all intelligent scholars of the world: this divine gift revealed for the pious and wise, holy as mother, as earth, as the cow, as divinity, come as a blessing to me, no mortal should neglect. If a mortal neglects this mother language, he remains but pitifully ignorant and poor in the mind.

Mandala 8/Sukta 102

Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati - Yavishtha or Anyatara Rshi

त्वमग्न बृहद्वया दधासि दव दाशुषे ।
कविगृहपतियुवा ॥ १ ॥

1. *Tvamagne bṛhadvayo dadhāsi deva dāśuṣe. Kavir-gṛhapatir-yuvā.*

1. 'Agni, light of the world, brilliant giver of knowledge, you bear and bring abundant wealth and honour of the world for the generous devotee. You are ever young, eternal, omniscient poet creator, lord and master, ruler and sustainer of the house of the universe.

स न इळानया सह दवाँ अग्न दुवस्युवा ।
चिकिद्धिभानवा वह ॥ २ ॥

2. *Sa na īḷānayā sahadevāň agne duvasyuvā.*
Cikidvibhānavā vaha.

Agni, brilliant lord of omniscience, along with this reverent and worshipful voice of prayer and divine knowledge, bring us brilliant and generous divinities of nature and humanity.

त्वया॑ ह स्विद्यु॒जा व॒यं चादि॑ष्ठन यविष्ठ्य।
अ॒भि ष्मा॒ वाज॑सातय ॥ ३ ॥

3. *Tvayā ha svidyujā vayaṁ codiṣṭhena yaviṣṭhya.*
Abhi ṣmo vājasātaye.

O most youthful catalytic power of evolution, only in obedience and association with you, highest inspiring spirit and power, shall we be able to move forward and win success in achieving knowledge, strength, wealth and honours of life.

आ॒व॒भृ॒ गु॒वच्छु॒चि॑मप्नवा॒न॒वदा हु॑व।
अ॒ग्निं स॑मु॒दवा॑ससम ॥ ४ ॥

4. *Aurvabhṛguvacchucimapnavānavadā huve.*
Agniṁ samudravāsasam.

Like a mature and self-disciplined sage and scholar of nature and spirit, I invoke and study Agni, the fire energy, concealed in the sea and the sky and the psychic energy abiding in the mind.

हु॒व वात॑स्वनं क॒विं प॒जन्य॑क्रन्द्यं॒ सहः।
अ॒ग्निं स॑मु॒दवा॑ससम ॥ ५ ॥

5. *Huve vātasvanaṁ kaviṁ parjanyakrandyaṁ sahaḥ. Agniṁ samudravāsasam.*

I invoke the fire, passion and vision concealed in the whistling wind, roaring thunder, the depth of the sea and the cave of the heart.

आ सवं सवितुर्थाभगस्यव भुजिं हुव।
अग्निं समुद्रवाससम ॥ ६ ॥

6. *Ā savaṁ savitur-yathā bhagasyeva bhujiṁ huve.*
Agniṁ samudravāsasam.

Like the creative power of the sun and the inspiring lord creator, and like the pleasurable gifts of the lord of power, honour and excellence, I invoke and study the passion and fire hidden in the sea and sky and in the cave of the heart.

अग्निं वा वृधन्तमध्वराणां पुरूतमम।
अच्छा नप्त्रे सहस्वत ॥ ७ ॥

7. *Agniṁ vo vṛdhantam-adhvarāṇāṁ purūtamam.*
Acchā naptre sahasvate.

Well with joint action and yajna, serve Agni, most ancient power of the first order that leads you to the advancement of strong familial unity and tolerant but powerful social cooperation for your coming generations for ages.

अयं यथा न आभुवत्त्वष्टा रूपवे त या।
अस्य कत्वा यशस्वतः ॥ ८ ॥

8. *Ayaṁ yathā na ābhuvat tvaṣṭā rūpeva takṣyā.*
Asya kratvā yaśasvataḥ.

Just as the artist creates all possible forms out of his plastic materials, giving them beauty, power and

purposeful meaning, so does this Agni, universal artist, work on us, for us, and brings out our potentials and gives us forms of beauty, power and excellence as a family, community and common humanity for a purpose, a meaning and a direction. His actions are great, gracious and glorious.

अयं विश्वा अभि श्रिया ग्निर्देवेषु पत्यत।
आ वाजरुपं ना गमत॥ ९॥

9. *Ayaṁ viśvā abhi śriyo'gnirdeveṣu patyate.*
Ā vājairupa no gamat.

This Agni among all the divinities of nature and humanity creates, sustains and rules over all the beauties, graces and grandeurs of life. May the lord come to us and bless us with all kinds of knowledge, power, wealth and honour.

विश्वषामिह स्तुहि हातॄणां यशस्तमम।
अग्निं यज्ञषु पूर्व्यम॥ १०॥

10. *Viśveṣāmiha stuhi hotṝṇāṁ yaśastamam.*
Agniṁ yajñeṣu pūrvyam.

Of all the yajnic creative powers of the world here in the field of action, adore Agni, most gracious and glorious, and first, foremost and most ancient power in the eternal yajna of creation.

शीरं पावकशोचिषं ज्यष्ठा या दमष्वा।
दीदायं दीघश्रुत्तमः॥ ११॥

11. *Śīraṁ pāvakaśociṣaṁ jyeṣṭho yo dameṣvā.*
Dīdāya dīrghaśruttamaḥ.

Adore Agni, omnipresent, pure, fiery and purifying. Agni is the highest divine, most famous, and shines in us and illuminates our homes.

तमर्वन्तं न सानसिं गृणीहि विप शुष्मिणम।
मित्रं न यातयज्जनम॥ १२॥

12. *Tamarvantaṁ na sānasiṁ gṛṇīhi vipra śuṣmiṇam.*
Mitraṁ na yātayajjanam.

O vibrant scholar and dedicated yajaka, adore and sing in praise of Agni, victorious giver of wealth and success like an archer getting the target, powerful inspirer of humanity for action and advancement as a friend.

उप त्वा जामया गिरा ददिशतीहविष्कृतः।
वायारनीक अस्थिरन॥ १३॥

13. *Upa tvā jāmayo giro dediśatīr-haviṣkṛtaḥ.*
Vāyoranīke asthiran.

Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions.

यस्य त्रिधात्ववृतं बहिस्तस्थावसंदिनम।
आपश्चिन्नि दधा पदम॥ १४॥

14. *Yasya tridhātvavṛtaṁ barhistasthāvasaṁdinam.*
Āpaścinni dadhā padam.

The three-quality mind of the celebrant with sattva, rajas and tamas, open and unfettered, is the seat of Agni where peace and potential for action both have their seat.

पदं दवस्य मीळहुषा नाधृष्टाभिरूतिभिः ।
भद्रा सूर्य इवोपदृक ॥ १५ ॥

15. *Padaṁ devasya mīḷhuṣo'nādhṛṣṭābhirūtibhiḥ.*
Bhadrā sūrya ivopadṛk.

The seat of the refulgent, generous and virile divinity, Agni, with undaunted powers of protection is auspicious and blissful, shining like an inner sun and the second inner eye with inward light and vision.

अग्ने घृतस्य धीतिभिस्तपाना देव शाचिषा ।
आ देवान्वक्षि यक्षि च ॥ १६ ॥

16. *Agne ghṛtasya dhītibhistepāno deva śociṣā.*
Ā devān vakṣi yakṣi ca.

Agni, light of life, brilliant and generous divinity, burning and shining by the flames of fire fed on ghrta, O enlightened scholars and divines, shining by the light of knowledge fed by your own awareness, bring in the divinities of nature and humanity to the vedi and carry on the yajna.

तं त्वाजनन्त मातरः कविं देवासो अङ्गिरः ।
हव्यवाहममर्त्यम ॥ १७ ॥

17. *Taṁ tvājananta mātaraḥ kaviṁ devāso aṅgiraḥ.*
Havyavāham-amartyuam.

Angira, omniscient Agni, immortal power, enlightened leading yajaka, divinities like mothers manifest you, create you, reveal you, visionary poet and maker of poetic beauties, carrier and harbinger of yajnic wealths of fragrances.

प्रचेतसं त्वा क्रव ग्न दूतं वरण्यम।
हव्यवाहं नि षदिर॥ १८॥

18. *Pracetasaṁ tvā kave'gne dūtaṁ vareṇyam.*
Havyavāhaṁ ni ṣedire.

O wise and visionary, poetic maker, Agni, divinities of nature and humanity, wise sages, have honoured and established you as wide awake, all present carrier and harbinger of yajnic materials of existence, catalyser of evolutionary development and the power worthy of choice for living the good life.

नहि म अस्त्यघ्न्या न स्वधितिर्वनन्वति।
अथतादृग्भरामि त॥ १९॥

19. *Nahi me astyaghnyā na svadhitir-vananvati.*
Athaitādṛg-bharāmi te.

I have neither total immunity nor any essential power of my own, neither milk nor ghrta, nor even the fire fuel to offer. Hence I adore and worship you the way I can, offer you myself for the service I am worth.

यदग्र कानि कानि चिदा त दारूणि दध्मसि।
ता जुषस्व यविष्ठ्य॥ २०॥

20. *Yadagne kāni kāni cidā te dārūṇi dadhmasi. T ā juṣasva yaviṣṭhya.*

Agni, whatever little fuel we possess, whatever potential to destroy the evil and negativities of life, we offer in service. Whatever weaknesses we possess, we offer into your powers of fiery purification. O power most youthful, pray accept all that with pleasure.

यदत्त्युपजिह्विका यद्वमा अतिसर्पति।
सर्वं तदस्तु त घृतम॥ २१॥

21. *Yadattyupajihvikā yadvamro atisarpati.*
Sarvaṁ tadastu te ghṛtam.

Whatever your flames of fire consume, whatever the fumes spread over, let all that be food for your dynamics of existence in evolution.

अग्निमिन्धाना मनसा धियं सचत मर्त्यः।
अग्निमीध विवस्वभिः॥ २२॥

22. *Agnimindhāno manasā dhiyaṁ saceta martyaḥ.*
Agnim-īdhe vivasvabhiḥ.

When the mortal starts lighting the fire in the vedi, let him, with his whole mind in concentration, call up all his faculties of perception, thought and action and say: I light the fire with all my light, will and awareness and awaken the divine in the soul.

Mandala 8/Sukta 103

Agni (1-13), Agni Marutah (14) Devatah,
Sobahri Kanva Rshi

अदर्शि गातुवित्तमा यस्मिन्व्रतान्यादधुः ।
उपा षु जातमार्यस्य वर्धनमग्निं नक्षन्त नो गिरः॥ १॥

1. *Adarśi gātuvittamo yasmin vratānyādadhuḥ. Upo ṣu jātamāryasya vardhanamagniṁ nakṣanta no giraḥ.*

There is seen the light of Agni, best knower of the ways of life, where people concentrate their vows of piety and discipline. Let our songs of adoration rise

and reach Agni, self-revealed, who opens the paths of progress and urges us on to reach the goal of rectitude for noble people.

प दवा॑दासा अ॒ग्निद॒वाँ अच्छा॒ न म॒ज्मना ।
अनु॑ मा॒तरं पृथि॒वीं वि वा॑वृत त॒स्था नाक॑स्य॒ सान॑वि ॥ २ ॥

2. *Pra daivodāso agnirdevāň acchā na majmanā.*
Anu mātaraṁ pṛthivīṁ vi vāvṛte tasthau nākasya sānavi.

Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children.

यस्मा॒दज॑न्त कृ॒ष्टय॑श्च॒कृत्या॑नि कृण्व॒तः ।
स॒ह॒स्र॒सां म॒धसा॑ताविव॒ त्मना॒ग्निं धी॒भिः स॑पयत ॥ ३ ॥

3. *Yasmād-rejanta kṛṣṭayaś-carkṛtyāni kṛṇvataḥ.*
Sahasrasāṁ medhasātāviva tmanā'gniṁ dhībhiḥ saparyata.

From that gift of light the children of earth shine and continue doing their daily duties. O people, do service in homage to Agni, giver of light and a thousand other gifts as in yajnic generosity. Do so with your heart and soul, sincerely by thought and action.

प यं रा॒य निनी॑षसि॒ मता॒ यस्त॑ वसा॒ दाश॑त ।
स वी॒रं ध॑त्त अग्न उक्थशं॒सिनं॒ त्मना॑ सहस्रपा॒षिण॑म ॥ ४ ॥

4. *Pra yaṁ rāye ninīṣasi marto yaste vaso dāśat. Sa vīraṁ dhatte agna ukthaśaṁsinaṁ tmanā sahasrapoṣiṇam.*

O Giver of light, wealth and power of life, Agni,

the mortal who offers to serve you with self-surrender and gives in charity and whom you lead on the path of prosperity and rectitude is blest with progeny celebrated in song for his thousandfold generosity.

स दृ॒ह चि॑दभि तृ॑णत्ति॒ वाज॒मव॑ता॒ स ध॑त्त॒ अति॑ श्रवः।
त्व दे॑व॒त्रा सदा॑ पुरूवसा॒ विश्वा॑ वा॒मानि॑ धीमहि॥ ५॥

5. *Sa dṛḷhe cidabhi tṛṇatti vājamarvatā sa dhatte akṣiti śravaḥ. Tve devatrā sadā purūvaso viśvā vāmāni dhīmahi.*

The mortal you guide breaks open the strongest forts of wealth and honour with his power and force and wins immortal fame. O shelter home of the world, under your protection, dedicated to divinity, we pray, let us concentrate on and receive all good things of life.

या विश्वा॒ दय॑त॒ वसु॒ होता॑ म॒न्द्रो जना॑नाम।
मधो॒र न पात्रा॑ प्रथ॒मान्य॑स्मै॒ प स्तोमा॑ यन्त्य॒ग्नय॑॥ ६॥

6. *Yo viśvā dayate vasu hotā mandro janānām. Madhorna pātrā prathamānyasmai pra stomā yantyagnaye.*

Like bowls of honey let our prime songs of adoration reach this Agni who, blissful high priest of existence, gives all the wealths and joys of the world to humanity.

अश्व॑ं न गी॒भी र॒थ्यं॑ सु॒दान॑वो ममृ॒ज्यन्त॑ दे॒वय॑वः।
उ॒भे ता॒क तन॑य दस्म विश्पते॒ पषि॒ राधो॑ म॒घाना॑म॥ ७॥

7. *Aśvaṁ na gīrbhī rathyaṁ sudānavo marmṛ-jyante devayavaḥ. Ubhe toke tanaye dasma viśpate parṣi rādho maghonām.*

Agni, lord of glory, ruler and sustainer of the people, generous devotees dedicated to charity and love of divinity, with voices of adoration and prayer, exalt you like the motive power of the chariot of life, and pray: Bring us the holy power and prosperity worthy of the magnificent for our children and grand children.

प्र मꣳहिष्ठाय गायत ऋतावꣳ बृहत शुक्रशोचिष।
उपस्तुतासो अग्नय॥ ८॥

8. *Pra maṁhiṣṭhāya gāyata ṛtāvne bṛhate śukra-śociṣe. Upastutāso agnaye.*

O celebrants of divinity, sing songs of adoration in honour of adorable Agni, most generous, leader of the paths of truth, great and glorious, lord of pure light of divinity and fire of action.

आ वꣳसत मघवा वीरवद्यशः समिद्धा द्युम्न्याहुतः।
कुवि ॥ अस्य सुमतिनवीयस्यच्छा वाजेभिरागमत॥ ९॥

9. *Ā vaṁsate maghavā vīravadyaśaḥ samiddho dyumnyāhutaḥ. Kuvinno asya sumatirnavīyasya-cchā vājebhir-āgamat.*

Lord of universal wealth and power, light of life, invoked and lighted, gives us honour and fame worthy of the brave. May his love and good will come and bless us with the latest honours, power and prosperity with progressive success.

पष्ठमु प्रियाणां स्तुह्यासावातिथिम।
अग्निं रथानां यमम॥ १०॥

10. *Preṣṭhamu priyāṇāṁ stuhyāsāvātithim.*
Agniṁ rathānāṁ yamam.

O yajaka, creator of the soma joy of life, adore and worship Agni, light of life, dearest of the dear, harbinger of the joy of life in response to your endeavour, and coming up like a visitor at will any time.

उदि॑ता॒ या निदि॑ता॒ वदि॑ता॒ वस्वा य॒ज्ञिया॑ व॒वर्त॑ति।
दु॒ष्टरा॒ यस्य॑ पव॒णे नाम॑या॒ धिया वाज॑ं सिषा॑सतः ॥ ११ ॥

11. *Uditā yo niditā veditā vasvā yajñiyo vavartati. Duṣṭarā yasya pravaṇe normayo dhiyā vājaṁ siṣāsataḥ.*

Adore and exalt Agni, worthy of worship, who knows, gives and circulates wealth of the world whether open and developed or hidden and potential. Anxious as he is to give wealth and victory by thought and action, his generosity is difficult to surpass, like waves of the sea in flood.

मा नो॑ हृणीता॒मति॑थिर्वसु॒र॒ग्निः पु॑रुप॒श॒स्त एष॒ः।
यः सु॒हाता॑ स्वध्व॒रः ॥ १२ ॥

12. *Mā no hṛṇītāmatithir-vasur-agniḥ purupraśasta eṣaḥ. Yaḥ suhotā svadhvaraḥ.*

May this Agni, welcome as a venerable visitor, shelter home of the world, universally adored who is the noble giver and generous high priest of cosmic yajna, never feel displeased with us, may the lord give us fulfilment.

मा त रि॑ष॒न्य अच्छो॑क्तिभिव॒सा ग्न॒ कभि॑श्चिदव॑ः।
की॒रिश्चि॒द्धि त्वामीट्टे॑ दू॒त्याय रा॒तह॑व्यः स्वध्व॒रः ॥ १३ ॥

13. *Mo te riṣanye acchoktibhirvaso'gne kebhiści-devaiḥ. Kīriściddhi tvāmīṭṭe dūtyāya rātahavyaḥ svadhvaraḥ.*

Agni, shelter home of the world, may they never come to harm who any way by any actions offer honour and worship to you in holy words. The celebrant, bearing havi to perform the holy yajna in service to you, prays to you to bring him knowledge, honour and prosperity in life.

आग्न याहि मरुत्सखा रुदभिः सामपीतय।
साभया उप सुष्टुतिं मादयस्व स्वर्णर ॥ १४ ॥

14. *Āgne yāhi marutsakhā rudrebhiḥ somapītaye.*
Sobharyā upa suṣṭutiṁ mādayasva svarṇare.

Agni, refulgent lord, friend of the mind and senses, come, arise in the heart with pranic energies for the protection and exaltation of the soul's joy. Come, accept the adorations and prayers of the self-confident celebrant, join his golden yajna and exalt the ecstasy of his communion.

॥ इत्यष्टमं मण्डलम ॥

॥ AUM ॥

RIGVEDA

ऋग्वेदः

Vol. IV

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

Exclusive Digital Distributor:
AGNIVEER

Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

No part of this publication may be reproduced, distributed, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning, printing, emailing, online storage, link sharing, file-copying or otherwise without prior written permission of Agniveer.

This digital edition is for single individual use only. Please purchase additional licenses for use by more than one person.

Your cooperation will help us bring more gems of Indian culture to forefront and support the cause of humanity.

© Dr. Tulsi Ram

ISBN : 978-81-7077-158-6

Publisher :

Vijaykumar Govindram Hasanand

Delhi.

Edition : First, 2013

Price : Rs. 700.00

RIGVEDA Vol. IV *by* Dr. Tulsi Ram M.A., Ph.D.

CONTENTS

S.No.	Particulars	Page
1.	RIGVEDA :	
	MANDAL -9	1-424
	MANDAL -10	425-1193

—::0::—

DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ॡ
ऌ	ḷ	ॡ	ḹ				
ए	e	ऐ	ai	ओ	o	औ	au

अनुस्वार (ं) ṁ विसग (:) ḥ

(ँ) ñ

Consonants

Guttural

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ

Palatal

च	c	छ	ch	ज	j	झ	jh	ञ	ñ

Lingual

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ

Dental

त	t	थ	th	द	d	ध	dh	न	n

Labial

प	p	फ	ph	ब	b	भ	bh	म	m

others

य	y	र	r	ल	l	व	v
श	ś	ष	ṣ	स	s	ह	h

( ) ’ ॐ ॐ

MANDALA-9

Mandala 9/Sukta 1

Pavamana Soma Devata, Madhucchanda Vaishvamitra Rshi

स्वादिष्ठया मदिष्ठया पवस्व सोम धारया।
इन्दाय पातव सुतः ॥ १ ॥

1. *Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā. Indrāya pātave sutaḥ.*

O Soma, Spirit of Divinity, peace and glory of existence distilled in the essence for the soul's being, flow in the sweetest and most exhilarating streams of ecstasy, cleanse and sanctify us unto purity and constancy, and initiate us into the state of ananda, divine glory.

(Soma in the physical sense is an exhilarating drink, in the aesthetic sense it is ecstasy, in the psychic sense it is ananda, and in the spiritual sense it is elevation of the soul to the experience of divinity. It is the peace, purity and glory of life, any power physical, social or divine that leads to satyam (truth), shivam (goodness), and sundaram (beauty) of life, anything, power and person that gives us an experience of sacchidananda, the real, the intelligent and the blissful state of the life divine. In short, Soma is satyam, shivam and sundaram, the sat, the chit and the ananda of life. It is not restricted to a particular herb and a particular drink. The meaning of soma is open-ended on the positive side of life and

living joy.)

र॒ क्षो॒हा वि॒श्वच॑र्षणिर॒भि यानि॒मयो॑हतम।
दु॒णा सद॑स्थ॒मास॑दत ॥ २ ॥

2. *Rakṣohā viśvacarṣaṇirabhi yonimayohatam.*
Druṇā sadhasthamāsadat.

You are the destroyer of negativity, destructivity and evil and darkness, you are universal watcher and guardian of all that is, you are centre of the origin and end of existence, veiled in impenetrable womb of gold, you are ever on the move yet settled and constant in the house of life. (Soma is Divinity Itself.)

व॒रि॒वो॒धात॑मो भव मंहि॒ष्ठो वृ॒त्र॒हन्त॑मः।
पषि॒ राधो॑ म॒घाना॑म ॥ ३ ॥

3. *Varivodhātamo bhava maṁhiṣṭho vṛtrahantamaḥ. Parṣi rādho maghonām.*

Be the highest giver of the cherished wealth of life, mightiest munificent, and the destroyer of want, suffering and darkness. Sanctify the wealth of the prosperous and powerful with showers of peace, purity and generosity.

अ॒भ्य॑र्ष म॒हानां॑ दे॒वानां॑ वी॒तिमन्ध॑सा।
अ॒भि वाज॑मु॒त श्रव॑ः ॥ ४ ॥

4. *Abhyarṣa mahānāṁ devānāṁ vītimandhasā.*
Abhi vājamuta śravaḥ.

Let your bounty flow free to the yajnic hall of the great and generous divine yajnic givers with gifts of holy food and prosperity, and bring us honour,

progress and fame.

त्वामच्छा चरामसि तदिदर्थं दिवदिव।
इन्दा त्व न आशसः ॥ ५ ॥

5. *Tvāmacchā carāmasi tadidarthaṁ divedive.*
Indo tve na āśasaḥ.

Lord giver of showers of joy, we serve you with all our will and dedication, that alone is our end and aim of life day in and day out. All our hopes and aspirations centre in you.

पुनाति ते परिस्रुतं सामं सूयस्य दुहिता।
वारेण शश्वता तना ॥ ६ ॥

6. *Punāti te parisrutaṁ somaṁ sūryasya duhitā.*
Vāreṇa śaśvatā tanā.

The soma of your eternal peace and joy flowing universally, the dawn, daughter of the sun, glorifies with the sanctity of her exquisite cover of beauty.

तमीमण्वीः समय आ गृभ्णन्ति यायणा दश।
स्वसारः पाय दिवि ॥ ७ ॥

7. *Tamīmaṇvīḥ samarya ā gṛbhṇanti yoṣaṇo daśa.*
Svasāraḥ pārye divi.

That soma, sanctified by the dawn in the holy congregation of peaceful life yajna, ten fine and youthful sisterly senses and pranic energies receive and absorb for the achievement of the light of salvation.

तमीं हिन्वन्त्यगुवा धमन्ति बाकुरं धितिम।
त्रिधातु वारणं मधु ॥ ८ ॥

8. *Tamīṁ hinvantyagruvo dhamanti bākuraṁ dṛtim.*
Tridhātu vāraṇaṁ madhu.

That thrice energised honey sweet and sanctified soma for the good of body, mind and soul, the ten prime senses and pranas receive and then stimulate the light of the soul within, which dispels the darkness of ignorance and eliminates the junk of negative fluctuations.

अभीꣳममघ्न्या उत श्रीणन्ति धनवः शिशुम।
सामन्दाय पातव ॥ ९ ॥

9. *Abhīmamaghnyā uta śrīṇanti dhenavaḥ śiṣum.*
Somamindrāya pātave.

And this soma, further, the ten senses and pranas season and inflame with positive powers of the soul as the milk of inviolable cows seasons and inflames the power of soma juice, and then the enflamed joy of the soul nourishes and inspires the dedicated man like a divine baby for the achievement of spiritual glory.

अस्यदिन्दा मदष्वा विश्वा वृत्राणि जिघ्नत।
शूरा मघा च मंहत ॥ १० ॥

10. *Asyedindro madeṣvā viśvā vṛtrāṇi jighnate.*
Śūro maghā ca maṁhate.

And in the joy of this soma of peace and spiritual power, Indra, the human soul, blest with strength of body, power of mind and courage of the soul destroys all the evils and shades of darkness and rises in glory.

Mandala 9/Sukta 2

Pavamana Soma Devata, Medhatithi Kanva Rshi

पव॑स्व दव॒वीरति॑ प॒वित्रं॒ साम॒ रंह्या॑।
इन्द॑मिन्दा॒ वृषा॑ वि॑श॥ १॥

1. *Pavasva devavīrati pavitraṁ soma raṁhyā. Indramindo vṛṣā viśa.*

O Soma, spirit of divinity, flow quick, purify our mind and senses, and fulfil our prayers for piety. Spirit of peace and spiritual joy in exuberance, bring us the glory of life and let it sanctify our heart and soul.

आ व॑च्यस्व॒ मह्यि॒ प्सरा॒ वृष॑न्दा द्यु॒म्नव॑त्तमः।
आ यानिं॑ ध॒ण॒सिः स॑दः॥ २॥

2. *Ā vacyasva mahi psaro vṛṣendo dyumnavattamaḥ. Ā yoniṁ dharṇasiḥ sadaḥ.*

Blissful Spirit of divinity, give us food for the mind and soul, great you are, delightful, generous, most sublime, the origin, wielder and sustainer of the universe and the truth of universal knowledge.

अधु॑क्षत प्रि॒यं मधु॒ धारा॑ सु॒तस्य॑ वे॒धसः॑।
अ॒पा व॑सिष्ट सु॒क॒तुः॥ ३॥

3. *Adhukṣata priyaṁ madhu dhārā sutasya vedhasaḥ. Apo vasiṣṭa sukratuḥ.*

The stream of soma purity, bliss and knowledge, distilled and flowing from the omniscient, showers honey sweets of life on us, and the holiness of the noble soma internalised inspires our actions.

महान्तं त्वा महीरन्वापो अषन्ति सिन्धवः ।
यद्गोभिर्वासयिष्यसे ॥ ४ ॥

4. *Mahāntaṁ tvā mahīranvāpo arṣanti sindhavaḥ.*
Yadgobhirvāsayiṣyase.

Just as great floods of water, rivers and seas join the great ocean, and the great ocean abides by you, O lord omnipotent, similarly all our will and actions abide in you, lord supreme, since by your word and powers you inspire them.

समुद्रो अप्सु मामृज विष्टम्भो धरुणो दिवः ।
सोमः पवित्रे अस्मयुः ॥ ५ ॥

5. *Samudro apsu māmṛje viṣṭambho dharuṇo divaḥ.*
Somaḥ pavitre asmayuḥ.

The lord is Samudra, universal space, from which everything follows. He is integrated with our streams of earthly waters, self-sustained and all sustaining, holder and sustainer of the regions of heavenly light. The lord giver of peace and bliss is ours, with us, in the holy business of our life and karma.

अचिक्रदद्वृषा हरिर्महान्मित्रा न दर्शतः ।
सं सूर्येण राचत ॥ ६ ॥

6. *Acikradadvṛṣā harirmahān mitro na darśataḥ.*
Saṁ sūryeṇa rocate.

Soma, Spirit of universal peace and bliss, is generous and virile, destroyer of suffering, great, noble guide as a friend, and proclaims his presence everywhere as he shines glorious with the sun.

गिरस्त इन्द्र आजसा ममृज्यन्त अपस्युवः ।
याभिमदाय शुम्भसे ॥ ७ ॥

7. *Girasta inda ojasā marmṛjyante apasyuvaḥ.*
Yābhirmadāya śumbhase.

Lord giver of peace and grandeur, your voices of the Veda, exponent of karma, by virtue of your divine lustre purify and sanctify the people. By the same voices you shine in divine glory for the joy of humanity.

तं त्वा मदाय घृष्वय उ लाककृत्नुमीमहे ।
तव पशस्तया महीः ॥ ८ ॥

8. *Taṁ tvā madāya ghṛṣvaya u lokakṛtnumīmahe.*
Tava praśastayo mahīḥ.

For the sake of joy and elimination of the suffering of life, we adore you, creator of the worlds of nature and humanity. O lord, great are your glories sung all round.

अस्मभ्यमिन्दविन्द्रयुमध्वः पवस्व धारया ।
पजन्यो वृष्टिमाँइव ॥ ९ ॥

9. *Asmabhyamindavindrayurmadhvaḥ pavasva dhārayā. Parjanyo vṛṣṭimāँ̆ iva.*

For us, O lord of peace and bliss, munificent giver of lustre and grandeur, bring showers of purity and the honey sweets of life as a cloud laden with showers of rain.

गाषा इन्दा नृषा अस्यश्वसा वाजसा उत ।
आत्मा यज्ञस्य पूव्यः ॥ १० ॥

10. *Goṣā indo nṛṣā asyaśvasā vājasā uta.*
Ātmā yajñasya pūrvyaḥ.

O lord of peace and glory, you are the very soul of yajna, original and eternal since you are the foremost fount of all giving. You are the giver of cows, lands and the voices of wisdom and culture. You are the giver of children and grand children over ages of humanity. You are the giver of horses and all advancement and progress in achievements. You are the giver of food, sustenance and all powers and victories of success. Pray be that for us all time.

Mandala 9/Sukta 3

Pavamana Soma Devata, Ajigarti Shunah Shepa, Krtrma Vaishvamitra Devarata Rshi

एष द्वा अमर्त्यः पण्वीरिव दीयति।
अभि द्रोणान्यासदम्॥ १॥

1. *Eṣa devo amartyaḥ parṇavīriva dīyati.*
Abhi droṇānyāsadam.

This Soma, spirit of divinity, eternal and immortal, expands to regions of the universe like soaring energy and pervades there as an immanent presence.

एष द्वा विपा कृता ति ह्वरांसि धावति।
पवमाना अदाभ्यः॥ २॥

2. *Eṣa devo vipā kṛto'ti hvarāṁsi dhāvati.*
Pavamāno adābhyaḥ.

This refulgent spirit is celebrated by sages and, being undaunted, overtakes all crookedness, purifying and sanctifying everything and every mind.

एष द्वा विपन्युभिः पवमान ऋतायुभिः ।
हरिर्वाजाय मृज्यत ॥ ३ ॥

3. *Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ. Harirvājāya mṛjyate.*

This refulgent spirit, light of life, saviour and harbinger of joy, glorified by celebrants and poets of rectitude is praised and adored for the achievement of victory and advancement.

एष विश्वानि वार्या शूरो यन्निव सत्वभिः ।
पवमानः सिषासति ॥ ४ ॥

4. *Eṣa viśvāni vāryā śūro yanniva satvabhiḥ. Pavamānaḥ siṣāsati.*

This divine spirit, pure, purifying and powerful, advancing by its own essential power as a hero, brings and distributes cherished gifts of life among the celebrants.

एष द्वा रथयति पवमाना दशस्यति ।
आविष्कृणोति वग्वनुम ॥ ५ ॥

5. *Eṣa devo ratharyati pavamāno daśasyati. Āviṣkṛṇoti vagvanum.*

This spirit of divinity going forward like a chariot, pure, purifying, gives the gifts of life and reveals new and latest words of advance knowledge as it moves on.

एष विपरभिष्टुता पा द्वा वि गाहत ।
दधदत्नानि दाशुषे ॥ ६ ॥

6. *Eṣa viprair-abhiṣṭuto'po devo vi gāhate.*
Dadhadratnāni dāśuṣe.

This spirit, divine, generous and refulgent, adored and exalted by sages and scholars, and holding jewel gifts of life for people of generous charity, watches and controls the actions of humanity and the laws of nature in operation.

एष दिवं॒ वि धा॑वति ति॒रा रजां॑सि॒ धार॑या।
पव॑मान॒ः कनि॑क्रदत॥ ७॥

7. *Eṣa divaṁ vi dhāvati tiro rajāṁsi dhārayā.*
Pavamānaḥ kanikradat.

This spirit with the waves of its power rushes and radiates unto the heavens across the skies and atomic oceans of space, pure, purifying and roaring like thunder.

एष दिवं॒ व्यास॑र॒त्ति॒रा रज॒ांस्यस्पृ॑तः।
पव॑मानः स्वध्व॒रः॥ ८॥

8. *Eṣa divaṁ vyāsarat tiro rajāṁsyaspṛtaḥ.*
Pavamānaḥ svadhvaraḥ.

This spirit radiates to the heavens across the atomic oceans of skies and spaces, unhurt and unopposed, pure, purifying, performing the cosmic yajna of love, non-violence and creation of new life in evolution.

एष प॒त्न॒न॒ जन्म॑ना द॒वा द॒वभ्य॑ः सु॒तः।
हरि॑ः प॒वित्र॑ अषति॥ ९॥

9. *Eṣa pratnena janmanā devo devebhyaḥ sutaḥ.*
Hariḥ pavitre arṣati.

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering.

एष उ स्य पुरुव्रता जज्ञाना जनयन्निषः ।
धारया पवत सुतः ॥ १० ॥

10. *Eṣa u sya puruvrato jajñāno janayanniṣaḥ.*
Dhārayā pavate sutaḥ.

This spirit of divinity, power of infinite law and action, creating and providing food, energy and sustenance for life, flows on in continuum, self-sustained, self-revealed, discovered, self-realised.

Mandala 9/Sukta 4

Pavamana Soma Devata, Hiranyastupa Angirasa Rshi

सना च सामृ जषिं च पवमानृ महि श्रवः ।
अथा नृ वस्यसस्कृधि ॥ १ ॥

1. *Sanā ca soma jeṣi ca pavamāna mahi śravaḥ.*
Athā no vasyasaskṛdhi.

O Soma, divine spirit of peace and joy, eternal power of love and friendship, most renowned giver of food and sustenance, win over the opponents and make us happy and prosperous, more and ever more.

सनृ ज्यातिः सनृ स्व१र्विश्वा च सामृ साभगा ।
अथा नृ वस्यसस्कृधि ॥ २ ॥

2. *Sanā jyotiḥ sanā svarviśvā ca soma saubhagā.*
Athā no vasyasaskṛdhi.

Soma, spirit of divine love and joy, give us

eternal light, give us heavenly joy, and give us all good fortunes of the world and make us happy and prosperous more and ever more.

सना॒ द ाꣳमु॒त कतु॒मपꣳ साम॒ मृधा॑ जहि।
अथा॑ ना॒ वस्यꣳसस्कृधि॥ ३॥

3. *Sanā dakṣamuta kratumapa soma mṛdho jahi.*
Athā no vasyasaskṛdhi.

Soma, spirit of peace and excellence, give us strength and efficiency, protect and promote our noble actions, and ward off all sin, violence and evil forces, and thus make us happy and successful, more and ever more.

पवी॑तारः पुनी॒तन॒ साम॒मिन्दा॑य॒ पात॑व।
अथा॑ ना॒ वस्यꣳसस्कृधि॥ ४॥

4. *Pavītāraḥ punītana somamindrāya pātave.*
Athā no vasyasaskṛdhi.

O sages, harbingers of purity, purify and enhance the soma spirit of peace and joy for Indra, the growth of power, protection and excellence of the world and thus make us happy and prosperous more and ever more.

त्वं सूय॑ꣳ न॒ आ भ॑ज॒ तव॒ कत्वा॒ तवा॒तिभिः।
अथा॑ ना॒ वस्यꣳसस्कृधि॥ ५॥

5. *Tvaṁ sūrye na ā bhaja tava kratvā tavotibhiḥ.*
Athā no vasyasaskṛdhi.

O Soma take us high to the light of the sun in knowledge and purity by your noble speech and action and by your paths of protection and progress, and thus

make us happy and prosperous more and ever more.

तव॒ क॒त्वा॒ तवा॒तिभि॒ज्याक्प॑श्यम॒ सूय॑म।
अथा॑ ना॒ वस्य॑सस्कृधि॥ ६॥

6. *Tava kratvā tavotibhirjyok paśyema sūryam.*
Athā no vasyasaskṛdhi.

By your noble actions, O spirit of peace and piety, and by your protections and promotions, bless us that we may ever see and internalise the eternal light of the sun, and thus make us happy and prosperous more and ever more.

अ॒भ्य॑ष स्वायुध॒ साम॑ द्विबह॑सं र॒यिम।
अथा॑ ना॒ वस्य॑सस्कृधि॥ ७॥

7. *Abhyarṣa svāyudha soma dvibarhasaṁ rayim.*
Athā no vasyasaskṛdhi.

Soma, creative and inspiring spirit of the world, noble wielder and controller of the dynamics of life, bless us with wealth and vision good enough for both this life and the life beyond, and thus make us happy and prosperous for the life divine for ever.

अ॒भ्य॑ृषा॑नपच्युता र॒यिं स॒मत्सु॑ सास॒हिः।
अथा॑ ना॒ वस्य॑सस्कृधि॥ ८॥

8. *Abhyarṣānapacyuto rayiṁ samatsu sāsahiḥ.*
Athā no vasyasaskṛdhi.

Soma, spirit of divinity, infallible and victorious in the conflicts of nature and humanity, bring us wealth of imperishable and unconquerable character and make us happy and prosperous for ever.

त्वां यज्ञैरवीवृधन्पवमान विधर्मणि।
अथा नो वस्यसस्कृधि॥ ९॥

9. *Tvāṁ yajñairavīvṛdhan pavamāna vidharmaṇi.*
Athā no vasyasaskṛdhi.

Soma, spirit of purity and purifying power for all, celebrants exalt you by yajnic performance in order that you protect them to abide within their bounds of Dharma. Pray protect us in our Dharma and make us happy and prosperous more and ever more.

रयिं नश्चित्रमश्विनमिन्दो विश्वायुमा भर।
अथा नो वस्यसस्कृधि॥ १०॥

10. *Rayiṁ naścitram-aśvinam-indo viśvāyumā bhara.*
Athā no vasyasaskṛdhi.

Soma, spirit of divine peace and bliss, bring us wealth, honour and excellence of wonderful, progressive and universal character and thus make us eternally happy and prosperous more and ever more.

Mandala 9/Sukta 5

Apriya Sukta, Mantrawise Devata, Asita or Devala Kashyapa Rshi

समिद्धो विश्वतस्पतिः पवमानो वि राजति।
पीणन्वृषा कनिक्रदत॥ १॥

1. *Samiddho viśvataspatiḥ pavamāno vi rājati.*
Prīṇan vṛṣā kanikradat.

Refulgent sovereign ruler and sustainer of the world, Pavamana, pure and purifying, shines in glory, giving fulfilment to all, generous and virile, roaring as

thunder all round.

तनूनपात्पवमानः शृङ्ग शिशानो अषति।
अन्तरिक्षेण रारजत ॥ २ ॥

2. *Tanūnapāt pavamānaḥ śṛṅge śiśāno arṣati.*
Antarikṣeṇa rārajat.

Pavamana, lord pure and purifying, self-manifested, unfallen, infallible and imperishable, blazing on top of all, exists and operates, illuminating and glorifying the heaven and beautifying the earth.

इळन्यः पवमाना रयिवि राजति द्युमान।
मधोधाराभिराजसा ॥ ३ ॥

3. *Īḷenyaḥ pavamāno rayirvi rājati dyumān.*
Madhor-dhārābhir-ojasā.

Adorable, immaculate and beatifying lord of light shines by his own lustre with honey sweet showers of beauty and joy on earth.

बर्हिः प्राचीनमाजसा पवमानः स्तृणन्हरिः।
देवेषु देव ईयत ॥ ४ ॥

4. *Barhiḥ prācīnam-ojasā pavamānaḥ stṛṇan hariḥ.*
Deveṣu deva īyate.

Self-refulgent lord infinite, pure and purifying, pervading the timeless world of existence by his lustre and majesty and withdrawing it unto himself is manifested and operative in all divine things of the universe and is, as such, realised through them.

उदातेजिहत बृहद द्वारा देवीहिरण्ययीः।
पवमानेन सुष्टुताः ॥ ५ ॥

5. *Udātair-jihate bṛhad dvāro devīr-hiraṇyayīḥ.*
Pavamānena suṣṭutāḥ.

The golden doors of divinity vast as space celebrated along with the divine spirit of universal purity, open to the seekers in response to their effort in meditation and research.

सुशिल्प बृहती मही पवमाना वृषण्यति।
नक्तोषासा न दर्शत ॥ ६ ॥

6. *Suśilpe bṛhatī mahī pavamāno vṛṣaṇyati.*
Naktoṣāsā na darṣate.

Beautiful and beatific, vast and grand heaven and earth, the lord of piety and purity loves to shower with grace and abundance as he does the night and day, the glorious dawn and dusk.

उभा देवा नृचक्षसा होतारा दैव्या हुव।
पवमान इन्दो वृषा ॥ ७ ॥

7. *Ubhā devā nṛcakṣasā hotārā daivyā huve.*
Pavamāna indro vṛṣā.

Indra, generous lord and giver of glory and excellence, and Pavamana, lord giver of peace, piety and purity, both refulgent manifestations of supreme divinity, relentless guardians of humanity, divine high priests of the yajna of creation and showers of grace, I invoke and pray and worship.

भारती पवमानस्य सरस्वतीळा मही।
इमं नो यज्ञमा गमन्तिस्रो देवीः सुपेशसः ॥ ८ ॥

8. *Bhāratī pavamānasya sarasvatīḷā mahī.*
Imaṁ no yajñamā gaman tisro devīḥ supeṣasaḥ.

May Bharati, divine mother bearer of earthly life, Sarasvati, dynamic spirit of all-knowledge in flow, Mahi, divine spirit of existential sustenance, and Ila, infinite reservoir of knowledge, will and passion of divinity for being, may this threefold divinity of the supreme lord of existence, immanent and transcendent, gracious and beatifying, pure and purifying, move and bless this yajna of our pious living.

त्वष्टा॑रमग्र॒जां गो॒पां पु॑रो॒यावा॑न॒मा हु॑व ।
इन्दु॒रिन्द्रो॒ वृषा॒ हरि॒: पव॑मानः प्र॒जाप॑तिः ॥ ९ ॥

9. *Tvaṣṭāramagrajāṁ gopāṁ puroyāvānamā huve. Indurindro vṛṣā hariḥ pavamānaḥ prajā-patiḥ.*

I invoke and worship Tvashta, the creative maker, first manifested, protector and sustainer of the world, and first pioneer and guide. I invoke and worship Indra, the same lord of power, excellence and glory, Indu, lord of peace and beatitude, Vrsha, generous giver of showers of wealth and beauty, Hari, creator and sustainer, Pavamana, lord of purity and graciousness, and Prajapati, supreme father of his children in existence.

वन॒स्पतिं॑ पवमान॒ मध्वा॒ सम॑ङ्ग्धि धार॑या ।
स॒हस्र॑वल्शं॒ हरि॑तं॒ भाज॑मानं॒ हिर॒ण्यय॑म ॥ १० ॥

10. *Vanaspatiṁ pavamāna madhvā samaṅgdhi dhārayā. Sahasravalśaṁ haritaṁ bhrājamānaṁ hiraṇyayam.*

O Pavamana, lord of piety and purity in divine flow, with honeyed showers of health and excellence bless and beautify this world of nature and humanity of

a thousandfold variety clothed in dear green gold of blazing beauty and divine grandeur.

विश्वे॑ दे॒वाः॒ स्वाहा॑कृतिं॒ पव॑मान॒स्या ग॑त।
वा॒युबृ॑हस्पति॒ः सूया॒ ग्निरिन्द्र॑ः स॒जाष॑सः॥ ११॥

11. *Viśve devāḥ svāhākṛtiṁ pavamānasyā gata.*
Vāyur-bṛhaspatiḥ sūryo'gnir-indraḥ sajoṣasaḥ.

May all divinities of the world come and join this holy song of homage in honour of the lord of piety, purity and beatitude. Let the vibrant pioneer, eminent scholar, brilliant giver of enlightenment, enlightened leader, mighty ruler, all dear and united in love and faith, come and join and celebrate in peace and joy.

Mandala 9/Sukta 6

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

म॒न्दया॑ साम॒ धार॑या॒ वृषा॑ पवस्व दव॒युः।
अव्या॒ वार॑ष्वस्म॒युः॥ १॥

1. *Mandrayā soma dhārayā vṛṣā pavasva devayuḥ.*
Avyo vāreṣvasmayuḥ.

O Soma, divine spirit of peace and beatitude, you are the generous power divine, lover of divinities, pervasive in stars and planets in space. You are for us too, pray flow in exciting streams of joy and bless us with peace and purity.

अ॒भि त्यं मद्यं॑ मद॒मिन्द॒विन्द्र॒ इति॑ ार।
अ॒भि वा॒जिना॒ अव॑तः॥ २॥

2. *Abhi tyaṁ madyaṁ madamindavindra iti kṣara.*
Abhi vājino arvataḥ.

O lord of power and peace, love and chivalry, release that exciting and beatifying flow of divine spirit of ecstasy and enthusiasm which blesses us with strength and speed worthy of warriors pressing on way to victory.

अ॒भि त्यं पू॒र्व्यं मदं सुवा॒ना अ॑ष पवित्र॒ आ ।
अ॒भि वाज॑मुत श्रव॑: ॥ ३ ॥

3. *Abhi tyaṁ pūrvyaṁ madaṁ suvāno arṣa pavitra ā.*
Abhi vājamuta śravaḥ.

O spirit of power and purity, you are the creator and giver of eternal passion for life, its honour and excellence. Pray inspire us with passion which leads us to victory, honour and fame.

अनु॑ द्र॒प्सास॒ इन्द॑व॒ आपो॒ न प॒वता॑सरन ।
पु॒ना॒ना इन्द॑माशत ॥ ४ ॥

4. *Anu drapsāsa indava āpo na pravatāsaran.*
Punānā indramāśata.

The streams of that inspiring power and passion flow on without interruption like showers of rain and, inspiring, sanctifying and beatifying, bring us honour, excellence and fame for the soul.

यम॒त्यमि॑व वा॒जिनं॑ मृ॒ज॒न्ति॒ या॒ष॑णा॒ दश॑ ।
वन॒ क्रीळ॑न्त॒मत्य॑विम ॥ ५ ॥

5. *Yamatyamiva vājinaṁ mṛjanti yoṣaṇo daśa.*
Vane krīḷantam-atyavim.

The soul, now that it is past the process of purification, like soma after filteration, and sports in the world of beauty, ten youthful senses and pranas

invigorate and shine like a chivalrous warrior on way to victory.

तं गाभिर्वृषणं रसं मदाय देववीतय।
सुतं भरायं सं सृज॥ ६॥

6. *Taṁ gobhir-vṛṣaṇaṁ rasaṁ madāya devavītaye.*
Sutaṁ bharāya saṁ sṛja.

That exuberant ecstasy distilled through sense, mind and intelligence for the love and worship of divinity, O man, further create and develop through communion with the spirit of peace and beatitude for joyous victory in the battle of life.

देवा देवाय धारयन्दाय पवत सुतः।
पया यदस्य पीपयत॥ ७॥

7. *Devo devāya dhārayendrāya pavate sutaḥ.*
Payo yadasya pīpayat.

Self- refulgent and generous lord divine creates and showers streams of distilled soma for the blessed illustrious human soul in communion since it is the lord who creates the soma originally for the seeker who cares for a drink of the nectar.

आत्मा यज्ञस्य रंह्या सुष्वाणः पवत सुतः।
पत्नं नि पाति काव्यम॥ ८॥

8. *Ātmā yajñasya raṁhyā suṣvāṇaḥ pavate sutaḥ.*
Pratnaṁ ni pāti kāvyam.

The divine lord of joy and pure bliss, Soma, is the soul of yajna and, all inspiring creator of bliss, pervades and vibrates with power, fulfilling the seeker's

desire, and thus the lord protects and promotes the eternal beauty and poetry of life.

एवा पुनान इन्द्रयुमदं मदिष्ठ वीतयं।
गुहा चिद्दधिष गिरः ॥ ९ ॥

9. *Evā punāna indrayur-madaṁ madiṣṭha vītaye. Guhā ciddadhiṣe giraḥ.*

O lover of Indra, the soul of humanity, most joyous spirit, pure and purifying thus, exalt and edify the beauty and ecstasy of life for the peace and ultimate freedom of the soul since, after all, you hold the sacred voice of divinity in the cave of the heart.

Mandala 9/Sukta 7

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

असृग्रमिन्दवः पथा धमन्नृतस्य सुश्रियः।
विदाना अस्य योजनम ॥ १ ॥

1. *Asṛgram-indavaḥ pathā dharmannṛtasya suśriyaḥ. Vidānā asya yojanam.*

Knowing the relevance of their vibrant action in Dharma, wise sages, brilliant and gracious, move by the path of rectitude following the eternal law of existence created by the lord of peace and glory.

प धारा मध्वो अग्रिया महीरपा वि गाहत।
हविर्हविष्षु वन्द्यः ॥ २ ॥

2. *Pra dhārā madhvo agriyo mahīrapo vi gāhate. Havirhaviṣṣu vandyaḥ.*

Most adorable of the adorables, worthy of worship, Soma, lord of peace and joy, first and foremost

of the honey streams of life, pervades the dynamics of existence in the eternal law.

प युजा वाचा अग्रिया वृषावं चकदद्वनं।
सद्माभि सत्या अध्वरः ॥ ३ ॥

3. *Pra yujo vāco agriyo vṛṣāva cakradadvane.*
Sadmābhi satyo adhvaraḥ.

First and foremost, generous and eternal lord Soma of love free from violence proclaims the words of truth relevant to yajnic life and calls up the devotees to the hall of yajna in peace and bliss.

परि यत्काव्या कविनृम्णा वसानो अर्षति।
स्वर्वाजी सिषासति ॥ ४ ॥

4. *Pari yat kāvyā kavirnṛmṇā vasāno arṣati.*
Svarvājī siṣāsati.

When the poetic spirit of omniscience wrapped in glory moves and inspires the vision and imagination of the poet, the creative spirit flies to the heavens and celebrates divinity in poetry.

पवमाना अभि स्पृधा विशा राजेव सीदति।
यदीमृण्वन्ति वेधसः ॥ ५ ॥

5. *Pavamāno abhi spṛdho viśo rājeva sīdati.*
Yadīmṛṇvanti vedhasaḥ.

The pure and purifying Soma rises over all rivals and sits on top of people like a ruler when the wise sages pray and move his attention and love.

अव्या वार परि पिया हरिवनेषु सीदति।
रभा वनुष्यत मती ॥ ६ ॥

6. *Avyo vāre pari priyo harirvaneṣu sīdati.*
Rebho vanuṣyate matī.

Over the regions of light, dear, loved and destroyer of suffering, Soma, Spirit of purity and energy, resides in the heart of happy celebrants and, eloquent and inspiring, illuminates and beatifies their heart and intellect.

स वा॒युमिन्द्र॑मश्विना॒ सा॒कं मद॑न गच्छति।
रणा॒ या अ॑स्य॒ धर्म॑भिः ॥ ७ ॥

7. *Sa vāyum-indram-aśvinā sākaṁ madena gacchati. Raṇā yo asya dharmabhiḥ.*

He who happily abides by the laws of this Soma, spirit of vibrant purity, goes forward in life with powers of ruling strength and excellence and sagely people of noble knowledge and unfailing action.

आ मि॒त्रावरु॑णा॒ भग॑ं मध्व॑ः पवन्त ऊ॒मय॑ः।
वि॒दा॒ना अ॑स्य॒ शक्म॑भिः ॥ ८ ॥

8. *Ā mitrāvaruṇā bhagaṁ madhvaḥ pavanta ūrmayaḥ. Vidānā asya śakmabhiḥ.*

Those wise sages of knowledge, whose sweet will and loving emotions abide by divine love and friendship, freedom and justice, and excellence and generosity, live happy and prosperous in a state of vibrancy like waves of sparkling streams, by the love and exhilaration of Soma, spirit of peace and purity.

अ॒स्मभ्यं रादसी र॒यिं मध्वा॒ वाज॑स्य सा॒तय॑।
श्रवा॒ वसू॑नि॒ सं जि॑तम ॥ ९ ॥

9. *Asmabhyaṁ rodasī rayiṁ madhvo vājasya sātaye.*
Śravo vasūni saṁ jitam.

May heaven and earth lead us to acquisition of wealth, sweet homes, honour, excellence and fame for winning the higher victories of life.

Mandala 9/Sukta 8

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एत सोमा अभि प्रियमिन्द्रस्य कामम क्षरन।
वर्धन्ता अस्य वीर्यम॥ १॥

1. *Ete somā abhi priyam-indrasya kāmamakṣaran.*
Vardhanto asya vīryam.

These soma streams of life flow free and fulfil the cherished desires of humanity and exalt the creative splendour of the soul.

पुनानासश्चमूषदो गच्छन्ता वायुमश्विना।
ते नो धान्तु सुवीर्यम॥ २॥

2. *Punānāsaś-camūṣado gacchanto vāyumaśvinā.*
Te no dhāntu suvīryam.

The same soma streams of life distilled from nature, contained in deep reservoirs, vibrating in human veins and nerves, marshalling in social forces energise and motivate the vibrant scholar and the pursuers of jnana-yoga and karma-yoga in knowledge and action. May they bring us the lustre and vitality of creative splendour and graces of culture, sanctifying as they are.

इन्द्रस्य साम राधस पुनाना हार्दि चादय।
ऋतस्य यानिमासदम॥ ३॥

3. *Indrasya soma rādhase punāno hārdi codaya.*
Ṛtasya yonimāsadam.

O Soma, peace and power of the divine spirit, purifying and sanctifying the life of humanity, inspire and energise the heart and passion of Indra, the human soul settled at the seed centre of the truth of existence, for winning the ultimate success and victory of life.

मृजन्ति त्वा दश क्षिपो हिन्वन्ति सप्त धीतयः ।
अनु विप्रा अमादिषुः ॥ ४ ॥

4. *Mṛjanti tvā daśa kṣipo hinvati sapta dhītayaḥ.*
Anu viprā amādiṣuḥ.

O Soma, human soul at peace, ten energized and energizing modes of nature, subtle and gross elements, give you the beautiful body form, and seven inspiring faculties of sense and mind inspire and move you to think and act. Thus equipped, let the wise sages provide you pleasure and enlightenment with secular and sacred literature.

देवभ्यस्त्वा मदाय कं सृजानमति मेष्यः ।
सं गाभिर्वासयामसि ॥ ५ ॥

5. *Devebhyastvā madāya kaṁ sṛjānamati meṣyaḥ.*
Saṁ gobhir-vāsayāmasi.

O Soma, man of peace and joy, while you are creating psychic and spiritual joy for the service and pleasure of nature and noble humanity, we, generous mother powers and sagely scholars, nourish and enlighten you with milk and noble voices of wisdom and vision of divinity.

पुनानः कलशष्वा वस्त्राण्यरुषा हरिः।
परि गव्यान्यव्यत ॥ ६ ॥

6. *Punānaḥ kalaśeṣvā vastrāṇyaruṣo hariḥ.*
Pari gavyānyavyata.

Soma, lord of peace and purity, destroyer of suffering, manifests in refulgent forms of existence and pervades all round in stars and planets of the universe.

मघान आ पवस्व ना जहि विश्वा अप द्विषः।
इन्दा सखायमा विश ॥ ७ ॥

7. *Maghona ā pavasva no jahi viśvā apa dviṣaḥ.*
Indo sakhāyamā viśa.

Lord of peace and bliss, come and purify the devotees, men of wealth, power and honour, and ward off all our negativities, oppositions, jealousies and enmities from us and bless us all to live together as friends.

वृष्टिं दिवः परि स्रव द्युम्नं पृथिव्या अधि।
सहा नः साम पृत्सु धाः ॥ ८ ॥

8. *Vṛṣṭiṁ divaḥ pari srava dyumnaṁ pṛthivyā adhi.*
Saho naḥ soma pṛtsu dhāḥ.

O Soma, shower the lights of heaven and wealth, power and glory over the earth. Give us courage, patience and fortitude, hold on to us in battles of life and give us the final victory.

नृचा सं त्वा वयमिन्दपीतं स्वविदम।
भगीमहि पजामिषम ॥ ९ ॥

9. *Nṛcakṣasaṁ tvā vayam-indrapītaṁ svarvidam.*
Bhakṣīmahi prajāmiṣam.

All-watching guardian of humanity, omniscient lord of bliss, adored and self-realised by the soul of humanity, we pray for the gift of food and energy, light and knowledge, and all round happiness for all people of the world, your children.

Mandala 9/Sukta 9

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

परि॑ प्रि॒या दि॒वः क॒विव॑यांसि न॒प्त्य॑ हि॒तः ।
सु॒वा॒ना या॑ति क॒विक्र॑तुः ॥ १ ॥

1. *Pari priyā divaḥ kavir-vayāṁsi naptyorhitaḥ.*
Suvāno yāti kavikratuḥ.

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator.

पप्र॒ ा॑याय॒ पन्य॑से॒ जना॑य॒ जुष्टो॑ अ॒दुह॑े ।
वी॒त्यर्ष॒ चनि॑ष्ठया ॥ २ ॥

2. *Prapra kṣayāya panyase janāya juṣṭo adruhe.*
Vītyarṣa caniṣṭhayā.

O Soma, loved and cherished of all, ever move with love and favours of grace to every home and every region of the world for the celebrant and all men free from jealousy and enmity, and bless them all with joy

and life's fulfilment.

स सूनुमातरा शुचिर्जाता जात अरोचयत।
महान्मही ऋतावृधा॥ ३॥

3. *Sa sūnur-mātarā śucir-jāto jāte arocayat.*
Mahān mahī ṛtāvṛdhā.

He, creator of the universe, pure and great, self-manifested, illuminates the great and glorious heaven and earth, mothers of the created world which observe and exalt the eternal laws of existence.

स सप्त धीतिभिर्हिता नद्य' अजिन्वदद्रुहः।
या एकमक्षि वावृधुः॥ ४॥

4. *Sa sapta dhītibhirhito nadyo ajinvad-adruhaḥ.*
Yā ekamakṣi vāvṛdhuḥ.

He, exhilarating divine consciousness, is received through seven stages of mental and spiritual realisation and, thus realised, sets seven streams of individual consciousness, negativities eliminated, aflow which reveal the exalting presence of the one universal light of existence.

ता अभि सन्तमस्तृतं मह युवानमा दधुः।
इन्दुमिन्द्र तव व्रत॥ ५॥

5. *Tā abhi santam-astṛtaṁ mahe yuvānamā dadhuḥ. Indum-indra tava vrate.*

Indra, lord of light and joy, those seven mental and spiritual stages of divine perception and reception direct the joyous soul, which is ever existent, ever young and inviolable, to abide in the great discipline of your

divine law.

अभि वह्निरमर्त्यः सप्त पश्यति वावहिः ।
किविर्देवीरतर्पयत ॥ ६ ॥

6. *Abhi vahnir-amartyaḥ sapta paśyati vāvahiḥ.*
Krivir-devīr-atarpayat.

The enlightened soul, immortal and inviolable, user and inspirer of its human mind and sense, whom seven modes of Prakrti and seven pranas define in the existential state, overwatches the seven and, generous like a fount of nectar, fulfills all the seven, i.e., when they have fulfilled their function he retires them, and they resolve into their mother source of Prakrti.

अवा कल्पेषु नः पुमस्तमांसि सोम याध्या ।
तानि पुनान जङ्घनः ॥ ७ ॥

7. *Avā kalpeṣu naḥ pumas-tamāṁsi soma yodhyā.*
Tāni punāna jaṅghanaḥ.

O Soma, soul supreme, lord of peace and joy, pure and purifying, cast away from us all sin and darkness throughout all ages and all states of existence, eliminate them all and protect us, save us, redeem us.

नू नव्यस नवीयस सूक्ताय साधया पथः ।
पत्रवदाचया रुचः ॥ ८ ॥

8. *Nū navyase navīyase sūktāya sādhayā pathaḥ.*
Pratnavad-rocayā rucaḥ.

For sure and in truth, for our latest song of praise and for our new life of divinity, open up the paths of progress so that we reach you with our adorations. O

lord of light, shine and illuminate as ever.

पव॑मान॒ महि॒ श्रवो॒ गामश्वं॑ रासि वी॒रव॑त।
सना॑ म॒धां सना॒ स्व॑ः ॥ ९ ॥

9. *Pavamāna mahi śravo gāmaśvaṁ rāsi vīravat.*
Sanā medhāṁ sanā svaḥ.

O lord of purity purifying all, all munificent, give us great fame and excellence, lands and cows, literature and culture, horses and transport, progress and victory and heroic children. Give us vision and intelligence, give us the peace, the light and the joy of supreme freedom.

Mandala 9/Sukta 10

Pavamana Soma Devata, Asita or Davala Kashyapa Rshi

प स्वा॒नासो॒ रथा॑इवा॒ वन्ता॒ न श्र॑व॒स्यव॑ः।
साम॑सा रा॒य अ॑क्रमुः ॥ १ ॥

1. *Pra svānāso rathā ivā'rvanto na śravasyavaḥ.*
Somāso rāye akramuḥ.

The seekers of soma in search of food for body, mind and soul rush on like resounding charioteers and warriors of horse, and go forward for the achievement of life's wealth.

हि॒न्वा॒नासो॒ रथा॑इव दधन्वि॒र गभ॑स्त्याः।
भरा॑सः का॒रिणा॑मिव ॥ २ ॥

2. *Hinvānāso rathā iva dadhanvire gabhastyoḥ.*
Bharāsaḥ kāriṇāmiva.

Dynamic are the seekers like heroes

commanding superfast chariots laden with riches, holding controls in their hands, their shouts of victory rising like poet's songs of celebration.

राजा॑ना॒ न प॑शस्ति॒भिः॒ सामा॑सा॒ गाभि॑रञ्जत।
य॒ज्ञा न स॒प्त धा॒तृभि॑ः॥ ३॥

3. *Rājāno na praśastibhiḥ somāso gobhirañjate.*
Yajño na sapta dhātṛbhiḥ.

Like kings celebrated by songs of praise, like yajna beautified by seven priests, the soma seekers are hallowed by songs of praise as soma is energised by sun-rays.

परि॑ सु॒वा॒नास॒ इन्द॑वो॒ मदा॑य ब॒हणा॑ गि॒रा।
सु॒ता अ॑र्षन्ति॒ धार॑या॥ ४॥

4. *Pari suvānāsa indavo madāya barhaṇā girā.*
Sutā arṣanti dhārayā.

Streams of soma distilled and consecrated by the hallowed voice of the Veda flow round for the joy of mankind.

आ॒पा॒नासा॑ वि॒वस्व॑ता॒ जनन्त॒ उषसा॒ भग॑म।
सू॒रा अ॑ण्व॒ं वि त॑न्वत॥ ५॥

5. *Āpānāso vivasvato jananta uṣaso bhagam.*
Sūrā aṇvaṁ vi tanvate.

The brave and brilliant seekers of soma, light of divinity, having drunk the glory of the rising sun at dawn and themselves rising in glory, extend and spread the light of subtle knowledge around like light of the sun.

अप द्वारा मतीनां पत्ना ऋण्वन्ति कारवः ।
वृष्णा हरस आयवः ॥ ६ ॥

6. *Apa dvārā matīnāṁ pratnā ṛṇvanti kāravaḥ.*
Vṛṣṇo harasa āyavaḥ.

Veteran scholars and artists, blest with the flames and showers of the light and generosity of the omnificent lord of soma, open wide the doors of divine knowledge and will for all humanity over the world.

समीचीनास आसत होतारः सप्तजामयः ।
पदमकस्य पिपतः ॥ ७ ॥

7. *Samīcīnāsa āsate hotāraḥ saptajāmayaḥ.*
Padamekasya pipratah.

Seven priests in unison as brothers, happy and dedicated with peace at heart, sit on the vedi and fulfill the yajna in honour of one sole divinity for one sole purpose in the service of humanity and divinity.

नाभा नाभिं न आ ददे च ुश्चित्सूय सचा ।
कवरपत्यमा दुह ॥ ८ ॥

8. *Nābhā nābhiṁ na ā dade cakṣuścit sūrye sacā.*
Kaverapatyamā duhe.

In the core of the heart we hold the yajna and the lord of yajna, our eye fixed on the sun with love and reverence, and thereby we distil the light and peace of existence, reflection of omniscient and creative divinity.

अभि पिया दिवस्पदमध्वयुभिगुहा हितम ।
सूरः पश्यति च सा ॥ ९ ॥

9. *Abhi priyā divaspadam-adhvaryubhir-guhā hitam. Sūraḥ paśyati cakṣasā.*

The brave visionary of soma creativity sees the heavenly light and the vision of the light giver, distilled, concentrated and treasured in the core of the heart by the performers of soma yajna.

Mandala 9/Sukta 11

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

उपास्म गायता नरः पवमानायेन्दवे।
अभि देवाँ इयक्षते॥ १॥

1. *Upāsmai gāyatā naraḥ pavamānāyendave.*
Abhi devāň iyakṣate.

O leading lights of humanity, to win the wealth of life's joy, work and sing in thanks and adoration for this infinite fount of pure bliss which overflows and yearns to join and inspire the noble creative performers of yajna.

अभि त मधुना पया थर्वाणा अशिश्रयुः।
देवं देवाय देवयु॥ २॥

2. *Abhi te madhunā payo'tharvāṇo aśiśrayuḥ.*
Devaṁ devāya devayu.

O Soma, you are the lover of the noble and divine, and you love to bless humanity to rise to divinity. The Atharvans, people on the rock-bed foundation of piety, are steadfast, they direct their concentrated mind to you and drink the life giving nectar mixed with honey sweets of divinity.

स नः॑ पवस्व॒ शं गव॒ शं जना॑य॒ शमव॑ते।
शं रा॑ज॒न्नोष॑धीभ्यः॥ ३॥

3. *Sa naḥ pavasva śaṁ gave śaṁ janāya śamarvate.*
Śaṁ rājann-oṣadhībhyaḥ.

O Soma, self-refulgent light, life of life, flow free and bring us fertility for the cow, agility for the horse and maturity for the herbs and trees, undisturbed efficiency for the senses, peace and tranquillity for the mind and soul, and peace, prosperity and joy for the people.

ब्र॒भव॒ नु स्वत॑वस रु॒णाय॑ दिवि॒स्पृश॑।
साम्ने॑ गा॒थम॑र्चत॥ ४॥

4. *Babhrave nu svatavase'ruṇāya divispṛśe.*
Somāya gātham-arcata.

Offer songs of adoration to Soma, lord sustainer of the universe, self-potent and omnipresent, who pervades boundless even to the heights of highest heavens.

ह॒स्त॑च्युत॒भि॒रद्रि॑भिः सु॒तं सामं पुनीतन।
मधा॒वा धा॑वता॒ मधु॥ ५॥

5. *Hastacyutebhir-adribhiḥ sutaṁ somaṁ punī-tana.*
Madhāvā dhāvatā madhu.

As soma juice is extracted with stones worked by hands, refined and seasoned with honey and milk, so O lord, let my mind be refined and purified with repeated chants of the sacred voice, and let it be sanctified with the honey of devotion and let it be absorbed in the honey sweet of divinity.

नम॒सदुप॑ सीदत द॒ध्नद॒भि श्रीणी॑तन।
इन्दु॒मिन्द॑ं दधातन॥ ६॥

6. *Namasedupa sīdata dadhnedabhi śrīṇītana.*
Indum-indre dadhātana.

O Soma, eternal peace and joy, come, listen and abide by our homage at the closest, be one with our prayer and meditation, hold our mind and spirit in concentration within the ecstasy of your divine glory.

अ॒मि॒त्र॒हा विच॑षणि॒ः पव॑स्व सा॒म॒ शं गव॑।
द॒वभ्या॑ अनुकाम॒कृत॥ ७॥

7. *Amitrahā vicarṣaṇiḥ pavasva soma śaṁ gave.*
Devebhyo anukāmakṛt.

O Soma, lord of eternal bliss, you eliminate the disturbance and negativities of the mind, you are the all-watching divine eye, pray flow in streams of joy and bring us peace and tranquillity of senses, mind and soul, O redeemer and giver of fulfilment to the holy and brilliant seekers of divinity.

इन्दा॑य सा॒म॒ पात॑व॒ मदा॑य॒ परि॑ षिच्यस।
म॒न॒श्चिन्मन॑स॒स्पति॑ः॥ ८॥

8. *Indrāya soma pātave madāya pari ṣicyase.*
Manaścin-manasaspatiḥ.

O Soma, shower of divine joy, you are the eternal mind, cosmic master, protector and inspirer of all human mind, and you vibrate and constantly flow for the joy and fulfilment of Indra, the soul in the state of spiritual excellence.

पव॑मान सु॒वीर्यं॑ र॒यिं सो॑म रिरीहि नः ।
इन्दु॒विन्द्र॑ण ना यु॒जा ॥ ९ ॥

9. *Pavamāna suvīryaṁ rayiṁ soma rirīhi naḥ.*
Indavindreṇa no yujā.

O Soma, beauty and joy of life, pure and purifying ever on the flow, our friend united with the mind and soul, we pray bring us courage and creativity of spirit, and wealth, honour and excellence of life, join us with divinity in communion and freedom.

Mandala 9/Sukta 12

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सोमा॑ असृग्र॒मिन्द॑वः सु॒ता ऋ॒तस्य॒ सद॑ने ।
इन्दा॑य॒ मधु॑मत्तमाः ॥ १ ॥

1. *Somā asṛgram-indavaḥ sutā ṛtasya sādane.*
Indrāya madhuttamāḥ.

Showers and streams of soma, most inspiring honey sweets of beauty and bliss of the world of divinity created in the house of the cosmic flow of existence and distilled in holy action on the yajna vedi, are created for the soul in the state of excellence.

अ॒भि विप्रा॑ अनूषत॒ गावो॑ व॒त्सं न मा॒तरः॑ ।
इन्द्रं॒ सोम॑स्य पी॒तये॑ ॥ २ ॥

2. *Abhi viprā anūṣata gāvo vatsaṁ na mātaraḥ.*
Indraṁ somasya pītaye.

Just as mother cows low for the calf so do the sages invoke and glorify Indra, lord of soma, beauty, joy and excellence, so that the lord may bless them with

his presence and be happy with their songs of love and adoration.

मदच्युत् क्षेति सादने सिन्धोरूर्मा विपश्चित।
सोमो गौरी अधि श्रितः ॥ ३ ॥

3. *Madacyut kṣeti sādane sindhor-ūrmā vipaścit.*
Somo gaurī adhi śritaḥ.

The joyous waves abide by the sea, the saintly joy of the wise abides in the Vedic voice, and the soma joy that is exuberant in divine ecstasy abides in the hall of yajna.

दिवो नाभा विचक्षणो व्यो वारे महीयते।
सोमो यः सुक्रतुः कविः ॥ ४ ॥

4. *Divo nābhā vicakṣaṇo'vyo vāre mahīyate.*
Somo yaḥ sukratuḥ kaviḥ.

Soma, lord of eternal bliss, omnipotent creator of the noble universe, omniscient visionary, centre of the universe of heavenly beauty, all watching, who transcends the best and highest, is the adorable love of all.

यः सोमः कलशेष्वाँ अन्तः पवित्र आहितः।
तमिन्दुः परि षस्वज ॥ ५ ॥

5. *Yaḥ somaḥ kalaśeṣvāň antaḥ pavitra āhitaḥ.*
Taminduḥ pari ṣasvaje.

The brilliant, the wise, seek and abide by Soma, joyous lord of the universe, who reflects in all forms of existence and abides in the holy cave of the heart.

प वाचमिन्दुरिष्यति समुद्रस्याधि विष्टपि।
जिन्वन्कोशं मधुश्चुतम॥ ६॥

6. *Pra vācam-indur-iṣyati samudrasyādhi viṣṭapi.*
Jinvan kośaṁ madhuścutam.

Soma, self-refulgent lord of bliss who pervades unto the bounds of space, augments the treasure-hold of the honey sweets of nature, inspires the holy minds, and the voice of divinity overflows in poetry and ecstasy.

नित्यस्तात्रा वनस्पतिर्धीनामनन्तः सबर्दुघः।
हिन्वाना मानुषा युगा॥ ७॥

7. *Nityastotro vanaspatir-dhīnāmantaḥ sabardughaḥ. Hinvāno mānuṣā yugā.*

Soma eternally sung in hymns of adoration, creator, protector and sustainer of nature, indwelling inspirer of mind, intelligence and will, giver of the nectar of nourishment and joy, inspires and fulfils the couples and communities of humanity as a friend and companion.

अभि प्रिया दिवस्पदा सोमा हिन्वाना अर्षति।
विप्रस्य धारया कविः॥ ८॥

8. *Abhi priyā divaspadā somo hinvāno arṣati.*
Viprasya dhārayā kaviḥ.

Soma, divine poet creator, all peace and bliss, abiding in the heavenly beauty of the universe, inspiring and energising human creativity especially of the wise sage, sends down streams of joy in song overflowing the poetic imagination.

आ पवमान धारय रयिं सहस्रवचसम।
अस्म इन्दा स्वाभुवम॥ ९॥

9. *Ā pavamāna dhāraya rayiṁ sahasravarcasam.*
Asme indo svābhuvam.

O Soma, pure, purifying and universally flowing, refulgent and glorious, come, bless and bring us wealth, honour and excellence of thousandfold lustre, self-sustaining and abundant.

Mandala 9/Sukta 13

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सामः पुनाना अषति सहस्रधारा अत्यविः।
वायारिन्दस्य निष्कृतम॥ १॥

1. *Somaḥ punāno arṣati sahasradhāro atyaviḥ.*
Vāyorindrasya niṣkṛtam.

Soma, beauty, joy, power and divinity of life, pure, and purifying, vibrates every where and flows free in a thousand streams, inspiring, energising and protecting, it is released and sanctified by Vayu, cosmic energy and empowered by Indra, divine omnipotence, distilled by vibrant sages, received by creative humanity and spread abroad by ruling powers.

पवमानमवस्यवा विपमभि प गायत।
सुष्वाणं दववीतय॥ २॥

2. *Pavamānamavasyavo vipramabhi pra gāyata.*
Suṣvāṇaṁ devavītaye.

O seekers of energy, power and protection, sing and adore the soma of existence, lord creator and

energiser, pure and purifying, omniscient giver of knowledge and wisdom, for the sake of divine excellence and felicity in life.

पव॑न्त॒ वाज॑सातय॒ सामा॑: स॒हस्र॑पाजसः ।
गृ॒णा॒ना दव॑वी॑तय ॥ ३ ॥

3. *Pavante vājasātaye somāḥ sahasrapājasaḥ.*
Gṛṇānā devavītaye.

The Soma streams of life's felicity flow in a thousand ways of energy, power and divine inspiration, doing honour to the lord of glory and bliss, refining and purifying us for favour of the divinities and for winning victories of honour and excellence in life.

उ॒त ना॒ वाज॑सातय॒ पव॑स्व बृ॒ह॒तीरिष॑: ।
द्यु॒मदि॑न्दा सु॒वीय॑म ॥ ४ ॥

4. *Uta no vājasātaye pavasva bṛhatīriṣaḥ.*
Dyumad-indo suvīryam.

O refulgent Soma, lord of peace, power, beauty and glory, flow, purify and empower us for victory in the battles of life and give us abundant food and energy and high order of noble creative courage and rectitude.

त न॑: सह॒स्रिणं र॒यिं पव॑न्ता॒मा सु॒वीय॑म ।
सु॒वा॒ना द॒वास॒ इन्द॑वः ॥ ५ ॥

5. *Te naḥ sahasriṇaṁ rayiṁ-pavantāmā suvīryam.*
Suvānā devāsa indavaḥ.

May those streams of soma, divine showers of beauty and glory, inspiring us, energising us with strength and virility, flow and purify us, and give us a

thousand-fold wealth, honour and glory, and high creative potential for further advancement.

अत्या हियाना न हतृभिरसृग्रं वाजसातय।
वि वारमव्यमाशवः॥ ६॥

6. *Atyā hiyānā na hetṛbhir-asṛgraṁ vājasātaye.*
Vi vāram-avyam-āśavaḥ.

The showers of soma, blessings of the lord of peace and protection, like fastest forces electrified to omnipresence by urgent masters, reach to places and people that need light and protection against ignorance and darkness.

वाश्रा अर्षन्तीन्दवो भि वत्सं न धनवः।
दधन्विर गर्भस्त्याः॥ ७॥

7. *Vāśrā arṣantīndavo'bhi vatsaṁ na dhenavaḥ.*
Dadhanvire gabhastyoḥ.

Loving showers of divine light, peace and protection flow to the supplicants as mother cows move to the calf and are held by the dedicated in love and faith.

जुष्ट इन्दाय मत्सरः पवमान कनिकदत।
विश्वा अप द्विषो जहि॥ ८॥

8. *Juṣṭa indrāya matsaraḥ pavamāna kanikradat.*
Viśvā apa dviṣo jahi.

Let the pure and purifying showers of soma in divine flow, dedicated to omnipotence and to humanity in love roar as a cloud of rain showers, and, O roaring showers, throw out all jealousies and enmities of the

world far away from us.

अप॒घ्नन्ता॒ अरा॑व्ण॒: पव॑मानाः स्व॒दृ॒शः।
यानावृ॒तस्य॑ सीदत ॥ ९ ॥

9. *Apaghnanto arāvṇaḥ pavamānāḥ svardṛśaḥ.*
Yonāvṛtasya sīdata.

O shower of divine light, love and power, warding off and eliminating all unrighteous and uncreating elements of life, pure, purifying and flowing for humanity's good, revealing the light of divinity and illuminating humanity, come and settle in the seat of truth and rectitude in the yajnic hall of humanity.

Mandala 9/Sukta 14

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

परि॒ पासि॑ष्यदत्क॒विः सिन्धो॑रू॒मावधि॑ श्रि॒तः।
का॒रं बिभ॑त्पुरु॒स्पृह॑म ॥ १ ॥

1. *Pari prāsiṣyadat kaviḥ sindhorūrmāvadhi śritaḥ.*
Kāraṁ bibhrat puruspṛham.

Pervading and reposing in transcendence over the dynamics of this expansive ocean of the universe, bearing and sustaining this poetic creation, the omniscient poet creator, Soma, lord of peace, joy and bliss, rolls and rules the world with pleasure and grace.

गि॒रा यदी॒ सब॑न्धव॒: पञ्च॒ वाता॑ अप॒स्यव॑:।
प॒रि॒ष्कृ॒ण्वन्ति॑ धण॒सिम ॥ २ ॥

2. *Girā yadī sabandhavaḥ pañca vrātā apasya-vaḥ.*
Pariṣkṛṇvanti dharṇasim.

Five peoples together as kindred, five perceptive

organs together with volitional sense organs, dedicated and committed to their law and discipline of Dharma, desirous to do good, all honour and adore the sustainer, Soma, lord of peace and joy, the earth mother, and the master soul with their sacred work and voice.

आदस्य शुष्मिणा रस विश्व दवा अमत्सत।
यदी गाभिवसायत॥ ३॥

3. *Ādasya śuṣmiṇo rase viśve devā amatsata.*
Yadī gobhirvasāyate.

And then in the pleasure and ecstasy of this Soma, lord of bliss, all sages, scholars and divines of the world exult when they are able to apprehend with their mind and senses his presence and when he feels pleased by their songs of adoration.

निरिणाना वि धावति जहच्छर्याणि तान्वा।
अत्रा सं जिघत युजा॥ ४॥

4. *Niriṇāno vi dhāvati jahaccharyāṇi tānvā.*
Atrā saṁ jighrate yujā.

Apprehended with discrimination and clear vision, it descends into the devotee's consciousness, releasing light by its radiations, and, joining the devotee, it destroys his darkness and ignorance.

नप्तीभिया विवस्वतः शुभा न मामृज युवा।
गाः कृण्वाना न निर्णिजम॥ ५॥

5. *Naptībhirno vivasvataḥ śubhro na māmṛje yuvā.*
Gāḥ kṛṇvāno na nirṇijam.

Shining as pure and radiant by the mind and

senses of the ardent devotee, it joins the sage and, perfecting his mind and intelligence, reveals itself in vision as if in concentrated form and splendour.

अति श्रिती तिरश्चता गव्या जिगात्यण्व्या।
वग्नुमियर्ति यं विद ॥ ६ ॥

6. *Ati śritī tiraścatā gavyā jigātyaṇvyā.*
Vagnumiyarti yaṁ vide.

Pure and absolute, free from any mode or medium, it reveals itself by the subtlest and most pointed intelligential awareness of the devotee, and this confirms the truth of the Vedic words of revelation for the seeker of divinity and knowledge.

अभि क्षिपः समग्मत मजयन्तीरिषस्पतिम।
पृष्ठा गृभ्णत वाजिनः ॥ ७ ॥

7. *Abhi kṣipaḥ samagmata marjayantīriṣaspatim.*
Pṛṣṭhā gṛbhṇata vājinaḥ.

The intelligential faculties of the soul cleansing themselves, together in concentration, move to the lord omnipotent of food, energy and intelligence and reach the fount and foundation of all action and attainment for the soul.

परि दिव्यानि ममृशद्विश्वानि साम पार्थिवा।
वसूनि याह्यस्मयुः ॥ ८ ॥

8. *Pari divyāni marmṛśad viśvāni soma pārthivā.*
Vasūni yāhysmayuḥ.

O Soma, lord of peace, power and intelligence, pray, having collected and concentrated all heavenly

and earthly wealth, honour and excellence of the world, come and bring them for us.

Mandala 9/Sukta 15

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एष धिया यात्यण्व्या शूरा रथेभिराशुभिः ।
गच्छन्निन्द्रस्य निष्कृतम ॥ १ ॥

1. *Eṣa dhiyā yātyaṇvyā śūro rathebhir-āśubhiḥ.*
Gacchann-indrasya niṣkṛtam.

This Soma, spirit of peace and joy, brave dispeller of darkness, moves with the subtlest intelligence and awareness and comes by the fastest media of psychic communication and comes to the seat of its presence in the mind and soul of man.

एष पुरू धियायत बृहत देवतातय ।
यत्रामृतासस आसते ॥ २ ॥

2. *Eṣa purū dhiyāyate bṛhate devatātaye.*
Yatrāmṛtāsa āsate.

This infinite and eternal Spirit of peace, love and joy is ever keen to bless humanity with boundless piety and divinity in which men of immortal knowledge, karma and divine love abide.

एष हिता वि नीयते न्तः शुभावता पथा ।
यदी तुञ्जन्ति भूर्णयः ॥ ३ ॥

3. *Eṣa hito vi nīyate'ntaḥ śubhrāvatā pathā.*
Yadī tuñjanti bhūrṇayaḥ.

This divine Spirit is attained and internalised in

the core of the heart and soul by the brilliant path of clairvoyance, when the passionate seekers surrender themselves in obedience to it.

एष शृङ्गाणि दाधुवच्छिशीत यूथ्या३ वृषा।
नृम्णा दधान ओजसा॥ ४॥

4. *Eṣa śṛṅgāṇi dodhuvac-chiśīte yūthyo vṛṣā.*
Nṛmṇā dadhāna ojasā.

This Soul, vibrating on top of the highest bounds of the universe, abides in repose in the world of existence, one with all in the multitudinous world, generous and virile, bearing and ruling the entire wealth and powers of the universe by its power and splendour.

एष रुक्मिभिरीयत वाजी शुभ्रेभिरꣳशुभिः।
पतिः सिन्धूनां भवन॥ ५॥

5. *Eṣa rukmibhir-īyate vājī śubhrebhir-aṁśubhiḥ.*
Patiḥ sindūnāṁ bhavan.

It pervades every where by its holy brilliance of light and wide creative forces, ruling over the dynamics of the vibrating oceans of space.

एष वसूनि पिब्दना परुषा ययिवाँ अति।
अव शादेषु गच्छति॥ ६॥

6. *Eṣa vasūni pibdanā paruṣā yayivāň ati.*
Ava śādeṣu gacchati.

It moves and overcomes hard and rough places of hidden hoarded wealth of negative powers and goes over to protect the powers that observe divine discipline in the battles of life.

एतं मृजन्ति मर्ज्यमुप द्रोणेष्वायवः।
पचक्राणं महीरिषः ॥ ७ ॥

7. *Etaṁ mṛjanti marjyamupa droṇeṣvāyavaḥ.*
Pracakrāṇaṁ mahīriṣaḥ.

People adore this glorious power closely treasured in the heart, the divine power that creates and gives great food, energy and advancement.

एतमु त्यं दश क्षिपो मृजन्ति सप्त धीतयः।
स्वायुधं मदिन्तमम ॥ ८ ॥

8. *Etamu tyaṁ daśa kṣipo mṛjanti sapta dhītayaḥ.*
Svāyudhaṁ madintamam.

With ten pranas and seven faculties, five senses, mind and intellect, glorify this Soma, lord of peace and joy, who is most ecstatically blissful and wields noble powers of protection for advancement and progress.

Mandala 9/Sukta 16

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प्र ते सोतार ओण्यो३ रसं मदाय घृष्वये।
सर्गो न तक्त्यतशः ॥ १ ॥

1. *Pra te sotāra oṇyo rasaṁ madāya ghṛṣvaye.*
Sargo na taktyetaśaḥ.

O Soma, spirit of peace and bliss, your devotees, in order to win the highest attainments of life and to experience the joy of divinity, meditate and sojourn over spaces between heaven and earth and find the divine essence of existence, and then omnipresent divinity flows like a flood into their consciousness. O man, that

essence of experience is for you.

कत्वा॒ द ॑स्य र॒थ्य॑मपा॒ वसा॑न॒मन्ध॑सा।
गा॒षाम॑ण्वे॑षु सश्चिम॥ २॥

2. *Kratvā dakṣasya rathyamapo vasānamandhasā.*
Goṣām-aṇveṣu saścima.

That delightful experience of the able practitioner born of active meditation which guides our chariot of life and adorns our actions through the soothing experiences of mind and senses, we seek through our noble karma and feel in every subtle particle of our existence and awareness.

अन॑प्तम॒प्सु दु॒ष्टर॑ं॒ सामं॑ प॒वित्र॒ आ सृ॑ज।
पु॒नी॒हीन्दा॑य॒ पात॑व॥ ३॥

3. *Anaptam-apsu duṣṭaraṁ somaṁ pavitra ā sṛja.*
Punīhīndrāya pātave.

That rare soma joy of divinity rolling in existence, achievable but with relentless practice across trials and tribulations, O man, create in the purity of heart and sanctify for enlightenment of the soul.

प पु॑ना॒नस्य॒ चत॑सा॒ सामं॑॑ः प॒वित्रं॑ अषति।
कत्वा॑ स॒धस्थ॒मास॑दत॥ ४॥

4. *Pra punānasya cetasā somaḥ pavitre arṣati.*
Kratvā sadhastham-āsadat.

The soma joy of the person who is purified through the mind and intellect abides in the purity of heart, and by virtue of his karma he attains his position in the presence of divinity.

प त्वा॒ नमा॑भिरिन्दव॒ इन्द्र॒ सामा॑ असृ ात।
म॒ह भरा॑य का॒रिणः॥ ५॥

5. *Pra tvā namobhir-indava indra somā asṛkṣata.*
Mahe bharāya kāriṇaḥ.

Indra, lord of power, peace and joy, with songs of honour and salutations to you, I have created and offered joyous adorations to you which flow for the grand fulfilment of the poet creator and man of divine action.

पु॒ना॒ना रू॒प अ॒व्यय॒ विश्वा॒ अष॑ ाभि श्रिय॑ः।
शू॒रा॒ न गाषु॑ तिष्ठति॥ ६॥

6. *Punāno rūpe avyaye viśvā arṣannabhi śriyaḥ.*
Śūro na goṣu tiṣṭhati.

In the eternal imperishable spirit of divinity, abide and roll all peace, power and glories of the world like waves of the ocean in the midst of which the brave soul, having purified itself of the junk of life, sits and abides as a hero like a star among planets.

दि॒वा न सानु॑ पिप्युषी॒ धारा॑ सु॒तस्य॑ व॒धस॑ः।
वृथा॑ प॒वित्र॑ अषति॥ ७॥

7. *Divo na sānu pipyuṣī dhārā sutasya vedhasaḥ.*
Vṛthā pavitre arṣati.

Just as rain showers of heaven fall upon the mountain, so do the showers of soma fulfilment and omniscience distilled through meditation fall spontaneously upon the mind and soul of the man of purity and roll in the heart.

त्वं सोम विपश्चितं तनां पुनान आयुषु।
अव्या वारं वि धावसि॥ ८॥

8. *Tvaṁ soma vipaścitaṁ tanā punāna āyuṣu.*
Avyo vāraṁ vi dhāvasi.

O Soma, lord of peace, joy and glory, you purify the wise among general humanity and move continuously to the man of choice for the sake of protection and advancement.

Mandala 9/Sukta 17

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प नि्मननव सिन्धवा घ्नन्त' वृत्राणि भूर्णयः।
सामा असृगमाशवः॥ १॥

1. *Pra nimneneva sindhavo ghnanto vṛtrāṇi bhūr-ṇayaḥ. Somā asṛgram-āśavaḥ.*

Just as rivers flow down the slopes of mountains, so do streams of soma, divine bliss, destroying evil and darkness, universal, rapid and restless, flow for dedicated humanity.

अभि सुवानास इन्दवा वृष्टयः पृथिवीमिव।
इन्द्रं सामासा अ ारन॥ २॥

2. *Abhi suvānāsa indavo vṛṣṭayaḥ pṛthivīmiva.*
Indraṁ somāso akṣaran.

As showers of rain stream forth on the earth and fertilize it, so do streams of soma distilled, released and beatifying flow to dedicated humanity, inspiring it with joy and creativity.

अत्यूॅमिमत्सरा मदः सामः पवित्रं अषति।

विघ्नन रांसि देवयुः ॥ ३ ॥

3. *Atyūrmir-matsaro madaḥ somaḥ pavitre arṣati.*
Vighnan rakṣāṁsi devayuḥ.

Overflowing, inspiring and ecstatic, the soma joy of existence across the fluctuations of existential mind flows to humanity, destroying evil and negative tendencies and exciting divine love, and rolls in the sacred cave of the heart.

आ कलशेषु धावति पवित्रे परि षिच्यते।

उक्थैयज्ञेषु वर्धते ॥ ४ ॥

4. *Ā kalaśeṣu dhāvati pavitre pari ṣicyate.*
Ukthair-yajñeṣu vardhate.

This soma of divine vitality runs and ripples in forms of life, spreads from one mind to another through the light of discrimination and waxes and rises by songs of praise in yajnas.

अति त्री सोम रोचना रोहन भ्राजसे दिवम।

इष्णन्त्सूर्यं न चोदयः ॥ ५ ॥

5. *Ati trī soma rocanā rohan na bhrājase divam.*
Iṣṇant-sūryaṁ na codayaḥ.

O Soma, lord of light and bliss, rising as if higher and higher, you transcend the three worlds of earth, skies and the heavens and shower light and glory over the heavens, and then, in a state of passion as if, you animate the sun with power and fertility.

अभि विप्रा अनूषत मूधन्यज्ञस्य कारवः।

दधानाश्च रांसि पियम ॥ ६ ॥

6. *Abhi viprā anūṣata mūrdhan yajñasya kāravaḥ.*
Dadhānāś-cakṣasi priyam.

Poets, vibrant scholars and sages and earnest supplicants adore and glorify Soma in the beginning of yajna, reposing perfect faith and love in the all-watching divine lord of peace, power and glory.

तमु॑ त्वा वा॒जिनं॑ नरा॑ धी॒भिर्विप्रा॑ अव॒स्यव॑: ।
मृ॒जन्ति॑ दु॒वता॑तय ॥ ७ ॥

7. *Tamu tvā vājinaṁ naro dhībhirviprā avasyavaḥ.*
Mṛjanti devatātaye.

That lord of might, all victorious over cosmic dynamics, the leading lights of humanity and vibrant sages in search of peace, protection and advancement discover as pure immaculate universal presence and, by their songs and actions, glorify for attaining the bliss and blessings of divinity.

मधो॒धारा॒मनु॑ क्षर ती॒व्र: स॒धस्थ॒मास॑दः ।
चारु॑र्ऋ॒ताय॑ पी॒तय॑ ॥ ८ ॥

8. *Madhor-dhārāmanu kṣara tīvraḥ sadhastham-āsadaḥ. Cārurṛtāya pītaye.*

O lord of bliss and inspiration, release the showers of honey. You are intensely vibrant, bless our hall of yajna, inspire and energise the yajakas. You are glorious and gracious, give us the taste of truth and nectar of divine law beyond satiety.

Mandala 9/Sukta 18

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

परि॑ सुवा॒ना गि॑रि॒ष्ठाः प॒वित्र॒ सामा॑ अ ाः ।
मद॑षु सव॒धा अ॑सि ॥ १ ॥

1. *Pari suvāno giriṣṭhāḥ pavitre somo akṣāḥ.*
Madeṣu sarvadhā asi.

O lord, you are Soma, peace, power and bliss, all creative, fertilising and inspiring, all present in thunder of the clouds, roar of the winds and rumble of the mountains, in purest of the pure. You are the sole sustainer of all in bliss divine.

त्वं वि॒प्रस्त्वं क॒विमधु॒ प जा॒तमन्ध॑सः ।
मद॑षु सव॒धा अ॑सि ॥ २ ॥

2. *Tvaṁ vipras-tvaṁ kavir-madhu pra jātam-andhasaḥ. Madeṣu sarvadhā asi.*

You are the vibrant sage of sages, the visionary poet of poets, and the honey sweet of all tastes born of all food. You are the sole sustainer of all in bliss divine.

तव॒ विश्व॑ स॒जाष॑सा द॒वास॑ः पी॒तिमा॑शत ।
मद॑षु सव॒धा अ॑सि ॥ ३ ॥

3. *Tava viśve sajoṣaso devāsaḥ pītimāśata.*
Madeṣu sarvadhā asi.

All divinities of nature and humanity in love and faith with you yearn to drink of the divine nectar and they are blest with it. You are the sole sustainer of all in bliss divine.

आ या विश्वानि वाया वसूनि हस्तयादध।
मदेषु सवधा असि॥ ४॥

4. *Ā yo viśvāni vārya vasūni hastayor-dadhe.*
Madeṣu sarvadhā asi.

You who hold in hands the entire wealth of the world, we cherish, you who are the sole sustainer and dispenser for all in bliss divine.

य इम र दसी मही सं मातरव द हत।
मदेषु सवधा असि॥ ५॥

5. *Ya ime rodasī mahī saṁ mātareva dohate.*
Madeṣu sarvadhā asi.

You who fill these great mother-like heaven and earth with the wealth of food and drink and obtain for us all nourishments from these are the sustainer and provider for all in bliss divine.

परि या रादसी उभ सद्या वाजभिरषति।
मदेषु सवधा असि॥ ६॥

6. *Pari yo rodasī ubhe sadyo vājebhir-arṣati.*
Madeṣu sarvadhā asi.

You who always pervade the dynamics of both heaven and earth with food, energy and the spirit of evolution, are the sustainer and dispenser for all in bliss divine.

स शुष्मी कलशष्वा पुनाना अचिकदत।
मदेषु सवधा असि॥ ७॥

7. *Sa śuṣmī kalaśeṣvā punāno acikradat.*
Madeṣu sarvadhā asi.

O lord of bliss, all-powerful and all-purifying, you, who pervade all forms and regions of existence and proclaim your presence and power therein in action, are the sustainer of all in bliss divine.

Mandala 9/Sukta 19

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

यत्सोम चित्रमुक्थ्यं दिव्यं पार्थिवं वसु।
तन्नः पुनान आ भर॥ १॥

1. *Yat soma citram-ukthyaṁ divyaṁ pārthivaṁ vasu. Tannaḥ punāna ā bhara.*

O Soma, lord of peace, purity and power, purify for us the wealth, honour and excellence both worldly and heavenly which is wonderfully versatile, valuable and admirable, pray sanctify it and bless us with the sacred gift.

युवं हि स्थः स्वर्पती इन्द्रश्च सोम गोपती।
ईशाना पिप्यतं धियः॥ २॥

2. *Yuvaṁ hi sthaḥ svarpatī indraśca soma gopatī. īśānā pipyataṁ dhiyaḥ.*

O Soma, lord of peace and purity, Indra, lord of honour and excellence, both of you are protectors, sustainers and sanctifiers of earth, earthly well being, culture and sacred speech, of heaven and heavenly light and joy. Rulers and sustainers of existence, pray bless us with exuberant intelligence and will for holy thought, action and advancement.

वृषा पुनान आयुषु स्तनय धिषे बर्हिषि।
हरिः सन्यानिमासदत॥ ३॥

3. *Vṛṣā punāna āyuṣu stanayann-adhi barhiṣi. Hariḥ san yonim-āsadat.*

O Soma, giver of showers of fulfilment to the soul in living forms, purifying and sanctifying the soul of each one among humanity, presiding over the evolving forms of nature with the divine will and voice of thunder, taking on the role of creator through the dynamics of universal law, the divine Spirit abides immanent and pervasive in the womb of nature as the total seed of existence.

अवावशन्त धीतय वृषभस्याधि रतसि।
सूनावत्सस्य मातरः ॥ ४ ॥

4. *Avāvaśanta dhītayo vṛṣabhasyādhi retasi. Sūnor-vatsasya mātaraḥ.*

Just as females in season yearn for a darling offspring, so do the evolving forms of Prakrti, Mother Nature, inspired by desire, long for the life seed of the omnipotent father of universal life.

कुविद वृषण्यन्तीभ्यः पुनाना गभमादधत।
याः शुकं दुहत पयः ॥ ५ ॥

5. *Kuvid-vṛṣaṇyantībhyaḥ punāno garbhamādadhat. Yāḥ śukraṁ duhate payaḥ.*

The great lord omnipotent Soma, pure and immaculate, impregnates the forms of nature overflowing with desire which receive the seed and create living milk for the growth of life.

उप शिा पतस्थुषा भियसमा धहि शत्रुषु।
पवमान विदा रयिम ॥ ६ ॥

6. *Upa śikṣāpatasthuṣo bhiyasamā dhehi śatruṣu. Pavamāna vidā rayim.*

O lord of purity, those who stay far off, bring close and instruct; those who are negative, strike with fear; bring wealth, honour and excellence for life.

नि शत्रा॑ः साम॒ वृष्ण्यं॒ नि शुष्मं॒ नि वय॑स्तिर।
दू॒र वा॑ स॒ता अन्ति॑ वा॥ ७॥

7. *Ni śatroḥ soma vṛṣṇyaṁ ni śuṣmaṁ ni vayastira. Dūre vā sato anti vā.*

O Soma, lord of peace, power and purification, negate, overcome and win over the exuberance, power and exploitation, and the spirit of the enemy's enmity whether he is far or near.

Mandala 9/Sukta 20

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प क॒विद॒ववी॑त॒य व्या॒ वार॑भिरषति।
सा॒ह्वान्विश्वा॑ अ॒भि स्पृधः॥ १॥

1. *Pra kavir-devavītaye'vyo vārebhir-arṣati. Sāhvān viśvā abhi spṛdhaḥ.*

Soma, creative poet and universal visionary, all protective, withstanding all rivalry and opposition, moves on with protection, advancement and choice gifts for the creative souls for their divine fulfilment.

स हि ष्मा॑ जरि॒तृभ्य॒ आ वाज॑ं गाम॑न्त॒मिन्व॑ति।
पव॑मानः सह॒स्रिण॑म॥ २॥

2. *Sa hi ṣmā jaritṛbhya ā vājaṁ gomantam-invati. Pavamānaḥ sahasriṇam.*

He alone, pure, purifying and dynamic, brings for the celebrants thousandfold food, energy and advancement with victory inspired and infused with intelligence, knowledge, culture and enlightenment.

परि॒ विश्वा॑नि॒ चत॑सा मृ॒शस॒ पव॑स म॒ती।
स नः॑ सा॒म॒ श्रवा॑ विदः॥ ३॥

3. *Pari viśvāni cetasā mṛśase pavase matī.*
Sa naḥ soma śravo vidaḥ.

O lord, you give us all good things of the world we love with our heart's desire. You inspire and energise our intellect, understanding and will for action. O Soma, pray bring us the wealth of honour and fame with all forms of life's excellence.

अ॒भ्य॑र्ष बृ॒हद्यशा॑ म॒घव॑द्भ्या ध्रु॒वं र॒यिम।
इषं॑ स्तो॒तृभ्य॒ आ भ॑र॥ ४॥

4. *Abhyarṣa bṛhadyaśo maghavadbhyo dhruvaṁ rayim. Iṣaṁ stotṛbhya ā bharā.*

Bring wide and expansive fame for the men of honour and generosity, bring wealth and power, bring food, energy, knowledge and excellence of mind and soul for the celebrants.

त्वं राज॑व सुव्र॒ता गिर॑: सो॒मा वि॑वशिथ।
पु॒ना॒ना व॑ह्न अद्भुत॥ ५॥

5. *Tvaṁ rājeva suvrato giraḥ somā viveśitha.*
Punāno vahne adbhuta.

O Soma, you are like a ruler sustainer of the holy laws of existence. You are present in the hymns of

the Veda and you inspire the songs of celebrants. Pure and purifying, O wielder and sustainer of the universe, you are wondrous great and sublime, the like of which never was and never shall be, rival there is none.

स वह्निर॒प्सु दु॒ष्टरो॑ मृ॒ज्यमा॑ना॒ गभ॑स्त्योः ।
सोम॑श्च॒मूषु॑ सीदति ॥ ६ ॥

6. *Sa vahnirapsu duṣṭaro mṛjyamāno gabhastyoḥ. Somaścamūṣu sīdati.*

That lord Soma, burden bearer of existence, is the universal inspirer, energiser and enlightener, the very passion and fire of life, pervasive in the waters of space, unconquerable, blazing in the self-circuit of his own refulgence, and he abides in the holy ladles of yajna as much as in the mighty majestic armies of the universe.

की॒ळु॒मखा न मंह॒युः प॒वित्रं साम गच्छसि ।
दधत्स्तो॒त्र सु॒वीय॑म ॥ ७ ॥

7. *Krīḷurmakho na maṁhayuḥ pavitraṁ soma gacchasi. Dadhat stotre suvīryam.*

O Soma, you are joyous and playful, generous at heart as the very yajnic creation of the exuberant world, you move to the heart of the celebrants with purity of divinity, and inspire and infuse the hymns of Veda and songs of the devotees with the spirit of divinity and creative exuberance.

Mandala 9/Sukta 21

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

ए॒त धा॑व॒न्तीन्द॑व॒ः सामा॒ इन्दा॑य॒ घृष्व॑यः ।
म॒त्स॒रास॑ः स्व॒विद॑ः ॥ १ ॥

1. *Ete dhāvantīndavaḥ somā indrāya ghṛṣvayaḥ. Matsarāsaḥ svarvidaḥ.*

These Soma streams of divine joy and exhilaration, agile, mirthful, ecstatic and refulgent, flow free in honour of Indra, lord of the beauty and glory of life.

प॒वृ॒ण्वन्ता॑ अ॒भि॒यु॒जः॒ सु॒ष्व॑य॒ वरि॑वा॒विद॑ः।
स्व॒यं स्तो॒त्र व॑य॒स्कृत॑ः॥ २॥

2. *Pravṛṇvanto abhiyujaḥ suṣvaye varivovidaḥ. Svayaṁ stotre vayaskṛtaḥ.*

These streams of soma are graciously favourable, readily helpful, harbingers of wealth, honour and fame for the devotees and naturally and by themselves givers of health and longevity for the singers and celebrants of divinity in song.

वृथा॒ कीळ॑न्त॒ इन्द॑वः स॒धस्थ॑म॒भ्यक॒मित।
सिन्धो॑रू॒मा व्य॑ क्षरन॥ ३॥

3. *Vṛthā krīḷanta indavaḥ sadhastham-abhyekamit. sindhorūrmā vyakṣaran.*

These streams of soma, i.e., floods of rivers, circulations and circumambulations of stars, planets and galaxies, by nature and spontaneously move from and back into the One and only One like the fire of yajna arising from and receding into the same one vedi and like the waves of the sea arising from, playing joyously on and receding into peace into the same one sea.

ए॒त विश्वा॑नि॒ वाया॒ पव॑मानास आशत।
हि॒ता न सप्त॑या॒ रथ॑॥ ४॥

4. *Ete viśvāni vāryā pavamānāsa āśata.*
Hitā na saptayo rathe.

All these streams of soma of the world, pure, purifying and flowing, abide in the One and only One like seven colours of the spectrum abiding in the light of the sun.

आस्मिंन्पिशङ्गंमिन्दवा दधाता वनमादिशं।
या अस्मभ्यमरावा॥ ५॥

5. *Āsmin piśaṅgam-indavo dadhātā venamādiśe.*
Yo asmabhyam-arāvā.

All these various streams of existential matter and energy bearing colourful forms in this cosmic personality abide by one divinity which brings us total fulfilment.

ऋभुन रथ्यं नवं दधाता कतमादिशं।
शुकाः पवध्वमर्णसा॥ ६॥

6. *Ṛbhurna rathyaṁ navaṁ dadhātā ketamādiśe.*
Śukrāḥ pavadhvam-arṇasā.

Just as an expert artist makes a new chariot and controls the motive power in order to reach the destination so, O Soma, let the pure streams flow, purify us, and bring us blissful enlightenment for total fulfilment.

एत उ त्य अवीवशन्काष्ठां वाजिना अकत।
सतः पासाविषुमतिम॥ ७॥

7. *Eta u tye avīvaśan kāṣṭhāṁ vājino akrata.*
Sataḥ prāsāviṣur-matim.

Thus do these soma streams of victorious divine light and energy wish and shine and create and lead us to the supreme state of joy, and thus do they animate, inspire and fructify the thought and will of the truly wise.

Mandala 9/Sukta 22

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एत सोमास आशवो रथाइव प वाजिनः ।
सर्गाः सृष्टा अहषत ॥ १ ॥

1. *Ete somāsa āśavo rathā iva pra vājinaḥ.*
Sargāḥ sṛṣṭā aheṣata.

These soma streams of nature and humanity fast as chariots on course for victory roar like floods let free.

एत वाताइवारवः पजन्यस्यव वृष्टयः ।
अग्नरिव भमा वृथा ॥ २ ॥

2. *Ete vātā ivoravaḥ parjanyasyeva vṛṣṭayaḥ.*
Agneriva bhramā vṛthā.

These streams like winds of storm, torrents of rain and flames of fire roar and press forward without effort, spontaneously in their element.

एत पूता विपश्चितः सोमासो दध्याशिरः ।
विपा व्यानशुधियः ॥ ३ ॥

3. *Ete pūtā vipaścitaḥ somāso dadhyāśiraḥ.*
Vipā vyānaśurdhiyaḥ.

These living floods of energy, vibrant courses, soothing moons, blazing suns and whirling galaxies,

pure somas all blest by light and will divine of the centre hold of life, inspire the will and awareness of thinking men.

एत मृष्टा अमर्त्याः ससृवांसो न शश्रमुः ।
इयक्षन्तः पथा रजः ॥ ४ ॥

4. *Ete mṛṣṭā amrtyāḥ sasṛvāṁso na śaśramuḥ.*
Iyakṣantaḥ patho rajaḥ.

All these, sparkling pure immortals ever on the move tire not. Pure energy they are, restless, eager to traverse the paths of space.

एत पृष्ठानि रोदसी विप्रयन्तो व्यानशुः ।
उतेदमुत्तमं रजः ॥ ५ ॥

5. *Ete pṛṣṭhāni rodasorviprayanto vyānaśuḥ.*
Utedam-uttamaṁ rajaḥ.

Pressing forward on the journey all round, they cross the regions of heaven and earth and then reach the highest pinnacle of light and space in existence.

तन्तुं तन्वानमुत्तममनु प्रवत आशत ।
उतेदमुत्तमाय्यम ॥ ६ ॥

6. *Tantuṃ tanvānam-uttamam-anu pravata āśata.*
Utedam-uttamāyyam.

Moving on with the flow of life across the expansive web of creative existence, they reach the ultimate where life can reach, the infinite.

त्वं सोम प्रणिभ्य आ वसु गव्यानि धारयः ।
ततं तन्तुमचिकदः ॥ ७ ॥

7. *Tvaṁ soma paṇibhya ā vasu gavyāni dhārayaḥ.*
Tataṁ tantum-acikradaḥ.

O Soma, peace, purity and wealth of existence, you alone bear and bring the Word, peace of settlement and wealth of culture and enlightenment for humanity, and you turn the wheel of existence, proclaim it with a boom and the web begins to spin out and in.

Mandala 9/Sukta 23

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सामा॑ असृगमा॒शवा॒ मधा॒मदं॑स्य॒ धार॑या ।
अ॒भि विश्वा॑नि॒ काव्या॑ ॥ १ ॥

1. *Somā asṛgram-āśavo madhormadasya dhātayā.*
Abhi viśvāni kāvyā.

I create the rapid streams of soma forms of existence in constant motion with the currents of honeyed ecstasy of nature in evolution in consonance with the universal poetry of divinity articulated in the Veda.

अनु॑ प॒त्नास॑ आ॒यवः॑ प॒दं नवी॑या अकमुः ।
रु॒च ज॑नन्त॒ सूर्य॑म ॥ २ ॥

2. *Anu pratnāsa āyavaḥ padaṁ navīyo akramuḥ.*
Ruce jananta sūryam.

In consequence of the will divine, the eternal particles of Prakrti move and assume new forms of existence in evolution, and for the sake of light they create the light of stars.

आ पवमान ना भरा या अदाशुषा गयम।
कृधि प्रजावतीरिषः ॥ ३ ॥

3. *Ā pavamāna no bharā'ryo adāśuṣo gayam.*
Kṛdhi prajāvatīriṣaḥ.

O Soma, lord of purity and power, socio-cosmic dynamics, production and munificence, win over the ungiving, uncreative and selfish people and give us all a peaceful home and food, energy, knowledge and wisdom for sustenance and happy continuance of the human family.

अभि सामास आयवः पवन्त मद्यं मदम।
अभि काशं मधुश्चुतम ॥ ४ ॥

4. *Ābhi somāsa āyavaḥ pavante madyaṁ madam.*
Abhi kośaṁ madhuścutam.

The joyous worlds of Soma move on pure and free, life for Soma devotees moves on pure and free, they enjoy the ecstatic beauty and sweetness of the world, and their homes abound in honey sweets distilled from life.

सामा अषति धणसिदधान इन्दियं रसम।
सुवीरा अभिशस्तिपाः ॥ ५ ॥

5. *Somo arṣati dharṇasir-dadhāna indriyaṁ rasam.*
Suvīro abhiśastipāḥ.

The world of divine soma joy moves on, all sustaining, bearing cherished sweets for pleasure and celebration, the omnipotent is guardian of our honour and fame.

इन्दा॑य साम पवस दु॒वभ्यः॑ सध॒माद्यः॑ ।
इन्दो॒ वाजं सिषाससि ॥ ६ ॥

6. *Indrāya soma pavase devebhyaḥ sadhamādyaḥ.*
Indo vājaṁ siṣāsasi.

O Soma, lord of purity and ecstasy, you flow with love for Indra, the karma yogi and for the men of noble character and action. You abide in the yajnic hall and home, O lord of the beauteous flow of life, and bless us with food, energy, victory and total fulfilment.

अ॒स्य पी॒त्वा मदा॑ना॒मिन्द्रो॑ वृ॒त्राण्यप्र॒ति ।
ज॒घान॑ ज॒घन॑च्च॒ नु ॥ ७ ॥

7. *Asya pītvā madānāmindro vṛtrāṇyaprati.*
Jaghāna jaghanacca nu.

Having drunk of the ecstasy of this divine nectar of purity and power, Indra has eliminated and still eliminates the forces of evil and darkness without confronting them as enemies violently.

Mandala 9/Sukta 24

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प सामा॑सा अधन्विषुः पव॑मानास॒ इन्द॑वः ।
श्री॒णा॒ना अ॒प्सु मृ॑ञ्जत ॥ १ ॥

1. *Pra somāso adhanviṣuḥ pavamānāsa indavaḥ.*
Śriṇānā apsu mṛñjata.

Soma currents of purity, power and beauty of divinity, purifying and inspiring streams of life's joy, sparkling, and enlightening humanity, when absorbed, and integrated in human thought, word and action reflect

in life and glorify noble people.

अभि गावो अधन्विषुरापो न पवता यतीः ।
पुनाना इन्दमाशत ॥ २ ॥

2. *Abhi gāvo adhanviṣurāpo na pravatā yatīḥ.*
Pūnānā indram-āśata.

The ecstasy and power of soma vibrations energise the mind and senses of the celebrant, purifying and perfecting them, and, thus purified, the senses and mind move to the presence of omnipotent all-joyous Indra like streams and rivers flowing, rushing and joining the sea.

प पवमान धन्वसि सामन्दाय पातव ।
नृभियता वि नीयस ॥ ३ ॥

3. *Pra pavamāna dhanvasi somendrāya pātave.*
Nṛbhiryato vi nīyase.

O Soma, universal power and joy of existence, pure and purifying, you vibrate in the universe like an ocean of nectar. Celebrated by men of vision and wisdom, you arise and manifest in your glory in the devotee's experience and inspire him to rise to divinity.

त्वं साम नृमादनः पवस्व चषणीसहे ।
सस्निया अनुमाद्यः ॥ ४ ॥

4. *Tvaṁ soma nṛmādanaḥ pavasva carṣaṇīsahe.*
Sasniryo anumādyaḥ.

O Soma, joyous lover and lord of humanity, let the ecstasy of your presence flow purifying for the protection and fulfilment of humanity, pure, generous

and adorable as you are.

इन्द्रा॒ यद॑दि॒भिः सु॒तः प॒वित्रं॑ परि॒धाव॑सि।
अर॒मिन्द॑स्य॒ धाम्न॑॥ ५॥

5. *Indo yadadribhiḥ sutaḥ pavitraṁ paridhāvasi.*
Aram-indrasya dhāmne.

O Soma, shower of divine beauty and bliss, perceived, internalised and realised through the mind and vision of the celebrant, you vibrate and shine in sanctified awareness as the absolute beauty, bliss and glory of existence for the human soul.

पव॑स्व वृत्रहन्तमा॒क्थभि॑रनुमाद्यः।
शुचिः॑ पाव॒का अद्भु॑तः॥ ६॥

6. *Pavasva vṛtrahantamokthebhir-anumādyaḥ.*
Śuciḥ pāvako adbhutaḥ.

Flow into the heart, beatify the soul, O greatest destroyer of the dirt and darkness of life, in response to our songs of adoration. O Spirit of absolute joy, you are pure, sanctifier and absolutely sublime.

शुचि॑ः पाव॒क उ॑च्यत॒ सामः॑ सु॒तस्य॒ मध्व॑ः।
द॒वा॒वीर॑घशंस॒हा॥ ७॥

7. *Śuciḥ pāvaka ucyate somaḥ sutasya madhvaḥ.*
Devāvīr-aghaśaṁsahā.

Soma, creator and energiser of existence, ambrosial honey for the enlightened celebrants, is hailed as purifier, sanctifier and protector of the divines and destroyer of sin, scandal, jealousy and enmity.

Mandala 9/Sukta 25

Pavamana Soma Devata, Drdhachyuta Agastya Rshi

पव॑स्व द ॒ासाध॑ना दे॒वभ्य॑: पी॒तय॑ हर ।
म॒रुद्भ्या॑ वा॒यव॒ मद॑: ॥ १ ॥

1. *Pavasva dakṣasādhano devebhyaḥ pītaye hare. Marudbhyo vāyave madaḥ.*

O Soma, lord of joy and versatile intelligence of the universe, pure, fluent and all-purifying eliminator of want and suffering, giver of sufficiency, flow, purify and sanctify the powers of noble and generous nature to their full satisfaction, come as ecstasy of life for vibrant humanity, for pranic energy and for the will and intelligence of the seekers of light and dynamism for action.

पव॑मान धि॒या हि॒ता ३॑ भि यानि॑ं कनि॑क्रदत ।
धर्म॑णा वा॒युमा वि॑श ॥ २ ॥

2. *Pavamāna dhiyā hito'bhi yoniṁ kanikradat. Dharmaṇā vāyumā viśa.*

O lord of purity and power, let your presence concentrated by senses and mind in awareness, speaking aloud in the heart and soul, abide in the pranic and intelligential vitality of the soul with living consciousness of divine law and virtues of holy life and thus purify and sanctify us.

सं दे॒वः शा॑भत॒ वृषा॑ क॒वियाना॒वधि॑ पि॒यः ।
वृ॒त्र॒हा दे॑व॒वीत॑मः ॥ ३ ॥

3. *Saṁ devaiḥ śobhate vṛṣā kavir-yonāvadhi priyaḥ. Vṛtrahā devavītamaḥ.*

Soma, omniscient poetic creator, generous and dear, dearest of divinities and destroyer of the evil and darkness of life, vibrating in the cave of the heart shines glorious in the soul and reflects beatific with the senses, mind, intelligence and will in the conduct and grace of the human personality.

विश्वा रूपाण्याविशन्पुनाना याति हयतः ।
यत्रामृतास आसत ॥ ४ ॥

4. *Viśvā rūpāṇyāviśan punāno yāti haryataḥ.*
Yatrāmṛtāsa āsate.

Soma, pervading all forms of existence in the expansive universe, pure and purifying, goes on blissful, beatific and gracious, the omnipresence in which the enlightened sages abide, having attained freedom from death.

अरुषा जनयन्गिरः सामः पवत आयुषक ।
इन्दं गच्छन्कविक्रतुः ॥ ५ ॥

5. *Aruṣo janayan giraḥ somaḥ pavata āyuṣak.*
Indraṁ gacchan kavikratuḥ.

Soma, glorious and blissful omniscient creator of the poetry of existence articulating the divine voice of the Veda flows vibrant and omnipresent to loving humanity especially to men of action and enlightenment.

आ पवस्व मदिन्तम पवित्रं धारया कव ।
अकस्य यानिमासदम ॥ ६ ॥

6. *Ā pavasva madintama pavitraṁ dhārayā kave.*
Arkasya yonim-āsadam.

O Soma, most exuberant poetic omnipresence, come in a wave of ecstasy and majesty to bless the pure heart of the celebrant which is the seat of the soul and of the golden glow of divinity.

Mandala 9/Sukta 26

Pavamana Soma Devata, Idhmavaha Dardhachyuta Rshi

तमꣳमृ ा न्त वा॒जिनꣳमु॒पस्थ॒ अदि॑ꣳत॒रधि॑।
विपा॑सा॒ अण्व्या॑ धि॒या॥ १॥

1. *Tamamṛkṣanta vājinam-upasthe aditeradhi.*
Viprāso aṇvyā dhiyā.

Sages with their subtle mind and intellect, reason and passion, glorify that exuberant bright and potent Soma, lord of universal action and victory, on the vedi in the lap of mother earth.

तं गावा॑ अ॒भ्यनूषत स॒हस्र॑धार॒मि॑तम।
इन्दुं ध॒तार॒मा दि॒वः॥ २॥

2. *Taṁ gāvo abhyanūṣata sahasradhāramakṣi-tam.*
Induṁ dhartāramā divaḥ.

That blissful Soma, sustainer of the refulgent heavens, whose generous and inexhaustible grace flows in a thousand streams, the songs of Veda, rays of the sun, and the stars and planets, indeed all that move in the moving universe celebrate and adore.

तं व॒धां म॒धया॑ह्यन्पव॑मान॒मधि॒ द्यवि॑।
ध॒ण॒सिं भूरि॑धायसम॥ ३॥

3. *Taṁ vedhāṁ medhayāhyan pavamānamadhi dyavi. Dharṇasiṁ bhūridhāyasam.*

That divine and all sustaining, pure and purifying, foundation of existence, wielder and sustainer of infinite forms, stars and galaxies, the sages with their thought, imagination and vision visualise, contemplate and realise unto the heights of heaven.

तमह्यन्भुरिजार्धिया संवसानं विवस्वतः ।
पतिं वाचा अदाभ्यम ॥ ४ ॥

4. *Tamahyan bhurijordhiyā saṁvasānaṁ vivasvataḥ. Patiṁ vāco adābhyam.*

Hymns of the Veda, wise sages and infinite forms of existence, all with their light, motions, wisdom and vision celebrate and adore that Soma, lord of omniscience, peace and purity who shines radiant in the light of the sun between heaven and earth and who, fearless and indomitable, holds, protects, promotes and speaks through the voice of eternity.

तं सानावधि जामया हरिं हिन्वन्त्यद्रिभिः ।
हरयतं भूरिचक्षसम ॥ ५ ॥

5. *Taṁ sānāvadhi jāmayo hariṁ hinvantyadri-bhiḥ. Haryataṁ bhūricakṣasam.*

Sages in unison, with their highest and most intense mental and spiritual faculties, adore, celebrate and realise that Soma on top of existence who is glorious and blissful, destroyer of suffering, and universal watcher, dispenser and disposer of the world of existence.

तं त्वा हिन्वन्ति वधसः पवमान गिरावृधम ।
इन्दविन्दाय मत्सरम ॥ ६ ॥

6. *Taṁ tvā hinvanti vedhasaḥ pavamāna girāvṛ-dham. Indavindrāya matsaram.*

O Soma, universal spirit of beauty and bliss, pure, purifying and ever flowing, so glorious as you are celebrated in songs of the universal Vedic eternity, self-realised sages adore and exalt you for the joy and ultimate salvation of the human soul.

Mandala 9/Sukta 27

Pavamana Soma Devata, Nrmedha Angirasa Rshi

एष कविर्भिष्टुतः पवित्र अधि ताशत।
पुनाना घ्न ापप स्रिधः॥ १॥

1. *Eṣa kavir-abhiṣṭutaḥ pavitre adhi tośate.*
Punāno ghnannapa sridhaḥ.

This Soma, creative, inspiring and poetic spirit of universal joy, pure and sanctifying, manifests in the pure and pious consciousness of the devotees, eliminating disturbing negativities when it is contemplated with a concentrated mind.

एष इन्दाय वायव स्वजित्परि षिच्यत।
पवित्र द ासाधनः॥ २॥

2. *Eṣa indrāya vāyave svarjit pari ṣicyate.*
Pavitre dakṣasādhanaḥ.

This all potent and versatile divine spirit of universal joy manifests in the pure consciousness of the karma-yogi and wins the light of heaven for the vibrant meditative soul.

एष नृभिर्वि नीयत दिवा मूधा वृषा सुतः ।
सामा वनेषु विश्ववित ॥ ३ ॥

3. *Eṣa nṛbhirvi nīyate divo mūrdhā vṛṣā sutaḥ.*
Somo vaneṣu viśvavit.

This Soma, joyous spirit of divinity, is the summit of heaven, infinitely generous, self-existent and omniscient, and with meditation, the ecstasy of it is collected in abundance in the consciousness by the dedicated sages.

एष गव्युरचिकदत्पवमाना हिरण्ययुः ।
इन्दुः सत्राजिदस्तृतः ॥ ४ ॥

4. *Eṣa gavyur-acikradat pavamāno hiraṇyayuḥ.*
Induḥ satrājidastṛtaḥ.

It loves the earth and earthly joys and loves to give, speaking loud and bold its own eternal Word, it is pure and purifier, it loves the golden beauty and prosperity of life and loves to bless, it is soothing and self-refulgent beautiful, conqueror of all battles of cosmic dynamics, and eternally invincible.

एष सूयेण हासत पवमाना अधि द्यवि ।
पवित्रे मत्सरा मदः ॥ ५ ॥

5. *Eṣa sūryeṇa hāsate pavamāno adhi dyavi.*
Pavitre matsaro madaḥ.

It rises and abides with the sun on top of the regions of light and, internalised in the pure mind and clairvoyant consciousness, it is the divine ecstasy of the celebrant.

एष शुष्म्यसिष्यदद्न्तरिक्षे वृषा हरिः।
पुनान इन्दुरिन्द्रमा ॥ ६ ॥

6. *Eṣa śuṣmyasiṣyadad-antarikṣe vṛṣā hariḥ.*
Punāna indur-indramā.

This Soma Spirit of eternal joy is omnipotent, all pervasive in space, infinitely generous, eliminator of suffering, and, purifying and sanctifying the human soul, it is the ultimate bliss of existence.

Mandala 9/Sukta 28

Pavamana Soma Devata, Priyamedha Angirasa Rshi

एष वाजी हिता नृभिर्विश्वविन्मनसस्पतिः।
अव्या वारं वि धावति ॥ १ ॥

1. *Eṣa vājī hito nṛbhir-viśvavin-manasaspatiḥ.*
Avyo vāraṁ vi dhāvati.

This supreme all potent soma light and joy of the universe is realised by earnest sages within. It is all aware over the universe, master controller of the universal mind energy, all saviour and protector, and without delay it rises and manifests in the inner self of its favourite blessed devotee.

एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः।
विश्वा धामान्याविशन ॥ २ ॥

2. *Eṣa pavitre akṣarat somo devebhyaḥ sutaḥ.*
Viśvā dhāmānyāviśan.

This Soma, divine presence and bliss, emerges and vibrates in holy minds, distilled by them through meditation for the noble souls while it rolls in majesty

in and over all regions of the universe.

एष दवः शुभायत धि यानावमत्यः ।
वृत्रहा दवतमः ॥ ३ ॥

3. *Eṣa devaḥ śubhāyate'dhi yonāvamatryaḥ.*
Vṛtrahā devavītamaḥ.

This self-refulgent, immortal divine presence, highest lover of noble and generous souls, pervades and shines all over in the universe through its mode of Prakrti, dispelling darkness and eliminating evil.

एष वृषा कनिक्रदद्दशभिर्जामिभिर्यतः ।
अभि द्रोणानि धावति ॥ ४ ॥

4. *Eṣa vṛṣā kanikradad-daśabhir-jāmibhir-yataḥ.*
Abhi droṇāni dhāvati.

This omnificent shower of generous divinity vibrating by the dynamics of Prakrti and her tenfold mode of subtle and gross elements proclaims its presence loud and bold in beauteous forms of mutations and manifestations of nature in the universe.

एष सूयमराचयत्पवमाना विचषणिः ।
विश्वा धामानि विश्ववित ॥ ५ ॥

5. *Eṣa sūryam-arocayat pavamāno vicarṣaṇiḥ.*
Viśvā dhāmāni viśvavit.

This soma illuminates the sun, pure, purifying and dynamic, watching all, pervading all regions of the universe, knowing and controlling all that is in existence.

एष शुष्म्यदाभ्यः सामः पुनाना अषति ।
दवावीरघशंसहा ॥ ६ ॥

6. *Eṣa śuṣmyadābhyaḥ somaḥ punāno arṣati.*
Devāvīr-aghaśaṁsahā.

This mighty undauntable Soma, pure and purifying, pervades and rolls in the universe everywhere, protector and promoter of the good and destroyer of sin and scandal.

Mandala 9/Sukta 29

Pavamana Soma Devata, Nrmedha Angirasa Rshi

पास्य॒ धारा॑ अ ार्॒न्वृष्ण॑ः सु॒तस्याजसा।
द॒वाँ अनु॑ प॒भूष॑तः ॥ १ ॥

1. *Prāsya dhārā akṣaran vṛṣṇaḥ sutasyaujasā.*
Devāň anu prabhūṣataḥ.

In character with its self-refulgence, and glorifying its divine powers in nature and humanity, the streams of this mighty virile Soma, pure and immaculate, flow forth with the light and lustre of its omnipotence.

सप्तिं॑ मृजन्ति व॒धसा॑ गृ॒णन्त॑ः का॒रवा॑ गि॒रा।
ज्याति॑जज्ञा॒नमु॒क्थ्य॑म ॥ २ ॥

2. *Saptiṁ mṛjanti vedhaso gṛṇantaḥ kāravo girā.*
Jyotir-jajñānam-ukthyam.

Sages embellish and exalt the might of the omniscient and omnipotent Soma, poets and artists, with the language of their art, celebrate the divine light thus emerging and rising more and more admirable.

सु॒षहा॑ साम॒ तानि॑ त पुना॒नाय॑ पभूवसा।
वधा॑ समु॒द्रमु॒क्थ्य॑म ॥ ३ ॥

3. *Suṣahā soma tāni te punānāya prabhūvaso.*
Vardhā samudram-ukthyam.

O Soma, lord of universal wealth, power and honour, those divine showers of generosity, those songs of adoration and lights of glory, are holy and winsome for your celebrant. Let the admirable ocean rise and expand.

विश्वा॒ वसू॑नि सं॒जय॒न्पव॑स्व सा॒म॒ धार॑या।
इ॒नु द्वषां॑सि सु॒ध्य॑क ॥ ४ ॥

4. *Viśvā vasūni saṁjayan pavasva soma dhārayā.*
Inu dveṣāṁsi sadhryak.

Flow forth profusely, O Soma, lord of peace and glory, by stream and shower, bringing and bestowing abundant wealth, honour and excellence of the world on us, and throw out all jealousy, enmity and malignity far away from us.

र ा॒ सु ना॒ अर॑रुषः स्व॒नात्स॑मस्य॒ कस्य॑ चित।
नि॒दा यत्र॑ मुमु॒च्मह॑ ॥ ५ ॥

5. *Rakṣā su no araruṣaḥ svanāt samasya kasya cit.*
Nido yatra mumucmahe.

O Soma, save us, protect us fully against the arrogance, pride and malignity of the selfish hoarder and uncharitable exploiter and from whoever else be like that, and let us ever be fearless and free from scandal, malignity and anxiety.

एन्दा॒ पाथि॑वं र॒यिं दि॒व्यं प॑वस्व॒ धार॑या।
द्यु॒मन्तं॒ शुष्म॒मा भ॑र ॥ ६ ॥

6. *Endo pārthivaṁ rayiṁ divyaṁ pavasva dhārayā. Dyumantaṁ śuṣmamā bhara.*

O Soma, blissful as the moon and generous as showers of rain, pure and purifying, flow forth, sanctify us and bring us streams of wealth, honour and excellence of the earth and heaven, bear and bring us divine strength, forbearance and fortitude of a high order of freedom and progress.

Mandala 9/Sukta 30

Pavamana Soma Devata, Bindu Angirasa Rshi

प धारा अस्य शुष्मिणा वृथा पवित्र अ सरन।
पुनाना वाचमिष्यति॥ १॥

1. *Pra dhārā asya śuṣmiṇo vṛthā pavitre akṣaran. Punāno vācamiṣyati.*

For one who, purifying himself, seeks favour of the divine speech, Sarasvati, showers of the light and power of this soma, mighty, creative and energising divinity, spontaneously stream forth into the sacred heart.

इन्दुर्हियानः सातृभिर्मृज्यमानः कनिक्रदत।
इयर्ति वग्नुमिन्द्रियम॥ २॥

2. *Indurhiyānaḥ sotṛbhir-mṛjyamānaḥ kanikradat. Iyarti vagnum-indriyam.*

The lord of light and bliss, when solicited by seekers and celebrants, feels exalted, and, speaking loud and bold unto the heart and soul of the supplicant, inspires and augments their perception, intuition and eloquence.

आ नः शुष्मं नृषाह्यं वीरवन्तं पुरुस्पृहम।
पवस्व साम धारया॥ ३॥

3. *Ā naḥ śuṣmaṁ nṛṣāhyaṁ vīravantaṁ puruspṛham. Pavasva soma dhārayā.*

O Soma, lord of strength and enlightenment, let showers of strength worthy of the brave and victorious inspiring to prowess and chivalry loved by all flow to us in streams of plenty and abundance.

प सामा अति धारया पवमाना असिष्यदत।
अभि दाणान्यासदम॥ ४॥

4. *Pra somo ati dhārayā pavamāno asiṣyadat. Abhi droṇānyāsadam.*

Let soma, pure and purifying lord of peace, light and power, flow and advance in shower and streams of innocence and purity into the celebrants' heart and soul.

अप्सु त्वा मधुमत्तमं हरिं हिन्वन्त्यदिभिः।
इन्दविन्दाय पीतये॥ ५॥

5. *Apsu tvā madhumattamaṁ hariṁ hinvantyadribhiḥ. Indavindrāya pītaye.*

O Soma, spirit of light, peace and joy, the celebrants, by earnest words, thoughts and acts, invoke, adore and exalt you, sweetest of the sweets in life's honey, destroyer of suffering, fear and anxiety, and urge you on to bless the heart of the supplicant to his full satisfaction.

सुनाता मधुमत्तमं सामिन्दाय वजिणे।
चारुं शर्धाय मत्सरम॥ ६॥

6. *Sunotā madhumattamaṁ somam-indrāya vajriṇe.*
Cāruṁ śardhāya matsaram.

O yajakas, create the sweetest honeyed soma, delicious and exhilarating, to augment the strength, forbearance and fortitude of the adamantine soul and, through words, thoughts and actions, to offer it in gratitude to Indra, lord omnipotent wielder of the thunderbolt of justice and dispensation.

Mandala 9/Sukta 31

Pavamana Soma Devata, Gotama Rahugana Rshi

प सामासः स्वाध्यो३ः पवमानासा अकमुः ।
रयिं कृण्वन्ति चतनम ॥ १ ॥

1. *Pra somāsaḥ svādhyaḥ pavamānāso akramuḥ.*
Rayiṁ kṛṇvanti cetanam.

Exhilarating, thoughtful, pure and purifying soma powers of divine nature and humanity flow, advance, create and promote wealth, honour and excellence of enlightenment and divine awareness.

दिवस्पृथिव्या अधि भवेन्दा द्युम्नवर्धनः ।
भवा वाजानां पतिः ॥ २ ॥

2. *Divas-pṛthivyā adhi bhavendo dyumnavardhanaḥ.*
Bhavā vājānāṁ patiḥ.

Supremely excellent soma spirit of the universe, be the promoter and exalter of our wealth, power and enlightenment on earth and in heaven and be the protector and promoter of the food, energy and excellence of our human community.

तुभ्यं॒ वाता॑ अभि॒प्रिय॒स्तुभ्य॑मषन्ति॒ सिन्ध॑वः ।
साम॒ वध॑न्ति॒ त॒ महः॑ ॥ ३ ॥

3. *Tubhyaṁ vātā abhipriyas-tubhyam-arṣanti sindhavaḥ. Soma vardhanti te maḥ.*

O Soma, lord of supreme felicity, the dearest most pleasant winds blow for you, the rolling seas flow for you, and they all exalt your glory.

आ प्या॑यस्व॒ सम॑तु त वि॒श्वतः॑ साम॒ वृष्ण्य॑म ।
भवा॒ वाज॑स्य संग॒थ ॥ ४ ॥

4. *Ā pyāyasva sametu te viśvataḥ soma vṛṣṇyam. Bhavā vājasya saṁgathe.*

Glory be to you, Soma, pray promote and exalt us, may your exalted shower of blessings come from all round. O lord, be with us in all our battles of peace, progress and prosperity.

तुभ्यं॒ गावो॑ घृ॒तं पया॒ बभ्रो॑ दुदु॒ह्र अ ॑तम ।
वषि॑ष्ठ॒ अधि॒ सान॑वि ॥ ५ ॥

5. *Tubhyaṁ gāvo ghṛtaṁ payo babhro duduhre akṣitam. Varṣiṣṭhe adhi sānavi.*

O lord bearer and sustainer of the universe, in your honour do stars and planets, lands and cows and all energies of nature create inexhaustible milky nutriments of life and adore you on top of generosity and universal love.

स्वा॒यु॒धस्य॑ त स॒ता भुव॑नस्य पत व॒यम ।
इन्दो॑ सखि॒त्वमु॑श्मसि ॥ ६ ॥

6. *Svāyudhasya te sato bhuvanasya pate vayam.*
Indo sakhitvam-uśmasi.

O lord of the universe, excellent and blissful, we desire and pray for your friendship, eternal and imperishable wielder of supreme power of creation, protection and promotion as you are.

Mandala 9/Sukta 32

Pavamana Soma Devata, Shyavashva Atreya Rshi

प सामासा मदच्युतः श्रवस ना मघानः।
सुता विदथ अकमुः ॥ १ ॥

1. *Pra somāso madacyutaḥ śravase no maghonaḥ.*
Sutā vidathe akramuḥ.

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence.

आदीं त्रितस्य याषणा हरिं हिन्वन्त्यदिभिः।
इन्दुमिन्दाय पीतय ॥ २ ॥

2. *Ādīṁ tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.*
Indum-indrāya pītaye.

And the vibrant thoughts and words of the sage beyond three fold bondage of body, mind and soul, with all perceptions of sense and conceptions of mind concentrated, rise, reach and exalt the lord of peace and joy, destroyer of suffering, for the enlightenment and ecstasy of the human soul.

आदीँ हंसा यथा गणं विश्वस्यावीवशन्मतिम।
अत्या न गाभिरज्यत॥ ३॥

3. *Ādīṁ haṁso yathā gaṇaṁ viśvasyāvīvaśan-matim. Atyo na gobhir-ajyate.*

And just as a hansa bird joins its flock and just as a horse is controlled by reins to reach the destination, so does the soul, having controlled and concentrated all senses, mind and intelligence, rise and join the presence of Divinity, its ultimate haven and home.

उभ सामावचाकशन्मृगा न तक्ता अंषसि।
सीदं ऋतस्य यानिमा॥ ४॥

4. *Ubhe somāvacākaśan mṛgo na takto arṣasi. Sīdann-ṛtasya yonimā.*

O Soma, lord of peace and joy over-watching both heaven and earth, as a lion moves and rambles freely at will in the forest, so do you pervade and vibrate in the world of Prakrti well seated at the centre in the vedi of yajna, at the seat of human psyche and in the dynamic laws of existence.

अभि गावो अनूषत यांषा जारमिव प्रियम।
अगं न्नाजिं यथा हितम॥ ५॥

5. *Abhi gāvo anūṣata yoṣā jāramiva priyam. Agannājiṁ yathā hitam.*

Just as a maiden admires, longs for and meets her darling lover, so do all perceptions of sense and conceptions of mind with the consciousness concentrate on the divine presence as is their love and faith and reach their end and aim.

अस्म धेहि द्युमद्यशो मघवद्भ्यश्च मह्यं च।
सनिं मेधामुत श्रवः ॥ ६ ॥

6. *Asme dhehi dyumadyaśo maghavadbhyaśca mahyaṁ ca. Saniṁ medhāmuta śravaḥ.*

For all of us, for the leading lights of power, honour and excellence, and for me too, bring honour and fame enriched with enlightenment, bring us food and energy, high order of mind and intelligence and total fulfilment for the soul.

Mandala 9/Sukta 33

Pavamana Soma Devata, Trita Aptya Rshi

प सामासो विपश्चिता पां न यन्त्यूर्मयः।
वनानि महिषाइव ॥ १ ॥

1. *Pra somāso vipaścito'pāṁ na yantyūrmayaḥ. Vanāni mahiṣā iva.*

Just as waves of water rise to the moon and great men strive for things of beauty and goodness, so do inspired learned sages, lovers of dynamic peace and goodness, move forward to realise the supreme power and Spirit of the Vedic hymns.

अभि दाणानि बभ्रवः शुका ऋतस्य धारया।
वाजं गामन्तम रन ॥ २ ॥

2. *Abhi droṇāni babhravaḥ śukrā ṛtasya dhārayā. Vājaṁ gomantam-akṣaran.*

Just as pure, powerful, brown nectar streams of soma shower milky energies to fill the casks of exhilarating drink for the aspirants, so do seasoned self-

realised scholars and teachers of Vedic knowledge and experience, pure at heart and clairvoyant in vision and intelligence, let flow powerful exhilarating streams of knowledge and enlightenment in channels of truth, law and immortality for competent and conscientious seekers of life's fulfilment.

सुता इन्दा॑य वा॒यव॒ वरु॑णाय म॒रुद्भ्यः॑ ।
सामा॑ अषन्ति॒ विष्णा॑व ॥ ३ ॥

3. *Sutā indrāya vāyave varuṇāya marudbhyaḥ.*
Somā arṣanti viṣṇave.

Knowledge, wisdom and expertise, valuable and blissful as soma, collected and refined by sages and scholars of vision and experience, flows on for Indra, the ruling soul, Vayu, the vibrant people, Varuna, powers of judgement and dispensation, Maruts, stormy warriors, and Vishnu, universal sustaining powers of life and humanity.

ति॒स्रा वाच॒ उदी॑रत॒ गावा॑ मिमन्ति धे॒नव॑ः ।
हरि॑रति॒ कनि॑क्रदत ॥ ४ ॥

4. *Tisro vāca udīrate gāvo mimanti dhenavaḥ.*
Harireti kanikradat.

Three Vedic voices of knowledge, action and prayer, loud and bold, enlighten and inspire to goodness, organs of perception and volition urge to good action, while earth and milch cows are profuse in fertility, and the lord of bliss, destroyer of suffering, manifests bright and blissful as life goes on in a state of prosperity.

अ॒भि ब॒ह्मी॑रनूषत य॒ह्वीऋ॒तस्य॑ मा॒तर॑ः ।
म॒मृ॒ज्यन्त॑ दि॒वः शिशु॑म ॥ ५ ॥

5. *Abhi brahmīr-anūṣata yahvīr-ṛtasya mātaraḥ. Marmṛjyante divaḥ śiśum.*

Holy voices, creators and sustainers of the rule of truth and rectitude, ceaselessly flow around strong, refining and doing honour to the teacher, scholar and learner as they enlighten and sanctify the child of heaven, the rising generation.

रायः समुद्रांश्चतुरः स्मभ्यं साम विश्वतः।
आ पवस्व सहस्रिणः॥ ६॥

6. *Rāyaḥ samudrāṁś-caturo'smabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇaḥ.*

Flow free, O Soma, divine power, pure and bright, bring us from all around the four oceans of wealth and knowledge a thousandfold.

Mandala 9/Sukta 34

Pavamana Soma Devata, Trita Aptya Rshi

प सुवाना धारया तनन्दुहिन्वाना अषति।
रुजद दृहा व्याजसा॥ १॥

1. *Pra suvāno dhārayā tanendurhinvāno arṣati. Rujad-dṛḷhā vyojasā.*

Creating, inspiring and impelling life onward all round with streams of divine energy and ambition, Soma, blissful creativity of the lord omnipotent, goes on, breaking down strongholds of negativity, evil and darkness all round with its might and lustre.

सुत इन्दाय वायव वरुणाय मरुद्भ्यः।
सामा अषति विष्णव॥ २॥

2. *Suta indrāya vāyave varuṇāya marudbhyaḥ.*
Somo arṣati viṣṇave.

Soma, physical, psychic and spiritual streams of energy released by divine creativity, flow all round for Indra, men of power, Vayu, men of energy, Varuna, men of judgement, Maruts, men of ambition, and Vishnu, men of knowledge, wisdom and sustaining generosity.

वृषा॑णं॒ वृष॑भिय॒तं सु॒न्व॒न्ति॒ साम॒मदि॑भिः ।
दु॒ह॒न्ति॒ शक्म॑ना॒ पय॑ः ॥ ३ ॥

3. *Vṛṣāṇaṁ vṛṣabhir-yataṁ sunvanti somamadribhiḥ. Duhanti śakmanā payaḥ.*

Effusive and abundant generative energy of soma, divine creativity, collected and controlled by virile and visionary sages with adamantine discipline of body, sense and mind, later scholarly yogis distil and advance further with their spiritual power and thus create still higher food for the soul.

भुव॑त्त्रि॒तस्य॒ मर्ज्या॒ भुव॒दिन्द्া॑य मत्स॒रः ।
सं रू॒पर॑ज्यत॒ हरि॑ः ॥ ४ ॥

4. *Bhuvat tritasya marjyo bhuvad-indrāya matsaraḥ. Saṁ rūpairajyate hariḥ.*

Soma, lord of peace and bliss, is the object of pure meditation for the yogi past the bonds of body, sense and mind, the object for inspiration and ecstasy for the yogi of power on way to aesthetic meditation, and for the average person he is perceived through the infinite forms of divine reflection in life.

अभीमृतस्य विष्टपं दुहत पृश्निमातरः ।
चारु प्रियतमं हविः ॥ ५ ॥

5. *Abhīmṛtasya viṣṭapaṁ duhate pṛśnimātaraḥ.*
Cāru priyatamaṁ haviḥ.

The infinite forms of versatile nature imbibe and assimilate the spirit of divinity on top of the truth and felicity of existence, and that is the dearest and most beautiful divine gift worthy of choice and acceptance.

समनमह्रुता इमा गिरा अषन्ति सस्रुतः ।
धनूवाश्रा अवीवशत ॥ ६ ॥

6. *Samenam-ahrutā imā giro arṣanti sasrutaḥ.*
Dhenūrvāśro avīvaśat.

These simple and innocent songs of praise and appreciation rising higher and higher reach Soma, lord of peace and bliss, and may he, kind and loving as a parent, accept and cherish it as a gift of love and faith.

Mandala 9/Sukta 35

Pavaman Soma Devata, Prabhuvasu Angirasa Rshi

आ नः पवस्व धारया पवमान रयिं पृथुम ।
यया ज्यातिर्विदासि नः ॥ १ ॥

1. *Ā naḥ pavasva dhārayā pavamāna rayiṁ pṛ-thum.*
Yayā jyotir-vidāsi naḥ.

O Soma, lord of purity, pray purify and sanctify us with showers of divine peace, and bring us wealth, honour and excellence of high order by virtue of which you are the sole lord and giver of light and grandeur to us.

इन्दा॑ समुदमीङ्ख॒य॒ पव॑स्व विश्वमजय।
रा॒या ध॒ता न॒ आज॑सा ॥ २ ॥

2. *Indo samudram-īṅkhaya pavasva viśvamejaya.*
Rāyo dhartā na ojasā.

O lord of peace, heavenly light and beauty, all pervasive vitaliser of the oceans of space, energiser of the cosmos to move and expand by your omnipotence and refulgence, wielder, controller and giver of universal wealth, honour and excellence, pray radiate your refulgence and glory, purify and bless us too.

त्वया॑ वी॒रेण॑ वीरवा॒ भि ष्या॑म पृतन्य॒तः।
रा॑ णा अ॒भि वाय॑म ॥ ३ ॥

3. *Tvayā vīreṇa vīravo'bhi ṣyāma pṛtanyataḥ.*
Kṣarā ṇo abhi vāryam.

By your heroic gift of bravery and fortitude, let us win our rivals, contestants and enemies. Let choice wealth, honour and excellence flow to us.

प वाज॒मिन्दु॑रिष्यति॒ सिषा॑सन्वाज॒सा ऋषि॑ः।
व॒ता वि॑दा॒न आयु॑धा ॥ ४ ॥

4. *Pra vājam-indur-iṣyati siṣāsan vājasā ṛṣiḥ.*
Vratā vidāna āyudhā.

Indu, lord of soma beauty and grandeur, loves and inspires victory, rousing the devotee with strength, courage and fortitude; He is all watching omniscient guardian; knowing and controlling laws and disciplines of Dharma, is ever awake with protection and dispensation by the arms of justice.

तं गीभिर्वाचमीङ्खयं पुनानं वासयामसि।
सामं जनस्य गार्पतिम॥ ५॥

5. *Taṁ gīrbhir-vācam-īṅkhyaṁ punānaṁ vāsayāmasi. Somaṁ janasya gopatim.*

With hymns of adoration we exalt and glorify Soma, inspirer of song, purifier, saviour and guardian of humanity and their lands, cows and culture.

विश्वा यस्य व्रत जना दाधार धर्मणस्पतेः।
पुनानस्य प्रभूर्वसाः॥ ६॥

6. *Viśvo yasya vrate jano dādhāra dharmaṇaspate. Punānasya prabhūvasoḥ.*

We adore and glorify Soma, lord of universal wealth, honour and excellence, ordainer and guardian of Dharma and all purifier, who holds and sustains the entire world of humanity in his law of existence.

Mandala 9/Sukta 36

Pavamana Soma Devata, Prabhuvasu Angirasa Rshi

असर्जि रथ्या यथा पवित्रे चम्वोः सुतः।
कार्ष्मन्वाजी न्यक्रमीत॥ १॥

1. *Asarji rathyo yathā pavitre camvoḥ sutaḥ. Kārṣman vājī nyakramīt.*

Just as a passionate champion warrior shoots to the goal straight, so does Soma, potent spirit of peace, purity and glory, invoked and celebrated with devotion in the purity of heart and soul, descends to the centre core of the heart without delay.

स वह्निः साम॒ जागृ॑विः पव॑स्व दव॒वीरति॑।
अ॒भि कोशं॑ मधु॒श्चुत॑म॥ २॥

2. *Sa vahniḥ soma jāgṛviḥ pavasva devavīrati.*
Abhi kośaṁ madhuścutam.

O Soma, burden bearer of existence, inspirer and giver of enlightenment, ever awake and giver of awakenment, lover of celebrants of divine mind, we pray, let the streams of honeyed soma of light and joy flow free to the heart of the devotee.

स ना॒ ज्योती॑ंषि पू॒व्य॒ पव॑मान॒ वि रो॑चय।
कत्व॒ द ो॑य ना हिनु॥ ३॥

3. *Sa no jyotīṁṣi pūrvya pavamāna vi rocaya.*
Kratve dakṣāya no hinu.

O Soma, lord of light, peace and joy, pure, purifying and timeless, let the lights of knowledge shine upon us and inspire and motivate us to engage and achieve expertise and success in the science of yajnic creation and production for the common good.

शु॒म्भमा॑न ऋता॒युभि॑मृ॒ज्यमा॑ना॒ गभ॑स्त्योः।
पव॑त॒ वार॑ अ॒व्यय॑॥ ४॥

4. *Śumbhamāna ṛtāyubhir-mṛjyamāno gabhas-tyoḥ.*
Pavate vare avyaye.

Glorious Soma, eternal divine light and energy of the universe, adored and glorified by the lovers of truth, natural law and creative yajna for universal social causes, flows ceaselessly and constantly in the imperishable circuit of its own light and supremacy in the cosmos.

स विश्वा॑ दा॒शुष॒ वसु॒ सामा॑ दि॒व्यानि॒ पार्थि॑वा।
पव॑ता॒मान्तरि॑क्ष्या ॥ ५ ॥

5. *Sa viśvā dāśuṣe vasu somo divyāni pārthivā.*
Pavatām-āntarikṣyā.

May Soma, we pray, purify and set aflow all wealth, honour and excellence of the world, earthly, heavenly and of the middle regions for the generous yajamana and all.

आ दि॒वस्पृ॒ष्ठमश्व॒युर्गव्य॒युः सोम॑ रोहसि।
वी॒र॒युः शव॑सस्पत ॥ ६ ॥

6. *Ā divaspṛṣṭham-aśvayur-gvyayuḥ soma rohasi.*
Vīrayuḥ śavasaspate.

O Soma, lord of purity, power and life energy, giver of strength and courage, lover of lands, cows and culture, horses, victory and advancement, brave warriors and noble progeny for humanity, you pervade and prevail not only on earth and in the skies, you shine in glory on top of heaven too for the sake of devoted celebrants.

Mandala 9/Sukta 37

Pavamana Soma Devata, Rahugana Angirasa Rshi

स सु॒तः पी॒तय॒ वृषा॒ सोम॑ः प॒वित्र॑ अषति।
वि॒घ्नन रक्षां॑सि दे॒वयुः ॥ १ ॥

1. *Sa sutaḥ pītaye vṛṣā somaḥ pavitre arṣati.*
Vighnan rakṣāṁsi devayuḥ.

Soma, supremely generous Spirit of existence, self-revealed, self-realised by the devotee, lover or

divine souls, manifests and vibrates in the pure heart of the devotee, eliminating negativities, sin and evil, for the pleasure and ecstasy of the celebrant.

स पवित्रे विचक्षणो हरिरर्षति धर्णसिः।
अभि योनिं कनिक्रदत॥ २॥

2. *Sa pavitre vicakṣaṇo hararṣati dharṇasiḥ.*
Abhi yoniṁ kanikradat.

Soma, all watching omniscient, destroyer of suffering, omnipotent wielder and sustainer of the universe, pervades and vibrates in Prakrti, proclaiming its presence loud and bold as thunder.

स वाजी रोचना दिवः पवमानो वि धावति।
रक्षोहा वारमव्ययम॥ ३॥

3. *Sa vājī rocanā divaḥ pavamāno vi dhāvati.*
Rakṣohā vāram-avyayam.

This dynamic omnipotent Spirit, light of heaven, pure and purifying, vibrates universally and rushes to the chosen imperishable soul of the devotee, destroying negativities, sin and evil.

स त्रितस्याधि सानवि पवमाना अरोचयत।
जामिभिः सूर्यं सह॥ ४॥

4. *Sa tritasyādhi sānavi pavamāno arocayat.*
Jāmibhiḥ sūryaṃ saha.

Soma, pure, purifying, and all pervasive across and ever on top of the three worlds of space and three dimensions of time, shines with the sun and other kindred luminaries.

स वृत्रहा वृषा सुता वरिवाविददाभ्यः ।
सामा वाजमिवासरत ॥ ५ ॥

5. *Sa vṛtrahā vṛṣā suto varivovid-adābhyaḥ.*
Somo vājamivāsarat.

Soma, destroyer of darkness, generous, self-manifestive, self-revealed and self discovered, lord giver of the best of wealth and excellence of the world, fearless and undaunted, pervades and vibrates in existence as Shakti, divine omnipotent energy.

स देवः कविनेषिताꣳ अभि दाणानि धावति ।
इन्दुरिन्द्राय मꣳहना ॥ ६ ॥

6. *Sa devaḥ kavineṣito'bhi droṇāni dhāvati.*
Indurindrāya maṁhanā.

Self-refulgent generous Soma divine, celebrated by poets, rushes to manifest, brilliant, blissful and great, in the heart of the devotees for the soul's joy.

Mandala 9/Sukta 38

Pavamana Soma Devata, Rahugana Angirasa Rshi

एष उ स्य वृषा रथा व्या वारभिरषति ।
गच्छन्वाजं सहस्रिणम ॥ १ ॥

1. *Eṣa e sya vṛṣā ratho'vyo vārebhirarṣati.*
Gacchan vājaṁ sahasriṇam.

This Soma spirit of joy in existence, mighty generous, all protective omnipresent mover, extremely charming, creating and giving thousandfolds of wealth, honour and excellence, vibrates by its dynamic presence at the highest and brightest in the heart of choice souls

and in choice beauties of existence.

एतं त्रितस्य यार्षणा हरिं हिन्वन्त्यदिभिः ।
इन्दुमिन्दाय पीतये ॥ २ ॥

2. *Etaṁ tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.*
Indumindrāya pītaye.

This Spirit of joy, eliminator of suffering, happy voices of the sage past three bondages of body, mind and soul adore, with the intensity of adamantine meditation for the spiritual joy of general humanity.

एतं त्यं हरिता दश मर्मृज्यन्त अपस्युवः ।
याभिर्मदाय शुम्भते ॥ ३ ॥

3. *Etaṁ tyaṁ harito daśa marmṛjyante apasyuvaḥ.*
Yābhirmadāya śumbhate.

This Soma, ten senses and ten pranas of the devotee, well controlled past sufferance and pointed to concentrative meditation, present in uninvolved purity of form, by which experience the bright presence is glorified for the soul's joy.

एष स्य मानुषीष्वा श्येना न विक्षु सीदति ।
गच्छञ्जारा न योषितम ॥ ४ ॥

4. *Eṣa sya mānuṣīṣvā śyeno na vikṣu sīdati.*
Gacchañjāro na yoṣitam.

This Soma pervades and shines in the generality of humanity like the eagle, victorious conqueror of the skies, shining and radiating like the moon, lover and admirer of its darling, the lovely night.

एष स्य मद्या॒ रसा॑ व॑ चष्ट दि॒वः शिशु॑ः ।
य इन्दु॒वार्॒माविं॑शत ॥ ५ ॥

5. *Eṣa sya madyo raso'va caṣṭe divaḥ śiśuḥ.*
Ya indur-vāram-āviśat.

This ecstatic bliss, honey sweet of life's joy, appears like the rising sun at dawn when, as the beauty and glory of existence, it reflects in the heart of the chosen soul.

एष स्य पी॒तय॑ सु॒ता हरि॑रषति धण॒सिः ।
क॒न्दु॒न्यानि॑म॒भि प्रि॒यम ॥ ६ ॥

6. *Eṣa sya pītaye suto harir-arṣati dharṇāsiḥ.*
Krandan yonimabhi priyam.

This Soma spirit of joy, self-manifestive, all wielder and sustainer, reflects with a boom in its darling form, the golden womb of Prakrti, and rolls around for the joyous experience of humanity eliminating pain and sufferance.

Mandala 9/Sukta 39

Pavamana Soma Devata, Brhanmati Angirasa Rshi

आ॒शुर॑ष बृहन्मत॒ परि॑ प्रि॒यण॒ धाम्ना॑ ।
यत्र॑ द॒वा इति॒ बव॑न ॥ १ ॥

1. *Āśurarṣa bṛhanmate pari priyeṇa dhāmnā.*
Yatra devā iti bravan.

O Soma, spirit of universal joy and infinite light of intelligence, flow fast forward with your own essential and dear light and lustre of form and come where the divines dwell, and proclaim your presence.

परिष्कृण्व ानिष्कृतं जनाय यातयन्निषः ।
वृष्टिं दिवः परि स्रव ॥ २ ॥

2. *Pariṣkṛṇvann-aniṣkṛtaṁ janāya yātayann-iṣaḥ.*
Vṛṣṭiṁ divaḥ pari srava.

Go forward cleansing, purifying and perfecting the uninitiated, leading people to strive for food, energy and advancement. Indeed, bring the showers of the light of heaven on earth.

सुत एति पवित्र आ त्विषिं दधान ओजसा ।
वि च ाणा विराचयन ॥ ३ ॥

3. *Suta eti pavitra ā tviṣiṁ dadhāna ojasā.*
Vicakṣāṇo virocayan.

Soma, universal watchful guardian and light giver of the world, discovered and realised in the self, wearing its celestial light and lustre, manifests and shines in the pure soul of the devotee.

अयं स या दिवस्परि रघुयामा पवित्र आ ।
सिन्धोरूर्मा व्य ारत ॥ ४ ॥

4. *Ayaṁ sa yo divaspari raghuyāmā pavitra ā.*
Sindhorūrmā vyakṣarat.

This Soma is the spirit of joy which, at instant and universal speed, descends and manifests in the devotee's pure soul from the light of divinity and stimulates oceanic waves of ecstasy to roll in the heart.

आविवासन्परावता अथा अवावतः सुतः ।
इन्दाय सिच्यत मधु ॥ ५ ॥

5. *Āvivāsan parāvato atho arvāvataḥ sutaḥ.*
Indrāya sicyate madhu.

Self-manifested, illuminating the soul from far as well as from near, it rains showers of honey sweets of divine ecstasy for the soul.

समीचीना अनूषत हरिं हिन्वन्त्यदिभिः ।
यानावृतस्य सीदत ॥ ६ ॥

6. *Samīcīnā anūṣata hariṁ hanvantyadribhiḥ.*
Yonāvṛtasya sīdata.

Devoted yajakas in faith and perfect form together adore and glorify Soma, eliminator of pain, and with adamantine practice of meditation stimulate its presence to power and ecstasy for themselves. O Soma, pray, arise and bless the yajnic as well as the psychic vedi with your presence, the vedi that is your own seat of Truth and divine Law.

Mandala 9/Sukta 40

Pavamana Soma Devata, Brhanmati Angirasa Rshi

पुनाना अकमीदभि विश्वा मृधा विचर्षणिः ।
शुम्भन्ति विपं धीतिभिः ॥ १ ॥

1. *Punāno akramīdabhi viśvā mṛdho vicarṣaṇiḥ.*
Śumbhanti vipraṁ dhītibhiḥ.

Soma, spirit of universal purity and purification, all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all prevailing spirit with songs of adoration.

आ यानि॑मरु॒णा रु॑हद्गम॒दिन्द्रं॒ वृषा॑ सु॒तः ।
ध्रु॒व सद॑सि सीदति ॥ २ ॥

2. *Ā yonimaruṇo ruhad-gamad-indraṁ vṛsā sutaḥ.*
Dhruve sadasi sīdati.

The glorious light of divinity, self-manifested and self-existent, pervades its natural abode, the world of Prakrti, and the generous spirit pervades the human soul too, and while it seats itself in the unshakable faith of man, the human soul too, purified and sanctified, abides in the eternal presence of divinity.

नू नो॑ र॒यिं म॒हामि॑न्दा॒ स्मभ्यं साम वि॒श्वतः॑ ।
आ प॑वस्व सह॒स्त्रिण॑म ॥ ३ ॥

3. *Nū no rayiṁ mahāmindo'smabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇam.*

Soma, lord of universal glory, blissful omnipresence, bring us great wealth, honour and excellence of the world from all around, let it flow to us in a thousand streams.

विश्वा॑ साम पवमान द्यु॒म्नानी॑न्दो॒ वा भ॑र ।
वि॒दाः स॑ह॒स्त्रिणी॒रिषः॑ ॥ ४ ॥

4. *Viśvā soma pavamāna dyumnānīndavā bhara.*
Vidāḥ sahasriṇīriṣaḥ.

O Soma, spirit of universal bliss and beauty, bring us the light, lustre and glory of all the world. Bless us with a thousandfold food, energy and advancement in knowledge, culture and values of Dharma.

स नः पुनान आ भर रयिं स्तोत्र सुवीर्यम।
जरितुर्वर्धया गिरः ॥ ५ ॥

5. *Sa naḥ punāna ā bhara rayiṁ stotre suvīryam.*
Jaritur-vardhayā giraḥ.

May the lord, Soma, pure and purifying, bring us wealth, honour and excellence, bless us with divine strength and generous heroism for the celebrant, and elevate and exalt the devotees' songs of adoration.

पुनान इन्दवा भर सामं द्विबर्हसं रयिम।
वृषन्निन्दो न उक्थ्यम ॥ ६ ॥

6. *Punāna indavā bhara soma dvibarhasaṁ rayim.*
Vṛṣannindo na ukthyam.

O Soma, lord of peace, beauty, power and divine bliss, bring us the honour, excellence and glory of both the worlds, earth and heaven, and, O generous lord, bless us with excellence worthy of celebration in sacred song for presentation to divinity.

Mandala 9/Sukta 41

Pavamana Soma Devata, Medhyatithi Kanva Rshi

प य गावो न भूर्णयस्त्वषा अयासो अक्रमुः।
घ्नन्तः कृष्णामप त्वचम ॥ १ ॥

1. *Pra ye gāvo na bhūrṇayas-tveṣā ayāso akramuḥ.*
Ghnantaḥ kṛṣṇāmapa tvacam.

We adore the ceaseless radiations of divinity which, like restless rays of the sun, blazing with lustrous glory, move and shower on the earth and dispel the dark cover of the night.

सुवितस्य मनामहे ति सेतुं दुराव्यम।
साह्वांसो दस्युमव्रतम॥ २॥

2. *Suvitasya manāmahe'ti setuṁ durāvyam.*
Sāhvāṁso dasyum-avratam.

We honour and adore that divine bridge to peace and prosperity, otherwise difficult to cross, which faces and overcomes selfish, uncreative and destructive elements of life addicted to lawlessness.

शृण्व वृष्टिरिव स्वनः पवमानस्य शुष्मिणः।
चरन्ति विद्युता दिवि॥ ३॥

3. *Śṛṇve vṛṣṭeriva svanaḥ pavamānasya śuṣmiṇaḥ.*
Caranti vidyuto divi.

The music of divinity, pure, purifying and edifying, is heard like showers of rain on earth, like flashes of lightning and roar of thunder which shine and rumble over the sky. This is the reflection of the might, majesty and generosity of Soma.

आ पवस्व महीमिषं गामदिन्दो हिरण्यवत।
अश्वावद्गोमदुक्थ्यं सुतः॥ ४॥

4. *Ā pavasva mahīmiṣaṁ gomadindo hirṇyavat.*
Aśvāvad-vājavat sutaḥ.

O Soma, divine presence of might, majesty and bliss concentrated in the mind and soul, let showers of great energy and pure prosperity flow, abounding in lands and cows, knowledge and culture, golden beauties of riches, horses, speed and progress of achievement, and then attainment of the ultimate victory.

स पवस्व विचषण आ मही रादसी पृण।
उषाः सूया न रश्मिभिः ॥ ५ ॥

5. *Sa pavasva vicarṣaṇa ā mahī rodasī pṛṇa.*
Uṣāḥ sūryo na raśmibhiḥ.

O lord all watchful, ever awake, fill the great earth and heaven with prosperity, light and beauty of life like the sun which blesses the dawn with the beauty and glory of its rays of light.

परि णः शमयन्त्या धारया साम विश्वतः।
सरा रसव विष्टपम ॥ ६ ॥

6. *Pari ṇaḥ śarmayantyā dhārayā soma viśvataḥ.*
Sarā raseva viṣṭapam.

O Soma, spirit of beauty, bliss and peace, just as the universe from centre to summit abounds in the beauty and majesty of divinity, so let us all in heart and soul be blest with showers of peace and pleasure of total well-being from all around our life in space and time.

Mandala 9/Sukta 42

Pavamana Soma Devata, Medhyatithi Kanva Rshi

जनयन्नाचना दिवा जनय न्नप्सु सूयम।
वसानो गा अपा हरिः ॥ १ ॥

1. *Janayan rocanā divo janayannapsu sūryam.*
Vasāno gā apo hariḥ.

Soma, giver of peace, creator and sustainer of the world of existence, eliminator of want and suffering, creates the regions of heavenly light, creates the stars in space, and creates the waters and the planets such as

earth, pervading, bearing and transcending them all.

एष प्रत्नेन मन्मना देवो देवेभ्यस्परि।
धारया पवत सुतः ॥ २ ॥

2. *Eṣa pratnena manmanā devo devebhyaspari.*
Dhārayā pavate sutaḥ.

This divine Soma, light and life of the world, self-realised by the sages and adored with ancient and eternal hymns of the Veda, vibrates for them in the heart and soul and sanctifies them with showers of heavenly bliss.

वावृधानाय तूर्वये पवन्ते वाजसातय।
सोमाः सहस्रपाजसः ॥ ३ ॥

3. *Vāvṛdhānāya tūrvaye pavante vājasātaye.*
Somāḥ sahasrapājasaḥ.

Mighty powerful streams of Soma, full of thousand-fold vigour and promise flow for the karma-yogi, progressive man of initiative, creative ambition and efficiency of action, sanctifying and preparing him for the achievement of his goal.

दुहानः प्रत्नमित्पयः पवित्र परि षिच्यत।
क्रन्दन्देवाँ अजीजनत ॥ ४ ॥

4. *Duhānaḥ pratnamit payaḥ pavitre pari ṣicyate.*
Krandan devāň ajījanat.

Creating the eternal life-giving food of divine ecstasy for the soul, the presence of blissful Soma vibrates in the heart of the celebrant and, calling out as if loud and bold, awakens the dormant divine

potentialities of the devotee to active possibilities.

अभि विश्वानि वार्याभि देवाँ ऋतावृधः ।
सोमः पुनाना अर्षति ॥ ५ ॥

5. *Abhi viśvāni vāryā'bhi devāň ṛtāvṛdhaḥ.*
Somaḥ punāno arṣati.

Soma, purifying the heart and soul of humanity, creates and brings up all the choice wealth, honours and excellences of the world for the noble and generous brilliancies of humanity dedicated in service to the laws and values of truth and rectitude in life.

गोमन्नः सोम वीरवद्‌श्वावद्‌ग्राजवत्सुतः ।
पवस्व बृहतीरिषः ॥ ६ ॥

6. *Gomannaḥ soma vīravad-aśvāvad-vājavat sutaḥ.*
Pavasva bṛhatīriṣaḥ.

O Soma, adored and glorified in self-realisation, let streams of pure abundant food, energy, possibilities and achievements flow for us, rich in lands and cows, honour and culture, noble progeny and brave warriors, horses, speedy progress and victories, vibrant initiative and perfect fulfilment.

Mandala 9/Sukta 43

Pavamana Soma Devata, Medhyatithi Kanva Rshi

या अत्यइव मृज्यते गाभिर्मदाय हर्यतः ।
तं गीर्भिर्वासयामसि ॥ १ ॥

1. *Yo atya iva mṛjyate gobhirmadāya haryataḥ.*
Taṁ gīrbhir-vāsayāmasi.

The Soma which is radiant and pure like virgin

energy of nature and most blissful in experience is realised for spiritual joy through the senses, mind and intelligence.

तं ना॒ विश्वा॑ अव॒स्युवा॒ गिरः॑ शुम्भन्ति पू॒र्वथा॑।
इन्दु॒मिन्द्रा॑य पी॒तय॑॥ २॥

2. *Taṁ no viśvā avasyuvo giraḥ śumbhanti pūrvathā. Indumindrāya pītaye.*

That Soma of beauty, bliss and glory, all our senses, in search of protection and advancement, adore and glorify as ever before for the spiritual joy of the soul.

पु॒ना॒ना या॑ति हर्य॒तः सामा॑ गी॒भिः परि॑ष्कृतः।
विप॑स्य॒ मध्या॑तिथः॥ ३॥

3. *Punāno yāti haryataḥ somo gīrbhiḥ pariskṛtaḥ. Viprasya medhyātitheḥ.*

Pure and purifying, blissful in experience, adored and glorified with songs of divinity by the vibrant sagely celebrant dedicated to the yoga of the knowledge way, Soma vibrates in the soul.

पव॑मान वि॒दा र॒यिम॒स्मभ्यं साम सु॒श्रिय॑म।
इन्दा॑ स॒हस्र॑वचसम॥ ४॥

4. *Pavamāna vidā rayim-asmabhyaṁ soma suśriyam. Indo sahara-varcasam.*

O Soma, gracious and blissful, pure and purifying divinity, bring us wealth, honour and excellence sanctified in truth, beauty and grace of the light and lustre of a thousand suns.

इन्दुरत्या॒ न वा॑ज॒सृत्कनि॑क्रन्ति प॒वित्र॒ आ।
यद ग्॒रति॑ दव॒युः ॥ ५ ॥

5. *Induratyo na vājasṛt kanikranti pavitra ā.*
Yadakṣārati devayuḥ.

O Soma, Spirit of light, beauty and grace of life's vitality, moving fast like showers of energy in life's evolution in the service of divine purpose, come into the pure heart of the dedicated sage and flow free loud and bold with the message of the divine presence.

पव॑स्व॒ वाज॑सातय॒ विप॑स्य गृण॒ता वृ॒ध।
साम्॒ रास्व॑ सु॒वीय॑म ॥ ६ ॥

6. *Pavasva vājasātaye viprasya gṛṇato vṛdhe.*
Soma rāsva suvīryam.

Come, O Soma, bless and sanctify the dedicated celebrant for advancement and achievement of his life's mission and bring us noble vigour and vitality, a brave progeny and heroic powers of progress.

Mandala 9/Sukta 44

Pavamana Soma Devata, Ayasya Angirasa Rshi

प ण॑ इन्दा म॒ह तन॑ ऊ॒र्मिं न बिभ्॑दषसि।
अ॒भि द॒वाँ अ॒यास्य॑ः ॥ १ ॥

1. *Pra ṇa indo mahe tana ūrmiṁ na bhibhradarṣasi. Abhi devāň ayāsyaḥ.*

O Soma, vibrant and fast, bearing waves of light and energy of divinity, you radiate to the noble and brilliant divine souls for our great advancement and achievement all round in life.

मती जुष्टा धिया हितः सामा हिन्व परावति।
विप्रस्य धारया कविः ॥ २ ॥

2. *Matī juṣṭo dhiyā hitaḥ somo hinve parāvati.*
Viprasya dhārayā kaviḥ.

Soma, omniscient poet creator, whether far or near in human consciousness, invoked by vision and intelligence through concentration of the mind and senses of sagely celebrants in meditation, inspires the devotee with showers of ecstasy.

अयं द्रवषु जागृविः सुत एति पवित्र आ।
सामा याति विचर्षणिः ॥ ३ ॥

3. *Ayaṁ deveṣu jāgṛviḥ suta eti pavitra ā.*
Somo yāti vicarṣaṇiḥ.

This Soma of divine vigour and ecstasy, all watchful, ever awake among the divines, flows free, and when it is invoked for realisation, it moves and rises to bless the holy heart and soul of the celebrant.

स नः पवस्व वाजयुश्चकाणश्चारुमध्वरम।
बर्हिष्माँ आ विवासति ॥ ४ ॥

4. *Sa naḥ pavasva vājayuś--cakrāṇaścārum-adhvaram. Barhiṣmāँ ā vivāsati.*

O Soma, blissful, watchful and gracious, lover of vibrant aspirants of divine progress, beautifier and sanctifier of our yajna with holiness and grace, the vedi is prepared, the grass is spread, the fire is awake, the yajamana invokes you, adores and glorifies, pray come and bless the celebrants' yajna.

स नो भगाय वायव विपवीरः सदावृधः।
सामा दवष्वा यमत॥ ५॥

5. *Sa no bhagāya vāyave vipravīraḥ sadāvṛdhaḥ. Somo deveṣvā yamat.*

May Soma, eternal and infinite, inspirer of the holy and brave, come among our noble and generous congregations of yajna and bless us with honour and excellence of a progressive social order vibrant as the winds.

स नो अद्य वसुत्तय कतुविद्गातुवित्तमः।
वाजं जषि श्रवो बृहत॥ ६॥

6. *Sa no adya vasuttaye kratuvid-gātuvittamaḥ. Vājaṁ jeṣi śravo bṛhat.*

Let us celebrate Soma: He, most poetic visionary of the knowledge of holy, creative and progressive action, comes and blesses us with the achievement and victory of success, progress and continuous growth of abundant food, inexhaustible energy, high excellence, universal fame and rising glory.

Mandala 9/Sukta 45

Pavamana Soma Devata, Ayasya Angirasa Rshi

स पवस्व मदाय कं नृच ा दववीतय।
इन्दविन्दाय पीतय॥ १॥

1. *Sa pavasva madāya kaṁ nṛcakṣā devavītaye. Indavindrāya pītaye.*

O Soma, spirit of light, and joy, omniscient all watchful guardian of humanity, let streams of peace, joy and well-being, pure and sacred, flow for the soul's

exhilaration in divine experience for its dedication to the service and satisfaction of the divinities.

स नो॑ अषा॒भि दू॒त्यं॑१॒ त्वमिन्दा॑य ताशस।
द॒वान्त्सखि॑भ्य॒ आ व॑र॑म॥ २॥

2. *Sa no arṣābhi dūtyaṁ tvam-indrāya tośase.*
Devāntsakhibhya ā varam.

O Soma, come like a harbinger of peace and joy for the divine experience and ecstasy of the soul, and as giver of holy and higher perception and vision for our friends.

उ॒त त्वाम॑रु॒णं व॒यं गाभि॑रञ्ज्मा॒ मदा॑य॒ कम।
वि नो॑ रा॒य दुरो॑ वृधि॥ ३॥

3. *Uta tvāmaruṇaṁ vayaṁ gobhirañjmo madāya kam. Vi no rāye duro vṛdhi.*

O vibrant lord of light and glory, with concentration of mind and senses and with holy words of praise and prayer, we adore you. Pray bring us peace and joy and perfect well being, and open wide the doors of progress for the advancement of our wealth, honour and excellence.

अत्यू॑ प॒वित्र॑मकमीद्वा॒जी धुरं॒ न याम॑नि।
इन्दु॑र्दे॒वेषु॑ पत्यत॥ ४॥

4. *Atyū pavitram-akramīd vājī dhuraṁ na yāmani.*
Indurdeveṣu patyate.

As the omnipotent divine energy is on top as burden bearer of the course of existence, so is Soma, peace and exhilaration of the spirit on top of the course

of the pure heart and soul of the devotee and it flows into the psyche of the divine souls as the spirit of peace and joy of life.

समी॒ सखा॑या अस्वर॒न्वन॒ कीळ॑न्त॒मत्य॑विम।
इन्दुं॒ ना॒वा अ॑नूषत ॥ ५ ॥

5. *Samī sakhāyo asvaran vane krīḷantamatyavim.*
Induṁ nāvā anūṣata.

Let friends and devotees on the vedi celebrate Soma, spirit of universal joy, sportive and protective in the beautiful world, and let their songs of adoration glorify the spirit of peace, beauty and divine glory.

तया॑ पवस्व॒ धार॑या॒ यया॑ पी॒ता वि॒च ॑सि।
इन्दा॑ स्ता॒त्र सु॒वीय॑म ॥ ६ ॥

6. *Tayā pavasva dhārayā yayā pīto vicakṣase.*
Indo stotre suvīryam.

O Soma, spirit of joy and glory, flow pure, purify and sanctify us by that very stream of exhilaration by which, received, loved and adored, you inspire the enlightened celebrant with manly vigour and divine heroism.

Mandala 9/Sukta 46

Pavamana Soma Devata, Ayasya Angirasa Rshi

असृ॑गन्द्र॒ववी॑त॒य त्यास॒ः कृत्व्या॑इव।
र॑न्तः पवता॒वृध॑ः ॥ १ ॥

1. *Asṛgran devavītaye'tyāsaḥ kṛtvyā iva.*
kṣarantaḥ parvatāvṛdhaḥ.

Performers of heroic action, like universal

presences grown to veteran heights by knowledge and action, are born and created for divine service of the world and they let flow streams of soma joy for general humanity.

परिष्कृतास इन्दवा यावव पित्र्यावती।
वायुं सामा असृ ात॥ २॥

2. *Pariṣkṛtāsa indavo yoṣeva pitryāvatī.*
Vāyuṁ somā asṛkṣata.

Initiated, cultured and sanctified like the sacred maiden of her holy parents, these brilliant veterans of knowledge, action and joyous character, having mastered subtle subjects and divined into the mysteries of life, create and release streams of soma joy for the life around.

एत सामास इन्दवः पयस्वन्तश्चमू सुताः।
इन्दं वधन्ति कमभिः॥ ३॥

3. *Ete somāsa indavaḥ prayasvantaś-camū sutāḥ.*
Indraṁ vardhanti karmabhiḥ.

These joyous veterans, brilliant in mind, well trained and self-directed, trying to act well in planned and well-defined channels, exalt the glory of Indra, their self and the nation by their performance and social success.

आ धावता सुहस्त्यः शुका गृभ्णीत मन्थिना।
गाभिः श्रीणीत मत्सरम॥ ४॥

4. *Ā dhāvatā suhastyaḥ śukrā gṛbhṇīta manthinā.*
Gobhiḥ śrīṇīta matsaram.

Experts of noble hand and versatile mind, come, take hold of the pure and powerful materials with specialised tools and, with tempering mix and refinement, create the instruments of joyous social development.

स पवस्व धनंजय पयन्ता राधसा महः ।
अस्मभ्यं सोम गातुवित ॥ ५ ॥

5. *Sa pavasva dhanañjaya prayantā rādhaso mahaḥ.*
Asmabhyaṁ soma gātuvit.

O Soma, lord of joy and noble knowledge, winner of wealth and holy power, creator of great infrastructure for development, pure and powerful expert of the paths of history and social development, pray let the streams of peace and joy flow for us.

एतं मृजन्ति मर्ज्यं पवमानं दश क्षिपः ।
इन्दाय मत्सरं मदम ॥ ६ ॥

6. *Etaṁ mṛjanti marjyaṁ pavamānaṁ daśa kṣipaḥ.*
Indrāya matsaraṁ madam.

This Soma, lord of peace and joy, pure, potent and adorable, ten senses, ten pranas, ten forms of subtle and gross orders of Prakrti elements serve in conjunction with the mind and intelligence of nature and humanity, and create the joy and excitement of evolution and development in life in honour of Indra, humanity and the lord ruler of humanity.

Mandala 9/Sukta 47

Pavamana Soma Devata, Kavi Bhargava Rshi

अया सामः सुकृत्यया महश्चिद्भ्यवर्धत।
मन्दान उद वृषायत॥ १॥

1. *Ayā somaḥ sukṛtyayā mahaścid-abhyavardhata.*
Mandāna udvṛṣāyate.

This Soma, lordly Spirit of peace and joy, feels great by this yajnic act of homage and, happy and exalted, loves to advance and exalt the celebrants.

कृतानीदस्य कत्वा चेतन्त दस्युतर्हणा।
ऋणा च धृष्णुश्चयत॥ २॥

2. *Kṛtānīdasya kartvā cetante dasyutarhaṇā.*
Ṛṇā ca dhṛṣṇuścayate.

The deeds done and to be done by this Soma, by which he destroys negativities and dispels darkness are known, and, daring and powerful, he acquits the celebrants of debts and obligations.

आत्साम इन्दिया रसा वज्रः सहस्रसा भुवत।
उक्थं यदस्य जायत॥ ३॥

3. *Āt soma indriyo raso vajraḥ sahasrasā bhuvat.*
Ukthaṁ yadasya jāyate.

And when the song of adoration is sung in honour of this Soma, then the spirit of peace and inner strength, inner joy, adamantine courage and rectitude edifying the mind and sense of the celebrant arise a thousandfold in the soul.

स्वयं कविर्विधर्तरि विप्राय रत्नमिच्छति।
यदी ममृज्यत धियः ॥ ४ ॥

4. *Svayaṁ kavir-vidhartari viprāya ratnamicchati. Yadī marmṛjyate dhiyaḥ.*

When this Soma is adored and celebrated by thoughts, words and deeds, then he, himself a poet creator and visionary, in order to support and reward the celebrant, decides to bless the devotee with the jewels of life's wealth of his choice.

सिषासतू रयीणां वाजेष्ववतामिव।
भरेषु जिग्युषामसि ॥ ५ ॥

5. *Siṣāsatū rayīṇāṁ vājeṣvarvatāmiva. Bhareṣu jigyuṣāmasi.*

O Soma, lord of peace, prize and joy, you love to give and you are the giver of all jewels of wealth and honour to all aspirants: like success to the pioneers in the race for life's glory, and victory to the ambitious warriors in the battles of life's excellence.

Mandala 9/Sukta 48

Pavamana Soma Devata, Kavi Bhargava Rshi

तं त्वा नृम्णानि बिभ्रतं सधस्थेषु महो दिवः।
चारुं सुकृत्ययेमहे ॥ १ ॥

1. *Taṁ tvā nṛmṇāni bibhrataṁ sadhastheṣu maho divaḥ. Cāruṁ sukṛtyayemahe.*

O Soma, Spirit of peace, purity and power, with holy acts of homage in the halls of yajna, we invoke, adore and worship you, lord of beauty and bliss, and

exalt you in action, harbinger of the jewels of wealth, honour and excellence from the lofty regions of the light of heaven.

संवृक्तधृष्णुमुक्थ्यं महामहिवतं मदम।
शतं पुरो रुरुक्षणिम॥ २॥

2. *Saṁvṛktadhṛṣṇum-ukthyaṁ mahāmahivrataṁ madam. Śataṁ puro rurukṣaṇim.*

We worship you, eliminator of arrogance and pride, adorable, observer of lofty vows of discipline, inspiring, and breaker of a hundred strongholds of darkness.

अतस्त्वा रयिमभि राजानं सुक्रता दिवः।
सुपर्णा अव्यथिभरत॥ ३॥

3. *Atastvā rayimabhi rājānaṁ sukrato divaḥ. Suparṇo avyathir-bharat.*

For this reason of your glory and inspiring nature, O lord of holy action and self-refulgent ruler, controller and dispenser of wealth, honour and excellence, the veteran sage and scholar can invoke you from the heights of heaven without fear and difficulty.

विश्वस्मा इत्स्वर्दृशे साधारणं रजस्तुरम।
गोपामृतस्य विभरत॥ ४॥

4. *Viśvasmā it svardṛśe sādhāraṇaṁ rajasturam. Gopāmṛtasya virbharat.*

The sage and scholar of lofty vision and imagination, in order that all visionaries of the world may perceive your heavenly majesty, communicates his

experience of your presence who are present everywhere, who give motion to the energy of nature in the cosmic dynamics and who rule and protect the laws of eternal truth which govern the course of existence.

अधा॑ हिन्वा॒न इ॑न्दि॒यं ज्याया॑ मही॒त्वमा॑नश ।
अ॒भि॒ष्टि॒कृद्वि॑चर्ष॒णिः ॥ ५ ॥

5. *Adhā hinvāna indriyaṁ jyāyo mahitvam-ānaśe.*
Abhiṣṭikṛd-vicarṣaṇiḥ.

And so, the inspirer of the power of senses, mind and intelligence, giver of fulfilment to the devotees, all watching Soma, divine Spirit of peace, power and enlightenment, pervades and abides in and over existence as the supreme power of divine glory.

Mandala 9/Sukta 49

Pavamana Soma Devata, Kavi Bhargava Rshi

पव॑स्व वृ॒ष्टिमा सु नो॒ पामू॒र्मिं दि॒वस्परि॑ ।
अ॒य॒क्ष्मा बृ॒ह॒तीरिषः ॥ १ ॥

1. *Pavasva vṛṣṭimā su no'pām-ūrmiṁ divaspari.*
Ayakṣmā bṛhatīriṣaḥ.

Soma, lord of peace and plenty, give us holy showers of waters, wave on wave of the rain, and give us abundant food, energy and knowledge free from pollution and negativities.

तया॑ पवस्व॒ धार॑या॒ यया॒ गाव॑ इ॒हाग॑मन ।
जन्या॑स॒ उप॑ नो गृ॒हम ॥ २ ॥

2. *Tayā pavasva dhārayā yayā gāva ihāgaman.*
Janyāsa upa no gṛham.

Shower and purify us with that stream of power and purity of peace and plenty by which our senses, mind and intelligence, socially and positively motivated, may be balanced in our personality and we may feel at home with ourselves.

घृतं पवस्व धारया यज्ञेषु देववीतमः ।
अस्मभ्यं वृष्टिमा पव ॥ ३ ॥

3. *Ghṛtaṁ pavasva dhārayā yajñeṣu devavītamaḥ.*
Asmabhyaṁ vṛṣṭimā pava.

Let ghrta shower in streams, pure and powerful in our yajnas, O lord and guardian of the noble and divine worshippers. Bring us fulfilment and purify all our intentions, purposes and motivations of life.

स नं ऊर्ज व्य१व्ययं पवित्रं धाव धारया ।
देवासः शृणवन्हि कम ॥ ४ ॥

4. *Sa na ūrje vyavyayaṁ pavitraṁ dhāva dhārayā.*
Devāsaḥ śṛṇavan hi kam.

For energy, give us showers in streams of imperishable purity of heart, and let the noble devotees hear the blissful music of the rain.

पवमाना असिष्यदद रक्षांस्यपजङ्घनत ।
पत्नवदाचयनुचः ॥ ५ ॥

5. *Pavamāno asiṣyadad-rakṣāṁsyapajaṅghanat.*
Pratnavad-rocayan rucaḥ.

May Soma, pure and purifying, all pervasive, destroy all evils and negativities, and continue to illumine the brilliant regions of the universe, macrocosmic as well as microcosmic, as ever before.

Mandala 9/Sukta 50

Pavamana Soma Devata, Uchathya Angirasa Rshi

उत्त॒ शुष्मा॑स इरत॒ सिन्धो॑रू॒मरि॑व स्व॒नः ।
वा॒णस्य॑ चादया प॒विम ॥ १ ॥

1. *Ut te śuṣmāsa īrate sindhor-ūrmer-iva svanaḥ.*
Vāṇasya codayā pavim.

Higher and higher rise and roll your powers, purities and forces, roaring like waves of the sea. Keep up the motion of the wheel of life, let the swell of music rise on with the chant going on.

प॒स॒व त॒ उदी॑रत ति॒स्रा वाचो॑ मख॒स्यु॑वः ।
यदव्य॒ एषि॒ सानवि ॥ २ ॥

2. *Prasave ta udīrate tisro vāco makhasyuvaḥ.*
Yadavya eṣi sānavi.

When you rise and reach the pinnacle of yajna which deserves to be protected and promoted, then as you rise in intensity, the priests' chant of the three voices of Rks, Samans and Yajus also swells to the climax.

अव्या॒ वार॒ परि॒ प्रि॒यं हरिं॑ हिन्व॒न्त्यदि॑भिः ।
पव॑मानं मधु॒श्चुत॑म ॥ ३ ॥

3. *Avyo vāre pari priyaṁ hariṁ hinvantyadribhiḥ.*
Pavamānaṁ madhuścutam.

The devotees, who are seekers of your protection for advancement in their heart of hearts, intensify their awareness through relentless concentration and meditate on your presence dearer than dearest, eliminator of negative fluctuations of mind, pure and purifying spirit

of divinity replete with honey sweets of ecstasy.

आ प॑वस्व मदिन्तम प॒वित्रं॑ धार॑या कव।
अ॒कस्य॒ यानि॑मा॒सद॑म ॥ ४ ॥

4. *Ā pavasva madintama pavitraṁ dhārayā kave.*
Arkasya yonimāsadam.

Flow in and purify, O poetic visionary and most exhilarating Spirit of ecstasy, the sacred heart of the celebrant in streams of beauty, light and sweetness to join the celebrant at the centre of his faith and devotion.

स प॑वस्व मदिन्तम॒ गाभि॑रञ्जा॒ना अ॒क्तुभि॑ः।
इन्द॒विन्दा॑य पी॒तय॑ ॥ ५ ॥

5. *Sa pavasva madintama gobhir-añjāno aktubhiḥ.*
Indavindrāya pītaye.

Flow on, most exhilarating Spirit, adored and exalted by concentrative mind and senses of the seeker in meditation, flow on for ecstatic experience of the soul.

Mandala 9/Sukta 51

Pavamana Soma Devata, Uchathya Angirasa Rshi

अध्व॑र्या॒ अदि॑भिः सु॒तं सामं॑ प॒वित्र॒ आ सृ॑ज।
पु॒नी॒हीन्दा॑य॒ पात॑व ॥ १ ॥

1. *Adhvaryo adribhiḥ sutaṁ somaṁ pavitra ā sṛja.*
Punīhīndrāya pātave.

O high priest of soma yajna, create the awareness of Soma, spirit of purity and divinity collected and concentrated by the senses and mind in the heart,

and sanctify and intensify it there for exhilaration of the soul.

दि॒वः पी॒यूष॑मुत्त॒मं साम॒मिन्दा॑य व॒ज्रिण॑ ।
सु॒नात॒ा मधु॑मत्तमम ॥ २ ॥

2. *Divaḥ pīyūṣam-uttamaṁ somam-indrāya vajriṇe.*
Sunotā madhumattamam.

Create the highest honey sweet Soma of divine consciousness, highest exhilarating experience of the light of heaven for the soul's awareness, and then rise to adamantine power against all possible violations.

तव॒ त्य इ॑न्दा॒ अन्ध॑सा द॒वा मधा॒व्य॑श्नत ।
पव॑मानस्य म॒रुत॑ः ॥ ३ ॥

3. *Tava tya indo andhaso devā madhor-vyaśnate.*
Pavamānasya marutaḥ.

Then, O Soma, Spirit of divinity, the noblest, most vibrant generous and brilliant souls have a drink of the elixir of your honey sweet presence flowing exuberantly at the purest.

त्वं हि सो॑म व॒धय॑न्त्सु॒ता मदा॑य॒ भूण॑य ।
वृष॑न्त्स्ता॒तार॑मू॒तय॑ ॥ ४ ॥

4. *Tvaṁ hi soma vardhayant-suto madāya bhūrṇaye. Vṛṣant-stotāram-ūtaye.*

Soma, lord of purity, peace and power, you alone are the object of meditation, supplication and exaltation for the ecstasy, vibrancy and protected progress of life, you alone promote the celebrant to the top of sovereignty and give him showers of joy.

अभ्यर्ष विचक्षण पवित्रं धारया सुतः।
अभि वाजमुत श्रवः॥ ५॥

5. *Abhyarṣa vicakṣaṇa pavitraṁ dhārayā sutaḥ. Abhi vājamuta śruvaḥ.*

Flow on, O lord all watchful guardian of humanity, and, realised in meditation, rain in showers on the pure heart and bring in abundance of food and energy for the body, mind and soul, and give us the ultimate victory of fame in the world and fulfilment across the world of time.

Mandala 9/Sukta 52

Pavamana Soma Devata, Uchathya Angirasa Rshi

परि द्युक्षः सनदद्रयिभरद्वाजं नो अन्धसा।
सुवाना अर्ष पवित्र आ॥ १॥

1. *Pari dyukṣaḥ sanadrayir-bharadvājaṁ no andhasā. Suvāno arṣa pavitra ā.*

Light of the light of heaven, treasure-hold of world's wealth, with wealth, food and energy for body, mind and soul arise and manifest in the pure heart, inspiring it to a state of peace and benediction.

तव प्रत्नभिरध्वभिरव्यो वारे परि प्रियः।
सहस्रधारो याति तना॥ २॥

2. *Tava pratnebhir-adhvabhir-avyo vāre pari priyaḥ. Sahasradhāro yāt tanā.*

Let your dear protected celebrant, sanctified by a thousand streams of divine favours, rise to the cherished state of fulfilment by the ancient and eternal

paths of divinity and Vedic lore.

चरुन यस्तमीङ्खयन्दा न दानमीङ्खय।
वधवधस्नवीङ्खय॥ ३॥

3. *Carurna yas-tam-īṅkhayendo na dānamīṅ-khaya.*
Vadhair-vadhasnavīṅkhaya.

Indu, spirit of peace, plenty and generosity, inspire him who is receptive and generous as a cloud, move him like charity in flow. O shaping power of hard discipline, shape him through hardness and inspire him to the good life of generosity and joy.

नि शुष्ममिन्दवषां पुरुहूत जनानाम।
या अस्माँ आदिदशति॥ ४॥

4. *Ni śuṣmam-indaveṣāṁ puruhūta janānām.*
Yo asmāň ādideśati.

Indu, lord of peace and plenty who rule over us, invoked, adored and worshipped pray increase the power and prosperity of those people who follow the rule of your law of discipline and generosity.

शतं न इन्द ऊतिभिः सहस्त्रं वा शुचीनाम।
पवस्व मंहयद्रयिः॥ ५॥

5. *Śataṁ na inda ūtibhiḥ sahasraṁ vā śucīnām.*
Pavasva maṁhayad-rayiḥ.

O lord of light, purity and plenty, with divine powers and protections bless us with hundreds and thousands of life's purities and shower upon us abundance of wealth, honour and excellence worthy of that purity.

Mandala 9/Sukta 53

Pavamana Soma Devata, Avatsara Kashyapa Rshi

उत्त॒ शुष्मा॑सा अस्थू॒ र ग्रा भि॒न्दन्ता॑ अदिवः ।
नु॒दस्व॒ याः प॑रि॒स्पृधः॑ ॥ १ ॥

1. *Ut te śuṣmāso asthū rakṣo bhindanto adrivaḥ.*
Nudasva yāḥ parispṛdhaḥ.

O lord of mountains, thunder and clouds, your powers and forces stand high, breaking down the negative and destructive elements of life. Pray impel or compel the adversaries to change or remove them from the paths of progress.

अ॒या नि॑ज॒घ्निरो॑जसा॒ रथ॑सङ्गे॒ धने॑ हि॒ते ।
स्तवा॒ अबि॑भ्युषा हृ॒दा ॥ २ ॥

2. *Ayā nijaghnirojasā rathasaṅge dhane hite.*
Stavā abibhyuṣā hṛdā.

By this power and valour of yours you eliminate the negative forces. In this battle of the body chariot on hand in this life, we adore you with a fearless heart, you being the protector and guide.

अ॒स्य व्र॒तानि॒ नाधृ॑ष॒ पव॑मानस्य दू॒ढ्या॑ ।
रु॒ज यस्त्वा॑ पृत॒न्यति॑ ॥ ३ ॥

3. *Asya vratāni nādhṛṣe pavamānasya dūḍhyā.*
Ruja yastvā pṛtanyati.

The rules and laws of this mighty creative and dynamic power no one can resist with his adverse force. O Soma, whoever opposes you, break open and destroy.

तं हिन्वन्ति मदच्युतं हरिं नदीषु वाजिनम।
इन्दुमिन्द्राय मत्सरम॥ ४॥

4. *Taṁ hinvanti madacyutaṁ hariṁ nadīṣu vājinam. Indum-indrāya matsaram.*

That giver of showers of sweetness and joy, lord of peace and power, destroyer of suffering, energising and flowing in streams of the universal dynamics of existence, people admire and adore, he is the joy and ecstasy of the living soul.

Mandala 9/Sukta 54

Pavamana Soma Devata, Avatsara Kashyapa Rshi

अस्य पत्नामनु द्युतं शुक्रं दुदुह्र अह्रयः।
पयः सहस्रसामृषिम॥ १॥

1. *Asya pratnāmanu dyutaṁ śukraṁ duduhre ahrayaḥ. Payaḥ sahasrasām-ṛṣim.*

Men of vision and science of yajna, in pursuit of the ancient and eternal Vedic tradition of this lord of light, peace and purity, distil the brilliant, pure and powerful and visionary knowledge of a thousandfold nourishing and inspiring gifts of existence.

अयं सूय इवापदृगयं सरांसि धावति।
सप्त पवत आ दिवम॥ २॥

2. *Ayaṁ sūrya ivopadṛg-ayaṁ sarāṁsi dhāvati. Sapta pravata ā divam.*

This Soma, like the sun, all watching and illuminating, sets rivers, seas and energies aflow, pervading therein on earth and in the seven-fold light

of the sun upto the regions of light.

अयं विश्वानि तिष्ठति पुनाना भुवनापरि।
सामा दवा न सूर्यः ॥ ३ ॥

3. *Ayaṁ viśvāni tiṣṭhati punāno bhuvanopari.*
Somo devo na sūryaḥ.

This Soma, lord of light, peace and power, pure and purifying, pervades all regions of the universe in and above, like the divine light which illuminates all regions of the universe.

परि णा दववीतय वाजाँ अषसि गामतः।
पुनान इन्दविन्द्रयुः ॥ ४ ॥

4. *Pari ṇo devavītaye vājāँ arṣasi gomataḥ.*
Punāna indavindrayuḥ.

Indu, spirit of peace, beauty and plenty, lover of men of knowledge and power, purifying and sanctifying the world, bring us food and energy for the body, mind and soul for the service and fulfilment of the men of brilliance and generosity.

Mandala 9/Sukta 55

Pavamana Soma Devata, Avatsara Kashyapa Rshi

यवंयवं ना अन्धसा पुष्टंपुष्टं परि स्रव।
साम विश्वा च साभगा ॥ १ ॥

1. *Yavaṁ-yavaṁ no andhasā puṣṭaṁ-puṣṭaṁ pari srava. Soma viśvā ca saubhagā.*

Soma, Spirit of peace, power and plenty, flow forth, vitalise, purify and inspire us with fresh energy,

power and grace of culture at every stage of our growth, acquisition and progress, beatify all our good fortune and prosperity of life in the world.

इन्दा॒ यथा॒ तव॒ स्तवा॒ यथा॑ त जा॒तमन्ध॑सः ।
नि ब॒र्हिषि॑ प्रि॒य स॑दः ॥ २ ॥

2. *Indo yathā tava stavo yathā te jātam-andhasaḥ.*
Ni barhiṣi priye sadaḥ.

O lord of beauty and grace, as you pervade your own glory of adoration, your own creation, power and nourishments of food and inspiration, so pray come, bless our vedi of yajna, our life and work through the world.

उ॒त नो॑ गा॒विद॑श्व॒वित्पव॑स्व सा॒मान्ध॑सा ।
म॒ ऊ॒तम॒भिर॒हभिः ॥ ३ ॥

3. *Uta no govid-aśvavit pavasva somāndhasā.*
Makṣūtamebhir-ahabhiḥ.

And O Soma, lord of energy, wealth and advancement, master of knowledge and progress, by the shortest time of the days ahead, bless and beatify us with food for body, mind and soul, rich in lands, cows and culture, horses, advancement and progressive power and achievement.

या जि॒नाति॒ न जीय॑त॒ हन्ति॒ शत्रु॑म॒भीत्य॑ ।
स प॑वस्व सहस्रजित ॥ ४ ॥

4. *Yo jināti na jīyate hanti śatrum-abhītya.*
Sa pavasva sahasrajit.

You, who always excel, win or vanquish, who

no one can excel, win or vanquish, who advance and destroy the destructive adversary, pray advance, energise, purify and empower us too, winner of a thousand battles.

Mandala 9/Sukta 56

Pavamana Soma Devata, Avatsara Kashyapa rshi

परि॒ साम॑ ऋ॒तं बृ॒हदा॒शुः प॒वित्र॑ अषति।
वि॒घ्नन रक्षां॑सि दव॒युः॥ १॥

1. *Pari soma ṛtaṁ bṛhadāśuḥ pavitre arṣati.*
Vighnan rakṣāṁsi devayuḥ.

Soma is the universal truth and law of eternity, instant and omnipresent, lover of the noble, brilliant and generous people, destroyer of negative and destructive forces, and it rolls in the heart of pure and pious souls, inspires, energises and advances them.

यत्सामा॒ वाज॒मर्ष॑ति श॒तं धारा॑ अप॒स्युवः।
इन्द॑स्य स॒ख्यमा॑वि॒शन॥ २॥

2. *Yat somo vājamarṣati śataṁ dhārā apasyuvaḥ.*
Indrasya sakhyamāviśan.

When Soma releases the divine energy and enthusiasm of life, men of initiative and creativity enjoying friendship and communion with divinity experience the ecstasy of life flowing in a hundred streams.

अ॒भि त्वा॒ यार्ष॑णा॒ दश॑ जा॒रं न क॒न्या॑नूषत।
मृ॒ज्यस॑ साम स॒ातय॑॥ ३॥

3. *Abhi tvā yoṣaṇo daśa jāraṁ na kanyānūṣata.*
Mṛjyase soma sātaye.

Ten youthful organs of perception and volition, concentrated, directed and integrated with mind, intelligence and consciousness serve and help the soul to commune with you, Soma, like a loving maiden communing with her lover, and then, O Supersoul and master of the soul, you shine in the heart's core for the ultimate victory and fulfilment of the devotee.

त्वमिन्दा॑य॒ विष्ण॑व स्वा॒दुरि॑न्दो॒ परि॑ स्रव।
नृ॒न्त्स्तो॒तॄन्पा॒ह्यंह॑सः ॥ ४ ॥

4. *Tvam-indrāya viṣṇave svādur-indo pari srava.*
Nṝnt-stotṝn pāhyaṁhasaḥ.

O Soma, spirit of peace and bliss, let divine ecstasy flow forth for Indra, celebrant of power, and Vishnu, omnipresence oriented soul, and protect and promote the leading lights of humanity free from sin and dedicated to divinity.

Mandala 9/Sukta 57

Pavamana Soma Devata, Avatsara Kashyapa Rshi

प त॒ धारा॑ असश्चता॑ दि॒वा न य॑न्ति वृ॒ष्टय॑: ।
अच्छा॒ वाजं॑ सह॒स्रिण॑म ॥ १ ॥

1. *Pra te dhārā asaścato divo na yanti vṛṣṭayaḥ.*
Acchā vājaṁ sahasriṇam.

O Soma, the ceaseless streams of your inexhaustible ecstasy flow like rains of heavenly light, bringing thousandfold strength, energy and joy for the celebrants.

अभि प्रियाणि काव्या विश्वा च ाणा अषति।
हरिंस्तुञ्जान आयुधा॥ २॥

2. *Abhi priyāṇi kāvyā viśvā cakṣāṇo arṣati.*
Haris-tuñjāna āyudhā.

Soma, spirit of joy, destroyer of suffering, watching all human activity, flows forth for its dear favourites, striking its arms against adverse forces.

स मंमृजान आयुभिरिभा राजंव सुव्रतः।
श्येना न वंसु षीदति॥ ३॥

3. *Sa marmṛjāna āyubhir-ibho rājeva suvrataḥ.*
Śyeno na vaṁsu ṣīdati.

Soma, adored and glorified by people, as a self-controlled, powerful and brilliant ruler ever awake and unfailing power, pervades in the human common-wealth and the entire world of sustenance.

स ना विश्वा दिवा वसूता पृथिव्या अधि।
पुनान इन्दवा भर॥ ४॥

4. *Sa no viśvā divo vasūto pṛthivyā adhi.*
Punāna indavā bhara.

Soma, lord of wealth, beauty and excellence, ever pure and sanctifying, may, we pray, bring us all the wealth, honour and fame of life on earth and the light and magnificence of heaven.

Mandala 9/Sukta 58

Pavamana Soma Devata, Avatsara Kashyapa Rshi

तरत्स मन्दी धावति धारा सुतस्यान्धसः।
तरत्स मन्दी धावति॥ १॥

1. *Tarat sa mandī dhāvati dhārā sutasyāndhasaḥ.*
Tarat sa mandī dhāvati.

Soma, Spirit of peace, beauty and bliss, saving, rejoicing, fulfilling, flows on. The stream of delight exhilarating for body, mind and soul flows on full of bliss. Crossing over the hurdles of life, delighted all over, the celebrant goes on.

उस्रा वेद वसूनां मर्तस्य देव्यवसः।
तरत्स मन्दी धावति॥ २॥

2. *Usrā veda vasūnāṁ martasya devyavasaḥ.*
Tarat sa mandī dhāvati.

Mother source of wealth, honour and enlightenment, divine power that commands the saving art for the mortals, saviour, delightful, giver of fulfilment flows on.

ध्वस्रयोः पुरुषन्त्योरा सहस्राणि दद्महे।
तरत्स मन्दी धावति॥ ३॥

3. *Dhvasrayoḥ puruṣantyorā sahasrāṇi dadmahe.*
Tarat sa mandī dhāvati.

Let us receive a thousand gifts of the divine soma power that destroys evil and exalts humanity. Saving, delighting and fulfilling, the stream of divine bliss flows on.

आ ययोस्त्रिंशतं तना सहस्राणि च दद्महे।
तरत्स मन्दी धावति॥ ४॥

4. *Ā yayostriṁśataṁ tanā sahasrāṇi ca dadmahe.*
Tarat sa mandī dhāvati.

The divine Soma energy and power, destroyer of evil and saviour of human good, of which we get thirty virtues and a thousand other gifts, flows on saving, delighting, delightful.

Mandala 9/Sukta 59

Pavamana Soma Devata, Avatsara Kashyapa Rshi

पव॑स्व गा॒जिद॑श्व॒जिद्वि॑श्व॒जित्सा॑म रण्य॒जित।
प्र॒जाव॒दत्र॒मा भ॑र॥ १ ॥

1. *Pavasva gojid-aśvajid-viśvajit soma raṇyajit.*
Prajāvad-ratnamā bhara.

Victorious over senses and mind, victorious over will and ambition, victorious over the world, victorious over pleasure, pride and victory, O Soma, life of life, flow on and bring us jewels of children, family life and noble generations.

पव॑स्वा॒द्भ्य॒ आ अदा॑भ्य॒: पव॒स्वाष॑धीभ्यः।
पव॑स्व धि॒षणा॑भ्यः॥ २ ॥

2. *Pavasvādbhyo adābhyaḥ pavasvauṣadhībhyaḥ.*
Pavasva dhiṣaṇābhyaḥ.

O vitality of Soma, divine energy, flow on and energise us with fluent systemic energy of body and mind, redoubtable and undaunted power, flow in and on with herbs and sanatives, energise, purify and sanctify with self-controlled will and invincible will divine.

त्वं सा॑म॒ पव॑माना॒ विश्वा॑नि दु॒रि॒ता त॑र।
क॒विः सी॑द॒ नि ब॒र्हिषि॥ ३ ॥

3. *Tvaṁ soma pavamāno viśvāni duritā tara.*
Kaviḥ sīda ni barhiṣi.

O Soma, pure and purifying energy and divine inspiration, cross over hurdles, eliminate evil tendencies and, O omniscient vision and creativity, be seated on the holy vedi and in the mind.

पव॑मान॒ स्व॑र्विदा॒ जाय॑माना भवा म॒हान।
इन्दा॒ विश्वाँ॑ अ॒भीद॑सि॥ ४॥

4. *Pavamāna svarvido jāyamāno'bhavo mahān.*
Indo viśvāň abhīdasi.

O Soma, divine spirit of bliss, unborn, great, ever manifesting anew, lord controller and giver of heavenly joy, you are supreme over everything of the world.

Mandala 9/Sukta 60

Pavamana Soma Devata, Avatsara Kashyapa Rshi

प गा॑य॒त्रेण॑ गायत॒ पव॑मानं॒ विच॑षणिम।
इन्दुं॒ स॒हस्र॑च ासम॥ १॥

1. *Pra gāyatreṇa gāyata pavamānaṁ vicarṣaṇim.*
Induṁ sahasracakṣasam.

O devotees, sing and enthusiastically celebrate with gayatri hymns Soma, pure, purifying and ever flowing in cosmic dynamics, all moving, omnipresent Spirit of bliss and joy, lord of a thousandfold vision and voice of Infinity.

तं त्वा॑ स॒हस्र॑च ास॒मथा॑ स॒हस्र॑भणसम।
अति॒ वार॑मपाविषुः॥ २॥

2. *Taṁ tvā sahasr-acakṣasam-atho sahasrabharṇasam. Ati vāram-apāviṣuḥ.*

That Supreme lord most adorable, of infinite vision and voice and infinite sustenance of life and existence, extremely lovable, worthiest of choice, you internalise and sanctify in the heart and soul.

अति॒ वारा॒न्पव॑माना असिष्यदत्क॒लशाँ॑ अ॒भि धा॑वति।
इन्द॑स्य॒ हाद्या॑वि॒शन॥ ३॥

3. *Ati vārān pavamāno asiṣyadat kalaśāň abhi dhāvati. Indrasya hārdyāviśan.*

Soma, lord supreme of the dynamic flow of life, giver of choicest favours, pervading and shining at the core of human heart and soul, manifests and vitalises all forms of existence.

इन्द॑स्य साम॒ राध॑स॒ शं प॑वस्व विचषण।
प॒जाव॒दत॒ आ भ॑र ॥ ४॥

4. *Indrasya soma rādhase śaṁ pavasva vicarṣaṇe. Prajāvadreta ā bhara.*

O Soma, Spirit of peace, power and bliss, all watching, all moving, bring us showers of peace and purity for the soul's fulfilment, and vest us with creative vitality and virility for continuance of life through generations and generations.

Mandala 9/Sukta 61

Pavamana Soma Devata, Amahiyu Angirasa Rshi

अ॒या वी॒ती परि॑ स्रव॒ यस्त॑ इन्दा॒ मद॒ष्वा।
अ॒वाह॑ न्नव॒तीनव॑॥ १॥

1. *Ayā vītī pari srava yasta indo madeṣvā.*
Avāhan navatīrnava.

O Soma, joyous ruler and protector of life, let this creative peace, presence, power and policy of yours prevail and advance, promoting those who join the happy advance, and repelling, dispelling, even destroying ninety-and-nine strongholds of darkness which obstruct the progress.

पुरः सद्य इत्थाधिय दिवोदासाय शम्बरम ।
अध त्यं तुवशं यदुम ॥ २ ॥

2. *Puraḥ sadya itthādhiye divodāsāya śambaram.*
Adha tyaṁ turvaśaṁ yadum.

Go on thus always advancing for the people dedicated to positive good work in thought, policy and action, accelerating, controlling and balancing the forces of peace, progress and restless ambition.

परि णो अश्वमश्वविद्गोमदिन्दो हिरण्यवत ।
कर्षा सहस्रिणीरिषः ॥ ३ ॥

3. *Pari ṇo aśvam-aśvavid-gomad-indo hiraṇyavat.*
Kṣarā sahasriṇīriṣaḥ.

And for us, let abundant streams of food, energy and wealth of a thousandfold riches and variety flow abounding in horses, transport and progress, lands, cows and beauties of culture and literature, gold and golden graces. O creator, ruler and controller of peace and joy, you know the values and dynamics of evolution and progress.

पव॑मानस्य त व॒यं प॒वित्र॑मभ्युन्द॒तः ।
स॒खि॒त्वमा वृ॑णीमह ॥ ४ ॥

4. *Pavamānasya te vayaṁ pavitram-abhyundataḥ.*
Sakhitvamā vṛṇīmahe.

O Soma, pure and purifying lord and ruler of life, the streams of your peace, plenty and piety overflow. We pray for abiding love and friendship with you.

य त॑ प॒वित्र॑मू॒मयो॑ भि॒ रर॑न्ति धार॑या ।
तभि॑नः साम मृळय ॥ ५ ॥

5. *Ye te pavitram-ūrmayo'bhikṣaranti dhārayā.*
Tebhirnaḥ soma mṛḷaya.

The streams of your piety, purity, peace and plenty rain in showers for the pure heart and soul in humanity. O Soma, with those showers, pray bless us with happiness, prosperity and all round well being.

स नः॑ पुना॒न आ भ॑र र॒यिं वी॒रव॑तीमिष॑म ।
इशा॑नः साम वि॒श्वत॑ः ॥ ६ ॥

6. *Sa naḥ punāna ā bhara rayiṁ vīravatīmiṣam.*
Īśānaḥ soma viśvataḥ.

O Soma, lord ruler and benefactor of the entire world, pure and purifier of all, bring us food and energy for body, mind and soul, versatile wealth and power abounding in brave and heroic progeny for future generations.

ए॒तमु॒ त्यं दश॒ ि पा॑ मृ॒जन्ति॒ सिन्धु॑मातरम ।
समा॑दि॒त्यभि॑रख्यत ॥ ७ ॥

7. *Etamu tyaṁ daśa ksipo mṛjanti sindhumātaram. Samādityebhir-akhyata.*

Such as you are, O ruling soul, ten senses, ten pranas, ten subtle and gross modes of Prakrti and ten directions of space, all glorify you, mother source of all fluent streams of world energies shining with the zodiacs of the sun and all other brilliancies of nature and humanity.

समिन्दंणात वायुना सुत एंति पवित्र आ।
सं सूयंस्य रश्मिभिः॥ ८॥

8. *Samindreṇota vāyunā suta eti pavitra ā. Saṁ sūryasya raśmibhiḥ.*

O Soma, spirit of peace, plenty and energy of the universe, you flow with the wind and cosmic dynamics and, with the rays of the sun, you shine as the very light of life which, realised and internalised, abides vibrant in the pure heart and soul.

स ना भगाय वायवे पूष्ण पवस्व मधुमान।
चारुमित्र वरुण च॥ ९॥

9. *Sa no bhagāya vāyave pūṣṇe pavasva madhumān. Cārurmitre varuṇe ca.*

O Soma, beautiful, blissful, honey spirit of the sweets of existence, flow free and purifying for the glory of life, for vibrant forces, for the power of health and growth, and for the friendly and discriminative people among humanity.

उच्चा त जातमन्धसा दिवि षद्भूम्या ददे।
उगं शम महि श्रवः॥ १०॥

10. *Uccā te jātam-andhaso divi ṣadbhūmyā dade.*
Ugraṁ śarma mahi śravaḥ.

O Soma, high is your renown, great your peace and pleasure, born and abiding in heaven, and the gift of your energy and vitality, the earth receives as the seed and food of life.

एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम।
सिषासन्ता वनामहे॥ ११॥

11. *Enā viśvānyarya ā dyumnāni mānuṣāṇām.*
Siṣāsanto vanāmahe.

Soma is the lord of humanity and the earth. By virtue of him and of him, we ask and pray for all food, energy, honour and excellence for humanity, serving him and sharing all the benefits together.

स न इन्दाय यज्यव वरुणाय मरुद्भ्यः।
वरिवावित्परि स्रव॥ १२॥

12. *Sa na indrāya yajyave varuṇāya marudbhyaḥ.*
Varivovit pari srava.

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order.

उपा षु जातमप्तुरं गाभिर्भङ्गं परिष्कृतम।
इन्दुं देवा अयासिषुः॥ १३॥

13. *Upo ṣu jātam-apturaṁ gobhir-bhaṅgaṁ pari-ṣkṛtam. Induṁ devā ayāsiṣuḥ.*

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy.

तमिद्वर्धन्तु नो गिरो वत्सं संशिश्वरीरिव।
य इन्द्रस्य हृदंसनिः ॥ १४ ॥

14. *Tamidvardhantu no giro vatsaṁ saṁśiśvarīriva. Ya indrasya hṛdaṁsaniḥ.*

As mother cows love, cheer and caress the calf, so let our songs of adoration celebrate and exalt Soma, love and grace of the heart of Indra, life's glory on top of existence.

अषा णः साम शं गवे धुक्ष्व पिप्युषीमिषम।
वर्धा समुद्रमुक्थ्यम ॥ १५ ॥

15. *Aṛsā ṇaḥ soma śaṁ gave dhukṣasva pipyuṣīmiṣam. Vardhā samudram-ukthyam.*

O Soma, peaceable ruling powers of the world, rise, move forward and create conditions of peace and progress for the earth, work for nature, animal wealth and environment, advance human culture, create nourishing food and productive energy for comfort and common good and, thus, exalt the grace and glory of human life, rolling like the infinite ocean.

पवमाना अजीजनद्दिवश्चित्रं न तन्यतुम।
ज्योतिर्वैश्वानरं बृहत ॥ १६ ॥

16. *Pavamāno ajījanad-divaścitraṁ na tanyatum. Jyotir-vaiśvānraṁ bṛhat.*

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and resounding roar of thunder and lightning.

पव॑मानस्य त॒ रस॒ा मदा॑ राज॑ादुच्छुनः ।
वि वार॒मव्य॑मषति ॥ १७ ॥

17. *Pavamānasya te raso mado rājannaducchunaḥ.*
Vi vāram-avyamarṣati.

O Soma, beauty, grace and joy of life, refulgent power, as you flow, pure and purifying, the pleasure you release, the ecstasy you inspire, and the peace you emanate free from negativities, radiates to the mind and soul of the loved celebrant.

पव॑मान॒ रस॒स्तव॒ द ॒ग॒ वि रा॑जति द्यु॒मान ।
ज्याति॒विश्वं॒ स्व॑दृ॒श ॥ १८ ॥

18. *Pavamāna rasastava dakṣo vi rājati dyumān.*
Jyotir-viśvaṁ svardṛṣe.

O vibrant bliss of the world, the purity, pleasure and ecstasy of yours, versatile and refulgent, radiates over space and time as universal light of divinity for humanity to have a vision of the heaven of bliss.

यस्त॒ मद॒ वर॑ण्य॒स्तना॑ पव॒स्वान्धसा ।
द॒वा॒वीर॑घशंस॒हा ॥ १९ ॥

19. *Yaste mado vareṇyas-tenā pavasvāndhāsā.*
Devāvīr-aghaśaṁsahā.

The soma ecstasy that's yours, that is the highest

love of our choice. Flow on, radiate, and sanctify us beyond satiation with light divine for the soul, protector and saviour as you are of the holy and destroyer of sin and evil for the good.

जघ्निर्वृत्रममित्रियं सस्निर्वाजं दिवदिव।
गाषा उ अश्वसा असि॥ २०॥

20. *Jaghnir-vṛtram-amitriyaṁ sasnir-vājaṁ dive-dive. Goṣā u aśvasā asi.*

Soma, power and peace of divinity, destroyer of the evil and darkness of negative forces, constant catalytic force of nature in creative evolution day in and day out, you are the giver of earthly life and dynamic motion for onward progress.

संमिश्ला अरुषा भव सूपस्थाभिन धनुभिः।
सीदञ्छ्येना न योनिमा॥ २१॥

21. *Saṁmiślo aruṣo bhava sūpasthābhirna dhenubhiḥ. Sīdañchyeno na yonimā.*

Be bright and blazing, integrated with creative powers of growth, perception and imagination, sojourning over space and time yet resting in your seat at the centre of existence.

स पवस्व य आविथन्दं वृत्राय हन्तव।
वविवांसं महीरपः॥ २२॥

22. *Sa pavasva ya āvithendraṁ vṛtrāya hantave. Vavrivāṁsaṁ mahīrapaḥ.*

Lord of the joy of existence, for constant conversion, elimination and destruction of negativity

you protect and promote the creative, structural and developmental forces of nature in great evolutionary dynamics on way to positive growth and progress.

सुवीरासा वयं धना जयम साम मीढवः ।
पुनाना वध ना गिरः ॥ २३ ॥

23. *Suvīrāso vayaṁ dhanā jayema soma mīḍhvaḥ.*
Punāno vardha no giraḥ.

O Soma, virile lord of creation and evolution, bless us so that, blest with noble warlike progeny, we may win the wealth of life. Pure and purifying lord, exalt our intellect and imagination and our songs of adoration for divinity.

त्वातासस्तवावसा स्याम वन्वन्त आमुरः ।
साम वतषु जागृहि ॥ २४ ॥

24. *Tvotāsas-tavāvasā syāma vanvanta āmuraḥ.*
Soma vrateṣu jāgṛhi.

Safe under your power and protection, serving and celebrating you in adoration, let us be destroyers of negativities, jealousies and enmities. O Soma, ever awake as you are, keep us awake in the observance of divine law and discipline of holiness.

अपघ्नन्पवत मृधा प सामा अरावणः ।
गच्छन्निन्दस्य निष्कृतम ॥ २५ ॥

25. *Apaghnan pavate mṛdho'pa somo arāvṇaḥ.*
Gacchann-indrasya niṣkṛtam.

Destroying the destroyers, eliminating the selfish, ungenerous hoarders and parasites, Soma, divine

creativity in nature and humanity attains to its yajnic end and aim in the existential order created by omnipotent Indra.

म॒हा नो॑ रा॒य आ भ॑र॒ पव॑मान ज॒ही मृधः॑ ।
रास्वे॑न्दा वी॒रव॒द्यशः॑ ॥ २६ ॥

26. *Maho no rāya ā bhara pavamāna jahī mṛdhaḥ.*
Rāsvendo vīravadyaśaḥ.

Lord Supreme of beauty, splendour and grace, pure and purifying, ever awake, bring us wealth of the highest order, eliminate the destructive adversaries and bless us with honour, excellence and fame, and continue the human family with noble and brave generations.

न त्वा॑ श॒तं च॒न ह्रु॒ता रा॒धा॒ दित्स॑न्त॒मा मि॑नन ।
यत्पु॒ना॒ना म॑ख॒स्यस॑ ॥ २७ ॥

27. *Na tvā śataṁ cana hruto rādho ditsantamā minan.*
Yat punāno makhasyase.

Lord of peace and purity, purifier and saviour of the celebrants, when you please to bless the devotee with prosperity and fulfilment in life's yajna, not a hundred adversaries can stop or frustrate you.

पव॑स्वेन्दा॒ वृषा॑ सु॒तः कृ॒धी नो॑ य॒शसा॒ जन॑ ।
विश्वा॒ अप॒ द्विषो॑ जहि ॥ २८ ॥

28. *Pavasvendo vṛṣā sutaḥ kṛdhī no yaśaso jane.*
Viśvā apa dviṣo jahi.

Soma, lord of purity and generosity, light and splendour, served and realised through yajnic life, protect and purify us, help us join the community of

honour and excellence, ward off and eliminate all malignity, jealousy and enmity from our life.

अस्य॑ त स॒ख्य व॒यं तवे॑न्दा द्यु॒म्न उ॑त्त॒म।
सा॒स॒ह्याम॑ पृतन्य॒तः॥ २९॥

29. *Asya te sakhye vayaṁ tavendo dyumna uttame.*
Sāsahyāma pṛtanyataḥ.

O lord of truth, beauty and generosity, within the fold of your friendship and in the state of your highest honour and excellence, let us face and win over all the adversaries.

या त॑ भी॒मान्यायु॑धा ति॒ग्मानि॒ सन्ति॒ धूर्व॑ण।
र ा॑ समस्य ना नि॒दः॥ ३०॥

30. *Yā te bhīmānyāyudhā tigmāni santi dhūrvaṇe.*
Rakṣā samasya no nidaḥ.

Whatever are your sharpest and most awful weapons for the destruction of destroyers, with those weapons, pray, protect us against all maligners and enemies.

Mandala 9/Sukta 62

Pavamana Soma Devata, Jamadagni Bhargava Rshi

ए॒त असृ॒गमि॑न्दवस्ति॒रः प॒वित्र॑मा॒शव॑ः।
विश्वा॑न्य॒भि सौभ॑गा॥ १॥

1. *Ete asṛgram-indavas-tiraḥ pavitram-āśavaḥ.*
Viśvānyabhi saubhagā.

These vibrant forces of humanity dedicated to peace and joy for all, above pettiness and negativities,

move on with noble work for humanity toward the achievement of all wealth, honour and excellence.

विघ्नन्तो दुरिता पुरु सुगा ताकाय वाजिनः।
तना कृण्वन्ता अवते ॥ २ ॥

2. *Vighnanto duritā puru sugā tokāya vājinaḥ.*
Tanā kṛṇvanto arvate.

Overcoming and eliminating the many evils and undesirables of life, creating peace and comfort, wealth and honour for vibrant humanity and their progress through future generations, they go on as warriors and pioneers of the human nation.

कृण्वन्ता वरिवा गव भ्यर्षन्ति सुष्टुतिम।
इळामस्मभ्यं संयतम ॥ ३ ॥

3. *Kṛṇvanto varivo gave'bhyarṣanti suṣṭutim.*
Iḷām-asmabhyaṁ saṁyatam.

Creating, collecting and preserving noble wealth and strength and sustenance for us and for our lands and cows and the honour and culture of our tradition, they go on winning appreciation and admiration.

असाव्यंशुमदाया प्सु दक्षो गिरिष्ठाः।
श्येना न यानिमासदत ॥ ४ ॥

4. *Asāvyaṁśur-madāyā'psu dakṣo giriṣṭhāḥ.*
Śyeno na yonimāsadat.

The peace and pleasure of life's ecstasy in thought and action, and the expertise well founded on adamantine determination is created by Savita, the creator, like the flying ambition of the soul and it is

settled in its seat at the heart's core in the personality.

शुभमन्धा॑ दे॒ववा॑तम॒प्सु धू॒ता नृभि॑: सु॒तः ।
स्वद॑न्ति गाव॒: पयो॑भिः ॥ ५ ॥

5. *Śubhram-andho devavātam-apsu dhūto nṛbhiḥ sutaḥ. Svadanti gāvaḥ payobhiḥ.*

The radiant food of ambition created by people, energised by noble leaders, sanctified in action, the people enjoy seasoned with delicacies of cow's milk.

आदी॒मश्वं॒ न हता॒रा शूशु॑भ ॒ामृता॑य ।
मध्वा॒ रसं॑ सध॒माद॑ ॥ ६ ॥

6. *Ādīmaśvaṁ na hetāro'śūśubhann-amṛtāya. Madhvo rasaṁ sadhamāde.*

And this ecstasy of the fruit of active ambition, honey sweet of joint achievement in yajnic action, leading lights of the nation like yajakas exalt and glorify as the progressive sociopolitical order of humanity for permanence and immortal honour.

यास्त॒ धारा॑ मधु॒श्चुता॑ सृ॒ंगमिन्द ऊ॒तय॑ ।
ताभि॑: प॒वित्र॒मास॑दः ॥ ७ ॥

7. *Yāste dharā madhuścuto'sṛgram-inda ūtate. Tābhiḥ pavitram-āsadaḥ.*

O Soma, spirit of ambition, action and glory of life, the honey sweet streams of your ecstasy flow for the protection and sanctification of life. With those streams come and flow in the holy yajnic hall of action.

सा अ॒षन्दा॑य पी॒तय॑ ति॒रा रमा॑ण्य॒व्यया॑ ।
सीद॒न्याना॒ वन॒ष्वा ॥ ८ ॥

8. *So arṣendrāya pītaye tiro romāṇyavyayā.*
Sīdan yonā vaneṣvā.

O Soma, spirit of holy action and life's sanctity, settle in your seat of yajnic action in the nation's heart for the honour and excellence of human values and flow free down the permanent annals of human history and tradition.

त्वमिन्दो॒ परि॑ स्रव॒ स्वादि॑ष्ठो॒ अङ्गि॑राभ्यः ।
व॒रि॒वो॒विद् घृ॒तं पयः॑ ॥ ९ ॥

9. *Tvamindo pari srava svādiṣṭho aṅgirobhyaḥ.*
Varivovid-ghṛtaṁ payaḥ.

O Soma, dynamic spirit of action, joy and glory of life, harbinger of the best of wealth and honour, flow sweet and most delicious for vibrant sages and scholars and release streams of milk and ghrta for humanity.

अ॒यं विच॑र्षणि॒हि॒तः पव॑मा॒नः स चे॑तति ।
हि॒न्वा॒न आप्यं बृ॒हत् ॥ १० ॥

10. *Ayaṁ vicarṣaṇir-hitaḥ pavamānaḥ sa cetati.*
Hinvāna āpyaṁ bṛhat.

This Soma, divine spirit of action, honour and joy, is all watching, all beneficent, all inspiring, moving and dynamic, ever wakeful, setting in motion the flow on for attainment of vast achievable success and fulfilment.

ए॒ष वृषा॒ वृष॑व्रतः॒ पव॑माना अशस्ति॒हा ।
कर॒द्वसू॑नि दा॒शुषे॑ ॥ ११ ॥

11. *Eṣa vṛṣā vṛṣavrataḥ pavamāno aśastihā.*
Karadvasūni dāśuṣe.

This virile giver of showers of fulfilment, the very commitment incarnate of divinity to beneficence, always flowing, creating and giving, destroyer of calumny and evil doers, creates and provides wealth, honour and excellence for the generous yajnic givers.

आ पवस्व सहस्रिणं रयिं गोमन्तमश्विनम् ।
पुरुश्चन्दं पुरुस्पृहम् ॥ १२ ॥

12. *Ā pavasva sahasriṇaṁ rayiṁ gomantam-aśvinam.*
Puruścandraṁ puruspṛham.

O Soma, come, flow and bring us piety and purity of a thousandfold wealth of lands, cows, literature and culture, horses, speed and progressive success all beautiful and universally cherished.

एष स्य परि षिच्यत ममृज्यमान आयुभिः ।
उरुगायः कविक्रतुः ॥ १३ ॥

13. *Eṣa sya pari ṣicyate marmṛjyamāna āyubhiḥ.*
Urugāyaḥ kavikratuḥ.

Such is Soma, spirit of life's beauty and glory, that flows pure, purifying and sanctifying on top, exalted and glorified by celebrant humanity, universally admired as poetic visionary, creator and harbinger of holiest glory.

सहस्रातिः शतामघा विमाना रजसः कविः ।
इन्दाय पवत मदः ॥ १४ ॥

14. *Sahasrotiḥ śatāmagho vimāno rajasaḥ kaviḥ.*
Indrāya pavate madaḥ.

Soma, divine spirit and power of a thousand

ways of protection, a hundred modes of wealth and power, commanding controller of the energies of life, visionary creator of beauty and poetry, is dynamic, ever fluent, and it creates and releases joy and ecstasy for the honour of Indra, glory of the human social order.

गि॒रा जा॒त इ॒ह स्तुत इन्दु॒रिन्द्रा॑य धीयत।
विया॑नो॒ वस॒ताविव॥ १५॥

15. *Girā jāta iha stuta indurindrāya dhīyate.*
Viryonā vasatāviva.

Indra, the best man of supreme spirit and power of light, peace and bliss, born and raised here in the social order, initiated, admired and confirmed by the voice of the land is appointed in place and position of authority for a purpose like an arrow fixed on the bow for a target.

पव॑मानः सु॒ता नृ॒भि॒ः स म॒ वाज॑मिवासरत।
च॒मूषु॒ शक्म॑ना॒सद॑म॥ १६॥

16. *Pavamānaḥ suto nṛbhiḥ somo vājamivāsarat.*
Camūṣu śakmanāsadam.

Soma, the spirit and person of peace and joy, pure and purifying, selected and anointed by leading lights of the people, should move and act like power and competence incarnate in places and positions with his powers and obligations for the purpose specified.

तं त्रि॑पृ॒ष्ठ त्रि॑वन्धु॒र रथं॑ युञ्जन्ति॒ यात॑व।
ऋषी॑णां स॒प्त धी॒तिभि॑ः॥ १७॥

17. *Taṁ tripṛṣṭhe trivandhure rathe yuñjanti yātave.*
Ṛṣīṇāṁ sapta dhītibhiḥ.

Him they enjoin to the three-level, triple structural chariot of the nation, with sevenfold intelligence, will and execution of the visionaries of life.

तं सातारा धनस्पृतमाशुं वाजायु यातवे।
हरिँ हिनात वाजिनम॥ १८॥

18. *Taṁ sotāro dhanaspṛtam-āśuṁ vājāya yātave.*
Hariṁ hinota vājinam.

That leader and dashing pioneer, instant in response and action, winner of life's battles for wealth, honour and excellence, destroyer of want and suffering, O performers of the nation's Soma yajna, exalt and exhort for onward progress and fulfilment of humanity's joint and common mission on earth.

आविशन्कलशं सुता विश्वा अषाभि श्रियः।
शूरा न गाषु तिष्ठति॥ १९॥

19. *Āviśan kalaśaṁ suto viśvā arṣannabhi śriyaḥ.*
Śūro na goṣu tiṣṭhati.

Taking over his positions of office, the leader, pioneer and ruler presides over lands and affairs of the order like a brave warrior moving forward and winning all wealth, honours, excellence and graces for the people, exhorted and exalted by them.

आ त इन्दा मदाय कं पया दुहन्त्यायवः।
देवा देवभ्या मधु॥ २०॥

20. *Ā ta indo madāya kaṁ payo duhantyāyavaḥ.*
Devā devebhyo madhu.

O lord of peace, grace and joy, to your pleasure and the pleasure of holy powers, the people and the noblest brilliant people of the land create and distil the sweets and sanatives of peace and nourishment from the life around.

आ नः सामं पवित्र आ सृजता मधुमत्तमम।
दवभ्यो दवश्रुत्तमम॥ २१॥

21. *Ā naḥ somaṁ pavitra ā sṛjatā madhumatta-mam.*
Devebhyo devaśruttamam.

O performers and partners of humanity's yajnic social order, create, preserve and extend our soma of the nation's joy, beauty and grace, sweetest honeyed soma ever heard of by the divinities, on the sacred earth in honour of the holiest of holies.

एत सामा असृक्षत गृणानाः श्रवस महे।
मदिन्तमस्य धारया॥ २२॥

22. *Ete somā asṛkṣata gṛṇānāḥ śravase mahe.*
Madintamasya dhārayā.

These somas of human beauty, culture and graces celebrated in song are created for the great sustenance of fame, honour and excellence of life by the stream of the most exciting annals of human history.

अभि गव्यानि वीतय नृम्णा पुनाना अषसि।
सनद्वाजः परि स्रव॥ २३॥

23. *Abhi gavyāni vītaye nṛmṇā punāno arṣasi.*
Sanadvājaḥ pari srava.

O Soma, exciting peace, pleasure and excellence

of the human nation, you move forward, pure, purifying and glorified, to achieve the wealth of lands and cows, culture and literature, and the jewels of human excellence for lasting peace and well being. Go on ever forward, creating, winning and giving food and fulfilment for the body, mind and soul of the collective personality.

उत ना॒ गाम॑तीरिषा॒ विश्वा॑ अष॒ परि॒ष्टुभ॑ः ।
गृ॒णा॒ना ज॒मद॑ग्निना ॥ २४ ॥

24. *Uta no gomatīriṣo viśvā arṣa pariṣṭubhaḥ.*
Gṛṇāno jamadagninā.

O Soma, lord of peace, joy and grace, glorified by the sage of vision and lighted fire, bring us all the world's wealth of food, energy and knowledge abundant in lands and cows and graces of culture of permanent and adorable value.

पव॑स्व वा॒चा अ॑ग्रि॒यः साम॑ चि॒त्राभि॑रू॒तिभि॑ः ।
अ॒भि विश्वा॑नि॒ काव्या॑ ॥ २५ ॥

25. *Pavasva vāco agriyaḥ soma citrabhirūtibhiḥ.*
Abhi viśvāni kāvyā.

O Soma, you are the leading light. With various and wonderful modes of protection and preservation, purify and sanctify the speech of humanity and let it flow free and fine. Be the same preserver, sanctifier and promoter of all the art and literature of the world.

त्वं सं॒मु॒दिया॑ अ॒पा गि॒या वाच॑ इ॒रय॑न ।
पव॑स्व विश्वमजय ॥ २६ ॥

26. *Tvaṁ samudriyā apo'griyo vāca īrayan.*
Pavasva viśvamejaya.

O mover, shaker and inspirer of the world, you are the first and foremost leading light, flow forth purifying, sanctifying and energising the oceanic vapours and waters of space, and inspiring and preserving the eternal Word and the speech, manners and cultures of the world of humanity.

तुभ्यमा भुवना कव महिम्न सोम तस्थिर।
तुभ्यमर्षन्ति सिन्धवः॥ २७॥

27. *Tubhyemā bhuvanā kave mahimne soma tasthire.*
Tubhyamarṣanti sindhavaḥ.

O Soma, lord of omniscient vision and creation, these world regions of the universe abide in constant steadiness in homage to you, and the seas on earth and in space roll in honour to you.

प तं दिवा न वृष्टया धारा यन्त्यसश्चतः।
अभि शुक्रामुपस्तिरम॥ २८॥

28. *Pra te divo na vṛṣṭayo dhārā yantyasaścataḥ.*
Abhi śukrām-upastiram.

Like showers of light from heaven, the streams of your grace shower upon the bright world of humanity below on the wide earth, incessantly.

इन्दायेन्दुं पुनीतनागं द ायय साधनम।
इशानं वीतिराधसम॥ २९॥

29. *Indrāyenduṁ punītanograṁ dakṣāya sādha-nam.*
Īśānaṁ vītirādhasam.

O people of the earth, performers of soma yajna, create, purify and energise the bright soma of passion, peace and vision of life in honour of Indra, ruler, versatile achiever and provider of the means and modes of life for all round happiness and well being.

पव॑मान ऋ॒तः क॒विः सोम॑: प॒वित्र॒मास॑दत।
दधा॑त्स्तो॒त्र सु॒वीय॑म॥ ३०॥

30. *Pavamāna ṛtaḥ kaviḥ somaḥ pavitram-āsadat.*
Dadhat stotre suvīryam.

May Soma, pure, purifying and energising, eternal Truth, omniscient creator, peaceful and blissful, come and bless the pure heart and soul of the devotee vesting the song and spirit with strength and holy passion.

Mandala 9/Sukta 63

Pavamana Soma Devata, Nidhruvi Kashyapa Rshi

आ प॑वस्व सह॒स्रिणं र॒यिं सो॑म सु॒वीय॑म।
अ॒स्म श्रवां॑सि धारय॥ १॥

1. *Ā pavasva sahasriṇaṁ rayiṁ soma suvīryam.*
Asme śravāṁsi dhāraya.

Soma, ruling power of creative wealth, joy and fluent energy, let a thousandfold wealth of virility, courage and creativity, pure and purifying, flow to us and vest us with food, energy, fame and excellence of life.

इष॒मूर्जं॑ च पिन्वस॒ इन्दा॑य मत्स॒रिन्त॑मः।
च॒मूष्वा नि षी॑दसि॥ २॥

2. *Iṣamūrjaṁ ca pinvasa indrāya matsarintamaḥ. Camūṣvā ni ṣīdasi.*

Since you, ruler and most ecstatic creator, produce, develop and release an abundance of food, energy and knowledge to fullness and overflowing and preside over the resource centres and organisations of protection and production for the glory of humanity:

सुत इन्दा॑य॒ विष्णा॑व॒ सामः॑ क॒लशं॑ अ ारत।
मधु॑माँ अस्तु वा॒यवे॑॥ ३॥

3. *Suta indrāya viṣṇave somaḥ kalaśe akṣarat. Madhumāň astu vāyave.*

Let that soma, plenteous overflow of peace, prosperity and joy, created, distilled and purified, roll in minds and human communities and be as sweet as honey for Indra, leaders of knowledge and power, Vishnu, generality of people all over the globe, and Vayu, vibrant powers of progress and pioneers of constant advancement in every field of activity.

एत अ॑सृगमा॒शवा॒ ति॒ ह्वरां॑सि ब॒भवः॑।
सामा॑ ऋ॒तस्य॒ धार॑या॥ ४॥

4. *Ete asṛgram-āśavo'ti hvarāṁsi babhravaḥ. Somā ṛtasya dhārayā.*

These somas, powers of peace, prosperity and joy, dynamic, fast and determined, advance, overcoming forces of crookedness, intrigue and negativity by the path of universal truth and law.

इन्द्रं॑ वध॑न्ता अ॒प्तुरः॑ कृ॒ण्वन्ता॒ विश्व॒माय॑म।
अ॒प॒घ्नन्ता॒ अरा॑व्णः॥ ५॥

5. *Indraṁ vardhanto apturaḥ kṛṇvanto viśvamāryam. Apaghnanto arāvṇaḥ.*

They advance vibrant, relentless at top speed, glorifying life, making the world noble and nobler, reducing and eliminating the forces of uncreativity, negativity and selfishness.

सुता अनु स्वमा रजा भ्यर्षन्ति बभ्रवः।
इन्द्रं गच्छन्त इन्दवः॥ ६॥

6. *Sutā anu svamā rajo'bhyarṣanti babhravaḥ. Indraṁ gaccanta indavaḥ.*

These determined forces of peace and progress trained and committed to positive values of universality, vibrant and fast, advance in their own essential nature and realise the highest ideals of Indra, central power of united humanity and common values.

अया पवस्व धारया यया सूयमरोचयः।
हिन्वाना मानुषीरपः॥ ७॥

7. *Ayā pavasva dhārayā yayā sūryam-arocayaḥ. Hivnāno mānuṣīrapaḥ.*

Lord of the universe, by the energy with which you give light to the sun, by the same light and energy inspire the will and actions of humanity and purify us.

अयुक्त सूर एतशं पवमाना मनावधि।
अन्तरिक्षेण यातवे॥ ८॥

8. *Ayukta sūra etaśaṁ pavamāno manāvadhi. Antarikṣeṇa yātave.*

The light of the world, pure, radiant and

inspiring over man and mind, joins the man of super fast intelligence and inspires him to rise and fly over paths of the skies.

उत त्या हरिता दश सूरा अयुक्त यातवे।
इन्दुरिन्द्र इति ब्रुवन॥ ९॥

9. *Uta tyā harito daśa sūro ayukta yātave.*
Indurindra iti bruvan.

And the man of brilliance and superfast intelligence, yoking ten motive forces to go over paths of the skies exclaims: "Indra is great, kind and gracious!" and he flies over the paths of his holy choice.

परीता वायवे सुतं गिर इन्दाय मत्सरम।
अव्या वारेषु सिञ्चत॥ १०॥

10. *Parīto vāyave sutaṁ gira indrāya matsaram.*
Avyo vāreṣu siñcata.

And now, O celebrants, for the man of vibrant action and power and far reaching vision among the best of choice, pour out showers of sunniest and most exciting soma appreciation and the best of safe guards.

पवमान विदा रयिमस्मभ्यं सोम दुष्टरम।
या दूणाशा वनुष्यता॥ ११॥

11. *Pavamāna vidā rayimasm-abhyaṁ soma duṣṭaram. Yo dūṇāśo vanuṣyatā.*

O Soma, lord of light and vibrancy of spirit, pure, purifying and sanctifying, exalted and overflowing, bring us wealth, honour and excellence of the rarest order unassailable by uncreative destroyers.

अभ्यर्ष सहस्रिणं रयिं गोमन्तमश्विनम।
अभि वाजमुत श्रवः ॥ १२ ॥

12. *Abhyarṣa sahasriṇaṁ rayiṁ gomantamaśvi-nam.*
Abhi vājamuta śravaḥ.

Let flow to us a thousandfold wealth of lands and cows, arts and culture, horses and progressive achievements. Bring us also speed, energy, and victorious success, and undying fame and excellence.

सोमो देवो न सूर्यो दधिभिः पवत सुतः।
दधानः कलशे रसम ॥ १३ ॥

13. *Somo devo na sūryo'dribhiḥ pavate sutaḥ.*
Dadhānaḥ kalaśe rasam.

Soma, self-existent divine power of creativity, radiates, energises and purifies all like the generous refulgent sun vesting the sap of life in every form of existence.

एत धामान्यार्या शुक्रा ऋतस्य धारया।
वाजं गोमन्तम अरन ॥ १४ ॥

14. *Ete dhāmānyāryā śukrā ṛtasya dhārayā.*
Vājaṁ gomantam-akṣaran.

These, showers of soma, divine creative power, great and dynamic, pure and powerful, rain down on earth in streams of life sap and motherly process of natural law, giving the milk of nourishment and vibrant fulfilment to all forms of existence.

सुता इन्दाय वजिण सोमासो दध्याशिरः।
पवित्रमत्य अरन ॥ १५ ॥

15. *Sutā indrāya vajriṇe somāso dadhyāśiraḥ.*
Pavitram-atyakṣaran.

The showers of soma, distilled and purified from the motherly womb of nature, for the mighty ruling order of life, wielding the thunderbolt of justice and dispensation, radiate and sanctify every pious heart and soul.

प सा॑म मधु॑मत्तमा रा॒य अ॑ष प॒वित्र॒ आ।
मदा॒ या द॑व॒वीत॑मः ॥ १६ ॥

16. *Pra soma madhumattamo rāye arṣa pavitra ā.*
Mado yo devavītamaḥ.

O Soma, lord of peace and bliss, let the highest joy, the best of honey sweets, most exhilarating and most divinely blest, flow free to the pure and pious soul of the celebrant for the sake of wealth, honour and excellence of life's fulfilment.

तमी॑ मृजन्त्या॒यवा॒ हरिं॑ न॒दीषु॑ वा॒जिन॑म।
इन्दु॒मिन्दा॑य मत्स॒रम ॥ १७ ॥

17. *Tamī mṛjantyāyavo hariṁ nadīṣu vājinam.*
Indumindrāya matsaram.

That shower of soma, sparkling brilliant, most exhilarating, destroyer of suffering and pain, seeping in the heart and flowing in the streams of life, the yajakas exalt and adore for the glory of life.

आ प॑वस्व॒ हिर॑ण्यव॒दश्वा॑वत्साम वी॒रव॑त।
वाज॒ं गाम॑न्त॒मा भ॑र ॥ १८ ॥

18. *Ā pavasva hiraṇyavad-aśvāvat soma vīravat.*
Vājaṁ gomantamā bhara.

Flow, O Soma, purify and exhilarate us, bearing golden graces of beauty, progressive success, brave progeny, vibrant victory and the prosperity of lands, cows, arts and culture.

परि॒ वाज॒ न वा॑ज॒युमव्या॒ वार॑षु सिञ्चत।
इन्दा॑य॒ मधु॑मत्तमम॥ १९॥

19. *Pari vāje na vājayum-avyo vāreṣu siñcata.*
Indrāya madhumattamam.

As in war you send up a heroic warrior to battle, so in times of peace of your choice create the sweetest and most brilliant soma of beauty and joy for the glory of the human order.

क॒विं मृ॑जन्ति॒ मर्ज्यं॑ धी॒भिर्विप्रा॑ अव॒स्यव॑:।
वृषा॒ कनि॑क्रदति॥ २०॥

20. *Kaviṁ mṛjanti marjyaṁ dhībhir-viprā avasya-vaḥ. Vṛṣā kanikrad-arṣati.*

Vibrant sages and scholars who need assistance and protection exalt Soma, lord of peace and joy, adorable and omniscient visionary, with songs and creative actions, and the potent and generous lord responds in loud tones of heroism and moves forward to action.

वृष॑णं धी॒भिर॒प्तुर॑ं साम॑मृ॒तस्य॒ धार॑या।
म॒ती विप्रा॒: सम॑स्वरन॥ २१॥

21. *Vṛṣaṇaṁ dhībhir-apturaṁ somam-ṛtasya dhā-rayā. Matī viprāḥ samasvaran.*

Vibrant poets, sages and scholars, with their thoughts, holy actions and spontaneous songs of truth

and sincerity, celebrate Soma, generous giver, brave warrior and instant conqueror.

पव॑स्व दवायु॒षगिन्दं॑ गच्छतु॒ त॒ मद॑ः।
वा॒युमा रा॑ह॒ धम॑णा॥ २२॥

22. *Pavasva devāyuṣag-indraṁ gacchatu te madaḥ. Vāyumā roha dharmaṇā.*

O Soma, self-refulgent and self-joyous lord of peace and bliss, let your presence vibrate and purify us. Let your ecstatic bliss reach Indra, the ruler, for the glory of mankind. May you with your divine power and presence emerge and rise in the heart of vibrant devotees.

पव॑मान॒ नि तो॑शस र॒यिं सो॑म श्र॒वाय्य॑म।
पि॒यः स॑मु॒दमा वि॑श॥ २३॥

23. *Pavamāna ni tośase rayiṁ soma śravāyyam. Priyaḥ samudramā viśā.*

Soma, pure and purifying omnificent lord, you grant ample and praise-worthy wealth, honour and excellence to the devotees. Pray, let your dear and blissful presence arise in the ocean-like time and space of human existence, inspire the depth of the heart and save the supplicant.

अ॒प॒घ्नन्प॑वस॒ मृध॑ः कतु॒वित्सो॑म मत्स॒रः।
नु॒दस्वाद॑वयु॒ं जन॑म॥ २४॥

24. *Apaghnan pavase mṛdhaḥ kratuvit soma matsaraḥ. Nudasvādevayuṁ janam.*

O Soma, lord of absolute peace, purity, power and holiness of action, omnipotent and blissful, you vibrate in existence destroying sin and evil. Pray impel

the impious people to truth, piety and creative generosity, or punish and eliminate them like hurdles in the creative paths of piety and rectitude.

पव॑माना असृ ग्रत॒ सामा॑: शु॒कास॒ इन्द॑वः ।
अ॒भि विश्वा॑नि॒ काव्या॑ ॥ २५ ॥

25. *Pavamānā asṛkṣata somāḥ śukrāsa indavaḥ.*
Abhi viśvāni kāvyā.

Streams of bright energising soma flow, pure and purifying, among the songs of universal poetry of divinity.

पव॑मानास आ॒शव॑: शु॒भा अ॑सृग्र॒मिन्द॑वः ।
घ्न॒न्तो॒ विश्वा॒ अप॒ द्विष॑: ॥ २६ ॥

26. *Pavamānāsa āśavaḥ śubhrā asṛgam-indavaḥ.*
Ghnanto viśvā apa dviṣaḥ.

Pure and purifying, instant and effective, bright and blazing streams of soma like warriors of nature flow and advance in action, creating peace and plenty for life, dispelling and eliminating all jealous and destructive forces from society.

पव॑माना दि॒वस्प॒र्यन्तरि॑ ग्रादसृ ग्रत ।
पृ॒थि॒व्या अधि॒ सान॑वि ॥ २७ ॥

27. *Pavamānā divasparyantarikṣād-asṛkṣata.*
Pṛthivyā adhi sānavi.

Pure and purifying Somas, evolutionary powers of nature, divinity and humanity, creative, protective and defensive, are created from the regions of light above, the middle regions and the earth and, on top of the course of evolution and progress, they remain ever

active for life in the service of divinity.

पुनानः सोम धारयन्दा विश्वा अप स्रिधः ।
जहि रक्षांसि सुक्रता ॥ २८ ॥

28. *Punānaḥ soma dhārayendo viśvā apa sridhaḥ.*
Jahi rakṣāṁsi sukrato .

O Soma, creative divinity, bright, blissful and dynamic, pure and purifying spirit of holy action, flow by the stream and shower of life and grace, ward off all hurdles of negativity and eliminate all evil forces of destruction.

अपघ्नन्सोम रक्षसो भ्यर्ष कनिक्रदत ।
द्युमन्तं शुष्ममुत्तमम ॥ २९ ॥

29. *Apaghnantsoma rakṣaso'bhyarṣa kanikradat.*
Dyumantaṁ śuṣmam-uttamam.

O Soma, spirit of creative peace and prosperity, dispelling and eliminating negative and destructive forces, roaring with success of positive progress, let streams of peace and prosperity flow full with highest strength, sweetness and light.

अस्मे वसूनि धारय सोम दिव्यानि पार्थिवा ।
इन्दो विश्वानि वार्या ॥ ३० ॥

30. *Asme vasūni dhāraya soma divyāni pārthivā.*
Indo viśvāni vāryā.

O Soma, lord of peace, prosperity and divine bliss, bring us all wealth, honour and excellence of the earth and heavenly light. O spirit of beauty and grace, bless us with all the wealth of success and fulfilment of

our highest choice on earth and beyond.

Mandala 9/Sukta 64

Pavamana Soma Devata, Kashyapa Maricha Rshi

वृषा साम द्युमाँ अंसि वृषा दव वृषवतः ।
वृषा धर्माणि दधिष ॥ १ ॥

1. *Vṛṣā soma dyumāň asi vṛṣā deva vṛṣavrataḥ.*
Vṛṣā dharmāṇi dadhiṣe.

O Soma, divine spirit of peace and prosperity, you are virile, omnipotent and generous, refulgent and abundant giver of light, self-committed to showers of generosity for humanity and all life in existence. O generous and mighty lord, you alone ordain, maintain and sustain the laws of Dharma in nature and humanity.

वृष्णस्त वृष्ण्यं शवा वृषा वनं वृषा मदः ।
सत्यं वृषन्वृषदंसि ॥ २ ॥

2. *Vṛṣṇaste vṛṣṇyaṁ ṣavo vṛṣā vanaṁ vṛṣā madaḥ.*
Satyaṁ vṛṣan vṛṣedasi.

Generous as you are, your strength rains in showers, generous is your plenitude, generous is the bliss of your joy and ecstasy. Eternal truth, shower of generosity, you are the ultimate generous giver of the joy of life.

अश्वा न चक्रदा वृषा सं गा इन्दा समर्वतः ।
वि नो राय दुरो वृधि ॥ ३ ॥

3. *Aśvo na cakrado vṛṣā saṁ gā indo samarvataḥ.*
Vi no rāye duro vṛdhi.

Like the roar of thunder you are loud and bold

in manifestation in existence. O dynamic presence of infinite light and generous flow of energy, you pervade and energise our perceptions and our will for action and advancement. Pray open and widen the doors of wealth, honour and excellence for us all.

असृ॑ रत॒ प वा॒जिना॑ गव्या सा॑मासा अश्व॒या।
शु॒का सा॑ वीर्‌याशवः॥ ४॥

4. *Asṛkṣata pra vājino gavyā somāso aśvayā.*
Śukrāso vīrayāśavaḥ.

Vibrant heroes blest with the soma spirit of peace, progress and brilliance, pure and potent, inspired with ambition for lands, cows and culture, horses, advancement and achievement, and advancement of the brave generations of humanity move forward with the spirit of generous creativity.

शु॒म्भमा॑ना ऋता॒युभि॑मृ॒ज्यमा॑ना॒ गभ॑स्त्याः।
पव॑न्त॒ वार॑ अ॒व्यय॑॥ ५॥

5. *Śumbhamānā ṛtāyubhir-mṛjyamānā gabhas-tyoḥ.*
Pavante vāre avyaye.

Blest and beatified by lovers of truth and divine law, seasoned and tempered by light of the sun and heat of fire, heroic men of the soma spirit of peace and prosperity work vibrant on choice positions in the imperishable order of divine existence.

त विश्वा॑ दा॒शुष॒ वसु॒ सामा॑ दि॒व्यानि॒ पाथि॑वा।
पव॑न्ता॒मान्तरि॑क्ष्या॥ ६॥

6. *Te viśvā dāśuṣe vasu somā divyāni pārthivā.*
Pavantāmāntarikṣyā.

May the soma spirits of nature and humanity initiate, purify and direct all world's wealth, honour and excellence, peace and progress, of earthly, heavenly and middle order of the skies to flow to the generous and creative people of yajna and self-sacrifice.

पव॑मानस्य विश्ववि॒त्प्र त॒ सर्गा॑ असृ॒ ात।
सूय॑स्येव॒ न र॒श्मय॑ः ॥ ७ ॥

7. *Pavamānasya viśvavit pra te sargā asṛkṣata.*
Sūryasyeva na raśmayaḥ.

Lord of the universe, pure, refulgent and purifying, as you manifest in the flux of existence your creations of peace and beauty flow and radiate like rays of the sun.

क॒तुं कृ॒ण्वन्दि॒वस्परि॒ विश्वा॑ रू॒पाभ्य॑र्षसि।
स॒मु॒द्रः सो॑म पिन्वस ॥ ८ ॥

8. *Ketuṁ kṛṇvan divaspari viśvā rūpābhyarṣasi.*
Samudraḥ soma pinvase.

Creating the lights of your existential presence over the regions of heaven above, you reveal your power by the beauty of forms you create, O Soma, universal home of infinite bliss, and expand the possibilities of life's joy.

हि॒न्वा॒ना वाच॑मिष्यसि॒ पव॑मान॒ विध॑र्मणि।
अक्रा॑न्दे॒वा न सूय॑ः ॥ ९ ॥

9. *Hinvāno vācamiṣyasi pavamāna vidharmaṇi.*
Akrān devo na sūryaḥ.

Invoked in yajna and inspiring songs of

adoration you love, pure, purifying and pervasive in the world of various forms and functions, you radiate like the refulgent sun and transcend the world in existence.

इन्दुः पविष्ट चतनः पियः कवीनां मती।
सृजदश्वं रथीरिव॥ १०॥

10. *Induḥ paviṣṭa cetanaḥ priyaḥ kavīnāṁ matī.*
Sṛjadaśvaṁ rathīriva.

Soma, lord of bliss, is self-refulgent and holy, purest and most purifying, omniscient, dearest love of the poets and celebrants, and wisest of the wise. Creating the dynamic world of matter, energy and mind, he abides like the master of the universal chariot.

ऊमियस्ते पवित्र आ देवावीः पय ारत।
सीद ृतस्य यानिमा॥ ११॥

11. *Ūrmiryaste pavitra ā devāvīḥ paryakṣarat.*
Sīdannṛtasya yonīmā.

The light divine that is yours, most heavenly, radiates blissfully in the pious heart and soul, abiding in the seat of its own law of eternal truth.

स नो अष पवित्र आ मदा या देववीतमः।
इन्दविन्दाय पीतय॥ १२॥

12. *Sa no arṣa pavitra ā mado yo devavītamaḥ.*
Indavindrāya pītaye.

Let that divine ecstasy which is most heavenly radiate and vibrate in our pure heart, O lord of beauty and bliss, for the fulfilment of the soul.

इ॒ष पव॑स्व॒ धार॑या मृ॒ज्यमा॑ना मनी॒षिभिः॑ ।
इन्दा॑ रु॒चाभि गा इ॑हि ॥ १३ ॥

13. *Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.*
Indo rucābhi gā ihi.

Shower in streams of purity and power and bless us with food, energy and fulfilment, adored and exalted as you are by sages, scholars and thoughtful devotees. O lord of bliss and beauty, come and, with the light and joy of your presence, sanctify our senses and mind, vision and intelligence.

पु॒ना॒ना वरि॑वस्कृ॒ध्यूर्जं॑ जना॑य गिवणः ।
हर॑ सृजा॒न आ॒शिर॑म ॥ १४ ॥

14. *Punāno varivaskṛdhyūrjaṁ janāya girvaṇaḥ.*
Hare sṛjāna āśiram.

Pure and purifying, adorable, adored and exalted, saviour from sin and evil, want and suffering, create the best of wealth, energy and ecstasy for humanity, giving all round joy and well being for body, mind and soul.

पु॒ना॒ना द॒ववी॑तय॒ इन्द॑स्य याहि निष्कृ॒तम ।
द्यु॒ता॒ना वा॒जिभि॑र्य॒तः ॥ १५ ॥

15. *Punāno devavītaya indrasya yāhi niṣkṛtam.*
Dyutāno vājibhiryataḥ.

Purified, bright and clear Soma, songs of adoration for service of divinity, go upto the presence of Indra, lord omnipotent. Shining powerful, sent up, inspired by enthusiastic celebrants, rise up to divinity.

प हिन्वानास इन्दवा च्छा समुदमाशवः।
धिया जूता असृ ात॥ १६॥

16. *Pra hinvānāsa indavo'cchā samudramāśavaḥ.*
Dhiyā jūtā asṛkṣata.

Soma songs of adoration, inspired streams of the joyous spirit of poetry, bright and energetic, move to infinite divinity and, energised by thought, pleasure and awareness, flow in concentration to Indra, omnipotent soul.

ममृजानास आयवा वृथा समुदमिन्दवः।
अग्मं ृतस्य यानिमा॥ १७॥

17. *Marmṛjānāsa āyavo vṛthā samudramindavaḥ.*
Agmannṛtasya yonimā.

Purified and sanctified devotees, bright, clear and radiant, spontaneously concentrate on the infinite oceanic presence of divinity and reach the central origin of the moving universe and the dynamics of existence.

परि णा याह्यस्मयुविश्वा वसून्याजसा।
पाहि नः शम वीरवत॥ १८॥

18. *Pari ṇo yāhyasmayurviśvā vasūnyojasā.*
Pāhi naḥ śarma vīravat.

O lord of peace, light and beauty divine, lover of us all, bring us all wealths of the world with the light and lustre of glory. Protect our peace and home blest with brave progeny.

मिमाति वह्निरतशः पदं युजान ऋक्वभिः।
प यत्समुद आहितः॥ १९॥

19. *Mimāti vahniretaśaḥ padaṁ yūjāna ṛkvabhiḥ.*
Pra yat samudra āhitaḥ.

When the mind, agile communicative medium of experience and awareness, joins the object of meditation by virtue of all yajnic senses collected and concentrated in the ocean-like depth of infinity, the yogi reaches divine consciousness, voluable, in a state of undisturbed stability.

आ यद्यानिं᳖हरि᳖ण्यय᳖मा᳖शुऋ᳖तस्य᳖ सीद᳖ति।
जहा᳖त्यप᳖चतसः॥ २०॥

20. *Ā yadyoniṁ hiraṇyayam-āśurṛtasya sīdati.*
Jahātyapracetasaḥ.

When the soul is established in the golden light of divinity which is the centre origin of the flow of existence, then without any delay it eliminates all junk of ignorance.

अ᳖भि व᳖ना अ᳖नूष᳖तय᳖ न्ति᳖ पच᳖तसः।
मज्ज᳖न्त्यवि᳖चतसः॥ २१॥

21. *Abhi venā anūṣateyakṣanti pracetasaḥ.*
Majjantyavicetasaḥ.

Enlightened sages adore, exalt and join the divine infinity of bliss while the ignorant get drowned in the existential ocean they fail to cross.

इन्दा᳖यन्दा म᳖रुत्व᳖त᳖ पव᳖स्व᳖ मधु᳖मत्तमः।
ऋ᳖तस्य᳖ यानि᳖मा᳖सद᳖म॥ २२॥

22. *Indrāyendo marutvate pavasva madhumatt-amaḥ.*
Ṛtasya yonimāsadam.

O Soma, enlightened joy of spiritual purity and bliss, flow into the consciousness of the vibrant soul of the devotee as an offering to Indra, lord of universal power and joy who abides at the heart of universal truth and law of existence.

तं त्वा॒ विप्रा॑ वचो॒विद॒ः परि॑ष्कृण्वन्ति व॒धस॑ः ।
सं त्वा॑ मृजन्त्या॒यव॑ः ॥ २३ ॥

23. *Taṁ tvā viprā vacovidaḥ pariṣkṛṇvanti vedha-saḥ.*
Saṁ tvā mṛjantyāyavaḥ.

O Soma, lord of purity, joy and power of the world, wise sages and the Vedic voice adore, exalt and glorify you, and the people of knowledge concentrate on you as the sole object of meditation.

रसं त मि॒त्रा अ॑र्य॒मा पिब॑न्ति॒ वरु॑णः क॒वे ।
पव॑मानस्य म॒रुत॑ः ॥ २४ ॥

24. *Rasaṁ te mitro aryamā pibanti varuṇaḥ kave.*
Pavamānasya marutaḥ.

O creative poet of existence and omniscience, pure, purifying and ever flowing divinity, Mitra, enlightened all-loving people, Aryama, men of judgement and discrimination, Varuna, people of rectitude worthy of universal choice, Maruts, vibrant warriors of peace and heroes of karmic progress, all drink and enjoy the nectar sweets of your presence in company.

त्वं सो॑म विप॒श्चितं पुना॒ना वाच॑मिष्यसि ।
इन्दो॑ स॒हस्र॑भणसम ॥ २५ ॥

25. *Tvaṁ soma vipaścitaṁ punāno vācamiṣyasi.*
Indo sahasrabharṇasam.

O Soma, Indu, pure and purifying joy of divinity, you love, inspire and energise the Vedic voice of wisdom and omniscience which bears a thousand jewels of knowledge and science.

उता सहस्रभणसं वाचं साम मखस्युवम।
पुनान इन्दवा भर॥ २६॥

26. *Uto sahasra-bharṇasaṁ vācaṁ soma makha-syuvam. Punāna indavā bhara.*

Indu, Soma, pure, purifying and sanctifying omnipresence of divinity, bear and bring us the divine voice of a thousand beauties, wealths and graces, the giver of infinite gifts of yajna.

पुनान इन्दवषां पुरुहूत जनानाम।
पियः समुदमा विश॥ २७॥

27. *Punāna indaveṣāṁ puruhūta janānām.*
Priyaḥ samudramā viśa.

Indu, pure, purifying dearest presence invoked by all, bless the sacred heart of all these people, the heart that is deep as the ocean of love and faith.

दविद्युतत्या रुचा परिष्टाभन्त्या कृपा।
सामाः शुका गवाशिरः॥ २८॥

28. *Davidyutatyā rucā pariṣṭobhantyā kṛpā.*
Somāḥ śukrā gavāśiraḥ.

Pure, powerful and heavenly radiations of divinity flow with beauty, glory and shining sublimity of grace, blessing the mind and soul of the supplicants.

हिन्वाना हृतृभिर्यत आ वाजं वाज्यक्रमीत।
सीदन्ता वनुषा यथा॥ २९॥

29. *Hinvāno hetṛbhiryata ā vājaṁ vājyakramīt.*
Sīdanto vanuṣo yathā.

Just as a warrior spurred on by ambition and love of victory rushes to the field and wins the battle, and just as ardent yajakas sit on the vedi and win their object of yajna, so does the soul assisted by senses, mind and intelligential vision win the target of its meditation on Om, the presence of divinity.

ऋधक्सोम स्वस्तय संजग्माना दिवः कविः।
पवस्व सूर्या दृश॥ ३०॥

30. *Ṛdhak soma svastaye saṁjagmāno divaḥ kaviḥ.*
Pavasva sūryo dṛśe.

O Soma, instant and gracious divinity, creative, omniscient and constant radiation of heavenly light, the very sun for the vision of humanity, pray flow on with the radiance and the bliss, purify and sanctify our mind and soul.

Mandala 9/Sukta 65

Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Rshi

हिन्वन्ति सूरमुस्रयः स्वसारा जामयस्पतिम।
महामिन्दुं महीयुवः॥ १॥

1. *Hinvanti sūramusrayaḥ svasāro jāmayaspatim.*
Mahāminduṁ mahīyuvaḥ.

Just as lights of the dawn like loving sisters fore-

run and herald and exalt the sun, so do the senses, mind and intelligence together in service of the great soul reveal the power and presence of the supreme lord of the universe, blissful father sustainer of existence.

पव॑मान रु॒चारु॑चा दे॒वा दे॒वभ्य॒स्परि॑।
विश्वा॒ वसू॒न्या वि॑श ॥ २ ॥

2. *Pavamāna rucārucā devo devebhyaspari.*
Viśvā vasūnyā viśa.

May the self-refulgent lord supreme over all divinities of nature and humanity, pure and purifying, by his divine beauty and glory bring us all wealth, honour and excellence of the world and bless our heart and soul.

आ प॑वमान सुष्टु॒तिं वृ॒ष्टिं दे॒वभ्या॒ दुव॑ः।
इ॒ष प॑वस्व सं॒यत॑म ॥ ३ ॥

3. *Ā pavamāna suṣṭutiṁ vṛṣṭiṁ devebhyo duvaḥ.*
Iṣe pavasva saṁyatam.

O lord pure and purifying, come to accept our joint song of adoration and homage and bring us the shower of your kindness and grace, honour and excellence for the sustenance and advancement of the generous nobilities of humanity.

वृषा॒ ह्य॑सि॑ भा॒नुना॑ द्यु॒मन्तं त्वा हवामहे।
पव॑मान स्वा॒ध्य॑ः ॥ ४ ॥

4. *Vṛṣā hyasi bhānunā dyumantaṁ tvā havāmahe.*
Pavamāna svādhyaḥ.

O lord of purity, purifier and sanctifier of heart

and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity.

आ प॑वस्व सु॒वीर्य॒ं मन्द॑मानः स्वायुध।
इ॒हा ष्वि॑न्द॒वा ग॑हि॥ ५॥

5. *Ā pavasva suvīryaṁ mandamānaḥ svāyudha.*
Iho ṣvindavā gahi.

O divine spirit of peace, purity and abundance, joyous wielder of noble arms, come to us and let pure, creative courage and virility flow in abundance for us.

यद॒द्भिः प॑रिषि॒च्यस॑ मृ॒ज्यमा॑ना॒ गभ॑स्त्याः।
दु॒णा सु॒धस्थ॑मश्नुष॥ ६॥

6. *Yadadbhiḥ pariṣicyase mṛjyamāno gabhastyoḥ.*
Druṇā sadhastham-aśnuṣe.

O soul of peace and purity, when you are honoured and anointed with the waters of divine sanctity, refined with the light of knowledge and tempered by yajnic fire, then by virtue of your own progress you attain to your real, innate and rightful position in society.

प सामा॑य व्यश्व॒वत्पव॑मानाय गायत।
म॒ह सु॒हस्त्रं॑च॒ ास॥ ७॥

7. *Pra somāya vyaśvavat pavamānāya gāyata.*
Mahe sahasracakṣase.

O celebrants, like people of real attainments, sing songs of adoration in honour of Soma, lord giver

of peace and purity, honour and achievement, the lord that is great, who watches everything with a thousand eyes.

यस्य॒ वर्णं॑ मधु॒श्चुत॑ं॒ हरिं॑ हि॒न्वन्त्यदि॑भिः ।
इन्दु॒मिन्दा॑य पी॒तय॑ ॥ ८ ॥

8. *Yasya varṇaṁ madhuścutaṁ hariṁ hinvantyadribhiḥ. Indumindrāya pītaye.*

Whose essential being and existential identity, honeyed sweet of infinite kindness, destroyer of want and suffering, devotees adore, exalt and move with holy songs and yajnic actions for the satisfaction and beatification of the soul.

तस्य॑ त वा॒जिना॑ व॒यं विश्वा॒ धना॑नि जि॒ग्युषः ।
स॒खि॒त्वमा वृ॑णीमह ॥ ९ ॥

9. *Tasya te vājino vayaṁ viśvā dhanāni jigyuṣaḥ. Sakhitvamā vṛṇīmahe.*

Of you, we, seekers of progress and victories of peace and purity, choose to ask for all wealths, honours and excellence of the world and, above all, pray for friendship and spiritual affinity.

वृषा॑ पवस्व॒ धार॑या म॒रुत्व॑ंत च मत्स॒रः ।
विश्वा॒ दधा॑न॒ आज॑सा ॥ १० ॥

10. *Vṛṣā pavasva dhārayā marutvate ca matsaraḥ. Viśvā dadhāna ojasā.*

O lord of absolute abundance and creativity, sustainer of all worlds of existence by absolute power and grandeur, you are all bliss for the people of vibrancy,

action and gratitude. Pray bring us showers of peace, purity and power for the good life.

तं त्वा धर्तारमाण्योर्दिवः पवमान स्वर्दृशम।
हिन्व वाजेषु वाजिनम॥ ११॥

11. *Taṁ tvā dhartāram-oṇyoḥ pavamāna svardṛ-śam. Hinve vājeṣu vājinam.*

That lord sustainer of earth and heaven, pure and purifying sanctifier, watchful guardian and giver of bliss, absolute victor in the evolutionary battles of existence, we invoke, exalt and glorify for our good and advancement.

अया चित्ता विपानया हरिः पवस्व धारया।
युजं वाजेषु चोदय॥ १२॥

12. *Ayā citto vipānayā hariḥ pavasva dhārayā. Yujaṁ vājeṣu codaya.*

Invoked and moved by this earnest and vibrant adoration, pray bless us with this shower of purity, peace and bliss. You are the destroyer of want and suffering. Pray inspire, strengthen and fortify the friend, your instrument, in the battles of life.

आ नः इन्दो महीमिषं पवस्व विश्वदर्शतः।
अस्मभ्यं सोम गातुवित॥ १३॥

13. *Ā na indo mahīmiṣaṁ pavasva viśvadarṣataḥ. Asmabhyaṁ soma gātuvit.*

Indu, lord of peace, purity and bliss, light of the world for universal humanity, bring us showers of peace and purity, food and energy, power and prosperity, and

knowledge of the world in great abundance. O Soma, you are the absolute master of all the ways of the world and unfailing guide for us.

आ कलशा अनूषतन्दा धाराभिराजसा।
एन्दस्य पीतय विश॥ १४॥

14. *Ā kalaśā anūṣatendo dhārābhir-ojasā.*
Endrasya pītaye viśa.

Indu, lord of light, peace and purity, grateful minds and souls await and adore you in hope and expectation. Pray come and bless them with showers of joyous power, grandeur and spiritual might for fulfilment of the soul.

यस्य त मद्य रसं तीव दुहन्त्यदिभिः।
स पवस्वाभिमातिहा॥ १५॥

15. *Yasya te madyaṁ rasaṁ tīvraṁ duhantyadri-bhiḥ.*
Sa pavasvābhimātihā.

Whose exciting nectar, sharp and exalting in experience, devoted supplicants distil from meditation on life, that same Soma, lord of power and purity, destroyer of negativities, adversaries and enemies, we pray, may come, save and bless us with peace, purity and security.

राजा मधाभिरीयत पवमाना मनावधि।
अन्तरिण यातव॥ १६॥

16. *Rājā medhābhirīyate pavamāno manāvadhi.*
Antarikṣeṇa yātave.

Refulgent Soma, divine spirit of power and

peace, pure, purifying and vibrant, is attained through intelligential communion in meditation for reaching the higher stages of existence into the middle sphere between the earth and the highest regions of bliss.

आ नं इन्दा शतग्विनं गवां पाषं स्वश्व्यम।
वहा भगत्तिमूतय॥ १७॥

17. *Ā na indo śatagvinaṁ gavāṁ poṣaṁ svaśvyam.*
Vahā bhagattimūtaye.

Indu, lord of joy, beauty and prosperity, bring us a hundredfold wealth and pleasure of divine service and dedication, rising prosperity of cows and horses, enlightenment and advancement, progress and achievement, all for peace and security.

आ नः साम सहा जुवा रूपं न वचसे भर।
सुष्वाणा दववीतय॥ १८॥

18. *Ā naḥ soma saho juvo rūpaṁ na varcase bhara.*
Suṣvāṇo devavītaye.

Soma, lord of vital creativity and lustrous vigour, and fluent power and progressive energy, bring us the courage of constancy, forbearance, vibrant vigour and enthusiasm, and an impressive personality for the sake of illuminative lustre of life so that we may follow the path of divinity while living here and after.

अषा साम द्युमत्तमा भि दाणानि रारुवत।
सीदञ्छ्येना न यानिमा॥ १९॥

19. *Arṣā soma dyumattamo'bhi droṇāni roruvat.*
Sīdañchyeno na yonimā.

Soma, spirit of divine power and peace of purity, most potent and most refulgent, come roaring at the speed and force of thunder and abide in the heart of the faithful celebrant like the eagle in its nest, purify and sanctify the soul.

अप्सा इन्दाय वायव वरुणाय मरुद्भ्यः।
सामा अषति विष्णव ॥ २० ॥

20. *Apsā indrāya vāyave varuṇāya marudbhyaḥ.*
Somo arṣati viṣṇave.

Soma, spirit of the innate peace and power of divinity, by its own will and energy, radiates to the heart and soul of the devotee to vest it with the power of cosmic energy (Indra), the speed of winds (Vayu), pioneering spirit of the storm (Maruts), the depth of space (Varuna), and the love of omnipresent divinity (Vishnu).

इषं ताकाय ना दधदस्मभ्यं साम विश्वतः।
आ पवस्व सहस्रिणम ॥ २१ ॥

21. *Isaṁ tokāya no dadhad-asmabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇam.*

O Soma, bearing a thousandfold gifts of food, energy, knowledge and will of initiative and assertion from all sides of the world, pray flow to bless us and our future generations with the power and peace of divinity.

य सामासः परावति य अवावति सुन्विर।
य वादः शयुणावति ॥ २२ ॥

22. *Ye somāsaḥ parāvati ye arvāvati sunvire.*
Ye vādaḥ śaryaṇāvati.

Whatever gifts of power and peace for humanity are created in the farthest nature or in this world of existence or in that unknown transcendent source of all that is in existence, all that, O Soma, lord of supreme power and unfathomable peace, bear and bring for us and our future generations.

य आ॑जी॒कषु॒ कृत्व॑सु॒ य मध्य॑ प॒स्त्या॑नाम।
य वा॒ जन॑षु प॒ञ्चस्व॑॥ २३॥

23. *Ya ārjīkeṣu kṛtvasu ye madhye pastyānām.*
Ye vā janeṣu pañcasu.

Whatever powers of peace and energy are created and distilled in active forces, in holy acts, in the homes or among all five peoples of humanity, we pray, may flow and sanctify us.

त नो॑ वृ॒ष्टिं दि॒वस्परि॒ पव॑न्ता॒मा सु॒वीय॑म।
सु॒वा॒ना दे॒वास॒ इन्द॑वः॥ २४॥

24. *Te no vṛṣṭiṁ divaspari pavantāmā suvīryam.*
Suvānā devāsa indavaḥ.

May the divinities of nature and humanity, pure, vibrant and blissful, activated, seasoned and cultured anywhere, bring us showers of power, virility and creativity from the lights of heaven and energise and sanctify us.

पव॑त हय॒ता हरि॑र्गृणा॒ना ज॒मद॑ग्निना।
हि॒न्वा॒ना गा॒रधि॑ं त्व॒चि॥ २५॥

25. *Pavate haryato harir-gṛṇāno jamadagninā.*
Hinvāno gorādhi tvaci.

Soma, lord of power, peace and bliss, saviour and sanctifier of heart and soul, destroyer of suffering, lover of all, adored and exalted by sages and scholars of vision and wisdom, flows and sanctifies life and, presiding over the body, energises and sanctifies the organs of perception, volition and decision.

प शुक्रासो वयाजुवो हिन्वानासो न सप्तयः ।
श्रीणाना अप्सु मृञ्जत ॥ २६ ॥

26. *Pra śukrāso vayojuvo hinvānāso na saptayaḥ.*
Śrīṇānā apsu mṛñjata.

Pure and powerful, vital and vitalising, stimulated and stimulating, energised and energising, seasoned and cleansing, sanctified and sanctifying somas, natural and human powers, reflect in the actions and achievements of humanity like the seven rays of light, and they shine and enlighten the world to move on with its daily rounds.

तं त्वा सुतष्वाभुवो हिन्विर दवतातय ।
स पवस्वानया रुचा ॥ २७ ॥

27. *Taṁ tvā suteṣvābhuvo hinvire devatātaye.*
Sa pavasvānayā rucā.

That lord of soma power and peace, the celebrants adore, exalt and glorify in their yajnic actions in the service of humanity and divinity. O lord, be pleased to accept this charming song of adoration, come, purify and sanctify us.

आ त॒ द ꣳ मया॒भुव॑ं वह्नि॒म॒द्या वृ॑णीमह।
पान्त॒मा पु॑रु॒स्पृह॑म॥ २८॥

28. *Ā te dakṣaṁ mayobhuvaṁ vahnimadyā vṛṇīmahe. Pāntamā puruspṛham.*

Today here and now, we choose for ourselves and pray for your power, peace and bliss, light and fire which is universally loved, all protective, promotive and all sanctifying.

आ म॒न्दमा वर॑ण्य॒मा वि॒प॒मा म॑नी॒षिण॑म।
पान्त॒मा पु॑रु॒स्पृह॑म॥ २९॥

29. *Ā mandramā vareṇyamā vipramā manīṣiṇam. Pāntamā puruspṛham.*

We pray for your gift of peace, power and sanctity, delightfully adorable, worthy of choice, stimulating and energising, enlightening, protecting and promoting, universally loved and valued. We pray, let it flow and purify us.

आ र॒यिमा सु॑चे॒तु॒न॒मा सु॑क॒ता त॒नूष्वा।
पान्त॒मा पु॑रु॒स्पृह॑म॥ ३०॥

30. *Ā rayimā sucetunamā sukrato tanūṣvā. Pāntamā puruspṛham.*

O lord of holy action, we pray bring us the world's wealth of enlightenment, protective, promotive and valued universally, for our body, mind and soul and vest it in our future generations.

Mandala 9/Sukta 66

Pavamana Soma (1-18, 22-30), Pavamana Agni (19-21)
Devate, Shatam Vaikhanasas Rshis

पव॑स्व विश्वचषण॒ भि विश्वा॑नि॒ काव्या॑।
सखा॒ सखि॑भ्य॒ इड्यः॑ ॥ १ ॥

1. *Pavasva viśvacarṣaṇe'bhi viśvāni kāvyā.*
Sakhā sakhibhya īḍyaḥ.

Omniscient Soma, all watching wakeful guardian of humanity, adorable friend of friends as all poets and poetry of the world declare, flow, purify and sanctify our heart and soul.

ताभ्यां॒ विश्व॑स्य राजसि॒ य प॑वमान॒ धाम॑नी।
प॒ती॒ची सा॑म त॒स्थतुः॑ ॥ २ ॥

2. *Tābhyāṁ viśvasya rājasi ye pavamāna dhāmanī.*
Pratīcī soma tasthatuḥ.

Vibrant Soma, pure and purifying, by those two media of yours, omniscience of knowledge and omnipotence of action, you shine, illuminate and rule the world both of which too abide as eternal complementarities of nature and divine power.

परि॒ धामा॑नि॒ यानि॑ त॒ त्वं सा॑मासि वि॒श्वतः॑।
पव॑मान ऋ॒तुभिः॑ कव ॥ ३ ॥

3. *Pari dhāmāni yāni te tvaṁ somāsi viśvataḥ.*
Pavamāna ṛtubhiḥ kave.

O Soma, you are the light, power and peace of all regions of the world, your domain wherein and whereon you pervade, pure and purifying, and reflect

and rule by the law and order of the time and seasons of nature.

पव॑स्व ज॒नय॒न्निषो॒ऽभि विश्वा॑नि॒ वार्या॑ ।
सखा॒ सखि॑भ्य ऊ॒तय॑ ॥ ४ ॥

4. *Pavasva janayanniṣo'bhi viśvāni vāryā.*
Sakhā sakhibhya ūtaye.

Flow on, pure and purifying, friend of friends, and flow for their protection, creating food, energy and all cherished means of sustenance for the world.

तव॑ शु॒क्रासो॑ अ॒चय॑ो दि॒वस्पृ॒ष्ठ वि त॑न्वत ।
प॒वित्रं॒ साम्॒ धाम॑भिः ॥ ५ ॥

5. *Tava śukrāso arcayo divaspṛṣṭhe vi tanvate.*
Pavitraṁ soma dhāmabhiḥ.

O Soma, the mighty sublime radiations of your glory extend over the top of heaven and on the earth, spreading the holy light by their beauty and lustre.

तव॒म स॒प्त सिन्ध॑वः प्र॒शिषं॑ साम सिस्रत ।
तुभ्यं॑ धावन्ति ध॒नव॑ः ॥ ६ ॥

6. *Taveme sapta sindhavaḥ praśiṣaṁ soma sisrate.*
Tubhyaṁ dhāvanti dhenavaḥ.

These seven seas, these seven modes of Prakrti, all flow in obedience to your order of law. All thoughts, all words, all stars and planets creative and moving in the flux of existence move in honour and homage to you.

प सा॑म याहि॒ धार॑या सु॒त इन्दा॑य मत्स॒रः ।
दधा॑ना॒ अ॒ीति॒ श्रव॑ः ॥ ७ ॥

7. *Pra soma yāhi dhārayā suta indrāya matsaraḥ. Dadhāno akṣiti śravaḥ.*

O Soma, peace and joy of existence created for humanity, flow forth in constant stream, bearing imperishable food, energy, fame and excellence for fulfilment of the mind and soul.

समु त्वा धीभिरस्वरन्हिन्वतीः सप्त जामयः।
विपमाजा विवस्वतः॥ ८॥

8. *Samu tvā dhībhir-asvaran hinvatīḥ sapta jāmayaḥ. Vipramājā vivasvataḥ.*

O Soma, spirit of peace, power and bliss, seven streams of Prakrti, seven metres of divine poetry, seven notes of music, all in their functions and vitality in unison, glorify you, vibrant spirit of existence, in the dynamics of the light of life on the vedi of sacred fire.

मृजन्ति त्वा समगुवा व्यं जीरावधि ष्वणि।
रभा यदज्यस वनं॥ ९॥

9. *Mṛjanti tvā samagruvo'vye jīrāvadhi ṣvaṇi. Rebho yadajyase vane.*

When the mind is transparent, consciousness flows in self-concentration, and the presence of divinity vibrates vocal and voluble, advanced yogis with seven sense-prana priests exalt you in higher language of the Veda.

पवमानस्य त कव वाजिन्त्सगा असृ त।
अवन्ता न श्रवस्यवः॥ १०॥

10. *Pavamānasya te kave vājintsargā asṛkṣata. Arvanto na śravasyavaḥ.*

O lord ever flowing in constancy, omniscient poetic creator, omnipotent absolute victor and ruler, streams of creations flow like waves of energy in search of celebrative fulfilment.

अच्छा॒ काशं मधु॒श्चुत॒मसृ॑ग्रं॒ वार॑ अ॒व्यय॑।
अवा॑वशन्त धी॒तय॑: ॥ ११ ॥

11. *Acchā kośaṁ madhuścutam-asṛgraṁ vāre avyaye. Avāvaśanta dhītayaḥ.*

The honey sweet nectar of soma ecstasy created and vibrating in the presence of the supreme imperishable eternal spirit, the yogi's thoughts and words exalt in celebration.

अच्छा॑ समु॒दमिन्द॒वा स्त॑ं गाव॒ा न ध॒नव॑:।
अग्म॑ ऋ॒तस्य॒ यानि॒मा ॥ १२ ॥

12. *Acchā samudram-indavo'staṁ gāvo na dhenavaḥ. Agmannṛtasya yonimā.*

Just as cows retire into their stall, and words of language retire into the ocean of absolute silence, so do the mental fluctuations of the yogi recede and return into the origin of their flow, into divinity.

प ण॑ इन्दा म॒ह रण॒ आपा॑ अष॒न्ति॒ सिन्ध॑व:।
यद्गाभि॑र्वासयि॒ष्यस॑ ॥ १३ ॥

13. *Pra ṇa indo mahe raṇa āpo arṣanti sindhavaḥ. Yadgobhir-vāsayiṣyase.*

O spirit of Soma energy and existential flow, Indu, in this great battle field of life, thoughts, energies and actions flow, rivers and seas flow, when you energise

and vibrate with the dynamics of Prakrti.

अस्य॑ त स॒ख्य व॒यमिय॑ा॒न्त॒स्त्वाता॑यः ।
इन्दा॑ सख्ि॒त्वमु॑श्मसि ॥ १४ ॥

14. *Asya te sakhye vayam-iyakṣantas-tvotayaḥ.*
Indo sakhitvam-uśamasi.

O spirit of love and peace, beauty and grace, Indu, so gracious as you are, we offer yajna in honour of your friendship under your protection, and we pray we may enjoy your friendship and we may exalt and glorify that friendship.

आ प॑वस्व॒ गवि॑ष्टय म॒ह सा॑म नृ॒च ॑सि ।
एन्द॑स्य ज॒ठर॑ विश ॥ १५ ॥

15. *Ā pavasva gaviṣṭaye mahe soma nṛcakṣase.*
Endrasya jaṭhare viśa.

O Soma, spirit of divine purity, come for cleansing and intensifying the perceptions, reason and imagination of humanity, for their enlightenment of high order, and assimilated and internalised, energise their heart and soul.

म॒हाँ अ॑सि साम॒ ज्यष्ठ॑ उ॒गाणा॑मिन्द॒ आजि॑ष्ठः ।
युध्वा॒ सञ्छश्व॑ज्जिगथ ॥ १६ ॥

16. *Mahāň asi soma jyeṣṭha ugrāṇām-inda ojiṣṭhaḥ.*
Yudhvā sañ-chaśvaj-jigetha.

O Soma, you are great, first, greatest and most lustrous of the mighty, and being a fighter, you are always the winner.

य उ॒ग्रभ्य॑श्चि॒दाजी॑या॒ञ्छूर॑भ्यश्चि॒च्छूर॑तरः ।
भूरि॑दाभ्य॑श्चि॒न्मंही॑यान ॥ १७ ॥

17. *Ya ugrebhyaś-cidojīyāñ-chūrebhyaś-cicchūrata-raḥ. Bhūridābhyaś-cin-maṁhīyān.*

You are mightier than the mighty, braver than the brave, more generous than the generous, whoever they be.

त्वं सो॑म॒ सूर॒ एष॑स्ता॒कस्य॑ सा॒ता त॒नूना॑म ।
वृ॒णी॒म॒ह॒ स॒ख्याय॑ वृणी॒म॒ह॒ युज्या॑य ॥ १८ ॥

18. *Tvaṁ soma sūra eṣastokasya sātā tanūnām. Vṛṇīmahe sakhyāya vṛṇīmahe yujyāya.*

O brave and generous Soma, you are the giver of food, energy, honour and excellence, you are the giver of children and grand children. We pray for your favour of friendship, we cherish you for companionship.

अग्न॒ आयूं॑षि पवस॒ आ सु॒वोर्ज॒मिषं॑ च नः ।
आ॒रे बा॑धस्व दु॒च्छुना॑म ॥ १९ ॥

19. *Agna āyūṁṣi pavasa ā suvorjamiṣaṁ ca naḥ. Āre bādhasva ducchunām.*

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us.

अ॒ग्निर्ऋ॒षिः प॑व॒मा॒नः पाञ्च॑जन्यः पु॒रोहि॑तः ।
तमी॑महे महाग॒यम ॥ २० ॥

20. *Agnirṛṣiḥ pavamānaḥ pāñcajanyaḥ purohitaḥ. Tamīmahe mahāgayam.*

Agni is the light of life and fire of passion, pure and purifying energy ever radiative, universal inspirer of all people on earth and energiser of all five faculties, adorable leader of entire humanity and guiding spirit of the corporate life of all human communities together. We adore, serve and pray for the favour of such generous father of the household of humanity.

अग्न॒ पव॑स्व॒ स्वपा॑ अ॒स्म वर्चः॑ सु॒वीय॑म।
दध॑द्र॒यिं मयि॒ पोष॑म॥ २१॥

21. *Agne pavasva svapā asme varcaḥ suvīryam.*
Dadhadrayiṁ mayi poṣam.

Agni, pray radiate and purify us. Lord of holy action, bless us with holy lustre, noble courage and virility. Bear and bring us wealth, honour and excellence with promotive health and nourishment.

पव॑मान॒ा अति॒ स्रिधा॒ भ्यर्षति सुष्टु॒तिम।
सूर॒ा न वि॒श्वद॑र्शतः॥ २२॥

22. *Pavamāno ati sridho'bhyarṣati suṣṭutim.*
Sūro na viśvadarśataḥ.

Soma is pure, purifying, radiating, it goes forward, eliminating violence and negativities, and blesses our songs of adoration. Self-refulgent and all watching, it enlightens the world like the sun with its refulgence.

स म॑मृजा॒न आ॒युभि॒ः पय॑स्वा॒न्पय॑स हि॒तः।
इन्दु॒रत्या॑ विच ॒णः॥ २३॥

23. *Sa marmṛjāna āyubhiḥ prayasvān prayase hitaḥ.*
Induratyo vicakṣaṇaḥ.

Soma is invoked, adored and exalted by humanity, by all living beings indeed. Cosmic high priest offering libations into the creative evolution, generous giver, it is invoked and worshipped for the gifts of life for peace and progress. Refulgent and blissful, it comes and blesses the supplicant, for it watches all, responds, and reveals the mysteries of existence.

पवमान ऋतं बृहच्छुकं ज्यातिरजीजनत।
कृष्णा तमांसि जङ्घनत॥ २४॥

24. *Pavamāna ṛtaṁ bṛhac-chukraṁ jyotir-ajījanat. Kṛṣṇā tamāṁsi jaṅghanat.*

Pure, purifying and self-dynamic, it brings into existential manifestation the law and the mighty nature's model of the cosmos and the refulgent radiations of light, dispelling and replacing the darkness and negations of existence.

पवमानस्य जङ्घ्नता हरश्चन्दा असृक्षत।
जीरा अजिरशोचिषः॥ २५॥

25. *Pavamānasya jaṅghnato hareścandrā asṛkṣata. Jīrā ajiraśociṣaḥ.*

Beauteous manifestations and brilliant radiations of eternal light and power of lord creator, destroyer of want and suffering, dispeller of darkness and negation, ever active and constantly flowing, pure and purifying, come into existence and flow according to divine plan and the cosmic model.

पवमाना रथीतमः शुभ्रभिः शुभ्रशस्तमः।
हरिश्चन्दा मरुद्गणः॥ २६॥

26. *Pavamāno rathitamaḥ śubhrebhiḥ śubhraśastamaḥ. Hariścandro marudgaṇaḥ.*

Pure and purifying, supreme master of the cosmic chariot and its controller, most refulgent with its light and powers, destroyer of want and suffering, commander and controller of all cosmic powers and forces in action, such is Soma.

पव॑मानꣳ व्य॑श्नवद्र॒श्मिभि॑र्वाज॒सात॑मः ।
दध॑त्स्तो॒त्र सु॒वीय॑म ॥ २७ ॥

27. *Pavamāno vyaśnavad-raśmibhir-vājasātamaḥ. Dadhat stotre suvīryam.*

Pure and purifying, omnipresent with its radiations of self- refulgence, omnipotent giver of strength, power and advancement, inspirer of the celebrants and celebrations with divine bliss and energy, such is Soma.

प सु॑वा॒न इन्दु॑र ाः प॒वित्र॒मत्य॒व्यय॑म ।
पु॒ना॒न इन्दु॒रिन्द्र॒मा ॥ २८ ॥

28. *Pra suvāna indurakṣāḥ pavitram-atyavyayam. Punāna indur-indramā.*

Creative, creator and energiser, peaceable inspirer and self-refulgent Soma absolutely pervades the holy imperishable world of existence and, purifying and sanctifying, all blissful, radiates to the heart and soul of the devotee.

ए॒ष सामा॒ अधि॑ त्व॒चि गवां कीळ॒त्यद्रि॑भिः ।
इन्द्रं॒ मदा॑य॒ जाहु॑वत ॥ २९ ॥

29. *Eṣa somo adhi tvaci gavāṁ krīḷatyadribhiḥ. Indraṁ madāya johuvat.*

This Soma, omnipresent spirit of absolute bliss, plays in and on top of the universe with the stars, planets and clouds of its creation and invites and inspires the soul to participate in the play for joy.

यस्य॑ त द्यु॒म्नव॒त्पय॒: पव॑मा॒नाभृ॑तं दि॒व: ।
तन॑ ना मृळ जी॒वस॑ ॥ ३० ॥

30. *Yasya te dyumnavat payaḥ pavamānābhṛtaṁ divaḥ. Tena no mṛḷa jīvase.*

O lord of light and glory, pure, purifying and radiating with joy, the nectar of light, power and purity that is yours is distilled in showers of the bliss of heaven. Pray bless us and sanctify us with that for the joy of living for the ultimate fulfilment.

Mandala 9/Sukta 67

Devatah: Pavamana Soma (1-9, 13-22, 28-30), Pavamana Soma or Pusha (10-12), Agni (23-24), Agni or Savita (25), Agni and / or Savita (26), Agni or Vishvedevah (27), Pavamani adhyetr-stuti (31-32); Rshis: Bharadwaja (1-3), Kashyapa Maricha (4-6), Gotama Rahugana (7-9), Atri Bhauma (10-12), Vishvamitra (13-15), Jamadagni (16-18), Vasishtha (19-21), Pavitra and / or Vasishtha (22-32)

त्वं सो॑मासि धार॒युम॒न्द आ॒जिष्ठा अध्व॒र ।
पव॑स्व मंह॒यद॑यि: ॥ १ ॥

1. *Tvaṁ somāsi dhārayur-mandra ojiṣṭho adhvare. Pavasva maṁhayadrayiḥ.*

O Soma, you are the spirit and constant stream of love, life and beauty of the life and flux of existence, sustaining integrative power, joyous and most vigorous in the cosmic yajna of love free from violence, hate and destruction. Flow on, O sustaining stream, pure, purifying and sanctifying life, giving showers of wealth, honour and excellence of life in bliss.

त्वं सुता नृमादना दधन्वान्मत्सरिन्तमः ।
इन्दाय सूरिरन्धसा ॥ २ ॥

2. *Tvaṁ suto nṛmādano dadhanvān matsarin-tamaḥ.*
Indrāya sūrirandhasā.

You, self-existent spirit, distilled and realised in meditative yajna, are the giver of joy to humanity, most ecstatic sustaining power of affirmation, creative, brave and life-giving inspiration for the honour and dignity of the soul for humanity.

त्वं सुष्वाणा अदिभिरभ्यर्ष कनिक्रदत ।
द्युमन्तं शुष्ममुत्तमम ॥ ३ ॥

3. *Tvaṁ suṣvāṇo adribhir-abhyarṣa kanikradat.*
Dyumantaṁ śuṣmam-uttamam.

You, stirred by the brave celebrants in yajna and meditation, arise and sanctify loud and bold, bringing us showers of bliss, highest and most vigorous strength and power for living a life of purity and happy fulfilment.

इन्दुर्हिन्वाना अषति तिरा वाराण्यव्यया ।
हरिर्वाजमचिक्रदत ॥ ४ ॥

4. *Indur-hinvāno arṣati tiro vārāṇyavyayā.*
Harir-vājam-acikradat.

Invoked, exalted and inspiring, divine Soma manifests and vibrates, and across all obstructions gives cherished and imperishable gifts. The spirit that eliminates all want and suffering exhorts us to action and victory.

इन्दा॒ व्यव्यमषसि॒ वि श्रवांसि॒ वि साभगा।
वि वाजा॑न्त्साम॒ गाम॑तः ॥ ५ ॥

5. *Indo vyavyam-arṣasi vi śravāṁsi vi saubhagā.*
Vi vājānt-soma gomataḥ.

Indu, lord of peace, beauty and glory, Soma, you bring and bless us with all foods, energy, honour and fame, all good fortune and victories of the wealth of lands and cows, literature and culture of imperishable value.

आ न॑ इन्दा शत॒ग्विनं र॒यिं गाम॑न्तम॒श्विन॑म।
भरा॑ साम सह॒स्त्रिण॑म ॥ ६ ॥

6. *Ā na indo śatagvinaṁ rayiṁ gomantamaśvi-nam.*
Bharā soma sahasriṇam.

Indu, Soma, lord of love, beauty, peace and glory, bear and bring us wealth, honour and excellence of a hundred and a thousand kinds, of lands and cows, horses, advancement and victory, above all settlement, peace and happiness.

पव॑मानास॒ इन्द॑वस्ति॒रः प॒वित्र॑मा॒शव॑ः।
इन्द्रं॒ याम॑भिराशत ॥ ७ ॥

7. *Pavamānāsa indavas-tiraḥ pavitram-āśavaḥ.*
Indraṁ yāmebhir-āśata.

Pure and purifying, instant and vibrant, gifts of Soma, by their own potential of divinity, move and bless the pure heart and soul of the devotee.

कऽकुहः साम्या रस इन्दुरिन्दाय पूव्यः ।
आयुः पवत आयव ॥ ८ ॥

8. *Kakuhaḥ somyo rasa indurindrāya pūrvyaḥ.*
Āyuḥ pavata āyave.

High, exhilarating and living nectar of eternal Soma bliss ever vibrant in nature, flows to the dedicated heart of the celebrant for his honour and excellence in life.

हिन्वन्ति सूरमुस्रयः पवमानं मधुश्चुतम ।
अभि गिरा समस्वरन ॥ ९ ॥

9. *Hinvanti sūramusrayaḥ pavamānaṁ madhuścutam. Abhi girā samasvaran.*

As morning lights of the dawn exhort and exalt the sun, so do brilliant sages invoke and exalt the honey sweet vibrant and sanctifying soma bliss of divinity while they sing and adore the divinity with their songs of celebration.

अविता नो अजाश्वः पूषा यामनियामनि ।
आ भक्षत्कन्यासु नः ॥ १० ॥

10. *Avitā no ajāśvaḥ pūṣā yāmaniyāmani.*
Ā bhakṣat kanyāsu naḥ.

May the divine protector and promoter, lord of

health and nourishment, Pusha of eternal presence and progress join and bless us at every step on every path of life in the pursuit of all our cherished goals, aims and objects of living.

अयं सामः कपर्दिनं घृतं न पवत मधु।
आ भं रत्क्न्यासु नः ॥ ११ ॥

11. *Ayaṁ somaḥ kapardine ghṛtaṁ na pavate madhu.*
Ā bhakṣat kanyāsu naḥ.

May this honey sweet soma ecstasy of divinity flow and bless the veteran scholar as well as the fresh graduate as ghrta flows to the vedi in yajna, and inspire us too to join the scholars with absolute dedication and commitment in our cherished pursuits of knowledge, research and advancement.

अयं त आघृण सुता घृतं न पवत शुचि।
आ भं रत्क्न्यासु नः ॥ १२ ॥

12. *Ayaṁ ta āghṛṇe suto ghṛtaṁ na pavate śuci.*
Ā bhakṣat kanyāsu naḥ.

O lord of light and fire of passion and peace, this soma ecstasy of your love, passion and peace of life, pure, purifying and inspiring, flows abundant like ghrta into the vedi. May this passion, light and peace inspire us and join us in our cherished pursuits of life with complete commitment and dedication.

वाचा जन्तुः कवीनां पवस्व साम धारया।
देवषु रत्नधा असि ॥ १३ ॥

13. *Vāco jantuḥ kavīnāṁ pavasva soma dhārayā.*
Deveṣu ratnadhā asi.

Soma, you are the creator, originator and inspirer of the voice of poets. Flow free and abundant in streams and showers of revelation for the poets. You are the sole treasure and harbinger of the jewels of vision into the heart and soul of the poets of divinity.

आ कलशेषु धावति श्येना वम् वि गाहत।
अभि दाणा कनिक्रदत॥ १४॥

14. *Ā kalaśeṣu dhāvati śyeno varma vi gāhate.*
Abhi droṇā kanikradat.

Soma, spirit of light and passion fire, dives into the heart and imagination of the creative souls and, like the divine bird of flight and freedom, the eagle, breaks through the seal of mystery, speaking loud and bold into the poetic consciousness to reveal the secrets of existence.

परि प सोम ते रसा सर्जि कलशे सुतः।
श्येना न तक्ता अर्षति॥ १५॥

15. *Pari pra soma te raso'sarji kalaśe sutaḥ.*
Śyeno na takto arṣati.

O Soma, spirit of light and passion of imagination, the ecstatic joy of your creativity distilled and treasured in the poetic soul flows free like the tempestuous eagle bird traversing space and creates songs of divine adoration for life's mystery.

पवस्व सोम मन्दयन्निन्द्राय मधुमत्तमः॥ १६॥

16. *Pavasva soma mandayann-indrāya madhu-mattamaḥ.*

O Soma, creative spirit, highest honey sweet of

divine ecstasy, flow abundant, pure and purifying, energising and rejoicing for Indra, the divine soul.

असृग्रन्दुववीतय वाजयन्तो रथाइव ॥ १७ ॥

17. *Asṛgran devavītaye vājayanto rathā iva.*

Flowing and creating, Soma streams rush forward like victor chariots in the service of divinity.

त सुतासो मदिन्तमाः शुका वायुमसृक्षत ॥ १८ ॥

18. *Te sutāso madintamāḥ śukrā vāyuam-asṛkṣata.*

Your creative spirits of imagination, powerful and most ecstatic, give birth to the vibrant poet creator, the karma yogi of imagination.

गाव्ना तु ग अभिष्टुतः पवित्रं साम गच्छसि ।
दधत्स्तोत्र सुवीयम ॥ १९ ॥

19. *Gavṇā tunno abhiṣṭutaḥ pavitraṁ soma gacchasi. Dadhat stotre suvīryam.*

Invoked and adored by the celebrant, O Soma, you move and arise in the pure heart of the devotee bearing creative vision for the celebrant and vesting vigour and power in the song.

एष तु ग अभिष्टुतः पवित्रमति गाहत ।
र ग्हा वारमव्ययम ॥ २० ॥

20. *Eṣa tunno abhiṣṭutaḥ pavitramati gāhate. Rakṣohā vāram-avyayam.*

This Soma, thus invoked, stirred and adored, arises and vibrates in the pure heart of the celebrant and, dispelling negativities, confusions and darkness

of illusion, energises its favourite and imperishable spirit of humanity.

यदन्ति यच्च दूरके भयं विन्दति मामिह।
पवमान वि तज्जहि॥ २१॥

21. *Yadanti yacca dūrake bhayaṁ vindati māmiha.*
Pavamāna vi tajjahi.

O Soma, pure and purifying spirit of divinity, whatever fear there be that is far distant or that which is close at hand and assails me here, pray dispel and destroy the same.

पवमानः सा अद्य नः पवित्रेण विचर्षणिः।
यः पाता स पुनातु नः॥ २२॥

22. *Pavamānaḥ so adya naḥ pavitreṇa vicarṣaṇiḥ.*
Yaḥ potā sa punātu naḥ.

The Soma that is pure and purifies us now with its sanctity and power, that all watching guardian and universal purifier may, we pray, purify and sanctify us right now.

यत्ते पवित्रमर्चिष्यग्ने वितततमन्तरा।
ब्रह्म तेन पुनीहि नः॥ २३॥

23. *Yat te pavitram-arciṣyagne vitatama-ntarā.*
Brahma tena punīhi naḥ.

Agni, lord of light, omniscient Spirit of the universe, whatever power and purity there is pervasive in the rays and radiation of light, with that same light, O lord infinite, illuminate and sanctify us and energise our song of adoration.

यत्ते॑ प॒वित्र॑मर्चि॒वदग्ने॒ तेन॑ पुनीहि नः ।
ब्र॒ह्म॒स॒वः पु॑नीहि नः ॥ २४ ॥

24. *Yat te pavitram-arcivad-agne tena punīhi naḥ.*
Brahmasavaiḥ punīhi naḥ.

Agni, lord omniscient and self-refulgent, whatever power and purity there is in you and your radiations such as the sun and other stars, with that, pray, purify and sanctify us. Purify and illuminate us with the radiations of your grace.

उ॒भाभ्यां दे॑व सवितः प॒वित्र॑ण स॒वेन॑ च ।
मां पु॑नीहि वि॒श्वतः॑ ॥ २५ ॥

25. *Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca.*
Māṁ punīhi viśvataḥ.

O Agni, Savita, self-refulgent lord of light and creative energy, by both your purifying radiations and the creative living vitality your radiations bear, purify, sanctify, energise and vitalise me all round, all ways.

त्रि॒भिष्ट्वं दे॑व सवि॒त॒वषि॑ष्ठः साम्॒ धाम॑भिः ।
अग्ने॒ द ॑ः पुनीहि नः ॥ २६ ॥

26. *Tribhiṣṭvaṁ deva savitar-varṣiṣṭhaiḥ soma dhāmabhiḥ. Agne dakṣaiḥ punīhi naḥ.*

O Savita, creator, Soma, energiser, and Agni, illuminator, energise, vitalise and illuminate us with your highest all three powers and potentials of light, purity and vitality. Bless us in the gross, subtle and causal bodies.

पुनन्तु मां देवजनाः पुनन्तु वसवो धिया।
विश्वे देवाः पुनीत मा जातवेदः पुनीहि मा॥ २७॥

27. *Punantu māṁ devajanāḥ punantu vasavo dhiyā.*
Viśve devāḥ punīta mā jātavedaḥ punīhi mā.

May the brilliant generous sages and scholars purify me. May the Vasus, givers of peace and settlement, sanctify me with knowledge and wisdom. May all divinities of nature and humanity vitalise me. O Jataveda, omniscient Agni, pray purify and sanctify me.

प प्यायस्व प स्यन्दस्व साम विश्वेभिरंशुभिः।
देवभ्यं उत्तमं हविः॥ २८॥

28. *Pra pyāyasva pra syandasva soma viśvebhir-aṁśubhiḥ. Devebhya uttamaṁ haviḥ.*

O Soma, spirit of life and fulfilment, flow abundant, flow exuberant with all the shoots and sprouts of life and with the best yajnic offerings for the divinities. Make up our wants and deficiencies.

उप प्रियं पनिप्नतं युवानमाहुतीवृधम।
अगन्म बिभ्रता नमः॥ २९॥

29. *Upa priyaṁ panipnataṁ yuvānamāhutīvṛdham.*
Aganma bibhrato namaḥ.

May we, bearing yajnic homage, reach Soma, dear, admirably vocal and expressive, youthful creator and promoter of nature's and humanity's yajnic offerings into the divine yajnic evolution of the cosmos.

अलाय्यस्य परशुर्नाश तमा पवस्व देव साम।
आखुं चिदेव देव साम॥ ३०॥

30. *Alāyyasya paraśurnanāśa tamā pavasva deva soma. Ākhuṁ cideva deva soma.*

O Soma, brilliant lord of life and vitality, destroy the axe of the assailant. Destroy the weapon of the thief. Save that which only turns the soil for food. O power divine, flow, purify us, save us.

यः पावमानीरध्यत्यृषिभिः संभृतं रसम।
सर्वं स पूतमश्नाति स्वदितं मातरिश्वना॥ ३१॥

31. *Yaḥ pāvamānīr-adhyetyṛṣibhiḥ saṁbhṛtaṁ rasam. Sarvaṁ sa pūtamaśnāti svaditaṁ mātariśvanā.*

Whoever studies the sanctifying Rks, nectar preserved by the sages, he tastes the food seasoned and sanctified by the life breath of divinity.

पावमानीया अध्यत्यृषिभिः संभृतं रसम।
तस्मै सरस्वती दुहे क्षीरं सर्पिमधूदकम॥ ३२॥

32. *Pāvamānīryo adhyetyṛṣibhiḥ saṁbhṛtaṁ rasam. Tasmai sarasvatī duhe kṣīraṁ sarpir-madhūdakam.*

Whoever studies the Rks, sanctifying nectar preserved by the sages, for him, mother Sarasvati, omniscient divinity, herself distils and offers the milk, butter, honey and the nectar essence of life.

Mandala 9/Sukta 68

Pavamana Soma Devata, Vatsapri Bhalandana Rshi

प द्रवमच्छा मधुमन्त इन्दवा सिष्यदन्त गाव आ न धनवः ।
बर्हिषदा वचनावन्त ऊधभिः परिस्रुतमुस्रिया निर्णिजं धिर ॥ १ ॥

1. *Pra devamacchā madhumanta indavo'siṣyadanta gāva ā na dhenavaḥ. Barhirṣado vacanāvanta ūdhabhiḥ parisrutamusriyā nirṇijaṁ dhire.*

Seekers of the light and soma sweetness of divinity, themselves noble and refined with honey sweets of culture, manners and holy language, approach the refulgent and generous divine lord like calves going to mother cows. Sitting on the holy grass of yajna at dawn, eloquent of tongue and clear of understanding, they receive and treasure the nectar stream of soma, peace and bliss of divinity, as calves receive milk streaming from the udders or as dawns receive radiations of light from the sun over the night's darkness.

स रारुवदभि पूर्वा अचिकददुपारुहः श्रथयन्त्स्वादत हरिः ।
तिरः पवित्रं परियन्नुरु जया नि शर्याणि दधत द्रव आ वरम ॥ २ ॥

2. *Sa roruvad-abhi pūrvā acikradad-upāruhaḥ śrathayant-svādate hariḥ. Tiraḥ pavitraṁ pariyannuru jrayo ni śaryāṇi dadhate deva ā varam.*

He, eternal preceptor, refulgent dispeller of want and darkness, instant, transcendent, omniscient and eloquent master of the eternal voice, feels delighted with the rising seekers and, accepting and inspiring them,

removes all superfluities and impediments, reveals and releases the soma of higher joy of knowledge and thus grants them the sacred boon they desire.

वि या मम यम्या संयती मदः साकंवृधा पयसा पिन्वदाता। मही अपार रजसी विवविददभिवज गातं पाज आ ददे ॥ ३ ॥

3. *Vi yo mame yamyā saṁyatī madaḥ sākaṁvṛdhā payasā pinvadakṣitā. Mahī apāre rajasī vivevidad-abhivrajann-akṣitaṁ pāja ā dade.*

The lord grants that soma joy of divinity which, going over and pervading the great and boundless heaven and earth, energises, vitalises and expands the inviolable twin sisters growing together in glory, with the milky spirit of divinity, and which, thus going forward unobstructed, holds the imperishable power and bliss of divinity.

स मातरा विचरन्वाजयन्नपः प मधिरः स्वधया पिन्वत पदम। अंशुयवन पिपिश यता नृभिः सं जामिभिनसत र ातं शिरः ॥ ४ ॥

4. *Sa mātarā vicaran vājayann-apaḥ pra medhi-raḥ svadhayā pinvate padam. Aṁśur-yavena pipiśe yato nṛbhiḥ saṁ jāmibhir-nasate rakṣate śiraḥ.*

The lord grants that power and bliss of soma which vibrates with motherly heaven and earth, energising the cosmic waters and the dynamics of nature and humanity, which partakes of the omniscience of divinity, flows and swells the holy spirit of the yajnic meditative soul and which, invoked and served by noble humans of kindred nature with meditation inputs, grows

from shoots to flowers and unites with, preserves and promotes the highest faculties of humanity.

सं द ाणि मनसा जायत कविऋतस्य गभा निहिता यमा परः। यूना ह सन्ता पथमं वि जज्ञतुगुहा हितं जनिम नममुद्यतम ॥ ५ ॥

5. *Saṁ dakṣeṇa manasā jāyate kavir-ṛtasya garbho nihito yamā paraḥ. Yūnā ha santā prathamaṁ vi jajñatur-guhā hitaṁ janima nemamudyatam.*

The creative soul, Soma, is born along with mind and noble intelligence, the seed and seat of divine law and wisdom hidden somewhere far deep by the laws of nature. Being together, they, mind and intelligence, are first physically born as in any other creature, the other, higher and enlightened self, is born, rather reborn, as it is raised through purity and elevation of the mind from the depth of its hiding cave.

मन्दस्य रूपं विविदुमनीषिणः श्येना यदन्धा अभरत्परावतः। तं मजयन्त सुवृधं नदीष्वाँ उशन्तमंशुं परियन्तमृग्मियम ॥ ६ ॥

6. *Mandrasya rūpaṁ vividur-manīṣiṇaḥ śyeno yadandho abharat parāvataḥ. Taṁ marjayanta suvṛdhaṁ nadīṣvāṅ uśantam-aṁśuṁ pariyantam-ṛgmiyam.*

The yogis of elevated, enlightened and concentrated mind feel and know the presence of the blissful soma spirit of existence which the vibrant visionary soul perceives, distils and actually realises as food for fulfilment far off and everywhere. The sages adore and worship that very exalting spirit flowing in

streams of existence which is passionate and loving, energising, all comprehensive and adorable, sung and celebrated in hymns of the Veda.

त्वां मृजन्ति दश याषणः सुतं साम ऋषिभिमतिभिधीतिभिर्हितम। अव्या वारेभिरुत दवहूतिभिर्नृभिर्यता वाजमा दर्षि सातयं॥ ७॥

7. *Tvāṁ mṛjanti daśa yoṣaṇaḥ sutaṁ soma ṛṣibhirmatibhir-dhītibhir-hitam. Avyo vārebhiruta devahūtibhir-nṛbhir-yato vājamā darṣi sātaye.*

O Soma, Spirit of the bliss of existence, ten youthful senses and vibrant pranas of the soul adore and exalt you, sung and celebrated by the sages of knowledge, thought and meditation, served by the best of men with best of homage and divine presentations, and realised and treasured by the seers. O lord of universal protection and progress, give us a vision of your divine power and presence for our ultimate victory and spiritual fulfilment.

परिप्रयन्तं वय्यं सुषंसदं सामं मनीषा अभ्यनूषत स्तुभः। या धारया मधुमाँ ऊर्मिणा दिव इयर्ति वाचं रयिषाळमर्त्यः॥ ८॥

8. *Pariprayantaṁ vayyaṁ suṣaṁsadaṁ somaṁ manīṣā abhyanūṣata stubhaḥ. Yo dhārayā madhumāँ ūrmiṇā diva iyarti vācaṁ rayiṣāḷamartyaḥ.*

Joyous celebrants with sincerity of mind and soul exalt Soma, universally vibrant Spirit, lovely and adorable, holy and companionable who, immortal treasurehold of the wealth and honey sweets of life,

gives us streams and showers of the divine voice of omniscience from the heights of heaven.

अयं दिव इयर्ति विश्वमा रजः समः पुनानः कलशेषु सीदति। अद्भिर्गोभिर्मृज्यत अदिभिः सुतः पुनान इन्दुर्वरिवो विदत्प्रियम ॥ ९ ॥

9. *Ayaṁ diva iyarti viśvamā rajaḥ somaḥ punānaḥ kalaśeṣu sīdati. Adbhir-gobhir-mṛjyate adribhiḥ sutaḥ punāna indurvarivo vidat priyam.*

This Soma, lord of peace and power, moves all the particles of nature and forces of power from the centre of light and, pure and purifying, sits and pervades in all forms of existence. By the adamantine and generous powers of nature and humanity, it is exalted with the dynamics of energy, will, acts and voices of intelligence, and the holy spirit, thus distilled and realised, pure and purifying, brings us the best and dearest wealth, honour and excellence of immortal value.

एवा नः साम परिषिच्यमानो वयो दधच्चित्रतमं पवस्व। अद्वेष द्यावापृथिवी हुवेम दवा धत्त रयिमस्म सुवीरम ॥ १० ॥

10. *Evā naḥ soma parīṣicyamāno vayo dadhaccitratamaṁ pavasva. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram.*

Thus adored, exalted and served, O Soma, flow with vibrant presence, bringing us the most wonderful food, health and strength. We invoke the earth and heaven free from jealousy, contradiction and enmity, and pray may the divinities of nature and humanity bear and bring us wealth, honour and excellence worthy of

the brave.

Mandala 9/Sukta 69

Pavamana Soma Devata, Hiranyastupa Angirasa Rshi

इषुन धन्वन्पतिं धीयत मतिवत्सा न मातुरुपं सृज्यूधनि।
उरुधारेव दुहे अगं आयत्यस्यं वतष्वपि सामं इष्यत॥ १॥

1. *Iṣurna dhanvan prati dhīyate matirvatso na māturupa sarjyūdhani. Urudhāreva duhe agra āyatyasya vrateṣvapi soma iṣyate.*

Like the arrow fixed on the bow, the enlightened mind is directed to the divine mother's treasure of milk for the baby. Then like the mother cow coming home with milk streaming forth for the calf, the coming life at hand is replete with joyous possibilities of fulfilment. Thus, under the laws of the lord's dispensation, nectar soma is created, loved and realised for the joy and fulfilment of the soul.

उपा मतिः पृच्यतं सिच्यत मधु मन्दाजनी चादत अन्तरासनि। पवमानः सन्तनिः पघ्नतामिव मधुमान्द्रप्सः परि वारमर्षति॥ २॥

2. *Upo matiḥ pṛcyate sicyate madhu mandrājanī codate antarāsani. Pavamānaḥ saṁtaniḥ praghnatāmiva madhumān drapsaḥ pari vāramarṣati.*

When the mind is joined in concentration with divinity, honey is released and pours forth, divine ecstasy stirs in the heart within, and the continuous stream of soma, overflowing with joy like the uninterrupted ecstasy of the yogis of perfect renunciation, showers

upon the blessed soul.

अव्यं वधूयुः पवत परि त्वचि श्रथ्नीत नप्तीरदितऋतं यत। हरिरकान्यजतः संयता मदा नृम्णा शिशानो महिषो न शोभत॥ ३॥

3. *Avye vadhūyuḥ pavate pari tvaci śrathnīte naptīr-aditerṛtaṁ yate. Harirakrān yajataḥ saṁyato mado nṛmṇā śiśāno mahiṣo na śobhate.*

The stream of soma joy flows in the protected heart of the dedicated celebrant, attenuates the extrovert natural tendencies of the mind and augments the inner concentration of the higher mind for the man of natural truth and divine law. And Hari, divine lord controller of agitation and dispeller of darkness, intensifies the controlled flow of the yogi's joy in communion and, deepening and directing it on the fixed target, shines like a victor with divine strength and glory.

उ गा मिमाति पतिं यन्ति धनवा दवस्य दवीरुप यन्ति निष्कृतम। अत्यकमीदजुनं वारमव्ययमत्कं न निक्तं परि साम अव्यत॥ ४॥

4. *Ukṣā mimāti prati yanti dhenavo devasya devī-rupa yanti niṣkṛtam. Atyakramīdarjunaṁ vāram-avyayamatkaṁ na niktaṁ pari somo avyata.*

The generous virile soul overflowing with soma joy vibrates with Infinity, the senses having returned inward like cows to the stall. The enlightened mind and thoughts of the holy soul unite with the hallowed centre of the spirit. The soul breaks through its existential cover, returns to its original imperishable purity, and Soma protects it as a pilgrim cleansed and redeemed.

अमृक्तेन रुशता वाससा हरिरमर्त्या निणिजानः परि व्यत।
दिवस्पृष्ठं बर्हणा निणिजं कृतापस्तरणं चम्वोर्नभस्मयम ॥ ५ ॥

Amṛktena ruśatā vāsasā harir-amartyo nirṇijānaḥ pari vyata. Divaspṛṣṭhaṁ barhaṇā nirṇije kṛtopastaraṇaṁ camvor-nabhasmayam.

The saviour, destroyer of suffering and darkness, cleansing and sanctifying existence with imperishable light of his glory, pervades, transcends and beatifies the top of heaven and the middle regions of vapour between earth and heaven, vesting them all with his splendour.

सूर्यस्येव रश्मयो द्रावयित्नवो मत्सरासः प्रसुपः साकमीरत।
तन्तुं ततं परि सर्गास आशवो नन्दादृते पवते धाम किं चन ॥ ६ ॥

6. *Sūryasyeva raśmayo drāvayitnavo matsarāsaḥ prasupaḥ sākamīrate. Tantuṁ tataṁ pari sargāsa āśavo nendrādṛte pavate dhāma kiṁ cana.*

The dynamics of the lord's creation instantly in motion, energising the sleeping existences, joyous and joyously moving everything to ecstatic being, all together move across the web of life conceived and created by the lord omnipotent, Indra. Not without Indra does any particle, any wave, any world, move pure and sacred as it is.

सिन्धोरिव पवणे निम्न आशवो वृषच्युता मदासो गातुमाशत। शं नो निवेश द्विपदे चतुष्पदे स्म वाजाः साम तिष्ठन्तु कृष्टयः ॥ ७ ॥

7. *Sindhoriva pravaṇe nimna āśavo vṛṣacyutā madāso gātumāśata. Śaṁ no niveśe dvipade catuṣpade 'sme vājāḥ soma tiṣṭhantu kṛṣṭayaḥ.*

Floods of river waters showered from the clouds flow fast in their happy course down to the sea and mix with the ocean. Like these, may our people, joyous with showers of soma, fast and progressive, flow and proceed like water courses to the divine Indra. O Soma, lord of peace and joy, let there be peace and joy in our homesteads for humans and animals both. May our people and our powers and progress be firm and constant on the forward paths of higher achievement.

आ नः पवस्व वसुमद्धिरण्यवदश्वावद्गामद्यवमत्सुवीयम। यूयं हि सा म पितरा मम स्थन दिवा मूधानः पस्थिता वयस्कृतः ॥ ८ ॥

8. *Ā naḥ pavasva vasumaddhiraṇyavadaśvā-dadgomadyavamat suvīryam. Yūyaṁ hi soma pitaro mama sthana divo mūrdhānaḥ prasthitā vaya-skṛtaḥ.*

O Soma, lord of peace, progress and joy, bring us, purify and let flow, the wealth of peace and honour replete and overflowing with settlement and security, golden glory, progressive achievement, lands, cows and culture graces, food and good health, and noble courage, strength and forbearance. You alone are our father and mother, you alone would stay so constant, light of heaven, top of excellence, stable as earth, and giver of food, health and sustenance for a long full age.

एत सामाः पवमानास इन्दं रथा इव प ययुः सातिमच्छ। सुताः पवित्रमति यन्त्यव्यं हित्वी वविं हरिता वृष्टिमच्छ ॥ ९ ॥

9. *Ete somāḥ pavamānāsa indraṁ rathā iva pra yayuḥ sātimaccha. Sutāḥ pavitramati yantya-vyaṁ hitvī vavriṁ harito vṛṣṭimaccha.*

These soma joys of life, pure and purifying, like divine radiations of victory, flow to the karma-yogi, man of holy action and enthusiasm. Distilled and concentrated, they flow to the sacred heart, dispel ill health and infirmity, and, ever fresh and inspiring, they bring showers of divine bliss.

इन्द॒विन्दा॑य बृह॒त पॅवस्व सुमृळी॒का अ॑नव॒द्या रि॒शादाः॑। भरा॑ च॒न्दाणि॑ गृण॒त वसू॑नि द॒वद्यावापृथिवी॒ पाव॑तं नः॥ १०॥

10. *Indavindrāya bṛhate pavasva sumṛḷīko ana-vadyo riśādāḥ. Bharā candrāṇi gṛṇate vasūni devai-rdyāvāpṛthivī prāvataṁ naḥ.*

O lord of peace, beauty and joy, giver of happiness and well being, adorable divinity, destroyer of violence, enemies and impediments, flow for the great Indra, for the glory of the karma-yogi. Bring the beauties of wealth, settlement and security, honour and excellence of life for the celebrant. O heaven and earth, come along with the divinities of nature and humanity and protect and promote us with happiness and well being.

Mandala 9/Sukta 70

Pavamana Soma Devata, Renu Vaishvamitra Rshi

त्रिर॑स्म स॒प्त धे॒नवा॑ दुदुह्र॒ स॒त्यामा॒शिरं॑ पू॒र्व्य व्या॑मनि। च॒त्वार्य॒न्या भुव॑नानि नि॒णिज॒ चारू॑णि चक्र॒ यद्ऋ॒तर-व॑र्धत॥ १॥

1. *Trirasmai sapta dhenavo duduhre satyāmā-śiraṁ pūrvye vyomani. Catvāryanyā bhuvanāni nirṇije cārūṇi cakre yadṛtairavardhata.*

Thrice seven cows, creative powers of natural evolution, generate the milky strain of vitality added to the evolving reality in the service of the creator Soma in the cosmic yajna in absolute time and space, Soma who also created four other beautiful orders of existence for the glory and sanctity of existence which grows by the laws of cosmic dynamics.

(The seven cows may be interpreted as the seven evolutes of Prakrti: mahan, ahankara and five subtle elements of ether or akasha, energy or vayu, fire or agni, water or apah, and earth or prthivi. Three are orders of sattva or thought, rajas or motion, and tamas or matter. This makes the thrice seven, the four other beautiful orders of existence may be interpreted as mana (mind), buddhi (discriminative intelligence), chitta (memory) and ahankara (I-sense or existential personality). Another interpretation could be the four Vedas, knowledge, the corresponding order of existence in terms of awareness and expression.

स भि ᳬमाणा अ॒मृत॑स्य॒ चारु॑ण उ॒भ द्यावा॒ काव्ये॑ना॒ वि शᳬश्रथ। तजि॑ष्ठा अ॒पा मं॒हना॒ परि॑ व्यत॒ यदी॑ दे॒वस्य॒ श्रव॑सा॒ सदा॑ वि॒दुः॥ २॥

2. *Sa bhikṣamāṇo amṛtasya cāruṇa ubhe dyāvā kāvyenā vi śaśrathe. Tejiṣṭhā apo maṁhanā pari vyata yadī devasya śravasā sado viduḥ.*

He, loving, sharing and pervading the immortal beauty of existence, orders and adorns both heaven and earth with his art, intelligence and poetic sublimity, also vesting the vapours of the middle regions with his might and splendour. Those who know the reality of the lord's

creation alongwith his power, love and generosity really know and share the bliss.

त अस्य सन्तु क्रतवा मृत्यवा दाभ्यासा जनुषी उभ अनु। यभिर्नृम्णा च दव्या च पुनत आदिदाजानं मनना अगृभ्णत॥ ३॥

3. *Te asya santu ketavo'mṛtyavo'dābhyāso januṣī ubhe anu. Yebhir-nṛmṇā ca devyā punata ādidrājānaṁ mananā agṛbhṇata.*

May those radiations of the light and power of this divine Soma, spirit of bliss, free from mortality, deception or unreality, by which the lord strengthens, purifies and sanctifies acts and virtues both human and natural, be in accord with life, human as well as of other forms, and may humanity receive and internalise that divine spirit of love, peace and refulgence with all their thought, thoughtful action and meditation.

स मृज्यमाना दशभिः सुकर्मभिः प मध्यमासु मातृषु प्रम सचा। वतानि पाना अमृतस्य चारुण उभ नृच ा अनु पश्यत विशा॥ ४॥

4. *Sa mṛjyamāno daśabhiḥ sukarmabhiḥ pra madhyamāsu mātṛṣu prame sacā. Vratāni pāno amṛtasya cāruṇa ubhe nṛcakṣā anu paśyate viśau.*

He, blissful and watchful guardian of humanity both pious and impious, exalted by ten efficient senses and pranas and by ten holy observances of Dharma, who is pervasive in the midst of human faculties of perception and volition, awareness and understanding to watch and warn us, thereby strengthening and promoting the holy and immortal dharmic discipline of humanity, He

watches at first hand what people do in thought, word and deed.

स मंमृजान इंन्दियाय धायसे आभ अन्ता रादंसी हषत हितः। वृषा शुष्मेण बाधत वि दुंमतीरादंदिशानः शयहवं शुरुधंः॥ ५॥

5. *Sa marmṛjāna indriyāya dhāyasa obhe antā rodasī harṣate hitaḥ. Vṛṣā śuṣmeṇa bādhate vi durmatīr-ādediśānaḥ śaryaheva śurudhaḥ.*

He, adorable and exalted, pervades and abides in both heaven and earth and in the middle regions, happy, blissful and generous with showers of joy for humanity for their honour and exaltation, to help them to wield their potential efficiently. With divine power, he warns men of negative understanding, even commanding them like a warrior who wards off the evil and finally destroys the forces of violence and destruction.

स मातरा न ददृंशान उस्रिया नानंददति मरुतांमिव स्वनः। जान ृतं पंथमं यत्स्वंणरं पशंस्तय कमंवृणीत सुकतुंः॥ ६॥

6. *Sa mātarā na dadṛśāna usriyo nānadadeti marutāmiva svanaḥ. Jānannṛtaṁ prathamaṁ yat svarṇaraṁ praśastaye kamavṛṇīta sukratuḥ.*

As mother cows watch and guard the calves, so does Soma, lord of light and power of life, vibrant and resonant like roaring winds, pervade, watch and vitalise heaven and earth, mother givers of life and sustenance. And the man of holy action, knowing the cosmic law of divinity and the prime paradisal agent of the good of humanity, should love and worship that Soma for his

self-fulfilment.

रुवति भीमा वृषभस्तविष्यया शृङ्ग शिशानो हरिणी विच णः। आ यानिं सामः सुकृतं नि षीदति गव्ययी त्वग्भवति निर्णिगव्ययी ॥ ७ ॥

7. *Ruvati bhīmo vṛṣabhastaviṣyayā śṛṅge śiśāno hariṇī vicakṣaṇaḥ. Ā yoniṁ somaḥ sukṛtaṁ ni ṣīdati gavyayī tvagbhavati nirṇigavyayī.*

Mighty, virile and generous all-watching soma spirit of divinity, sharpening its top powers of perfection of good and elimination of evil, settles in the heart centre of the man of holy action, vibrates and resounds, and then the man's perceptive and discriminative intelligence becomes definitive, protective and creative, inviolable.

शुचिः पुनानस्तन्वमरपसमव्ये हरिन्यधाविष्ट सानवि। जुष्टो मित्राय वरुणाय वायवे त्रिधातु मधु क्रियत सुकर्मभिः ॥ ८ ॥

8. *Śuciḥ punānas-tanvam-arepasamavye harir-nyadhāviṣṭa sānavi. Juṣṭo mitrāya varuṇāya vāyave tridhātu madhu kriyate sukarmabhiḥ.*

Pure, purifying and sanctifying the holy man in body, the protective and gracious Soma spirit of divinity is enshrined on top of the holy man's inviolable being, loved and adored for the sake of the spirit of friendship, veneration for judgement and vibrant enthusiasm for life, and then honey sweets of triple powers for body, mind and spirit are created by men of holy action.

पवस्व साम दववीतय वृषन्दस्य हादि साम्धानमा विश। पुरा नो बाधादुरिताति पारय त्रविद्धि दिश आहो पिपृच्छत ॥ ९ ॥

9. *Pavasva soma devavītaye vṛṣendrasya hārdi somadhānamā viśa. Purā no bādhādduritāti pāraya kṣetraviddhi diśa āhā vipṛcchate.*

O Soma spirit of life and divinity, virile and generous, pure and purifying, favourite of divine hearts, come for the service of the divine Lord and join the soma yajna and the soma yajis. Take us across the evil before its onslaught. After all, he alone can guide the traveller asking for directions who knows the area on earth and the field of life.

हिता न सप्तिरभि वाजमर्षन्दस्यन्दा जठरमा पवस्व। नावा न सिन्धुमति पषि विद्वाञ्छूरा न युध्यन्नवं ना निदः स्पः॥ १०॥

10. *Hito na saptirabhi vājam-arṣendrasyendo jaṭharamā pavasva. Nāvā na sindhumati parṣi vidvāñchūro na yudhyannava no nidaḥ spaḥ.*

Like a war horse directed to the field of battle, come Indu, Soma spirit of peace, power and joyous action, flow, enter and purify the spirit of Indra, man of action and the social order. Like the mariner crossing the sea by boat, advance, O scholar and warrior, fighting on. Protect us, destroy the scandal mongers and take us across the sea of life.

Mandala 9/Sukta 71

Pavamana Soma Devata, Rshabha Vaishvamitra Rshi

आ दधिणा सृज्यत शुष्म्याꣳ सदं वतिं दुहा रꣳसः पाति जागृविः। हरिरापृशं कृणुत नभस्पयं उपस्तिरं चम्वाꣳबह्मं निणिजं॥ १॥

1. *Ā dakṣiṇā sṛjyate śuṣmyāsadaṁ veti druho rakṣasaḥ pāti jāgṛviḥ. Hariropaśaṁ kṛṇute nabhaspaya upastire camvorbrahma nirṇije.*

The gift is given liberally, the mighty, Soma, comes to the hall and presides, the wakeful protects against the evil and the jealous, and the omnipotent Soma, lord of peace and plenty, creates water vapours as a pillar and cover between the green earth and heaven of light and reveals the Vedas to sanctify and glorify existence.

प क्रृष्टिहव शूष एति रारुवदसुर्यं वर्ण नि रिणीत अस्य तम। जहाति वविं पितुरति निष्कृतमुपपुतं कृणुत निणिजं तना ॥ २ ॥

2. *Pra kṛṣṭiheva śūṣa eti roruvadasuryaṁ varṇaṁ ni riṇīte asya tam. Jahāti vavriṁ pitureti niskṛta-mupaprutaṁ kṛṇute nirṇijaṁ tanā.*

The mighty hero of peace, power and plenty, Soma, goes forward roaring like a warrior, loud and bold, revealing, manifesting and displaying that vibrant, assertive and tempestuous character of his which dispels and destroys darkness and evil, realises and maintains the purest sacred spirit of his ancestral tradition in action and attains the perfect, unsullied and absolute fulfilment of his earthly existence.

अदिभिः सुतः पवत गभस्त्यावृषायत नभसा वपत मती। स मादत नसत साधत गिरा ननिक्त अप्सु यजत परीमणि ॥ ३ ॥

3. *Adribhiḥ sutaḥ pavate gabhastyor-vṛṣāyate nabhasā vepate matī. Sa modate nasate sādhate girā nenikte apsu yajate parīmaṇi.*

The soma spirit of life vibrates and sanctifies, distilled and condensed by clouds, realised by sages, shining in sun-rays and reflecting in meditative minds of the yogis. Virile and generous, it waxes in strength, showers with the cloud and inspires all with intelligence. It rejoices, reaches all, makes everything possible, and with the divine voice joins humanity, cleanses and sanctifies, and blesses all in yajna and in their yajnic actions.

परि॑ द्यु॒ तं सह॑सः पवता॒वृधं॒ मध्व॑: सिञ्चन्ति ह॒म्यस्य॑ स॒ र्णिम। आ यस्मि॒न्गाव॑: सुहु॒ताद॒ ऊध॑नि मू॒धञ्छी॒णन्त्य॑-गि॒यं वरी॑मभिः॥ ४॥

4. *Pari dyukṣaṁ sahasaḥ parvatāvṛdhaṁ madhvaḥ siñcanti harmyasya sakṣaṇim. Ā yasmin gāvaḥ suhutāda ūdhani mūrdhañ-chrīṇantyagriyaṁ varīmabhiḥ.*

Honey showers of peace, patience and fortitude rain on the master of homely fire-side, lover of light and dedicated performer of soma yajna, in whose life and family senses, mind and memory, fed on positive and yajnic perceptual and conceptual food of experience, retain and sanctify high moral and spiritual values of prime importance with the highest reflections of divinity.

समी॒ रथं॒ न भु॒रिजा॑रहषत॒ दश॒ स्वसा॑रा॒ अदि॑तरु॒पस्थ॒ आ। जिगा॒दुप॑ जयति॒ गा॑र॒पी॒च्यं प॒दं यद॑स्य म॒तुथा॒ अजी॑ज-नन॥ ५॥

5. *Samī rathaṁ na bhurijoraheṣata daśa svasāro aditerupastha ā. Jigādupa jrayati gorapīcyaṁ padaṁ yadasya matuthā ajījanan.*

Just as ten fingers of both hands control and direct the chariot's course so, if the ten faculties of perception and volition and the ten pranas collected together in meditation were to raise the yogi's intelligence and awareness and he were to rise as reborn and reach the lap of mother Infinity, he would attain to the top of the blissful stage of existence which all his faculties in unison would generate for him.

श्यना न यानिं सदनं धिया कृतं हिरण्ययमासदं देव एषति।
ए रिणन्ति बर्हिषि पियं गिरा श्वा न देवाँ अप्येति यज्ञियः॥ ६॥

6. *Śyeno na yoniṁ sadanaṁ dhiyā kṛtaṁ hiraṇya-yamāsadaṁ deva eṣati. E riṇanti barhiṣi priyaṁ girā'śvo na devāň apyeti yajñiyaḥ.*

As the eagle bird comes to rest in its nest, so does the light of the soul rise and shine in the golden cave of the heart, the seat of divinity, prepared by the light of higher intelligence and awareness. There on the seat of sanctity the celebrants adore the dear Soul with holy song where the divine Spirit, loving and adorable, blesses the divine soul of the yogi and his transparent faculties and rules as an emperor over the dominion.

परा व्यक्ता अरुषा दिवः कविवृषा त्रिपृष्ठा अनविष्ट गा अभि। सहस्रणीतियतिः परायती रभा न पूर्वीरुषसा वि राजति॥ ७॥

7. *Parā vyakto aruṣo divaḥ kavirvṛṣā tripṛṣṭho anaviṣṭa gā abhiḥ. Sahasraṇītiryatiḥ parāyatī rebho na pūrvīruṣaso vi rājati.*

The divine Soma Spirit of peace and power self-

refulgent beyond the lights of heaven, omniscient creator, omnificent giver, visionary and watchful over the three orders of time and space, delights in the songs of adoration as a committed listener. It is omnipotent guide over a thousand ways, immanent and transcendent, and rules and illuminates the eternal dawns of light and vision like the sun.

त्वषं रूपं कृणुत वणा अस्य स यत्राशयत्समृता सधति स्त्रिधः । अप्सा याति स्वधया दव्यं जनं सं सुष्टुती नसत सं गाअगया ॥ ८ ॥

8. *Tveṣaṁ rūpaṁ kṛṇute varṇo asya sa yatrāśayat samṛtā sedhati sridhaḥ. Apsā yāti svadhayā daivyaṁ janaṁ saṁ suṣṭutī nasate saṁ go-agrayā.*

Its form assumes a lustrous character of blazing refulgence, and wherever it reflects, shines and abides, there in the battles of human life and existence it destroys negativities and inner conflicts. Commanding the dynamic powers of life with its innate potential it goes to the pious celebrant and abides there in the heart adored with the highest words of exaltation.

उ त्व यूथा परि याववीदधि त्विषीरधित सूयस्य । दिव्यः सुपर्णा वयो च रात गां सामः परि कतुना पश्यत जाः ॥ ९ ॥

9. *Ukṣeva yūthā pariyannarāvīdadhi tviṣīradhita sūryasya. Divayaḥ suparṇo'va cakṣata kṣāṁ somaḥ pari kratunā paśyate jāḥ.*

Just as cosmic energy comprehends and controls all systems of the universe and with its thunderous dynamics vests the sun with light, so does Soma, supreme spirit of creativity, peace and joy, the light of

life and cosmic intelligence, watches the earth and nature and, with its holy creativity, controls and enlightens all systems and species it has created.

Mandala 9/Sukta 72

Pavamana Soma Devata, Harimanta Angirasa Rshi

हरिँ मृजन्त्यरुषा न युज्यत सं धनुभिः कलश सामा अज्यत।
उद्वाचमीरयति हिन्वत मती पुरुष्टुतस्य कति चित्परि-
पियः॥ १॥

1. *Hariṁ mṛjantyaruṣo na yujyate saṁ dhenubhiḥ kalaśe somo ajyate. Udvācamīrayati hinvate matī Puruṣṭutasya kati cit paripriyaḥ.*

Devout celebrants love Soma divine like the warmth of fire, admire it like beauty of the dawn, and exalt it like light of the sun. You join the bliss of this divinity with all your senses, mind, intelligence and awareness. And then you would realise that Soma vibrates in the heart as bliss and rolls as waves of the sea. It inspires men to burst forth in song, energises thoughts and intellect, and sharpens the vision and imagination. Indeed there are no bounds to the precious gifts of Soma, infinite are they, universally adored and exalted as it is.

साकं वदन्ति बहवा मनीषिण इन्दस्य सामं जठर यदादुहुः।
यदी मृजन्ति सुगभस्तया नरः सनीळाभिदशभिः काम्यं
मधु॥ २॥

2. *Sākaṁ vadanti bahavo manīṣiṇa indrasya somaṁ jaṭhare yadāduhuḥ. Yadīṁ mṛjanti sugabhastayo naraḥ sanīḷābhir-daśabhiḥ kām-yaṁ madhu.*

When intelligent celebrants experience the Soma ecstasy in the heart core of personality, when brilliant people, leading lights of high mind and soul, with all ten senses and pranas collected, controlled and exalted with Soma, realise the bliss they cherish, they all celebrate the divine presence and burst forth in song.

अरमाणा अत्येति गा अभि सूयस्य पियं दुहितुस्तिरा रवम। अन्वस्म जाषमभरद्विनंगृसः सं द्वयीभिः स्वसृभिः ाति जामिभिः॥ ३॥

3. *Aramamāṇo atyeti gā abhi sūryasya priyaṁ duhitustiro ravam. Anvasmai joṣamabhara-dvinaṁ-gṛsaḥ saṁ dvayībhiḥ svasṛbhiḥ kṣeti jāmibhiḥ.*

Bearing love and enthusiasm for this Soma, the devotee abides with both sister senses of perception and volition, but indifferent to sense experience and pleasure, he moves on to the sweet message of the dawn, daughter of the sun, and goes still beyond to bliss of the absolute divinity.

नृधूता अदिषुता बहिषि पियः पतिगवां पदिव इन्दुऋत्वियः। पुरन्धिवान्मनुषा यज्ञसाधनः शुचिधिया पवत सामइन्द त॥ ४॥

4. *Nṛdhūto adriṣuto barhiṣi priyaḥ patirgavāṁ pradiva indur-ṛtviyaḥ. Purandhivān manuṣo yajñasādhanaḥ śucirdhiyā pavate soma indra te.*

O soul, master of senses, mind and intelligence, the soma joy of existence flows free for you everywhere. Exercised in practice by holy men, distilled and realised in the heart and on the holy grass of yajna, darling of the soul, ruler of sense and mind, it masters, controls

and governs the stars and planets. It is refulgent, heavenly and illuminative, and blissful across the seasons, time and space. It holds and sustains all systems of nature and humanity, it is the harbinger of success and fulfilment for us in all our yajnic corporate acts, and it is pure and immaculate beyond possibility of sin, evil and pollution.

नृबाहुभ्यां चादिता धारया सुता नुष्वधं पवत साम इन्द त। आपाः कतून्त्समजरध्वर मतीवन दुषच्चम्वा३ रास-दद्धरिः ॥ ५ ॥

5. *Nṛbāhubhyāṁ codito dhārayā suto'nuṣvadhaṁ pavate soma indra te. Āprāḥ kratūntsamajai-radhavare matīrverna druṣac-camvorāsadadd-hariḥ.*

Indra, O soul, the soma joy of divinity flows free for you, impelled by human arms of karma, showered in streams with resonant hymns. Move on to holy actions in yajna, and Soma, lord of peace and power, pervading in heaven and earth and the middle regions like cosmic energy and the dynamics of cause and effect, would fulfill your desires, intentions and resolutions of mind.

अंशुं दुहन्ति स्तनयन्तमक्षितं कविं कवया पसा मनीषिणः। समी गावो मतया यन्ति संयत ऋतस्य याना सदन पुनर्भुवः ॥ ६ ॥

6. *Aṁśuṁ duhanti stanayantam-akṣitaṁ kaviṁ kavayo'paso manīṣiṇaḥ. Samī gāvo matayo yanti saṁyata ṛtasya yonā sadane punarbhu-vaḥ.*

All perceptions, volitions, thoughts and feelings,

collected together into the mind through repeated practice, absorb into the heart centre of the original seat of meditative meet of the soul with divinity, and there in awareness wise men of holy action and creative vision receive and experience soma showers of joy, vital, voluble, imperishable, creative and blissful.

नाभा॑ पृथि॒व्या ध॒रुणा॑ म॒हा दि॒वा॒३॒॑ पामू॒मा सिन्धु॑ष्व॒न्त-रु॒ि॒तः। इन्द॑स्य॒ वजा॑ वृष॒भा वि॒भूव॑सु॒ः सामा॑ ह्रृद प॑वत॒ चारु॑ मत्स॒रः॥ ७॥

7. *Nābhā pṛthivyā dharuṇo maho divo'pāmūrmau sindhuṣvantarukṣitaḥ. Indrasya vajro vṛṣabho vibhūvasuḥ somo hṛde pavate cāru matsaraḥ.*

Centre-hold of the earth, wielder of the mighty heaven of light, showers of living energy on the waves of the sea, adamantine force of the thunderbolt of Indra, virile and generous, treasure-hold of the wealth of the universe, Soma, ecstatic joy of creative divinity, flows in the holy heart and blesses it with purity.

स तू प॑वस्व॒ परि॒ पाथि॑व॒ं रज॑ः स्तो॒त्र शि॑ ा॑धून्व॒त च॑ सुक्रता। मा ना॒ निभा॒ग्वसु॑नः सादन॒स्पृशा॑ र॒यिं पि॒शङ्ग॑ं बहु॒लं व॑सीमहि॥ ८॥

8. *Sa tū pavasva pari pārthivaṁ rajaḥ stotre śikṣa-nnādhūnvate ca sukrato. Mā no nirbhāgva-sunaḥ sādanaspṛśo rayiṁ piśaṅgaṁ bahulaṁ vasīmahi.*

O lord of holy action and yajnic dynamics of the universe, flow and purify everything of the globe and the skies, giving me, your enthusiastic celebrant, the vision and wisdom for the good life. Deprive us not of the peace, power and wealth of the home and family.

Bless us that we may live in peace and enjoy peace and homely wealth of golden plenty and variety.

आ तू न॑ इन्दा श॒तदा॒त्वश्व्यं स॒हस्र॑दातु पशु॒मद्धिर॑ण्यवत।
उप॑ मास्व बृह॒ती र॒वती॒रिषा धि॑ स्तो॒त्रस्य॑ पवमान ना गहि॥ ९॥

9. *Ā tū na indo śatadātvaśvyaṁ sahasradātu paśu-maddhiraṇyavat. Upa māsva bṛhatī revatīriṣo' dhi stotrasya pavamāna no gahi.*

O lord of light and bliss of peace, pure and all purifying, giver of a hundred-and-thousandfold wealth of advancement and achievement, creator and ordainer of all human, animal and golden wealth of the beauty of the world, come to bless our yajna, listen to our songs of adoration, and bless us with vast expansive wealth of food and energy, knowledge and culture alongwith a sense of values of those divine gifts for our good.

Mandala 9/Sukta 73

Pavamana Soma Devata, Pavitra Angirasa Rshi

स्रक्व॑ द्र॒प्सस्य॒ धम॑त॒: सम॑स्वर॒न्नृत॑स्य॒ योना॒ सम॑रन्त॒ नाभ॑यः। त्रीन्त्स मू॒ध्ना असु॑रश्चक आ॒रभ॑ स॒त्यस्य॒ नाव॑: सु॒कृत॑म-पीपरन॥ १॥

1. *Srakve drapsasya dhamataḥ samasvarannṛtasya yonā samaranta nābhayaḥ. Trīntsa mūrdhno asuraścakra ārabhe satyasya nāvaḥ sukṛtamapī-paran.*

Streams of the waves and particles of exuberant soma of the creator singing in unison flow into forms in the cosmic home of existence, and the centre-holds

of the forms of systems and sub-systems flow back into the vedi of the cosmic yajna, completing the cycle. The highest and omnipotent lord of cosmic vitality, to begin this yajna, brought into manifestation three modes of Prakrti, sattva, rajas and tamas, and the emergence of living forms of species, boat-like carriers-on, finally complete the holy creative process.

स॒म्यक्स॒म्यञ्चा॑ महि॒षा अ॑हषत॒ सिन्धो॑रू॒मावधि॑ व॒ना अ॑वीविपन। मधो॒धारा॑भिज॒नय॑न्ता अ॒कमित्प्रि॒यामिन्द॑स्य त॒न्व॑मवीवृधन॥ २॥

2. *Samyak samyañco mahiṣā aheṣata sindhorūrmāvadhi venā avīvipan. Madhor-dhārābhir-janayanto arkamit priyām-indrasya tanvam-avīvṛdhan.*

Mighty men, sages, scholars and leaders, wise, ambitious and good intentioned, holily all together stirring on top of the oceanic waves of existence, keep it moving fast and faster and, creating beautiful things, doing good work in honour of the lord creator, advance this dear world of the Almighty with streams of the honey sweets of soma.

प॒वित्र॑वन्तः परि॒ वाच॑मासत पि॒तषां प॒त्रा अ॒भि र॑क्षति॒ व्रत॑म। म॒हः स॑मु॒द्रं वरु॑णस्ति॒रा द॑धे॒ धीरा॒ इच्छ॑कुधरुणा॑ष्वा॒र-भ॑म॥ ३॥

3. *Pavitravantaḥ pari vācam-āsate pitaiṣāṁ pratno abhi rakṣati vratam. Mahaḥ samudraṁ varuṇastiro dadhe dhīrā icchekurdharuṇeṣvārabham.*

Men of soma purity of mind and character, they stand by the holy voice of divinity and the dynamics of

nature. The eternal father and ruler over all protects and promotes their discipline of Dharma. Just as the all enveloping space alone can cover the mighty ocean and the cosmic vapours, similarly men of stable mind only can keep original human commitment in matters of cosmic law.

सहस्त्रधार व त समस्वरन्दिवा नाक मधुजिह्वा असश्चतः। अस्य स्पशा न नि मिषन्ति भूर्णयः पदपद पाशिनः सन्ति सतवः ॥ ४ ॥

4. *Sahasradhāre'va te samasvaran divo nāke madhujihvā asaścataḥ. Asya spaśo na ni miṣanti bhūrṇayaḥ padepade pāśinaḥ santi setavaḥ.*

In this world of a thousand streams of soma joy and divine generosity, the soma souls in humanity sing and swim in action, sweet of tongue, mind and will, joining the paradisal vision of heavenly light. The instant and watchful eyes of the dynamics of divinity, all enveloping and all beholding, are ever awake without a wink for the moment. O lord, at every step the binding bonds are there, and there are saviour bridges as well.

पितुमातुरध्या य समस्वर ृचा शाचन्तः संदहन्ता अवतान। इन्दद्विष्टामपध धमन्ति मायया त्वचमसिक्नीं भूमना दिवस्परि ॥ ५ ॥

5. *Piturmāturadhyā ye samasvarannṛcā śocantaḥ saṁdahanto avratān. Indradviṣṭāmapa dha-manti māyayā tvacamasiknīṁ bhūmano divas-pari.*

Like the rays of sunlight radiating from above to mother earth in unison, shining with their brilliance, illuminating and purifying, and burning off those

pollutants which act against natural law, the soma souls of humanity acting in unison around father and mother in holy tradition, shining and sanctifying life with divine hymns, reducing and eliminating powers of negative character and habit against natural law and human values, they drive off and eliminate the defilers and violators of cosmic law, and, with the knowledge and power of the light of great heaven, they remove the veil of the darkness of ignorance.

प॒त्नान्मानाद॑ध्या य स॒मस्व॑र॒ञ्छल॑कयन्त्रासा रभ॒सस्य॒ मन्त॑वः। अपा॑न॒ गासा॑ ब॒धि॒रा अ॑हासत ऋ॒तस्य॒ पन्था॑ं॒ न त॑रन्ति दु॒ष्कृत॑ः॥ ६॥

6. *Pratnānmānādadhyā ye samasvarañ-chlokayantrāso rabhasasya mantavaḥ. Apānakṣāso badhirā ahāsata ṛtasya panthāṁ na taranti duṣkṛtaḥ.*

Soma souls that act in unison with faith in eternal values, who are self-controlled by the divine Word and follow the spirit of lord Almighty pursue the path of universal law and reach the divine destination. But men of negative disposition see not what they see and hear not what they hear, abandon the path of truth and fail to reach the divine destination of life.

स॒हस्र॑धार॒ वित॑त प॒वित्र॒ आ वाचं पुनन्ति क॒वया॑ मनी॒षिण॑ः। रु॒दास॑ एषामिषि॒रासा॑ अ॒दु॒हः स्पश॒ः स्वञ्च॑ः सु॒दृशा॑ नृ॒चक्ष॑सः॥ ७॥

7. *Sahasradhāre vitate pavitra ā vācaṁ punanti kavayo manīṣiṇaḥ. Rudrāsa eṣām-iṣirāso adruhaḥ spaśaḥ svañcaḥ sudṛśo nṛcakṣasaḥ.*

In this expansive world of a thousand streams

of purity flowing on and on, men of noble thought and poetic vision create, speak and sanctify their word. Men of judgement and rectitude, they discriminate between right and wrong and the natural consequences thereof. They are dynamic, free from jealousy, penetrative observers, worthy of reverence, holy visionaries and constant watchers of humanity

ऋ॒तस्य॑ गो॒पा न द॑भा॒य सु॑क॒तुस्त्री ष प॒वित्रा॑ हृ॒द्य१॑न्तरा द॑ध। वि॒द्वान्त्स विश्वा॒ भुव॑नाभि॒ पश्य॒त्यवा॑जु॒ष्टान्विध्यति क॒त अव्र॒तान॥ ८॥

8. *Ṛtasya gopā na dabhāya sukratustrī ṣa pavitrā hṛdyantarā dadhe. Vidvāntsa viśvā bhuvanābhi paśyat-yavājuṣṭān vidhyati karte avratān.*

The man of universal truth, guardian of law, is undaunted, he is not for fear, nor for deceit. Pure at heart and holy of action, he maintains that strength and purity in his threefold conduct in thought, word and deed. Man of knowledge, vision and practical wisdom, he overwatches the entire regions of the world, brings to book the sceptics and the uncommitted, and fixes the saboteurs and the violators of law.

ऋ॒तस्य॒ तन्तु॑र्वि॒ततः॑ प॒वित्र॒ आ जि॒ह्वाया॒ अग्र॑ वरु॒णस्य॑ मा॒यया॑। धीरा॑श्चि॒त्तत्स॒मिन॑ न्त आश॒ता त्रा॑ क॒तमव॑ पदा॒त्य-प॑भुः॥ ९॥

9. *Ṛtasya tanturvitataḥ pavitra ā jihvāyā agre varuṇasya māyayā. Dhīrāścit tat saminakṣanta āśatā'trā kartamava padātyaprabhuḥ.*

The web of Truth and Law is vast and universal. It extends enshrined in the pure at heart and speaks at

the tip of the tongue by virtue of the wondrous power of Varuna, lord of love and justice, choice and discrimination. The brave, settled at heart and mind, receive it and follow it to self-fulfilment. The sceptics, dissenting and denying, fall from grace into negation and utter frustration.

Mandala 9/Sukta 74

Pavamana Soma Devata, Kakshivan Dairghatamasa Rshi

शिशुर्न जातो अव चक्रदद्वने स्वर्युर्वाज्यरुषः सिषासति।
दिवो रेतसा सचत पयोवृधा तमीमहे सुमती शर्म सप्रथः ॥ १ ॥

1. *Śiśurna jāto'va cakradadvane svaryadvājya-ruṣaḥ siṣāsati. Divo retasā sacate payovṛdhā tamīmahe sumatī śarma saprathaḥ.*

When in this vernal wood of existence, man clamours like a new born baby for sustenance, then that mighty refulgent heavenly giver of light and bliss waxes with love and desire overflowing with the milk of grace and blesses him with the living energy of heavenly divinity. To that divine lord of light and peace we pray with songs of holiness for life's well being and spiritual freedom.

दिवो यः स्कम्भो धरुणः स्वातत आपूर्णो अंशुः पयसेव विश्वतः।
सम महीरादंसी य इनोषृता समीचीन दाधार समिषः कविः ॥ २ ॥

2. *Divo yaḥ skambho dharuṇaḥ svātata āpūrṇo aṁśuḥ paryeti viśvataḥ. Seme mahī rodasī yakṣadāvṛtā samīcīne dādhāra samiṣaḥ kaviḥ.*

We pray to that centre-hold of heaven,

foundation of existence, boundless holy presence all pervasive and perfect, covering all space all round who holds both these worlds of earth and heaven with the middle regions together and sustains them like a yajamana. He is the omniscient visionary, poetic creator and giver of food and energy for sustenance and knowledge for enlightenment.

महि प्सरः सुकृतं साम्यं मधूर्वी गव्यूतिरदितं ऋतं यत। इशे या वृष्टरित उस्त्रिया वृषा पां नता य इतऊतिरृग्मियः॥ ३॥

3. *Mahi psaraḥ sukṛtaṁ somyaṁ madhūrvī gavyūtir-aditer-ṛtaṁ yate. Īṣe yo vṛṣṭerita usriyo vṛṣā'pāṁ netā ya ita ūtir-ṛgmiyaḥ.*

Of mighty form is he, generous, adorable, exceedingly refulgent controller of universal dynamics, shelter home of life who rules over the rains of living waters on earth. The honey sweets of soma homage well expressed and distilled are for him, yajamana of the yajnic wide paths of rectitude of mother earth and nature.

आत्मन्वन्नभो दुह्यते घृतं पय ऋतस्य नाभिरमृतं वि जायते। समीचीनाः सुदानवः पीणन्ति तं नरो हितमवे महन्ति पर्वतः॥ ४॥

4. *Ātmanvannabho duhyate ghṛtaṁ paya ṛtasya nābhir-amṛtaṁ vi jāyate. Samīcīnāḥ sudānavaḥ prīṇanti taṁ naro hitamava mehanti peravaḥ.*

Living energising showers of soma ghrta and waters are received from space. The centre-hold of eternal truth and spirit of immortality here constantly manifests in the flow of existence. Joint integrated generous powers of nature serve that divinity and leading lights of humanity too offer service in abundance

to the munificent power.

अरावीदंशुः सचमान ऊर्मिणा देवाव्यं मनुष पिन्वति त्वचम। दधाति गर्भमदितरुपस्थ आ येन ताकं च तनयं च धामहे॥ ५॥

5. *Arāvīdaṁśuḥ sacamāna ūrmiṇā devāvyaṁ manuṣe pinvati tvacam. Dadhāti garbham-aditerupastha ā yena tokaṁ ca tanayaṁ ca dhāmahe.*

The soma spirit of divine vitality, one in love with life, vitalises and strengthens the holy earth and body health of humanity with the waves of its joy and love desire. It vests the womb of earth with seed and fertility by virtue of which we beget our children and grand children.

सहस्रधार व ता असश्चतस्तृतीय सन्तु रजसि प्रजावतीः। चतस्रो नाभा निहिता अवो दिवा हविर्भरन्त्यमृतं घृतश्चुतः॥ ६॥

6. *Sahasradhāre'va tā asaścatastṛtīye santu rajasi prajāvatīḥ. Catasro nābho nihitā avo divo havirbharantyamṛtaṁ ghṛtaścutaḥ.*

Those creative vitalities in the sun of a thousand streams of light and life be there above in the third region of light in space and come down to earth. Four treasure casks of Dharma, artha, kama and moksha abide well guarded in the region of light and, overflowing with ghrta, living water and divine sanctity, bring down the spirit and message of full life on earth for the joy of human life, imperishable and immortal.

श्वतं रूपं कृणुत यत्सिषासति सामा मीढवाँ असुरा वद भूमनः। धिया शमी सचत समभि पवद्दिवस्कवन्धमव दषदुदिणम॥ ७॥

7. *Śvetaṁ rūpaṁ kṛṇute yat siṣāsati somo mīḍhvāṅ asuro veda bhūmanaḥ. Dhiyā śamī sacate semabhi pravad-divaskabandham-ava darṣadu-driṇam.*

Whenever man desires, Soma, life of life on earth and virile controller of solar energy that pervades vast natural resources, forms shining clouds of vapour, parjanya, then, with its intelligential dynamics, joins with the vapour powers, and, going forward from light to the cloud, breaks the flood of water vapours into rain. (Like the clouds of rain showers of water, also, come the rain showers of knowledge and wisdom for humanity).

अध श्वतं कलशं गाभिरक्तं काष्म ा वाज्यकमीत्ससवान। आ हिन्विर मनसा दवयन्तः क ीवत शतहिमाय गानाम॥ ८॥

8. *Adha śvetaṁ kalaśaṁ gobhir-aktaṁ kārṣmannā vājyakramīt sasavān. Ā hinvire manasā deva-yantaḥ kakṣīvate śatahīmāya gonām.*

Just as a well trained race horse shoots to the victory line, so does Soma, lord of light, life and peace, proceed to the pure heart of the devotee, a transparent receiver refined and consecrated by the holy voice of divinity. To him do celebrants of divinity with sincere mind enthusiastically pray to bless the scholars, the teacher and the disciple, with a hundred years of enlightened life of knowledge and wisdom.

अद्भिः सोम पपृचानस्य ते रसा व्या वारं वि पवमान धावति। स मृज्यमानः कविभिर्मदिन्तम स्वदस्वेन्द्राय पवमान पीतये॥ ९॥

9. *Adbhiḥ soma papṛcānasya te raso 'vyo vāraṁ vi pavamāna dhāvati. Sa mṛjyamānaḥ kavibhir-madintama svadasvendrāya pavamāna pītaye.*

O Soma, lord of light and bliss, pure and purifying, lover of life with showers of living consecrating nectar, the immortal bliss of your presence flows to the chosen soul of humanity. As such, celebrated and exalted by poets, O Spirit immaculate most ecstatic, pray flow and be sweet and gracious for the delight and fulfilment of Indra, virile soul of pious humanity.

Mandala 9/Sukta 75

Pavamana Soma Devata, Kavi Bhargava Rshi

अभि प्रियाणि पवत चनोहिता नामानि यह्वो अधि येषु वर्धते। आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुहद्विचक्षणः॥ १॥

1. *Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate. Ā sūryasya bṛhato bṛhanna-dhi ratham viṣvañcam-aruhad-vicakṣaṇaḥ.*

Soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world.

ऋ॒तस्य॑ जि॒ह्वा प॑वत॒ मधु॒ प्रिय॑ं व॒क्ता पति॑र्धि॒या अ॒स्या अदा॑भ्यः । दधा॑ति पु॒त्रः पि॒त्रार॑पी॒च्य॑ं॒ नाम॑ तृ॒तीय॒मधि॑ रोच॒न दि॒वः ॥ २ ॥

2. *Ṛtasya jihvā pavate madhu priyaṁ vaktā patirdhiyo asyā adābhyaḥ. Dadhāti putraḥ pitrorapīcyaṁ nāma tṛtīyamadhi rocane divaḥ.*

The flame of yajna as the voice of eternal truth rises and expresses the dear delicious beauty and glory of Soma, spirit of universal light and bliss. The speaker and protector of the acts of yajna and Soma truth of life is fearless, undaunted. Just as progeny is the continuance and illumination of the honour and reverence of parents, so is yajna the progeny and illuminative soma of Soma refulgent in the third and highest region of the light of existence.

अव॑ द्यु॒ता॒नः क॒लशाँ॑ अचिकद॒ द्भि॑र्यमा॒नः काश॒ आ हि॑र॒ण्यय॑े । अ॒भी॒मृ॒तस्य॑ दो॒हना॑ अनूष॒ता धि॑ त्रिपृ॒ष्ठ उ॒षसा॒ वि रा॑जति ॥ ३ ॥

3. *Ava dyutānaḥ kalaśāṅ acikradan-nṛbhiryemā-naḥ kośa ā hiraṇyaye. Abhīmṛtasya dohanā anūṣatā'dhi tripṛṣṭha uṣaso vi rājati.*

Evoked and concentrated in the golden cave of the heart by veteran yogis, leading them to a vision of divinity, illuminating the sacred hearts, it vibrates and speaks loud and bold in the spirit. Those who distil the eternal truth of existence in their yajnic communion with divinity celebrate and exalt it in song as it abides over three regions of earth, heaven and the skies and shines over the glory of dawns.

अद्रिभिः सुता मतिभिश्चनाहितः पराचयनादसी मातरा शुचिः । रामाण्यव्या समया वि धावति मधाधारा पिन्वमाना दिवदिव ॥ ४ ॥

4. *Adribhiḥ suto matibhiścanohitaḥ prarocayan rodasī mātarā śuciḥ. Romāṇyavyā samayā vi dhāvati madhordhārā pinvamānā divedive.*

Distilled in essence and presence in the heart, realised in bliss by veteran wise, pure, immaculate and brilliant, illuminating mother earth and mother heavens of life and existence, Soma radiates, blessing sacred hearts in communion and augmenting systemic unions of existence all round flowing in streams of honey joy.

परि साम प धन्वा स्वस्तय नृभिः पुनाना अभि वासयाशिरम । य त मदा आहनसा विहायसस्तभिरिन्दं चादय दातव मघम ॥ ५ ॥

5. *Pari soma pra dhanvā svastaye nṛbhiḥ punāno abhi vāsayāśiram. Ye te madā āhanaso vihāyasastebhir-indraṁ codaya dātave magham.*

O Soma spirit of joy and victory of existence, radiate and come for the happiness and all round well-being of life. Pure and purifying, exalted by the veteran wise, come and sanctify the beauty of life. With all those joyous gifts of yours which are mighty universal and radiant in the dynamics of existence, pray inspire Indra, the ruling soul, to create the honour, wealth and excellence of life and bless us with the highest bliss.

Mandala 9/Sukta 76

Pavamana Soma Devata, Kavi Bhargava Rshi

धृता दिवः पवत कृत्व्या रसा द ाँ दवानामनुमाद्या नृभिः। हरिः सृजाना अत्या न सत्वभिर्वृथा पाजांसि कृणुत नदीष्वा॥ १॥

1. *Dhartā divaḥ pavate kṛtvyo raso dakṣo devānā-manumādyo nṛbhiḥ. Hariḥ sṛjāno atyo na satvabhir-vṛthā pājāṁsi kṛṇute nadīṣvā.*

Soma, joyous spirit of the universe, sustainer of the regions of light, constant doer, eternal delight and bliss of divinities, perfect omnipotent power, sole worthy of worship by humanity vibrates omnipresent, purifies and sanctifies the life of existence. Destroyer of want and suffering, ever creative, with its own powers spontaneously, like energy itself creates movement and growth in the channels of existence.

शूरा न धत्त आयुधा गभस्त्योः स्वः सिषासन्रथिरा गविष्टिषु। इन्दस्य शुष्ममीरय न्नपस्युभिरिन्दुर्हिन्वाना अज्यत मनीषिभिः॥ २॥

2. *Śūro na dhatta āyudhā gabhastyoḥ svaḥ siṣāsan rathīro gaviṣṭiṣu. Indrasya śuṣmam-īrayannapa-syubhir-indur-hinvāno ajyate manīṣibhiḥ.*

Wielding the powers and instrumentalities of nature, like a warrior and victor in immanent will and omniscience, keen to share the joy of existence with humanity in paths of daily business, commanding the chariot of the universe in micro and macro systems of its dynamics, inspiring and elevating the soul's potential,

itself stimulated and energised into manifestation by thinkers and men of yajnic action in meditation, the spirit of universal light and glory is aroused to raise and bless humanity.

इन्द॑स्य साम॒ पव॑मान ऊ॒र्मिणा॑ त॒वि॒ष्यमा॑ण॒ ज॒ठर॒ष्वा वि॑श।
प॒र्णः पिन्व॒ वि॒द्यु॒दभ्र॑व॒ रोद॑सी धि॒या न वाजा॒ँ उप॑ मासि॒ शश्व॑तः ॥ ३ ॥

3. *Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo jaṭhareṣvā viśa. Pra ṇaḥ pinva vidyudabhreva rodasī dhiyā na vājāँ upa māsi śaśvataḥ.*

Soma, vigorous spirit of joyous power and generosity, pure, purifying and constantly flowing, brilliant, blazing and advancing in strength, come by the stream and waves of energy and enter in the heart core of the soul. As thunder, lightning and clouds of rain shower and augment heaven and earth, pray strengthen us, and with divine intelligence, as it were, extend our food, energies, progress and victories for all time. You are the creator, you are the maker, you are the giver.

विश्व॑स्य॒ राजा॑ पवत स्व॒दृश॑ ऋ॒तस्य॑ धी॒तिमृ॑षि॒षाळ॑वीव॒शत। यः सू॒य॒स्यासि॑रण मृ॒ज्यत॑ पि॒ता म॑ती॒नामस॑मष्ट-काव्यः ॥ ४ ॥

4. *Viśvasya rājā pavate svardṛśa ṛtasya dhītim-ṛṣiṣāḷ-avīvaśat. Yaḥ sūryasyāsireṇa mṛjyate pitā matīnāmasam-aṣṭakāvyaḥ.*

Soma is refulgent ruler of the world. It flows pure, purifying those who see the light divine. Loving, commanding, and illuminating the dynamics of nature

unto waves and particles, seer of the seers as it is, exalted by sun beams, father generator and giver of knowledge, it transcends the vision and word of the wise and poet's poetry.

वृषेव यूथा परि काशमषस्यपामुपस्थे वृषभः कनिक्रदत। स इन्दाय पवस मत्सरिन्तमा यथा जषाम समिथे त्वातयः ॥ ५ ॥

5. *Vṛṣeva yūthā pari kośam-arṣasyapāmupasthe vṛṣabhaḥ kanikradat. Sa indrāya pavase matsa-rintamo yathā jeṣāma samithe tvotayaḥ.*

As a generous chief rules over multitudes so, O Soma, mighty virile spirit of divinity, thundering in the depth of clouds of vapour, you overflow the clouds. Thus, O most joyous and blissful spirit of the universe, you flow for the soul. Pray bless us so that under your natural protections of grace we may win in the struggles of life.

Mandala 9/Sukta 77

Pavamana Soma Devata, Kavi Bhargava Rshi

एष प काश मधुमाँ अचिकददिन्दस्य वजा वपुषा वपुष्टरः। अभीमृतस्य सुदुघा घृतश्चुता वाश्रा अषन्ति पयसव धनवः ॥ १ ॥

1. *Eṣa pra kośe madhumāň acikradad-indrasya vajro vapuṣo vapuṣṭaraḥ. Abhīmṛtasya sudughā ghṛtaścuto vāśrā arṣanti payaseva dhenavaḥ.*

This soma, blissful spirit of the universe, full of honey sweets of joy, vibrates and reveals itself aloud in the ananda-maya kosha at the heart's core of the soul,

potent as thunderbolt of Indra, beauty, power and bliss incarnate, more beautiful and vigorous than beauty and power itself. All voices of speech replete with the spirit of truth and divinity, generous and overflowing with liquidity of meaning and spirit of divinity and divine law flow from it, about it and to it like milch cows overflowing with milk for the calf.

स पूव्यः पवत यं दिवस्परि श्यना मथायदिषितस्तिरा रजः।
स मध्व आ युवत ववि॑जान इत्कृशानारस्तुमनसाह बिभ्युषा॥ २॥

2. *Sa pūrvyaḥ pavate yaṁ divas-pari śyeno mathāyad-iṣitas-tiro rajaḥ. Sa madhva ā yuvate vevijāna it kṛśānor-asturmanasāha bibhyuṣā.*

That eternal joy, which the brilliant light of divinity moved in the heart core distils from heaven through the middle regions of human fluctuations of existence, vibrates omnipresent and purifies all who care. That same joy full of honey sweets, vibrating with power and bliss joins with the weaker humanity stricken with fear and anxiety and may, we pray, inspire the devotee with new strength and vigour.

त नः पूवासस उपरासस इन्दवा महे वाजाय धन्वन्तु गामत।
इ ाण्यासा अह्या३ न चारवा बह्मबह्म य जुजुषुह-विह॑विः॥ ३॥

3. *Te naḥ pūrvāsa uparāsa indavo mahe vājāya dhanvantu gomate. Īkṣeṇyāso ahyo na cāravo brahmabrahma ye jujuśur-havirhaviḥ.*

May those ancients of vision and the later ones present and future blest with light and power, inspire

us to win new prizes of great advancement and victory rich in wealth and advancement. May they, thinkers and seekers, generous and sublime like clouds of rain showers, who meditate on the essence of vast existence and offer the essence of sacred oblations of yajnic fragrances with love and faith, inspire us.

अयं ना विद्वान्वनवद्वनुष्यत इन्दुः सत्राचा मनसा पुरुष्टुतः ।
इनस्य यः सदने गभमाद्ध गवामुरुब्जमभ्यर्षति व्रजम ॥ ४ ॥

4. *Ayaṁ no vidvān vanavadvanuṣyata induḥ satrācā manasā puruṣṭutaḥ. Inasya yaḥ sadane garbha-mādadhe gavām-urubjam-abhyarṣati vrajam.*

This our sagely scholar, brilliant and generous, widely admired and adored, loving the loving and dispelling the violent with a disciplined and concentrated mind, who has received the eternal seed of knowledge in the presence of the glorious lord of divinity, proceeds to the highest abundant origin of the mind and senses and moves further forward.

चकिद्दिवः पवते कृत्व्या रसा महाँ अदब्धा वरुणा हुरुग्यत ।
असावि मित्रा वृजनेषु यज्ञिया त्या न यूथ वृषयुः कनिक्रदत ॥ ५ ॥

5. *Cakrirdivaḥ pavate kṛtvyo raso mahāň adabdho varuṇo hurugyate. Asāvi mitro vṛjaneṣu yajñiyo 'tyo na yūthe vṛṣayuḥ kanikradat.*

The creator of the universe flows omnipresent, purifies, sanctifies and blesses. Constant doer adorable, delight of the celebrants, great, undauntable, lord of judgement and choice, abandons men of crooked nature and behaviour and fulfils the mission of the holy. Friend

on all paths of life, companionable, giver of fulfilment, He vibrates in the multitude of existence and roars like thunder in the depth of clouds.

Mandala 9/Sukta 78

Pavamana Soma Devata, Kavi Bhargava Rshi

प राजा॒ वाचं॑ ज॒नय॑ ऽसिष्यदद॒पा वसा॑ना॒ अ॒भि गा इ॑य ॑ति। गृ॒भ्णाति॑ रि॒पमवि॑रस्य॒ तान्वा॑ शु॒द्धा द॒वाना॒मुप॑ याति निष्कृ॒तम॥ १॥

1. *Pra rājā vācaṁ janayann-asiṣyadad-apo vasāno abhi gā iyakṣati. Gṛbhṇāti ripram-avira-sya tānvā śuddho devānāmupa yāti niṣkṛtam.*

Soma, creative ruling spirit of the universe, self moved with will and desire, producing the cosmic sound of speech, releasing the flow of cosmic energies, pleased and pervasive, proceeds to the yajnic formation of stars and planets. The kind protective sun fertilises the manifestive earthly forms with its own living energy and the immaculate soul proceeds to nature's womb of divinities for their manifestation and self-realisation.

इन्दा॑य साम॒ परि॑ षिच्यस॒ नृभि॑र्नृ॒च ॑ा ऊ॒मिः क॒विर॑ज्यस॒ वन॑। पू॒वीहि त॑ स्तु॒तय॒ः सन्ति॒ यात॑व स॒हस्र॒मश्वा॒ हर॑यश्च-मू॒षद॑ः॥ २॥

2. *Indrāya soma pari ṣicyase nṛbhir-nṛcakṣā ūrmiḥ kavir-ajyase vane. Pūrvīrhi te srutayaḥ santi yātave sahasram-aśvā harayaścamūṣadaḥ.*

Soma, spirit of universal joy, is poured from one form into another for the sake of Indra, the soul. The all-watching, all-knowing creative, all rolling pervasive

spiritual cosmic flow is loved and worshipped in the beautiful world of divinity. O lord, eternal and universal are the holy dynamics of your creation for humanity to pursue and follow, infinite your moving forces, advancing, arresting and absorbing in the yajnic world.

समुद्रिया अप्सरसा मनीषिणमासीना अन्तरभि सामम ारन। ता ईं हिन्वन्ति हम्यस्य स ाणिं याचन्त सुम्नं पवमानमक्षितम ॥ ३ ॥

3. *Samudriyā apsaraso manīṣiṇam-āsīnā antara-bhi somam-akṣaran. Tā īṁ hinvanti harmyasya sakṣaṇiṁ yācante sumnaṁ pavamānamakṣitam.*

Vibrations of divine presence flowing in space and enshrined in the heart radiate to the enlightened soul at peace. They inspire and move this resident companion soul of the beautiful mind and body so that the devotees pray for imperishable peace and bliss of the pure and purifying divinity.

गाजि ाः सामा रथजिद्धिरण्यजित्स्वजिदब्जित्पवत सहस्रजित। यं दवासश्चक्रिर पीतय मदं स्वादिष्ठं दप्समरुणं मयाभुवम ॥ ४ ॥

4. *Gojinnaḥ somo rathajidd-hiraṇyajit svarjid-abjit pavate sahasrajit. Yaṁ devāsaś-cakrire pītaye madaṁ svādiṣṭhaṁ drapsam-aruṇaṁ mayobhuvam.*

Soma, universal spirit of peace and bliss, is the creator master controller and giver of earthly and divine wealth and enlightenment, movement and progress, golden graces of beauty and excellence, happiness and fulfilment and fluid assets, it purifies us and wins us a

thousand victories of existence. This spirit of universal joy, exciting, most delightful, streaming forth, enlightening, giver of peace and fulfilment, the divines reveal to us for our enlightenment and well being.

एतानि साम पवमाना अस्मयुः सत्यानि कृण्वन्द्रविणान्य-
षसि। जहि शत्रुमन्तिक दूरक च य उर्वीं गव्यूतिमभयं च
नस्कृधि॥ ५॥

5. *Etāni soma pavamāno asmayuḥ satyāni kṛṇvan draviṇānyarṣasi. Jahi śatrum-antike dūrake ca ya urvīṁ gavyūtimabhayaṁ ca naskṛdhi.*

O Soma, our well wisher, pure and purifying, these are the real and true acts of kindness and grace, doing which you vibrate for our prosperity, honour and excellence everywhere. Pray destroy our negativities and enemies far as well as near, and open for us the paths of progress wide, straight and free from fear.

Mandala 9/Sukta 79

Pavamana Soma Devata, Kavi Bhargava Rshi

अचादसा ना धन्वन्त्विन्दवः प सुवानासा बृहद्दिवषु हरयः।
वि च नशा इषा अरातया या नशन्त सनिषन्त नो धियः॥ १॥

1. *Acodaso no dhanvantvindavaḥ pra suvānāso bṛhaddiveṣu harayaḥ. Vi ca naṣan na iṣo arātayo'ryo naśanta saniṣanta no dhiyaḥ.*

May the bright and blissful soma streams of divinity, self-moved and self-inspired, life-giving, gracious dispellers of darkness and suffering, inspire us to move forward in the vast yajnas of celestial

proportions. Let the enemies of our food and energy perish. Let the saboteurs be destroyed. Let our hopes and plans be realised and fulfilled.

प ण॑ा धन्व॒न्त्विन्द॑वा मद॒च्युता॒ धना॑ वा॒ यभि॒रव॑ता जुनी॒मसि॑। ति॒रा मत॑स्य॒ कस्य॑ चि॒त्परि॑ह्वृतिं व॒यं धना॑नि वि॒श्वधा॑ भरमहि॥ २॥

2. *Pra ṇo dhanvantvindavo madacyuto dhanā vā yebhir-arvato junīmasi. Tiro martasya kasya cit parihvṛtiṁ vayaṁ dhanāni viśvadhā bharemahi.*

May the bright and blissful Soma streams of divine honey joy inspire us, by which we, warriors of advancement and progress, may win and acquire wealth and, warding off the crookedness of any human power whatever it be, we may always achieve wealth of universal value.

उ॒त स्वस्या॒ अरा॑त्या॒ अरि॑हि॒ष उ॒तान्यस्या॒ अरा॑त्या॒ वृका॒ हि षः। ध॒न्व॒ न तृ॒ष्णा समरी॑त॒ ताँ अ॒भि सा॑म॒ जहि पवमान दुरा॒ध्यः॥ ३॥

3. *Uta svasyā arātyā arirhi ṣa utānyasyā arātyā vṛko hi ṣaḥ. Dhanvan na tṛṣṇā samarīta tāṅ abhi soma jahi pavamāna durādhyaḥ.*

He is the enemy of one's own adversity, and of another's adversity too, he is the enemy, a very thunderbolt, against adversity and enmity. Deal with adversity and enmity the way you deal with thirst in the desert, driving it off any way, O Soma, pure, purifying and dynamic spirit, dispel the negative will and understanding of the obstinates and the malignants.

दि॒वि त॒ नाभा॑ पर॒मा य आ॑द॒द पृ॑थि॒व्यास्त॑ रुरुहुः सान॑वि॒ क्षिपः॑। अद॑यस्त्वा बप्सति॒ गारधि॑ त्व॒च्य॑१॑प्सु त्वा॒ हस्त॑दु-दुहुमनी॒षिणः॑ ॥ ४ ॥

4. *Divi te nābhā paramo ya ādade pṛthivyāste ruruhuḥ sānavi kṣipaḥ. Adrayastvā bapsati goradhi tvacyapsu tvā hastair-duduhurmanī-ṣiṇaḥ.*

The supreme power and bliss of yours, which captivates and holds, abides in the centre of the regions of light. The inspirations for the light arise here on top of the earth. The veteran wise exalt you in the vedi on the floor of the earth, and thinkers and seekers distil the bliss in their actions as they milk the cow with their hands for milk.

ए॒वा त॑ इन्दा सु॒भ्वं सु॒पश॑स॒ं रसं तुञ्जन्ति पथ॒मा अ॑भि॒श्रिय॑ः। निदंनिदं पवमान॒ नि ता॑रिष आ॒विस्त॒ शुष्मा॑ भवतु पि॒या मद॑ः ॥ ५ ॥

5. *Evā ta indo subhvaṁ supeśasaṁ rasaṁ tuñjanti prathamā abhiśriyaḥ. Nidaṁnidaṁ pavamāna ni tāriṣa āviste śuṣmo bhavatu priyo madaḥ.*

O Soma, bright and blissful divine spirit of existence, pure and purifying power, thus do veteran devotees of noble dedicated mind distil the gracious, delicious and inspiring bliss of divine joy. Pray dispel the malice of all malignant minds so that your dear delightful power and bliss shines pure and bright every where in every living being.

Mandala 9/Sukta 80

Pavamana Soma Devata, Vasu Bharadvaja Rshi

सामस्य धारा पवत नृचक्षस ऋतेन देवान्हवत दिवस्परि। बृहस्पते रवथेना वि दिद्युत समुद्रासो न सवनानि विव्यचुः ॥ १ ॥

1. *Somasya dhārā pavate nṛcakṣasa ṛtena devān havate divaspari. Bṛhaspate ravathenā vi didyute samudrāso na savanāni vivyacuḥ.*

The stream of soma, light and bliss of divinity, flows free. It purifies, sanctifies, embraces and enlightens all humanity and arouses the divinities with the yajnic call of divine law. It vibrates and shines with the voice of omniscient lord transcendent, Brhaspati, and, like the vaulting oceans and expansive space, the generative vibrations of divinity extend beyond the lights of heaven.

यं त्वा वाजिन्घ्न्या अभ्यनूषता याहतं यानिमा रोहसि द्युमान। मघानामायुः पतिरन्महि श्रव इन्दाय साम पवस वृषा मदः ॥ २ ॥

2. *Yaṁ tvā vājinn-aghnyā abhyanūṣatā'yohataṁ yonimā rohasi dyumān. Maghonāmāyuḥ pra-tiran mahi śrva indrāya soma pavase vṛṣā madaḥ.*

You, O vibrant lord of omnipotence, whom all inviolable forces of nature and communities of humanity adore and exalt, rise in all your glory and manifest in the golden heart cave of the soul. O lord of infinite joy, you promote the health and age of the men of piety and prosperity. Bless Indra, the ruling soul with honour and high renown and shower boundless bliss upon humanity.

The ceaseless flow goes on.

एन्द॑स्य कु ा प॑वत म॒दिन्त॑म॒ ऊर्जं॑ वसा॑नः श्रव॑स सुम॒ङ्गल॑ः ।
प॒त्यङ् स विश्वा॒ भुव॑नाभि प॑पथ॒ कीळ॒न्हरि॒रत्य॑ः स्यन्दत॒ वृषा॑ ॥ ३ ॥

3. *Endrasya kukṣā pavate madintama ūrjaṁ vasānaḥ śravase sumaṅgalaḥ. Pratyaṅ sa viśvā bhuvanābhi paprathe krīḷan hariratyaḥ syandate vṛṣā.*

The stream of Soma divinity most joyous and exhilarating, radiating energy, auspicious harbinger of good fortune, honour and excellence, purifies and vibrates in the heart and soul of man. All pervasive, Soma generates and extends all regions of the universe, playful, beatific saviour, infinite mover, and it continues to flow in boundless omnipresence, a fact of direct observation and experience for the wise.

तं त्वा॑ द॒वभ्या॒ मधु॑मत्तमं॒ नर॑ः स॒हस्र॑धारं दुहत॒ दश॒ ि पं॑वः ।
नृभि॑ः साम॒ पच्यु॑ता॒ गाव॑भिः सु॒ता विश्वा॑न्द॒वाँ आ प॑वस्वा सहस्रजित ॥ ४ ॥

4. *Taṁ tvā devebhyo madhumattamaṁ naraḥ sahasradhāraṁ duhate daśa kṣipaḥ. Nṛbhiḥ soma pracyuto grāvabhiḥ suto viśvān devāṅ ā pavasvā sahasrajit.*

Men of vision and wisdom blest with ten senses of intense perception, thought and imagination experience the most beatific presence in infinite showers of bliss for the devotees from the divinities. O Soma, lord of bliss, winner, master and controller of infinite gifts and powers, vibrant presence, distilled by the

veteran wise by experience with meditative mind and senses, pray come and bless the holy celebrants with fulfilment.

तं त्वा हस्तिना मधुमन्तमदिभिर्दुहन्त्यप्सु वृषभं दशक्षिपः।
इन्दं साम मादयन्दव्यं जनं सिन्धोरिवोर्मिः पवमाना असृक्षत ॥ ५ ॥

5. *Taṁ tvā hastino madhumantam-adribhir-duhantyapsu vṛṣabhaṁ daśa kṣipaḥ. Indraṁ soma mādayan daivyaṁ janaṁ sindhorivormiḥ pavamāno arṣasi.*

Such as you are, Soma, sweetest presence of bliss, infinitely generous, men of mighty arm for action and ten senses of intense perception, will and imagination experience your presence and realise the message in their actions, manners and behaviour. O spirit of light and bliss, pure and purifying, like waves of the sea you roll on giving delight and beatitude to the ruling soul and general humanity blest with love of divinity.

Mandala 9/Sukta 81

Pavamana Soma Devata, Vasu Bharadvaja Rshi

प्र सोमस्य पवमानस्योर्मय इन्दस्य यन्ति जठरं सुपेशसः।
दध्ना यदीमुन्नीता यशसा गवां दानाय शूरमुदमन्दिषुः सुताः ॥ १ ॥

1. *Pra somasya pavamānasyormaya indrasya yanti jaṭharaṁ supeśasaḥ. Dadhnā yadīmunnītā yaśasā gavāṁ dānāya śūramudamandiṣuḥ sutāḥ.*

Charming vibrations of the presence and power of pure and purifying Soma, supreme spirit of light and

peace, radiate to the heart core of Indra, lover of knowledge and light of divinity, when, seasoned and supplemented with experiences of senses and mind elevated through higher states of inversion and concentration in Dharma and Dhyana, they exhilarate the brave soul with strength and excellence and exhort it to divine love and total self-surrender.

अच्छा॒ हि सामः॑ क॒लशाँ॒ असि॑ष्यद॒दत्या॒ न वा॒ हा॑ र॒घुव॑र्तनि॒वृषा॑। अथा॑ दे॒वाना॑मुभय॑स्य॒ जन्म॑ना वि॒द्वाँ अ॑श्नात्य॒मुत॑ इ॒तश्च॒ य॒त॥ २॥

2. *Acchā hi somaḥ kalaśāň̃ asiṣyadadatyo na voḷhā raghuvartanirvṛṣā. Athā devānām-ubhayasya janmano vidvāň̃ aśnotyamuta itaśca yat.*

Soma, lord of radiant peace and power, generous and omnipotent reaches and vibrates in all forms of existence and in the heart core versatile movement at the fastest. It knows and vibrates among the divinities simultaneously in their present life as well as in the past and future and reaches from here to there and there to here at the same time (since it is omnipresent and presently comprehends both time and space, and, as Yajurveda says, it moves and yet it does not move).

(So versatile is the yogi also by attainment blest by Soma.)

आ नः॑ साम॒ पव॑मानः किरा॒ वस्वि॑न्दा॒ भव॑ म॒घवा॒ राध॑सा म॒हः। शि॒क्षा॑ वयोधा॒ वस॑व॒ सु च॒तुना॒ मा नो॒ गय॑मा॒रे अ॒स्मत्परा॑ सिचः॥ ३॥

3. *Ā naḥ soma pavamānaḥ kirā vasvindo bhava maghavā rādhaso mahaḥ. Śikṣā vayodho vasave su cetunā mā no gayamāre asmat parā sicaḥ.*

O Soma, pure and purifying lord of peace and glory, bring us peace and prosperity of the world, and be the harbinger of great honour and excellence and high potential for success and progress. Wielder, controller and giver of health and age and wealth of the world, give us insight into ways of noble wealth and excellence, and never deprive us of our hearth and home and our peace and prosperity.

आ नः पूषा पवमानः सुरातया मित्रा गच्छन्तु वरुणः सजोषसः। बृहस्पतिर्मरुता वायुरश्विना त्वष्टा सविता सुयमा सरस्वती ॥ ४ ॥

4. *Ā naḥ pūṣā pavamānaḥ surātayo mitro gacchantu varuṇaḥ sajoṣasaḥ. Bṛhaspatirma-ruto vāyuraśvinā tvaṣṭā savitā suyamā sarasvatī.*

May the generous divinities of holy abundance both in nature and humanity come and grace us with their gifts : Pusha, giver of good health and long age, Pavamana, fluent powers of purity and purification, Mitra, powers of love and friendship, Varuna, powers of judgement, discrimination, freedom and discipline, Brhaspati, powers of environment and space, knowledge and communication, Maruts, vibrant defence forces, Vayu, dynamic leaders and pioneers, Ashvins, complementary powers of social system with knowledge of theory and practice, Tvashta, designers and makers of things and systems, Savita, creators, generators, givers of light and inspiration, Suyama, powers of law and discipline, Sarasvati, mother giver of knowledge and living tradition. May all these come and bless with the spirit of love.

उ॒भ द्यावा॑पृथि॒वी वि॑श्वमि॒न्व अ॑य॒मा दे॒वा अदि॑तिविधा॒ता।
भगा॒ नृशं॑स उ॒र्व१॒॑न्तरि॑ ई विश्व॑ दे॒वाः पव॑मानं जुषन्त ॥ ५ ॥

5. *Ubhe dyāvāpṛthivī viśvaminve aryamā devo aditirvidhātā. Bhago nṛśaṁsa urvantarikṣaṁ viśve devāḥ pavamānaṁ juṣanta.*

May both heaven and earth, home of the world, Aryama, just and refulgent ruler and leader, Aditi, mother Infinity, Vidhata, lord sustainer and law giver, Bhaga, powers of prosperity and excellence and all divinities of nature and humanity, love, honour and serve Soma, vast as space, adored and worshipped by humanity.

Mandala 9/Sukta 82

Pavamana Soma Devata, Vasu Bharadvaja Rshi

असा॑वि॒ सोमा॑ अरु॒षा वृषा॒ हरी॒ राज॑व दु॒स्मा अ॒भि गा अ॑चिकदत। पु॒ना॒ना वार॑ं पर्यत्य॒व्ययं श्ये॒ना न यानिं घृ॒तव॑न्तमा॒सद॑म ॥ १ ॥

1. *Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat. Punāno vāraṁ paryetyavyayaṁ śyeno na yoniṁ ghṛtavantam-āsadam.*

Soma, self-refulgent supreme creative spirit of the universe, virile and generous, dispeller of darkness and deprivation, regal and gracious like a ruler, self-moves, vibrating to the generation of stars and planets. Itself pure, purifying and sanctifying, it moves to manifest in the heart of imperishable Prakrti as it chooses and, like the sun that warms and fertilises, it enlivens the generative centre of life as its own womb of manifestive existence. Thus does Soma create and

generate the universe.

क॒विर्वे॑ध॒स्या पर्येषि॒ माहि॑न॒मत्यो॒ न मृ॒ष्टो अ॒भि वाज॑मर्षसि।
अ॒प॒सेध॑न्दुरि॒ता सो॑म मृळय घृ॒तं वसा॑नः॒ परि॑ यासि नि॒र्णिज॑म ॥ २ ॥

2. *Kavirvedhasyā paryeṣi māhinamatyo na mṛṣṭo abhi vājamarṣasi. Apasedhan durītā soma mṛḷaya ghṛtaṁ vasānaḥ pari yāsi nirṇijam.*

Soma, omniscient visionary and poetic creator, with the desire to enlighten, you radiate to great minds and move to dynamic yajnas of humanity like accelerated energy to its target of achievement. O lord of light and peace, be kind, dispelling all evil to nullity. Wearing the grace of beauty and purity of yajnic love and sweetness, you move and embrace humanity for fulfilment.

प॒र्जन्यः॑ पि॒ता म॑हि॒षस्य॑ प॒र्णिना॒ नाभा॑ पृथि॒व्या गि॒रिषु॒ रोय॑मं दधे। स्वसा॑र॒ आपो॑ अ॒भि गा उ॒तासर॒न्त्सं गाव॑भिनसत वी॒त अ॑ध्व॒रे ॥ ३ ॥

3. *Parjanyaḥ pitā mahiṣasya parṇino nābhā pṛthivyā giriṣu kṣayaṁ dadhe. Svasāra āpo abhi gā utāsarantsaṁ grāvabhir-nasate vīte adhvare.*

Father and sustainer of all great and small, birds and trees, serious realists and flying dreamers, centre hold of the earth and showers of rain, you abide in the mighty clouds and over the mountains. Your waves and vibrations flow and radiate, flow as sister streams and radiate to the stars and planets, and in holy yajna you vibrate with the music of soma stones and the chant of high priests.

जा॒यव॒ पत्या॒वधि॒ शव॑ मंहस॒ पजा॑या गभ शृणु॒हि बवी॑मि त। अ॒न्तवाणी॑षु॒ प च॑रा॒ सु जी॒वसं॑ऋृनि॒न्द्या वृ॒जन॑ साम जागृहि॥ ४॥

4. *Jāyeva patyāvadhi śeva maṁhase pajrāyā garbha śṛṇuhi bravīmi te. Antarvāṇīṣu pra carā su jīvase 'nindyo vṛjane soma jāgṛhi.*

O Soma, blessed man, child of the earth and solid reality of existence, listen, I say: As a wife feels elevated in love and service for her husband, you too love and serve life and the lord of life within the laws and values of the voice divine for the fulfilment of your self in action. Live free from calumny and scandal and keep awake in the paths of life.

यथा॒ पूव॑भ्यः शत॒सा अमृ॑धः सहस्र॒साः प॒रया॒ वाज॑मिन्दा। ए॒वा प॑वस्व सुवि॒ताय॒ नव्य॑स॒ तव॑ व॒तमन्वापः॑ सचन्त॥ ५॥

5. *Yathā pūrvebhyaḥ śatasā amṛdhraḥ sahasrasāḥ paryayā vājamindo. Evā pavasva suvitāya navyase tava vratamanvāpaḥ sacante.*

O Soma, Spirit of peace, prosperity and bliss vibrating in the dynamics of existence, free from violence, unviolated and inviolable, as you ever blest the ancients of all time with hundredfold, thousandfold food, energy, safeguards and victories of progress, same way, we pray, bring us peace, progress and well being for the new generations. All our people and all our actions honour and obey the law and discipline enshrined in the voice divine.

Mandala 9/Sukta 83

Pavamana Soma Devata, Pavitra Angirasa Rshi

प॒वित्रं त॒ वित॑तं ब्रह्मणस्पत प॒भुर्गात्रा॑णि॒ पर्य॑सि वि॒श्वत॑: ।
अत॑प्ततनूर्न तदा॒मो अ॑श्नुत शृ॒तास॒ इद्व॑हन्त॒स्तत्समा॑शत ॥ १ ॥

1. *Pavitraṁ te vitataṁ brahmaṇaspate prabhurgātrāṇi paryeṣi viśvataḥ. Ataptatanūrna tadāmo aśnute śṛtāsa idvahantastat samāśata.*

Vast and expansive is your holy creation of existence and the voice divine, O Brhaspati, lord of expansive universe. You are the master and supreme controller who pervade and transcend its parts from the particle to the whole. The immature man who has not passed through the crucibles of discipline cannot reach to that presence, but the mature and seasoned ones who still maintain the ordeal of fire and abide by the presence attain to it and the divine joy.

तपा॑ष्प॒वित्रं॑ वित॑तं दि॒वस्प॒द शोच॑न्ता अस्य॒ तन्त॑वो॒ व्य॑स्थिरन । अव॑न्त्यस्य पवी॒तार॑मा॒शवो॑ दि॒वस्पृ॒ष्ठमधि॑ तिष्ठन्ति॒ चेत॑सा ॥ २ ॥

2. *Tapospavitraṁ vitataṁ divaspade śocanto asya tantavo vyasthiran. Avantyasya pavītāram-āśavo divaspṛṣṭham-adhi tiṣṭhanti cetasā.*

The holy light of the cosmic sun extends and lights the regions of heaven where the rays shine and blaze, radiate all round and abide in constancy. Those instant radiations in heavenly state protect the devotee of holy commitment. Indeed the devotees abide there on top of the state of heavenly light with their mind stabilised in peace and joy.

अरूरुचदुषसः पृश्निरग्रिय उ ा बिभर्ति भुवनानि वाजयुः ।
मायाविनो ममिरे अस्य मायया नृचक्षसः पितरा गर्भमा दधुः ॥ ३ ॥

3. *Arūrucaduṣasaḥ pṛśniragriya ukṣā bibharti bhuvanāni vājayuḥ. Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbhamā dadhuḥ.*

Lighting up the dawns, stars and planets in space, the sun, prime and abundant source of light, warmth of life and waters of sustenance, giver of food and energy sustains the regions of the world. By the light, power and causal effects of it on other objects in existence such as planets and satellites, scholars of science do their astronomical calculations, and parental, kind and studious scholars studying humanity and divinity realise the nature and character of Soma, the original seed of life and source of energy for the world of existence.

गन्धर्व इत्था पदमस्य रक्षति पाति देवानां जनिमान्यद्भुतः ।
गृभ्णाति रिपुं निधया निधापतिः सुकृत्तमा मधुना भ रामाशत ॥ ४ ॥

4. *Gandharva itthā padamasya rakṣati pāti devānāṁ janimānyadbhutaḥ. Gṛbhṇāti ripuṁ nidhayā nidhāpatiḥ sukṛttamā madhuno bhakṣamāśata.*

The true, eternal and marvellous sustainer of the universe wields and sustains its state of existence and sustains and promotes the evolution of divine refulgent stars and planets as well as the birth cycles of brilliant and generous people. Omnipotent power, it seizes the adverse forces and subdues them into systemic

conformity. Devotees and yogis of holy action make it an object of experience in meditation and enjoy the honey sweets of its presence as spiritual food for elevation to the divinity.

हविर्हविष्मा महि सद्म दव्यं नभा वसानः परि यास्यध्वरम ।
राजा पवित्ररथा वाजमारुहः सहस्रभृष्टिर्जयसि श्रवा बृहत ॥ ५ ॥

5. *Havirhaviṣmo mahi sadma daivyaṁ nabho vasānaḥ pari yāsyadhvaram. Rājā pavitraratho vājamāruhaḥ sahasrabhṛṣṭir-jayasi śravo bṛhat.*

Soma, lord of light and bliss, you are the prime yajamana of universal yajna. Holding the holy materials, wearing divine space as refulgent cloak, you move to the great hall of creative yajna free from negativity and violence. Supreme ruler, riding the divine chariot, rising to omnipotence, wielding a thousand arms, you are the supreme victor of infinite glory.

Mandala 9/Sukta 84

Pavamana Soma Devata, Prajapati Vachya Rshi

पवस्व देवमादना विचर्षणिरप्सा इन्दाय वरुणाय वायवे ।
कृधी नो अद्य वरिवः स्वस्तिमदुरुक्षिता गृणीहि दव्यं जनम ॥ १ ॥

1. *Pavasva devamādano vicarṣaṇirapsā indrāya varuṇāya vāyave. Kṛdhī no adya varivaḥ svasti-mad-urukṣitau gṛṇīhi daivyaṁ janam.*

O lord inspirer of divines with joy, all watcher of the universal flow of karmic evolution, flow on with gifts of purity for Indra, ruling powers, Varuna, powers

of judgement and knowledge, and Vayu, vibrant leaders and pioneers. Bless us now with wealth and excellence for well being, and in this great house of the world, pray, accept this noble humanity and raise it to be worthy of divine praise and grace.

आ यस्तस्था भुवनान्यमर्त्या विश्वानि सामः परि तान्यर्षति। कृण्वन्त्संचृतं विचृतमभिष्टय इन्दुः सिषक्त्युषसं न सूर्यः ॥ २ ॥

2. *Ā yastasthau bhuvanānyamartyo viśvāni somaḥ pari tānyarṣati. Kṛṇvant-saṁcṛtaṁ vicṛtam-abhiṣṭaya induḥ siṣaktyuṣasaṁ na sūryaḥ.*

Flow, purify and consecrate all, O Soma, immortal and eternal light, life and joy of existence, who pervade constant in all regions of the universe and vibrate therein, over, above and beyond, who, making one single unity into infinite variety (specifics in generalities, tensions in balance, centrifugals in centripetal motion, all differences and contrarieties moving in complementarity within the dynamics of a single, central, unmoved mind, all re-attaining to the same unity) for the common good and self-fulfilment of all, abide, the One in union with all like the sun with the dawns, illuminating all.

आ या गाभिः सृज्यत आषधीष्वा द्रवानां सुम्न इषय ुपावसुः। आ विद्युता पवत धारया सुत इन्द्रं सामा मादयन्दव्यं जनम ॥ ३ ॥

3. *Ā yo gobhiḥ sṛjyata oṣadhīṣvā devānāṁ sumna iṣayannupāvasuḥ. Ā vidyutā pavate dhārayā suta indraṁ somo mādayan daivyaṁ janam.*

Soma who, abiding by all, wishing to create the beauty of variety for the good and self-fulfilment of all divine creations, creates the sap of life in herbs and trees with solar radiations, flows on with streams of energy, and when the presence is distilled and realised in the consciousness, Soma consecrates the soul of the karma-yogi and vibrates to the delight of divine humanity.

एष स्य सामः पवत सहस्रजिद्धिन्वाना वाचमिषिरामुषबुधम। इन्दुः समुदमुदियति वायुभिरन्दस्य हार्दि कलशेषु सीदति॥ ४॥

4. *Eṣa sya somaḥ pavate sahasrajidd-hinvāno vācam-iṣirām-uṣarbudham. Induḥ samudramudiyarti vāyubhirendrasya hārdi kalaśeṣu sīdati.*

Thus this Soma flows, constant, victor of a thousand victories, energising and accelerating the sound of Aum, the Big Bang of creative manifestation in continuous motion that wakes and awakens at the dawn. Light, life and joy of existence, it rises to the oceans of space with the waves of cosmic energy and, being the joy of the soul's heart core, it abides in all forms of life in existence (some know and care, others don't, but it is there everywhere, all time).

अभि त्यं गावः पयसा पयावृधं सामं श्रीणन्ति मतिभिः स्वर्विदम। धनंजयः पवत कृत्व्या रसा विपः कविः काव्येना स्वर्चनाः॥ ५॥

5. *Abhi tyaṁ gāvaḥ payasā payovṛdhaṁ somaṁ śrīṇanti matibhiḥ svarvidam. Dhanañjayaḥ pavate kṛtvyo raso vipraḥ kaviḥ kāvyenā svarcanāḥ.*

That divine Spirit of life and inspiration, joyous and omniscient, abounding in the life-giving energy of the universe, all senses and mind with higher intelligence and elevated thoughts join, perceive and present to the enlightened soul with the thrill of its radiance. Master giver of all wealth and excellence of life, the Spirit flows, vibrates and beatifies, all doer, all joy, all intelligent, all creative, and sublime as splendour of heaven by the beauty of poetic creation.

Mandala 9/Sukta 85

Pavamana Soma Devata, Vena Bhargava Rshi

इन्दा॑य साम॒ सुषु॑तः॒ परि॑ स्रवात्रा॒मी॑वा भवतु र॒क्षसा॒ सह॑। मा त॒ रस॑स्य मत्सत द्व॒या॒विना॒ द॒वि॒ण॒स्वन्त॒ इ॒ह स॒न्ति॒वि-न्द॑वः॥ १॥

1. *Indrāya soma suṣutaḥ pari sravā'pāmīvā bhavatu rakṣasā saha. Mā te rasasya matsata dvayāvino draviṇasvanta iha santvindavaḥ.*

O Soma, divine joy of life, distilled and realised in meditation, flow for the delight of the soul. Let adversities and ailments be far off, give us freedom from negativities, contradictions, adversities and violence. Double dealers would not have the joy of that experience and freedom. May all streams of Soma be abundant in wealth, honour and excellence.

अ॒स्मान्त्स॒मय पवमान चादय॒ द गा॑ द॒वाना॒मसि॒ हि पि॒या मदः॑। ज॒हि शत्रूँ॒र॒भ्या भ॑न्दनाय॒तः पिब॑न्द्र साम॒मव॑ ना॒ मृधा॑ जहि॥ २॥

2. *Asmānt-samarye pavamāna codaya dakṣo devānāmasi hi priyo madaḥ. Jahi śatrūňrabhyā bhandanāyataḥ pibendra somamava no mṛdho jahi.*

O lord pure and purifying, dynamic power of life, inspire and strengthen us in the yajnic battle of life. You are the perfect power among the divines for the divines, dear inspiration, exhilaration and joy. Eliminate the contradictions. Accept the Soma homage of the celebrant, throw out the adversaries for our sake.

अदब्ध इन्दा पवस मदिन्तम आत्मन्दस्य भवसि धासि-रुत्तमः। अभि स्वरन्ति बहवा मनीषिणा राजानमस्य भुवनस्य निंसत॥ ३॥

3. *Ababdha indo pavase madintama ātmendrasya bhavasi dhāsiruttamaḥ. Abhi svaranti bahavo manīṣiṇo rājānamasya bhuvanasya niṁsate.*

Indu, Spirit of universal love, peace and power, inviolable, awful and imperishable, pure and purifying, most joyous you flow in the dynamics of existence, being the soul of energy and highest wielder of power and sustenance for life. All wise men of serious thought celebrate you in song as the refulgent ruler of this world and pay homage in reverence.

सहस्रणीथः शतधारा अद्भुत इन्दायन्दुः पवत काम्यं मधु। जयन क्षेत्रमभ्यर्षा जयन्नप उरुं नो गातुं कृणु साम मीढवः॥ ४॥

4. *Sahasraṇīthaḥ śatadhāro abdhuta indrāyenduḥ pavate kāmyaṁ madhu. Jayan kṣetramabhyarṣā jayannapa uruṁ no gātuṁ kṛṇu soma mīḍhvaḥ.*

Marvellous lord of a thousand powers and possibilities, Soma, spirit of cosmic beauty and joy, flows in a thousand streams of cosmic dynamics for the human soul and brings us the honey sweets of human choice. Flow on forward, O Soma, winning fields of life's battles for us, winning fields of karmic dynamics, broaden our paths of activity and possibility, O lord generous and omnipotent.

कनिक्रदत्कलश गाभिरज्यस व्यꣳव्ययं समया वारमर्षसि। ममृज्यमाना अत्या न सानसिरिन्दस्य साम जठरꣳ सर्म रः॥ ५॥

5. *Kanikradat kalaśe gobhirajyase vyavyayaṁ samayā vāramarṣasi. Marmṛjyamāno atyo na sānasir-indrasya soma jaṭhare samakṣaraḥ.*

O Soma, you vibrate voluble in the heart core of the soul. Your presence is conducted through vibrations of perception by the senses and mind and, alongwith the vibrations, you reach the imperishable soul. Adored and exalted there, the blissful presence like waves of divine energy continues to radiate and shine in the heart core of the soul as shower of ananda, ecstasy of divine bliss.

स्वादुः पवस्व दिव्याय जन्मन स्वादुरिन्दाय सुहवीतुनाम्न। स्वादुमित्राय वरुणाय वायव बृहस्पतय मधुमाँ अदाभ्यः॥ ६॥

6. *Svāduḥ pavasva divyāya janmane svādurindrāya suhavītunāmne. Svādurmitrāya varuṇāya vā-yave bṛhaspataye madhumāṅ adābhyaḥ.*

O Soma, delicious ecstasy of divine presence,

continue to flow for the soul reborn into divine self-realisation, delicious for the karma yogi of high status who can invoke your presence at will. Flow to the ecstasy of the soul of universal love, for the soul of discriminative intelligence and awareness, for the vibrant potent soul, for the soul attained to the presence of Infinity. Flow delicious as honey, bring freedom from fear, admit no distraction, no obstruction at all.

अत्यं मृजन्ति कलश दश ि प्रः प विपाणां मतया वाच इरत। पवमाना अभ्यषन्ति सुष्टुतिमन्दं विशन्ति मदिरास इन्दवः ॥ ७ ॥

7. *Atyaṁ mṛjanti kalaśe daśa kṣipaḥ pra viprāṇāṁ matayo vāca īraye. Pavamānā abhyarṣanti suṣṭu-timendraṁ viśanti madirāsa indavaḥ.*

Ten faculties of the soul, senses, mind and pranas, receive, intensify and exalt the vibrations of divinity in the heart core of the soul. With these, the perceptions and vibrations, the understanding and awareness of realised souls spontaneously burst into song. The vibrations of divinity radiate and continue to radiate to the celebrant soul, and they enter, settle and integrate with the soul.

पवमाना अभ्यषा सुवीयमुर्वीं गव्यूतिं महि शम सपथः। माकिना अस्य परिषूतिरीशतन्दा जयम त्वया धनं-धनम ॥ ८ ॥

8. *Pavamāno abhyarṣā suvīryamurvīṁ gavyūtiṁ mahi śarma saprathaḥ. Mākirno asya pariṣū-tirīśatendo jayema tvayā dhanaṁdhanam.*

O Soma, pure, purifying and dynamic presence

of peace and inspiring power, bring us holy strength and generosity, wide paths of possibility and progress, great expansive home of peace and joy. Let no violence and oppression of this world rule over us. Let us by your grace win the wealth of ultimate value.

अधि द्यामस्थाद वृषभा विचक्षणा रूरुचद्वि दिवा रोचना कविः। राजा पवित्रमत्येति रारुवद्दिवः पीयूषं दुहत नृचक्षसः॥ ९॥

9. *Adhi dyāmasthādvṛṣabho vicakṣaṇo'rūrucadvi divo rocanā kaviḥ. Rājā pavitramatyeti roruvaddivaḥ pīyūṣaṁ duhate nṛcakṣasaḥ.*

Self-refulgent light of heavens, omniscient, all watching Soma, omnipotent and omnificent, illuminates the heavens, pervades and rules over the space and the highest heaven. Shining, blazing, rising and resounding, it vibrates and goes to the heart core of the sacred soul and over, and enlightened souls of humanity distil the nectar of it there from the heavens.

दिवा नाकं मधुजिह्वा असश्चतो वना दुहन्त्युक्षणं गिरिष्ठाम। अप्सु द्रप्सं वावृधानं समुद आ सिन्धोरूर्मा मधुमन्तं पवित्र आ॥ १०॥

10. *Divo nāke madhujihvā asaścato venā duhantyukṣaṇaṁ giriṣṭhām. Apsu drapsaṁ vāvṛdhānaṁ samudra āsindhorūrmā madhumantaṁ pavitra ā.*

Dedicated celebrants of Soma, sweet of tongue, having risen above material attachments, distil the honey sweet nectar, ecstatic essence of fluent elixir exuberant in the clouds, resounding in the holy Word, abounding in the waves of the seas in the oceans of space. They

distil it and enshrine it in their sacred heart, established in the light of heaven.

नाके सुपर्णमुपपप्तिवांसं गिरो वेनानामकृपन्त पूर्वीः ।
शिशुं रिहन्ति मतयः पनिप्नतं हिरण्ययं शकुनं क्षामणि स्थाम ॥ ११ ॥

11. *Nāke suparṇam-upapaptivāṁsaṁ giro venā-nāmakṛpanta pūrvīḥ. Śiśuṁ rihanti matayaḥ panipna-taṁ hiraṇyayaṁ śakunaṁ kṣāmaṇi sthām.*

Universal voices of the dedicated celebrants of old reach and adore the Soma spirit radiant and resounding in the heaven of freedom and showering on earth. The thoughts and prayers of the wise too reach and celebrate with love the adorable subtle presence of Soma, eloquent, golden great, omnipotent, pervasive on earth and settled in universal peace.

ऊर्ध्वो गन्धर्वो अधि नाके अस्थाद्विश्वा रूपा प्रतिचक्षाणो अस्य । भानुः शुक्रेण शोचिषा व्यद्यात्प्रारूरुचद्रोदसी मातरा शुचिः ॥ १२ ॥

12. *Ūrdhvo gandharvo adhi nāke asthād viśvā rūpā praticakṣāṇo asya. Bhānuḥ śukreṇa śociṣā vyadyaut prārūrucad rodasī mātarā śuciḥ.*

High over the regions of light, freedom and bliss abides the sustainer of earth and space in motion, illuminating and revealing all manifestive forms of existence. Thus the sun shines pure and radiant with the power of divine splendour illuminating both mother earth and mother heaven and the middle regions.

Mandala 9/Sukta 86

Pavamana Soma Devata, Rshis: Akrshtah Mashah (1-10), Sikata Nvavari (11-20), Prshnayah Ajah (21-30), Akrshtah Mashah and Sikata Nivavari and Prshnaya Ajah (31-40), Atri Bhaumah (41-45), Grtsamada Shaunaka (46-48)

प त॑ आ॒शवः॑ पवमान धी॒जवा॒ मदा॑ अषन्ति रघु॒जाइ॑व॒ त्मना॑। दि॒व्याः सु॑प॒णा मधु॑मन्त॒ इन्द॑वा म॒दिन्त॑मासः॒ परि॒ काश॑मासत ॥ १ ॥

1. *Pra ta āśavaḥ pavamāna dhījavo madā arṣanti raghujā iva tmanā. Divyāḥ suparṇā madhum-anta indavo madintamāsaḥ pari kośamāsate.*

O pure and purifying Soma, peace and power of divinity, the ecstatic vibrations of your bliss, instantly radiant and inspiring for the mind, flow spontaneously like rays of light at the speed of thought. The divine, flying, honey sweet effusions of bliss, most exhilarating, overwhelm the mind and settle in the heart core of the soul.

प त॒ मदा॑सा मदि॒रास॑ आ॒शवा॒ सृ ात॒ रथ्या॑सा॒ यथा॒ पृथ॑क। धे॒नुन व॒त्सं पय॑सा॒भि व॒जिण॒मिन्द्र॑मिन्द॑वा॒ मधु॑मन्त ऊ॒मय॑ः ॥ २ ॥

2. *Pra te madāso madirāsa āśavo 'sṛkṣata rathyāso yathā pṛthak. Dhenurna vatsaṁ payasābhi vajriṇam-indramindavo madhumanta ūrmayaḥ.*

O Soma, spirit of peace, power and pleasure of divinity, the vibrations of your joy, ecstatic and instant, rise and flow, beautiful and pleasing, separate but in

successive showers like drops in a ceaseless chain and, as the mother cow's milk flows for the calf, the delicious and shining waves of honey sweets flow for the soul wielding the spiritual power of thunder.

अत्या॒ न हि॑या॒ना अ॒भि वाज॑मर्ष स्व॒र्वित्काशं॑ दि॒वा अदि॑मातरम। वृषा॑ प॒वित्र॒ अधि॒ सानो॑ अ॒व्यय॒ सोम॑: पुना॒न इ॑न्दि॒याय॒ धाय॑से ॥ ३ ॥

3. *Atyo na hiyāno abhi vājamarṣa svarvit kośaṁ divo adrimātaram. Vṛṣā pavitre adhi sāno avyaye somaḥ punāna indriyāya dhāyase.*

Inspired and energised like a shot fired for the target of battle, O soma spirit of omniscience, flow to the victorious soul of the celebrant like liquid energy showering from the sun to the cloud in formation in the sky. O generous vibrant presence, pure and purifying on top of the sanctified and imperishable soul, flow on for the sustenance of its honour and excellence.

प त॒ आश्वि॑नीः पवमान धी॒जुवो॑ दि॒व्या अ॑सृग॒न्पय॑सा॒ धरी॑मणि। पान्तऋ॑षय॒: स्थावि॑रीरसृ ग्रत॒ य त्वा॑ मृ॒जन्त्यृ॑षि-षाण व॒धस॑: ॥ ४ ॥

4. *Pra ta āśvinīḥ pavamāna dhījuvo divyā asṛgran payasa dharīmaṇi. Prāntar-ṛṣayaḥ sthāvirīr-asṛkṣata ye tvā mṛjantyṛṣiṣāṇa vedhasaḥ.*

O pure and purifying Soma, your divine showers of joy streaming fast at the speed of thought flow on with the milk of grace into the heart cave of the soul, they are the showers of fulfilment in the heart core of the soul within, which the wise sages, realised souls of knowledge, create and exalt in the heart.

विश्वा धामानि विश्वच आ ऋभ्वसः प्रभास्त सतः परि यन्ति कतवः। व्यानशिः पवस सामध्मभिः पतिर्विश्वस्य भुवनस्य राजसि॥ ५॥

5. *Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ prabhoste sataḥ pariyanti ketavaḥ. Vyānaśiḥ pavase soma dharmabhiḥ patirviśvasya bhuvanasya rājasi.*

O Soma, all seeing lord of existence, the mighty radiations of your power reach and prevail over all regions of the world. All pervasive, you flow and vibrate with the virtues of your own nature, power and function and, O sovereign sustainer of the entire universe, you shine and rule supreme.

उभयतः पवमानस्य रश्मया ध्रुवस्य सतः परि यन्ति कतवः। यदी पवित्र अधि मृज्यत हरिः सत्ता नि यानो कलशेषु सीदति॥ ६॥

6. *Ubhayataḥ pavamānasya raśmayo dhruvasya sataḥ pari yanti ketavaḥ. Yadī pavitre adhi mṛjyate hariḥ sattā ni yonā kalaśeṣu sīdati.*

The rays of the light of Soma, lord existent, immovable, pure and purifying, pervading over both earth and the skies, radiate all round. When it is felt and adored, exalted in the pure heart, then the sanctifier presence settles and abides in the sacred hearts of the celebrants, the real seat of its own love and choice.

यज्ञस्य कतुः पवत स्वध्वरः सामा दवानामुप याति निष्कृतम। सहस्रधारः परि काशमषति वृषा पवित्रमत्यति रारुवत॥ ७॥

7. *Yajñasya ketuḥ pavate svadhvaraḥ somo devā-nāmupa yāti niṣkṛtam. Sahasradhāraḥ pari kośamarṣati vṛṣā pavitram-atyeti roruvat.*

Soma is the mark and summit of yajna, ultimate master and prime yajamana of cosmic yajna free from hate and violence and, in love, it radiates to the pure and sanctified heart of the holy celebrants. It moves and manifests in the heart core of the soul in a thousand streams of shower and, generous and potent, it transcends all existential purity and power as absolute bliss.

राजा समुद्रं नद्या३ वि गाहत पामूर्मिं सचत सिन्धुषु श्रितः। अध्यस्थात्सानु पवमाना अव्ययं नाभा पृथिव्या धरुणा महा दिवः ॥ ८ ॥

8. *Rājā samudraṁ nadyo vi gāhate 'pāmūrmiṁ sacate sindhuṣu śritaḥ. Adhyasthāt sānu pava-māno avyayaṁ nābhā pṛthivyā dharuṇo maho divaḥ.*

Shining and ruling it plunges and rolls in the oceans of space and plays with the currents of winds. It joins the waves of floods of water and waxes with the seas. Pure, purifying and flowing, it rises on top of imperishable existence. It is the centre-hold of the universe and mighty foundation of the heavens of light.

दिवा न सानु स्तनयन्नचिकदद द्यश्च यस्य पृथिवी च धर्मभिः। इन्दस्य सख्यं पवत विविदत्सामः पुनानः कलशेषु सीदति ॥ ९ ॥

9. *Divo na sānu stanayann-acikradad dyauśca yasya pṛthivī ca dharmabhiḥ. Indrasya sakhyaṁ pavate vivevidat somaḥ punānaḥ kalaśeṣu sīdati.*

Roaring as thunder on top of the regions of light, holding heaven and earth by its universal laws of nature, thus having the company of Indra, its own essential nature power, Soma flows pure and purifying and pervades in all forms of existence.

ज्यातियज्ञस्य पवत मधु पियं पिता दवानां जनिता विभूवसुः । दधाति रत्नं स्वधयारपीच्यं मदिन्तमा मत्सर इन्दिया रसः ॥ १० ॥

10. *Jyotiryajñasya pavate madhu priyaṁ pitā devānāṁ janītā vibhūvasuḥ. Dadhāti ratnaṁ svadhayorapīcyaṁ madintamo matsara indriyo rasaḥ.*

Light of human and cosmic yajna, Soma vibrates pure, purifying and omnipresent, dearest most delicious honeyed spirit of life, creator and sustainer of divinities and master of infinite wealth and power. It holds and commands the jewel wealth of its own power and potential hidden in earth and heaven and vibrates in the mysteries of nature and humanity — divinity most joyous, ecstatic, glorious, pure bliss that it is.

अभिकन्दन्कलशं वाज्यर्षति पतिर्दिवः शतधारो विचक्षणः । हरिर्मित्रस्य सदनेषु सीदति ममृजाना विभिः सिन्धुभिर्वृषा ॥ ११ ॥

11. *Abhikrandan kalaśaṁ vājyarṣati patirdivaḥ śatadhāro vicakṣaṇaḥ. Harirmitrasya sadaneṣu sīdati marmṛjāno'vibhiḥ sindhubhirvṛṣā.*

Roaring, the omnipotent pervades in the universe and flows with a thousand streams, all watching sustainer of the light of existence. Beatific, glorious, dispeller of darkness and sufferance, it abides in the

homes of love and friendship, cleansing, purifying and consecrating with its protective favours and showers of grace, infinitely potent and generous since it is.

अग्र सिन्धूनां पवमाना अषत्यग्गं वाचा अग्रिया गाषु गच्छति। अग्र वाजस्य भजत महाधनं स्वायुधः सातृभिः पूयत्र वृषा॥ १२॥

12. *Agre sindhūnāṁ pavamāno arṣatyagre vāco agriyo goṣu gacchati . Agre vājasya bhajate mahādhanaṁ svāyudhaḥ sotṛbhiḥ pūyate vṛṣā.*

Soma, prime spirit of the world in existence, pure and purifying, moves as the first cause of flowing waters, first cause of the flow of thought and speech, and it moves as the prime cause of the motions of stars and planets. First, before the start of evolution, it takes on the great warlike dynamics of the creative evolutionary flow of existence. The same omnipotent generous power, mighty of arms, is adorned and exalted in yajna by celebrants on the vedi designed by the lord and structured by his Shakti, Prakrti.

अयं मतवाञ्छकुना यथा हिता व्यं ससार् पवमान ऊमिणा। तव् कत्वा रादसी अन्तरा कव् शुचिधिया पवत् साम इन्द त॥ १३॥

13. *Ayaṁ matavāñchakuno yathā hito ’vye sasāra pavamāna ūrmiṇā . Tava kratvā rodasī antarā kave śucirdhiyā pavate soma indra te.*

This omniscient Soma, spirit of light and divine joy, like a bird of good omen just in front, flows pure and purifying for you with waves of joy in this protected world. O poetic soul of humanity, Indra, it vibrates over

earth and the firmament for you and feels happy and exalted by your thought and action in service and adoration of divinity.

द्रापिं वसानो यजता दिविस्पृशमन्तरिक्षाप्रा भुवनेष्वपितः। स्वर्जज्ञानो नभसाभ्यक्रमीत्प्रत्नमस्य पितरमा विवासति ॥ १४ ॥

14. *Drāpiṁ vasāno yajato divispṛśamantarikṣaprā bhuvaneṣvarpitaḥ. Svarjajñāno nabhasābhyakramīt pratnamasya pitaramā vivāsati.*

The spirit of divine joy wearing the aura of divinity, touching the heights of heaven, adorable in yajna, vibrating in the skies and pervading all regions of the world, creating the bliss of paradise, rises and floats with the clouds where it shines and glorifies its eternal generator, self-refulgent Soma.

स अस्य विश महि शर्म यच्छति या अस्य धामं पथमं व्यानश। पदं यदस्य परम व्यामन्यता विश्वा अभि सं याति संयतः ॥ १५ ॥

15. *So asya viśe mahi śarma yacchati yo asya dhāma prathamaṁ vyānaśe. Padaṁ yadasya parame vyoman yato viśvā abhi saṁ yāti saṁ-yataḥ.*

Whoever the self-controlled and dedicated seeker that surrenders and attains to the original and essential presence and abode of Soma, the abode that is in the highest heavens above the worldly turmoil or in the deepest core of the self, the lord grants him great peace and joy on this attainment, and the celebrant faces all situations of life with equanimity of mind.

पा अ॑यासी॒दिन्दु॒रिन्द्र॑स्य निष्कृ॒तं सखा॒ सख्यु॒न प मि॑नाति सं॒गिर॑म। मय॑इव युव॒तिभि॒ः समर्षति॒ सामः॑ क॒लश॑ श॒तया॑म्ना प॒था॥ १६॥

16. *Pro ayāsīd-indur-indrasya niṣkṛtaṁ sakhā sakhyurna pra mināti saṁgiram. Marya iva yuvatibhiḥ samarṣati somaḥ kalaśe śatayāmnā pathā.*

Indu, Soma, light of life and divine ecstasy, goes forward to the sacred heart of the devotee and, like a friend of friends, destroys contradictions, confirms complementarities and advances human growth. Thus, just as youthful mortals go with their lady love, join and protect them, and live a full life with vows kept within the bounds of discretion and the law, so does Soma in the sacred heart inspire the loved soul as a friend in covenant by a hundred paths of human possibilities of growth and advancement within the bounds of Dharma. The Lord does not break the promise ever.

प वा॒ धिया॑ मन्द्र॒युवा॑ विप॒न्युव॑ः पन॒स्युव॑ः सं॒वस॑नष्वकमुः। सामं॑ मनी॒षा अ॒भ्य॑नूषत॒ स्तुभा॒ भि ध॒नव॒ः पय॑समशिश्रयुः॥ १७॥

17. *Pra vo dhiyo mandrayuvo vipanyuvaḥ panasyuvaḥ saṁvasaneṣvakramuḥ. Somaṁ manīśā abhyanūṣata stubho 'bhi dhenavaḥ payasemaśiśrayuḥ.*

O joyous devotees, celebrants and seekers of divinity, let all your thoughts, actions and prayers converge and concentrate on the omnipresence of Soma,

on the universal vedi of Soma yajna. With mental reflections and spiritual meditation, your self wrapped in the beauty and bliss of Soma, adore the divinity. Let all your voices of adoration and songs of prayer be for the master with love and total surrender as cows with milk serve their master.

आ नः॑ साम सं॒यतं॑ पिप्युषी॒मिष॒मिन्दो॒ पव॑स्व॒ पव॑माना अ॒स्रिध॑म । या नो॒ दाह॑त॒ त्रिर॒ह ास॑श्चुषी ु॒मद्वाज॑व॒न्मधु॑-मत्सु॒वीय॑म ॥ १८ ॥

18. *Ā naḥ soma saṁyataṁ pipyuṣīm-iṣam-indo pavasva pavamāno asridham. Yā no dohate trirahann-asaścuṣī kṣumad-vājavan-madhumat suvīryam.*

O Soma, lord of light, Indu, spirit of beauty and bliss, pure and purifying divinity, bless us with controlled and well directed ever increasing food and energy, knowledge and culture of imperishable character and value which may for all time past, present and future without error, violence, violation or obstruction bring us and continue to bring for us honour, dignity and heroic courage and forbearance full of energy, excellence and sweetness.

वृषा॑ मती॒नां प॑वत विच ॒णः सामा॒ अह्नः॑ पतरी॒ताषसा॑ दि॒वः । का॒णा सिन्धू॑नां क॒लशाँ॑ अवीवश॒दिन्द॑स्य॒ हाद्या॑-वि॒शन्म॑नी॒-षिभिः॑ ॥ १९ ॥

19. *Vṛṣā matīnāṁ pavate vicakṣaṇaḥ somo ahnaḥ pratarītoṣaso divaḥ. Krāṇā sindhūnāṁ kalaśāṅ avīvaśad-indrasya hārdyāviśan manīṣibhiḥ.*

Generous inspirer of the intelligent and

meditative souls, Soma pervades, flows and purifies. Omniscient and all watching, it is the illuminator of the day, the dawn and the sun. Maker of floods, rivers, oceans and the seas, it vibrates in all forms of existence. It loves the sacred heart and with love it enters and blesses the heart core of the pious and powerful soul of humanity. Such is Soma celebrated by the sages and wise scholars.

मनीषिभिः पवत पूव्यः कविनृभिर्यतः परि काशाँ अचिक्रदत। त्रितस्य नाम जनयन्मधु क्षरदिन्द्रस्य वायोः सख्याय कर्तवे ॥ २० ॥

20. *Manīṣibhiḥ pavate pūrvyaḥ kavir-nṛbhir-yataḥ pari kośāň acikradat. Tritasya nāma janayan madhu kṣaradindrasya vāyoḥ sakhyāya kartave.*

Eternal, all-watchful, poetic creator celebrated by sages and meditated by pious people pervades, energises and holds to the centre all forms of existence from the cell and particle upto the expansive universe, creating from Prakrti and its three modes of sattva, rajas and tamas all forms and names of things, letting streams of honey sweets flow, and releasing the joint, cooperative and friendly activity of Indra and Vayu, energy and its flow at the cosmic level, and the soul and mind at the human level.

अयं पुनान उषसा वि राचयदयं सिन्धुभ्या अभवदु लाककृत। अयं त्रिः सप्त दुदुह्वान आशिरं सोमो हृद पवत चारु मत्सरः ॥ २१ ॥

21. *Ayaṁ punāna uṣaso vi rocayad-ayaṁ sindhubhyo abhavadu lokakṛt. Ayaṁ triḥ sapta duduhāna āśiraṁ somo hṛde pavate cāru matsaraḥ.*

This Soma, illuminating the dawns, became the maker of the worlds from the oceanic flood of particles of Prakrti, the one material cause of the universe. Creating the milk of nourishment and sustenance of life from thrice seven orders of Prakrti, Mother Nature, its own shakti, that is, three modes of sattva, rajas and tamas (mind, motion and matter), two generalities of Mahat and Ahankara (tangible nature from the intangible, and identity from the tangible) and five specificities of basic elements (Akasha, Vayu, Agni, Apah and Prthivi), it flows pure, purifying, beatific and ecstatic in the heart core of the soul.

पव॑स्व साम दि॒व्येषु धाम॑सु सृजा॒न इ॑न्दा क॒लशं॑ प॒वित्र॒ आ। सीद॒न्निन्द॑स्य ज॒ठर॒ कनि॑क्रद॒द् गृभि॑यतः सू॒य॒मारो॑हया दि॒वि॥ २२॥

22. *Pavasva soma divyeṣu dhāmasu sṛjāna indo kalaśe pavitra ā. Sīdann-indrasya jaṭhare kanikradan-nṛbhir-yataḥ sūryam-ārohayo divi.*

Flow on, O Soma, spirit of life in the divine worlds of existence, creating and ecstatic. Vibrate, O light and lustre of life, in the heart core of the sacred soul. Abiding in the heart core of the soul, vibrant loud and bold, energising and illuminating, meditated and realised by devout people, rise to the sun in the highest regions of the universe where you illuminate the sun, the dawns and the days.

अदि॑भिः सु॒तः प॑वस प॒वित्र॒ आँ इन्द॒विन्द॑स्य ज॒ठर॑ष्वा-वि॒शन। त्वं नृ॒च॑ ा अभवा विच ाण॒ साम॑ गा॒त्रमङ्गि॑-राभ्या -वृणा॒रप॑॥ २३॥

23. *Adribhiḥ sutaḥ pavase pavitra āॅ indavindrasya jaṭhareṣvāviśan. Tvaṁ nṛcakṣā abhavo vicakṣaṇa soma gotram-aṅgirobhyo'vṛṇorapa.*

O Soma, spirit of life realised by veteran saints, you flow and vibrate in the sacred heart. Indu, O spirit of light divine, abiding in the heart core of the soul, be the all watching illuminator and unfailing guardian of humanity. O Soma, spirit of protective life and light of the world, open the secret treasures of knowledge and vision for the lovers of life and the piety of yajna.

त्वां सोम॒ पव॑मानं स्वा॒ध्या नु॒ विप॑सा अमद ाव॒स्यव॑ः।
त्वां सु॑प॒ण आभ॑रद्दि॒वस्परीन्दा॒ विश्वा॑भिम॒तिभि॒ः परि॑ष्कृतम॥ २४॥

24. *Tvāṁ soma pavamānaṁ svādhyo'nu viprāso amadann-avasyavaḥ. Tvāṁ suparṇa ābharad divasparīndo viśvābhir-matibhiḥ pariṣkṛtam.*

O Soma, pure and purifying dynamic spirit of the world of existence, men of noble thought, will and action, veteran saints, seekers of divine favour and protection adore and exalt you. Indu, O spirit of life and light higher than highest regions of light, exalted and glorified in purity by all sages of the world of wisdom, the imaginative seeker of divinity attains to you by his flights of meditation.

अव्यं॑ पुना॒नं परि॒ वार॑ ऊ॒र्मिणा॒ हरिं॑ नवन्त अ॒भि स॒प्त धे॒नव॑ः।
अ॒पामु॒पस्थ॒ अध्या॒यव॑ः क॒विमृ॒तस्य॒ योना॑ महि॒षा अ॑हेषत॥ २५॥

25. *Avye punānaṁ pari vāra ūrmiṇā hariṁ navante abhi sapta dhenavaḥ. Apāmupasthe adhyā-yavaḥ kavim-ṛtasya yonā mahiṣā aheṣata.*

Seven faculties of the soul, i.e., five senses, mind and intellect, and seven metres of the Vedic voice exult in the presence of Hari, divine dispeller of darkness and want, pure, purifying and streaming forth in waves in the heart of the chosen and protected soul of the devotee. Holy men and veteran sages and scholars delight and adore the omniscient all watching Soma at the closest in their actions at the yajnic level of universal truth and observance of divine law.

इन्दुः पुनाना अति गाहत मृधा विश्वानि कृण्वन्त्सुपथानि यज्यव। गाः कृण्वाना निणिजं हयतः कविरत्या न कीळन्परि वारमषति॥ २६॥

26. *Induḥ punāno ati gāhate mṛdho viśvāni kṛṇ-vant-supathāni yajyave. Gāḥ kṛṇvāno nirṇijaṁ haryataḥ kaviratyo na kṛīḷan pari vāramarṣati.*

Indu, soma spirit of life and light of the world, pure and purifying, overcomes all adversaries, clearing all paths of life, making them simple for the man of self-sacrifice for social and creative purposes. Revealing its own real form in its original purity, the refulgent and omniscient lord goes forward to the chosen soul, bright as a flash of light.

असश्चतः शतधारा अभिश्रिया हरिं नवन्त व ता उदन्युवः। ि पा मृजन्ति परि गाभिरावृतं तृतीय पृष्ठ अधि राचन दिवः॥ २७॥

17. *Asaścataḥ śatadhārā abhiśriyo hariṁ navante'-va tā udanyuvaḥ. Kṣipo mṛjanti pari gobhirāvṛ-taṁ tṛtīye pṛṣṭhe adhi rocane divaḥ.*

Those ceaseless, overflowing, bright and

extensive showers of adoration in love and homage flowing in a hundred streams reach beatific Soma, light of life. Holy vibrations of mind in faith exalt the lord wrapped in sun-rays abiding in the third and highest region over the bright heaven and enshrine it in the soul.

तवेमाः प्रजा दिव्यस्य रेतसस्त्वं विश्वस्य भुवनस्य राजसि। अथेदं विश्वं पवमान ते वशे त्वमिन्दो प्रथमो धामधा असि॥ २८॥

28. *Tavemāḥ prajā divyasya retasas-tvaṁ viśvasya bhuvanasya rājasi. Athedaṁ viśvaṁ pavamāna te vaṣe tvamindo prathamo dhāmadhā asi.*

These people, these birds and beasts, all these worlds of existence, are yours, born of your divine creative power, the original divine seed. You shine and rule over this entire world of existence. And O Spirit pure and purifying and omnipresent, this entire universe is under your control. Indu, O light of life and life of the world, you are the only, first, original and eternal cause, foundation and sustainer of the world order.

त्वं समुद्रो असि विश्ववित्कवे तवेमाः पञ्च प्रदिशो विधर्मणि। त्वं द्यां च पृथिवीं चाति जभिष्से तव ज्योतींषि पवमान सूर्यः॥ २९॥

29. *Tvaṁ samudro asi viśvavit kave tavemāḥ pañca pradiśo vidharmaṇi. Tvaṁ dyāṁ ca pṛthivīṁ cāti jabhriṣe tava jyotīṁṣi pavamāna sūryaḥ.*

You are the original infinite womb of life in existence and the ultimate haven, absolute master of the entire universe, O poet creator. Within you and in your order of Dharma are contained and sustained all

the five dimensions of existence, material, psychic, spiritual, temporal and spatial. You hold and sustain the heaven and earth, absolutely, and, O lord immaculate, purifying and vibrant, the stars are but reflections of your self-refulgence.

त्वं प॒वित्र॒ रज॑सा॒ विध॑र्मणि द॒वभ्य॑: साम पवमान पूयस।
त्वामु॒शिज॑: पथ॒मा अ॑गृभ्णत॒ तुभ्य॒मा विश्वा॒ भुव॑नानि यमिर॥ ३०॥

30. *Tvaṁ pavitre rajaso vidharmaṇi devebhyaḥ soma pavamāna pūyase. Tvāmuśijaḥ prathamā agṛbhṇata tubhyemā viśvā bhuvanāni yemire.*

In this holy order of existence governed by the law of divinity, O Soma, light of life immaculate, your presence emanates from every particle of the divine elements of Prakrti, from all the divine regions of the universe in balanced motion, and the same presence is distilled in purity by the wise for noble humanity. The first vibrant lovers of divinity perceive and realise this presence at the dawn of creation. From you the entire worlds of existence emerge and unto you they all return.

प र॒भ ए॒त्यति॒ वार॑मव्य॒यं वृषा॒ वन॒ष्वव॑ चकद॒द्धरि॑:। सं धी॒तया॑ वावशा॒ना अ॑नूषत॒ शिशुं॑ रिहन्ति म॒तय॒: पनि॑प्नतम॥ ३१॥

31. *Pra rebha etyati vāram-avyayaṁ vṛṣā vaneṣvava cakradadd-hariḥ. Saṁ dhītayo vāvaśānā anū-ṣata śiśuṁ rihanti matayaḥ panipnatam.*

The Absolute divine, Shabda Brahma, emerges roaring with a bang, AUM, goes forward creating and sounding over and across the imperishable world of his

desire, potent in creative showers, and transcends his own creation. The same all potent and overflowing presence, blissful, projecting all and withdrawing all, roars loud and bold in moments of time and acts of love, desire and worshipful creations. That do the wise sages, loving and worshipful, adore and exalt in prayer. The wise and vibrant all love and adore the admirable presence living and breathing in the entire world of existence.

स सूर्यस्य रश्मिभिः परि व्यत तन्तुं तन्वानस्त्रिवृतं यथा विद। नयन्नृतस्य प्रशिषा नवीयसीः पतिजनीनामुप याति निष्कृतम॥ ३२॥

32. *Sa sūryasya raśmibhiḥ pari vyata tantuṁ tanvānastrivṛtaṁ yathā vide. Nayannṛtasya praśiṣo navīyasīḥ patirjanīnāmupa yāti niṣkṛtam.*

That Soma, creative Spirit of the universe, wrapped in the light of his own refulgence, radiating by the rays of the sun, weaving and expanding the three dimensional web of existence as he intends and plans, inducting the newest and latest designs of the laws of cosmic evolution as father generator of successive generations, radiates and moves to the creative vedi of cosmic yajna.

राजा सिन्धूनां पवत पतिर्दिव ऋतस्य याति पथिभिः कनिक्रदत। सहस्त्रधारः परि षिच्यत हरिः पुनाना वाचं जनयन्नुपावसुः॥ ३३॥

33. *Rājā sindhūnāṁ pavate patirdiva ṛtasya yāti pathibhiḥ kanikradat. Sahasradhāraḥ pari ṣicyate hariḥ punāno vācaṁ janayannupāvasuḥ.*

Ruler and controller of the cosmic streams of evolution, lord of the light of heaven, moves and flows on loud and bold by the paths of cosmic law in a thousand streams and showers of new life. The creative spirit dispelling want and darkness, pure and purifying, goes on close by sustainers of life, creating new forms and names of existence, and is celebrated as divine creator, controller and director of the evolution of life.

पव॑मान॒ मह्यर्णा॒ वि धा॑वसि॒ सूरा॒ न चि॒त्रा अव्ययानि॒ पव्यया। गभ॑स्तिपूता॒ नृभि॒रदि॑भिः सु॒ता म॒ह वाजा॑य॒ धन्या॑य धन्वसि॥ ३४॥

34. *Pavamāna mahyarṇo vi dhāvasi sūro na citro avyayāni pavyayā. Gabhastipūto nṛbhiradri-bhiḥ suto mahe vājāya dhanyāya dhanvasi.*

O Soma, immaculate sanctifying spirit of cosmic evolution, boundless flood of creative energy, by your own potential you rush on like a mighty marvellous power to imperishable forms of existence. Exalted by rays of the sun, realised by veteran saints and sages, you rush on for great wealth and victory in the onward progress of the world.

इष॒मूर्जं॑ पवमाना॒भ्यर्षसि श्य॒ना न वंसु॑ क॒लशे॑षु सीदसि। इन्दा॑य॒ मद्वा॒ मद्या॒ मदः॑ सु॒ता दि॒वा वि॑ष्टम्भ उ॑प॒मा वि॑च॒-ऽणः॥ ३५॥

35. *Iṣamūrjaṁ pavamānābharṣasi śyeno na vaṁsu kalaśeṣu sīdasi. Indrāya madvā madyo madaḥ suto divo viṣṭambha upamo vicakṣaṇaḥ.*

O Soma, spirit of the cosmos in evolutionary flux, you move food and energy in the process of

creative evolution, and like the speediest harbinger of joy you settle in the heart core of devoted celebrants. You are the self-existent joyous and inspiring source of ecstasy for the soul, pillar of the light of heaven, most excellent beyond comparison and all watching omniscient spirit.

स॒प्त स्वसा॑रा अ॒भि मा॒तर॒: शिशुं॒ नवं॑ जज्ञा॒नं जन्यं॑ विप॒श्चित॑म। अ॒पां ग॑न्ध॒र्वं दि॒व्यं नृ॒च॒क्षस॑ं सा॒मं॒ विश्व॑स्य॒ भुव॑नस्य रा॒जस॑ं॥ ३६॥

36. *Sapta svasāro abhi mātaraḥ śiśuṁ navaṁ jajñā-naṁ jenyaṁ vipaścitam. Apāṁ gandharvaṁ divyaṁ nṛcakṣasaṁ somaṁ viśvasya bhuva-nasya rājase.*

Seven sisterly perceptive, conceptive and discriminative organs of sense and mind jointly confirm the presence of Soma, all pervasive, ever new, informing, victorious, universally wise, sustainer of waters and earth, heavenly, and constant watchful guardian of humanity. They perceive you, Soma, as you pervade and illuminate all regions of the world.

इ॒शा॒न इ॒मा भुव॑नानि॒ वीर्य॑स युजा॒न इ॑न्दा ह॒रित॑: सु॒प॒र्ण्य॑:। तास्त॑ आरन्तु॒ मधु॑मद घृ॒तं पय॒स्तव॑ व्र॒त सा॑म तिष्ठन्तु कृ॒ष्टय॑:॥ ३७॥

37. *Īśāna imā bhuvanāni vīyase yujāna indo haritaḥ suparṇyaḥ. Tāste kṣarantu madhumad-ghṛtaṁ payastava vrate soma tiṣṭhantu kṛṣṭayaḥ.*

O Soma, Indu, lord of light and beauty of peaceful life, you rule over all these regions of the world harnessing dynamic forces of nature's energy. May these

forces of yours produce and shower on us ghrta and milk of honeyed sweetness and may the people abide by your laws and discipline of life.

त्वं नृचꣳ आ असि साम विश्वतः पवमान वृषभ ता वि धावसि। स नः पवस्व वसुमद्धिरण्यवद्वयं स्याम भुवनेषु जीवसे॥ ३८॥

38. *Tvaṁ nṛcakṣā asi soma viśvataḥ pavamāna vṛṣabha tā vi dhāvasi. Sa naḥ pavasva vasumaddhiraṇyavad-vayaṁ syāma bhuvaneṣu jīvase.*

O Soma, you are constant watchful guardian of humanity all round in all ways. O lord pure and purifying, vigorous and generous, you cleanse us with all those powers of yours. Pray purify and energise us so that we may be prosperous with peaceful settlement and golden graces of wealth, honour and excellence to live happy in the regions of the world.

गावित्पवस्व वसुविद्धिरण्यविदेताधा इन्दो भुवनेष्वर्पितः। त्वं सुवीरा असि साम विश्ववित्तं त्वा विप्रा उप गिरम आसत॥ ३९॥

39. *Govit pavasva vasuvid-dhiraṇyavid-retodhā indo bhuvaneṣvarpitaḥ. Tvaṁ suvīro asi soma viśvavit taṁ tvā viprā upa girema āsate.*

O Soma, Indu, lord of life, beauty and grace, flow, pure and purifying, vibrant omnipresent in all regions of the world. You master and control the wealth of lands and cows, light of knowledge and culture, jewels of peace and settlement, and the beauty of gold and grace. You are virile and command creative energy. You are mighty brave, ruler over the world. We, vibrant

devotees, adore you with songs of praise and prayer, and pray we may be close to you.

उन्मध्व ऊमिवननाा अतिष्ठिपदपा वसाना महिषा वि गाहत।
राजाा पवित्ररथा वाजमारुहत्सहस्त्रभृष्टि जयति श्रवाा
बृहत ॥ ४० ॥

40. *Unmadhva ūrmir-vananā atiṣṭhipad-apo va-sāno mahiṣo vi gāhate. Rājā pavitraratho vājam-āruhat sahasrabhṛṣṭir-jayati śravo bṛhat.*

Soma of honey sweets of divinity helps desires to be stabilised. The great ardent one wearing the cloak of dynamics of creativity sojourns over spaces. Refulgent ruler riding the purity chariot advances to victory in elemental evolution and, wielding a thousand arms of blazing light, wins high and imperishable renown and adoration.

स भन्दना उदियति प्रजावतीविश्वायुविश्वाः सुभरा
अहंदिवि। ब्रह्मा प्रजावद्रयिमश्वपस्त्यं पीत इन्दविन्द्रमस्मभ्यं
याचतात ॥ ४१ ॥

41. *Sa bhandanā udiyarti prajāvatīr-viśvāyur-viśvāḥ subharā ahardivi. Brahma prajāvad-rayimaśva-pastyaṁ pīta indavindramasmabhyaṁ yācatāt.*

It raises sun rays and moves our thanks and adorations which bring up noble progeny, all health and long age and abundant fulfilment of universal value day and night. Indu, Spirit of light and joy of life, sung and celebrated, give us the knowledge of divinity, wealth of noble progeny, a home full of comfort and achievement, and power and excellence of the world.

सा अग्र अह्नां हरिंहयता मदः प चतंसा चतयत अनु द्युभिः ।
द्वा जना यातयं न्तरीयत नरा च शंसं दव्यं च धतरि ॥ ४२ ॥

42. *So agre ahnāṁ harir-haryato madaḥ pra cetasā cetayate anu dyubhiḥ. Dvā janā yātayannantarīyate narā ca śaṁsaṁ daivyaṁ ca dhartari.*

That Soma, dispeller of darkness in advance of the day, blissful and glorious Spirit, inspiring and exalting, illuminates with intelligence and enlightens with consciousness day by day. It moves within, rousing both men and women, high and low, general humanity and leading lights, and inspires all to acquire, intensify and maintain higher and higher intelligence and awareness both admirable and divine day by day.

अञ्जत व्यञ्जत समञ्जत कतुं रिहन्ति मधुनाभ्यञ्जत ।
सिन्धारुच्छवास पतयन्तमु णं हिरण्यपावाः पशुमासु गृभ्णत ॥ ४३ ॥

43. *Añjate vyañjate samañjate kratuṁ rihanti madhunābhyañjate. Sindhorucchvāse patayantam-ukṣaṇaṁ hiraṇyapāvāḥ paśumāsu gṛbhṇate.*

They realise it in the vibrant soul, diversify the presence in various statements of definition and communication, and integrate the experience and the statements in the awareness of its absolute glory. They love and adore the soul of cosmic yajna and worship it with honey sweets of homage in acts of soma yajna. In these ways of awareness, thoughts, words and deeds, do lovers of the golden glory of soma realise and integrate with the all watching universal power and presence vaulting on top of their waves of consciousness

with incessant showers of bliss divine.

वि॒पश्चित॒ पव॑मानाय गायत म॒ही न धारात्यन्धो॑ अषति।
अह्नि॑न जू॒णामति॑ सपति॒ त्वच॒मत्या॒ न कीळ॑ ासर॒द वृषा॒ हरि॑ः ॥ ४४ ॥

44. *Vipaścite pavamānāya gāyata mahī na dhārā-tyandho arṣati. Ahirna jūrṇāmati sarpati tvaca-matyo na krīḷann-asarad-vṛṣā hariḥ.*

O people, sing in honour of Soma, omniscient spirit of life, pure and purifier that brings us food, energy, honour and excellence in torrential streams. Knowing that, man, free from want, suffering and small mindedness, goes forward with life happy, youthful, playful as a colt and generous as showers of rain, and at the end of life goes on again, having left this body as a snake casts off its old skin and goes free and youthful again.

अ॒ग॒गा राजाप्य॑स्तविष्यत वि॒माना॒ अह्नां॑ भुव॑न॒ष्वपि॑तः।
हरि॑घृ॒तस्नु॑ः सु॒दृशी॑का अण॒वा ज्या॒तीर॑थः पवत रा॒य आ॒क्य॑ः ॥ ४५ ॥

45. *Agrego rājāpyastaviṣyate vimāno ahnāṁ bhuvaneṣvarpitaḥ. Harirghṛtasnuḥ sudṛśīko arṇavo jyotīrathaḥ pavate rāya okyaḥ.*

Soma, foremost pioneer spirit, refulgent ruler, open to all, maker of days and nights, omnipresent in all regions of the universe, is adored and worshipped by all. Soft and sweet, gracious and illuminative as ghrta, destroyer of darkness and suffering, blissful of sight, deep as space, riding the chariot of light, universal haven of all, moves, initiates and consecrates us for the

achievement of honour, wealth and excellence.

असर्जि स्कम्भा दिव उद्यता मदः परि त्रिधातुर्भुवनान्यर्षति ।
अंशुं रिहन्ति मतयः पनिप्नतं गिरा यदि निर्णिजमृग्मिणा ययुः ॥ ४६ ॥

46. *Asarji skambho diva udyato madaḥ pari tridhātur-bhuvanānyarṣati. Aṁśuṁ rihanti matayaḥ panipnataṁ girā yadi nirṇijam-ṛgmiṇo yayuḥ.*

Soma, lord supreme, that creates, moves and pervades all regions of the universe constituted of three modes of Prakrti, sattva, rajas and tamas, is the pillar of the highest heavens, up and wakeful, highest of reality and inspires humanity with divine ecstasy. The wise love and worship the self-manifestive, self-expressive, vibrant Soma with songs of praise while the celebrants adore the immaculate divinity with hymns of praise, the holy Rks, and realise it.

प त धारा अत्यण्वानि मष्यः पुनानस्य संयता यन्ति रंहयः ।
यद्गाभिरिन्दो चम्वाः समज्यस आ सुवानः साम कलशेषु सीदसि ॥ ४७ ॥

47. *Pra te dhārā atyaṇvāni meṣyaḥ punānasya saṁyato yanti raṁhayaḥ. Yadgobhirindo camvoḥ samajyasa ā suvānaḥ soma kalaśeṣu sīdasi.*

Indu, Spirit of life and light of the world, Soma, pure and purifying, the streams of your creative power, extremely subtle, virile and generous, move united at the speed of thought when, between heaven and earth, you vibrate and radiate, one with the rays of the sun, and, inspiring, worshipped and consecrated within, you abide in the heart core of the realised souls.

पव॑स्व साम कतुवि॑ꣳ उ॒क्थ्या व्या॒ वार॒ परि॑ धाव॒ मधु॑ पि॒यम। ज॒हि विश्वा॑न॒ रस॑ इन्दा अ॒त्रिणा॑ बृ॒हद्व॑दम वि॒दथ॑ सु॒वीरा॑ः ॥ ४८ ॥

48. *Pavasva soma kratuvinna ukthyo'vyo vāre pari dhāva madhu priyam. Jahi viśvān rakṣasa indo atriṇo bṛhadvadema vidathe suvīrāḥ.*

O Soma, Spirit of life and peace, Indu, light of the world, all knowing master of yajnic action, radiate and flow for us, lord adorable and all protective. Distil the dearest honey sweets of life for the chosen soul and bless. Destroy all ogres and demons who devour human wealth. Blest with heroic courage and noble progeny, we celebrate and glorify you with abundant praise in the yajnic congregation.

Mandala 9/Sukta 87

Pavamana Soma Devata, Ushana Kavya Rshi

प तु द॑व॒ परि॒ काश॑ं नि षी॑द॒ नृभि॑ः पुना॒ना अ॒भि वाज॑मष। अश्व॑ं न त्वा वा॒जिनं॑ म॒जय॒न्ता च्छा॑ ब॒ही र॑श॒नाभि॑न-यन्ति ॥ १ ॥

1. *Pra tu drava pari kośaṁ ni ṣida nṛbhiḥ punāno abhi vājamarṣa. Aśvaṁ na tvā vājinaṁ marja-yanto 'cchā barhī raśanābhir-nayanti.*

O Soma, radiate, flow into the sanctity of the heart and sink into the soul of the devotee. Adored by the yajakas on the vedi, let the showers of joy stream forth. The celebrants, exalting your power and presence, invoke and invite you like energy itself with adorations to the grass seats of the yajna.

स्वा॒युधः॑ प॑वत द॒व इन्दु॑रशस्ति॒हा वृ॒जन॑ं र ।माणः। पि॒ता द॒वाना॑ं जनि॒ता सु॒द ।ा॑ विष्ट॒म्भा दि॒वा ध॒रुण॑ः पृथि॒व्याः॥ २॥

2. *Svāyudhaḥ pavate deva indur-aśastihā vṛjanaṁ rakṣamāṇaḥ. Pitā devānāṁ janitā sudakṣo viṣṭambho divo dharuṇaḥ pṛthivyāḥ.*

Divine Indu, light of life, equipped with noble arms, destroyer of scandal and malignity, protector of yajna vedi against crookedness and intrigue, flows pure and purifying. It is the generator and sustainer of the divine powers of nature and humanity, perfect and expert original agent of action, pillar of heaven and foundation support of the earth.

ऋषि॒विप॑ः पुरए॒ता जना॑नामृ॒भुधी॑र॑ उ॒शना॒ काव्य॑न।
स चि॑द्विवद॒ निहि॑त॑ं यदा॑सामपी॒च्य॑ं॑ गुह्य॑ं नाम॒ गाना॑म॥ ३॥

3. *Ṛṣirviprāḥ pura-etā janānām-ṛbhurdhīra uśanā kāvyena. Sa cidviveda nihitaṁ yadāsām-apīcyaṁ guhyaṁ nāma gonām.*

Divine seer, vibrant and sagely power, potent maker, stable of will and action, Soma is brilliant with innate vision and wisdom. He alone knows what is the hidden secret and mystery of these stars and planets.

ए॒ष स्य त॒ मधु॑माँ इन्द॒ सामा॒ वृषा॒ वृष्ण॒ परि॑ प॒वित्र॑ अ ।ाः। स॒हस्र॑सा॒ः श॑त॒सा भू॑रि॒दाव॑ा शश्वत्त॒मं ब॒हिरा वा॒ज्य॑स्थात॥ ४॥

4. *Eṣa sya te madhumāň indra somo vṛṣā vṛṣṇe pari pavitre akṣāḥ.Sahasrasāḥ śatasā bhūridāvā śaśvattamaṁ barhirā vājyasthāt.*

Indra, omnipotent generous creator and ruler of the universe, this Soma is your honeyed shower of beneficence and grace which profusely flows over and across the immaculate world of life. May this Soma, giving a thousand boons in a hundred forms of infinite values, a mighty victorious divine force, abide by us and bless the universal vedi of human life with eternal grace.

एत सामा अभि गव्या सहस्रा मह वाजायामृताय श्रवांसि। पवित्रेभिः पवमाना असृगञ्छवस्यवो न पृतनाजो अत्याः ॥ ५ ॥

5. *Ete somā abhi gavyā sahasrā mahe vājāyāmṛtāya śrvāṁsi. Pavitrebhiḥ pavamānā asṛgrañchra-vasyavo na pṛtanājo atyāḥ.*

The soma showers heading to the earth, like mighty warriors rushing to battle for victory and immortal fame, bearing a thousand forms of strength, sustenance and advancement, enshrined in purity of the soul vibrate and flow for the holy seeker's imperishable attainment of immortality over the state of mortality.

परि हि ष्मा पुरुहूता जनानां विश्वासद्रुद्राजना पूयमानः। अथा भर श्यनभृत पयांसि रयिं तुञ्जाना अभि वाजमर्ष ॥ ६ ॥

6. *Pari hi ṣmā puruhūto janānāṁ viśvāsarad-bhojanā pūyamānaḥ. Athā bhara śyenabhṛta prayāṁsi rayiṁ tuñjāno abhi vājamarṣa.*

O Soma, pure and purifying divine spirit of joyous energy, invoked by all people, enshrined in the heart core of the soul, bring all forms of life's joy. Flow for our battle of life for the victory of immortality over

the state of mortality and bring us food, wealth and honour and excellence created by divine energy for the soul's sustenance on way to the final victory.

एष सुवानः परि सामः पवित्र सगा न सृष्टा अदधावदर्वा।
तिग्म शिशानो महिषा न शृङ्ग गा गव्यन्नभि शूरा न सत्वा ॥ ७ ॥

7. *Eṣa suvānaḥ pari somaḥ pavitre sargo na sṛṣṭo adadhāvad-arvā. Tigme śiśāno mahiṣo na śṛṅge gā gavyannabhi śūro na satvā.*

This Soma, pure and purifying creative energy of divinity, vibrates in immaculate nature and flows in the devotee's pure heart like the mighty force of nature itself, sharpening its rays of light for dispelling darkness and negation. It goes on like a poised hero keen on his determination for victory in the battle.

एषा यया परमादन्तरद्रेः कूचित्सतीरूव गा विवद।
दिवा न विद्युत्स्तनयन्त्यभ्रैः सामस्य त पवत इन्द्र धारा ॥ ८ ॥

8. *Eṣā yayau paramād-antaradreḥ kūcit satīrūrve gā viveda. Divo na vidyut stanayantyabhraiḥ somasya te pavata indra dhārā.*

Indra, lord almighty, this Soma stream of your power and bliss flows from the highest regions of existence and, sustained somewhere in the vast expanse of space, reaches the earthly regions of the universe like lightning from the regions of light, thundering with the clouds in the middle regions of the skies, seen and heard on the earth.

उत स्म॑ रा॒शिं परि॑ यासि॒ गाना॒मिन्द॑ण सा॒म स॒रथं॑ पुना॒नः ।
पू॒वी॑रिषा॑ बृ॒ह॒तीजी॑॑रदाना॒ शि ॑॑ शचीव॒स्तव॒ ता
उ॑प॒ष्टुत ॥ ९ ॥

9. *Uta sma rāśiṁ pari yāsi gonām-indreṇa soma sarathaṁ punānaḥ. Pūrvīriṣo bṛhatīr-jīradāno śikṣā śacīvastava tā upaṣṭut.*

Soma, O spirit of life and ecstasy of being, you move together with Indra, the noble soul riding the body chariot, you move together to the multitude of things perceivable and radiate to the senses, mind and intelligence of man, pure and purifying. O lord of all power and knowledge, infinite giver of vast possibilities, worshipped at the closest in the heart core of the soul, bless us with those abundant and eternal gifts of food and energy, honour, power and excellence and the wisdom and vision of divinity which we need for ultimate freedom.

Mandala 9/Sukta 88

Pavamana Soma Devata, Ushana Kavya Rshi

अ॒यं सा॑म॑ इन्द्र॒ तुभ्यं॑ सुन्व॒ तुभ्यं॑ पवत॒ त्वम॑स्य पाहि।
त्वं ह॒ यं च॑कृ॒ष त्वं व॑वृ॒ष इन्दुं॒ मदा॑य॒ युज्या॑य॒ सा॑म॑म ॥ १ ॥

1. *Ayaṁ soma indra tubhyaṁ sunve tubhyaṁ pavate tvamasya pāhi. Tvaṁ ha yaṁ cakṛṣe tvaṁ vavṛṣa induṁ madāya yujyāya somam.*

Indra, O soul of life, O man, this soma spirit of life and light, this beauty and joy is created for you; it flows, illuminates and sanctifies, for you; take it, live it, protect and advance it, don't destroy it. Indeed you

create it, it is your choice to create it. And whatever you do and choose to do is for your mutual joy and indispensable togetherness. O man, enjoy the beauty and vibrancy of life, maintain and advance it for peace in mutual interest in a spirit of interdependence and cooperation.

स ईं रथा न भुरिषाळयाजि महः पुरूणि सातय वसूनि।
आदीं विश्वा नहुष्याणि जाता स्वषाता वन ऊध्वा नवन्त॥ २॥

2. *Sa īṁ ratho na bhuriṣāḷayoji mahaḥ purūṇi sātaye vasūni. Ādīṁ viśvā nahuṣyāṇi jātā svarṣātā vana ūrdhvā navanta.*

The great exalted soma spirit of life's vibrancy, like a great chariot of abundant comfort, capacity and possibility is enjoined for achieving many kinds of wealth, honours and excellences, and then all things born, created and achieved, all high ups, giving showers of joy in the exciting field of life honour, adore and celebrate the soma spirit of life divine.

वायुन या नियुत्वाँ इष्टयामा नासत्यव हव आ शंभविष्ठः।
विश्ववारा दविणादाइव त्मन्पूषव धीजवना सि साम॥ ३॥

3. *Vāyurna yo niyutvāň iṣṭayāmā nāsatyeva hava ā śaṁbhaviṣṭhaḥ. Viśvavāro draviṇodā iva tman pūṣeva dhījavano'si soma.*

O Soma, vibrant spirit of life in ceaseless flow like energy reaching the cherished goal, most blissful like the Ashvins, circuitous currents of nature's energy in the exciting field of life, you are the treasure-hold of world's wealth of universal value, infinite giver of

everything like the parental beneficence and nourishment of divinity, and you move forward at the speed of thought.

इन्दा॒ न या म॒हा कर्मा॑णि॒ चकि॑हन्ता वृ॒त्राणा॑मसि साम पू॒भित। प॒द्वा न हि त्वमहि॑नाम्नां ह॒न्ता विश्व॑स्यासि साम्॒ दस्या॑ः ॥ ४ ॥

4. *Indro na yo mahā karmāṇi cakrirhantā vṛtrāṇā-masi soma pūrbhit. Paidvo na hi tvamahinā-mnāṁ hantā viśvasyāsi soma dasyoḥ.*

O Soma, who are a great performer like Indra, the omnipotent, you are the destroyer of demonic forces and the breaker of their strongholds. Like lazer beams, you are the killer of the malignant, the poisonous and all the other negativities of the world.

अ॒ग्निन या वन॒ आ सृ॒ज्यमा॑ना॒ वृथा॒ पाजां॑सि कृणुत न॒दीषु॑। जना॒ न युध्वा॑ मह॒त उ॑प॒ब्दिरिय॑र्ति॒ साम॒ः पव॑मान ऊ॒मिम ॥ ५ ॥

5. *Agnirna yo vana ā sṛjyamāno vṛthā pājāṁsi kṛṇute nadīṣu. jano na yudhvā mahata upabdi-riyarti somaḥ pavamāna ūrmim.*

Created like fire by friction in the serious business of life, Soma spontaneously creates mighty motions of flow in the dynamics of existence. Like a mighty man warrior roaring and resounding as a great victor, soma goes forward to billows of the sea sending out waves of purity and power all round.

ए॒त साम॒ा अति॒ वारा॒ण्यव्या॑ दि॒व्या न काशा॑सा अ॒भव॑षाः। वृथा॑ समु॒द्रं सिन्ध॑वा॒ न नीची॑ः सु॒तासा॑ अ॒भि क॒लशाँ॑ असृगन ॥ ६ ॥

6. *Ete somā ati vārānyavyā divyā na kośāso abhravarṣāḥ. Vṛthā samudraṁ sindhavo na nīcīḥ sutāso abhi kalaśāँ asṛgran.*

These soma currents of fluent joyous divine energy pass through higher regions of purity and refinement in the process of nature, and then these divine and protected treasure-holds of joy like vapours of rain bearing clouds, cleansed and sanctified, flow to the heart core of the devoted celebrants in the same manner as showers of rain from the clouds bless the earth and rivers flow down to the deep sea.

शुष्मी शधा॒ न मारु॑तं पव॒स्वानँभिशस्ता दि॒व्या यथा॒ विट।
आपा॒ न म॒ ऊ सु॑म॒तिभ॑वा नः स॒हस्रा॑प्साः पृतना॒षाण्न य॒ज्ञः॥ ७॥

7. *Śuṣmī śardho na mārutaṁ pavasvānabhiśastā divyā yathā viṭ. Āpo na makṣū sumatirbhavā naḥ sahasrāpsāḥ pṛtanāṣāṇna yajñaḥ.*

O mighty power of purity and action like the force of winds, flow and purify, blow away the dead leaves, dry up the roots of negativity so that the nation of humanity may be clean and brilliant, free from malice, hate and fear of misfortune. Be instant cleanser and sanctifier of our will and understanding like holy waters of grace and give us a noble mind. Be like yajna, giver of a thousand noble powers and a victor in conflicts within and outside.

राज्ञा॒ नु त॒ वरु॑णस्य व॒तानि॑ बृ॒हद्ग॑भी॒रं तव॑ साम॒ धाम॑।
शुचि॒ष्ट्वम॑सि प्रि॒या न मि॒त्रा द॒ ग्या॑ अय॒मवा॑सि साम॥ ८॥

8. *Rājño nu te varuṇasya vratāni bṛhad-gabhīraṁ tava soma dhāma. Śuciṣ-ṭvamasi priyo na mitro dakṣāyyo aryamevāsi soma.*

Bless us, O Soma, that we may observe the rules and laws of your discipline, refulgent ruler and highest justicier. Profound is your presence, infinite your space. Immaculate you are, dear as a friend, unfailing as an expert guide, adorable, all bliss, beauty and pure joy.

Mandala 9/Sukta 89

Pavamana Soma Devata, Ushana Kavya Rshi

पा स्य वह्निः प॒थ्या॑भिरस्या॒न्दिवा न वृ॒ष्टिः पव॑माना अ ाः।
स॒हस्र॑धारा असद॒ य१॑स्म मा॒तुरु॒पस्थ॒ वन॒ आ च॒ साम॑ः॥ १॥

1. *Pro sya vahniḥ pathyābhirasyān divo na vṛṣṭiḥ pavamāno akṣāḥ. Sahasradhāro asadannyasme māturupasthe vana ā ca somaḥ.*

That Soma, Spirit of life and life's joy, burden bearer and harbinger of living energy and divine vision may, we pray, descend by auspicious paths of existence and, like showers of divine bliss, pure and purifying, bless us. May divine Soma of a thousand streams proceed for our yajnic home, pervade over mother earth's lap of love and flourish in the deep clouds, flowing streams, dense forests and the profuse greenery of fields and gardens.

राजा॒ सिन्धू॑नामवसिष्ट॒ वास॑ ऋ॒तस्य॒ नाव॒मारु॑हदजि॑ष्ठाम।
अ॒प्सु द्र॒प्सा वा॑वृध श्य॒नजू॑ता दु॒ह ई॑ं पि॒ता दु॒ह ई॑ं पि॒तु-
जाम॥ २॥

2. *Rājā sindhūnām-avasiṣṭa vāsa ṛtasya nāvam-āruhad-rajiṣṭhām. Apsu drapso vāvṛdhe śyena-jūto duha īṁ pitā duha īṁ piturjām.*

The ruler, mover and controller of the flow of rivers, Soma takes on the forms of holy waters and the laws of nature as helmsman of the ship of life with honesty and naturalness. Inspired and moved by divine imagination, open minded with the social dynamics of humanity, he receives the blessings of heavenly father and the father blesses the daughter earth. Thus does Soma, the ruler, grow in stature and augment the earth.

सिंहं नसन्त मध्वो अयासं हरिमरुषं दिवो अस्य पतिम। शूरो युत्सु पृथमः पृच्छत गा अस्य च सा परि पात्यु गा॥ ३॥

3. *Siṁhaṁ nasanta madhvo ayāsaṁ harimaruṣaṁ divo asya patim. Śūro yustu prathamaḥ pṛcchate gā asya cakṣasā pari pātyukṣā.*

Honey sweets of heaven and enlightened humanity come to the chief, valiant and benevolent sustainer of this world, the mighty hero who longs to be the first in the struggles of existence and who, generous and vigorous ruler, protects and promotes its lands and cows and its culture and traditions with his radiance.

मधुपृष्ठं घोरमयासमश्वं रथे युञ्जन्त्युरुचक्रे ऋष्वम। स्वसार ईं जामयो मजयन्ति सनाभया वाजिनमूजयन्ति॥ ४॥

4. *Madhupṛṣṭhaṁ ghoram-ayāsam-aśvaṁ rathe yuñjantyurucakra ṛṣvam. Svasāra īṁ jāmayo marjayanti sanābhayo vājinam-ūrjayanti.*

The leader, pioneer and ruler, loving burden bearer, awful for the awful, instant in action, indefatigable in endeavour and sublime in achievement of the goal, such as he is, all enlightened powers of the world enjoin him to the highest and foremost position in the vast and mighty moving chariot order of the world. All dynamic, self-controlled autonomous forces and sub-systems anoint and cosecrate the high soma power, and all people joined to the centre of the order support, strengthen and energise the dynamic, blazing, onrushing leader, controller and ruler of the order.

चत॑स्र ईं घृत॒दुह॑: सचन्त समा॒न अ॒न्तध॒रुण॒ निष॑त्ता:। ता इ॑मषन्ति नम॑सा पुना॒नास्ता ईं॑ वि॒श्वत॒: परि॑ षन्ति पू॒वी:॥ ५॥

5. *Catasra īṁ ghṛtaduhaḥ sacante samāne antardharuṇe niṣattāḥ. Tā īmarṣanti namasā punānāstā īṁ viśvataḥ pari ṣanti pūrvīḥ.*

Four eternal powers in existence, cooperative, creative, and gracious, abiding and integrated with and within the one, united, uniform and all integrative systemic soma spirit of the cosmic, social and individual order of life, pure, purifying and strengthening it with obedience and sustaining energy, move to the central master spirit, all time stay around and serve it for the continuance of life in existence.

(In the cosmic system, the four are earth, water, fire and air in time and space. In the social order, they are the four classes: intellectuals, teachers and researchers; rulers, administrators and organisers of defence and law and order of peace and justice system;

producers and distributors in the economic system; and the support services.) At the individual level, they are mana (mind and senses), buddhi (intelligence and discrimination), chitta (memory), and ahankara (I-sense).

विष्टम्भा दिवा धरुणः पृथिव्या विश्वा उत क्षितया हस्ते अस्य। असत्त उत्सा गृणत नियुत्वान्मध्वा अंशुः पवत इन्दियाय॥ ६॥

6. *Viṣṭambho divo dharuṇaḥ pṛthivyā viśvā uta kṣitayo haste asya. Asat ta utso gṛṇate niyutvān madhvo aṁśuḥ pavata indriyāya.*

Soma, cosmic spirit of peace and glory, is the pillar of heaven, and it is the foundation support of the earth. Indeed all stars and planets of the universe and all people of the earth are in its hand for control and sustenance. O man, may this soma spirit, this fount of infinite glory and benevolence, commanding all forces of the universe, the honey sweet vibrations and radiations of it, be for the good and glory of the celebrant humanity. Indeed they all flow for humanity.

वन्व न्वाता अभि देववीतिमिन्दाय साम वृत्रहा पवस्व।
शग्धि महः पुरुश्चन्दस्य रायः सुवीयस्य पतयः स्याम॥ ७॥

7. *Vanvannavāto abhi devavītimindrāya soma vṛtrahā pavasva. Śagdhi mahaḥ puruścandra-sya rāyaḥ suvīryasya patayaḥ syāma.*

O Soma, lord of universal peace and bliss, winsome, gracious giver unsolicited, inviolable power of the universe, destroyer of evil and darkness, let the gifts of divinities flow to the yajna of humanity for our

worldly good and spiritual glory. Pray give us strength so that we may be masters, protectors and promoters of great and glorious wealth of excellence and enlightenment and a brave virile and generous progeny.

Mandala 9/Sukta 90

Pavamana Soma Devata, Vasishtha Maitravaruni Rshi

प हिन्वाना जनिता रादस्या रथा न वाजं सनिष्य यासीत।
इन्दं गच्छ गायुधा संशिशाना विश्वा वसु हस्तयारादधानः ॥ १ ॥

1. *Pra hinvāno janitā rodasyo ratho na vājaṁ saniṣyannayāsīt. Indraṁ gacchannāyudhā saṁśiśāno viśvā vasu hastayor-ādadhānaḥ.*

Inspiring the celebrants to action and achievement, creator of heaven and earth, winning strength and victory like a chariot warrior, moving to the karma-yogi, sharpening and calibrating weapons of warlike action, bearing all wealth and power of the world in hands, may the spirit of peace and power come and bless us.

अभि त्रिषृष्ठं वृषणं वयाधामाङ्गूषाणामवावशन्त वाणीः।
वना वसाना वरुणा न सिन्धून्वि रत्नधा दयते वार्याणि ॥ २ ॥

2. *Abhi tripṛṣṭhaṁ vṛṣaṇaṁ vayodhām-āṅgūṣāṇā-mavāvaśanta vāṇīḥ. Vanā vasāno varuṇo na sindhūn vi ratnadhā dayate vāryāṇi.*

The celebrants' songs of adoration in honour of the generous, virile and life bearing Soma, sustainer of three worlds arise in homage of love and faith. Holding precious treasures and powers of the world like Varuna,

all covering space and the ocean holding the deep seas, the wielder of world jewels bestows gifts of choice on mankind.

शूरंगामः सवंवीरः सहावाञ्जता पवस्व सनिता धनानि।
तिग्मायुधः क्षिपधन्वा समत्स्वषा हः साह्वान्पृतनासु शत्रून॥ ३॥

3. *Śūragrāmaḥ sarvavīraḥ sahāvāñjetā pavasva sanitā dhanāni. Tigmāyudhaḥ kṣipradhanvā samatsvaṣāḷhaḥ sāhvān pṛtanāsu śatrūn.*

Commander of a multitude of heroes, himself brave in every way, patient and mighty, all time victor, generous giver of all wealth, honour and excellence, wielding weapons of instant light and fire power, unconquerable in contests of values and destroyer of the enemy in battles of arms, may we pray, flow and purify us.

उरुगव्यूतिरभयानि कृण्वन्त्समीचीन आ पवस्वा पुरन्धी।
अपः सिषासन्नुषसः स्वर्गाः सं चिक्रदा महो अस्मभ्यं वाजान॥ ४॥

4. *Urugavyūtir-abhayāni kṛṇvant-samīcine ā pavasvā purandhī. Apaḥ siṣāsannuṣasaḥ svargāḥ saṁ cikrado maho asmabhyaṁ vājān.*

Bountiful bearer of the abundant world of heaven and earth, creating and clearing the wide paths of truth and rectitude, making them free from fear and mutual conflict, enlightening us on the dynamics of karma in the flow of existence, expanding heavenly lights of the dawns of successive days, pray speak loud

and bold and clear and bring us great victories of sustenance, power, honour and excellence in the struggle for progress in a state of purity.

मत्सि॑ साम॒ वरु॑ण॒ं मत्सि॑ मि॒त्रं मत्सी॑न्द॑मिन्दा पवमान॒ विष्णु॑म। मत्सि॒ शधा॒ मारु॑त॒ं मत्सि॑ द्॒वान्मत्सि॑ म॒हामिन्द॑-मिन्दा॒ मदा॑य ॥ ५ ॥

5. *Matsi soma varuṇaṁ matsi mitraṁ matsīndra-mindo pavamāna viṣṇum. Matsi śardho māru-taṁ matsi devān matsi mahām-indram-indo madāya.*

O Soma, universal spirit of life's joy, Indu, spirit of brilliancy, pure and purifying divinity, you inspire and exhilarate Varuna, freedom of choice, law and justice, advance and inspire Mitra, spirit of love, friendship and cooperation, inspire and exhilarate Indra, ruling powers of governance and defence, honour, exhort and advance Vishnu, all prevailing powers of intelligence and enlightenment, exhort and intensify the force and powers of Maruts, stormy pioneers and fighters, honour and advance brilliant scholars and creative artists and technologists. O divine and brilliant spirit of divinity, Indra, inspire and exhilarate the great ruler Indra for the sake of high honour and excellence of humanity.

एॅवा राज॑व॒ कतु॑माँ॒ अम॑न॒ विश्वा॒ घनि॑घ्नदुरि॒ता प॑वस्व। इन्दा॑ सू॒क्ताय॒ वच॑स॒ वया॑ धा यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥ ६ ॥

6. *Evā rājeva kratumāň amena viśvā ghanigh-nadduritā pavasva. Indo sūktāya vacase vayo dhā yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus like a brilliant ruler, presiding power of universal action and human endeavour, pray flow on and purify us with your divine powers destroying all evils and undesirables of the world. O lord of refulgence and life's joy, bless us with good health and long age for the sake of holy speech and grateful songs of adoration. O divinities of heaven and earth, pray bless us with all time peace, progress and all round happiness and well being.

Mandala 9/Sukta 91

Pavamana Soma Devata, Kashyapa Maricha Rshi

असर्जि वक्वा रथ्य यथाजा धिया मनाता पथमा मनीषी।
दश स्वसारा अधि साना अव्य जन्ति वह्निं सदनान्यच्छ॥ १॥

1. *Asarji vakvā rathye yathājau dhiyā manotā prathamo manīṣī. Daśa svasāro adhi sāno avye-'janti vahnim̐ sadanānyaccha.*

As in a chariot race, so in the progressive business of organised society, an eloquent speaker, prominent thinker and manager of imaginative and decisive first order is appointed to take on the business of governance and administration. Ten cooperative persons capable of independent thinking, working in perfect unison like sister powers or ten pranas or ten senses of perception and volition, in the house, assist the leader on top of the protective social order of yajnic sanctity.

वीती जनस्य दिव्यस्य कव्यरधि सुवाना नहुष्यभिरिन्दुः।
प या नृभिर्मृता मत्यभिममृजाना विभिगाभिरद्भिः॥ २॥

2. *Vītī janasya divyasya kavyairadhi suvāno nahuṣyebhir-induḥ. Pra yo nṛbhir-amṛto martyebhir-marmṛjāno'vibhir-gobhiradbhiḥ.*

The high priest of the yajnic social order, brilliant and benevolent, immortal soul, consecrated by wisest of the brilliant people and the general community and exalted by leading lights and ordinary mortals with common voice, supportive actions and protective thoughts and opinions, goes forward leading the yajnic order for their common good.

वृषा वृष्ण रारुवद्ंशुरस्म पवमाना रुशदीत पया गाः। सहस्त्रमृक्वा पथिभिवचाविदध्वस्मभिः सूरा अण्वं वि याति ॥ ३ ॥

3. *Vṛṣā vṛṣṇe roruvad-aṁśurasmai pavamāno ruśadīrte payo goḥ. Sahasramṛkvā pathibhir-vacovid-adhvasmabhiḥ sūro aṇvaṁ vi yāti.*

Virile and generous Soma, leading power of the yajnic order, pure and purifying, creative and brilliant, goes forward for the abundant social order, roaring and illuminating, and elevating the fertility and abundance of the earth. Speaking and chanting a thousand holy words, visionary of thought and communication, the hero goes on by paths of love and non-violence, reaches and opens the subtlest secrets and even breaks through the atom.

रुजा दृहा चिद्रासः सदांसि पुनान इन्द ऊणुहि वि वाजान। वृश्चापरिष्टात्तुजता वधन य अन्ति दूरादुपनायमषाम ॥ ४ ॥

4. *Rujā dṛḷhā cidrakṣasaḥ sadāṁsi punāna inda ūrṇuhi vi vājān. Vṛścopariṣṭāt tujatā vadhena ye anti dūrādupanāyameṣām.*

Indra, lord of power, break down the strongholds of demonic destroyers. Pure, purifying and consecrated, cover the forces of positive strength of creativity. Uproot the saboteurs and the destroyers coming from above, break with the bolt those who are far off or near within, destroy their leaders.

स पत्नव ाव्यस विश्ववार सूक्तायं पथः कृणुहि पाचः। य दुष्षहासा वनुषा बृहन्तस्ताँस्त अश्याम पुरुकृत्पुरु ॥॥ ५ ॥

5. *Sa pratnavan-navyase viśvavāra sūktāya pathaḥ kṛṇuhi prācaḥ. Ye duṣṣahāso vanuṣā bṛhanta-stāँste aśyāma purukṛt purukṣo.*

O lord of universal acceptance and adoration, open the paths of advancement for the modern celebrant as ever before and let the paths be constant as the ancient ones. O lord of infinite action and munificent giver, let us have those means, methods and weapons which are of high uncounterable calibre over a vast effective area of operation.

एवा पुनाना अपः स्व१ गा अस्मभ्यं ताका तनयानि भूरि। शं नः त्रमुरु ज्यातींषि साम ज्याङ नः सूर्यं दृशयं रिरीहि॥ ६ ॥

6. *Evā punāno apaḥ svargā asmabhyaṁ tokā tanayāni bhūri. Śaṁ naḥ kṣetramuru jyotīṁṣi soma jyoṅnaḥ sūryaṁ dṛṣaye rirīhi.*

O Soma, spirit of peace and joy, pure, purifying

and thus adored and consecrated, bless us with the abundance of earth, showers of the skies and illuminations of the highest regions of light, wealth of children and grand children. Give us peace and well being, vast field of action for expansion, and brilliant illuminations of knowledge and wisdom. And give us the vision to see the light of the sun for all time.

Mandala 9/Sukta 92

Pavamana Soma Devata, Kashyapa Maricha Rshi

परि॑ सुवा॒ना हरि॑रंशुः प॒वित्र॒ रथा॒ न सं॑जि स॒नय॑ हिया॒नः।
आप॒च्छल॑ कं॒मिन्दि॒यं पू॒यमा॑नः॒ पति॑ द॒वाँ अं॑जुषत॒ पयो॑भिः॥ १॥

1. *Pari suvāno hariraṁśuḥ pavitre ratho na sarji sanaye hiyānaḥ. Āpacchlokamindriyaṁ pūyamānaḥ prati devāň ajuṣata prayobhiḥ.*

Invoked and adored for the attainment of fulfilment, inspired and pleased, may the divine destroyer of suffering and frustration, unifying omnipresence of divinity, radiate as joy and bless the soul. Worshipped as pure presence, may the divine Spirit come, acknowledge and receive my song of prayer and exaltation, and bless the noble nature of humanity with food and inspiration for the body and mind, and freedom for the soul.

अच्छा॑ नृ॒च ॥ असरत्प॒वित्र॒ नाम॒ दधा॑नः क॒विर॑स्य॒ योना॑।
सीद॒न्हात॑व॒ सद॑न च॒मूषू॑पमग्म॒न् ऋ॒षय॑ः स॒प्त विपा॑ः॥ २॥

2. *Acchā nṛcakṣā asarat pavitre nāma dadhānaḥ kavirasya yonau. Sīdan hoteva sadane camūṣūpem-agmann-ṛṣayaḥ sapta viprāḥ.*

Soma, all watchful guardian of humanity and omniscient creator, bearing the divine name and the essential nature of divine bliss, radiates and vibrates with joy in the pure heart core of the soul, abiding there as chief high priest at the head of congregations at yajna, and around him concentrate and join seven seers, that is, five organs of perception, mind and will, and the discriminative intelligence. (That personal yajna of the individual and the joint yajna of society is the essential seat of Soma.)

प सु॑मे॒धा गा॑तुवि॒द्विश्व॑देव॒: साम॑: पुना॒नः सद॑ एति॒ नित्य॑म ।
भु॒व॒द्विश्वे॑षु॒ काव्ये॑षु॒ रन्ता॒ नु॒ जना॑न्यतत॒ पञ्च॒ धीर॑: ॥ ३ ॥

3. *Pra sumedhā gātuvid-viśvadevaḥ somaḥ punānaḥ sada eti nityam. Bhuvad-viśveṣu kāvyeṣu rantā'nu janān yatate pañca dhīraḥ.*

Soma, Spirit of divine intelligence, knowing all ways of the earthly world, universal refulgent generous giver, pure and purifying power, always moves and takes its divine seat in the heart core of the soul and on the yajnic grass of the vedi. Rejoicing in all intellectual and poetic holy meets of the world and, inspiring the constant spirit of steady wisdom and resolution, it joins the five orders of universal humanity and exhorts them together to move forward on the common way to collective progress.

तव॒ त्य साम॑ पवमान नि॒ण्य विश्व॑ दु॒वास्त्रय॑ एकादु॒शास॑: ।
दश॑ स्व॒धाभि॒रधि॒ साना॒ अव्य॑ मृ॒जन्ति॑ त्वा॒ नद्य॑: स॒प्त य॒ह्वी: ॥ ४ ॥

4. *Tava tye soma pavamāna niṇye viśve devāstraya ekādaśāsaḥ. Dása svadhābhiradhi sāno avye mṛjanti tvā nadyaḥ sapta yahvīḥ.*

O Soma, vibrant omnipresent spirit of life, pure and purifying, all those thirty three divinities of existence, for sure, integrate in the mysterious depth of your presence. Ten pranas, ten subtle and gross elements of nature and seven mighty constant streams of existence at the cosmic and microcosmic levels with their own oblations serve, adore and glorify you on top of the protected and protective world of existence.

त ु सत्यं पवमानस्यास्तु यत्र विश्व कारवः संनसन्त। ज्यातियदह्न अकृणादु लाकं पावन्मनुं दस्यव कर-भीकम ॥ ५ ॥

5. *Tannu satyaṁ pavamānasyāstu yatra viśve kāravaḥ saṁnasanta. Jyotiryadahne akṛṇodu lokaṁ prāvanmanuṁ dasyave karabhīkam.*

True it is of Soma, pure and purifying, Truth itself of Soma, wherein all basic causes of existence converge, merge and integrate: Soma it is who created the sun and light of knowledge for the day and enlightenment, which protects the man of thought and knowledge, which for the ignorant lost in darkness is but a distant possibility or even a cause for collision.

परि सद्मव पशुमान्ति हाता राजा न सत्यः समितीरियानः। सामः पुनानः कलशाँ अयासीत्सीदन्मृगा न महिषा वनषु ॥ ६ ॥

6. *Pari sadmeva paśumānti hotā rājā na satyaḥ samitīriyānaḥ. somaḥ punānaḥ kalaśāň ayāsīt sīdan mṛgo na mahiṣo vaneṣu.*

Like a high priest going to a prosperous and enlightened hall of yajna, and like a real kingly ruler going to the assemblies of state, may Soma, pure and purifying, consecrate the heart and soul of a dedicated devotee and reign there as a mighty lion ruling majestically over the forests.

Mandala 9/Sukta 93

Pavamana Soma Devata, Nodha Gautama Rshi

साकमु ा मजयन्त स्वसारा दश धीरस्य धीतया धनुत्रीः ।
हरिः पयदव्जाः सूयस्य दाणं नन ा अत्या न वाजी ॥ १ ॥

1. *Sākamukṣo marjayanta svasāro daśa dhīrasya dhītayo dhanutrīḥ. Hariḥ paryadravajjāḥ sūryasya droṇaṁ nanakṣe atyo na vājī.*

Ten generous, agile, spontaneous and simultaneous sister faculties of the self-controlled, self-established yogi together concentrate, communicate and glorify Hari, Soma spirit of divine joy that eliminates want and suffering, and the Spirit, pervading the vibrations of divinity, the light born of the sun, radiates like a constant wave, reaches and settles in the heart core of the blessed soul, the seat of divinity. (The faculties are faculties of perception, thought and will which normally wander over the world of outside reality but which are controlled, concentrated and inverted in meditation and focussed on the presence of divinity within, and then the presence reveals itself in all its refulgent glory.)

सं मातृभिन शिशुवावशाना वृषा दधन्व पुरुवारा अद्भिः ।
मया न यामभि निष्कृतं यन्त्सं गच्छत कलशा उस्त्रियाभिः ॥ २ ॥

2. *Saṁ mātṛbhirna śiśurvāvaśāno vṛṣā dadhanve puruvāro adbhiḥ. Maryo na yoṣāmabhi niṣkṛ-taṁ yantsaṁ gacchate kalaśa usriyābhiḥ.*

Like a child fulfilled and secure with mother's and grandmother's love, the loving Soma, generous treasure home of universal gifts of life, fulfils the celebrant with showers of pranic energy and, like a lover meeting his lady love, blesses his consecrated heart, and therein vibrates with the dedicated soul with divine radiations of light in thought, word and deed.

उत प पिप्य ऊधरघ्न्याया इन्दुधारাभिः सचत सुमधाः। मूधानं गावः पयसा चमूष्वभि श्रীणन्ति वसुभिन निक्तः॥ ३॥

3. *Uta pra pipya ūdhar-aghnyāyā indurdhārābhiḥ sacate sumedhāḥ. Mūrdhānaṁ gāvaḥ payasā camūṣvabhi śrīṇanti vasubhirna niktaiḥ.*

Soma, spirit of blessed light and omniscient power, essence of self-refulgent beauty, fills the inviolable receptacles of nature with milky nourishment which the man of enlightenment, joining the milky flow, enjoys. The radiations of light, currents of energy and the words of wisdom all shine and elevate the soul in all situations of life with spiritual food as they shower him with the wealth and honours of immaculate order.

स नाদেवभিঃ পवমান রদন্দাদ রযিমশ্বিনং বাবশানঃ।
রথিরাযতামুশতী পুরন্ধিরস্মদ্র্যগা দাবন বসূনাম॥ ৪॥

4. *Sa no devebhiḥ pavamāna radendo rayim-aśvinaṁ vāvaśānaḥ. Rathirāyatāmuśatī puran-dhirasmadryagā dāvane vasūnām.*

Lord of light and love, refulgent and illuminative, pure, purifying and vibrating with the divinities of nature and humanity, loving and commanding dynamic wealth and virtues of existence, give us the wealth and virtues of the world and open the paths of fast, penetrative, brilliant and all sustaining intelligence and will so that we may achieve the gifts of wealth, honour and excellence without delay or procrastination.

नू नो॑ र॒यिमुप॑ मास्व नृ॒वन्तं पु॒ना॒ना वा॒ताप्यं॑ वि॒श्वश्च॑न्दम ।
प व॑न्दि॒तुरि॑न्दो ताया॒युः पा॒तम॒ ॒ धि॒याव॑सुजगम्यात ॥ ५ ॥

5. *Nū no rayimupa māsva nṛvantaṁ punāno vātāpyaṁ viśvaścandram. Pra vanditurindo tāryāyuḥ prātarmakṣū dhiyāvasur-jagāmyāt.*

Indu, divine spirit of beauty, brilliance and benevolence, pure and purifying presence, give us the wealth and power of leading lights and noble progeny worthy of the brave, blest with universal beauty and grace flowing in at the spiral speed of winds. O Spirit of life, bless the celebrant with good health and long age, and in the morning may the divine light and spirit of intelligence and will radiate to us.

Mandala 9/Sukta 94

Pavamana Soma Devata, Kanva Ghaura Rshi

अधि॒ यदस्मिन्वा॒जिनी॑व॒ शुभ॒ः स्पध॑न्त॒ धिय॒ः सू॒य॒ न विश॑ः ।
अ॒पा वृ॑णा॒नः प॑वत कवी॒यन्व॒जं न प॑शु॒वध॑नाय॒ मन्म॑ ॥ १ ॥

1. *Adhi yadasmin vājinīva śubhaḥ spardhante dhiyaḥ sūrye na viśaḥ. Apo vṛṇānaḥ pavate kavīyan vrajaṁ na paśuvardhanāya manma.*

As people exert themselves for the achievement of light and brilliance and when their mind, thoughts and higher intelligence concentrate on this Soma, divine spirit of peace and inspiring brilliance, for illumination, then the Soma spirit, choosing, loving and enlightening the intelligence, thought and creativity of the devotee, radiates into the mind and spirit of the devotee for the augmentation and elevation of the thought, imagination and sensibility of the celebrant.

द्विता व्यूण्व ऽमृतस्य धाम॑ स्वर्विद॒ भुव॑नानि पथन्त। धिय॑: पिन्वा॒नाः स्वस॑र॒ न गाव॑ ऋता॒यन्तीर॒भि वा॑वश्र इन्दु॑म ॥ २ ॥

2. *Dvitā vyūrṇvannamṛtasya dhāma svarvide bhuvanāni prathanta. Dhiyaḥ pinvānāḥ svasare na gāva ṛtāyantīrabhi vāvaśra indum.*

For the man of divine vision the worlds of existence extend revealing the twofold, physical and spiritual, grandeur of the treasure-hold of immortal Soma. Like cows lowing in their own stall, the songs of divine Veda, inspiring and expanding in their own abode of the mind and nature, resound and celebrate the refulgent Indu, Soma, divine spirit of beauty, peace, power and bliss.

परि॒ यत्क॒विः काव्या॒ भर॑त॒ शूरा॒ न रथा॒ भुव॑नानि॒ विश्वा॑। द॒वषु॒ यशा॒ मता॑य॒ भूष॒न्द ा॑य रा॒यः पु॑रु॒भूषु॒ नव्य॑: ॥ ३ ॥

3. *Pari yat kaviḥ kāvyā bharate śūro na ratho bhuvanāni viśvā. Deveṣu yaśo martāya bhūṣan dakṣāya rāyaḥ purubhūṣu navyaḥ.*

Soma, omniscient poetic spirit of the universe, which holds and brings us all celebrated beauties of the

world and, as the omnipotent hero and master of the universal chariot, bears and sustains all regions of the universe, is the living glory in all divinities, magnificence for mortal humanity, wealth for the expert artist and ever new life in all forms of existence.

श्रिय जातः श्रिय आ निरियाय श्रियं वया जरितृभ्या दधाति। श्रियं वसाना अमृतत्वमायन्भवन्ति सत्या समिथा मितद्रा॥ ४॥

4. *Śriye jātaḥ śriya ā niriyāya śriyaṁ vayo jaritṛbhyo dadhāti. Śriyaṁ vasānā amṛtatvamāyan bhavanti satyā samithā mitadrau.*

Soma manifests in glory for the grace and magnificence of the world, moves simultaneously, omnipresent, for glory and bears beauty and grace, health and age for the celebrants. The yajakas wearing vestments of immortality, with their oblations into the fire of measured law and movement, join together in truth and achieve their immortal meaning and purpose in the battle of life.

इषमूजमभ्यर्षाश्वं गामुरु ज्यातिः कृणुहि मत्सि देवान। विश्वानि हि सुषहा तानि तुभ्यं पवमान बाधस सामशत्रून॥ ५॥

5. *Iṣam-ūrjam-abhyarṣāśvaṁ gāmuru jyotiḥ kṛṇuhi matsi devān. Viśvāni hi suṣahā tāni tubhyaṁ pavamāna bādhase soma śatrūn.*

O Soma, spirit of divine peace and power, move and bring us food, energy and excellence, move and bring movement and progress, lands, cows and light of knowledge. Make these expansive and rising. Give joy

and fulfilment to the noble sages, scholars and generous people. You are the power and courage of forbearance. O pure and purifying power, we pray and ask for these of you. You prevent and cast off the enemies and negative forces of life.

Mandala 9/Sukta 95

Pavamana Soma Devata, Praskanva Kanva Rshi

कनिक्रन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरे पुनानः।
नृभिर्यतः कृणुत निर्णिजं गा अता मतीर्जनयत स्वधाभिः॥ १॥

1. *Kanikranti harirā sṛjyamānaḥ sīdan vanasya jaṭhare punānaḥ. Nṛbhiryataḥ kṛṇute nirṇijaṁ gā ato matīrjanayata svadhābhiḥ.*

Soma, divine spirit blithe and blissful, saviour and sustainer, invoked in meditation, abiding in the heart core of the soul, pure and purifying, vibrates loud and bold. Served and adored and celebrated by devotees, it renders the senses, mind and intelligence pure and immaculate and then it gives rise to spontaneous songs of praise offered with complete surrender and self-sacrifice.

हरिः सृजानः पथ्यामृतस्ययर्ति वाचमरितव नावम।
देवा देवानां गुह्यानि नामा विष्कृणाति बर्हिषि प्रवाचे॥ २॥

2. *Hariḥ sṛjānaḥ pathyāmṛtasyeyarti vācamariteva nāvam. Devo devānāṁ guhyāni nāmā''viṣkṛṇoti barhiṣi pravāce.*

Soma, saviour and sustainer of life, invoked and

self-manifested, reveals and proclaims aloud the divine voice of the path to eternal truth guiding listeners to the shores of Infinity like a pilot rowing man to the sea shore. That same spirit, further, reveals the names, definitions, secrets and mysteries of existences in the meditative yajnic mind for expression and communication on the vedi.

अपामिवदूर्मयस्तर्तुराणाः प मनीषा इरत सामच्छ। नमस्यन्तीरुप च यन्ति सं चा च विशन्त्युशतीरुशन्तम ॥ ३ ॥

3. *Apāmivedūrmayastarturāṇāḥ pra manīṣā īrate somamaccha. Namasyantīrupa ca yanti saṁ cā''ca viśantyuśatīr-uśantam.*

Like waves of the sea pressing onward with force and speed, the songs of adoration rise and radiate with love to Soma. Expressive of ardent love, faith and reverence, they reach and join the divine presence which too is equally ardent and anxious to receive them.

तं ममृजानं महिषं न सानावंशुं दुहन्त्युणं गिरिष्ठाम।
तं वावशानं मतयः सचन्त त्रिता बिभर्ति वरुणं समुद्र ॥ ४ ॥

4. *Taṁ marmṛjānaṁ mahiṣaṁ na sānāvaṁśuṁ duhantyukṣaṇaṁ giriṣṭhām. Taṁ vāvaśānaṁ matayaḥ sacante trito bibharti varuṇaṁ samudre.*

That Soma spirit of existence, adored and exalted by devotees like the supreme presence on top of existence, subtlest and self-refulgent, virile and generous, abiding over clouds and mountains and reflected in divine voices, that same loving and beloved

spirited and divinity, leading lights of humanity adore, join and milk forth for the nectar of life. The Spirit of three worlds over three times bears and sustains the law, justice and Dharma in space.

इष्यन्वाचमुपवक्तेव होतुः पुनान इन्दो वि ष्या मनीषाम।
इन्दश्च यत्र यथः साभगाय सुवीयस्य पतयः स्याम ॥ ५ ॥

5. *Iṣyan vācam-upavakteva hotuḥ punāna indo vi ṣyā manīṣām. Indraśca yat kṣayathaḥ saubha-gāya suvīryasya patayaḥ syāma.*

Indu, spirit of peace, light and life of the world, lover of songs of adoration, pure and purifying, we pray you and Indra, omnipotent ruler, like prompter of the priest, abiding both together, give us the vision and wisdom of divinity for our good so that we may be masters of that courage, endurance and fighting force which is worthy of the brave.

Mandala 9/Sukta 96

Pavamana Soma Devata, Pratardana Daivodasi Rshi

प सनानीः शूरो अग्र रथानां गव्यन्नेति हर्षत अस्य सना।
भद्रान्कृण्वन्निन्द्रहवान्त्सखिभ्य आ सोमो वस्त्रा रभसानि दत्त ॥ १ ॥

1. *Pra senānīḥ śūro agre rathānāṁ gavyanneti harṣate asya senā. Bhadrān kṛṇvann-indra-havānt-sakhibhya ā somo vastrā rabhasāni datte.*

Soma, heroic brave leader, warrior and commander, marches at the head of chariots, ardently ambitious for positive gains for the commonalty, his army follows with joyous enthusiasm. Thus nobly

fulfilling the divine call of Indra for the advancement and excellence of the friends of humanity, Soma takes on the robe and role of peace and protection and the arms for the defence of humanity.

समस्य हरिं हरया मृजन्त्यश्वं हयरनिशितं नमाभिः ।
आ तिष्ठति रथमिन्दस्य सखा विद्वाँ एना सुमतिं यात्यच्छ ॥ २ ॥

2. *Samasya hariṁ harayo mṛjantyaśvahayairaniśitaṁ namobhiḥ. Ā tiṣṭhati ratham-indrasya sakhā vidvāň enā sumatiṁ yātyaccha.*

Active and self-sacrificing people of society with fast driving forces and incessant inputs of men, materials and committed loyalties empower the chariot of this leader of humanity. Also, the ruling Indra's friend, a sagely scholar, comes up and joins the chariot, and with him Soma goes forward well with proper understanding, principles and policies.

स नो देव देवतात पवस्व महे सोम प्सरस इन्दपानः ।
कृण्व पा वषयन्द्यामुतमामुरारा नो वरिवस्या पुनानः ॥ ३ ॥

3. *Sa no deva devatāte pavasva mahe soma psa-rasa indrapānaḥ. Kṛṇvannapo varṣayan dyām-utemām-urorā no varivasyā punānaḥ.*

O divine Soma, you are the protector of the honour and excellence of humanity, indeed of the very soul of life. Come and bless our great and beautiful social yajna in honour of divinities, initiating, stimulating and exciting noble thoughts and actions, blessing this earth from heaven and the vast spaces with showers of divine favours of grace, purifying us and giving us fulfilment of our highest order of desire and

ambition.

अजीतय हतय पवस्व स्वस्तय सवतातय बृहत । तदुशन्ति विश्व इम सखायस्तदहं वश्मि पवमान साम ॥ ४ ॥

4. *Ajītaye'hataye pavasva svastaye sarvatātaye bṛhate. Taduśanti viśva ime sakhāyas-tadahaṁ vaśmi pavamāna soma.*

O pure and purifying Soma, peace and power of divinity, come, purify and strengthen us against slavery and injury to our honour and excellence, come for our well being and universal welfare of high order. That gift of honour, freedom and welfare, all these friendly communities of the world love and pray for, that same I love, and that we all pray and strive for.

सामः पवत जनिता मतीनां जनिता दिवा जनिता पृथिव्याः । जनिताग्नजनिता सूयस्य जनितन्दस्य जनितात विष्णाः ॥ ५ ॥

5. *Somaḥ pavate janitā matīnāṁ janītā divo janitā pṛthivyāḥ. Janitāgnerjanitā sūryasya janitendrasya janitota viṣnoḥ.*

Soma, spirit of divine peace, power and generous creativity, flows and purifies universally. It is generator of heavens, maker of the earth and creator of the nobilities of sagely wisdom, generator of fire, maker of the stars, manifester of its own omnipotence, and manifester of the omnipresence of its own self in expansive space.

बह्मा दवानां पदवीः कवीनामृषिविपाणां महिषा मृगाणाम । श्यना गृधाणां स्वधितिवनानां सामः पवित्रमत्यति रभन ॥ ६ ॥

6. *Brahmā devānāṁ padavīḥ kavīnāmṛṣirviprāṇāṁ mahiṣo mṛgāṇām. Śyeno gṛdhrāṇāṁ svadhitirvanānāṁ somaḥ pavitramatyeti rebhan.*

The Soma Spirit is Brahma, supreme over divinities, highest of the poets, divine seer among the wise, lion among the strongest animals, eagle among the birds of power, sword among the killers and, roaring and thundering, it goes forward, excels all others, and blesses the pure heart core of the soul.

पावीवविपद्वाच ऊर्मिं न सिन्धुगिरः साम पवमाना मनीषाः। अन्तः पश्यन्वृजनमावराण्या तिष्ठति वृषभा गासु जानन ॥ ७ ॥

7. *Prāvīvipadvāca ūrmiṁ na sindhur-giraḥ somaḥ pavamāno manīṣāḥ. Antaḥ paśyan vṛjanemāvarā-ṇyā tiṣṭhati vṛṣabho goṣu jānan.*

Soma stirs and inspires the flow of thought into speech as the sea stirs and rolls the waves of the flood. Pure and purifying, it inspires imagination, poetry and adoration. Pervading all within and watching, it abides in the closest intimacies of all yajna within and without and, potent as it is, knowing every thing, it energises all organs of thought and sense.

स मत्सरः पृत्सु वन्व ावातः सहस्रेरता अभि वाजमष। इन्दायन्दा पवमाना मनीष्यं१शारूमिमीरय गा इषण-यन ॥ ८ ॥

8. *Sa matsaraḥ pṛtsu vanvannavātaḥ sahasraretā abhi vājamarṣa. Indrāyendo pavamāno manīṣyaṁśorūrmimīraya gā iṣaṇyan.*

Soma is inspiration, excitement and ecstasy. Itself unmoved, it destroys negativities in the yajnic battles of life. Power and generative vigour of a thousand sort, pray move and energise all power, energy and enthusiasm of life. Pure and purifying, O spirit of beauty, peace and power, thinker and imaginative creator, inspiring and energising all senses and imagination, pray let the waves of ecstasy roll and flow for Indra, spirit, honour and excellence of life for humanity.

परि॑ प्रि॒यः क॒लश॑ं दे॒ववा॑त॒ इन्दा॑य॒ सोमा॒ रण्या॒ मदा॑य।
स॒हस्र॑धारः श॒तवा॑ज॒ इन्दु॑र्वा॒जी न स॒प्तिः सम॑ना जिगाति॥ ९॥

9. *Pari priyaḥ kalaśe devavāta indrāya somo raṇyo madāya. Sahasradhāraḥ śatavāja indurvājī na saptiḥ samanā jigāti.*

Soma, spirit of peace, beauty and joy, dearest favourite of all, inspirer and worshipped of divinities and nobilities, beatific shower of joy in a thousand streams, commanding a hundred forms and orders of energy and power, all bliss at heart, radiates like the spirit of energy itself, moves, vibrates and blesses the pure heart core of the soul for its joy, honour and excellence.

स पू॒र्व्या व॑सु॒विज्जाय॑माना मृजा॒ना अ॒प्सु दु॑दुहा॒ना अदा॑।
अ॒भि॒श॒स्ति॒पा भुव॑नस्य॒ राजा॑ वि॒ददा॑तुं ब्रह्म॑ण पू॒य-मा॑नः॥ १०॥

10. *Sa pūrvyo vasuvijjāyamāno mṛjāno apsu duduhāno adrau. Abhiśastipā bhuvanasya rājā vidadgātuṁ brahmaṇe pūyamānaḥ.*

Soma, eternal spirit, master sustainer of the world and its wealth, universally manifestive, adored and exalted, distilled in the cloud and envisioned in thought and action, protector from evil and calumny, ruler and sustainer of the universe, knower and revealer of the paths to divinity is realised in purity and illumined in spiritual yajna of meditation for the attainment of the vision of eternity.

त्वया॒ हि नः॑ पि॒तरः॑ साम॒ पूव॒ कर्मा॑णि च॒क्रुः प॑वमान॒ धीरा॑ः ।
व॒न्व ावा॑तः परि॒धीँर॑पा॑णु वी॒र॒भि॒रश्व॑म॒घवा॑ भवा नः ॥ ११ ॥

11. *Tvayā hi naḥ pitaraḥ soma pūrve karmāṇi ca-kruḥ pavamāna dhīrāḥ. Vanvann-avātaḥ pari-dhīňraporṇu vīrebhir-aśvairmaghavā bhavā naḥ.*

O Soma, pure and purifying spirit of the world, it is only by your grace that our forefathers of yore all time performed their acts of Dharma in life. Unhurt, unmoved and unchallenged, pray open up all inhibiting limitations and raise us to honour, excellence and glory with brave heroes and dynamic forces of progress and achievement.

यथाप॑वथा॒ मन॑व वयो॒धा अ॑मित्र॒हा व॑रिवो॒विद्ध॒विष्मा॑न ।
एवा प॑वस्व॒ दवि॑णं॒ दधा॑न॒ इन्द्र॒ सं ति॑ष्ठ ज॒नयायु॑धानि ॥ १२ ॥

12. *Yathāpavathā manave vayodhā amitrahā varivoviddhaviṣmān. Evā pavasva draviṇaṁ dadhāna indre saṁ tiṣṭha janayāyudhāni.*

As ever before for all time immemorial you vibrate, flow and purify humanity for their good, bearing good health and happy age, destroying negativities and enmities, knowing the wealth we need and bearing the

wealth unbounded with honour and excellences of life and holy fragrances of the yajna of living, so now too, pray, vibrate, flow and purify, bearing wealth, honour and excellence, vest in the spirit of humanity and in human glory, and create the weapons of defence against the onslaughts of conflict and contradictions.

पव॑स्व सा॒म मधु॑माँ ऋ॒तावा॒ पा वसा॑ना॒ अधि॒ साना॒ अव्य॑। अव॒ दाणा॑नि घृ॒तवा॑न्ति सीद म॒दिन्त॑मा मत्स॒र इ॑न्द्र॒-पा॑नः ॥ १३ ॥

13. *Pavasva soma madhumāň ṛtāvāpo'vasāno adhi sāno avye. Ava droṇāni ghṛtavānti sīda madintamo matsara indrapānaḥ.*

Flow, purify and bless, O Soma, rich in the honey sweets of life, high priest of cosmic yajna, reflecting in the cosmic processes of evolution on top of protective nature. Flow and abide in the depth of holy hearts deep in love and faith divine, O spirit most exhilarating, ecstatic and infinite source of fulfilment for Indra, potent vibrant soul, lover of divine glory.

वृ॒ष्टिं दि॒वः श॒तधा॑रः पवस्व सहस्र॒सा वा॑ज॒यु॒द॒ववी॑ता। सं सिन्धु॑भिः क॒लश॑ वावशा॒नः समु॒स्रिया॑भिः पति॒र॒ आयु॑षः ॥ १४ ॥

14. *Vṛṣṭiṁ divaḥ śatadhāraḥ pavasva sahasrasā vājayur-devavītau. Saṁ sindhubhiḥ kalaśe vāvaśānaḥ samusriyābhiḥ pratiran na āyuḥ.*

O lord of thousandfold speed, power and victory, harbinger of a hundred showers of bliss, bring us showers of heavenly light for our yajnic worship of divinity. Loving and abiding in the holy hearts of

celebrants, let streams of good health and joyous age flow to us with infinite oceans of love and bliss and showers of the light of knowledge.

एष स्य सामा॑ म॒तिभि॑: पुना॒ना त्या॒ न वा॒जी तर॒तीद॑रा॒तीः ।
पया॒ न दु॒ग्धमदि॑तरिषि॒रमु॒विव॑ गा॒तुः सु॒यमा॒ न वा ह्वा ॥ १५ ॥

15. *Eṣa sya somo matibhiḥ punāno'tyo na vājī taratī-darātīḥ. Payo na dugdham-aditer-iṣiram-urviva gātuḥ suyamo na voḷhā.*

This, the lord Soma, celebrated and exalted by devotees and wise sages, overcomes contradictions and negativities like a victor war horse trampling the enemies. It is delicious like the milk of the inviolable cow, sure guide like a wide path on earth, and unfailing carrier and saviour like a trained courser for the destination.

स्वा॒युधः सा॒तृभि॑: पू॒यमा॑ना॒ भ्यर्ष॒ गुह्यं॒ चारु॒ नाम॑ । अ॒भि वाज॑ꣳ सप्ति॑रिव श्रवस्या॒ भि वा॒युम॒भि गा दे॑व सोम ॥ १६ ॥

16. *Svāyudhaḥ sotṛbhiḥ pūyamāno'bhyarṣa guhyaṁ cāru nāma. Abhi vājaṁ saptiriva śravasyā'bhi vāyumabhi gā deva soma.*

Wielding powers of law and justice, exalted by lovers and celebrants, O Name and Word beatific, come and bless the secret cave of the heart. O Soma, like an instant power of transportive ecstasy, take us to the strength and speed of success and fulfilment, lead us to honour and fame of excellence, take us to the vibrancy of the winds and, O lord of light and generosity, give us illuminative knowledge and perceptive and discriminative intelligence.

शिशुं जज्ञानं हर्यतं मृजन्ति शुम्भन्ति वह्निं मरुतो गणेन।
कविर्गीर्भिः काव्येना कविः सन्त्सोमः पवित्रमत्येति रेभन्॥ १७॥

17. *Śiśuṁ jajñānaṁ haryataṁ mṛjanti śumbhanti vahniṁ maruto gaṇena. Kavir-gīrbhiḥ kāvyenā kaviḥ sant-somaḥ pavitram-atyeti rebhan.*

Dedicated celebrants perceive the presence beatific, manifested and expansive in the experience of nature around, cleanse it like a new born baby, discover and distil it in the spirit and adore it in song. As winds in storm raise a spark to blazing fire, bands of admirers celebrate it in its native glory. Omnipresent all-watching sagely divine, exalted to its omniscience and omnipotence in human consciousness by the music of the poetic voice, Soma, divine presence, radiates into the pure human heart loud and bold and transcends the soul to infinite space.

ऋषिमना य ऋषिकृत्स्वर्षाः सहस्रणीथः पदवीः कवीनाम्।
तृतीयं धाम महिषः सिषासन्त्सामा विराजन्नु राजति ष्टुप्॥ १८॥

18. *Ṛṣimanā ya ṛṣikṛt svarṣāḥ sahasraṇīthaḥ padavīḥ kavīnām. Tṛtīyaṁ dhāma mahiṣaḥ siṣāsant-somo virājamanu rājati ṣṭup.*

Soma is the presence that is the universal seer and poetic creator, maker of poets, exalted by sages, shower streams of bliss, adored a thousand ways for infinite power and glory, ultimate love and desire of poets, awful refulgence radiating to the third blazing space beyond the earthly and paradisal regions of life, the presence that rules and illuminates the heart and

soul beyond the state of existential involvement, the one loving, blessing, beatific ultimate object of adoration and worship.

चमूषच्छ्येनः शकुना विभृत्वा गाविन्दुद्रप्स आयुधानि बिभ्रत। अपामूर्मिं सचमानः समुद्रं तुरीयं धाम महिषा विवक्ति॥ १९॥

19. *Camūṣacchyenaḥ śakuno vibhṛtvā govindurdrapsa āyudhāni bibhrat. Apāmūrmiṁ sacamānaḥ samudraṁ turīyaṁ dhāma mahiṣo vivakti.*

Pervading every form of life and nature, adorable supreme Soma presence of divinity, abiding with stars and planets in motion, bearing infinite powers, vibrating with the waves of nature's dynamics, vesting the cosmic structure, transcends to the fourth state of absolute bliss. Only the mighty sage speaks of the presence beyond speech.

मया न शुभस्तन्वं मृजाना त्या न सृत्वा सनय धनानाम। वृषेव यूथा परि काशमषन्कनिक्रदच्चम्वा३रा विवेश॥ २०॥

20. *Maryo na śubhrastanvaṁ mṛjāno'tyo na sṛtvā sanaye dhanānām. Vṛṣeva yūthā pari kośamarṣan kanikradaccamvorā viveṣa.*

Radiant and adorable Soma wearing the manifestive cosmic form like the mortal human wearing the body form, moving fast like radiations of light for the realisation of world's wealth by pervading, vibrating like a mighty power across the cosmic structure as a virile leader, fills the skies between earth and heaven and abides there proclaiming its presence loud and bold.

पव॑स्वन्दा॒ पव॑माना॒ महा॑भिः कनि॑क्रद॒त्परि॒ वारा॑ण्यष।
कीळ॑ञ्च॒म्वा॒३॒॑रा वि॑श पू॒यमा॑न॒ इन्दं॒ त॒ रसा॑ मदि॒रा म॑मत्तु॥ २१॥

21. *Pavasvendo pavamāno mahobhiḥ kanikradat pari vārāṇyarṣa. Krīḷañcamvorā viśa pūyamāna indraṁ te raso madiro mamattu.*

O spirit of light divine, beauty and peace, flow, pure and purifying, adored and exalted by great souls, radiate bright and bold and self-proclaimed, and seep into the heart core of chosen souls. Come playing over and between heaven and earth, enter pure and exalted, and may your exalting spirit of ecstasy exhilarate and exalt the soul and its glory in the world of existence.

पास्य॒ धारा॑ बृ॒हतीर॑सृग॒ न्क्ता गाभिः॑ क॒लशाँ॒ आ वि॑वश।
साम॑ कृ॒ण्वन्त्सा॑म॒न्या॑ वि॒प॒श्चित्क्रन्द॑ न्त्य॒भि सख्यु॒न जा॒मिम॥ २२॥

22. *Prāsya dhārā bṛhatīr--asṛgrannakto gobhiḥ kalaśāň ā viveśa. Sāma kṛṇvant-sāmanyo vipaścit krandann-etyabhi sakhyurna jāmim.*

The streams of this Soma joy flow vaulting full, and the spirit adorned by songs of celebration seeps into the heart core of chosen souls. Thus does Soma, creating peace, supreme peace itself, cosmic intelligence omniscient, goes forward with humanity proclaiming its presence and loving like a twin brother and sister.

अ॒प॒घ्न न्षि॑ पवमान॒ शत्रू॑न्प्रि॒यां न जा॒रा अ॒भिगी॑त॒ इन्दुः॑।
सीद॒न्वन॑षु॒ शकु॒ना न पत्वा॒ साम॑ः पु॒ना॒नः क॒लश॑षु॒ सत्ता॥ २३॥

23. *Apaghnanneṣi pavamāna śatrūn priyāṁ na jāro abhigīta induḥ. Sīdan vaneṣu śakuno na patvā somaḥ punānaḥ kalaśeṣu sattā.*

O spirit pure and purifying, you go forward bright and blissful, loving life, casting off and destroying enemy forces of negation and contradiction against life, moving like a lover cleansed by fire to meet his lady love, sitting in the hearts of lovers and admirers, flying like the eagle bird to its nest, and pure, exalted and edifying, abiding in the heart core of the celebrants.

आ त॒ रुच॒: पव॑मानस्य साम॒ यार्षव यन्ति सु॒दुघा॑: सुधा॒रा: ।
हरि॒रानी॑त: पुरु॒वारा॑ अ॒प्स्वचि॑क्रदत्क॒लशं॑ दवयू॒नाम ॥ २४ ॥

24. *Ā te rucaḥ pavamānasya soma yoṣeva yanti sudughāḥ sudhārāḥ. Harirānītaḥ puruvāro apsva-cikradat kalaśe devayūnām.*

The rays of your light and glory, O Soma, spirit pure, purifying and radiating, replete with life energy streaming forth, rain in showers like the love of a youthful mother. The divine spirit, destroyer of want and suffering, love and choice of all humanity, manifests bright and beautiful in the dynamics of nature and in the heart and actions of the lovers of divinity.

Mandala 9/Sukta 97

Pavamana Soma Devata, Vasishtha Maitravaruni (1-3), Indrapramati Vasishtha (4-6), Vrshagana Vasishtha (7-9), Manyu Vasishtha (10-12), Upamanyu Vasishtha (13-15), Vyaghrapada Vasishtha (16-18), Shakti Vasishtha (19-21), Karnashrut Vasishtha (22-24), Mrlika Vasishtha (25-27), Vasukra Vasishtha (28-30), Parashara Shaktya (31-44), Kutsa Angirasa (45-58) Rshis

अ॒स्य प॒षा ह॒मना॑ पू॒यमा॑ना द॒वा द॒वभि॑: सम॑पृक्त॒ रस॑म ।
सु॒त: प॒वित्रं॒ पर्य॑ति॒ रभ॑न्मि॒तव॒ सद्म॑ पशु॒मान्ति॒ होता॑ ॥ १ ॥

1. *Asya preṣā hemanā pūyamāno devo devebhiḥ samapṛkta rasam. Sutaḥ pavitraṁ paryeti rebhan miteva sadma paśumānti hotā.*

Divine Soma, moved and energised by the surge of golden impulse, joins its potency with the senses and mind, and thus seasoned and empowered, vibrant with vitality, it moves to the holiness of the heart like a sanative, or as a priest going to a yajnic enclosure, seat and anchor of sensitive visionary powers of humanity.

भ॒द्रा वस्त्रा॑ स॒म॒न्या॒३॒॑ वसा॑ना म॒हान्क॒विनि॒वच॑नानि॒ शंस॑न।
आ व॑च्यस्व च॒म्वा॑: पू॒यमा॑ना विच॒ ॒णा जागृ॑विद॒व-
वी॑ता ॥ २ ॥

2. *Bhadrā vastrā samanyā vasāno mahān kavirni-vacanāni śaṁsan. Ā vacyasva camvoḥ pūya-māno vicakṣaṇo jāgṛvir-devavītau.*

O holy Soma power, pure, purified and purifying, wearing vestments of a fighting force, great and creative, expressive loud and bold, come, expand and resound between heaven and earth over all things material and spiritual, ever watchful, ever awake, in the service of divinities in yajna.

सम्व॑ पि॒या मृ॑ज्यत॒ सान॒ा अव्ये॑ य॒शस्त॑रा य॒शसां॒ ॒ता॑ अ॒स्म।
अ॒भि स्व॑र॒ ध॒न्वा॑ पू॒यमा॑ना यू॒यं पा॑त स्व॒स्ति॒भि॒: सदा॑
न॒: ॥ ३ ॥

3. *Samu priyo mṛjyate sāno avye yaśastaro yaśa-sāṁ kṣaito asme. Abhi svara dhanvā pūyamāno yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Soma spirit of power and poetic creativity,

exalted on top of protection, defence and advancement, honoured of the honourable, of the earth earthy for our sake, shine and resound across the spaces. O divinities, pray protect and promote us with all round well being and good fortune for all time.

प गायताभ्यर्चाम द्वान्त्सामं हिनात महत धनाय। स्वादुः पवात अति वारमव्यमा सीदाति कलशं दवयुनः ॥ ४ ॥

4. *Pra gāyatābhyarcāma devāntsomaṁ hinota mahate dhanāya. Svāduḥ pavāte ati vāramavyamā sīdāti kalaśaṁ devayurnaḥ.*

Sing and celebrate, let us honour the divinities and exhort Soma for great victory and achievement of wealth, honour and excellence. Sweet and lovable, Soma rises to the protective position of choice and, loving the divinities, it abides in the right position at the centre.

इन्दुं द्वानामुप सख्यमायन्त्सहस्त्रधारः पवत मदाय।
नृभिः स्तवाना अनु धाम पूवमगन्निन्द्रं महत साभगाय ॥ ५ ॥

5. *Indurdevānāmupa sakhyamāyant-sahasradhāraḥ pavate madāya. Nṛbhiḥ stavāno anu dhāma pūrvam-agann-indraṁ mahate saubhagāya.*

Indu, Soma spirit of light and life, coming close to friendship of the divinities, purifies and flows in a thousand streams for the joy of humanity. Adored by leading lights, it rises to the top of honour and glory in keeping with its position and reaches Indra, the ruling soul, for the great good fortune of society.

स्तात्र राय हरिरषा पुनान इन्दं मदा गच्छतु त भराय। द्वयाहि सरथं राधा अच्छा यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Stotre rāye harirarṣā punāna indraṁ mado gacchatu te bharāya. Devairyāhi sarathaṁ rādho acchā yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Hari, Soma spirit destroyer of suffering, flow pure and purifying for the achievement of wealth, honour and excellence when songs are sung and yajna is performed. O Soma, may your vigour and ecstasy flow to Indra, the ruling soul, for the sake of victory and human glory. May your power and potential come well with the light and vigour of divinities by the chariot of glory and may all the divinities protect and promote us with all round well being and good fortune for all time.

प काव्यमुशनेव ब्रुवाणा देवा देवानां जनिमा विवक्ति। महिव्रतः शुचिबन्धुः पावकः पदा वराहा अभ्येति रेभन॥ ७॥

7. *Pra kāvyamuśaneva bruvāṇo devo devānāṁ janimā vivakti. Mahivrataḥ śucibandhuḥ pāvakaḥ padā varāho abhyeti rebhan.*

The brilliant poet, singing like an inspired fiery power divine, reveals the origin of nature's divinities and the rise of human brilliancies. Great is his commitment, inviolable his discipline, bonded is he with purity as a brother, having chosen light of the sun and shower of clouds for his element, and he goes forward proclaiming the message of his vision by the paths of piety.

प हंसासस्तृपलं मन्युमच्छमादस्तं वृषगणा अयासुः। आङ्गूष्यं पवमानं सखाया दुमर्षं साकं प वदन्ति वाणम॥ ८॥

8. *Pra haṁsāsas-tṛpalaṁ manyum-acchāmād-astaṁ vṛṣagaṇā ayāsuḥ. Āṅgūṣyaṁ pavamānaṁ sakhāyo durmarṣaṁ sākaṁ pra vadanti vāṇam.*

Like hansa birds of discriminative taste by instinct, judicious poets and scholars spontaneously come home to passion and ardour of thought and imagination free from fear and violence and, together in unison as a band of friends, generous and mighty of power and understanding, sing and celebrate the adorable, pure and purifying unforgettable Soma source of beauty, music and poetry.

स रंहत उरुगायस्य जूतिं वृथा कीळन्तं मिमत न गावः।
परीणसं कृणुत तिग्मशृङ्गा दिवा हरिर्ददृश नक्तमृजः॥ ९॥

9. *Sa raṁhata urugāyasya jūtiṁ vṛthā krīḷantaṁ mimate na gāvaḥ. Parīṇasaṁ kṛṇute tigmaśṛṅgo divā harirdadṛśe naktamṛjraḥ.*

That Soma source of beauty, music and poetry is ever dynamic spontaneously playing the sportive game. The power, force and velocity of that presence, the mind and senses do not comprehend. The spirit of ultimate penetrative and pervasive power reflects infinite possibilities, the beatific saviour manifests its omnipotence day and night.

इन्दुर्वाजी पवत गान्याघा इन्द्र सामः सह इन्वन्मदाय।
हन्ति र ा बाधत पयरातीर्वरिवः कृण्वन्वृजनस्य राजा॥ १०॥

10. *Indurvājī pavate gonyoghā indre somaḥ saha invan madāya. Hanti rakṣo bādhate paryarātīr-varivaḥ kṛṇvan vṛjanasya rājā.*

Indu, brilliant Soma, energetic and victorious, pure and purifying, vibrant and dynamic, creating strength, patience and endurance for the soul's joy, is ever on the move. It destroys evil, prevents negativities and opposition and casts them far off, and, giving wealth, honour and excellence of the best order of our choice, rules as the brilliant creator, controller and dispenser of strength, courage, power and life saving vitality in existence.

अध॒ धार॑या॒ मध्वा॑ पृचा॒नस्ति॒रा राम॑ पवत॒ अदि॑दुग्धः।
इन्दु॒रिन्द्र॑स्य सु॒ख्यं जु॑षा॒णा दे॒वा दे॒वस्य॑ मत्स॒रा मदा॑य॥ ११॥

11. *Adha dhārayā madhvā pṛcānastiro roma pavate adridugdhaḥ. Indurindrasya sakhyaṁ juṣāṇo devo devasya matsaro madāya.*

And by streams of honey shower, joining spiritual awareness, overflowing the heart cave, Soma, distilled from the adamantine practice of meditative self-control, flows pure, purifying, wholly fulfilling. The brilliant divine spirit of joy cherishing friendly communion with Indra, the Soul, is the ecstasy meant for the joyous fulfilment of the soul.

अ॒भि प्रि॒याणि॑ पवत पुना॒ना दे॒वा दे॒वान्त्स्वे॒न रस॑न पृञ्चन।
इन्दु॒र्धर्मा॑ण्यृतु॒था वसा॑ना॒ दश॒ क्षिपा॑ अव्यत॒ सानो॒ अव्ये॑॥ १२॥

12. *Abhi priyāṇi pavate punāno devo devāntsvena rasena pṛñcan. Indur-dharmāṇyṛtuthā vasāno daśa kṣipo avyata sāno avye.*

To all dear loving ones flows divine and brilliant Soma, pure, purifying and fulfilling the noble sages with

its nectar of ecstasy. May the brilliant joyous divinity, pervading and shining with virtues according to time and season, purify and fulfill us on top of this protective world of ten senses, ten pranas and ten gross and subtle elements.

वृषा शाणा अभिकनिकद्द्रा नदय ंति पृथिवीमुत द्याम।
इन्द ंस्यव वग्गुरा शृण्व आजा प ंचतय ंषति वाच ंमामाम ॥ १३ ॥

13. *Vṛṣā śoṇo abhikanikradadgā nadayanneti pṛthivīmuta dyām. Indrasyeva vagnurā śṛṇva ājau pracetayann-arṣati vācamemām.*

Generous, joyous and refulgent Soma spirit divine pervades the stars and planets and vibrates in the sun rays, making the heaven and earth resound. It is the very voice of Indra, lord omnipotent, heard in the dynamics of existence, awakening the spirit, and it inspires this holy speech to burst forth in adoration.

रसाय्यः पयसा पिन्वमान इरय ंषि मधुमन्तम ंशुम। पवमानः
सन्तनिम ंषि कृण्वन्निन्दाय साम परिषिच्यमानः ॥ १४ ॥

14. *Rasāyyaḥ payasā pinvamāna īrayanneṣi madhumantamaṁśum. Pavamānaḥ saṁtanim-eṣi kṛṇvann-indrāya soma pariṣicyamānaḥ.*

O Soma, stream of divine joy exalted with songs of praise, inspiring honey sweets of vital growth and enlightenment, you go forward, pure and purifying, and release continuous showers of ecstasy for the soul for its grandeur and glory when you are honoured and adored by the celebrants.

एवा पवस्व मदिरा मदायादग्राभस्य नमयन्वधस्नैः । परि वर्णं भरमाणा रुशन्तं गव्युना अष परि सोम सिक्तः ॥ १५ ॥

15. *Evā pavasva madiro madāyodagrābhasya namayan vadhasnaiḥ. Pari varṇaṁ bharamāṇo ruśantaṁ gavyurno arṣa pari soma siktaḥ.*

Thus vibrate and flow on, spirit of ecstasy, for joy, bending and breaking the clouds which hold up the rain and radiations of light, and, bearing bright light and illuminative varieties of knowledge, continue to flow on, O Soma, generous and exalted presence, lover of showers and light and bearer of the bolt of power and force to strike down the negativities.

जुष्टी नं इन्दा सुपथा सुगान्युरा पवस्व वरिवांसि कृण्वन । घनव विष्वग्दुरितानि विघ्नन्नधि ष्णुना धन्व साना अव्यं ॥ १६ ॥

16. *Juṣṭvī na indo supathā sugānyurau pavasva varivāṁsi kṛṇvan. Ghaneva viṣvagduritāni vighnannadhi ṣṇunā dhanva sāno avye.*

Indu, refulgent Soma, happy and kind, flow and purify us, creating simple and straight paths of living in the wide world and giving us honest and virtuous wealth and honours of our choice. Destroying all evils of the world as thunder of the clouds, let ceaseless streams of joy flow for us and protect us on top of the protective world.

वृष्टिं ना अष दिव्यां जिगत्नुमिळावतीं शंगयीं जीरदानुम । स्तुकंव वीता धन्वा विचिन्वन्बन्धूँरिमाँ अवराँ इन्दा वायून ॥ १७ ॥

17. *Vṛṣṭiṁ no arṣa divyāṁ jigatnumiḷāvatīṁ śaṁ-gayīṁ jīradānum. Stukeva vītā dhanvā vicinvan bandhūṅrimāṅ avarāṅ indo vāyūn.*

O Soma, refulgent giver, bring us celestial rains, dynamic and universal, productive and illuminative, peace giving and abundantly generous. Selecting and favouring like loved children these friendly and brotherly people here and elsewhere, vibrant as winds, pray inspire and energise them to live a full joyous life.

ग्रन्थिं न वि ष्य ग्रथितं पुनान ऋजुं च गातुं वृजिनं च साम। अत्या न क्रदा हरिरा सृजाना मया देव धन्व पस्त्या-वान॥ १८॥

18. *Granthiṁ na vi ṣya grathitaṁ punāna ṛjuṁ ca gātuṁ vṛjinaṁ ca soma. Atyo na krado harirā sṛjāno maryo deva dhanva pastyāvān.*

O Soma, pure, purifying and refulgent divinity, liberate the man in chains, breaking the bond as you untie a tough knot. Make the paths of life simple and straight, let the strength be natural and sincere, free from guile. Spirit of divinity, you roar as thunder, you are saviour and sustainer, creator and maker of the mortal humanity, and you are the sole master of the universe, your home.

जुष्टा मदाय दवतात इन्दा परि ष्णुना धन्व साना अव्य। सहस्त्रधारः सुरभिरदब्धः परि स्रव वाजसाता नृषह्य॥ १९॥

19. *Juṣṭo madāya devatāta indo pari ṣṇunā dhanva sāno avye. Sahasradhāraḥ surabhir-adabdhaḥ pari srava vājasātau nṛṣahye.*

O Soma, refulgent spirit of divinity, lover of joy and loved for the sake of joy, in yajna, pray flow, inspire and energise us on top of safety, security and prosperity with incessant stream of joy. Undaunted and invincible, let a thousand streams of ecstasy flow, let the breeze of fragrance blow, in the battle for victory worthy of brave humanity.

अरश्माना यं रथा अयुक्ता अत्यासा न ससृजानास आजा। एत शुकासो धन्वन्ति सामा दवासस्ताँ उप याता पिबध्य ॥ २० ॥

20. *Araśmāno ye'rathā ayuktā atyāso na sasṛjānāsa ājau. Ete śukrāso dhanvanti somā devāsastāň upa yātā pibadhyai.*

Soma streams of ecstasy, unfettered, unbound, uninvolved, flow free like radiations of energy, refulgent, pure and consecrated, inspiring and energising in the yajnic battle of life. Let the leading lights of humanity advance and join the yajna to drink of the nectar.

एवा न इन्दा अभि दववीतिं परि स्रव नभा अर्णश्चमूषु। सामा अस्मभ्यं काम्यं बृहन्तं रयिं ददातु वीरवन्तमुगम ॥ २१ ॥

21. *Evā na indo abhi devavītiṁ pari srava nabho arṇaścamūṣu. Somo asmabhyaṁ kāmyaṁ bṛhantaṁ rayiṁ dadātu vīravantam-ugram.*

Thus O self-refulgent Indu, spirit of divine peace, power, beauty and prosperity, let there be a shower of light and knowledge on us in yajna. Let showers of rain fill our tanks, lakes and rivers and

fructify our fields and gardens. May Soma give us wealth, honour and excellence of the highest order of our choice with mighty brave heroes.

त ाद्यदी मनसा वनता वाग्ज्यष्ठस्य वा धमणि ारनीक। आदीमायन्वर्मा वावशाना जुष्टं पतिं कलश गाव इन्दुम॥ २२॥

22. *Takṣadyadī manaso venato vāgjyeṣṭhasya vā dharmaṇi kṣoranīke. Ādīmāyan varamā vāvaśānā juṣṭaṁ patiṁ kalaśe gāva indum.*

If the language of the mind in words of love of the vibrant sage of worshipful devotion, established in the beauty and splendour of the supreme spirit and law of the universe, were to visualise the picture-presence of Soma, ultimate sustenance of life, then all perceptions, thoughts and imaginations, loving and faithful, would move and concentrate into that presence of the choicest, most loved and beatific master vibrating in the heart core of the soul.

प दानुदा दिव्या दानुपिन्व ऋतमृताय पवत सुमधाः। धमा भुवद वृजन्यस्य राजा प रश्मिभिर्दशभिर्भारि भूम॥ २३॥

23. *Pra dānudo divyo dānupinva ṛtamṛtāya pavate sumedhāḥ. Dharmā bhuvad-vṛjanyasya rājā pra raśmibhir-daśabhir-bhāri bhūma.*

Most charitable giver, heavenly, promoter of liberal philanthropists, self-refulgent inspirer of noble intelligence, Soma purifies and enhances the rectitude of the enlightened. Being the sustainer of Dharma, master ruler of all powers and forces of the universe, the mighty Soma sustains the world by the dynamics of

the ten gross and subtle elements of nature.

पवित्रेभिः पवमाना नृचक्षा राजा देवानामुत मर्त्यानाम।
द्विता भुवदयिपती रयीणामृतं भरत्सुभृतं चार्विन्दुः ॥ २४ ॥

24. *Pavitrebhiḥ pavamāno nṛcakṣā rājā devānā-muta martyānām. Dvitā bhuvad-rayipatī rayī-ṇām-ṛtaṁ bharat subhṛtaṁ cārvinduḥ.*

Flowing and purifying by its pervasive presence of sanctity, all watching Soma is the ruler of all divine forces of both nature and humanity. Controller of both nature and humanity, presiding over the dynamics of universal law, bearing and sustaining the cosmos, brilliant and beatific, Soma is the master, ruler and dispenser of all wealth, honours and excellence of the world.

अर्वाँइव श्रवसे सातिमच्छेन्द्रस्य वायोरभि वीतिमर्ष। स नः सहस्रा बृहतीरिषो दा भवा सोम द्रविणावित्पुनानः ॥ २५ ॥

25. *Arvāň iva śravase sātimacchendrasya vāyorabhi vītimarṣa. Sa naḥ sahasrā bṛahatīriṣo dā bhavā soma draviṇovit punānaḥ.*

Vibrate and flow for the good of Indra, the soul in search of power, and for Vayu, the vibrant seeker of Karma, radiating like energy itself for the sake of honour and success in yajna. O Soma, knowing and commanding wealth and power, pure and purifying, be the giver of a thousand powers of sustenance, energy and enlightenment for us.

द॒वा॒व्या॑ नः परिषि॒च्यमा॑नाः॒ रायं सु॒वीरं॑ धन्वन्तु सा॒माः॑। आ॒य॒ज्यव॑ः सु॒म॒तिं वि॒श्ववा॑रा॒ हाता॑रा॒ न दि॑वि॒यजा॑ म॒न्दत॑माः॥ २६॥

26. *Devāvyo naḥ pariṣicyamānāḥ kṣayaṁ suvīraṁ dhanvantu somāḥ. Āyajyavaḥ sumatiṁ viśva-vārā hotāro na diviyajo mandratamāḥ.*

May showers of the power and grace of Soma, generous to the divinities of nature and nobilities of humanity, served, adored and sanctifying, bless our peaceful home with noble heroes of action. Creative they are by nature's yajna, overflowing with universal light and intelligence like yajakas in the regions of the sun where universal Soma yajna is going on, and they are the most inspiring and most beatific.

एवा दे॑व द॒वता॑त पवस्व म॒ह सा॑म॒ प्सर॑स दव॒पान॑ः। म॒हश्चि॒द्धि ष्मसि॑ हि॒ताः स॑म॒य कृ॒धि सु॒ष्ठा॒न राद॑सी पुना॒नः॥ २७॥

27. *Evā deva devatāte pavasva mahe soma psarase devapānaḥ. Mahaściddhi ṣmasi hitāḥ samarye kṛdhiḥ suṣṭhāne rodasī punānaḥ.*

O self-refulgent Soma, sanctifier and giver of fulfilment to the holy and nobly brave in yajna, flow, inspire and energise us for the achievement of a great organised social order. Pure and purifying power of divinity, great we shall be, for sure, nobly inspired and committed to the good in the battle of life. Make the earth and the global environment, heavens and the skies, noble, good and creative as a home good for the progress of life.

अश्वा॒ न क्रन्दा॒ वृष॑भियुजा॒नः सिं॒हा न भी॒मा मन॑सा॒ जवी॑यान। अ॒वा॒चीन॑: प॒थिभि॒य रजि॑ष्ठा॒ आ प॑वस्व सामन॒सं न॑ इन्दा॥ २८॥

28. *Aśvo na krado vṛṣabhiryujānaḥ siṁho na bhīmo manaso javīyān. Arvācīnaiḥ pathibhirye rajiṣṭhā ā pavasva saumanasaṁ na indo.*

Roaring as thunder and lightning, awful as a lion, faster than mind, enjoining and inspiring the generous and the brave, O lord self-refulgent and gracious, come by the latest modern paths which are simple, natural and true, and purify, inspire and energise the noble power and virtue of our mind and soul.

श॒तं धारा॑ द॒वजा॑ता असृगन्त्स॒हस्र॑मनाः क॒वया॑ मृजन्ति। इन्दा॑ स॒नित्रं॑ दि॒व आ प॑वस्व पुर॒एॅ॒तासि॑ म॒हता धन॑स्य॥ २९॥

29. *Śataṁ dhārā devajātā asṛgrantsahasramenāḥ kavayo mṛjanti. Indo sanitraṁ diva ā pavasva pura etāsi mahato dhanasya.*

Hundred streams of soma joy born of divinity flow for the divinities of nature and nobilities of humanity. A thousand ways poets and sages sing of them, adore and exalt them. O self-refulgent lord of bliss and generosity, let the holiest wealth and virtue flow from the light of divinity. You alone are the eternal, original and prime giver of the great wealth, honour and excellence of life.

दि॒वा न सगा॑ असस्रृ॒गम॒ह्यं॑ राजा॒ न मि॒त्रं प मि॑नाति॒ धीर॑:। पि॒तुन पु॒त्रः कर्तु॑भियता॒न आ प॑वस्व वि॒श अ॒स्या अजी॑-तिम॥ ३०॥

30. *Divo na sargā asasṛgramahnāṁ rājā na mitraṁ pra mināti dhīraḥ. Piturna putraḥ kratubhir-yatāna ā pavasva viśe asyā ajītim.*

As the rays of day light radiate from the sun, as a good ruler does not hurt the people and treats them as friends, as the son tries by yajnic actions to win the father's love and favour, so O Soma, come to bless this people and assure their victory and progress.

प त॒ धारा॒ मधु॑मतीरसृग॒न्वारा॒न्यत्पू॒ता अ॒त्यष्यव्या॑न। पव॑मान॒ पव॑स॒ धाम॒ गानां॑ जज्ञा॒नः सूय॑मपिन्वा अ॒कः॥ ३१॥

31. *Pra te dhārā madhumatīr-asṛgran vārān yat pūto atyeṣyavyān. Pavamāna pavase dhāma gonāṁ jajñānaḥ sūryam-apinvo arkaiḥ.*

O Soma, the honeyed showers of your gifts radiate and flow when you, with your power and purity, move to your favourite choices well protective and well protected. Indeed, pure and purifying, you move and bless the treasure homes of light, and, self-manifesting and generative, you vest the sun with the light that illuminates the days.

कनि॑क्रद॒दनु॒ पन्थां॑मृ॒तस्य॑ शु॒का वि भा॑स्य॒मृत॑स्य॒ धाम॑। स इन्दा॑य पवस मत्स॒रवा॑न्हिन्वा॒ना वाचं॑ म॒तिभिः॑ कवी॒-नाम॥ ३२॥

32. *Kanikradadanu panthām-ṛtasya śukro vi bhāsya-mṛtasya dhāma. Sa indrāya pavase matsaravān hivnāno vācaṁ matibhiḥ kavīnām.*

Loud and bold you reveal the path of truth and rectitude and define the eternal law of existence. Self-refulgent, immaculate and omnipotent, you shine in

glory, the very abode of immortality. You vibrate, radiate and sanctify for the sake of Indra, the soul of the karma-yogi, and for the conscience of humanity, inspiring the poets and sages with vision and imagination and the visionary scientists with thought to burst forth in spontaneous songs of adoration, you being the treasure-hold of ecstasy, indeed ecstasy itself.

दि॒व्यः सु॑प॒र्णा व॑ चक्षि॒ सोम॒ पिन्व॒न्धारा॒ः कर्म॑णा दे॒व-वी॑ता। एन्दो॑ विश क॒लशं सोम॒धानं॒ क्रन्द॑न्नि॒हि सू॒र्य॒स्योप॑ र॒श्मिम॥ ३३॥

33. *Divyaḥ suparṇo'va cakṣi soma pinvan dhārāḥ karmaṇā devavītau. Endo viśa kalaśaṁ soma-dhānaṁ krandannihi sūryasyopa raśmim.*

Heavenly light, super-abundant spirit of peace, protection and divine bliss, O Soma, reveal yourself, speak and shine, and let the rising streams of your presence flow into our divine life-yajna with higher and higher potential. O Spirit of peace and protection, bliss and beauty, consecrate this heart-core of the soul open to Soma, awaiting, come resounding, and let the radiations of refulgent divinity illuminate and sanctify us.

ति॒स्रा वाच॑ इरयति॒ प व॒ह्निर्ऋ॒तस्य॑ धी॒तिं ब्रह्म॑णा मनी॒षाम। गावो॑ यन्ति॒ गोप॑तिं पृ॒च्छमा॑नाः॒ सोमं॑ यन्ति म॒तयो॑ वावश॒ानाः॥ ३४॥

34. *Tisro vāca īrayati pra vahnir-ṛtasya dhītiṁ brahmaṇo manīṣām. Gāvo yanti gopatiṁ pṛcchamānāḥ somaṁ yanti matayo vāvaśānāḥ.*

Soma inspires three orders of speech: practical

speech that carries on the daily business of life, the thought that conceives of the vibrant immanent divine presence, and the deeper language of silence which is the mode of transcendent reality. The language operations of daily business move in search of the master source of world mystery as in science and philosophy, and the speech of thought and imagination and of love and worship moves to the presence of peace and bliss, Soma. (The three speeches in Vedic language are Ida, Sarasvati, and Mahi or Bharati as described in Rgveda 1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.)

सामं॒ गावा॑ धे॒नवा॑ वावशा॒नाः सामं॒ विप्रा॑ म॒तिभिः॑ पृच्छमा॑नाः। साम॑ः सु॒तः पू॑यत अ॒ज्यमा॑नः॒ साम॑ अ॒का-स्त्रिष्टु॑भः॒ सं न॑वन्त॥ ३५॥

35. *Somaṁ gāvo dhenavo vāvaśānāḥ somaṁ viprā matibhiḥ pṛcchamānāḥ. Somaḥ sutaḥ pūyate ajyamānaḥ some arkāstriṣṭubhaḥ saṁ navante.*

Dynamic and creative languages of love and faith celebrate Soma, the languages of scholars enquiring into reality with thought and analysis concentrate on Soma. It is Soma which, distilled from observation and experience and crystallised in nature and function, is sought to be comprehended or apprehended in the language medium. Indeed all speech media of description, definition, comprehension, apprehension, celebration or adoration arise from Soma and merge into Soma.

एवा नः साम परिषिच्यमान आ पवस्व पूयमानः स्वस्ति।
इन्द्रमा विश बृहता रवेण वधया वाचं जनया पुरन्धिम॥ ३६॥

36. *Evā naḥ soma pariṣicyamāna ā pavasva pūyamānaḥ svasti. Indramā viśa bṛahatā raveṇa vardhayā vācaṁ janayā purandhim.*

Thus, O Soma, served, adored and celebrated with your power and purity, let your presence radiate and purify us for our good and all round well being. Come and settle in the soul with the mighty voice of divinity. Generate and exalt the awareness and speech of vision and celebration communicative of high divine realisation.

आ जागृविर्विप ऋता मतीनां सामः पुनाना असदच्चमूषु।
सपन्ति यं मिथुनासा निकामा अध्वयवो रथिरासः सुहस्ताः॥ ३७॥

37. *Ā jāgṛvirvipra ṛtā matīnāṁ somaḥ punāno asadaccamūṣu. Sapanti yaṁ mithunāso nikāmā adhvaryavo rathirāsaḥ suhastāḥ.*

Ever wakeful, all intelligent, ever true, pure, purifying and celebrated, Soma abides in the heart core of the visionary sages, and him, loving yajakas dedicated to yajna of love and non-violence, noble of action commanding their body chariot of personality, together serve, adore and worship with high love and devotion of their mind and soul.

स पुनान उप सूर न धाताभ अपा रादसी वि ष आवः।
पिया चिद्यस्य पियसास ऊती स तू धनं कारिण न पयंसत॥ ३८॥

38. *Sa punāna upa sūre na dhātobhe aprā rodasī vi ṣa āvaḥ. Priyā cidyasya priyasāsa ūtī sa tū dhanaṁ kāriṇe na pra yaṁsat.*

That Soma, pure and purifying, creator and sustainer, pervades and fills the heaven and earth as it abides in the sun and destroys darkness and ignorance. Dearer than dear are its powers for our protection for sure. May Soma give us wealth, honour and excellence as one would give wealth to the artist.

स वर्धिता वधनः पूयमानः सामा मीढवाँ अभि ना ज्यातिषावीत। यना नः पूर्व पितरः पदज्ञाः स्वर्विदा अभि गा अदिमुष्णन॥ ३९॥

39. *Sa vardhitā vardhanaḥ pūyamānaḥ somo mīḍhvāṅ abhi no jyotiṣāvīt. Yenā naḥ pūrve pitaraḥ padajñāḥ svarvido abhi gā adrimuṣṇan.*

Soma, exalted and exalting, pure and purifying, virile and generous, may, we pray, protect and promote us with the light of knowledge by which our forefathers, knowing the meaning and purpose of life step by step with a passionate desire for knowledge, rising to the sun, attained to the ultimate freedom and bliss of heaven.

अक्रान्त्समुद्रः पथम विधर्मञ्जनयन्प्रजा भुवनस्य राजा। वृषा पवित्र अधि साना अव्यं बृहत्सामा वावृध सुवान इन्दुः॥ ४०॥

40. *Akrāntsamudraḥ prathame vidharmañjanayan prajā bhuvanasya rājā. Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe suvāna induḥ.*

Soma, prime cause of the world of existence,

unfathomable as ocean, taking on by itself countless causes of existence in the vast vault of space and time, roaring and generating the evolving stars, planets and forms of life, is the ruling power of the universe. Potent and generous, infinite, creative and generative, refulgent Soma pervades the immaculate, sacred and protective universe and on top of it expands it and transcends.

महत्तत्सामा महिषश्चकारा पां यद्गभा वृणीत दवान।
अदधादिन्द पवमान आजा जनयत्सूय ज्यातिरिन्दुः ॥ ४१ ॥

41. *Mahat tat somo mahiṣaścakārā'pāṁ yadgarbho'vṛṇīta devān. Adadhādindre pavamāna ojo'janayat sūrye jyotirinduḥ.*

Soma, potent absolute, generated the Mahat mode of Prakrti, Mother Nature, which is the womb of all elements, energies and forms of existence and which comprehends all perceptive, intelligential and psychic powers as well. And then the creative-generative lord of evolutionary action, Soma, vested lustre and energy in Indra, the soul, and, lord of light as it is, Soma vested light in the sun.

मत्सि वायुमिष्टय राधस च मत्सि मित्रावरुणा पूयमानः।
मत्सि शधा मारुतं मत्सि दवान्मत्सि द्यावापृथिवी दव साम ॥ ४२ ॥

42. *Matsi vāyumiṣṭaye rādhase ca matsi mitrā-varuṇā pūyamānaḥ. Matsi śardho mārutaṁ matsi devān matsi dyāvāpṛthivī deva soma.*

O self-refulgent Soma, you energise the Vayu for its windy fulfilment and accomplishment of the purpose of creative evolution and, purifying and

sanctifying as you are, you energise and fulfil the centripetal and centrifugal modes of energy. You energise the sense of courage, boldness and even defiance of stormy energy, you energise the senses, mind and intelligence, and you energise and fulfil the heaven, earth and the skies of space.

ऋजुः पवस्व वृजिनस्य हन्ता पामीवां बाधमाना मृधश्च।
अभिश्रीणन्पयः पयसाभि गानामिन्दस्य त्वं तव वयं सखायः॥ ४३॥

43. *Ṛjuḥ pavasva vṛjinasya hantā'pāmīvāṁ bādhamāno mṛdhaśca. Abhiśrīṇan payaḥ payasābhi gonāmindrasya tvaṁ tava vayaṁ sakhāyaḥ.*

Flow on, creative power, pure and purifying, simple, straight and natural, destroyer of crookedness, driving away and warding off violence and negativities, extending and refining knowledge with knowledge of the dynamics of nature, mind and senses. You and we, then, are friends and cooperators in progress, O friend of the karma-yogi.

मध्वः सूदं पवस्व वस्व उत्सं वीरं च न आ पवस्वा भगं च। स्वदस्वन्दाय पवमान इन्द रयिं च न आ पवस्वा समुदात॥ ४४॥

44. *Madhvaḥ sūdaṁ pavasva vasva utsaṁ vīraṁ ca na ā pavasvā bhagaṁ ca. Svadasvendrāya pavamāna indo rayiṁ ca na ā pavasvā samudrāt.*

Pacify and consecrate the springs of honey sweets and let these flow free, let abundance of wealth, honour and excellence, let power, prosperity and glory flow to us all. Spirit and power of peace and purity,

refulgent and beatific Indu, be sweet and kind for the soul. Let immense wealth flow from the bottomless sea.

सामः सुता धार्यात्या न हित्वा सिन्धुन निम्नमभि वाज्यं गाः। आ यानिं वन्यमसदत्पुनानः समिन्दुगाभिरसरत्समद्भिः ॥ ४५ ॥

45. *Somaḥ suto dhārayātyo na hitvā sindhurna nimnamabhi vājyakṣāḥ. Ā yoniṁ vanyamasadat punānaḥ samindur-gobhir-asarat samadbhiḥ.*

Soma, self-existent Spirit of creativity realised and exalted by humanity, inspiring and energising like radiations of light, rushing down in streams like a flood, pray come with the glory of victory. May the spirit of Soma, pure and purifying, flow and bless the loved heart core of the soul. May the spirit, bright and illuminating, flow with showers of knowledge and enlightenment and beatify us with the soothing waters of peace for the mind, senses and the soul.

एष स्य तं पवत इन्द्र सामंश्चमूषु धीरं उशत तवस्वान। स्वंच गा रथिरः सत्यशुष्मः कामा न या दंवयतामसंजि ॥ ४६ ॥

46. *Eṣa sya te pavata indra somaścamūṣu dhīra uśate tavasvān. Svarcakṣā rathiraḥ satyaśuṣ-maḥ kāmo na yo devayatām-asarji.*

Hey Indra, dear soul, it is that Soma, Spirit of divinity which flows free and purifying for you, the human lover that cherish the Spirit. Pervasive in the holy hearts and indeed in all forms of existence, constant, almighty, watching, radiating and revealing, itself the light of heaven, master of the cosmic chariot,

inviolably true in its potential, it flows free like the love as well as the lover of the celebrants of divinity.

एष पत्नन वयसा पुनानस्तिरा वर्पांसि दुहितुदधानः । वसानः शमं त्रिवरूथमप्सु हातेव याति समनेषु रभन ॥ ४७ ॥

47. *Eṣa pratnena vayasā punānas-tiro varpāṁsi duhitur-dadhānaḥ. Vasānaḥ śarma trivar-ūtham-apsu hoteva yāti samaneṣu rebhan.*

This Soma, for eternity, bearing eternal life energy for body, mind and soul, pure, purifying, sanctifying, sustaining and yet transcending all existential forms of its generated world, its darling daughter, pervading, loving and enlightening the holy peaceful three-level universe of heaven, earth and the middle regions sustained in the atomic dynamics of nature's laws, goes on and on resounding as the high-priest and chief yajaka through the creative-conflictive-evolving orders of yajnic mutability reaching the divine destination.

नू नस्त्वं रथिरा देव साम परि स्रव चम्वोः पूयमानः । अप्सु स्वादिष्ठा मधुमाँ ऋतावा देवा न यः सविता सत्यमन्मा ॥ ४८ ॥

48. *Nū nastvaṁ rathiro deva soma pari srava camvoḥ pūyamānaḥ. Apsu svādiṣṭho madhumāṅ ṛtāvā devo na yaḥ savitā satyamanmā.*

Verily to us for our vision and experience, you, O master of the cosmic chariot, refulgent Soma, flow on in the mighty forms of existence both physical and psychic. Flow on, pure, purifying and sanctifying in the dynamics of nature, flow into our actions, thoughts and

words. Flow on, sweetest spirit, bearing honeyed joys of life, the very spirit of truth and eternal law, you who are self-refulgent and generous like the life-giving sun, sole lord of truth and laws of constant mutability at heart.

अभि वायुं वीत्यर्षा गृणानाऽभि मित्रावरुणा पूयमानः।
अभी नरं धीजवनं रथेष्ठाममभीन्द्रं वृषणं वज्रबाहुम ॥ ४९ ॥

49. *Abhi vāyuṁ vītyarṣā gṛṇāno'bhi mitrāvaruṇā pūyamānaḥ. Abhī naraṁ dhījavanaṁ ratheṣṭhām-abhīndraṁ vṛṣaṇaṁ vajrabāhum.*

O Soma, pure and purifying, resounding across the spaces, flow, sung and celebrated, and bring peace, progress and fulfilment to humanity, to the man of vibrant enthusiasm, to the man of love and judgement. To humanity, bring readiness of intellect and understanding, firm and undisturbed yet dynamic like a master of the chariot sitting at peace, unmoving and undisturbed, while the chariot may be speeding at the velocity of light. So also flow to Indra, master ruler of the arms of thunder, virile and generous, mighty yet calm.

अभि वस्त्रा सुवसनान्यर्षाभि धेनूः सुदुघाः पूयमानः।
अभि चन्दा भर्तवे नो हिरण्याभ्यश्वान्रथिना देव सोम ॥ ५० ॥

50. *Abhi vastrā suvasanānyarṣā'bhi dhenūḥ sudughāḥ pūyamānaḥ. Abhi candrā bhartave no hiraṇyā'bhyaśvān rathino deva soma.*

O refulgent Soma, pure and purifying, sung and celebrated, bring us vestments of beauty and grace, cows, abundant and fertile, words of knowledge

brilliant, deep and creative, bring us golden graces of beauty and soothing vitality for sustenance and success, bring us the energy and motive powers for our chariot of corporate life.

अभी ना॑ अष दि॒व्या वसू॑न्य॒भि विश्वा॒ पार्थि॑वा पू॒यमा॑नः ।
अ॒भि यन्न॒ द्रवि॑णम॒श्नवा॑मा॒ भ्या॑ष॒यं ज॑मदग्नि॒व ऽः ॥ ५१ ॥

51. *Abhī no arṣa divyā vasūnyabhi viśvā pārthivā pūyamānaḥ. Abhi yena draviṇam-aśnavāmā' bhyārṣeyaṁ jamadagnivannaḥ.*

O Soma, pure and purifying spirit and power of divinity, bring us celestial honour and excellence and the peaceful shelter of divinity, all materials of the world's wealth and power by which, like people of divine vision, we may attain to the universal wealth and virtue of the universe worthy of the sages of divine imagination.

अ॒या प॒वा प॑वस्व॒ना वसू॑नि मा॒ँश्च॒त्व इ॑न्दा॒ सर॑सि प ध॑न्व ।
ब॒ध्न॒श्चि॒दत्र॒ वाता॒ न जू॒तः पु॑रु॒मध॑श्चि॒त्तक॑व॒ नरं दात ॥ ५२ ॥

52. *Ayā pavā pavasvainā vasūni mā॑ñścatva indo sarasi pra dhanva. Bradhnaścidatra vāto na jūtaḥ purumedhaścit takave naraṁ dāt.*

Generous, refulgent Soma spirit of beauty, peace and glory, sanctify us by these streams of grace. In the ocean depths of this honourable universe, energise and move all forms of wealth and peaceful settlements and consecrate us in the space of divine voice and wisdom. Spirit of the expansive universe, dynamic like the stormy winds, high-priest of cosmic yajna for all, bless us with a settled state of humanity in the vibrant system of a

volatile world.

उत न॑ एना पवया पवस्वा धि श्रुत श्रवाय्यस्य तीथ।
षष्टिं सहस्रा नगुता वसूनि वृ ं न पक्वं धूनवदणाय ॥ ५३ ॥

53. *Uta na enā pavayā pavasvā'dhi śrute śravāyyasya tīrthe. Ṣaṣṭiṁ sahasrā naiguto vasūni vṛkṣaṁ na pakvaṁ dhūnavadraṇāya.*

And by this sacred stream of divinity, cleanse and sanctify us in this holy lake of the divine Word worth hearing over and above what has been heard. Master of infinite power and wealth, destroyer of hoards of negativities, give us boundless forms of wealth for our battle of life, shaking, as if, like a tree of ripe fruit this mighty tree of the world.

महीम अस्य वृषनाम शूष माँश्चत्व वा पृशन वा वधत्र। अस्वापयन्निगुतः स्नेहयच्चापा मित्राँ अपाचिता अचतः ॥ ५४ ॥

54. *Mahīme asya vṛṣanāma śūṣe māँścatve vā pṛśane vā vadhatre. Asvāpayannigutaḥ snehayaccāpā'mitrāँ apācito acetaḥ.*

These are the mighty great and constructive works of the virile and generous Soma in the battles of life either in social dynamics or close encounters or in fierce conflicts: sending the destroyers to sleep, separating off the unfriendly and removing the unawake and unaware from here where they are, (by constructive, waking up friendly exercise).

सं त्री पवित्रा विततान्यष्यन्वकं धावसि पूयमानः। असि भगा असि दात्रस्य दाता सि मघवा मघवद्भ्य इन्दा ॥ ५५ ॥

54. *Saṁ trī pavitrā vitātānyeṣyanvekaṁ dhāvasi pūyamānaḥ. Asi bhago asi dātrasya dātā 'si maghavā maghavadbhya indo.*

Hey Indu, spirit of beauty, power and glory of divinity, you move and bless three holy expansive loved favourites of your choice and, pure and purifying, you hasten to them one by one since you are the wealth and power for the mighty, you are the giver for the generous, and you are the glory for the glorious.

एष विश्वविित्पवत मनीषी सामा विश्वस्य भुवनस्य राजा। द्रप्साँ इरयन्विदथष्विन्दुवि वारमव्यं समयाति याति॥ ५६॥

56. *Eṣa viśvavit pavate manīṣī somo viśvasya bhuvanasya rājā. drapsāň īrayan vidatheṣvinduṛvi vāramavyaṁ samayāti yāti.*

This Soma knows, holds and consecrates the world as a holy place for life. Omniscient and all-sentient, it is the refulgent ruler of the entire universe. Spirit of light, beauty and grace of generosity, inspiring and energising perception and awareness of the holy performers in yajnas, it moves and enlightens the chosen protected soul, abides there and moves on.

इन्दुं रिहन्ति महिषा अदब्धाः पद रभन्ति कवया न गृध्राः। हिन्वन्ति धीरा दशभिः क्रिपाभिः समञ्जत रूपमपां रसेन॥ ५७॥

57. *Induṁ rihanti mahiṣā adabdhāḥ pade rebhanti kavayo na gṛdhrāḥ. Hinvanti dhīrā daśabhiḥ ksipābhiḥ samañjate rūpamapāṁ rasena.*

Great undaunted celebrants love and adore Soma on the yajna vedi. Passionate strivers as well as

poets sing and celebrate it in song. Constant devotees with all ten senses and pranic energies worship it in peace and quiet, and by the fluent pleasure and power of it they join the very presence of it.

त्वया॑ व॒यं पव॑मानन साम॒ भर॑ कृ॒तं वि चि॑नुयाम॒ शश्व॑त।
त ग्ं मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒ः सिन्धु॑ः पृथि॒वी उ॒त द्याः॥ ५८॥

58. *Tvayā vayaṁ pavamānena soma bhare kṛtaṁ vi cinuyāma śaśvat. Tanno mitro varuṇo māma-hantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

O Soma, spirit of divine peace, power, beauty and glory, in our battle for self-control and divine realisation, let us always choose and abide by paths and performances shown and accomplished by you, pure and purifying power of divinity. And that resolve of ours, we pray, may Mitra, the sun, Varuna, the ocean, Aditi, mother Infinity, Sindhu, divine space and fluent vapour, earth and heaven, help us achieve with credit.

Mandala 9/Sukta 98

Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Rshis

अ॒भि नो॑ वाज॒सात॑मं र॒यिम॑र्ष पुरु॒स्पृह॑म।
इन्दो॑ स॒हस्र॑भणसं तुविद्यु॒म्नं वि॑भ्वा॒सह॑म॥ १॥

1. *Abhi no vājasātamaṁ rayimarṣa puruspṛham. Indo sahasrabharṇasaṁ tuvidyumnaṁ vibhvāsaham.*

Indu, divine spirit of peace, power, beauty and grace, move and bless us to achieve wealth, honour and excellence of high order, universally loved and valued,

a thousandfold sustaining, mighty powerful, all challenging and finally victorious.

परि॒ ष्य सु॑वा॒ना अ॒व्ययं॒ रथ॒ न वर्मा॑व्यत।
इन्दु॑र्॒भि दुणा॑ हि॒ता हि॑या॒ना धारा॑भिर ाः ॥ २ ॥

2. *Pari ṣya suvāno avyayaṁ rathe na varmāvyata.*
Indurabhi druṇā hito hiyāno dhārābhirakṣāḥ.

May that Soma, brilliant spirit of peace, power and purity of divinity, invoked and inspired to bless the pious heart, flow by streams and showers, inspiring and fertilizing, and reach the imperishable soul of the devotee and protect him like the armour protecting the warrior in the chariot.

परि॒ ष्य सु॑वा॒ना अं ा॒ इन्दु॒रव्य॒ मद॑च्युतः।
धारा॒ य ऊ॒ध्वा अ॑ध्व॒र भ्रा॒जा नति॑ गव्य॒युः॥ ३ ॥

3. *Pari ṣya suvāno akṣā induravye madacyutaḥ.*
Dhārā ya ūrdhvo adhvare bhrājā naiti gavya-yuḥ.

May that Indu, divine Spirit of peace, purity and beauty, inspiring and strengthening, overflowing with the power of ecstasy, flow and reach into the favoured heart of the devotee, that supreme shower of divinity which goes forward like radiations of light into the yajna of love and non-violence with love and desire to reveal the truth of life.

स हि त्वं दे॒व॒ शश्व॑त॒ वसु॒ मता॑य दा॒शुषे॑।
इन्दा॑ सह॒स्रिणं र॒यिं श॒तात्मा॑नं विवाससि ॥ ४ ॥

4. *Sa hi tvaṁ deva śaśvate vasu martāya dāśuṣe.*
Indo sahasriṇaṁ rayiṁ śatātmānaṁ vivāsasi.

O Soma, refulgent and generous spirit of peace, prosperity and beauty, you shine upon the charitable mortal of relentless discipline and bestow upon him wealth, honour and excellence of a hundredfold power and a thousandfold value.

व॒यं त॑ अ॒स्य वृ॑त्रहन्वसा॒ वस्वः॑ पुरु॒स्पृहः॑।
नि नदि॑ष्टतमा इ॒षः स्याम॑ सु॒म्नस्या॑धिगा॥ ५॥

5. *Vayaṁ te asya vṛtrahan vaso vasvaḥ purus-pṛhaḥ.*
Ni nediṣṭhatamā iṣaḥ syāma sumnasyā-dhrigo.

O spirit of instant mantra movement, lord of world's wealth and shelter home of life, destroyer of evil, darkness and ignorance, let us be closest to you and the all desired world's wealth, let us be closest to your treasure of food, energy, and knowledge and to your divine peace and comfort.

द्विर्यं पञ्च॒ स्वय॑शस॒ं स्वसा॑रा॒ अदि॑संहतम।
प्रि॒यमिन्द्र॑स्य॒ काम्यं॑ पस्त्रा॒पय॑न्त्यू॒र्मिण॑म॥ ६॥

6. *Dviryaṁ pañca svayaśasaṁ svasāro adrisaṁhatam. Priyamindrasya kāmyaṁ prasnāpayantyūrmiṇam.*

Soma, dearest love of the soul, innately glorious, the glory intensified by spiritual light, vibrant spirit rolling in the consciousness whom ten psychic powers of mind and sense perceive, conceive and exalt, that spirit we cherish and adore.

परि॒ त्यं ह॑र्य॒तं हरिं॑ ब॒भ्रुं पु॑नन्ति॒ वार॑ण।
या दे॒वान्विश्वाँ॒ इत्परि॒ मद॑न स॒ह ग॑च्छ॑ति॥ ७॥

7. *Pari tyaṁ haryataṁ hariṁ babhruṁ punanti vāreṇa. Yo devān viśvāň it pari madena saha gacchati.*

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy.

अस्य वा ह्यवसा पान्ता द साधनम।
यः सूरिषु श्रवा बृहद्बध स्वर्ण हयतः॥ ८॥

8. *Asya vo hyavasā pānto dakṣasādhanam. Yaḥ sūriṣu śravo bṛhad-dadhe svarṇa haryataḥ.*

This spirit of beauty and perfection, sublime like the sun, by virtue of its own innate potential which vests all great ones with their mighty power and honour, that spirit you all adore for protection and perfection of your life.

स वां यज्ञषु मानवी इन्दुजनिष्ट रादसी।
दवा दवी गिरिष्ठा अस्रधन्तं तुविष्वणि॥ ९॥

9. *Sa vāṁ yajñeṣu mānavī indurjaniṣṭa rodasī. Devo devī giriṣṭhā asredhan taṁ tuviṣvaṇi.*

That divine spirit of beauty and perfection, brilliant and generous, resounding over heaven and earth, vested in cloud showers and mountain tops, loving, gracious and deeply human at heart, O men and women of the earth, create in your yajnas and realise in life.

इन्दाय साम पातव वृत्रघ्न परि षिच्यस।
नर च दि णावत दवाय सदनासद॥ १०॥

10. *Indrāya soma pātave vṛtraghne pari ṣicyase. Nare ca dakṣiṇāvate devāya sadanāsade.*

O Soma spirit of light and ecstasy of grace, you are adored and served for the soul's experience of divinity, for the man of charity and the brilliant sage on the vedi of yajnic service so that the demon of evil, darkness and ignorance may be expelled from the soul of humanity and destroyed.

त प॒त्रासा॒ व्यु॑ष्टिषु॒ सामा॑: प॒वित्र॑ अ ारन।
अ॒प॒प्रोथ॑न्तः सनु॒तहु॑र॒श्चित॑: पा॒तस्ताँ अप॑चतसः ॥ ११ ॥

11. *Te pratnāso vyuṣṭiṣu somāḥ pavitre akṣaran. Apaprothantaḥ sanutarhuraścitaḥ prātastāň apracetasaḥ.*

Those eternal, natural and universal vibrations of divine love and grace flow and beatify the human soul in the purity of heart core in the holy light of the dawn, subduing, expelling and destroying those crooked and clandestine forces of evil, darkness and ignorance of the human mind.

तं स॑खायः पु॒रा॒रुचं॑ यू॒यं व॒यं च॑ सू॒रय॑: ।
अ॒श्याम॒ वाज॑गन्ध्यं स॒नम॒ वाज॑पस्त्यम ॥ १२ ॥

12. *Taṁ sakhāyaḥ pururucaṁ yūyaṁ vayaṁ ca sūrayaḥ. Aśyāma vājagandhyaṁ sanema vājapastyam.*

Come friends, all of us and all the wise and brave, let us reach that Soma spirit of light and grace and achieve the spirit as a prize and treasure home of peace, fragrance and life's victory.

Mandala 9/Sukta 99

Pavamana Soma Devata, Rebhasunus Kashyapas Rshis

आ ह॑यतायं धृष्णव॒ धनु॑स्तन्वन्ति पांस्यम।
शु॒क्रां व॑यन्त्यसु॒राय नि॒णिजं॒ वि॒पामग्रं॑ मही॒युवः॥ १॥

1. *Ā haryatāya dhṛṣṇave dhanustanvanti pauṁsyam. Śukrāṁ vayantyasurāya nirṇijaṁ vipāmagre mahīyuvaḥ.*

For the lovely bold Soma, devotees wield and stretch the manly bow, and joyous celebrants of heaven and earth before the vibrants create and sing exalting songs of power and purity in honour of the life giving spirit of divinity.

अध॑ ॒पा परि॑ष्कृता॒ वाजाँ॑ अ॒भि प गा॑हत।
यदी॑ वि॒वस्व॑ता॒ धिया॒ हरिं॒ हि॒न्वन्ति॒ यात॑व॥ २॥

2. *Adha kṣapā pariṣkṛto vājāṅ abhi pra gāhate. Yadī vivasvato dhiyo hariṁ hinvanti yātave.*

When the thoughts and actions of bright celebrants invoke, invite and inspire Soma to move, initiate and bless, then the divine spirit, exalted by the songs, moves toward battles and inspires, energises and exalts their mind and courage for victory.

तम॑स्य मजयामसि॒ मदा॒ य इ॑न्द्र॒पात॑मः।
यं गाव॑ आ॒सभि॑द्र॒धुः पु॒रा नू॒नं च॑ सू॒रयः॥ ३॥

3. *Tamasya marjayāmasi mado ya indrapātamaḥ. Yaṁ gāva āsabhir-dadhuḥ purā nūnaṁ ca sūrayaḥ.*

That power and ecstasy of this Soma, worthiest

of the soul's delight, we adore and exalt, which the sense and mind with their perceptions and reflection receive and which, for sure, veteran sages too have experienced for times immemorial.

तं गाथया पुराण्या पुनानमभ्यनूषत।
उता कृपन्त धीतया देवानां नाम बिभ्रतीः ॥ ४ ॥

4. *Taṁ gāthayā purāṇyā punānam-abhyanūṣata. Uto kṛpanta dhītayo devānāṁ nāma bibhratīḥ.*

That spirit of Soma, pure and purifying, the celebrants adore and exalt by songs of old in Vedic voice and, the same, thoughts and actions of veteran sages with the divine name content of the lord supplicate and glorify.

तमु ष्माणमव्यय वारं पुनन्ति धर्णसिम।
दूतं न पूर्वचित्तय आ शासत मनीषिणः ॥ ५ ॥

5. *Tam-ukṣamāṇam-avyaye vāre punanti dharṇasim. Dūtaṁ na pūrvacittaya ā śāsate manīṣiṇaḥ.*

That omnipotent virile generative Soma creator, the very pillar and foundation of the universe, thinkers and meditative sages sanctify and hold in the pure heart core of their soul and celebrate as the prime divine voice of revelation of the eternal Vedic knowledge for enlightenment of the human soul.

स पुनाना मदिन्तमः सामश्चमूषु सीदति।
पशा न रतं आदधत्पतिर्वचस्यत धियः ॥ ६ ॥

6. *Sa punāno madintamaḥ somaścamūṣu sīdati. Paśau na reta ādadhat patirvacasyate dhiyaḥ.*

That Soma, pure and purifying, most ecstatic and exhilarating, abides in all forms of yajnic existence and, holding the cosmic seed and impregnating Nature as a living organism, is worshipped as the father and sustainer of all thoughts of living beings.

स मृ॑ज्यत सु॒कर्म॑भिर्दे॒वो दे॒वेभ्य॑: सु॒तः ।
वि॒द यदा॑सु सन्दि॒दिम॒हीर॒पा वि गा॑हत ॥ ७ ॥

7. *Sa mṛjyate sukarmabhir-devo devebhyaḥ sutaḥ.*
Vide yadāsu saṁdadir-mahīrapo vi gāhate.

That divine, refulgent and generous Soma, realised by sages of holy action for noble humanity, is celebrated and glorified in the human world, and when it is known as the sole giver of every thing among these people, then it releases mighty floods of living waters for life sustenance.

सु॒त इ॑न्दा प॒वित्र॒ आ नृभि॑र्यता॒ वि नी॑यस ।
इन्दा॑य मत्स॒रिन्त॑मश्चमूष्वा॒ नि षी॑दसि ॥ ८ ॥

8. *Suta indo pavitra ā nṛbhiryato vi nīyase.*
Indrāya matsarintamaścamūṣvā ni ṣīdasi.

O spirit of divinity, brilliant and blissful, perceived, reflected and meditated with constant exercise of spiritual discipline, you are distilled from experience and realised by devoted people in the purity of heart for the soul. It is thus that, most ecstatic and exhilarating, you abide in the heart and soul of humanity.

Mandala 9/Sukta 100

Pavamana Soma Devata, Rebhasunus Kashyapas Rshis

अभी नवन्त अदुहः पियमिन्दस्य काम्यम।
वत्सं न पूव आयुनि जातं रिहन्ति मातरः॥ १॥

1. *Abhī navante adruhaḥ priyamindrasya kāmyam.*
Vatsaṁ na pūrva āyuni jātaṁ rihanti mātaraḥ.

Just as young mothers love and caress the first born baby in early age, so do people free from malice and jealousy take to Soma, meditative realisation of divinity, dear favourite love of Indra, the soul.

पुनान इन्दवा भर साम द्विबहसं रयिम।
त्वं वसूनि पुष्यसि विश्वानि दाशुषो गृह॥ २॥

2. *Punāna indavā bhara soma dvibarhasaṁ rayim.*
Tvaṁ vasūni puṣyasi viśvāni dāśuṣo gṛhe.

O Soma spirit of divinity, bright and blissful, bring us twofold wealth and excellence, expansive for both life on earth and beyond, and give us complete fulfilment. Indeed, you create and augment the wealth, honour and excellence of the world in the house of the man of generosity and charity.

त्वं धियं मनायुजं सृजा वृष्टिं न तन्यतुः।
त्वं वसूनि पार्थिवा दिव्या च साम पुष्यसि॥ ३॥

3. *Tvaṁ dhiyaṁ manoyujaṁ sṛjā vṛṣṭiṁ na tanyatuḥ. Tvaṁ vasūni pārthivā divyā ca soma puṣyasi.*

O Soma, like the rain showers of the clouds, pray create, inspire and augment the vision, intelligence,

understanding and will which may stabilise the mind in the state of peace and constancy. Indeed, you create and augment the wealth, honour and excellence of both earthly and heavenly order.

परि॑ त जि॒ग्युषो॑ यथा॒ धारा॑ सु॒तस्य॑ धावति।
रꣳह॑माणा॒ व्य॑व्ययं॒ वारं॒ वा॒जीव॑ सान॒सिः॥ ४॥

4. *Pari te jigyuṣo yathā dhārā sutasya dhāvati.*
Raṁhamāṇā vyavyayaṁ vāraṁ vājīva sānasiḥ.

When you are distilled from experience and meditation, then the stream of your bliss, fast and ceaseless, flows to the chosen and protected heart of the devotee like the prize winning spirit of a victorious warrior.

कत्व॒ द ा॑य नः कव॒ पव॑स्व सा॒म॒ धार॑या।
इन्दा॑य॒ पात॑व सु॒ता मि॒त्राय॒ वरु॑णाय च॥ ५॥

5. *Kratve dakṣāya naḥ kave pavasva soma dhā-rayā.*
Indrāya pātave suto mitrāya varuṇāya ca.

Soma, spirit of poetic omniscience, flow and purify us by streams of bliss distilled from experience and meditation for our intelligence, expertise and enlightenment, for fulfilment of Indra, man of power, Mitra, man of love, and Varuna, man of judgement.

पव॑स्व वाज॒सात॑मः प॒वित्र॒ धार॑या सु॒तः।
इन्दा॑य सा॒म॒ विष्ण॑व द॒वभ्या॒ मधु॑मत्तमः॥ ६॥

6. *Pavasva vājasātamaḥ pavitre dhārayā sutaḥ.*
Indrāya soma viṣṇave devebhyo madhumatta-maḥ.

Soma, all inspiring spirit of the universe, sweetest presence distilled and realised in the holy heart, flow on purifying by the stream of exhilaration, giving food, energy and fulfilment for the soul, for the universal vibrancy of nature and humanity, and for all the noble, generous and enlightened people.

त्वां रिहन्ति मातरा हरिं पवित्र अदुहः।
वत्सं जातं न धनवः पवमान विधर्मणि॥ ७॥

7. *Tvāṁ rihanti mātaro hariṁ pavitre adruhaḥ. Vatsaṁ jātaṁ na dhenavaḥ pavamāna vidharmaṇi.*

O Soma, pure and purifying saviour spirit of universal sanctity, just as mother cows love and caress a new born calf, so do the motherly forces of nature and humanity free from the negativities of malice and jealousy love and cherish you arising in the heart and inspiring the soul in various dharmic situations of life.

पवमान महि श्रवश्चित्रभियासि रश्मिभिः।
शर्धन्तमांसि जिघ्नस विश्वानि दाशुषो गृह॥ ८॥

8. *Pavamāna mahi śravaś-citrebhiryāsi raśmibhiḥ. Śardhan tamāṁsi jighnase viśvāni dāśuṣo gṛhe.*

Soma, pure, purifying vibrant spirit of life divine commanding great power, honour and glory, you go forward with wondrous manifestations of your power, bold and indomitable, destroying the darkness and evils of the world, and reach and bless the yajnic house of the man of charity and generosity.

त्वं द्यां च॑ महिवत पृथि॒वीं चाति॑ जभिष।
पति॑ दा॒पिम॑मुञ्चथा॒ः पव॑मान महित्व॒ना॥ ९॥

9. *Tvaṁ dyāṁ ca mahivrata pṛthivīṁ cāti jabhriṣe.*
Prati drāpim-amuñcathāḥ pavamāna mahit-vanā.

O Soma, universal soul of high commitment of Dharma, pure and purifying energy of omnipresent divine flow, you wear the armour of omnipotence, bear, sustain and edify the heaven and earth by your majesty and transcend.

Mandala 9/Sukta 101

Pavamana Soma Devata, Andhigu Shyavashvi (1-3), Yayati Nahusha (4-6), Nahusha Manava (7-9), Manu Samvarana (10-12), Vaishvamitra or Vachya Prajapati (13-16) Rshis

पु॒राजि॑ती वा॒ अन्ध॑सः सु॒ताय॑ मादयि॒त्नव॑।
अप॒ श्वानं श्नथिष्ट॒न सखा॑या दीघजि॒ह्व्यम॥ १॥

1. *Purojitī vo andhasaḥ sutāya mādayitnave.*
Apa śvānaṁ śnathiṣṭana sakhāyo dīrghaji-hvyam.

O friends, for your attainment of the purified and exhilarating Soma bliss of existence, eliminate vociferous disturbances of the mind and concentrate on the deep resounding voice of divinity.

या धार॑या पाव॒कया॑ परिप॒स्यन्द॑त सु॒तः।
इन्दु॒रश्वा॒ न कृत्व्य॑ः॥ २॥

2. *Yo dhārayā pāvakayā pariprasyandate sutaḥ.*
Induraśvo na kṛtvyaḥ.

Brilliant and blissful Soma, when, filtered and exhilarated, vibrates and flows in clear purifying streams

like waves of energy itself.

तं दुराषमभी नरः सामं विश्वाच्या धिया।
यज्ञं हिन्वन्त्यदिभिः ॥ ३ ॥

3. *Taṁ duroṣamabhī naraḥ somaṁ viśvācyā dhiyā. Yajñaṁ hivnantyadribhiḥ.*

That blazing unassailable Soma, adorable in yajna, leading lights invoke and impel with universal thought and speech, with controlled mental reflection for self-realisation.

सुतासो मधुमत्तमाः सामा इन्दाय मन्दिनः।
पवित्रवन्ता अ ारन्दवान्गच्छन्तु वा मदाः ॥ ४ ॥

4. *Sutāso madhumattamāḥ somā indrāya mandinaḥ. Pavitravanto akṣaran devān gacchantu vo madāḥ.*

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourites of divinity.

इन्दुरिन्दाय पवत इति दवासा अबुवन।
वाचस्पतिमखस्यत विश्वस्यशान आजसा ॥ ५ ॥

5. *Indurindrāya pavata iti devāso abruvan. Vācaspatir-makhasyate viśvasyeśāna ojasā.*

Soma, divine, brilliant and blissful, flows for Indra, the soul, say the noble sages, and thus Soma, divine source and master of speech and thought, ruler and sustainer of the entire world by his own lustre and power, is honoured at all yajnas of knowledge, yoga

and austerity, for advancement.

सहस्रधारः पवत समुदा वाचमीङ्खयः।
सामः पती रयीणां सखेन्द्रस्य दिवदिव ॥ ६ ॥

6. *Sahasradhāraḥ pavate samudro vācamīṅkhyaḥ.*
Somaḥ patī rayīṇāṁ sakhendrasya divedive.

A thousand streams of Soma joy and enlightenment flow, inspiring and purifying. It is a bottomless ocean that rolls impelling the language and thought of new knowledge. It is the preserver, promoter and sustainer of all wealths and honours and a friend of the soul, inspiring and exalting us day by day.

अयं पूषा रयिभगः सामः पुनाना अषति।
पतिविश्वस्य भूमना व्यख्यदादसी उभ ॥ ७ ॥

7. *Ayaṁ pūṣā rayirbhagaḥ somaḥ punāno arṣati.*
Patir-viśvasya bhūmano vyakhyad-rodasī ubhe.

It is Pusha, life-sustaining and nourishing protector, wealth and honour of the world, power and the glory, Soma that is pure and purifying, ever going forward with the world. It is the master, sustainer and ruler of the vast expansive universe and illuminates both heaven and earth.

समु प्रिया अनूषत गावो मदाय घृष्वयः।
सामासः कृण्वत पथः पवमानास इन्दवः ॥ ८ ॥

8. *Samu priyā anūṣata gāvo madāya ghṛṣvayaḥ.*
Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ.

Dear daring voices exalt and extol Soma for the sheer joy of illumination. Indeed men of Soma vision

and courage, blazing brilliant, pure, purifying and pursuing, create and carve their own paths of progress.

य आजिष्ठस्तमा भर पवमान श्रवाय्यम।
यः पञ्च चषणीरभि रयिं यन वनामह॥ ९॥

9. *Ya ojiṣṭhastamā bhara pavamāna śravāyyam.*
Yaḥ pañca carṣaṇīrabhi rayiṁ yena vanāmahai.

O pure and purifying Soma, bring us honour and excellence most lustrous and renowned, valued among all the five classes of people by which we may be able to win the real material and spiritual wealth of life.

सामाः पवन्त इन्दवा स्मभ्यं गातुवित्तमाः।
मित्राः सुवाना अरपसः स्वाध्यः स्वविदः॥ १०॥

10. *Somāḥ pavanta indavo'smabhyaṁ gātuvitta-māḥ.*
Mitrāḥ suvānā arepasaḥ svādhyaḥ svar-vidaḥ.

Streams of Soma flow for us, brilliant, eloquent and expansive, friendly, inspiring, free from sin, intellectually creative and spiritually illuminative.

सुष्वाणासा व्यदिभिश्चिताना गाराधि त्वचि।
इषमस्मभ्यमभितः समस्वरन्वसुविदः॥ ११॥

11. *Suṣvāṇāso vyadribhiś-citānā goradhi tvaci.*
Iṣamasmabhyamabhitaḥ samasvaran vasu-vidaḥ.

Reflective, inspiring and generative by controlled operations of higher mind in the purified heart core, let the Soma streams, vibrant and vocal, bring us spiritual energy, intelligential illumination and divine awareness all round in the world.

एत पूता विपश्चितः सामासा दध्याशिरः।
सूर्यासा न दंशतासा जिगत्नवा धुवा घृते॥ १२॥

12. *Ete pūtā vipaścitaḥ somāso dadhyāśiraḥ.*
Sūryāso na darṣatāso jigatnavo dhruvā ghṛte.

These Soma streams, nourishing, energising, illuminating, are bright and beatific as the dawn and, vibrant but unfluctuating, they abide constant in the heart.

प सुन्वानस्यान्धसा मता न वृत तद्वचः।
अप श्वानमराधसं हता मखं न भृगवः॥ १३॥

13. *Pra sunvānasyāndhaso marto na vṛta tadvacaḥ.*
Apa śvānam-arādhasaṁ hatā makhaṁ na bhṛgavaḥ.

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna.

आ जामिरत्के अव्यत भुज न पुत्र आण्योः।
सरज्जारा न योषणां वरा न यानिमासदम॥ १४॥

14. *Ā jāmiratke avyata bhuje na putra oṇyoḥ.*
Sarajjāro na yoṣaṇāṁ varo na yonim-āsadam.

As a child feels secure with joy in the arms of its parents, as the lover goes to the beloved, as the groom sits on the wedding vedi, so does the Soma spirit pervade in the natural form of its choice love.

स वी॒रा द॑ ा॒साध॑ना॒ वि यस्त॒स्तम्भ॒ राद॑सी ।
हरि॑: प॒वित्रं॑ अव्यत व॒धा न यानि॑मा॒सद॑म ॥ १५ ॥

15. *Sa vīro dakṣasādhano vi yastastambha rodasī.*
Hariḥ pavitre avyata vedhā na yonim-āsadam.

That potent Soma, master controller of all powers, means and materials of success in existence, who sustains both heaven and earth, is the saviour power of protection and pervades the universe presiding as omniscient high priest over the vedi of cosmic yajna.

अव्या॒ वार॑भिः पवत॒ सामा॒ गव्य॒ अधि॑ त्व॒चि ।
कनि॑क॒दद्वृषा॒ हरि॒रिन्द॑स्या॒भ्येति निष्कृ॒तम ॥ १६ ॥

16. *Avyo vārebhiḥ pavate somo gavye adhi tvaci.*
Kanikradadvṛṣā harir-indrasyābhyeti niṣkṛtam.

Soma, omnipresent protector, abides with the souls of its choice discipline, vibrating in the heart core across the fluctuations of mind and senses. Loud and bold and voluble, thus, the generous potent saviour spirit blesses the original nature of the soul in its innate purity.

Mandala 9/Sukta 102

Pavamana Soma Devata, Trita Aptya Rshi

का॒णा शिशु॑र्म॒हीनां॑ हिन्व ृ॒तस्य॒ दीधि॑तिम ।
विश्वा॒ परि॑ प्रि॒या भु॑व॒दध॑ द्वि॒ता ॥ १ ॥

1. *Krāṇā śiśur-mahīnāṁ hinvannṛtasya dīdhitim.*
Viśvā pari priyā bhuvadadha dvitā.

Maker of stars and planets, inspiring the light and law of the dynamics of existence, dear adorable giver of fulfilment, Soma rules over both spirit and

nature, heaven and earth.

उप॑ त्रि॒तस्य॑ पा॒ष्या॒३॒॑रभ॑क्त॒ यद गुहा॑ प॒दम।
य॒ज्ञस्य॑ स॒प्त धाम॑भि॒रध॑ प्रि॒यम॥ २॥

2. *Upa tritasya pāṣyorabhakta yadguhā padam.*
Yajñasya sapta dhāmabhir-adha priyam.

Close to the adamantine integration of Purusha and Prakrti in human form is the secret seat of heart and clairvoyant intelligence wherein the climactic presence of the master of three orders of Prakrti and super presence of divinity, and there it is shared by seven prakrtic, pranic and psychic orders of existence and adored by seven metres of Vedic hymns as the dearest supreme object of worship.

त्रीणि॑ त्रि॒तस्य॒ धार॑या पृ॒ष्ठेष्व॑रया र॒यिम।
मिमी॑त अस्य॒ याज॑ना॒ वि सु॒क्रतुः॥ ३॥

3. *Trīṇi tritasya dhārayā pṛṣṭheṣverayā rayim.*
Mimīte asya yojanā vi sukratuḥ.

By three streams of the moving particles of matter, energy and mind does the triple master, Soma, move the dynamics of existence, and thus does the supreme high priest order and accomplish his cosmic plan.

ज॒ज्ञा॒नं स॒प्त मा॒तरा॑ व॒धाम॑शासत श्रि॒य।
अ॒यं ध्रु॒वा र॑यी॒णां चिके॑त॒ यत॥ ४॥

4. *Jajñānaṁ sapta mārato vedhām-aśāsata śriye.*
Ayaṁ dhruvo ryīṇāṁ ciketa yat.

Seven measured motherly orders of existence

at the material, pranic and psychic level join, reveal and celebrate Soma manifesting in beauty and glory, this constant unmoved mover who, being omnipresent and pervasive, knows of the wealth and sublimity of the universe.

अस्य व्रत सजाषसा विश्व दवासा अदुहः ।
स्पाहा भवन्ति रन्तया जुषन्त यत ॥ ५ ॥

5. *Asya vrate sajoṣaso viśve devāso adruhaḥ.*
Spārhā bhavanti rantayo juṣanta yat.

Enjoined in the law and order of discipline of this Soma, all divinities of nature and nobilities of humanity, committed and free from malice and negativity, who join and rejoice in him command the enviable love and respect of the world.

यमी गभमृतावृधा दृश चारुमजीजनन ।
कविं मंहिष्ठमध्वर पुरुस्पृहम ॥ ६ ॥

6. *Yamī garbham-ṛtāvṛdho dṛśe cārum-ajījanan.*
Kaviṁ maṁhiṣṭham-adhvare puruspṛham.

To realise and reveal that divine treasure origin of the world and its glory, sages and divines, celebrating his law, truth and yajnic evolution, love and join the presence of Soma, great and glorious, poetic creator, mighty generous, universally adored, and manifesting anew in the world of love and beauty.

समीचीन अभि त्मना यह्वी ऋतस्य मातरा ।
तन्वाना यज्ञमानुषग्यदञ्जत ॥ ७ ॥

7. *Samīcīne abhi tmanā yahvī ṛtasya mātarā.*
Tanvānā yajñam-ānuṣag-yadañjate.

The great joint spontaneous generators of the dynamic world in existence are Soma, supreme Purusha, and Prakrti, which the sages, who enact and advance the meditative yajna of science and direct realisation, constantly adore and glorify.

कत्वा शुकभिर् ऋभिक्षणारपं वजं दिवः।
हिन्व ृतस्य दीधितिं पाध्वर॥ ८॥

8. *Kratvā śukrebhirakṣabhirṛṇorapa vrajaṁ divaḥ.*
Hinvann-ṛtasya dīdhitiṁ prādhvare.

O Soma, creative spirit of the universe, by holy action, brilliant light of pure knowledge and the inner vision of the spirit, pray open wide the paths and doors of the light of divinity, thereby inspiring and advancing yajnic revelations of the divine law and its operation in this advancing world of love and non-violence.

Mandala 9/Sukta 103

Pavamana Soma Devata, Dvita Aptya Rshi

प पुनानाय वधस सामाय वच उद्यतम।
भृतिं न भरा मतिभिजुजाषत॥ १॥

1. *Pra punānāya vedhase somāya vaca udyatam.*
Bhṛtiṁ na bharā matibhir-jujoṣate.

Sing rising songs of adoration in honour of Soma, pure and purifying, omniscient and inspiring ordainer of life, and offer the songs as homage of yajnic gratitude. Soma feels pleased with enlightened songs of love and faith.

परि वाराण्यव्यया गाभिरञ्जाना अषति।
त्री षधस्था पुनानः कृणुत हरिः॥ २॥

2. *Pari vārāṇyavyayā gobhir-añjāno arṣati.*
Trī ṣadhasthā punānaḥ kṛṇute hariḥ.

Pleased and exalted with songs of adoration, Soma, saviour spirit of bliss, radiates with its protective presence to the distinguished hearts and, purifying the body, mind and soul of the celebrants, blesses them in their physical, subtle and causal body states of existence.

परि॒ काशं मधु॒श्चुत॑म॒व्यय॒ वार॑ अषति।
अ॒भि वाणी॒ऋषी॑णां स॒प्त नू॑षत॥ ३॥

3. *Pari kośaṁ madhuścutam-avyaye vāre arṣati.*
Abhi vāṇīr-ṛṣīṇāṁ sapta nūṣata.

In the protected heart core of the blessed soul overflowing with honey joy, the Soma presence vibrates, and hymnal voices of the seer sages in seven Vedic musical metres adore and glorify the divine presence in ecstatic response to the guiding spirit of divinity.

परि॑ ण॒ता म॑ती॒नां वि॒श्वद॑वा॒ अदा॑भ्यः।
साम॑ः पुना॒नश्च॒म्वा॑विश॒द्धरि॑ः॥ ४॥

4. *Pari ṇetā matīnāṁ viśvadevo adābhyaḥ.*
Somaḥ punānaś-camvor-viśaddhariḥ.

Soma, guiding spirit of the mind and soul, self-refulgent soul of the universe, undaunted and invincible, pure and purifying, pervading the heaven and earth, manifests inspiring in the mind and soul of meditative celebrants, eliminating their darkness and sufferance.

परि॒ दवी॒रनु॑ स्व॒धा इन्द॑ण याहि स॒रथ॑म।
पु॒ना॒ना वा॒घद्भ्वा॒घद्भि॒रम॑त्यः॥ ५॥

5. *Pari daivīranu svadhā indreṇa yāhi saratham.*
Punāno vāghadvāghadbhir-amartyaḥ.

O Soma, immortal spirit of existence, pure, purifying and realised in the pure heart core of the soul, vibrant and voluble with the celebrants in response to their yajnic homage and divine attainments, radiate with the human soul as a chariot mate of its physical existence on the move.

परि॒ सप्ति॑न वा॑ज॒युर्दे॒वा दे॒वभ्यः॑ सु॒तः ।
व्या॒ न॒शिः पव॑माना॒ वि धा॑वति ॥ ६ ॥

6. *Pari saptirna vājayurdevo devebhyaḥ sutaḥ.*
Vyānaśiḥ pavamāno vi dhāvati.

Like universal energy, the glorious Soma, all victorious, brilliant, realised by sages in its original nature and character, pervades vibrant here, there, everywhere and beyond, transcending.

Mandala 9/Sukta 104

Pavamana Soma Devata, Parvata and Narada Kanvas or both Shikhandinyas or Kashyapyas or Apsarasas Rshis

सखा॑य॒ आ नि षी॑दत पुना॒नाय॒ प गा॑यत ।
शिशुं॒ न य॒ज्ञः परि॑ भूषत श्रि॒य ॥ १ ॥

1. *Sakhāya ā ni ṣīdata punānāya pra gāyata.*
Śiśuṁ na yajñaiḥ pari bhūṣata śriye.

Come friends, sit on the yajna vedi, sing and celebrate Soma, pure and purifying spirit of life, and with yajna exalt him like an adorable power for the grace and glory of life.

समी॑ व॒त्सं न मा॒तृभिः॑ सृ॒जता॑ गय॒साध॑नम ।
द॒वा॒व्यं॑ मद॑म॒भि द्विश॑वसम ॥ २ ॥

2. *Samī vatsaṁ na mātṛbhiḥ sṛjatā gayasādhanam.*
Devāvayaṁ madamabhi dviśavasam.

As mothers love, adore and adorn a child with beauty and ornaments, so energise and exalt Soma as versatile beauty and grace of life, protector of divinities, source of ecstasy and doubly strong both physically and spiritually.

पु॒नाता॑ द ॒क्षसाध॑नं॒ यथा॒ शर्धा॑य वी॒तय॑ ।
यथा॑ मि॒त्राय॒ वरु॑णाय॒ शन्त॑मः ॥ ३ ॥

3. *Punātā dakṣasādhanaṁ yathā śardhāya vītaye.*
Yathā mitrāya varuṇāya śantamaḥ.

Realise and exalt Soma in the essential purity of its nature, power and presence as the very foundation of perfection and achievement in life, so that it may be the surest and most peaceful base of strength, power and fulfilment for the spirit of love and friendship as well as for freedom and judgement.

अ॒स्मभ्यं त्वा वसु॒विद॑म॒भि वाणी॑रनूषत ।
गाभि॑ष्ट॒ वर्ण॑म॒भि वा॑सयामसि ॥ ४ ॥

4. *Asmabhyaṁ tvā vasuvidamabhi vānīranūṣata.*
Gobhiṣṭe varṇamabhi vāsayāmasi.

Our songs of adoration celebrate and exalt you as creator, knower and giver of peace, power, wealth and honours of the world. Indeed, with thoughts, words and vision, we glorify your power and presence as it emerges in our experience.

स नो॑ मदानां पत॒ इन्दो॑ दे॒वप्स॑रा असि।
सखे॑व॒ सख्ये॑ गातु॒वित्त॑मा भव॥ ५॥

5. *Sa no madānāṁ pata indo devapsarā asi.*
Sakheva sakhye gātuvittamo bhava.

O spirit of beauty, brightness and bliss, controller, protector and promoter of life's joys, divine and heavenly indeed is your power and presence. We pray be the guide and pioneer as a friend and spirit of love for friends.

सने॑मि कृ॒ध्य॑स्मदा र॒क्षसं॒ कं चि॑दत्रि॒णम्।
अपा॑देवं द्वयु॒मंहो॑ युयोधि नः॥ ६॥

6. *Sanemi kṛdhyasmadā rakṣasaṁ kaṁ cidatriṇam.*
Apādevaṁ dvayumaṁho yuyodhi naḥ.

O Soma, let us be together in peace and friendship, in arms and in the daily business rounds forward as ever before. Keep off the demonic destroyer, the ogre, the impious, the double dealer, and the sin and sinner.

Mandala 9/Sukta 105

Pavamana Soma Devata, Parvata and Narada Kanvas Rshis

तं वः॑ सखाया॒ मदा॑य पुना॒नम॒भि गा॑यत।
शिशुं॒ न य॒ज्ञैः स्व॑दयन्त गू॒र्तिभिः॥ १॥

1. *Taṁ vaḥ sakhāyo madāya punānamabhi gāyata.*
Śiśuṁ na yajñaiḥ svadayanta gūrtibhiḥ.

O friends, enjoying together with creative acts of yajna, sing and celebrate Soma, pure and purifying

presence of divinity, with songs of praise, and exalt and adorn him as a darling adorable power for winning the joy of life's fulfilment.

सं वत्सइव मातृभिरिन्दुर्हिन्वाना अज्यत।
दवावीमदा मतिभिः परिष्कृतः ॥ २ ॥

2. *Saṁ vatsa iva mātṛbhirindurhinvāno ajyate.*
Devāvīrmado matibhiḥ pariṣkṛtaḥ.

Holily is Soma, brilliant presence of beauty, peace and power of divinity, protector of sages, ecstasy of life, realised in the essence, and, adorned by devotees as a darling presence, it is invoked and worshipped with creative acts of meditation by the celebrants.

अयं दक्षाय साधना यं शर्धाय वीतये।
अयं देवभ्या मधुमत्तमः सुतः ॥ ३ ॥

3. *Ayaṁ dakṣāya sādhano'yaṁ śardhāya vītaye.*
Ayaṁ devebhyo madhumattamaḥ sutaḥ.

This is the means to efficiency for perfection, this is for strength and success for fulfilment, and when it is realised, it is the sweetest, most honeyed experience for the divines.

गामा इन्दा अश्वंवत्सुतः सुदा धन्व।
शुचिं त वर्णमधि गासु दीधरम ॥ ४ ॥

4. *Gomanna indo aśvavat sutaḥ sudakṣa dhanva.*
Śuciṁ te varṇamadhi goṣu dīdharam.

O Soma, refulgent spirit of divine bliss and beauty, manifest every where and realised within, commanding universal power and perfection, pray set

in motion for us the flow of wealth full of lands, cows, knowledge and culture, and of horses, movement, progress and achievement. I pray bless me that I may honour and worship your pure divine presence above all, above mind and senses and above the things mind and senses are involved with.

स ना॑ हरीणां पत॒ इन्दा॑ द॒वप्स॑रस्तमः ।
सख॑व॒ सख्य॒ नया॑ रु॒च भ॑व ॥ ५ ॥

5. *Sa no harīṇāṁ pata indo devapsarastamaḥ.*
Sakheva sakhye naryo ruce bhava.

O spirit of beauty and universal majesty, controller of all movements, beauties and perfections, divine presence that comprehend all forms of refulgence and generosity, like a friend for friends, be good for our pioneer leadership and brilliance on the vedi.

सन॑मि॒ त्वम॒स्मदाँ॑ अद॑व॒ं कं चि॑द॒त्रिण॑म ।
सा॒ह्वाँ इ॑न्दा॒ परि॒ बाधा॒ अप॑ द्व॒युम ॥ ६ ॥

6. *Sanemi tvamasmadāँ adevaṁ kaṁ cidatriṇam.*
Sāhvāँ indo pari bādho apa dvayum.

O spirit of divine beauty, bliss and brilliance, one with us in all acts and movements, courageous, bold and forbearing, ward off from us all impieties and keep away the impious and ungenerous people wherever they be, whoever is a devouring destroyer, and a double dealer.

Mandala 9/Sukta 106

Pavamana Soma Devata, Agni Chakshusha (1-3, 10-14), Chakshu Manava (4-6), Manu Apsava (7-9) Rshis

इन्द्रमच्छ सुता इम वृषणं यन्तु हरयः ।
श्रुष्टी जातास इन्दवः स्वर्विदः ॥ १ ॥

1. *Indramaccha sutā ime vṛṣaṇaṁ yantu harayaḥ.*
Śruṣṭī jātāsa indavaḥ svarvidaḥ.

May these realised, cleansed and confirmed, blessed, beautiful and brilliant virtues and sanskars touching the bounds of divine bliss, emerging and risen in the mind, well reach and seep into the heart core of the soul completely and permanently.

अयं भराय सानसिरिन्दाय पवत सुतः ।
सामा जत्रस्य चतति यथा विद ॥ २ ॥

2. *Ayaṁ bharāya sānasir-indrāya pavate sutaḥ.*
Somo jaitrasya cetati yathā vide.

This Soma, competent and victorious for the battle of life, when realised, flows for Indra, the winning soul, and enlightens it about the world's reality as it is and as it knows.

अस्यदिन्दा मदष्वा गाभं गृभ्णीत सानसिम ।
वजं च वृषणं भरत्समप्सुजित ॥ ३ ॥

3. *Asyedindro madeṣvā grābhaṁ gṛbhṇīta sāna-sim.*
Vajraṁ ca vṛṣaṇaṁ bharat samapsujit.

Under the inspiration and ecstasy of this soma of divine love, let the soul seize the victorious bow, take on the generous virile and mighty bolt of will and

power of faith and win the target of the battle of Karma to the attainment of Divinity.

प ध॑न्वा साम॒ जागृ॑वि॒रिन्दा॑यन्दो॒ परि॑ स्रव।
द्यु॒मन्तं॒ शुष्म॒मा भ॑रा स्व॒र्विद॑म॥ ४॥

4. *Pra dhanvā soma jāgṛvirindrāyendo pari srava.*
Dyumntaṁ śuṣmamā bharā svarvidam.

Flow on, O Soma, spirit of divine bliss, ever awake, brilliant and enlightening, streaming on and on for Indra, the soul, bear and bring the light and fire of the sun and vision of heaven.

इन्दा॑य॒ वृष॑णं॒ मद॑ं पवस्व वि॒श्वद॑शतः।
स॒हस्र॑यामा प॒थिकृ॒द्विच॑ क्ष॒णः॥ ५॥

5. *Indrāya vṛṣaṇaṁ madaṁ pavasva viśvadar-śataḥ.*
Sahasrayāmā pathikṛdvicakṣaṇaḥ.

Let divine showers and streams of visionary ecstasy rain and flow for Indra, the soul, O Soma, charming cosmic power, moving a thousand ways, maker of a thousand paths, shining, all watching and revealing.

अ॒स्मभ्यं गातु॒वित्त॑मा दे॒वभ्या॒ मधु॑मत्तमः।
स॒हस्रं॒ याहि प॒थिभि॒ः कनि॑क्रदत॥ ६॥

6. *Asmabhyaṁ gātuvittamo devebhyo madhu-matta-maḥ. Sahasraṁ yāhi pathibhiḥ kani-kradat.*

Best pioneer, path finder and highest honeyed joy for us, for the divines, come roaring by a thousand paths of light and holiness.

पव॑स्व द॒ववी॑तय॒ इन्दा॒ धारा॑भि॒रोज॑सा ।
आ क॒लशं॒ मधु॑मान्त्साम नः सदः ॥ ७ ॥

7. *Pavasva devavītaya indo dhārābhirojasā.*
Ā kalaśaṁ madhumāntsoma naḥ sadaḥ.

O Soma of divine light and peace, harbinger of honeyed joy, flow in streams with power and lustre for our attainment of the path of divinity and abide in our heart core of the soul.

तव॑ द॒प्सा उ॑द॒पुत॒ इन्दं॒ मदा॑य वावृधुः ।
त्वां द॒वासा॑ अ॒मृता॑य॒ कं प॑पुः ॥ ८ ॥

8. *Tava drapsā udapruta indraṁ madāya vāvṛ-dhuḥ.*
Tvāṁ devāso amṛtāya kaṁ papuḥ.

The streams of your peace, beauty and bliss swell like streams of water in flood, and the divines drink of the ecstasy for the attainment of immortality.

आ नः॑ सुतास इन्दवः पुना॒ना धा॑वता र॒यिम ।
वृ॒ष्टिद्या॑वा रीत्या॒पः स्व॒विद॑ः ॥ ९ ॥

9. *Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim.*
Vṛṣṭidyāvo rītyāpaḥ svarvidaḥ.

O streams of the beauty and bliss of peace and joy filtered from experience, heavenly showers, liquid floods, paradisal bliss pure and purifying, bring us the wealth, honour and excellence of the highest order.

साम॑ः पुना॒न ऊ॒र्मिणा॒ व्या॒ वार॑ं वि धा॑वति ।
अग्रं॑ वा॒चः प॑वमा॒न॒ः कनि॑क्रदत ॥ १० ॥

10. *Somaḥ punāna ūrmiṇā'vyo vāraṁ vi dhāvati.*
Agre vācaḥ pavamānaḥ kanikradat.

Soma, pure and purifying, protective and blissful, flowing by streams and sanctifying, roaring with ancient and original hymns of divine adoration, rushes to the heart core of the distinguished soul.

धीभिर्हिन्वन्ति वाजिनं वन कीळन्तमत्यविम ।
अभि त्रिपृष्ठं मतयः समस्वरन ॥ ११ ॥

11. *Dhībhirhinvanti vājinaṁ vane krīḷantamatya-vim.*
Abhi tripṛṣṭhaṁ matayaḥ samasvaran.

Men of distinguished mind, adoring Soma with holy thoughts, words and action, invoke and celebrate all protective Soma, victorious spirit and cosmic energy, playing in the beautiful world over three regions of heaven, earth and the skies.

असर्जि कलशाँ अभि मी ह सप्तिन वाजयुः ।
पुनाना वाचं जनयन्नसिष्यदत ॥ १२ ॥

12. *Asarji kalaśāň abhi mīḷhe saptirna vājayuḥ.*
Punāno vācaṁ janayannasiṣyadat.

Soma, vibrant spirit of divinity, rushes to the heart core of realised souls like instant energy radiating to the centre of its target in the human battle of survival and distinguished search for immortality, there stimulating, creating and sanctifying hymns of adoration, and there in the soul it abides.

पवन्त हयत हरिरति ह्वरांसि रंह्या ।
अभ्यर्षन्त्स्तातृभ्या वीरवद्यशः ॥ १३ ॥

13. *Pavate haryato harirati hvarāṁsi raṁhyā.*
Abhyarṣantstotṛbhyo vīravadyaśaḥ.

The beauteous and beatific divine saviour spirit

of Soma vibrates, purifies and flows with tremendous force, casting off all crookedness and contradictions, and overflowing with valour, honour and excellence for the celebrants and their heroic progeny for generations.

अया पवस्व दवयुमधाधारा असृ रात।
रभन्पवित्रं पयसि विश्वतः ॥ १४ ॥

14. *Ayā pavasva devayur-madhordhārā asṛkṣata. Rebhan pavitraṁ paryeṣi viśvataḥ.*

Thus vibrate, purify and flow, friend of sages and divines, releasing these honey streams of joy, and go on eloquent to bless the pure heart all round all ways in the world.

Mandala 9/Sukta 107

Pavamana Soma Devata, Saptarshis Rshis

(Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

परीता षिञ्चता सुतं सामा य उत्तमं हविः।
दधन्वाँ या नया अप्स्वन्तरा सुषाव सामदिभिः ॥ १ ॥

1. *Parīto ṣiñcatā sutaṁ somo ya uttamaṁ haviḥ. Dadhanvāň yo naryo apsvantarā suṣāva soma-madribhiḥ.*

From here onward sprinkle Soma with love and service, Soma, the spirit of beauty, peace and joy of life, Soma, realised with best of thoughts, effort and determined discipline of meditation, Soma which bears the best materials for creative yajna of personal and

social development, Soma which is the leading light of life, realised within in the heart and our Karmas performed in life.

नूनं पुनाना विभिः परि स्रवा दब्धः सुरभिन्तरः।
सुत चित्त्वाप्सु मदामा अन्धसा श्रीणन्ता गाभिरुत्तरम ॥ २ ॥

2. *Nūnaṁ punano'vibhiḥ pari sravā'dabdhaḥ surabhiṁtaraḥ. Sute cit tvāpsu madāmo andhasā śrīṇanto gobhiruttaram.*

For sure, pure and purifying, flow on with protective and promotive forces, gracious, undaunted, more and more charming and blissful. When you are realised in our actions, mixed as one with our energies, will and senses, then we rejoice and celebrate you in our perceptions with hymns of praise, and later in silent communion.

परि सुवानश्च ईस दवमादनः कतुरिन्दुर्विच णः ॥ ३ ॥

3. *Pari suvānaś-cakṣase devamādanaḥ kraturindurvicakṣaṇaḥ.*

Celebrated in our thoughts and perceptions, joy of the sages, power of holy yajnic action, brilliant and blissful, all intelligent and omniscient, we adore you for the augmentation of our intelligence and enlightenment.

पुनानः सोम धारया पो वसाना अषसि।
आ रत्नधा यानिमृतस्य सीदस्युत्सो देव हिरण्ययः ॥ ४ ॥

4. *Punanaḥ soma dhārayā'po vasāno arṣasi. Ā ratnadhā yonimṛtasya sīdasyutso deva hiraṇyayaḥ.*

O Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow on in our consciousness. Bearing treasures of jewels, pray come and sit on the seat of yajna vedi and our sense of truth and eternal law. Indeed, O lord refulgent, you are the fountain head of life's golden treasures.

दु॒ह्रान ऊ॒र्धदि॒व्यं मधु॒ पि॒यं प॒त्रं स॒धस्थ॒मास॑दत।
आ॒पृच्छ्यं ध॒रुणं वा॒ज्य॑षति॒ नृभि॑र्धू॒ता वि॑च ॒णः॥ ५॥

5. *Duhāna ūdhardivyaṁ madhu priyaṁ pratnaṁ sadhasthamāsadat. Āpṛcchyaṁ dharuṇaṁ vājyarṣati nṛbhirdhūto vicakṣaṇaḥ.*

Giver of fulfilment, treasure trove of life's sustaining milk, yielding celestial dear honey sweets of living strength and joy, pervasive in its eternal universal loved seat, all conqueror all watching and knowing, when moved by meditative celebrants, Soma radiates and vibrates in the faithful heart of earnest seekers.

पु॒नान॒ः सो॑म॒ जागृ॑वि॒रव्या॒ वार॒ परि॑ पि॒यः।
त्वं विपा॑ अभ॒वा ङ्गि॑रस्तमा॒ मध्वा॑ य॒ज्ञं मि॑मि ा नः॥ ६॥

6. *Punānaḥ soma jāgṛviravyo vāre pari priyaḥ. Tvaṁ vipro abhavo'ṅgirastamo madhvā yajñaṁ mimikṣa naḥ.*

Pure and all purifying, O Soma, spirit of peace and bliss, ever awake and awakening with your eternal consciousness, all protective and promotive, dearest in the heart of the cherished loving soul, you are the vibrant awareness of omniscience and the very life energy of life. O Spirit of peace, joy and divine bliss, pray bless our yajna of life with the honey sweets of existence.

सामा॑ मी॒ढ्वान्प॑वत गातु॒वित्त॑म॒ ऋषि॒विपा॑ विच॒र्णिः ।
त्वं क॒विर॑भवा दव॒वीत॑म॒ आ सूर्यं॑ राहया॒ दि॒वि ॥ ७ ॥

7. *Somo mīḍhvān pavate gātuvittama ṛṣirvipro vicakṣaṇaḥ. Tvaṁ kavirabhavo devavītama a sūryaṁ rohayo divi.*

Soma, virile and generous giver of fulfilment, omniscient master of the ways of existence, supreme creative seer, vibrant super-soul, all watching and knowing, flows and purifies all. O Soma, you are the poetic creator, dearest friend of the divines, and it is you who generate and raise the sun over to the heaven of light.

सामं॑ उ षु॒वा॒णः सा॒तृभि॒रधि॒ ष्णु॒भि॒रवी॑नाम ।
अश्व॑यव॒ हरि॑ता॒ याति॒ धार॑या म॒न्द्रया॒ याति॒ धार॑या ॥ ८ ॥

8. *Soma u ṣuvāṇaḥ sotṛbhiradhi ṣṇubhiravīnām. Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.*

Soma, invoked by celebrants, manifests with blissful inspiring powers of protection and promotion and, saving, watching, fascinating, goes forward, rushing, compelling, in an impetuous stream like waves of energy, and it also goes forward by a stream of mild motion, soothing and refreshing.

अ॒नू॒प गामा॒न्गाभि॑र॒ गाः सामा॑ दु॒ग्धाभि॑र॒ गाः ।
स॒मु॒द्रं न सं॒वर॑णान्यग्मन्म॒न्दी मदा॑य ताशत ॥ ९ ॥

9. *Anūpe gomān gobhirakṣāḥ somo dugdhābhirakṣāḥ. Samudraṁ na saṁvaraṇānyagman mandī madāya tośate.*

Soma, divine master of holy speech, emerges in the depth of the heart with the voice of divinity and blesses the devotee with the revelation of the milk of spiritual sustenance. Just as streams of water flow and reach the sea, so is the divine stream and spirit of joy invoked and celebrated for the central bliss of the soul.

आ सोम सुवाना अदिभिस्तिरा वाराण्यव्यया।
जना न पुरि चम्वाविशद्धरिः सदा वनेषु दधिषे॥ १०॥

10. *Ā soma suvāno adribhistiro vārāṇyavyayā. Jano na puri camvorviśaddhariḥ sado vaneṣu dadhiṣe.*

O Soma, spirit of universal bliss and protection, invoked and stirred by acts of meditation, radiating across the covers of darkness, enter the heart core of the soul as citizens enter their home in town, arise in the depth of heart and intelligence and abide there in the love and faith of the soul, your own cherished seat of existence among the wise.

स मामृज तिरो अण्वानि मेष्यो मीळ्हे सप्तिर्न वाजयुः।
अनुमाद्यः पवमानो मनीषिभिः सोमो विप्रेभिर्ऋक्वभिः॥ ११॥

11. *Sa māmṛje tiro aṇvāni meṣyo mīḷhe saptirna vājayuḥ. Anumādyaḥ pavamāno manīṣibhiḥ somo viprebhir-ṛkvabhiḥ.*

Like a war horse in victorious battle, Soma radiates across the fine fluctuations of senses, ecstatic, flowing in exuberant streams, when it is impelled and realised by the wise, vibrant Vedic sages in meditation.

प सोम द्रवीतये सिन्धुर्न पिप्ये अर्णसा। अंशोः पयसा मदिरा न जागृविरच्छा कोशं मधुश्चुतम॥ १२॥

Pra soma devavītaye sindhurna pipye arṇasā.
Aṁśoḥ payasā madiro na jāgṛviracchā kośaṁ
madhuścutam.

O Soma, be full with the liquid spirit of joy like the sea which is full with the flood of streams and rivers, and, like the very spirit of ecstasy overflowing with delicious exuberance of light divine, ever awake, flow into the devotee's heart blest with the honeyed joy of divinity.

आ हर्यता अर्जुनॅन अत्कॅ अव्यत प्रियः सूनुन मर्ज्यः ।
तमीं हिन्वन्त्यपसा यथा रथं नदीष्वा गभस्त्योः ॥ १३ ॥

13. *Ā haryato arjune atke avyata priyaḥ sūnurna marjyaḥ. Tamīṁ hinvantyapaso yathā rathaṁ nadīṣvā gabhastyoḥ.*

Dear, loved and fascinating, Soma emerges in transparent unsullied form, winsome worth refinement like a child's and inspiring as a sanative. Devotees stimulate it with holy karma, a thing beautiful and inspiring, and let it join and flow in the streams of thought and action between their intellect and emotion and their prana and apana energies.

अभि सामास आयवः पवन्त मद्यं मदम ।
समुदस्याधि विष्टपि मनीषिणा मत्सरासः स्वर्विदः ॥ १४ ॥

14. *Abhi somāsa āyavaḥ pavante madyaṁ madam. Samudrasyādhi viṣṭapi manīṣiṇo matsarāsaḥ svarvidaḥ.*

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and

emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi.

तर॑त्समु॒द्रं पव॑मान ऊ॒र्मिणा॒ राजा॑ दे॒व ऋ॒तं बृ॒हत।
अष॑न्मि॒त्रस्य॒ वरु॑णस्य॒ धर्म॑णा॒ प हि॑न्वा॒न ऋ॒तं बृ॒हत ॥ १५ ॥

15. *Tarat samudraṁ pavamāna ūrmiṇā rājā deva ṛtaṁ bṛhat. Aṛṣan-mitrasya varuṇasya dharmaṇā pra hinvāna ṛtaṁ bṛhat.*

Across the ocean of existence, pure, purifying and flowing by waves of ecstasy, refulgent generous divine ruler of life, itself the law of expansive universe, radiating by and with the Dharma of Mitra, spirit of love, and Varuna, spirit of justice, inspiring and stimulating the universal law of truth and advancement, rolls Soma.

नृभि॑र्यमा॒ना ह॑र्य॒ता वि॑च॒ क्षणा॒ राजा॑ दे॒वः स॑मु॒द्रिय॑ः ॥ १६ ॥

16. *Nṛbhir-yemānpo haryato vicakṣaṇo rājā devaḥ samudriyaḥ.*

Invoked and impelled by leading lights of intelligent humanity, graciously charming, all watching, self-refulgent divine light of life, omnipresent in the universe, it rolls for Indra, the soul.

इन्दा॑य पवत॒ मद॒ः सोमा॑ म॒रुत्व॑त सु॒तः।
स॒हस्र॑धारा॒ अत्यव्य॑मर्षति॒ तमी॑ मृजन्त्या॒यव॑ः ॥ १७ ॥

17. *Indrāya pavate madaḥ somo marutvate sutaḥ. Sahasradhāro atyavyamarṣati tamī mṛjantyā-yavaḥ.*

Soma, joy of existence, invoked and realised, flows purifying and consecrating for Indra, the vibrant soul, in a thousand streams of ecstasy and overflows the heart and soul of the devotee. That Spirit of the universe, intelligent dedicated yogis realise, exalt and glorify.

पुनानश्चमू जनयन्मतिं कविः सामा दवषु रण्यति।
अपा वसानः परि गाभिरुत्तरः सीदन्वनष्वव्यत॥ १८॥

18. *Punānaścamū janayan matiṁ kaviḥ somo deveṣu raṇyati. Apo vasānaḥ pari gobhiruttaraḥ sīdan vaneṣvavyata.*

Pervading and energising heaven and earth, indeed the entire world of Prakrti and Jiva, stimulating intelligence, the poetic creator rejoices among the divinities, stars and planets and the senses and mind of humanity. Wearing the cosmic waters as a cloak, inspiring and sanctifying our thoughts and actions, manifesting in all beautiful things, and thus perceived by our senses and apprehended by intelligence, it abides higher and somewhere beyond our apprehension.

तवाहं साम रारण सख्य इन्दा दिवदिव।
पुरूणि बभ्रा नि चरन्ति मामव परिधींरति ताँ इहि॥ १९॥

19. *Tavāhaṁ soma rāraṇa sakhya indo divedive. Purūṇi babhro ni caranti māmava paridhīṁrati tāṁ ihi.*

O Soma, light of life and universal joy of existence, I rejoice in your friendly company day in and day out. O mighty bearer sustainer of the universe, a host of negativities surround me, pray break through

their bounds and come and save me.

उताहं नक्तमुत सोम ते दिवा सख्याय बभ्र ऊधनि ।
घृणा तपन्तमति सूर्यं परः शकुनाइव पप्तिम ॥ २० ॥

20. *Utāhaṁ naktamuta soma te divā sakhyāya babhra ūdhani . Ghṛṇā tapantamati sūryaṁ paraḥ śakunā iva paptima.*

And I, O Soma, bearer and sustainer, yearn day and night to abide in your presence for the sake of your love and friendship, and pray that we may rise, flying like birds beyond the sun blazing with its refulgence, and reach you, the Ultimate.

मृज्यमानः सुहस्त्य समुद्र वाचमिन्वसि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥ २१ ॥

21. *Mṛjyamānaḥ suhastya samudre vācaminvasi. Rayiṁ piśaṅgaṁ bahulaṁ puruspṛhaṁ pavamānābhyarṣasi.*

O Spirit omnipotent with the world in your generous hands, celebrated and exalted, you stimulate and inspire the song of adoration in the depths of the heart and, pure, purifying, radiating and exalting, set in motion immense wealth of golden graces of universal love and desire for us.

मृजाना वार पवमाना अव्यय वृषाव चकदा वन ।
दवानां साम पवमान निष्कृतं गाभिरञ्जाना अर्षसि ॥ २२ ॥

22. *Mṛjāno vāre pavamāno avyaye vṛṣāva cakrado vane. Devānāṁ soma pavamāna niṣkṛtaṁ gobhi-rañjāno arṣasi.*

O Soma, universal spirit of generosity, cleansing, purifying and radiating in the protected heart of the cherished celebrant, you manifest loud and bold in the deep and beautiful world of existence and, sung and celebrated with songs of adoration, you move and manifest in the holy heart of divinities, pure, purifying, vibrating.

पव॑स्व॒ वाज॑सातय॒ आ वि॒श्वानि॒ काव्या॑।
त्वं स॑मु॒द्रं प॑थ॒म वि धा॑रय॒ दे॒वभ्य॑: स म॒ मत्स॒र:॥ २३॥

23. *Pavasva vājasātaye'bhi viśvāni kāvyā. Tvaṁ samudraṁ prathamo vi dhārayo devebhyaḥ soma matsaraḥ.*

O Soma, spirit of universal light and joy, radiate and move, purifying and inspiring, toward the spirit of universal vision and creativity for the achievement of knowledge and enlightenment. You are the first highest and original master poet creator who bore the mighty treasure trove of infinite light and joy and let it open to flow for the divine sages.

स तू प॑वस्व॒ परि॒ पार्थि॑वं॒ रजो॑ दि॒व्या च॑ सोम॒ धर्म॑भिः।
त्वां विप्रा॑सो म॒तिभि॑र्विचक्ष॒ण शु॒भं हि॑न्वन्ति धी॒तिभि॑:॥ २४॥

24. *Sa tū pavasva pari pārthivaṁ rajo divyā ca soma dharmabhiḥ. Tvāṁ viprāso matibhirvicakṣaṇa śubhraṁ hinvanti dhītibhiḥ.*

O Soma, with all your power, laws and virtues, flow purifying and inspiring all that is earthly, heavenly and in the middle regions of the universe. O Spirit all knowing and watching, bright and pure, the sages with

their thoughts and actions invoke and exalt you for inspiration and enlightenment.

पव॑माना असृ ात प॒वित्र॒मति॒ धार॑या।
म॒रुत्व॑न्ता मत्स॒रा इ॑न्दि॒या हया॑ म॒धाम॒भि पयां॑सि च ॥ २५ ॥

25. *Pavamānā asṛkṣata pavitramati dhārayā. Marutvanto matsarā indriyā hayā medhāmabhi prayāṁsi ca.*

Purifying, energising and inspiring currents of ecstasy and nourishment for the senses, will, intellect and imagination flow by stream and shower at the speed of winds to the holy heart of the sagely celebrant.

अ॒पा वसा॑न॒ः परि॒ काश॑मष॒तीन्दु॑र्हिया॒नः सा॒तृभि॑ः।
ज॒नय॒ञ्ज्योति॑र्म॒न्दना॑ अवीवश॒द्गाः कृ॑ण्वा॒ना न नि॒णिज॑म ॥ २६ ॥

26. *Apo vasānaḥ pari kośam-arṣatīndur-hiyānaḥ sotṛbhiḥ. Janayañ-jyotir-mandanā avīvaśad-gāḥ kṛṇvāno na nirṇijam.*

Invoked and exalted by celebrants, the Soma spirit of light and joy radiates to the heart and soul of the devotee, there inspiring and enlightening the thoughts, will and imagination to action, creating the light of joyous vision and energising the mind and senses, as if shaping the original spirit of purity and divinity of the soul anew.

Mandala 9/Sukta 108

Pavamana Soma Devata, Gauriviti Shaktya (1-2), Shakti Vasishtha (3, 14-16), Uru Angirasa (4-5), Rjishva Bharadvaja (6-7), Urdhvasadma Angirasa (8-9), Krtayasha Angirasa (10-11), and Rnanchaya Rajarshi (12-13) Rshis

पव॑स्व॒ मधु॑मत्तम॒ इन्दा॑य साम कतु॒वित्त॑मा॒ मद॑ः ।
महि॑ द्यु॒ तं॑मा॒ मद॑ः ॥ १ ॥

1. *Pavasva madhumattama indrāya soma kratuvittamo madaḥ. Mahi dyukṣatamo madaḥ.*

O Soma, sweetest honey spirit of light, action and joy, radiate purifying for Indra, the soul. You are the wisest spirit of the knowledge of holy action, greatest and most enlightened spirit of joy.

यस्य॑ त पी॒त्वा वृ॑ष॒भा वृ॑षा॒यत॒ स्य पी॒ता स्व॒र्विद॑ः ।
स सु॒पक॑ता अ॒भ्य॑कमी॒दिषा च्छा॒ वाज॑ं नत॑शः ॥ २ ॥

2. *Yasya te pītvā vṛṣabho vṛṣāyate'sya pītā svarvidaḥ. Sa supraketo abhyakramīdiṣo'cchā vājaṁ naitaśaḥ.*

Having drunk of the Soma spirit of light, action and joy, Indra, the soul, overflows with strength and virile generosity. Having drunk of it, the soul receives the light of heavenly knowledge. And the soul, also, blest with inner light of spiritual awareness, rushes to achieve food, energy and enlightenment as a warrior wins the battle of his challenges.

त्वं ह्य१॒ङ्ग दव्या॒ पव॑मान॒ जनि॑मानि द्यु॒मत्त॑मः ।
अ॒मृ॒त॒त्वाय॑ घा॒षय॑ः ॥ ३ ॥

3. *Tvaṁ hyaṅga daivyā pavamāna janimāni dyumattamaḥ. Amṛtatvāya ghoṣayaḥ.*

O Soma, dear as life, pure and purifying, most refulgent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality.

यना॒ नव॑ग्वा द॒ध्यङ्ङ॑पाणु॒त यन॒ विप॑स आपि॒र।
द॒वाना॑ सु॒म्न अ॒मृत॑स्य॒ चारु॑णा॒ यन॒ श्रवा॑स्यान॒शुः॥ ४॥

4. *Yenā navagvo dadhyaṅṅaporṇute yena viprāsa āpire. Devānāṁ sumne amṛtasya cāruṇo yena śravāṁsyānaśuḥ.*

Soma is that spirit of enlightenment by which the meditative sages on way to divinity open up the path to immortality, by which the saints attain to the peace and well being worthy of divinities, and by which the lovers of immortality obtain their desired ambition and fulfilment.

एष स्य धार॑या सु॒ता व्या॒ वार॑भिः पवत म॒दिन्त॑मः।
कीळं ॒ूमिर्॒पामि॑व॥ ५॥

5. *Eṣa sya dhārayā suto'vyo vārebhiḥ pavate madintamaḥ. krīḷann-ūrmir-apāmiva.*

It is that Soma, most joyous spirit of life's beauty, which, when realised by controlled minds of choice meditative order, flows pure and purifying by the stream of ecstasy, playful and exalting like waves of the sea.

य उ॒स्रिया॒ अप्या॑ अ॒न्तरश्म॑ना॒ निगा॑ अकृ॒न्त॒दाज॑सा।
अ॒भि व॒जं त॑त्रिष॒ गव्य॒मश्व्यं॑ व॒मीव॑ धृष्णु॒वा रु॑ज॥ ६॥

6. *Ya usriyā apyā antaraśmano nirgā akṛntadojasā. Abhi vrajaṁ tatniṣe gavyamaśvyaṁ varmīva ghṛṣṇavā ruja.*

You who with your might and lustre break open the cloud and release the streams of water from the womb of the cloud, who pervade and extend your power over the vault of the universe, pray come like a warrior in arms and break open the paths of progress in knowledge and advancement.

आ सोता परि षिञ्चता श्वं न स्तामंमुरं रजस्तुरंम।
वनक्र मुंदप्रुतंम ॥ ७ ॥

7. *Ā sotā pari śiñcatā'śvaṁ na stomamapturaṁ rajasturam. Vanakrakṣamudaprutam.*

O celebrants, come, realise and all-ways serve Soma like sacred adorable energy impelling as particles of water and rays of light, the spirit pervasive in the universe and deep as the bottomless ocean.

सहस्रंधारं वृषभं पयावृधं पियं दवाय जन्मंन।
ऋतन य ऋतजाता विवावृध राजा दव ऋतं बृहत ॥ ८ ॥

8. *Sahasradhāraṁ vṛṣabhaṁ payovṛdhaṁ priyaṁ devāya janmane. Ṛtena ya ṛtajāto vivāvṛdhe rājā deva ṛtaṁ bṛhat.*

For the rise of the self to the state of divine refulgence, let us serve and adore Soma, divine spirit of a thousand streams and showers, potent and generous, augmenter of the milk of life, dear as father and friend, who, manifestive in the laws of universal existence, pervades the expansive creativity of divine power and is the self-refulgent ruler, generous divinity and the

infinite law, truth and ultimate reality itself.

अभि द्युम्नं बृहद्यश इषस्पत दिदीहि देव दवयुः ।
वि कोशं मध्यमं युव ॥ ९ ॥

9. *Abhi dyumnaṁ bṛhadyaśa iṣaspate didīhi deva devayuḥ. Vi kośaṁ madhyamaṁ yuva.*

O refulgent generous Soma spirit of life, lover of divinities, master of food and energy for body, mind and soul, give us the light to rise to the honour and excellence of higher life towards divinity, and for that pray open the middle cover of the soul and let us rise to the state of divine bliss.

आ वच्यस्व सुद ा चम्वाः सुता विशां वह्निन विश्पतिः ।
वृष्टिं दिवः पवस्व रीतिमपां जिन्वा गविष्टय धियः ॥ १० ॥

10. *Ā vacyasva sudakṣa camvoḥ suto viśāṁ vahnirna viśpatiḥ. Vṛṣṭiṁ divaḥ pavasva rītimapāṁ jinvā gaviṣṭaye dhiyaḥ.*

O Spirit omnipotent of divine action, invoked, adored and vibrant in the internal world of mind and soul and in the external world of nature, sustainer and ruler as burden bearer of humanity, stimulate the radiation of light from heaven, sanctify the shower of bliss, and inspire and illuminate the mind and intelligence for the seeker of enlightenment.

एतमु त्यं मदच्युतं सहस्त्रधारं वृषभं दिवा दुहुः ।
विश्वा वसूनि बिभतम ॥ ११ ॥

11. *Etamu tyaṁ madacyutaṁ sahasradhāraṁ vṛṣabhaṁ divo duhuḥ. Viśvā vasūni bibhratam.*

This treasure trove of the wealth, honour and

excellence of existence, overflowing with honey sweets of ecstasy in a thousand streams, virile, brilliant and generous, the sages worship and they receive the milky grace of divinity for life and joy.

वृषा॒ वि ज॑ज्ञे ज॒नय॒न्मर्त्यः॑ प॒तप॑ञ्ज्योति॒षा॒ तमः॑।
स सु॒ष्टु॑तः क॒विभि॑र्नि॒र्णिजं॑ दधे त्रि॒धात्व॑स्य॒ दꣳस॑सा॥ १२॥

12. *Vṛṣā vi jajñe janayannamartyaḥ pratapañjyotiṣā tamaḥ. Sa suṣṭutaḥ kavibhir-nirṇijaṁ dadhe tridhātvasya daṁsasā.*

Generous immortal Soma, supreme spirit of eternal light, manifests, generating life and removing darkness with light. Celebrated and worshipped by visionary sages, it manifests in their consciousness wearing its immaculate garb of threefold Prakrti of matter, mind and motion by virtue of its omnipotence.

स सु॑न्व॒ या व॑सू॒नां या रा॒यामा॑ने॒ता य इळा॑नाम।
सामा॒ यः सु॑क्षि॒ती॒नाम॥ १३॥

13. *Sa sunve yo vasūnāṁ yo rāyāmānetā ya iḷānām. Somo yaḥ sukṣitīnām.*

That Soma which is the generator, harbinger and ruler guide of all forms of wealth, honour and excellence, lands, knowledge and awareness, and of happy homes is thus realised in its divine manifestation.

यस्य॑ न॒ इन्द्रः॑ पिबा॒द्यस्य॑ म॒रुता॒ यस्य॑ वा॒यम॑णा॒ भगः॑।
आ यन॑ मि॒त्रावरु॑णा॒ करा॑महे॒ एन्द्र॒मव॑से म॒हे॥ १४॥

114. *Yasya na indraḥ pibādyasya maruto yasya vāryamaṇā bhagaḥ. Ā yena mitrāvaruṇā karāmaha endramavase mahe.*

Soma is the omniscient and omnipotent divine spirit, whose ecstatic presence, our soul experiences, whose powers, our vibrant forces experience and adore, by whose path and guidance our power and honour moves and moves forward, by whose grace we develop our pranic energies and our sense of love and judgement, and by whose word and grace we anoint and consecrate our ruler for our high level of defence and security.

इन्दा॑य साम॒ पात॑व॒ नृभि॑र्य॒तः स्वा॑युधा म॒दिन्त॑मः ।
पव॑स्व॒ मधु॑मत्तमः ॥ १५ ॥

15. *Indrāya soma pātave nṛbhiryataḥ svāyudho madintamaḥ. Pavasva madhumattamaḥ.*

O Soma, life divine, realised by leading lights, wielding noble arms of defence, being most exciting and bearing sweetest honey gifts, flow forth in consciousness for the soul's fulfilment and for glory of the social order.

इन्द॑स्य॒ हार्दि॑ सामधान॒मा वि॑श समु॒द्रमि॑व॒ सिन्ध॑वः ।
जु॒ष्टा मि॒त्राय॒ वरु॑णाय वा॒यव॑ दि॒वा वि॑ष्ट॒म्भ उ॑त्त॒मः ॥ १६ ॥

16. *Indrasya hārdi somadhānamā viśa samudra-miva sindhavaḥ. Juṣṭo mitrāya varuṇāya vāyave divo viṣṭambha uttamaḥ.*

O Soma spirit of life divine dear to humanity, come, enter the heart core of the soul of humanity's social order full of love and reverence for the joy and glory of life. Come, enter as rivers flow to the sea. Loved and worshipped for Mitra, spirit of friendship, for Varuna, spirit of freedom and choice with justice and vision, and for Vayu, vibrant power and dignity of the

human nation, come and bless, supreme sustainer of heaven and earth.

Mandala 9/Sukta 109

Pavamana Soma Devata, Agnis Dhishnyas
Aishvaris Rshis

परि॒ प ध्व॒न्वन्दा॑य साम स्वा॒दुमि॒त्राय॑ पू॒ष्ण भगा॑य ॥ १ ॥

1. *Pari pra dhanvendrāya soma svādurmitrāya pūṣṇe bhagāya.*

O Soma, come and inspire as the most delicious psychic and spiritual experience for the soul and the nation, for friends, for the sustaining guardians and for the spirit of honour and glory of humanity.

इन्द॑स्त साम सु॒तस्य॑ पया॒ः कत्व॒ द ा॑य॒ विश्व॑ च द॒वाः ॥ २ ॥

2. *Indraste soma sutasya peyāḥ kratve dakṣāya viśve ca devāḥ.*

Soma, spirit of glory and grandeur, loved, realised and reverenced, let Indra, the ruling soul, experience the ecstasy for noble action and efficiency. Let all divinities of the world enjoy the divine presence.

ए॒वामृता॑य म॒ह ा॑य॒ य स शु॒का अ॑ष दि॒व्यः पी॒यूष॑ः ॥ ३ ॥

3. *Evāmṛtāya mahe kṣayāya sa śukro arṣa divyaḥ pīyūṣaḥ.*

Thus for immortality, for great dominion and for highest ascension, may that pure, potent and celestial Soma presence flow and radiate as the sweetest taste of life.

पव॑स्व साम म॒हान्त्स॑मु॒दः पि॒ता द॒वाना॑ं विश्वा॒भि धाम॑ ॥ ४ ॥

4. *Pavasva soma mahāntsamudraḥ pitā devānāṁ viśvābhi dhāma.*

Flow forth and consecrate, O Soma presence of divinity, as great ocean of life, father, generator and sustainer of divinities and ultimate haven and home of all the worlds of existence.

शु॒कः प॑वस्व द॒वभ्य॑ः साम दि॒व पृ॑थि॒व्य शं च॑ प॒जाय॑ ॥ ५ ॥

5. *Śukraḥ pavasva devebhyaḥ soma dive pṛthivyai śaṁ ca prajāyai.*

O pure and potent Soma spirit of divinity, consecrate and radiate for the generous brilliant nobilities and divinities and bring showers of peace and joy for heaven and earth and for the human people and all other forms of life.

दि॒वा ध॒तासि॑ शु॒कः पी॒यूष॑ः स॒त्य विध॑मन्वा॒जी प॑वस्व ॥ ६ ॥

6. *Divo dhartāsi śukraḥ pīyūṣaḥ satye vidharman vājī pavasva.*

You are the sustainer of the heavenly regions of light, most blissful presence for experience in the yajna of truth and divine law, and the ultimate winner of the victory. Flow forth, divine Soma, purify and consecrate us in the presence.

पव॑स्व साम द्यु॒म्नी सु॑धा॒रा म॒हामवी॑ना॒मनु॑ पू॒व्य॑ः ॥ ७ ॥

7. *Pavasva soma dyumnī sudhāro mahāmavīnāmanu pūrvyaḥ.*

O Soma, you are the glory and the grandeur,

holy stream and shower, the first and eternal of the greatest of the great, pray flow forth in presence, radiate and purify as ever before.

नृभिर्यमाना जज्ञानः पूतः क्षरद्विश्वानि मन्दः स्वर्वित ॥ ८ ॥

8. *Nṛbhiryemāno jajñānaḥ pūtaḥ kṣaradviśvāni mandraḥ svarvit.*

Realised by leading lights, manifestive in the world and consciousness, presence consecrated in the heart core, blessing the world with divinity, ecstatic, the presence of heaven itself, that's what you are, Soma.

इन्दुः पुनानः प्रजामुराणः करद्विश्वानि द्रविणानि नः ॥ ९ ॥

9. *Induḥ punānaḥ prajāmurāṇaḥ karadviśvāni draviṇāni naḥ.*

Soma, generous, brilliant and blissful spirit of divinity, pure and purifying, inspirer and energiser of people, may, we pray, generate all wealth and honours of the world for us.

पवस्व सोम क्रत्वे दक्षायाश्वो न निक्तो वाजी धनाय ॥ १० ॥

10. *Pavasva soma kratve dakṣāyā'śvo na nikto vājī dhanāya.*

O Soma, as victor of life and divine glory, flow, radiate and inspire us like energy itself controlled and consecrated for creative and productive holy work, expert technique and the production and achievement of wealth.

तं त्वा सातारं रसं मदाय पुनन्ति सोमं महे द्युम्नाय ॥ ११ ॥

11. *Taṁ te sotāro rasaṁ madāya punanti somaṁ mahe dyumnāya.*

O Soma, spirit of divine energy and peace, your yajnic celebrants create and consecrate that very blissful liquid flow of your ecstatic energy for joy and for the great honour and glory of life.

शिशुं जज्ञानं हरिं मृजन्ति पवित्र स मं दवभ्य इन्दुम ॥ १२ ॥

12. *Śiśuṁ jajñānaṁ hariṁ mṛjanti pavitre somaṁ devebhya indum.*

They adore and exalt that Soma spirit of divine beauty, peace and glory in their pure heart core, the spirit that is creative and lovable, manifestive, saviour and inspirer, for the achievement of noble virtues worthy of the noble and generous people.

इन्दुः पविष्ट चारुमदाया पामुपस्थं कविभगाय ॥ १३ ॥

13. *Induḥ paviṣṭa cārurmadāyā'pāmupasthe kavir-bhagāya.*

Indu, Soma spirit of refulgent divinity, blissful and poetically creative is the omniscient highest purifying and saving spirit and power for the sake of honour and joy on the basis of one's own Karmic performance.

बिभर्ति चाविन्दस्य नाम यन विश्वानि वृत्रा जघान ॥ १४ ॥

14. *Bibharti cārvindrasya nāma yena viśvāni vṛtrā jaghāna.*

That Soma spirit of beauteous and blissful divinity bears the name of Indra, power of omnipotence, by virtue of which it overcomes and destroys all the

darkness and evil of the world.

पिबन्त्यस्य विश्व॑ दे॒वासो॒ गाभिः॑ श्रीत॒स्य॒ नृभिः॑ सु॒तस्य॑ ॥ १५ ॥

15. *Pibantyasya viśve devāso gobhiḥ śrītasya nṛbhiḥ sutasya.*

All the divine nobilities and brilliancies of the world drink of this soma sweetness of divine joy realised by leading lights of humanity and exalted with the beauty and grace of art and imagination.

प सु॒वा॒ना अ॑ क्षा॒ः स॒हस्र॑धारस्ति॒रः प॒वित्रं॒ वि वार॒मव्य॑म ॥ १६ ॥

16. *Pra suvāno akṣāḥ sahasradhārastiraḥ pavitraṁ vi vāramavyam.*

The Soma spirit of divinity realised and exalted by the celebrant, streaming in a thousand showers, reaches and sanctifies the pure, protected and sanctified heart of its cherished devotee.

स वा॒ज्य॑ क्षा॒ः स॒हस्र॑रता अ॒द्भिर्मृ॑जा॒ना गाभिः॑ श्रीणा॒नः ॥ १७ ॥

17. *Sa vājyakṣāḥ sahasraretā adbhirmṛjāno gobhiḥ śrīṇānaḥ.*

May that victor spirit of Soma divinity of infinite power, realised with meditative Karma and crystallized by perception and awareness, manifest in the heart and bless us.

प सो॑म या॒हीन्द॑स्य कु॒क्षा॒ नृभि॑र्यमा॒ना अदि॑भिः सु॒तः ॥ १८ ॥

18. *Pra soma yāhīndrasya kukṣā nṛbhiryemāno adribhiḥ sutaḥ.*

O Soma spirit of divinity, pursued in practice by men and realised in name and presence through

senses, mind and intelligence of the yogis, come and abide in the heart core of the soul.

असर्जि वाजी तिरः पवित्रमिन्दाय सामः सहस्त्रधारः ॥ १९ ॥

19. *Asarji vājī tiraḥ pavitram-indrāya somaḥ saha-sradhāraḥ.*

Soma, the vibrant victor spirit of divinity of infinite streams of joy, manifests through the purity of heart for the soul's experience.

अञ्जन्त्यनं मध्वा रसनन्दाय वृष्ण इन्दुं मदाय ॥ २० ॥

20. *Añjantyenaṁ madhvo rasenendrāya vṛṣṇa induṁ madāya.*

Celebrants exalt this Soma spirit of beauty and bliss with honey sweets of poetic flavour for the joy of generous and virile human soul.

देवभ्यस्त्वा वृथा पाजस पा वसानं हरिं मृजन्ति ॥ २१ ॥

21. *Devebhyastvā vṛthā pājase 'po vasānaṁ hariṁ mṛjanti.*

They spontaneously exalt you, Soma, vibrant in Prakrti and in Karma, the saviour spirit, for the sages and for achievement of strength.

इन्दुरिन्दाय ताशत नि तशत श्रीण ुगा रिण ापः ॥ २२ ॥

22. *Indurindrāya tośate ni tośate śrīṇannugro riṇannapaḥ.*

The mighty self-refulgent Soma spirit of beauty and bliss is realised for the soul and, mingling and moving with the flow of karma, it is attained for the salvation of the soul in ultimate freedom from karma

and sufferance.

Mandala 9/Sukta 110

Pavamana Soma Devata, Tryaruna Traivrshna, Trasadasyu Paurukutsya Rshis

पयू षु प ध॑न्व॒ वाज॑सातय॒ परि॑ वृ॒त्राणि॑ स॒ क्षणिः।
द्विष॒स्तर॑ध्या ऋ॒णया॑ न॑ ईयस॥ १॥

1. *Puryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na īyase.*

O Soma, vibrant Spirit of life, victor over evils and darkness, move on with us, inspiring and energising us for the achievement of food, energy and enlightenment, for elimination of malignity, negativities and contradictions, with the obligation that we pay the debts and never overdraw on our karmic account.

अनु॒ हि त्वा॑ सु॒तं सो॑म॒ मदा॑मसि म॒ह स॑मय॒राज्य॑।
वाजाँ॑ अ॒भि प॑वमान॒ प गा॑हस॥ २॥

2. *Anu hi tvā sutaṁ soma madāmasi mahe samaryarājye. Vājāṅ abhi pavamāna pra gāhase.*

While you are with us at heart, O Soma, spirit of constant peaceful life, we rejoice with you in the great common-wealth order of governance where, dynamic, pure and purifying, you ever advance to victories in honour, excellence and glory.

अजी॑जना॒ हि प॑वमान॒ सूर्य॑ वि॒धार॒ शक्म॑ना॒ पय॑ः।
गाजी॑रया॒ रंह॑माण॒ः पुर॑न्ध्या॥ ३॥

3. *Ajījano hi pavamāna sūryaṁ vidhāre śakmanā payaḥ. Gojīrayā raṁhamāṇaḥ purandhyā.*

Soma, pure, purifying and dynamic by your essential omnipotence, mighty moving with cosmic intelligence and ignition of oceanic particles of Prakrti, you create the sun, generate bio-energy in all containing space and set in motion the stars and planets of the universe.

अजीजना अमृत मत्यष्वाँ ऋतस्य धम ामृतस्य चारुणः।
सदासरा वाजमच्छा सनिष्यदत ॥ ४ ॥

4. *Ajījano amṛta martyeṣvāň ṛtasya dharma-nnamṛtasya cāruṇaḥ. Sadāsaro vājamacchā saniṣyadat.*

Immortal Soma, manifesting in mortal forms, radiating in the operative laws of eternal and immortal blissful dynamics of existence, vesting in mortals the energy and ambition to live, you move on ever in union with mortals and immortals.

अभ्यभि हि श्रवसा ततर्दिथात्सं न कं चिज्जनपानमक्षितम।
शयाभिन भरमाणा गभस्त्योः ॥ ५ ॥

5. *Abhyabhi hi śravasā tatardithotsaṁ na kaṁ cijjanapānamakṣitam. Śaryābhirna bhāramāṇo gabhastyoḥ.*

Bearing in hands as if, and maintaining in balance by evolutionary powers, you hold and control the means of life sustenance, and release them in constant flow of food and energy like an inexhaustible stream of water for the maintenance and fulfilment of common humanity.

आदीं क चित्पश्यमानास आप्यं वसुरुचा दिव्या अभ्यनूषत।
वारं न दवः सविता व्यूणुत ॥ ६ ॥

6. *Ādīṁ ke cit paśyamānāsa āpyaṁ vasuruco divyā abhyanūṣata. Vāraṁ na devaḥ savitā vyūrṇute.*

And some men of vision who can perceive the adorable presence worthy of attainment, and some divinely blest lovers of the life sustainer Soma who adore and exalt him, these reveal the mystery and majesty of the supreme Soma spirit as the sun reveals the world of physical reality.

त्व सोम पथमा वृक्तबर्हिषा मह वाजाय श्रवस धियं दधुः।
स त्वं नो वीर वीर्याय चादय ॥ ७ ॥

7. *Tve soma prathamā vṛktabarhiṣo mahe vājāya śravase dhiyaṁ dadhuḥ. Sa tvaṁ no vīra vīryāya codaya.*

Into you, O Soma, did ancient sages of uninvolved mind with yajnic dedication concentrate and focus their mind and senses for the attainment of a high order of spiritual enlightenment. O Soma spirit of divinity that enlightened the sages, pray inspire and enlighten us too with that same divine manliness of vision and action.

दिवः पीयूषं पूर्व्यं यदुक्थ्यं महा गाहाद्दिव आ निरधुक्षत।
इन्दमभि जायमानं समस्वरन ॥ ८ ॥

8. *Devaḥ pīyūṣaṁ pūrvyaṁ yadukthyaṁ maho gāhāddiva ā niradhukṣata. Indramabhi jāyamānaṁ samasvaran.*

That nectar of divinity, eternal and adorable, which the ancient sages distilled from the mighty great and infinite heaven of light, and which they perceived rising for the soul while they sang in adoration, that

same nectar, O Soma, may shower on us too, we pray.

अध॒ यदि॒म प॑वमान॒ राद॑सी इ॒मा च॒ विश्वा॒ भुव॑नाभि॒ मज्म॑ना। यू॒थे न नि॒ष्ठा वृ॑ष॒भा वि ति॑ष्ठस ॥ ९ ॥

9. *Adha yadime pavamāna rodasī imā ca viśvā bhuvanābhi majmanā. Yūthe na niḥṣṭhā vṛṣabho vi tiṣṭhase.*

And then, O pure and purifying Soma, as long as these heaven and earth and all these regions of the world you wield with your might abide, you abide as the master in the centre of the multitude,

साम॑: पुना॒ना अ॒व्यय॒ वार॒ शिशु॒न कीळ॒न्पव॑माना अ ाः। स॒हस्र॑धारः श॒तवा॑ज॒ इन्दु॑: ॥ १० ॥

10. *Somaḥ punāno avyaye vāre siśurna krīḷan pavamāno akṣāḥ. Sahasradhāraḥ śatavāja induḥ.*

And that long may Soma bless us, pure and purifying, vibrant as wind and joyously manifesting playfully as a darling spirit in the protective world of choice beauty, flowing with a thousand streams and commanding a hundred forces of existence, blissful, brilliant and gracious as it is.

ए॒ष पु॑ना॒ना मधु॑माँ ऋ॒तावेन्दा॒यन्दु॑: पवत स्वा॒दुरू॒मि:। वा॒ज॒सनि॑वरिवा॒विद्व॑या॒धाः ॥ ११ ॥

11. *Eṣa punāno madhumāñ ṛtāvendrāyenduḥ pavate svādurūrmiḥ. Vājasanir-varivovid vayodhāḥ.*

This Soma, pure and purifying, honeyed presence, ruling lord of truth and eternal law, bright and beautiful, treasurehold of power and sustenance, master of wealth and honour, mighty warrior and victor,

pervades and vibrates as the sweetest presence in waves of ecstasy.

स पवस्व सहमानः पृतन्यून्त्सधन ाांस्यप दुगहाणि।
स्वायुधः सासह्वान्त्साम शत्रून॥ १२॥

12. *Sa pavasva sahamānaḥ pṛtanyunūt-sedhan rakṣāṁsyapa durgahāṇi. Svāyudhaḥ sāsahvānt-soma śatrūn.*

O Soma, spirit of power, patience and fortitude, wielder of mighty arms, flow pure, protect and purify us, warding off fighting forces of evil, eliminating difficulties, and challenging and defeating enemies.

Mandala 9/Sukta 111

Pavamana Soma Devata, Ananata Paruchhepi Rshi

अया रुचा हरिण्या पुनाना विश्वा द्वषांसि तरति स्वयुग्वभिः
सूरा न स्वयुग्वभिः। धारा सुतस्य राचत पुनाना अरुषा
हरिः। विश्वा यदूपा परियात्यृक्वभिः ससास्यभिऋक्-
क्वभिः॥ १॥

1. *Ayā rucā hariṇyā punāno viśvā dveṣāṁsi tarati svayugvabhiḥ sūro na svayugvabhiḥ. Dhārā sutasya rocate punāno aruṣo hariḥ. Viśvā yadrūpā pariyātyṛkvabhiḥ saptāsyebhir-ṛkvabhiḥ.*

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, realised and purifying, shines beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the

world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force.

त्वं त्यत्पणीनां विदा वसु सं मातृभिर्मजयसि स्व आ दमे ऋतस्य धीतिभिर्दमे। परावता न साम तद्यत्रा रणन्ति धीतयः। त्रिधातुभिररुषीभिर्वया दधे राचमाना वया दधे ॥ २ ॥

2. *Tvaṁ tyat paṇīnāṁ vido vasu saṁ mātṛbhir-marjayasi sva ā dama ṛtasya dhītibhirdame. Parāvato na sāma tadyatrā raṇanti dhītayaḥ. Tridhātubhir-aruṣībhir-vayo dadhe rocamāno vayo dadhe.*

You win the wealth of advantage over hard bargainers in exchange and, in trade and commerce, turn deficit into surplus and make it shine with native resources in your own home, yes with open, honest, yajnic transactions of law and truth as on the vedi of yajna. Songs of praise and appreciation from afar are heard where expert organisers and workers rejoice in action. Bright and brilliant Soma spirit of peace holds life and sustenance in hand by shining wealth of matter, mind and motion in open peaceable circulation, yes Soma holds life and sustenance in hand, under control, and provides it freely.

पूवामनु पदिशं याति चकितत्सं रश्मिभिर्यतत दशता रथा दव्या दशता रथः। अग्मं गव्यानि पांस्यन्दं जत्राय हषयन। वजश्च यद्धवथा अनपच्युता समत्स्वनपच्युता ॥ ३ ॥

3. *Pūrvāmanu pradiśaṁ yāti cekitat saṁ raśmi-bhir-yatate darśato ratho daivyo darśato rathaḥ. Agmannukthāni pauṁsyendraṁ jaitrāya harṣayan. Vajraśca yadbhavatho anapacyutā samatsvanapacyutā.*

Intelligent and well aware, Soma warrior goes forward in the line and to the destination in consonance and continuation of living tradition of law and custom, his glorious divine chariot is directed by rays of light and vibrant enthusiasm, thus the glorious chariot goes on. Songs of praise in honour of the brave resound, exalting Indra, the ruling soul of the order, for the victory, when the ruling soul and the fighting force both become the one thunderbolt infallible in battles, verily one invincible power in battle.

Mandala 9/Sukta 112

Pavamana Soma Devata, Shishu Angirasa Rshi

नानानं वा उ नो धियो वि व्रतानि जनानाम। तक्षा रिष्टं रुतं भिषग्ब्रह्मा सुन्वन्तमिच्छतीन्द्रायेन्दो परि स्रव ॥ १ ॥

1. *Nānānaṁ vā u no dhiyo vi vrtāni janānām. Takṣā riṣṭaṁ rutaṁ bhiṣag brahmā sunvantamicchatīndrāyendo pari srava.*

Different are our thoughts and ways of thinking, different are people's acts, plans and commitments. The maker wants to repair the broken, the physician looks for the sick, the Vedic scholar loves the maker of soma and soma yajna, and you, O Soma, spirit of life's joy, flow for Indra, soul of the system.

जरतीभिराषधीभिः पणभिः शकुनानाम। कामारा अश्मभिर्द्युभिर्हिरण्यवन्तमिच्छतीन्द्रायेन्दो परि स्रव ॥ २ ॥

2. *Jaratībhir-oṣadhībhiḥ parṇebhiḥ śakunānām. Kārmāro aśmabhir-dyubhir-hiraṇyavantam-icchatīn-drāyendo pari srava.*

With ripe herbs, bird's feathers and with stones and flames, the smith makes the arrows and seeks the man of gold who can buy. O bright and sparkling Soma, you go forward with Indra, ruler of the social order.

कारुरहं ततो भिषगुपलप्रक्षिणी नना । नानाधिया वसूयवो नु गाइव तस्थिमन्दायन्द्रो परि स्रव ॥ ३ ॥

3. *Kāruraham tato bhiṣagupalaprakṣiṇī nanā. Nānādhiyo vasūyavo'nu gā iva tasthimendrāyendo pari srava.*

I am an artist, maker, craftsman, father, a physician, mother, a miller. We are of different mind, competence and interests and in search of wealth and sustenance we go in different directions like the senses and yet stay together. You, O Soma, flow for Indra, centre and soul of the system.

अश्वो वा हो सुखं रथं हसनामुपमन्त्रिणः । शपो रामण्वन्ता भुदा वारिन्मण्डूक इच्छतीन्दायन्द्रो परि स्रव ॥ ४ ॥

4. *Aśvo voḷhā sukham ratham hasanāmupamantriṇaḥ. Śepo romaṇvantau bhedau vārinmaṇḍūka icchatīndrāyendo pari srava.*

The motive power needs a smooth carrier, close friends in concert love fun, the beautician wants the cosmetics of her choice, and the vibrant sensitive loves to appreciate and value the subtlest distinctions between the seductive sweets and elevating beauties of life in

experience. O Soma, spirit of peace and joy of life, you flow for the soul's bliss. (That's what I am. I am the soul. I love Soma.)

Mandala 9/Sukta 113

Pavamana Soma Devata, Kashyapa Maricha Rshi

श्र॒य॒णाव॑ति॒ साम॒मिन्दः॑ पिबतु वृ॒त्र॒हा । बल॑ं दधा॒न आ॒त्मनि॑ करि॒ष्यन्वी॒र्य॑ं म॒हदिन्दा॑यन्दा॒ परि॑ स्रव ॥ १ ॥

1. *Śaryaṇāvati somamidraḥ pibatu vṛtrahā. Balaṁ dadhāna ātmani kariṣyan vīryaṁ mahad indrāyendo pari srava.*

In the order of power and prosperity, let Indra, ruler soul of the order, dispelling darkness and destroying evil, wielding the power and creating super-strength and lustre in the self, enjoy, protect and promote the honour and glory of the order to the heights of excellence. O Spirit of cosmic beauty, glory and grace, flow and radiate in the service of the glory of divinity higher and higher.

आ प॑वस्व दिशां पत आजी॒कात्सा॑म मीढवः । ऋ॒त॒वा॒कं॑ स॒त्यं॑ श्र॒द्ध॒या॒ तप॑सा सु॒त इन्दा॑यन्दा॒ परि॑ स्रव ॥ २ ॥

2. *Ā pavasva diśāṁ pata ārjīkāt soma mīḍhvaḥ. Ṛtavākena satyena śraddhayā tapasā suta indrāyendo pari srava.*

O Indu, Soma, spirit of power and glory, master ruler and protector of the quarters of space, virile and generous, realised with faith and relentless austere discipline in pursuance of the Vedic voice, come from the depths of nature and simplicity of eternal law, and

flow, pure and purifying, for Indra, the ruling soul, in the service of divinity.

प॒जन्य॑वृद्धं महि॒षं तं सूय॑स्य दुहि॒ताभ॑रत। तं ग॑न्ध॒वाः पत्य॑गृभ्ण॒न तं साम॒ रस॒मादद॑धुरिन्दो॒यन्दा॒ परि॑ स्रव ॥ ३ ॥

3. *Parjanyavṛddhaṁ mahiṣaṁ taṁ sūryasya duhitābharat. Taṁ gandharvāḥ pratyagṛbhṇan taṁ some rasamādadhurindrāyendo pari srava.*

That Soma, glory of life, growing great as the cloud by the cloud, daughter of the sun, the dawn and divine faith, brings to the earth. The forces that sustain the earth take and fill that glory of soma with beauty and joy of life. O Indu, spirit of power and grace of glory, flow for the power and majesty of Indra in the service of divinity.

ऋ॒तं वद॑ ऋतद्युम्न स॒त्यं वद॑न्त्सत्यकमन। श्र॒द्धां वद॑न्त्साम राजन्धा॒त्रा सा॑म॒ परि॑ष्कृत॒ इन्दो॑यन्दा॒ परि॑ स्रव ॥ ४ ॥

4. *Ṛtaṁ vadann-ṛtadyumna satyaṁ vadant-satya-karman. Śraddhāṁ vadant-soma rājan dhātrā soma pariṣkṛta indrāyendo pari srava.*

O Soma, spirit of glory and majesty of the order, great with the light and lustre of truth, reflecting the truth and rectitude of the order, speaking the truth, doing things aright, reflecting divine faith in action and policy, shining bright and ruling, purified and consecrated by the universal divine ordainer, O Soma, flow for Indra, soul of the system in the service of divinity.

स॒त्यमु॒ग्रस्य बृ॒हतः सं स्र॑वन्ति संस्र॒वाः। सं यन्ति॑ र॒सिना॒ रसाः॑ पुना॒ना ब्रह्म॑णा हर॒ इन्दो॑यन्दा॒ परि॑ स्रव ॥ ५ ॥

5. *Satyamugrasya bṛhataḥ saṁ sravanti saṁsravāḥ. saṁ yanti rasino rasāḥ punāno brahmaṇā hara indrāyendo pari srava.*

Together and in truth flow the laws of infinite potent majesty. Beauties and graces of gracious blissful divinity flow together delicious sweet. O Indu, saviour spirit of beauty and joy, purified and energised by the spirit of Infinity, flow for the sake of Indra, ruling soul of the system in the service of divinity.

यत्र ब्रह्मा पवमान च्छन्दस्यां३ वाचं वदन। गाव्ना साम महीयत सामनानन्दं जनयन्निन्द्रायेन्दो परि स्रव ॥ ६ ॥

6. *Yatra brahmā pavamāna chandasyāṁ vācaṁ vadan. Grāvṇā some mahīyate somenānandaṁ janayannindrāyendo pari srava.*

Where the sage, pure at heart and purifying, chanting the sacred word of the Veda grows to spiritual dignity by the control of mind and senses, there, creating the joy of life by the experience of divine ecstasy, O Spirit of glory and majesty, flow for Indra, the ruling soul in the service of divinity.

यत्र ज्योतिरजस्रं यस्मिँल्लोक स्वर्हितम। तस्मिन्मां धेहि पवमानामृते लोके अक्षित इन्द्रायेन्दो परि स्रव ॥ ७ ॥

7. *Yatra jyotir-ajasraṁ yasmin loke svarhitam. Tasmin māṁ dhehi pavamānā'mṛte loke akṣita indrāyendo pari srava.*

Where light is eternal, where divine bliss is vested in life itself, in that immortal imperishable haven of freedom and bliss place me, O Spirit of beauty, majesty and grace, and flow for the sake of Indu, soul

of the system I love and admire.

यत्र॒ राजा॑ ववस्व॒ता यत्रा॑व॒राध॑नं दि॒वः ।
यत्रा॒मूर्य॒ह्वतीरा॒पस्तत्र॒ माम॒मृतं॑ कृ॒धीन्दा॑यन्दा॒ परि॑ स्रव ॥ ८ ॥

8. *Yatra rājā vaivasvato yatrāvarodhanaṁ divaḥ. Yatrāmuryahvatīrāpastatra māmamṛtaṁ kṛdhīndrāyendo pari srava.*

Where eternal Time is the ruler supreme, where light and bliss is self- contained eternally without obstruction of mutability, where those mighty streams of bliss flow within constant Infinity, there, O Soma, place me immortal. Indu, O spirit of joy, generosity and grace, flow for Indra, soul of the system of existence in the service of divinity.

यत्रा॑नुका॒मं चर॑णं त्रिना॒क त्रि॑दि॒व दि॒वः । लो॒का यत्र॒ ज्योति॑ष्मन्त॒स्तत्र॒ माम॒मृतं॑ कृ॒धीन्दा॑यन्दा॒ परि॑ स्रव ॥ ९ ॥

9. *Yatrānukāmaṁ caraṇaṁ trināke tridive divaḥ. Lokā yatra jyotiṣmantas-tatra māmamṛtaṁ kṛdhīndrāyendo pari srava.*

Where you move free as you wish, in the highest paradisal bliss, in the highest heavenly light, yourself the light of Being itself, where all worlds and all people are vested in light divine, there in that heaven of bliss, O Soma, place me immortal. O Indu, spirit of light and bliss, flow for Indra, the soul that I am, for the soul that is supreme.

यत्र॒ कामा॑ निका॒माश्च॒ यत्र॑ ब॒ध्नस्य॑ वि॒ष्टप॑म । स्व॒धा च॒ यत्र॒ तृप्ति॑श्च॒ तत्र॑ माम॒मृतं॑ कृ॒धीन्दा॑यन्दा॒ परि॑ स्रव ॥ १० ॥

10. *Yatra kāmā nikāmāśca yatra bradhnasya viṣṭa-pam. Svadhā ca yatra tṛptiśca tatra māmamṛtaṁ kṛdhīndrāyendo pari srava.*

Where all desire is beyond desire, where knowledge is climactic supreme, where faith, self-sacrifice, surrender and the self itself is fulfilment, there in that heaven of peace, place me immortal. O Indu, spirit of universal eternal peace, flow for Indra, the soul of existence.

यत्रानन्दाश्च मादाश्च मुदः प्रमुद आसत। कामस्य यत्राप्ताः कामास्तत्र माममृतं कृधीन्दविन्द्राय परि स्रव ॥ ११ ॥

11. *Yatrānandāśca modāśca mudaḥ pramuda āsate. Kāmasya yatrāptāḥ kāmāstatra māmam-ṛtaṁ kṛdhīndrāyendo pari srava.*

Where all orders of bliss, all forms of pleasure, all delights and ecstasies abide subsistent in bliss divine, where all desires and ambitions are subsumed in fulfilment, there in that heaven of eternal joy and fulfilment, place me immortal. O Indu, flow for Indra, ultimate soul of existence.

Mandala 9/Sukta 114

Pavamana Soma Devata, Kashyapa Maricha Rshi

य इन्दोः पवमानस्या नु धामान्यक्रमीत। तमाहुः सुप्रजा इति यस्त्वा सामाविधन्मन इन्दविन्द्राय परि स्रव ॥ १ ॥

1. *Ya Indoḥ pavamānasyā'nu dhāmānyakramīt. Tamāhuḥ suprajā iti yaste somāvidhanmana indrāyendo pari srava.*

One who rises and lives upto the presence, rules

and laws of vibrant omnipresent Soma, light of the world, they say, he is the man, fulfilled in the self and family. O Soma, spirit of light and joy divine, vibrate and bless the man who dedicates his mind and sense, will and action to your presence and law.

ऋषे॑ मन्त्र॒कृता॑ं स्तामः॒ कश्य॑पाद्वधय॒न्गिरः॑। सामं॑ नमस्य॒ राजा॑नं॒ या ज॒ज्ञ वी॒रुधा॑ं पति॒रिन्दा॑यन्दा॒ परि॑ स्रव ॥ २ ॥

2. *Ṛṣe mantrakṛtāṁ stomaiḥ kaśyapodvardhayan giraḥ. Somaṁ namasya rājānaṁ yo jajñe vīrudhāṁ patir-indrāyendo pari srava.*

O lord omniscient, cosmic seer, sustainer of life, the sage who sublimates and raises his songs of praise with hymns realised in the essence by the Vedic seers, and, having paid homage to self-refulgent ruling Soma, rises in the self-awareness of divinity is divine. O Indu, lord of light, sustainer of nature, vibrate and flow in your presence for such a soul and bless him.

स॒प्त दिशा॒ नाना॑सूयाः स॒प्त होता॑र ऋ॒त्विजः॑। दे॒वा आ॑दि॒त्या य स॒प्त तभिः॑ सामा॒भि र॑क्ष ा न॒ इन्दा॑यन्दा॒ परि॑ स्रव ॥ ३ ॥

3. *Sapta diśo nānāsūryāḥ sapta hotāra ṛtvijaḥ. Devā ādityā ye sapta tebhiḥ somābhi rakṣa na indrāyendo pari srava.*

Seven are the directions, regions of the universe, many many suns, seven priests and seasonal yajakas of nature, bright divinities, suns and stars, all the seven orders of existence that there are, with all these, pray protect and promote us. O Soma, let the divine power and presence vibrate and flow for Indra, the soul of humanity.

यत्त॑ राजञ्छृतं ह॒विस्तन॑ सामा॒भि र॑क्षा नः। अरा॒तीवा मा न॑स्तारी॒न्मा च॑ नः किं च॒नाम॑मदिन्दा॒यन्दा॒ परि॑ स्रव ॥ ४ ॥

4. *Yat te rājañchṛtaṁ havistena somābhi rakṣa naḥ. Arātīvā mā nastārīnmo ca naḥ kiṁ canāmamad-indrāyendo pari srava.*

O Soma, spirit of light and life of the universe, whatever your ripest gifts of knowledge and power, with those, pray, bless and promote us. Let no enemy oppress us. Let none hurt anything of ours. O Indu, spirit of light and bliss, may your presence flow for the soul and promote the life and spirit of humanity.

॥ इति नवमं मण्डलम ॥

MANDALA 10

Mandala 10/Sukta 1

Agni Devata, Trita Aptya Rshi

अग्ं बृह ुषसामू ध्वा अस्थाि ाजग्न्वान्तमसा ज्यातिषागात।
अग्निभानुना रुशता स्वङ्ग आ जाता विश्वा सद्मान्यपाः ॥ १ ॥

1. *Agre bṛhannuṣasāmūrdhvo asthānnirjaganvān tamaso jyotiṣāgāt. Agnirbhānunā ruśatā svaṅga ā jāto viśvā sadmānyaprāḥ.*

There on the eastern horizon, with the first lights of the dawn emerging out of darkness, rises up the sun, mighty Agni, great and glorious with radiant light, and as it rises it covers and lights up all regions of the world.

स जाता गभा असि रादस्यारग्ने चारुविभृत आषधीषु।
चित्रः शिशुः परि तमांस्यक्तून्प मातृभ्या अधि कनिक्रदद्गाः ॥ २ ॥

2. *Sa jāto garbho asi rodasyoragne cārurvibhṛta oṣadhīṣu. Citraḥ śiśuḥ pari tamāṁsyaktūn pra mātṛbhyo adhi kanikradadgāḥ.*

Agni, born of the womb of earth and heaven covered in darkness over night, you are beautiful, lovely as a child and wonderful, and as you rise over night and darkness, you radiate your rays over mother heaven and earth proclaiming them bright, and immediately you are received and held over them in the herbs and trees for life.

विष्णुरित्था परममस्य विद्वाञ्जाता बृहतभि पाति तृतीयम।
आसा यदस्य पया अक्रत स्वं सचेतसा अभ्यर्चन्त्यत्र ॥ ३ ॥

3. *Viṣṇurittha paramamasya vidvāñjāto bṛhannabhi pāti tṛtīyam. Āsā yadasya payo akrata svaṁ sacetaso abhyarcantyatra.*

Omnipresent Agni, Vishnu, thus risen as the sun, attains to its third and supreme state of the expansive light of infinite divinity which it radiates, protects and promotes. Those wide-awake sages who receive this divine light energy through direct presence and internalise it celebrate it in song and worship it as the nectar gift of divinity here on earth.

अतं उ त्वा पितुभृता जनित्रीरन्नावृधं पतिं चरन्त्यन्नैः। ता ईं पत्यंषि पुनरन्यरूपा असि त्वं वि तु मानुंषीषु होता ॥ ४ ॥

4. *Ata u tvā pitubhṛto janitrīrannāvṛdhaṁ prati carantyannaiḥ. Tā īṁ pratyeṣi punaranyarūpā asi tvaṁ vikṣu mānuṣīṣu hotā.*

And you, Agni, who bear and augment the food for life, life creative and food productive agents of nature and humanity, bearing food for you, serve you in response to you, and as they feed you, you reach them again while they are in different form, and thus you are the leading power in the yajnic cycle of life among nature and the human people and communities.

होतारं चित्ररथमध्वरस्य यज्ञस्ययज्ञस्य केतुं रुशन्तम। पत्यंर्धिं दवस्यदवस्य महा श्रिया त्वग्निमतिंथिं जनानाम ॥ ५ ॥

5. *Hotāraṁ citraratham-adhvarasya yajñasya-yajñasya ketuṁ ruśantam. Pratyardhiṁ devasya devasya mahnā śriyā tvagnim-atithiṁ janānām.*

Agni, high priest of all non-violent and inviolable yajna, all creative and productive activity in nature and humanity, moving forward by wondrous beautiful chariot, blazing banner-bearer and pioneer of progress, cyclic augmenter and promoter of every brilliant and generous divinity in nature and humanity, is loved, cherished and reverenced of humanity by virtue of its divine grandeur, generosity and grace: this Agni we worship and serve by yajna.

स तु वस्त्राण्यध पर्शनानि वसाना अग्निर्नाभा पृथिव्याः ।
अरुषा जातः पद इळायाः पुरोहिता राजन्य ीह दवान ॥ ६ ॥

6. *Sa tu vastrāṇyadha peśanāni vasāno agnirnābhā pṛthivyāḥ. Aruṣo jātaḥ pada iḷāyāḥ purohito rājan yakṣīha devān.*

Agni, wearing different manifestations, assuming different modes of form and function, holding on at the centre hold of the earth, burning in the vedi, arising on top of the world, bright and beautiful, at the heart of clouds flashing with lights of thunder, present in advance of evolution, present all time upfront, high priest of cosmic yajna, ruling supreme, pray join all divinities of nature and humanity, bring them here and bless us.

आ हि द्यावापृथिवी अग्न उभ सदा पुत्रा न मातरा ततन्थ ।
प याह्यच्छाशता यविष्ठा था वह सहस्यह दवान ॥ ७ ॥

7. *Ā hi dyāvāpṛthivī agna ubhe sadā putro na mātarā tatantha. Pra yāhyacchosáto yaviṣṭhā'thā vaha sahasyeha devān.*

Agni, you always pervade and illuminate both

mother earth and heaven as a saviour child illuminates both parents at heart with elation. Go forth ever strong, ever youthful climactic power and presence bright and beautiful, mighty forbearing, come to the loving celebrants and bring in all that is divine, here and now.

Mandala 10/Sukta 2

Agni Devata, Trita Aptya Rshi

पिपीहि देवाँ उशता यविष्ठ विद्वाँ ऋतूँरृतुपत यजह।
य दव्या ऋत्विजस्तभिरग्न त्वं हातॄणामस्यायजिष्ठः ॥ १ ॥

1. *Piprīhi devāň uśato yaviṣṭha vidvāň ṛtūňrṛ-tupate yajeha. Ye daivyā ṛtvijastebhiragne tvaṁ hotṝṇā-masāyajiṣṭhaḥ.*

Ever youthful Agni, cosmic sun, omnipresent all-reaching all pervasive power and presence, ordainer and maintainer of the seasons of time and nature, fulfil the loving and aspiring seekers, dedicated scholars and divine powers, and be with energy they should have. O self-refulgent divine energy, light and intelligence, of all the divine powers and presences, stars and planets, which together carry on the dynamics of cosmic yajna, you are the closest, highest and most adorable power worthy of attainment.

वषि होत्रमुत पोत्रं जनानां मन्धातासि द्रविणोदा ऋतावा।
स्वाहा वयं कृणवामा हवींषि देवा देवान्यजत्वग्निरर्हन ॥ २ ॥

2. *Veṣi hotramuta potraṁ janānāṁ mandhātāsi draviṇodā ṛtāvā. Svāhā vayaṁ kṛṇavāmā havīṁṣi devo devān yajatvagnir-arhan.*

Agni, you produce, procure, energise and

provide all yajnic inputs, refinements and purifying agents of life for humanity at the individual and social level for life's maintenance and promotion. You are the harbinger of intelligence and knowledge and giver of wealth and honour, and you are the observer and presiding power of holy rites, laws and seasons of time and nature. We enact the yajna with holy inputs and with truth and honey of thought, word and deed, and pray may divine and adorable fire carry the fragrance to the divinities for human fulfilment.

आ दे॒वाना॒मपि॒ पन्था॑मगन्म॒ यच्छ॒क्नवा॑म॒ तदनु॒ प्रवा॑ हुम ।
अ॒ग्निर्वि॒द्वान्त्स य॑जा॒त्सदु॒ हाता॒ सा अ॑ध्व॒रान्त्स ऋ॒तून्क॑ल्प-
याति ॥ ३ ॥

3. *Ā devānāmapi panthām-aganma yacchaknavāma tadanu pravoḷhum. Agnirvidvāntsa yajāt sedu hotā so adhvarāntsa ṛtūn kalpayāti.*

Let us follow the path of the divinities, sagely scholars, stars and planets as far as we can and do that in proper order so that we may be able to continue: Agni knows, the scholar knows, the sun is the base of knowledge in relation to its systemic position, that is the high priest of the solar system, that controls the harmonious movements of the planets, that ordains the pattern of the seasons.

(Let the sun be the base of our knowledge of the stars and planets in our pursuit of yajnic astronomy. Similarly let the sagely scholar who knows the science of yajna be our guide in our studies and our actions.)

यद्वा॑ व॒यं प॑मि॒नाम॑ व॒तानि॑ वि॒दुषां॑ दवा॒ अवि॑दुष्टरासः।
अ॒ग्निष्टद्विश्व॒मा पृ॑णाति वि॒द्वान्यभि॑द्र॒वाँ ऋ॒तुभिः॑ क॒ल्प-
यति॥ ४॥

4. *Yadvo vayaṁ praminā́ma vratā́ni viduṣā́ṁ devā́ aviduṣṭarā́saḥ. Agniṣṭad-vīśvamā́ pṛṇā́ti vidvā́n yebhirdevā́ṅ ṛtubhiḥ kalpayā́ti.*

And if we, being ignorant and deficient, neglect or transgress or overstep the laws and disciplines of those who know, then, O divinities, Agni, the sun, the sage, being abundant and graciously fulfilling, makes all that up and saves us by those very powers and actions in time and seasons by which it keeps the sages and divinities in the systemic order.

यत्पा॑क॒त्रा मन॑सा दी॒नद॑ क्षा॒ न य॒ज्ञस्य॑ मन्व॒त मर्त्या॑सः।
अ॒ग्निष्टद्धाता॑ क॒तुवि॒द्विजा॑नन्यजि॑ष्ठा द॒वाँ ऋ॑तु॒शा य॑जाति॥ ५॥

5. *Yat pā́katrā manasā́ dīnadakṣā́ na yajñasya manvate martyā́saḥ. Agniṣṭaddhotā́ kratuvid-vijā́nan yajiṣṭho devā́ṅ ṛtuśo yajā́ti.*

And if we mortals, either because of immature mind or poor faith and want of expertise, do not know and do not understand and appreciate the way the divine solar yajna is going on, even so Agni, the high priest of that yajna, knowing, ordering and conducting that yajna, the most adorable pervasive all reaching partner, carries on the yajna of heavenly bodies in order according to the time and seasons.

विश्व॑षा॒ ह्यध्व॒राणा॒मनी॑कं चि॒त्रं क॒तुं जनि॑ता त्वा ज॒जान॑।
स आ य॑जस्व नृ॒वती॒रनु॒ क्षाः स्पा॒हा इषः॒ ग॒मती॑वि॒श्व-
ज॑न्याः॥ ६॥

6. *Viśveṣāṁ hyadhvarāṇāmanīkaṁ citraṁ ketuṁ janitā tvā jajāna. Sa ā yajasva nṛvatīranu kṣāḥ spārhā iṣaḥ kṣumatīr-viśvajanyāḥ.*

The creator of all the stars and planets of the universe moving in their orbits created you too, O Agni, O sun, wonderful pioneer and commander of the solar system. Pray come, join us and give us lands and earths blest with noble people, and bring us cherished foods, energies and knowledges, and let there be showers of rain giving us abundance of food and fertility for the life species of the world.

यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा यं त्वा सुजनिमा जजान।
पन्थामनु पविद्वान्पितॄयाणं द्युमदग्न समिधाना वि भाहि॥ ७॥

7. *Yaṁ tvā dyāvāpṛthivī yaṁ tvāpas-tvaṣṭā yaṁ tvā sujanimā jajāna. Panthāmanu pravidvān pitṛyāṇaṁ dyumadagne samidhāno vi bhāhi.*

O Agni, you whom the heavens bear as sun and light, the middle regions bear as wind and electricity, and the earth bears as fire and magnetic energy, whom Tvashta, cosmic maker of all forms of existence, fashioned forth and brought into existence, you, O Agni, O Sun, knower of the paths of father Time and mother Niyati, cosmic intelligence, and of the Karma and fate of ancestors, children of time, you, lighted in the vedi and blazing in the heavens, pray shine on us and illuminate the paths of life for us.

Mandala 10/Sukta 3

Agni Devata, Trita Aptya Rshi

इना रा॑ज ारतिः समि॑द्धा रादा॒ द ा॑य सुषु॒माँ अ॑दर्शि।
चि॒किद्वि भा॑ति भा॒सा बृ॑ह॒ता सि॑क्नीमति॒ रुश॑तीम॒पा-
जन॥ १॥

1. *Ino rājannaratiḥ samiddho raudro dakṣāya suṣumāň adarṣi. Cikidvi bhāti bhāsā bṛhatā'siknīmeti ruśatīmapājan.*

Mighty self-refulgent sun, Agni, constant master illuminator of heaven and earth, blazing and commanding terrible power, abundant with life giving energy, is seen on high, energising life for intelligent and industrious work on earth and shining with boundless light, and then relinquishing the day light and projecting the light far away ahead, passes on to the area of erstwhile darkness of the night. (Then night follows the day here and the day follows night there.)

कृ॒ष्णां यदनी॑म॒भि वप॑सा॒ भूज्ज॒नय॒न्याषां बृ॑ह॒तः पि॒तुजाम।
ऊ॒र्ध्वं भा॒नुं सूय॑स्य स्तभा॒यन्दि॒वा वसु॑भिरर॒तिवि भा॑ति॥ २॥

2. *Kṛṣṇāṁ yadenīmabhi varpasā bhūjjanayan yoṣāṁ bṛhataḥ piturjām. Ūrdhvaṁ bhānuṁ sūryasya stabhāyan divo vasubhir-aratirvi bhāti.*

Then again, overcoming the dark passage of the night with its illumination of light and manifesting the youthful daughter of great and vast heaven bearing the light of the sun up above, the same Agni shines with heavenly light constantly for the day.

भ॒दा भ॒दया॒ सच॑मान॒ आगा॒त्स्वसा॑रं जा॒रा अ॒भ्ये॑ति प॒श्चात।
सु॒प॒क॒तद्यु॒भि॑र॒ग्नि॒वि॒तिष्ठ॒नुश॑द्धि॒वण॑र॒भि रा॒ममं॑स्थात॥ ३॥

3. *Bhadro bhadrayā sacamāna āgāt svasāraṁ jāro abhyeti paścāt. Supraketair-dyubhir-agnir-vitiṣṭhan ruśabhir-varṇair-abhi rāmamasthāt.*

The sun of auspicious light, dispeller of darkness of the night, has come up close at the heels of its love, the beauteous holy dawn now on the run on its own and thus Agni, prevailing with beautiful sun shine of the morning holds off the darkness for the day.

अस्य यामासा बृहता न वग्नूनिन्धाना अग्नः सख्युः शिवस्य। इड्यस्य वृष्णा बृहतः स्वासा भामासा याम न्क्तवश्चिकित्र ॥ ४ ॥

4. *Asya yāmāso bṛhato na vagnūn-indhānā agneḥ sakhyuḥ śivasya. Īḍyasya vṛṣṇo bṛhataḥ svāso bhāmāso yāmann-aktavaś-cikitre.*

The mighty floods of the solar light version of this Agni, bursting forth like thunderous explosions of the voice of kindly, friendly, adorable, potent and sublime power, are fair and blissful reflections of the eternal Spirit, the Purusha, for the man of vision and knowledge on way to divinity.

स्वना न यस्य भामासः पवन्त राचमानस्य बृहतः सुदिवः। ज्यष्ठभियस्तजिष्ठः कीळुमद्भिवषिष्ठभिभानुभिन तिद्याम ॥ ५ ॥

5. *Svanā na yasya bhāmāsaḥ pavante rocamānasya bṛhataḥ sudivaḥ. Jyeṣṭhebhir-yastejiṣṭhaiḥ krīḷumadbhir-varṣiṣṭhebhir-bhānubhir-nakṣati dyām.*

Agni, beauteous and blissful, mighty and sublime presence whose brilliant rays and reflections

radiate, resound and flow like roaring winds and thunderous lightning illumines the heavens with its highest lustre and with its sportive and most potent splendours reaches the summit of refulgent space.

अस्य शुष्मासस ददृशानपवजहमानस्य स्वनयायुद्भिः।
पत्नभिय रुशद्भिदवतम् वि रभद्भिररतिभाति विभ्वा॥ ६॥

6. *Asya śuṣmāso dadṛśānapaver-jehamānasya svanayan niyudbhiḥ. Pratnebhiryo ruśadbhir-devatamo vi rebhadbhir-aratir-bhāti vibhvā.*

The mighty radiations of this solar Agni, universally vibrant and armed with thunder, roar with the winds while this divinest and most refulgent universal presence pervades and relentlessly energises the universe with its eternal, brilliant and resounding reflections and vibrations.

स आ वक्षि महि न आ च सत्सि दिवस्पृथिव्यारतियुवत्याः। अग्निः सुतुकः सुतुकभिरश्वर रभस्वद्भी रभस्वाँ एह गम्याः॥ ७॥

7. *Sa ā vakṣi mahi na ā ca satsi divaspṛthivyor-aratiryuvatyoḥ. Agniḥ sutukaḥ sutukebhiraśvai rabhasvadbhī rabhasvāँ eha gamyāḥ.*

Agni, bring us great wealth, honour and light of the world. Be with us on the yajna vedi, being radiant, vibrant and ever on the move between the joint world of heaven and earth. Agni, commanding light, illumination and instant motion, eloquent by expression, come by the waves of energy with the voice of thunder, come and bless us here on the vedi.

Mandala 10/Sukta 4

Agni Devata, Trita Aptya Rshi

प्र ते॑ यक्षि॒ प्र त॑ इयर्मि॒ मन्म॒ भुवा॒ यथा॒ वन्द्यो॑ नो॒ हवे॑षु।
धन्वे॑व॒ प्रपा॑ असि॒ त्वम॑ग्न इया॒क्षवे॑ पू॒रवे॑ प्रत्न राजन ॥ १ ॥

1. *Pra te yakṣi pra ta iyarmi manma bhuvo yathā vandyo no haveṣu. Dhanvanniva prapā asi tvamagnan iyakṣave pūrave pratna rājan.*

Agni, eternal, self-refulgent and universal spirit of light, I join you in yajnic self surrender, I send up my thoughts and prayers to you so that you may be always with us, adorable and present, in our yajnas and joint battles of life. Just as rain is the shower of bliss in the desert, so you are the giver of fulfilment to the yajnic celebrant and the needy supplicant.

यं त्वा॒ जना॑सो अ॒भि सं॒चर॑न्ति॒ गाव॑ उ॒ष्णमि॑व व्र॒जं य॑विष्ठ।
दू॒ता द॒वाना॑मसि॒ मर्त्या॑नाम॒न्तम॒हाँश्च॑रसि रोच॒नन॑ ॥ २ ॥

2. *Yaṁ tvā janāso abhi saṁcaranti gāva uṣṇamiva vrajaṁ yaviṣṭha. Dūto devānāmasi martyānām-antarmahāँścarasi rocanena.*

To you, most youthful Agni, people move and they join you for bliss as cows move to the warm stall to escape the cold outside. You are the saviour and vibrant presence at the heart of divinities and mortal humanity, and by your radiant presence and grandeur you exist and vibrate in every thing.

शिशु॑ं न त्वा॒ जन्यं॑ व॒धय॑न्ती मा॒ता बि॑भर्ति सच॒नस्य॑माना।
धना॒रधि॑ प॒वता॑ यासि॒ हय॒ञ्जिगी॑षस प॒शुरि॒वाव॑सृष्टः ॥ ३ ॥

3. *Śiśuṁ na tvā jenyaṁ vardhayantī mātā bibharti sacanasyamānā. Dhanoradhi pravatā yāsi harya-ñjigīṣase paśurivāvasṛṣṭaḥ.*

Just as a mother nurtures a promising child, loving it and raising it, so does mother earth hold and bear you, victorious, as fire and magnetic energy, augmenting you and loving to be with you, and you, radiating through the middle space, rush down, loving and ambitious to win and excel, like a captive animal set free.

मूरा अमूर न वयं चिकित्वा महित्वमग्ने त्वमङ्ग वित्से। शयं वविश्चरति जिह्वयादनरिह्यते युवतिं विश्पतिः सन॥ ४॥

4. *Mūrā amūra na vayaṁ cikitvo mahitvamagne tvamaṅga vitse. Śaye vavriścarati jihvayādan rerihyate yuvatiṁ viśapatiḥ san.*

O wise one, enlightened presence, light and fire of knowledge and energy, we are ignorant, but you know and bear your grandeur, dear loving Agni. You pervade, vibrate and radiate, lying immanent in various forms, touch, lick and consume with your flames and rays various assimilative forms of existence, being master of the world.

कूचिज्जायते सनयासु नव्या वने तस्था पलिता धूमकेतुः। अस्वातापा वृषभा न प वेति सचेतसा यं पणयन्त मर्ताः॥ ५॥

5. *Kūcijjāyate sanayāsu navyo vane tasthau palito dhūmaketuḥ. Asnātāpo vṛṣabho na pra veti sacetaso yaṁ praṇayanta martāḥ.*

Somewhere it arises and manifests in old and dried woods with the banner of smoke or streak of a falling star in dead worlds. New, adorable as well as ancient bright, it abides unattached in floods of water and vibrates and radiates in vapours and clouds like a mighty force of energy which intelligent knowledgeable people visualise, realise and generate in various ways for various uses and purposes.

तनूत्यजेव तस्करा वनर्गू रशनाभिर्दशभिर्भ्यधीताम।
इयं ते अग्न नव्यसी मनीषा युवा रथं न शुचयद्भिरङ्गैः ॥ ६ ॥

6. *Tanūtyajeva taskarā vanargū raśanābhirdaśa-bhir-abhyadhītām. Iyaṁ te agne navyasī manīṣā yukṣvā rathaṁ na śucayadbhir-aṅgaiḥ.*

Like dedicated self-insulated researchers in pursuit of light and energy scholars study Agni with the application of light rays and ten senses and pranas and then say: this is the latest new knowledge about you, Agni, pray come and join us as a new chariot of achievement with brilliant rays of power for energy.

ब्रह्मा च ते जातवदो नमश्चयं च गीः सदमिद्वर्धनी भूत।
रक्षा णो अग्न तनयानि तोका रक्षोत नस्तन्वो अप्रयुच्छन ॥ ७ ॥

7. *Brahma ca te jātavedo namaśceyaṁ ca gīḥ sadamidvardhanī bhūt. Rakṣā ṇo agne tanayāni tokā rakṣota nastanvo aprayucchan.*

O Agni, all pervasive, all knowing and born anew, this voice of knowledge, this offering is homage and this song of adoration may ever be progressive and rising for us. Pray protect and promote our children,

protect our grand children, and protect and watchfully guard our body and mind without relent.

Mandala 10/Sukta 5

Agni Devata, Trita Aptya Rshi

एकः समुद्रा धरुणा रयीणामस्मद्धृदा भूरिजन्मा वि चष्टे।
सिषक्त्यूर्ध्वनिण्यारुपस्थ उत्सस्य मध्ये निहितं पदं वः ॥ १ ॥

1. *Ekaḥ samudro dharuṇo rayīṇāmasm-addhṛdo bhūrijamnā vi caṣte. Siṣaktyūdharniṇyorupastha utsasya madhye nihitaṁ padaṁ veḥ.*

The one deep oceanic treasure hold of all world's wealth, manifestive in many ways, Agni inspires and expands our hearts with light and generosity, fills the middle space between heaven and earth with vapours of the cloud, and abides at the hidden centre of the mystery deep in the cloud.

समानं नीळं वृषणा वसानाः सं जग्मिर महिषा अवतीभिः।
ऋतस्य पदं कवया नि पान्ति गुहा नामानि दधिरे परांणि ॥ २ ॥

2. *Samānaṁ nīḷaṁ vṛṣaṇo vasānāḥ saṁ jagmire mahiṣā arvatībhiḥ. Ṛtasya padaṁ kavayo ni pānti guhā nāmāni dadhire parāṇi.*

Great, generous, animated and impregnated forces such as clouds, bearing the same one inner law and spirit of Agni, join with impetuously fast moving forces and, open ended, vibrant, expressive and expansive, observe the universal dynamics of the law, and at their centre continue to bear many other forms and forces of water and energy yet to develop and act further in evolution.

ऋ॒ता॒यिनी॑ मा॒यिनी॒ सं द॑धात मि॒त्वा शिशुं॒ जज्ञतु॒र्व॒धय॑न्ती ।
विश्व॑स्य॒ नाभिं॒ चर॑ता ध्रु॒वस्य॑ क॒वश्चि॒त्तन्तुं॒ मन॑सा वि॒यन्तः॑ ॥ ३ ॥

3. *Ṛtāyinī māyinī saṁ dadhāte mitvā śiśuṁ jajñatur-vardhayantī. Viśvasya nābhiṁ carato dhruvasya kaveścit tantuṁ manasā viyantaḥ.*

The forces of law and change and the forces of form and intelligence evolving things together in measure of form and time create every new form as a lovely baby and thus, with the mind of the cosmic seer, designer and maker, extend the genetic thread of Agni, the centre seed and centre hold of the entire world of moving and non-moving versions of cosmic reality.

ऋ॒तस्य॒ हि व॑र्त॒नय॒: सुजा॑त॒मिषा॒ वाजा॑य प॒दिव॒: सच॑न्त ।
अ॒धी॒वा॒सं रा॑द॒सी वा॑वसा॒न घृ॒तर्॑वावृधात॒ मधू॑नाम ॥ ४ ॥

4. *Ṛtasya hi vartanayaḥ sujātamiṣo vājāya pradivaḥ sacante. Adhīvāsaṁ rodasī vāvasāne ghṛtair-annair-vāvṛdhāte madhūnām.*

Visionary scholars who know the paths of law and change in evolution study and apply the versions of Agni evolved and developed in latest form for the achievement of new and extended food, energy and knowledge of reality which heaven and earth both sustaining all forms of life feed for extension with inputs and refinements of the honey sweets of water and energy.

स॒प्त स्वस्॒ररु॑षीर्वावशा॒ना वि॒द्वान्मध्व॒ उज्जभारा दृ॒श कम ।
अ॒न्तर्य॑म अ॒न्तरि॑ ।॒ पु॒रा॒जा इ॒च्छन्व॒विर्म॑विदत्पू॒ष॒णस्य॑ ॥ ५ ॥

5. *Sapta svasṝrāruṣīrvāvaśāno vidvān madhva ujjabhārā dṛśe kam. Antaryeme antarikṣe purājā icchan vavrimavidat pūṣaṇasya.*

The sun rising and illuminating the world radiates seven rays of bright light and raises them from the honey sweets of mists of the morning in order to illuminate the world for all to see. The sun, of ancient and eternal birth, radiates them across the middle regions and, with love for the earth, shines over, meets and energises the nutritious forms of things on earth.

सप्त मयादाः कवयस्तत ुस्तासामकामिदभ्यंहुरा गात। आयाह स्कम्भ उपमस्य नीळ पथां विसग धरुणषु तस्था ॥ ६ ॥

6. *Sapta maryādāḥ kavayas-tatakṣus-tāsāme-kāmidabhyaṁhuro gāt. Āyorha skambha upama-sya nīḷe pathāṁ visarge dharuṇeṣu tasthau.*

Seven are the bounds between good behaviour and evil set up by the wise. If one violates even one of them, he is a sinner. Agni is the pillar and centre hold of humanity. At the end of the journey, one, who in life has observed these bounds, reaches and rests in the shelter of the highest and closest, Agni, and abides in the highest states of being.

असच्च सच्च परम व्यामन्द ास्य जन्म ादितरुपस्थ। अग्रिह नः पथमजा ऋतस्य पूव आयुनि वृषभश्च धनुः ॥ ७ ॥

7. *Asaccha sacca parame vyoman dakṣasya jan-mann-aditerupasthe. Agnirha naḥ pratham-ajā ṛtasya pūrva āyuni vṛṣabhaśca dhenuḥ.*

Being and Becoming, constant and mutable, both in the Supreme Absolute mystery, then the seed of perfect existence in the womb of Mother Nature, and

then Agni, self-manifested at the earliest stage of creative evolution, all this, our father and mother as one, was in the ultimate infinite mystery of Brahma, -the Supreme Reality, the Absolute Soul, One with its own potential Prakrti.

Mandala 10/Sukta 6

Agni Devata, Trita Aptya Rshi

अयं स यस्य शम्नावाभिरग्नेरधत जरिताभिष्टौ।
ज्यष्ठेभिया भानुभिॠषूणां पयति परिवीता विभावा॥ १॥

1. *Ayaṁ sa yasya śarmann-avobhir-agneredhate jaritābhiṣṭau. Jyeṣṭhebhiryo bhānubhir-ṛṣūṇāṁ paryeti parivīto vibhāvā.*

This is that Agni under whose shelter with all protection the celebrant rises towards the attainment of total fulfilment and who, self-refulgent and gracious, infinitely abundant, transcends all with the highest and most blazing lights of divinity.

या भानुभिर्विभावा विभात्यग्निर्देवभिॠतावाजस्रः। आ या विवाय सख्या सखिभ्या परिह्वृता अत्या न सप्तिः॥ २॥

2. *Yo bhānubhir-vibhāvā vibhātyagnir-devebhir-ṛtāvājasraḥ. Ā yo vivāya sakhyā sakhibhyo'par-ihvṛto atyo na saptiḥ.*

Agni who, self-refulgent and gracious, shines along with the light of divinities and light of cosmic stars, keeps the eternal laws and values of life and nature, and who, ever true, inviolable and unviolated, goes on with love and friendship with the friends and celebrants of divinity like energy itself, constantly.

इश॒ या विश्व॑स्या द॒ववी॑ त॒रीश॑ वि॒श्वायु॑रुषसा॒ व्यु॑ष्टा ।
आ यस्मि॑न्म॒ना ह॒वींष्य॒ग्नावरि॑ष्टरथः स्क॒भ्नाति॑ शू॒षः ॥ ३ ॥

3. *Īśe yo viśvasyā devaviterīśe viśvāyuruṣaso vyuṣṭau. Ā yasmin manā havīṁṣyagnāvariṣṭarathaḥ skabhnāti śūṣaiḥ.*

Agni who rules over all the divine bliss and yajnic gifts of the world, who, life of the world, is the life giver and rules over lights of the dawn and maturation of wisdom, for whom oblations of yajna are offered into the fire with heart and soul, that Agni of the unviolated cosmic chariot sustains the universe by his omnipotent powers.

शू॒षभि॑र्वृ॒धा जु॒षा॒णा अ॒कद्व॑वाँ॒ अच्छा॑ रघु॒पत्वा॑ जिगाति ।
म॒न्दा हा॒ता॒ स जु॒ह्वा॒३॒॑ यजि॑ष्ठः संमि॑श्ला अ॒ग्निरा जि॑घर्ति द॒वान ॥ ४ ॥

4. *Śūṣebhirvṛdho juṣāṇo arkairdevāṅ̆ acchā raghupatvā jigāti. Mandro hotā sa juhvā yajiṣṭhaḥ saṁmiślo agnirā jigharti devān.*

Agni, self-exalted by its own powers and majesty, loved and adored with Vedic hymns, awakens and inspires the divinities at the earliest and fastest. Charming and adorable, holy receiver and liberal giver, most highly worshipped with heart and soul, universally immanent and pervasive, Agni blesses the sages with divine gifts of holiness and grace.

तमु॒स्त्रामिन्द्रं॒ न रज॑मानम॒ग्निं गी॒भिन॑मा॒भि॒रा कृ॑णुध्वम ।
आ यं विपा॑सा म॒तिभि॑र्गृ॒णन्ति॑ जा॒तव॑दसं जु॒ह्वं॑ स॒हाना॑म ॥ ५ ॥

5. *Tamusrām-indraṁ na rejamānam-agniṁ gīrbhir-namobhirā kṛṇudhvam. Ā yaṁ viprāso matibhir-gṛṇanti jātavedasaṁ juhvaṁ sahānām.*

That Agni, giver of prosperity, shining and radiating like light energy, you should study, realise and exalt with words of adoration and oblations of holy offerings. Agni, universally immanent and wakeful giver of strength and power, sages and scholars study and exalt with high words and application of mind and thought.

सं यस्मिन्विश्वा वसूनि जग्मुवाज नाश्वाः सप्तीवन्त एवैः ।
अस्म ऊतीरिन्द्रवाततमा अवाचीना अग्र आ कृणुष्व ॥ ६ ॥

6. *Saṁ yasmin viśvā vasūni jagmurvāje nāśvāḥ saptīvanta evaiḥ. Asme ūtīrindravātatamā arvācīnā agna ā kṛṇuṣva.*

Agni, brilliant divinity and power, into which all wealth, honours and excellences of the world concentrate like stormy war horses in close formation by swift movements and converge in battle victory, pray create and bring us the latest, fastest and most powerful means of defence, protection and advancement.

अधा ह्यग्न महना निषद्या सद्यो जज्ञाना हव्यो बभूथ ।
तं ते देवासो अनु केतमायन्नधावर्धन्त प्रथमासो ऊमाः ॥ ७ ॥

7. *Adhā hyagne mahnā niṣadyā sadyo jajñāno havyo babhūtha. Taṁ te devāso anu ketamāyannadhāvardhanta prathamāsa ūmāḥ.*

Agni, leading light and power, instantly ignited, enflamed, rising and growing to admirable stature, come and abide in our heart and home with grandeur, grace

and power. That bright, potent and awful form and nature of yours, the first and highest sages, protected and protective, take up, develop and exalt.

Mandala 10/Sukta 7

Agni Devata, Trita Aptya Rshi

स्वस्ति नो दिवा अग्न पृथिव्या विश्वायुर्धहि यजथाय दव ।
सचेमहि तव दस्म पकतरुरुष्या ण उरुभिदव शंसः ॥ १ ॥

1. *Svasti no divo agne pṛthivyā viśvāyurdhehi yajathāya deva. Sacemahi tava dasma praketairuruṣyā ṇa urubhirdeva śaṁsaiḥ.*

Agni, divine power and presence, life of the world, bless us with life, health and food of universal order and quality, and bring us all round happiness and well being for yajnic fulfilment of our life. Protect and promote us, Spirit of wondrous powers and performance, by your wide, comprehensive and far reaching intelligence and open declarations of laws and values, and finally let us join you.

इमा अग्न मतयस्तुभ्यं जाता गाभिरश्वैरभि गृणन्ति राधः ।
यदा त मता अनु भागमानडवसा दधाना मतिभिः सुजात ॥ २ ॥

2. *Imā agne matayas-tubhyaṁ jātā gobhiraśvairabhi gṛṇanti rādhaḥ. Yadā te marto anu bhogamānaḍvaso dadhāno matibhiḥ sujāta.*

Agni, Spirit of life and giver of light, these hymns of adoration spontaneously arisen in praise of your glory, with all our mind and senses, celebrate your gifts of success and achievement when, O shelter home

of life and giver of wealth, the mortal receives his reward according to your law, bears and manages it with his mind and senses in order and feels the divine awareness vibrating in the soul.

अग्निं मन्य पितरमग्निमापिमग्निं भातरं सदमित्सखायम ।
अग्ग्रनीकं बृहतः सपर्यं दिवि शुकं यजतं सूयस्य ॥ ३ ॥

3. *Agniṁ manye pitaram-agnimāpim-agniṁ bhrātaraṁ sadamit sakhāyam. Agneranīkaṁ bṛhataḥ saparyaṁ divi śukraṁ yajataṁ sūryasya.*

I always accept and adore Agni as father, Agni as my own closest relative, Agni as brother and as unfailing friend. I worship the great Agni's solar presence in the heaven of light, adorable, refulgent, worthy of love and service.

सिधा अग्र धिया अस्म सनुत्रीर्यं त्रायस दम आ नित्यहाता ।
ऋतावा स राहिदश्वः पुरु द्युभिरस्मा अहभिवाममस्तु ॥ ४ ॥

4. *Sidhrā agne dhiyo asme sanutrīryaṁ trāyase dama ā nityahotā. Ṛtāvā sa rohidaśvaḥ purukṣur-dyubhir-asmā ahabhir-vāmamastu.*

Agni, may our thoughts, prayers and adorations be effectual and give us fulfilment. O constant giver of light and life, home mate in yajna, whoever you protect and promote, grows higher in dedication to truth, divine law and yajnic living, blest with holy and bright sense and mind, abundance of food, energy and life's joy. We pray may our life be good and prosperous with brightness day by day.

द्युभिर्हितं मित्रमिव पयागं पत्नमृत्विजमध्वरस्य जारम ।
बाहुभ्यामग्निमायवो जनन्त वि द्वातरं न्यसादयन्त ॥ ५ ॥

5. *Dyubhirhitaṁ mitramiva prayogaṁ pratnamṛtvijamadhvarasya jāram. Bāhubhyā-magnimāyavo'jananta vikṣu hotāraṁ nyasādayanta.*

Refulgent with lights of life and knowledge, helpful and cooperative as a friend, ancient and eternal, constant yajaka by seasons, lover and accomplisher of yajna, such is Agni. People generate it with dexterity of hands, awaken it in the soul with constant practice and renunciation, and establish it among people as giver of life and sustenance.

स्वयं यजस्व दिवि देव देवान किं ते पाकः कृणवदपचेताः।
यथायज ऋतुभिर्देव देवान्वा यजस्व तन्वं सुजात॥ ६॥

6. *Svayaṁ yajasva divi deva devān kiṁ te pākaḥ kṛṇavadapracetāḥ. Yathāyaja ṛtubhirdeva devānevā yajasva tanvaṁ sujāta.*

O self-refulgent spirit of the universe, by yourself you energise the divine forces of nature in the higher regions of life and conduct the yajna of evolution. What can man, limited in knowledge, accomplish for you in this cosmic yajna? O lord omnipotent, as you have eternally carried the yajna according to time and seasons, similarly, O lord, carry on the yajna of the cosmic body.

भवा ना अग्न वितात गापा भवा वयस्कृदुत ना वयाधाः।
रास्वा च नः सुमहा हव्यदातिं त्रास्वात नस्तन्वा३ अप्रयुच्छन॥ ७॥

7. *Bhavā no agne'vitota gopā bhavā vayaskṛduta no vayodhāḥ. Rāsvā ca naḥ sumaho havyadātiṁ trāsvota nastanvo aprayucchan.*

Agni, pray be our protector and be our preserver against external fears and internal weaknesses. Be our protector of health and good age and bring us greater and higher strength and vigour. O lord of grandeur, give us the wealth and competence to carry on our yajnic homage to the divinities and humanity in the yajnic evolution of the divine cosmos. Save us, protect and promote us, without neglecting the well being of our physical existence.

Mandala 10/Sukta 8

Agni (1-6), Indra (7-9) Devata, Trishira Tvashtra Rshi

प क॒तुना॑ बृ॒हता या॑त्य॒ग्निरा रोद॑सी वृष॒भा रो॑रवीति।
दि॒वश्चि॒दन्ताँ॑ उप॒माँ उदा॑नळ॒पामु॒पस्थे॑ महि॒षो व॑वर्ध॥ १॥

1. *Pra ketunā bṛhatā yātyagnirā rodasī vṛṣabho roravīti. Divaścidantāň upamāň udānaḷapāmupasthe mahiṣo vavardha.*

Agni, mighty abundant power and presence, goes forward with lofty lightning force and banner roaring over heaven and earth. It goes to the very heights and bounds of heaven in all directions and sub-directions and pervades in the middle regions in the depth of vapours and the mighty one grows mightier there at the heart of clouds.

मु॒माद्गर्भो॑ वृष॒भः क॒कुद्मान॒स्रेमा व॒त्सः शिमी॑वाँ॒ अरा॑वीत।
स दे॒वता॒त्युद्यता॑नि कृ॒ण्वन्त्स्वे॒षु क्षये॑षु प्रथ॒मो जि॑गाति॥ २॥

2. *Mumoda garbho vṛṣabhaḥ kakudmānasremā vatsaḥ śimīvāň arāvīt. Sa devatātyudyatāni kṛṇvantsveṣu kṣayeṣu prathamo jigāti.*

Agni waxes with joyous energy, all pervasive and comprehending, mighty abundant, virile and invigorating, lovely as a child yet perfect and powerful as accomplisher, and expresses itself loud and bold from silence of the night to roar of the winds and thunder of the clouds. Thus does Agni go on, the quintessence of divine powers, raising and energising all presences, as the prime power and presence in its own universal dwellings over and across spaces (as agni, fire and magnetic force on earth, as vayu, electric energy in the middle regions, and as aditya, light in the high heavenly regions).

आ या मूधानं पित्रारर॑ब्ध न्य॑ध्वर दं॑धिर् सूरा॒ अर्णः ।
अस्य॒ पत्म॒ न्रुषी॒रश्व॑बुध्ना ऋ॒तस्य॒ यानां॑ त॒न्वा॑ जुषन्त ॥ ३ ॥

3. *Ā yo mūrdhānaṁ pitrorarabdha nyadhvare dadhire sūro arṇaḥ. Asya patmannaruṣīraśva-budhnā ṛtasya yonau tanvo juṣanta.*

In the cosmic yajna of motherly earth and paternal heaven, Agni, the sun, enlightens the top regions, in the middle regions the oceanic vapours and vibrant winds hold it as electric energy, and in its lower paths of radiation on earth on the yajna vedi all physical forms of existence join its bright flames and radiations and benefit from it.

उ॒षउ॑षा॒ हि व॑सा॒ अग॒मषि॒ त्वं य॒मया॑रभवा वि॒भावा॑ ।
ऋ॒ताय॑ स॒प्त दं॑धिष प॒दानि॑ ज॒नय॑न्मि॒त्रं त॒न्व॒३॑ स्वाय॑ ॥ ४ ॥

4. *Uṣauṣo hi vaso agrameṣi tvaṁ yamayorabhavo vibhāvā. Ṛtāya sapta dadhiṣe padāni janayan mitraṁ tanve svāyai.*

Agni, Vasu, sustainer of life, generating the sun for the manifestation of your self, you rise first with every dawn, illuminate the day and distinguish both day and night, and for conduct of the yajna of existence you bear the seven flames of fire and seven rays of light.

भुवश्च ।ुमह ऋतस्य गापा भुवा वरुणा यदूताय वषि।
भुवा अपां नपाज्जातवदा भुवा दूता यस्य हव्यं जुजाषः ॥ ५ ॥

5. *Bhuvaścakṣurmaha ṛtasya gopā bhuvo varuṇo yadṛtāya veṣi. Bhuvo apāṁ napājjātavedo bhuvo dūto yasya havyaṁ jujoṣaḥ.*

You are the eye and guardian of the mighty yajnic order of the cosmos, and when you proceed for the dynamics of the order you become the great evolutionary force of the process of formative evolution. You are the omnipresent power that sustain the waters and energies of the cosmic evolution against devolution, and you are the inspirer and promoter of the yajamana who offers you the holy inputs of the evolutionary yajaka.

भुवा यज्ञस्य रजसश्च नता यत्रा नियुद्भिः सचसे शिवाभिः।
दिवि मूधानं दधिष स्वर्षां जिह्वामग्न चकृष हव्यवाहम ॥ ६ ॥

6. *Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ sacase śivābhiḥ. Divi mūrdhānaṁ dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyavāham.*

Agni, you are the leader and carrier of yajnic energies and energiser of the regions through which the energies rise and radiate, where you join and conduct the holy waves of energy onward. In the regions of light you sustain the blissful sun high and on the earth you

enjoin your flames of fire to carry the fragrance up and around for the world.

अस्य त्रितः कतुना वव अन्तरिच्छन्धीतिं पितुरवः परस्य। सचस्यमानः पित्रारुपस्थं जामि ब्रुवाण आयुधानि वति॥ ७॥

7. *Asya tritaḥ kratunā vavre antaricchan dhītiṁ piturevaiḥ parasya. Sacasyamānaḥ pitroru-pasthe jāmi bruvāṇa āyudhāni veti.*

Trita, the human soul, wearing three body covers of gross, subtle and causal forms in earthly existence, with the desire to win the love of this supreme paternal divinity by concentrative meditation, chooses to meditate on divinity within the self and, thus nestled in the parental presence praying as a child for protection, obtains the arms for defence against internal and external onslaughts of material involvement.

स पित्र्याण्यायुधानि विद्वानिन्दर्षित आप्त्य अभ्ययुध्यत। त्रिशीषाणं सप्तरश्मिं जघन्वान्त्वाष्टस्य चिि ः ससृज त्रिता गाः॥ ८॥

8. *Sa pitryāṇyāyudhāni vidvānindreṣita āptyo abhyayudhyat. Triṣīrṣāṇaṁ saptaraśmiṁ jaghav-nān tvāṣṭrasya cinniḥ sasṛje trito gāḥ.*

That divinely self-realised soul, having got the paternal arms of defence and inspired by Indra, omnipotent supreme divinity, fights against the material adversaries and, having controlled and subdued the three headed seven bridled bondage of sense and mind, gets free of the bonds.

भूरीदिन्द्र उदिनक्षन्तमाजा वाभिनत्सत्पतिमन्यमानम।
त्वाष्टस्य चिद्विश्वरूपस्य गानामाचक्राणस्त्रीणि शीषा परा
वर्क ॥ ९ ॥

9. *Bhūrīdindra udinakṣantamojo'vābhinat satpa-tir-manyamānam. Tvāṣṭrasya cidviśvarūpasya gonām-ācakrāṇa-strīṇi śīrṣā parā vark.*

Indra, protector and saviour of the pious and true devotees, destroying the mighty lustrous, rising and proud adversaries of the child of cosmic materiality, breaks the bonds of seven fold sense-mind complex, destroys the three headed cover of physicality and sets the soul free.

Mandala 10/Sukta 9

Apah Devata, Trishira Tvashtra or Sindhudveepa Ambarisha Rshi

आपो हि ष्ठा मयोभुवस्ता न ऊर्ज दधातन।
महे रणाय चक्षसे ॥ १ ॥

1. *Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana. Mahe raṇāya cakṣase.*

Apah, liquid energies of cosmic space, surely you are creators and givers of peace and joy. Pray inspire and energise us for the achievement of food and energy for body, mind and soul so that we may see and enjoy the mighty splendour of divinity.

यो वः शिवतमो रसस्तस्य भाजयतेह नः।
उशतीरिव मातरः ॥ २ ॥

2. *Yo vaḥ śivatamo rasastasya bhājayateha naḥ. Uśatīriva mātaraḥ.*

Let us share here in body that nectar sweet taste of yours which is most blissful, be like loving mothers for their children.

तस्मा॒ अरं गमाम वो॒ यस्य॒ क्षया॑य॒ जिन्व॑थ।
आपो॑ ज॒नय॑था च नः ॥ ३ ॥

3. *Tasmā araṁ gamāma vo yasya kṣayāya jinvatha.*
Āpo janayathā ca naḥ.

O holy waters, lovers of peace and pleasure of bliss, we come to you without delay for that pleasure, peace and enlightenment for the promotion and stability of which you move and impel people and powers and invigorate us too. Pray bless us with vigour and vitality.

शं नो॑ द॒वीर॒भिष्ट॑य॒ आपो॑ भवन्तु पी॒तये॑।
शं योर॒भि स्र॑वन्तु नः ॥ ४ ॥

4. *Śaṁ no devīrabhiṣṭaya āpo bhavantu pītaye.*
Śaṁ yorabhi sravantu naḥ.

May the divine waters be for our peace and bliss for body, mind and soul and bring us showers of peace, protection and blessedness.

इशा॑ना॒ वार्या॑णां क्षय॑न्तीश्चषणी॒नाम।
अ॒पो या॑चामि भष॒जम ॥ ५ ॥

5. *Īśānā vāryāṇāṁ kṣayantīś-carṣaṇīnām.*
Apo yācāmi bheṣajam.

Sovereign givers of the cherished gifts of our choice, harbingers of peace and settlement to people, I pray may waters of peace bring me health, sanatives and blessedness.

अ॒प्सु म॒ सामा॑ अबवीद॒न्तर्विश्वा॑नि भष॒जा।
अ॒ग्निं च॑ वि॒श्वश॑म्भुवम॥ ६॥

6. *Apsu me somo abravīd-antarviśvāni bheṣajā.*
Agniṁ ca viśvaśaṁbhuvam.

Soma in the waters touches and speaks to me: All sanatives reside in the waters which also contain the vital warmth and fire of Agni for peace and blessedness of all.

आपः॑ पृणी॒त भ॑ष॒जं वरू॑थं त॒न्व॒३॑ मम॑।
ज्याक्च॒ सूर्यं॑ दृ॒शे॥ ७॥

7. *Āpaḥ pṛṇīta bheṣajaṁ varūthaṁ tanve mama.*
Jyok ca sūryaṁ dṛśe.

O waters, give me peace, stability and sanative vitality for my body so that I may see the sun for a long long time in life.

इ॒दमा॑प॒: प व॑हत॒ यत्किं च॑ दुरि॒तं मयि॑।
यद्वाहम॑भिदु॒दाह॒ यद्वा॑ श॒प उ॒तानृ॑तम॥ ८॥

8. *Idamāpaḥ pra vahata yat kiṁ ca duritaṁ mayi.*
Yadvāham-abhidudroha yadvā śepa utānṛtam.

Holy waters, wash off all this negativity and whatever is ill or deficient in me, or whatever I disapprove and hate, or whatever wrong, false or indecent I may speak or do.

आपा॑ अ॒द्यान्व॑चारिषं॒ रस॑न॒ सम॑गस्महि।
पय॑स्वानग्न॒ आ ग॑हि॒ तं मा॒ सं सृ॑ज॒ वच॑सा॥ ९॥

9. *Āpo adyānvacāriṣaṁ rasena samagasmahi.*
Payasvānagna ā gahi taṁ mā saṁ sṛja varcasā.

Today I have enjoyed the touch, taste and sanctity of waters in the right spirit. We are all one with the spirit of waters. O fire, divine Agni, master of the nectar spirit of waters, come, take me on to bless me. Consecrate me with valour and lustre into a new life.

Mandala 10/Sukta 10

Devata: Yama Vaivasvata (1, 3, 5-7, 11, 13) and Yami Vaivasvati (2, 4, 8-10, 12, 14) Rshi: Yami Vaivasvati (1, 3, 5-7, 11, 13) and Yama Vaivasvata (2, 4, 8-10, 12, 14)

This sukta is a beautiful poem in the form of a dialogue between Yama, the bright day, and Yami, the dark night. They are children of Vivasvan, the sun. The theme is desire of the night to commingle with the day, which is not possible as long as the earth rotates and revolves round the sun and the world continues to exist as it is. Yama and Yami can commingle only when all this variety of existence goes back into the unity of absolute essence beyond physicality. The dialogue thus is a nature myth which borders on the mysterious sublime.

Yama and Yami are treated as human characters. For this reason certain commentators as Sayana and others who follow Sayana and popular mythology interpret Yama and Yami as twin brother and sister. The theme then is reduced to a story of incestuous love unfulfilled. This interpretation is not correct because if Yama and Yami were brother and sister, the name of the sister would be Yama ending with long a, and not Yami. Yami can be the name of the female partner of a wedded couple (Panini, 1, 4, 48) and not of a twin sister. They are interpreted here as complementarities.

It may be further suggested here that Yama and Yami on the human plane need not necessarily be interpreted as a wedded couple either. They may better be interpreted as two close friends in love, Yami proposing and soliciting the love of Yama and Yama replying that the love possibly cannot be consummated because the day and night can never meet except at that point of time where meeting and parting are identical and simultaneous. And whenever the meeting would be possible in remote future, at pralaya, the time of dissolution then meeting, parting or separation all would have lost their meaning.

(However, if one insists on interpreting Yama and Yami as twins they should be interpreted as the male and the female complementary forms of the same one human species, children of the same one creator, Vivasvana, in which case the question of incest between brother and sister does not arise.)

आ चित्सखायं सख्या ववृत्यां तिरः पुरू चिदर्णवं जगन्वान।
पितुर्नपातमा दधीत वेधा अधि क्षमि प्रतरं दीध्यानः ॥ १ ॥

1. *O cit sakhāyaṁ sakhyā vavṛtyāṁ tiraḥ purū cidarṇavaṁ jaganvān. Piturnapātamā dadhīta vedhā adhi kṣami prataraṁ dīdhyānaḥ.*

Yami: With love and desire I come to my friend of my own choice, a friend who has crossed the vast ocean of life a long long way, and I solicit and pray that knowing and thinking of your fulfilment of familial obligation on earth, you beget a successor saviour of your father's familial line and (in marriage) bless me with a child.

न त सखा सख्यं वष्ट्येतत्सलक्ष्मा यद्विषुरूपा भवाति।
महस्पुत्रासो असुरस्य वीरा दिवो धर्तार उर्विया परि ख्यन ॥ २ ॥

2. *Na te sakhā sakhyaṁ vaṣṭyetat salakṣmā yadviṣurūpā bhavāti. Mahasputrāso asurasya vīrā divo dhartāra urviyā pari khyan.*

Yama: Your friend accepts not your proposal of love, friendship and union since you are not homogeneous with him in character and versatility of merit and maturity, in fact you are the contrary. Indeed the brave progeny of the great lord of life and energy of nature, refulgent with light and wisdom, who maintain the light of heaven along with the earth take exception to such a proposal of union, in fact they watch, wonder and rule out such a proposal for union.

उशन्ति घा त अमृतास एतदेकस्य चित्त्यजसं मर्त्यस्य।
नि ते मना मनसि धाय्यस्मे जन्युः पतिस्तन्वमा विविश्याः ॥ ३ ॥

3. *Uśanti ghā te amṛtāsa etadekasya cit tyajasaṁ martyasya. Ni te mano manasi dhāyyasme janyuḥ patistanvamā viviśyāḥ.*

Yami: The immortal sustainers of earth and heaven do wish that every mortal should leave at least one descendant child. I have accepted your mind and soul as one with me, so pray come and join me in body as life giver husband of your child.

न यत्पुरा चकृमा कद्ध नूनमृता वदन्ता अनृतं रपम।
गन्धर्वा अप्स्वप्या च याषा सा ना नाभिः परमं जामि त ना ॥ ४ ॥

4. *Na yat purā cakṛmā kaddha nūnamṛtā vadanto anṛtaṁ rapema. Gandharvo apsvapyā ca yoṣā sā no nābhiḥ paramaṁ jāmi tannau.*

Yama: Having observed the laws of divine nature and observing them now, what we have never done before how can we do now in violation of the truth and law? Gandharva, the sun, sustainer of the earth, is there in the middle region, the moon too is there, so are you, youthful night, as I am. But the earth is the common axis between you and me both, and that is the extreme opposition between you and me. (We cannot possibly meet while the earth is in orbit.)

गभ्र नु नाँ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः। नकिरस्य प मिनन्ति व्रतानि वदं नावस्य पृथिवी उत द्याः॥ ५॥

5. *Garbhe nu nau janitā dampatī kardevastvaṣṭā savitā viśvarūpaḥ. Nakirasya pra minanti vratāni veda nāvasya pṛthivī uta dyauḥ.*

Yami: Our generator Savita, creator of the universe, Tvashta, maker of forms and Kah, sustainer of created forms, made us a couple in nature's womb of generation itself as keepers of this earthly home. None can now violate the rules of the lord's discipline, they don't. Mother earth and father heavenly sun know of this complementarity of ours.

का अस्य वेद पथमस्याह्नः क ईं ददर्श क इह प्र वोचत। बृहन्मित्रस्य वरुणस्य धाम कदु ब्रव आहनो वीच्या नॄन॥ ६॥

6. *Ko asya veda prathamasyāhnaḥ ka īṁ dadarṣa ka iha pra vocat. Bṛhanmitrasya varuṇasya dhāma kadu brava āhano vīcyā nṝn.*

Who knows of this complementarity created at the dawn of creation? He alone knows. As of now, who witnessed it? Who can vouchsafe it now? Vast is the distance between east, the house of Mitra, sun and the day, and west, house of Varuna, presiding deity of the night. O wanton dear, having seen the people now, who can say anything about that?

यमस्य मा यम्यं१ काम आगन्त्समाने यानाा सहशय्याय।
जायव पत्य तन्वं रिरिच्याां वि चिद वृहव रथ्यव चका ॥ ७ ॥

7. *Yamasya mā yamyaṁ kāma āgantsamāne yonau sahaśeyyāya. Jāyeva patye tanvaṁ riricyāṁ vi cidvṛheva rathyeva cakrā.*

I, the night, feel stricken with desire to share life with you, Yama, in one house and one bed and wish I should surrender my body as a wife does to the husband so that we may carry on the business of life like the two wheels of a chariot.

न तिष्ठन्ति न नि मिषन्त्यत दवानाां स्पश इह य चरन्ति।
अन्यन मदाहना याहि तूय तन वि वृह रथ्यव चका ॥ ८ ॥

8. *Na tiṣṭhanti na ni miṣantyete devānāṁ spaśa iha ye caranti. Anyena madāhano yāhi tūyaṁ tena vi vṛha rathyeva cakrā.*

Yama: These watchful lights of divinities which sojourn here around in space neither stop nor deviate from their path, nor do they wink their eye. O love-lorn maiden, go soon to one of these, other than me and with

him carry on the business of life like a chariot wheel.

रात्रीभिरस्मा अहभिदशस्यत्सूयस्य च मुहुरुन्मिमीयात। दिवा पृथिव्या मिथुना सबन्धू यमीयमस्य बिभृयादजामि॥ ९॥

9. *Rātrībhirasmā ahabhirdaśasyet sūryasya cakṣurmuhurunmimīyāt. Divā pṛthivyā mithunā sabandhū yamīryamasya bibhṛyādajāmi.*

If for a moment the lord of existence were to reduce the earth to the axis and its centre point and the light of the sun were exhausted along with days and nights, then like heaven and earth together we too may be together and the night may enjoy conjugal union with the day without any obstruction.

आ घा ता गच्छानुत्तरा युगानि यत्र जामयः कृणव्र जामि। उप बबृहि वृषभाय बाहुमन्यमिच्छस्व सुभग पतिं मत॥ १०॥

10. *Ā ghā tā gacchānuttarā yugāni yatra jāmayaḥ kṛṇavannajāmi. Upa barbṛhi vṛṣabhāya bāhumanyamicchasva subhage patiṁ mat.*

But O night, those times would follow long long ages hence when contraries would lie together and coexist without contradictions. Therefore for the time, O sweet and debonair, extend your hand of love to someone other than me, a real virile husband.

किं भातासद्यदनाथं भवाति किमु स्वसा यन्निर्ऋतिर्निगच्छात। काममूता बह्वेतदरपामि तन्वा म तन्वं सं पिपृग्धि॥ ११॥

11. *Kiṁ bhrātāsadyadanāthaṁ bhavāti kimu svasā yannirṛtirnigacchāt. Kāmamūtā bahvetadrapāmi tanvā me tanvaṁ saṁ pipṛgdhi.*

Yami: What? then have you become as a brother to me? And I, deprived of love and care, become a sister, bereft, going away elsewhere in search of another? Lovelorn, I am babbling so much, pray join me, body with body. (Are you just a complementary support and I just a complementary way farer, nothing more?)

न वा उ त तन्वा तन्वं१ सं पपृच्यां पापमाहुयः स्वसारं निगच्छात। अन्यन मत्प्रमुदः कल्पयस्व न त भाता सुभग वष्ट्येतत॥ १२॥

12. *Na vā u te tanvā tanvaṁ saṁ papṛcyāṁ pāpamāhuryaḥ svasāraṁ nigacchāt. Anyena mat pramudaḥ kalpayasva na te bhrātā subhage vaṣṭyetat.*

Yama: No, I would never touch your body with my body. The wise say that to go and meet a sister like that is a sin, to meet a corresponding way farer in orbit is a violation of the law of nature. O dear and fortunate one, go, be happy with another other than me and make it possible if you can. Your brother way farer does not love this proposal, no he cannot.

बता बतासि यम नव त मना हृदयं चाविदाम। अन्या किल त्वां कक्ष्येव युक्तं परि ष्वजात लिबुजेव वृक्षम॥ १३॥

13. *Bato batāsi yama naiva te mano hṛdayaṁ cāvidāma. Anyā kila tvāṁ kakṣyeva yuktaṁ pari ṣvajāte libujeva vṛkṣam.*

Yami: Sorry Yama, O day, it is a pity I did not know your mind and heart this way of nature. May be some one other than me too may join you like a girdle round your waist and embrace you like a creeper clinging by a tree.

अन्यमू षु त्वं यम्यन्य उ त्वां परि ष्वजात लिबुजव वृ ाम।
तस्य वा त्वं मन इच्छा स वा तवा धा कृणुष्व संविदं सुभद्राम ॥ १४ ॥

14. *Anyamū ṣu tvaṁ yamyanya u tvaṁ pari ṣvajāte libujeva vṛkṣam. Tasya vā tvaṁ mana icchā sa vā tavādhā kṛṇuṣva saṁvidaṁ subhadrām.*

Yama: Some other may embrace you too and you embrace him like a creeper by the tree. Love you the other man and his heart, may he too love you and yours. Thus may you create and achieve a happy union in love and good fortune.

Mandala 10/Sukta 11

Agni Devata, Angi Havirdhana Rshi

वृषा वृष्णे दुदुह्रे दाहसा दिवः पयांसि यह्वा अदितरदाभ्यः।
विश्वं स वेद वरुणो यथा धिया स यज्ञियो यजतु यज्ञियाँ ऋतून ॥ १ ॥

1. *Vṛṣā vṛṣṇe duduhe dohasā divaḥ payāṁsi yahvo aditeradābhyaḥ. Viśvaṁ sa veda varuṇo yathā dhiyā sa yajñiyo yajatu yajñiyāň ṛtūn.*

Generous, omnipotent and indomitable Agni, self-refulgent ruling Spirit of life in the systemic order of existence, with its natural art and intelligence and creativity, creates and showers the waters of growth and sustenance from the divine infinity of inexhaustible plenty of light, life and joy for the yajnic and generous powers of nature and humanity. The Spirit is Varuna, omniscient intelligence with universal discrimination, knowing the world as it is and the way it behaves. May the lovable and adorable Agni worshipped at yajna love,

join and bless the yajnic celebrants of life divine according to the seasons and its own love and judgement.

रप॑द्गन्ध॒वीर॑प्या च॒ याष॑णा न॒दस्य॑ ना॒द परि॑ पातु म॒ मन॑ः।
इ॒ष्टस्य॒ मध्य॒ अदि॑ति॒नि धा॑तु ना॒ भाता॑ ना ज्य॒ष्ठः प॑थ॒मा वि वा॑चति॥ २॥

2. *Rapadgandharvīrapyā ca yoṣaṇā nadasya nāde pari pātu me manaḥ. Iṣṭasya madhye aditirni dhātu no bhrātā no jyeṣṭhaḥ prathamo vi vocati.*

May the spirit and power of Agni blazing in the sun, thundering in the clouds, vibrating in vapours, flashing in lightning, burning in the vedi and roaring in rivers, protect, promote and inspire my mind. May imperishable Infinity, indomitable nature and inviolable policy establish us all at the heart of what we love to do, accomplish and worship in life and society, and may our chief, eldest, supportive and sustaining brother, speak to us and enlighten us in matters of Dharma, artha, kama and moksha.

सा चि॒ नु भ॒दा ॒ुमती॒ यश॑स्वत्यु॒षा उ॑वास॒ मन॑व॒ स्व॑वती।
यदी॑मु॒शन्त॑मुश॒तामनु॒ क्रतु॑म॒ग्निं हा॒तार॑ं वि॒दथा॑य॒ जीज॑-
नन॥ ३॥

3. *So cinnu bhadrā kṣumatī yaśasvatyuṣā uvāsa manave svarvatī. Yadīmuśantam-uśatāmanu kratum-agniṁ hotāraṁ vidathāya jījanan.*

Instantly does that blessed, blissful, inspiring and elevating dawn, light of life, vision of wisdom, harbinger of honour, excellence and divine virtue, arise and shine in response to dedicated action bearing the

bliss of heaven for all humanity when, in pursuit of corporate creative living and search for total freedom, people light the yajna fire for Agni, lover of the lovers of divinity and chief high priest of the yajna of life.

अध॒ त्यं द॒प्सं वि॒भ्वं विच ॒णं विराभ॑रदिषि॒तः श्ये॒ना अ॑ध्व॒र।
यदी॒ विशा॑ वृ॒णत॑ द॒स्ममार्या॑ अ॒ग्निं हाता॑र॒मध॒ धीर॑-
जायत ॥ ४ ॥

4. *Adha tyaṁ drapsaṁ vibhvaṁ vicakṣaṇaṁ virābharadiṣitaḥ śyeno adhvare. Yadī viśo vṛṇate dasmamāryā agniṁ hotāramadha dhīrajāyata.*

When noble and dynamic people, lovers of life dedicated to yajna fire, choose to worship the potent and gracious Agni, chief of cosmic yajna and harbinger of infinite gifts, then the celebrant soul of the individual, or society or the ruler of the social order, with flying super-intelligence inspired by the spirit of divinity, achieves that same great and ecstatic power and enlightenment of universal order both on earth and in the spirit by social yajna and spiritual meditation, and by that Agni itself, omniscient, omnipotent and omnificent, becomes the inviolable foundation of human karma, and all possible faculties of thought and action arise for the achievement of success.

सदा॑सि र॒ण्वा यव॑सव॒ पुष्य॑त॒ हात्रा॑भिर॒ग्न मनु॑षः स्वध्व॒रः।
विप॑स्य वा॒ यच्छ॑शमा॒न उ॒क्थ्यं॑१ वाजं सस॒वाँ उ॑प॒यासि॒ भूरि॑भिः ॥ ५ ॥

5. *Sadāsi raṇvo yavaseva puṣyate hotrābhiragne manuṣaḥ svadhvaraḥ. Viprasya vā yacchaśamāna ukthyaṁ vājaṁ sasavāň upayāsi bhūribhiḥ.*

Agni, just as food is dear and auspicious to the robust lover of health, so are you dear, exciting and inspiring for humanity, being the holiest presiding power of social and spiritual yajna served with hymns of invocation and adoration, you who, pleased with the sage's songs of adoration, sharing and fulfilling the yajnic homage of devotees, visit and bless the celebrants with plenty and immensities of gifts of enlightenment as well as powers.

उदी॑रय पि॒तरा॑ जा॒र आ भग॒मिय॑क्षति ह॒यता॒ हृत्त॑ इ॑ष्यति।
विव॑क्ति॒ वह्नि॑: स्वप॒स्यत॑ म॒खस्त॑वि॒ष्यत॒ असु॑रा॒ वप॑त म॒ती ॥ ६ ॥

6. *Udīraya pitarā jāra ā bhagamiyakṣati haryato hṛtta iṣyati. Vivakti vahniḥ svapasyate makhas-taviṣyate asuro vepate matī.*

Agni, raise and augment the parental powers of heaven and earth and extend the honour and excellence of humanity there like the sun, stealer of the night, which spreads its light in space. The yajamana performs yajna in honour of the divinities of nature and humanity and loves the divinities and yajna with his heart and soul. The ruler, burden bearer of the life of humanity, is up and active and adores and exalts you. The fire is rising and blazing bright, the high priest is inspired, and the life giving energies vibrate with action and intelligence.

यस्त॑ अग्न सु॒म॒तिं मता॒ अ ॒त्सह॑सः सूना॒ अति॒ स प शृ॑ण्व।
इष॒ं दधा॑ना॒ वह॑माना॒ अश्व॒रा स द्यु॒माँ अम॑वान्भूषति॒ द्यून ॥ ७ ॥

7. *Yaste agne sumatiṁ marto akṣat sahasaḥ sūno ati sa pra śṛṇve. Iṣaṁ dadhāno vahamāno aśvairā sa dyumāṅ amavān bhūṣati dyūn.*

Agni, creator and augmenter of power, patience and fortitude, the mortal who reaches and internalises your divine favour of knowledge and wisdom rises to immortal honour and fame and, having abundant food, energy and life's graces of his choice and enjoying equipment of horses and fast transport, rises in light, lustre and splendour of life day by day.

यदग्न एषा समितिर्भवाति दवी दवषु यजता यजत्र। रत्ना च यद्विभजासि स्वधावो भागं ना अत्र वसुमन्तं वीतात॥ ८॥

8. *Yadagna eṣā samitirbhavāti devī deveṣu yajatā yajatra. Ratnā ca yadvibhajāsi svadhāvo bhāgaṁ no atra vasumantaṁ vītāt.*

Adorable Agni, when this holy assembly of your yajnic powers and virtues honoured among the divines meets and, O lord self-refulgent and self-sufficient, you distribute the jewels of life among them, then pray bless us too with our share of the honour and excellence of life.

श्रुधी नो अग्न सदने सधस्थे युवा रथमृतस्य दवित्नुम। आ नो वह रादसी दवपुत्र माकिर्दवानामप भूरिह स्याः॥ ९॥

9. *Śrudhī no agne sadane sadhasthe yukṣvā ratha-mamṛtasya dravitnum. Ā no vaha rodasī deva-putre mākir-devānāmapa bhūriha syāḥ.*

Listen to our prayer, Agni, in this hall of yajna, harness your chariot replete with the nectar of

immortality, bring us the wealth of earth and light of heaven both divine, let none of the divinities forsake us. Pray abide in our heart here and ever.

Mandala 10/Sukta 12

Agni Devata, Angi Havirdhana Rshi

द्यावा॑ ह॒ ग्मा प॑थ॒म ऋ॒तना॑ भि॒श्राव॑ भवतः सत्य॒वाचा॑। दे॒वा यन्मर्ता॑न्य॒जथा॑य कृ॒ण्वन्त्सीद॒द्धाता॑ प॒त्यङ् स्वमसु॑ं यन॥ १॥

1. *Dyāvā ha kṣāmā prathame ṛtenā'bhiśrāve bhavataḥ satyavācā. Devo yanmartan yajathāya kṛṇvant-sīdaddhotā pratyaṅ svamasuṁ yan.*

Heaven and earth are the first and closest divinities by virtue of the cosmic order to listen to the holy chant and proclaim their response with light and generosity, when Agni, refulgent spirit of life and light of the world, chief priest and inspirer of cosmic yajna, calling mortals to the altar, settles in the vedi itself upfront, generating and accelerating the radiation of its own energy in the yajnic process being enacted.

दे॒वा दे॒वान्प॑रि॒भूर्ऋ॒तन॒ वहा॑ ना ह॒व्यं प॑थ॒मश्चि॑कि॒त्वान। धूमके॑तुः स॒मिधा॒ भाऋ॑जीका म॒न्द्रा हाता॒ नित्या॑ वा॒चा यजी॑यान॥ २॥

2. *Devo devān paribhūr-ṛtena vahā no havyaṁ prathamaś-cikitvān. Dhūmaketuḥ samidhā bhāṛjīko mandro hotā nityo vācā yajīyān.*

May Agni, supreme power and presence of the spirit over divinites of heaven and earth, first and instant cognizant of our invocation and prayers, radiate and

carry our homage and oblations to the divinities of nature by the laws of its cosmic order, Agni, the power with the banner of light and fragrance, blazing with the flames of fuel fire, adorable sublime, divine call for action and creative evolution, eternal and imperishable, loving and companionable by words of sincere adoration.

स्वावृ॑ग्दे॒वस्या॒मृत॑ं॒ यदी॒ गार॑ता॑ जा॒ता॑सा॑ धारयन्त उ॒वी ।
विश्व॑ दे॒वा अनु॒ तत्त॒ यजु॑र्गुदु॒ह यदनी॑ दि॒व्यं घृ॒तं वा॑ः ॥ ३ ॥

3. *Svāvṛgdevasyāmṛtaṁ yadī gorato jātāso dhārayanta urvī. Viśve devā anu tat te yajurgurduhe yadenī divyaṁ ghṛtaṁ vāḥ.*

When the celestial nectar of this refulgent power's own essence radiates, then the energies generated by it support and sustain both earth and heaven, and all divinities of nature and humanity receive and celebrate these gifts of Agni, the divine beauty, radiance and liquid energies which the light divine showers on them.

अर्चा॑मि वा॒ं वर्धा॒यापा॑ घृतस्नू॒ द्यावा॑भूमी शृणु॒तं रा॑दसी म ।
अहा॒ यद द्यावा॒ सु॑नीति॒मय॒न्मध्वा॑ ना॒ अत्र॑ पि॒तरा॑ शिशी-
ताम ॥ ४ ॥

4. *Arcāmi vāṁ vardhāyāpo ghṛtasnū dyāvābhūmī śṛṇutaṁ rodasī me. Ahā yad dyāvo'sunītimayan madhvā no atra pitarā śiśītām.*

Listen both heaven and earth my words of adoration : I celebrate you both heaven and earth as father and mother, givers of the liquid energies of life for the growth and progress of humanity and the

environment, which, may the brilliant geniuses of humanity, taking forward the energy projects and policies of the world, promote day and night incessantly, and which, may the parental powers and leadership of mankind refine and augment to further the light and sweetness of life here on earth.

किं स्वि॒ न॒ राजा॑ जगृहु॒ कद॒स्या॑ति॑ व्र॒तं च॑कृमा॒ का वि व॑द। मि॒त्रश्चि॒द्धि ष्मा॑ जुहु॒रा॒णा द्वाञ्छ॑ल॒ का॒ न या॒तामपि॒ वाजा॒ अस्ति॑॥ ५॥

5. *Kiṁ svinno rājā jagṛhe kadasyā'ti vrataṁ cakṛmā ko vi veda. Mitraściddhi ṣmā juhurāṇo devāñ-chloko na yātāmapi vājo asti.*

Does the ruling and refulgent Agni receive and accept our homage? Do we sometime overstep its laws and limits of benediction and experimentation? Who knows this secret we ought to know? Agni after all is a friend. Invoked and served with excess or remiss, it would still accept our homage and adoration and convey it to the divinities, and we pray let there be success and ultimate victory.

दु॒मन्त्वत्रा॒मृत॑स्य॒ नाम॒ सल॑ मा॒ यद्विषु॑रूपा॒ भवा॑ति।
य॒मस्य॒ या म॒नव॑त सु॒मन्त्वग्न॒ तमृ॑ष्व पा॒ह्यप॑युच्छन॥ ६॥

6. *Durmantvatrāmṛtasya nāma salakṣmā yadviṣurūpā bhavāti. Yamasya yo manavate sumantvagne tamṛṣva pāhyaprayucchan.*

Incomprehensible is this mystery of immortal Agni and its power, for sure, since arising from the same one origin and being homogeneous, it grows to boundless variety of forms, which, nevertheless, for the

man who knows the One Supreme, Agni, ordainer and controller of this existential variety, is simple and clearly understood. This man, O lord great and gracious, protect and promote without relent.

यस्मिन्द्वा विदथं मादयन्त विवस्वतः सदन धारयन्त।
सूय ज्यातिरदधुमास्यꣳक्तून्परि द्यातनिं चरत अजस्रा ॥ ७ ॥

7. *Yasmin devā vidathe mādayante vivasvataḥ sadane dhārayante. Sūrye jyotir-adadhur-māsya-ktūn pari dyotaniṁ carato ajasrā.*

In whose being the divinities of nature and humanity rejoice in the yajnic order of existence, carry on their assigned tasks in the regions of light and in the heart and mind of humanity, and vest light in the sun and the dark tinge in the moon, that self-refulgent Agni, the sun and moon and all other divinities constantly adore and serve.

यस्मिन्द्वा मन्मनि सꣳचरन्त्यपीच्यꣳ न वयमस्य विद्म। मित्रा
ना अत्रादितिरनागान्त्सविता द्वा वरुणाय वाचत ॥ ८ ॥

8. *Yasmin devā manmani saṁcarantyapīcye na vayamasya vidma. Mitro no atrāditiranāgāntsa-vitā devo varuṇāya vocat.*

In whose illuminative yet mysterious being all divine powers exist and act, we know not well. May the same self refulgent Agni, the divine powers reveal to us, simple, sincere and conscientious seekers of divinity, so that we may distinctly and intelligently know and serve the divine power. May Mitra, universal spirit of divine love, Aditi, imperishable Mother Nature, self-refulgent Savita, the sun, reveal the mysterious power

and presence to us.

श्रुधी नो अग्न सदने सधस्थे युवा रथमृतस्य द्रवित्नुम।
आ नो वह रोदसी देवपुत्र माकिर्देवानामप भूरिह स्याः ॥ ९ ॥

9. *Śrudhī no agne sadane sadhasthe yukṣvā ratham-amṛtasya dravitnum. Ā no vaha rodasī devaputre mākir-devānāmapa bhūriha syāḥ.*

Listen to our invocation and exhortation, Agni, in this spatial hall of cosmic yajna. Harness the chariot replete with the nectar of immortality, bring us the wealth of earth and light of heaven both divine. Let none of the divinities forsake us. Pray abide in our heart and soul here and for ever.

Mandala 10/Sukta 13

Havirdhane Devata, Angi Harvirdhana or Vivasvan Aditya Rshi

युज वां ब्रह्म पूर्व्यं नमोभिर्वि श्लोक एतु पथ्येव सूरेः।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ १ ॥

1. *Yuje vāṁ brahma pūrvyaṁ namobhirvi śloka etu pathyeva sūreḥ. Śṛṇvantu viśve amṛtasya putrā ā ye dhāmāni divyāni tasthuḥ.*

For you, O heaven and earth, men and women, bride and bride groom, bearers of the holy materials of yajna, I chant the holy Vedic voice of divinity with fragrant oblations into the vedi in honour of Agni, lord self-refulgent. May this voice spread around like the spirit of light and joy of the enlightened. Let all children of immortality across the world listen, and listen all those

too who abide in the celestial regions of light and divine yajna.

यमइव यतमान यदतं प वां भरन्मानुषा दवयन्तः।
आ सीदतं स्वमु लाकं विदान स्वासस्थ भवतमिन्दव
नः॥ २॥

2. *Yame iva yatamāne yadaitaṁ pra vāṁ bharan mānuṣā devayantaḥ. Ā sīdataṁ svamu lokaṁ vidāne svāsasthe bhavatamindave naḥ.*

Living and working together like a pair of twins in this home, when you perform this yajna, then the people around dedicated to divinity would accept and honour you as a holy couple. Abide in your own beautiful place as an enlightened couple and, happy and healthy in your own joint life, live on for the peace and joy of yourselves and all of us and for self-fulfilment in the service of divinity.

पञ्च पदानि रुप अन्वर हं चतुष्पदीमन्वमि वतन।
अ रण पति मिम एतामृतस्य नाभावधि सं पुनामि॥ ३॥

3. *Pañca padāni rupo anvarohaṁ catuṣpadīmanvemi vratena. Akṣareṇa prati mima etāmṛtasya nābhāvadhi saṁ punāmi.*

By the discipline of body mind and soul, I would cover the five stages of earthly existence from the annamaya kosha through pranamaya, manomaya, vijnanamaya kosha to the anandamaya state of divine joy. I would cover the four stages of brahmacharya, grhastha, vanaprastha and sanyasa to total freedom. By meditation on Aum I would cover the physical, psychic and spiritual stages to the fourth stage of turiya, the

state of transcendent happiness. Thus would I reach and abide in the centre of the divine order of existence in the state of absolute purity of the spirit.

दे॒वभ्य॒: कम॑वृणीत मृ॒त्युं प्र॒जाय॒ कम॒मृ॑तं नाव्॑णीत।
बृह॒स्पति॑ं य॒ज्ञम॑कृण्वत॒ ऋषि॑ं प्रि॒यां य॒मस्त॒न्व॑ं॒१॒॑ पारि॑-
रचीत ॥ ४ ॥

4. *Devebhyaḥ kamavṛṇīta mṛtyuṁ prajāyai kama-*
mṛtaṁ nāvṛṇīta. Bṛhaspatiṁ yajñamakṛṇvata
ṛṣiṁ priyāṁ yamastanvaṁ prārirecīt.

Which death does Brhaspati or Yama choose for the divines? What immortality does he not choose for ordinary humans? Choose Brhaspati, universal divine Seer as the high priest as well as the object of yajna, self-sacrifice, and Yama would either strengthen the dear body vestment of the soul, or, otherwise empty it out of life energy.

स॒प्त ा॑रन्ति शिशं॑व म॒रुत्व॑त पि॒त्र पु॒त्रासा॒ अप्य॑वीवत ृ॒तम।
उ॒भ इद॑स्या॒भय॑स्य राजत उ॒भ यं॑तत उ॒भय॑स्य पुष्यतः ॥ ५ ॥

5. *Sapta kṣaranti śiśave marutvate pitre putrāso*
apyavīvatannṛtam. Ubhe idasyobhayasya rājata
ubhe yatete ubhayasya puṣyataḥ.

As children for the parent, seven poetic compositions of the Veda shower the light and bliss of eternal truth on the soul, master of pranic energies and abiding within at the heart in the body. Both thought and speech, heaven and earth inspire and elevate both divines and humans, both exercise both to rise and both strengthen and refine both orders of life, both coexist with the Law.

Mandala 10/Sukta 14

Yama (1-5, 13-16), Lingokta (6), Lingokta or Pitarah (7-9), Shvanau (10-12) Devatah, Yama Vaivasvata Rshi

परियिवांसं पवता महीरनु बहुभ्यः पन्थामनुपस्पशानम।
ववस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य॥ १॥

1. *Pareyivāṁsaṁ pravato mahīranu bahubhyaḥ panthām-anupaspaśānam. Vaivasvataṁ saṁgaṇaṁ janānāṁ yamaṁ rājānaṁ haviṣā duvasya.*

Know Yama, cosmic Time, refulgent, all ruling all comprending Time, pervading all that moves forward, stars and planets all, watching, showing the paths of movement for all and outlasting them all. Temporal correspondent dimension of Vivasvan, Savita, ultimate light and supreme spirit, immanent and transcendent, eternal and infinite, ordainer and controller of the world, ultimate end and destination of all that is born, it is the creator, mover and consumer all in one. Worship it with service and homage of yajna (if you wish to survive as spirit through the flux).

Note: In Surya Siddhanta time is Cosmic Time and, secondly, it is temporal which is the temporal correspondent of things in flux. One is called Lokanam-anta-krt-Kala which comprehends all things in existence, and the other is time in respect of calculation, 'Kalanatmaka'. Yama in this hymn is not the god of death, it is the child of the sun, Vivasvan. Therefore Yama should be interpreted as time, in both aspects, i.e., temporal aspect and beyond the temporal in its eternal aspect which is the space-time continuum of eternity.

यमा नो गातुं पथमा विवद नषा गव्यूतिरपभतवा उ। यत्रा नः पूव पितरः पर्युर्ना जज्ञानाः पथ्या३ अनु स्वाः ॥ २ ॥

2. *Yamo no gātuṁ prathamo viveda naiṣā gavyūtira-pabhartavā u. Yatrā naḥ pūrve pitaraḥ pareyu-renā jajñānāḥ pathyā anu svāḥ.*

Time, first and highest of existence, knows as it comprehends our course of life, and that course no one can avoid, escape, alter or alternate, and that same is the path by which our earlier forefathers went their way, and that is the path by which all who are born go their way, knowing according to their Dharma and choice. Honour that time with homage.

मातली कव्ययमा अङ्गिराभिबृहस्पतिऋक्वभिवावृधानः। याँश्च दवा वावृधुय च दवान्त्स्वाहान्य स्वधयान्य मदन्ति ॥ ३ ॥

3. *Mātalī kavyairyamo aṅgirobhir-bṛhaspatir-ṛkvabhir-vāvṛdhānaḥ. Yāṅśca devā vāvṛdhurye ca devāntsvāhānye svadhayānye madanti.*

Terrestrial fire and bodily heat grow by food and fuel, Yama, life time and life energy, grows by pranic energy, and Brhaspati, spirit and enlightenment, grows by Vedic words and divine joy. These capacities which divinities of earth and heaven and divine enlightenment augment, and the divinities of the environment on earth and above, which humans augment, grow mutually, the divinities by svaha oblations, and humans by svadha offerings of food, and thus they rejoice.

इमं यम पस्तरमा हि सीदा ङ्गिराभिः पितृभिः संविदानः। आ त्वा मन्त्राः कविशस्ता वहन्त्वना राजन्हविषा मादयस्व ॥ ४ ॥

4. *Imaṁ yama prastaramā hi sīdā'ṅgirobhiḥ pitṛbhiḥ saṁvidānaḥ. Ā tvā mantrāḥ kaviśastā vahantvenā rājan haviṣā mādayasva.*

O Yama, happy life time of health and joy, come in union with nourishing and protective energies of nature and vest those energies in my yajnic body system. Let the thoughts and health mantras of the sages come with you here with exhilarating and inspiring poetic voices, and then, shining and ruling in the system within with all these gifts, rejoice and make me happy too.

अङ्गिराभिरा गहि यज्ञियेभियमं वरूपरिह मादयस्व।
विवस्वन्तं हुव यः पिता त स्मिन्यज्ञ बहिष्या निषद्य॥ ५॥

5. *Aṅgirobhirā gahi yajñiyebhiryama vairūpairiha mādayasva. Vivasvantaṁ huve yaḥ pitā te'smin yajñe barhiṣyā niṣadya.*

O Yama, life time of health and age, come with pranic energies of nature of various and versatile sort worthy of union and assimilation according to time and seasons, be happy and rejoice with me. I invoke the refulgent Sun also, your generative father, and pray come and be seated in the holy heart core of this life yajna of mine for a full age of good health and joy. (Reference may be made to Atharva Veda 3, 8, 1: May the sun come with its rays joining and entering the earth and energising it according to the seasons. Rgveda 1, 71, 2 throws further light on the science of health and solar rays in relation to the earth and global atmosphere.)

अङ्गिरसा नः पितरा नवग्वा अथर्वाणा भृगवः साम्यासः।
तषां वयं सुमता यज्ञियानामपि भद्र सौमनस स्याम॥ ६॥

6. *Aṅgiraso naḥ pitaro navagvā atharvāṇo bhṛgavaḥ somyāsaḥ. Teṣāṁ vayaṁ sumatau yajñiyānā-mapi bhadre saumanase syāma.*

May the pranic energies radiated by the sun in the seasons of summer, rains, autumn, early winter, peak of winter and spring be good for us for body, mind and spirit. Lovable, companionable and promotive they are, worthy of reverence. May they be agreeable to us and give us a healthy environment, pleasant, benevolent and exhilarating.

पहि॒ पहि॑ प॒थिभि॑: पू॒र्व्यभि॒र्यत्रा॑ न॒: पूर्व॑ पि॒तर॑: पर॒युः।
उ॒भा राजा॑ना स्व॒धया॒ मद॑न्ता य॒मं प॑श्यासि॒ वरु॑णं च दे॒वम॥ ७॥

7. *Prehi prehi pathibhiḥ pūrvyebhiryatrā naḥ pūrve pitaraḥ pareyuḥ. Ubhā rājānā svadhayā madantā yamaṁ paśyāsi varuṇaṁ ca devam.*

Go forward, O man, move on by the ancient paths of life universally carved for you, by which the forefathers too went forward to complete their course of life. Intelligent you are and you see both the divine sun and the divine night, the all comprehending time and the spirit of cosmic judgement, the solar region and the cosmic waters, divine, brilliant, ruling mighty in terms of their own powers and agreeable by your service to them and to the environment.

सं ग॑च्छस्व पि॒तृभि॒: सं य॒मन॑ष्टापू॒तन॑ पर॒म व्या॑मन।
हि॒त्वाया॑व॒द्यं पु॒न॒रस्त॒महि॒ सं ग॑च्छस्व त॒न्वा॑ सु॒वर्चा॑:॥ ८॥

8. *Saṁ gacchasva pitṛbhiḥ saṁ yameneṣṭāpūrtena parame vyoman. Hitvāyāvadyaṁ punarastamehi saṁ gacchasva tanvā suvarcāḥ.*

O soul, join with pitr pranic energies and go forward, join with another life time for future existence and go forward, join with your acts of obligation and dharmic choice and go forward to the highest spaces, having left this exhausted body, go to a new home, join with a vigorous bright body full of fresh life again. (This is the journey from one life time to another.)

अप॑त॒ वी॑त॒ वि च॑ सप॒ताता॒ स्मा एतं पि॒तरा॑ लो॒कम॑कन।
अहा॑भिर॒द्भिर॒क्तुभि॒व्य॑क्तं य॒मो द॑दात्यव॒सान॑मस्मै ॥ ९ ॥

9. *Apeta vīta vi ca sarpatāto'smā etaṁ pitaro loka-makran. Ahobhir-adbhir-aktubhir-vyaktaṁ yamo dadātyavasānamasmai.*

Pitr pranic energies of solar radiation which have carried this soul, departed, gone away, carried around by sun rays, have prepared this new home for it, and Yama, cosmic order of time, with days, nights, dawns and liquid energies, has provided this another stage of its existential being.

अति॑ दव सारम॒या श्वाना॑ चतु॒र॒ ग॒ शबला॑ सा॒धुना॑ प॒था।
अथा॑ पि॒तॄन्त्सुवि॒दत्रा॒ँ उप॑हि य॒मन॒ य सध॒मादं॒ मद॑न्ति ॥ १० ॥

10. *Ati asārameyau śvānau caturakṣau śabalau sādhunā pathā. Athā pitṝntsuvidatrāँ̆ upehi yamena ye sadhamādaṁ madanti.*

O soul, by paths of divine law and rectitude, go forward to a life of day-night cycle, each being of twelve hour duration of colourful beauty, both children of dynamic energy, alert and on the move, lighted by the sun and moon. Then enjoy the auspicious rays of the sun which always rejoice with the passage of time.

या त॒ श्वाना॑ यम र॒क्षि॒तारा॑ चतुर॒क्षा प॑थि॒रा॑ नृ॒चक्ष॑सा।
ताभ्या॑मन॒ं परि दहि राजन्त्स्व॒स्ति चा॑स्मा अनमी॒वं च॑ धहि॥ ११॥

11. *Yau te śvānau yama rakṣitārau caturakṣau pathirakṣī nṛcakṣasau. Tābhyāmenaṁ pari dehi rājantsvasti cāsmā anamīvaṁ ca dhehi.*

O time, those two day and night are your guardian sentinels of twelve hour duration each, all watching, protective companions of humanity on way. O ruling lord of light, to their care entrust this soul. Let there be peace and well being for it all round, bless it with good health and freedom from sin and ailment.

उ॒रू॒ण॒सावसु॒तृपा॑ उदु॒म्ब॒ला य॒मस्य॑ दू॒ता च॑रता॒ जना॒ँ अनु॑।
ताव॒स्मभ्यं॑ दृ॒शय॒ सूर्या॑य॒ पुन॑दाता॒मस॑ु॒मद्यह॒ भ॒दम॥ १२॥

12. *Urūṇasāvasutṛpā udumbalau yamasya dūtau carato janāň anu. Tāvasmabhyaṁ dṛśaye sūryāya punardātām-asum-adyeha bhadram.*

Those two night and day are the most perceptive, abundant and alert, mighty strong and relentless watch-dogs of time immediately close ahead and on the heels of people. Let them now again give us happiness and well being full of bubbling energy so that we may see the light of the sun anew, giver of life and enlightenment.

य॒माय॒ सामं सुनुत य॒माय॑ जुहुता ह॒विः।
य॒मं ह॑ य॒ज्ञा ग॑च्छत्य॒ग्निदू॑ता॒ अरं॑कृतः॥ १३॥

13. *Yamāya somaṁ sunuta yamāya juhutā haviḥ. Yamaṁ ha yajño gacchatyagnidūto araṁkṛtaḥ.*

Prepare the soma for Yama, lord of the light and

life of cosmic order, offer the homage of soma oblations to Yama, the holy soma-yajna goes to Yama, with all its beauty and power conducted by the holy fire, divine messenger between the devoted yajakas and the sun.

यमाय घृतवद्धविर्जुहोत प च तिष्ठत।
स नो देवेष्वा यमद्दीर्घमायुः प्र जीवसे॥ १४॥

14. *Yamāya ghṛtavaddhavir-juhota pra ca tiṣṭhata.*
Sa no deveṣvā yamad dīrghamāyuḥ pra jīvase.

Offer holy homage full of ghrta to Yama for harmony between your life and the cosmic order of time and nature, and abide in that mood and state of karma. And may the lord vest strength and efficiency in our body, senses and mind for a long life of good health.

यमाय मधुमत्तमं राज्ञे हव्यं जुहोतन।
इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वेभ्यः पथिकृद्भ्यः॥ १५॥

15. *Yamāya madhumattamaṁ rājñe havyaṁ juhotana. Idaṁ nama ṛṣibhyaḥ pūrvajebhyaḥ pūrvebhyaḥ pathikṛdbhyaḥ.*

Offer the sweetest and holiest honeyed oblations to Yama, Lord of time and refulgent sovereign of the cosmic order. This homage is in honour of the sagely seers, the forefathers, the ancients who carved the paths of life for us.

त्रिकद्रुकभिः पतति षळुर्वीरेकमिद बृहत।
त्रिष्टुब्गायत्री छन्दांसि सर्वा ता यम आहिता॥ १६॥

16. *Trikadrukebhiḥ patati ṣaḷurvīr-ekamid-bṛhat.*
Triṣṭubgāyatrī chandāṁsi sarvā tā yama āhitā.

The great one, supreme, infinite, omnipotent, is

One, pervading the variety of existence by three dimensions of time, present, past and future, and by six seasons of the year, three lokas of space, earth, sky and the heavens, and six directions, rules alone. Trishtubh, Gayatri and all other Chhandas abide in the One Word, Aum. All these orders of omniscience, omnipresence and omnipotence abide in One, emerge from That and converge into That, Yama, Time.

Mandala 10/Sukta 15

Pitarah Devata, Shankha Yamayana Rshi

Pitaras in this hymn means nature's life giving, life preserving and life promoting pranic energies, especially the sun rays which start an invigorating yajna with the dawn and continue it upto sun set. It also means the flames and fragrances of yajna rising from the vedi and joining the natural energies to enhance the efficacy of nature's recuperative power for life. On the human plane it means the seniors, the enlightened, the teachers and social workers, men of experience, vision and judgement who contribute to the welfare and progress of society with, their actions and ideas. It does not, however, rule out pitaras of human tradition and history who continue to live by their ideas and ideals they contributed for the progress of society, to whom we feel grateful for their living guidance even after their departure.

उदी॑रता॒मव॑र॒ उत्परा॑स॒ उन्म॑ध्य॒माः पि॒तर॑ः सा॒म्यास॑ः ।
असु॑ं य ई॒युर॑वृ॒का ऋ॑त॒ज्ञास्त नो॑ वन्तु पि॒तरो॒ हवे॑षु ॥ १ ॥

1. *Udīratāmavara ut parāsa unmadhyamāḥ pitaraḥ somyāsaḥ. Asuṁ ya īyuravṛkā ṛtajñāste no'vantu pitaro haveṣu.*

May the sun rays of the morning, mid-day and evening time which radiate and inspire vital soma energy into the things they touch rise in power and efficacy and promote the strength and joy of life. May the wise seniors of the average, high and middle order, harbingers of peace and joy, friendly, dynamic scholars and scientists of yajna who know the cosmic order and the laws of nature and living truths of life rise, inspire us with energy and enthusiasm for life, and may all these saviour and protective powers of nature and humanity strengthen us to defend and promote ourselves in internal and external challenges of life and the environment.

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो य उपरास ईयुः ।
ये पार्थिव रजस्या निषत्ता ये वा नूनं सुवृजनासु विक्षु ॥ २ ॥

2. *Idaṁ pitṛbhyo namo astvadya ye pūrvāso ya upa-rāsa īyuḥ. Ye pārthive rajasyā niṣattā ye vā nūnaṁ suvṛjanāsu vikṣu.*

Let this yajnic homage today be for the sun rays and pranic energies radiating from the east and west, for the energies which abide in the earthly sphere and in space and skies, and for the energy which vibrates in the living forms of nature anywhere and in humanity.

आहं पितॄन्त्सुविदत्राँ अवित्सि नपातं च विक्रमणं च विष्णोः । बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ ३ ॥

3. *Āhaṁ pitṝntsuvidatrāँ̆ avitsi napātaṁ ca vikramaṇaṁ ca viṣṇoḥ. Barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ.*

I know and join the holy, wise, generous and parental powers of humanity. I know the stable, radiative and expansive power and presence of yajna and its creative effects. O scholars and scientists of yajna who join the creative science here on the vedi with your inputs of knowledge and expertise, come and partake of the freshness and fragrance of fruits produced and given by yajna.

बर्हिषदः पितर ऊत्य१ी वागिमा वां हव्या चकृमा जुषध्वम ।
त आ गतावसा शन्तमना थो नः शं योरर्पा दधात ॥ ४ ॥

4. *Barhiṣadaḥ pitara ūtyarvāgimā vo havyā cakṛmā juṣadhvam. Ta ā gatāvasā śantame-nā'thā naḥ śaṁyorarapo dadhāta.*

O parental powers of humanity, scholars of the science of atmospheric and environmental management of the globe, for all round peace and protection of life here and hereafter, we have prepared these yajnic materials for you for homage which please accept and use with love and faith. O masters, come always with peaceful modes of universal protection, bear and bring us showers of peace and freedom from sin, violence and fear.

उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु ते वन्त्वस्मान ॥ ५ ॥

5. *Upahūtāḥ pitaraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu. Ta ā gamantu ta iha śruvantvadhi bruvantu te'vantvasmān.*

Senior venerable sages eminent in the science of soma and yajnic production of the dearest valuable

wealth forms for peace and progress, invoked and invited with reverence, pray, come here to the yajna, listen to our ideas and words, speak, consider and discuss, and protect and promote us with knowledge.

आच्या॒ जानु॑ दक्षि॒णता नि॒षद्य॒मं य॒ज्ञम॒भि गृ॑णीत॒ विश्व॑।
मा हिं॑सिष्ट पितर॒: कच्चि॒न्न॒ यद्व॒ आग॑: पुरु॒षता॒ करा॑म ॥ ६ ॥

6. *Ācyā jānu dakṣiṇato niṣadyemaṁ yajñamabhi gṛṇīta viśve. Mā hiṁsiṣṭa pitaraḥ kena cinno yadva āgaḥ puruṣatā karāma.*

O saviour sages of the world, with knees bent in honour of the vedi, please sit on our right, accept and accomplish the yajna with specific words, and if we happen to transgress some manners or ritual, or are impertinent to you because, after all, we are human, pray be kind and do not in any way hurt or punish us.

आसी॑नासो अरु॒णीना॑मु॒पस्थे॑ र॒यिं ध॑त्त दा॒शुषे॒ मर्त्या॑य।
पु॒त्रभ्य॑: पितर॒स्तस्य॒ वस्व॒: प य॑च्छत॒ त इ॒हाज॑ दधात ॥ ७ ॥

7. *Āsīnāso aruṇīnām-upasthe rayiṁ dhatta dāśuṣe martyāya. Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta ihorjaṁ dadhāta.*

The radiations of sun rays in the lights of the dawn bear wealth and energy for the man of charity, and wealth and comfort for his children too. May the sages seated on the vedi realise and bring that wealth and energy for us and our future generations.

य न॒: पूव॑ पि॒तर॑: सा॒म्यासो॑ नू॒हिर सो॑मपी॒थं वसि॑ष्ठाः।
तभि॑र॒यमः संर॒राणा॒ हवी॑ष्यु॒श उ॒शद्भि॑: पतिका॒ममत्तु ॥ ८ ॥

8. *Ye naḥ pūrve pitaraḥ somyāso'nūhire somapīthaṁ vasiṣṭhāḥ. Tebhiryamaḥ saṁrarāṇo havīṁṣyuśannuśadbhiḥ pratikāmamattu.*

Those eastern lights of the dawn which awaken and inspire us bear pranic energies radiant and replete with life energy of the sun, treasure source of living soma. May the sun shining and rejoicing with those very bright rays accept and revitalise our oblations offered into the holy fire at dawn.

य ताँतृषुद॑वत्रा जह॑माना ह्यात्रा॒विद॒ः स्ताम॑तष्टासा अ॒कः।
आग्न॑ याहि सु॒वि॒दत्रे॑भिर्॒वाङ॑ स॒त्यः क॒व्यः पि॒तृभि॑र्घम॒-
सद्भि॑ः॥ ९॥

9. *Ye tātṛṣur-devatrā jehamānā hotrāvidaḥ stomataṣṭāso arkaiḥ. Āgne yāhi suvidatrebhir-arvāṅ satyaiḥ kavyaiḥ pitṛbhir-gharmasadbhiḥ.*

Those bright rays of the dawn, divine, sharp and inspiring, invigorating, which come to earth thirsting for holy food and water, with those very rays, generous, truly divine, poetically sublime and soul satisfying, conveying pranic energies with morning, mid-day and evening warmth and heat of the day, O yajna fire, come and bless our yajna for the gift of rain.

य स॒त्यासा॑ हवि॒रदा॑ हवि॒ष्पा इन्द॑ण द॒वः स॒रथं॑ दधा॑नाः।
आग्न॑ याहि स॒हस्रं॑ दववन्दः पर॒ः पूव॑ः पि॒तृभि॑र्घम॒-
सद्भि॑ः॥ १०॥

10. *Ye satyāso havirado haviṣpā indreṇa devaiḥ sarathaṁ dadhānāḥ. Āgne yāhi sahasraṁ devavandaiḥ paraiḥ pūrvaiḥ pitṛbhir-gharmasadbhiḥ.*

O yajnic fire, arise and come with those true and pervasive, oblation consuming, water promoting, electric energy borne eastern and western sun rays along with divine forces of nature which are laden with pranic energies of a thousand mind and sense inspiring sanatives pervasive in the light of the sun from dawn to dusk.

अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुपणीतयः। अत्ता हवींषि पयतानि बर्हिष्यथा रयिं सर्ववीरं दधातन॥ ११॥

11. *Agniṣvāttāḥ pitara eha gacchata sadaḥ sadaḥ sadata supraṇītayaḥ. Attā havīṁṣi prayatāni barhiṣyathā rayiṁ sarvavīraṁ dadhātana.*

O senior sages and scientists of solar energy and yajnic production committed to policies of positive and creative technology, come here, take your positions assigned and reserved in the programme, accept the homage and yajnic materials offered and, by the conduct of yajna, bless us with wealth, power and honour worthy of brave humanity for generations.

त्वमग्न इळिता जातवदा वाड्ढव्यानि सुरभीणि कृत्वी। पादाः पितृभ्यः स्वधया त अ ा ाद्धि त्वं दव पयता हवींषि॥ १२॥

12. *Tvamagna īḷito jātavedo'vāḍḍhavyāni surabhīṇi kṛtvī. Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvaṁ deva prayatā havīṁṣi.*

O divine fire present in everything born, lighted, raised and developed to flaming power, you catalyse refine and energise the holy materials to tremendous

power and fragrance. O brilliant divinity, consume the materials offered, feed them to the sun rays, and may they too further refine, energise and spread them all around in space for creative purposes of nature for life on earth.

य चेह पितरो य च नह याँश्च विद्म याँ उ च न प्रविद्म। त्वं वेत्थ यति ते जातवदः स्वधाभिर्यज्ञं सुकृतं जुषस्व॥ १३॥

13. *Ye ceha pitaro ye ca neha yāṅśca vidma yāṅ u ca na pravidma. Tvaṁ vettha yati te jātavedaḥ svadhābhiryajñaṁ sukṛtaṁ juṣasva.*

O Jataveda, all pervasive all knowing Agni, those sun rays which are here, those which are not here, those which we know of and those which we do not know of, you know them all and, as far as you pervade and know, pray accept our oblations of yajna with pleasure, make them good, and turn them to universal power and goodness by radiant rays of the sun for the benefit of all humanity and all life on earth.

य अग्निदग्धा य अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते। तभिः स्वराळसुनीतिमतां यथावशं तन्वं कल्पयस्व॥ १४॥

14. *Ye agnidagdhā ye anagnidagdhā madhye divaḥ svadhayā mādayante. Tebhiḥ svarāḷasunītimetāṁ yathāvaśaṁ tanvaṁ kalpayasva.*

Those rays of the sun which carry the heat of fire, in summer, and those which do not carry the heat of fire, in winter, all these which radiate in the spaces between the solar region and the earth and bring joy to people by showers of rain, by all these, O self-refulgent Agni, strengthen to the utmost, energise and refine this

body which is the seat of life energy.

Mandala 10/Sukta 16

Agni Devata, Damana Yamayana Rshi

मनॅमग्र॒ वि द॑हा॒ माभि शा॑चा॒ मास्य॒ त्वचं॑ चि॑ प्पा॒ मा शरी॑रम। य॒दा श्र॒तं॑ कृ॒णवा॑ जातव॒दा थ॑मन॒ं प ह्रि॑णुता-त्वि॒तृभ्य॑ः ॥ १ ॥

1. *Mainamagne vi daho mābhi śoco māsya tvacaṁ cikṣipo mā śarīram. Yadā śṛtaṁ kṛṇavo jātavedo 'themenaṁ pra hiṇutāt pitṛbhyaḥ.*

Agni, do not burn it off wholly, do not consume it entirely, do not cast away its form, do not cast away its body entirely. When its gross body is reduced to ash, then, O Jataveda, all pervasive, all knowing Agni, deliver it to the sun rays.

श्र॒तं य॒दा कर॑सि जातव॒दा थ॑मन॒ं परि॑ दत्ता॒त्वि॒तृभ्य॑ः।
य॒दा गच्छा॒त्यसु॑नीतिम॒तामथा॑ दे॒वानां॑ वश॒नीभ॑वाति ॥ २ ॥

2. *Śṛtaṁ yadā karasi jātavado'themenaṁ pari dattāt pitṛbhyaḥ. Yadā gacchātyasunītimetāma-thā devānāṁ vaśanīrbhavāti.*

O Jataveda, when you have reduced its gross body to ash and delivered it to the sun rays, when it comes to the process of transmigration to higher constituent elements, then it is subjected to the laws of other divinities.

सूर्यं॑ च॒ गच्छतु॑ वा॒तमा॒त्मा द्यां च॑ गच्छ पृथि॒वीं च॒ धम॑णा।
अ॒पा वा॑ गच्छ॒ यदि॒ तत्र॑ ते॒ हि॒तमोष॑धीषु॒ प॑ति॑ तिष्ठा॒ शरी॑रः ॥ ३ ॥

3. *Sūryaṁ cakṣurgacchatu vātamātmā dyāṁ ca gaccha pṛthivīṁ ca dharmaṇā. Apo vā gaccha yadi tatra te hitamoṣadhīṣu prati tiṣṭhā śarīraiḥ.*

Let the eye go the sun. Let the soul go to the wind or to the region of light or to the earth in consequence of its dharmic performance, or, if such be its interest and desire, let it go to the water or reach in herbs and trees there to stay in mere body form.

अजा भागस्तपसा तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः। यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहैनं सुकृतामु लोकम ॥ ४ ॥

4. *Ajo bhāgastapasā taṁ tapasva taṁ te śocistapatu taṁ te arciḥ. Yāste śivāstanvo jātavedastābhir-vahainaṁ sukṛtāmu lokam.*

O Jataveda, that part of human personality which is unborn and eternal is the soul, purify and season it to its original purity by the heat of your divine discipline. May your light and fire purify and shine it to its purity and lustre beyond the dross. And by those divine natural potentials of yours which are holy and blissful, pray carry this soul to noble body forms in blessed regions of life.

अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधाभिः। आयुर्वसान उप वेतु शेषः सं गच्छतां तन्वा जातवेदः ॥ ५ ॥

5. *Ava sṛja punaragne pitṛbhyo yasta āhutaścarati svadhābhiḥ. Āyurvasāna upa vetu śeṣaḥ saṁ gacchatāṁ tanvā jātavedaḥ.*

O Agni, Jataveda, form and shape out once again from material elements and energy what, having been

offered to you in the fire, roams around vested with its own potentials. The soul that remained alive after giving up its material vestments in the fire may, we pray, assume a life time of earthly existence and go about with the body once again doing its karmic business as earlier.

यत्ते कृष्णः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
अग्निष्टद्विश्वादगदं कृणातु सोमश्च या ब्राह्मणाँ आविवेश ॥ ६ ॥

6. *Yat te kṛṣṇaḥ śakuna ātutoda pipīlaḥ sarpa uta vā śvāpadaḥ. Agniṣṭadviśvādagadaṁ kṛṇotu somaśca yo brāhmaṇāň āviveśa.*

O soul, in the course of life, whatever fear, harm or injury darkness, dark ones, birds, beasts, insects or reptiles may do to your body, may Agni and Soma and Soma science known to experts heal that and restore you back to good health.

अग्नवम परि गोभिर्व्ययस्व सं पारुष्व पीवसा मदसा च ।
नत्त्वा धृष्णुहरसा जर्हृषाणा दधृग्विधक्ष्यन्पर्यङ्ख्यात ॥ ७ ॥

7. *Agnervarma pari gobhirvyayasva saṁ prorṇuṣva pīvasā medasā ca. Net tvā dhṛṣṇurharasā jarhṛṣāṇo dadhṛgvidhakṣyan paryaṅkhayāte.*

O soul, from fire itself, from the flames themselves, get another body form anew and cover it with flesh and marrow, and let not this fire, bold and crackling with blaze of power, embrace you and burnt you out.

इममग्न चमसं मा वि जिह्वरः पिया दवानामुत साम्यानाम ।
एष यश्चमसा देवपानस्तस्मिन्देवा अमृता मादयन्त ॥ ८ ॥

8. *Imamagne camasaṁ mā vi jihvaraḥ priyo devānāmuta somyānām. Eṣa yaścamaso devapānastasmin devā amṛtā mādayante.*

O Agni, do not disturb and dislodge this new body form which is a darling of the divines and the sun rays of light and bliss, this body in which the immortal divinities rejoice and find their fulfilment with yajnic food and drink.

क॒व्याद॑म॒ग्निं प हि॑णामि दू॒रं य॒मरा॑ज्ञा गच्छतु रिपवा॒हः ।
इ॒हैवायमित॑रो जा॒तव॑दा द॒वभ्या॑ ह॒व्यं व॑हतु पजा॒नन ॥ ९ ॥

9. *Kravyādamagniṁ pra hiṇomi dūraṁ yamarājño gacchatu ripravāhaḥ. Ihaivāyamitaro jātavedā devebhyo havyaṁ vahatu prajānan.*

I set in motion the fire which consumes the corpse, and may it, carrier of the material body, go up with it and reach the regions of life consuming spirit of Time. And here itself the other fire, Jataveda, all pervasive fire of life, all aware, may bring in the food for life for the sustenance and satisfaction of the divinities.

या अ॒ग्निः क॒व्यात्प॑विवि॒श॒ वा गृ॒ह॒मि॒मं पश्य॒ाि॑तरं जा॒तव॑दसम । तं ह॑रामि पितृय॒ज्ञाय॑ दे॒वं स घ॒मर्मि॑न्वात्पर॒म स॒धस्थ॑ ॥ १० ॥

10. *Yo agniḥ kravyāt praviveṣa vo gṛhamimaṁ paśyannitaraṁ jātavedasam. Taṁ harāmi pitṛyajñāya devaṁ sa gharmaminvāt parame sadhasthe.*

The fire that turns away from the corpse consuming fire enters your homes and, watching this

other all pervasive fire, I give up that and take to this brilliant fire for honour to ancestors and the environment. May it carry our yajna to the sun in the highest heaven.

या अग्निः कव्यवाहनः पितृन्य ।दृतावृधः ।
पदु हव्यानि वाचति दवभ्यश्च पितृभ्य आ ॥ ११ ॥

11. *Yo agniḥ kravyavāhanaḥ pitṝn yakṣadṛtāvṛdhaḥ.*
Predu havyāni vocati devebhyaśca pitṛbya ā.

The fire, participant of natural law, which carries the elements of the corpse to nature, pervades in senior humanity and vibrates in natural energies too. The same fire carries the yajnic homage and proclaims the gifts for the ancestors, for the divines and for nature.

उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि ।
उश ।उशत आ वह पितॄन्हविष अत्तव ॥ १२ ॥

12. *Uśantastvā ni dhīmahyuśantaḥ samidhīmahi.*
Uśannuśata ā vaha pitṝn haviṣe attave.

With love and passion we hold you at heart for thought and reflection. With love and faith we light you together and celebrate. You too with love and longing come and bring our loving seniors and blissful energies to receive our offerings and universally disperse them.

यं त्वमग्न समदहस्तमु निवापया पुनः ।
कियाम्ब्वत्र राहतु पाकदूर्वा व्यल्कशा ॥ १३ ॥

13. *Yaṁ tvamagne samadahastamu nirvāpayā punaḥ.*
Kiyāmbvatra rohatu pākadūrvā vyalkaśā.

O fire, leave the place, extinguish the heat, let it

cool where you scorched and burnt it, and let it be fresh with the growth of watery plants, luxuriant grass and leafy herbs.

शीतिके शीतिकावति ह्लादिके ह्लादिकावति।
मण्डूक्या३ सु सं गम इमं स्व१ग्निं हर्षय॥ १४॥

14. *Śītike śītikāvati hlādike hlādikāvati.*
Maṇḍūdyā su saṁ gama imaṁ svagniṁ harṣaya.

O cool grass, O refreshing land, growing with luxuriant grass, O delightful spot covered with delightful flowers, rejoice with beauty and grace, let this place of holy fire be renewed, joyous and gracious.

Mandala 10/Sukta 17

Saranyu (1-2), Pusha (3-6), Sarasvati (7-9), Apah (10, 14), Apah or Soma (11-13), Devatah, Devashrava Yamayana Rshi

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति।
यमस्य माता पर्युह्यमाना महो जाया विवस्वता ननाश॥ १॥

1. *Tvaṣṭā duhitre vahatuṁ kṛṇotītīdaṁ viśvaṁ bhuvanaṁ sameti. Yamasya mātā paryuhyamā-nā maho jāyā vivasvato nanāśa.*

Tvashta, cosmic maker of forms of existence, for the fulfilment of the creative urge of nature, Prakrti, initiates the process of evolution and the entire universe comes into being in cosmic time. While Prakrti, consort of the self-refulgent creator Savita (Tvashta Being its forming faculty) and mother origin of the order of evolution, is fertilised and moved on to its generative function, it disappears, that is, it converts from its

original and intangible essence into the tangible creative form and power in existence.

अपागूह॒ामृता॑ं मत्य॑भ्यः कृ॒त्वी सव॑र्णामददु॒र्विव॑स्वत।
उ॒ताश्विना॑वभर॒द्यत्तदासी॒दज॑हादु॒ द्वा मि॑थु॒ना स॑र॒ण्यूः ॥ २ ॥

2. *Apāgūhannamṛtāṁ martyebhyaḥ kṛtvī savarṇāmadadurvivasvate. Utāśvināvabharadyat tadāsīdajahādu dvā mithunā saraṇyūḥ.*

Transforming the original immortal constant Prakrti in favour of mutable mortal forms of existence, the evolutionary power of divinity, creative and dynamic Prakrti, offers this form of itself to self-refulgent creator and master, and then in that dynamic state as it is then, it bears a twin pair of evolved existence, the Ashvins, positive-negative complementarities of the evolutionary circuit of nature's dynamics, and produces procreative couples such as Agni and Soma, energy and matter, prana and rayi, male and female, presence and absence (as the two may be described from different points of view).

पू॒षा त्व॒तश्च्यावयतु॒ प वि॒द्वाननष्टपशु॒र्भुव॑नस्य गो॒पाः। स
त्व॒तभ्य॒ः परि॑ ददत्पि॒तृभ्या॒ ग्नि॒दे॒वभ्य॑ः सुवि॒द॒त्रिय॑भ्यः ॥ ३ ॥

3. *Pūṣā tvetaścyāvayatu pra vidvānanaṣṭapaśurbhuvanasya gopāḥ. Sa tvaitebhyaḥ pari dadat pitṛbhyo 'gnirdevebhyaḥ suvidatriyebhyaḥ.*

O man, may Pusha, lord of life and nourishment, omniscient sustainer and pervasive protector of the world, whose light and life of forms never goes out of existence, inspire you and lead you on the right path from here. May he, leading lord self-refulgent Agni,

dedicate you to noble parents and brilliant generous teachers.

आयुर्विश्वायुः परि पासति त्वा पूषा त्वा पातु प्रपथे पुरस्तात। यत्रासते सुकृतो यत्र ते ययुस्तत्र त्वा देवः सविता दधातु॥ ४॥

4. *Āyurviśvāyuḥ pari pāsati tvā pūṣā tvā pātu prapathe purastāt. Yatrāsate sukṛto yatra te yayustatra tvā devaḥ savitā dadhātu.*

Pusha, life of the world and giver of life and nourishment, may protect you all round and inspire and promote you on the path forward, and may Savita, self-refulgent lord of light and vision, guide you where men of noble action reach, and stabilise you where they abide.

पूषमा आशा अनु वेद सर्वाः सा अस्माँ अभयतमेन नेषत। स्वस्तिदा आघृणिः सर्ववीरा प्रयुच्छन्पुर एतु प्रजानन॥ ५॥

5. *Pūṣemā āśā anu veda sarvāḥ so asmāň̆ abhayatamena neṣat. Svastidā āghṛṇiḥ sarvavīro'prayucchan pura etu prajānan.*

Pusha knows all these paths and directions of life and he fulfils all our hopes and ambitions too. May he lead us on the most fearless path of progress. May he, giver of all round good and well being, refulgent and vigilant, all mighty, all knowing, be our pioneer and path maker without neglect or relent.

प्रपथे पथामजनिष्ट पूषा प्रपथे दिवः प्रपथे पृथिव्याः। उभे अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन॥ ६॥

6. *Prapathe pathāmajaniṣṭa pūṣā prapathe divaḥ prapathe pṛthivyāḥ. Ubhe abhi priyatame sadhasthe ā ca parā ca carati prajānan.*

Pusha inspires, strengthens and guides humanity to know and follow the best paths of life and reach the goal, the paths to heaven and the paths over earth. He pervades the dearest paths of progress here and the paths to freedom there and, all knowing and emerging in consciousness, guides us here and beyond.

सरस्वतीं दवयन्तो हवन्त सरस्वतीमध्वर तायमान।
सरस्वतीं सुकृतो अह्वयन्त सरस्वती दाशुष वार्यं दात ॥ ७ ॥

7. *Sarasvatīṁ devayanto havante sarasvatīmadhvare tāyamāne. Sarasvatīṁ sukṛto ahvayanta sarasvatī daśuṣe vāryaṁ dāt.*

Aspirants to knowledge and the light of divinity invoke Sarasvati, voice of divinity, they offer homage of faith and devotion in psychic and spiritual yajna which expands their intelligence and vision. Men of noble action invoke Sarasvati, ever flowing Spirit of Knowledge, for strength of will and direction. May Sarasvati grant cherished gifts of knowledge, will and vision to the generous yajakas.

सरस्वति या सरथं ययाथ स्वधाभिर्देवि पितृभिर्मदन्ती।
आसद्यास्मिन्बर्हिषि मादयस्वा नमीवा इष आ धेह्यस्मे ॥ ८ ॥

8. *Sarasvati yā sarathaṁ yayātha svadhābhirdevi pitṛbhirmadantī. Āsadyāsmin barhiṣi mādayasvā'namīvā iṣa ā dhehyasme.*

O divine Sarasvati, cosmic voice of divinity, who radiate and expand on the rays of light and rejoice

with homage of faith and devotion and the inner vibrations of mind and soul, pray come, abide in this inner seat of mind and consciousness, bless us with divine joy and bring us food and energy free from sin and pollution for the enlightenment of mind and soul.

सरस्वतीं यां पितरो हवन्त दक्षिणा यज्ञमभिनक्षमाणाः।
सहस्त्रार्घमिळो अत्र भागं रायस्पोषं यजमानेषु धेहि॥ ९॥

9. *Sarasvatīṁ yāṁ pitaro havante dakṣiṇā yajñama-bhinakṣamāṇāḥ. Sahasrārghamiḷo atra bhāgaṁ rāyaspoṣaṁ yajamāneṣu dhehi.*

O divine Sarasvati, whom venerable sages dedicated to meditative yajna in mind and soul invoke and serve in right earnest, we pray, bless the yajamanas with their share here of food and nourishment, wealth, honour and excellence, and the vision and voice of divinity loved and sought for by thousands of seekers.

आपो अस्मान्मातरः शुन्धयन्तु घृतेन नो घृतप्वः पुनन्तु।
विश्वं हि रिपं प्रवहन्ति देवीरुदिदाभ्यः शुचिरा पूत एमि॥ १०॥

10. *Āpo asmān mātaraḥ śundhayantu ghṛtena no ghṛtapvaḥ punantu. Viśvaṁ hi ripraṁ prava-hanti devīrudidābhyaḥ śucirā pūta emi.*

May the fluid and vibrant currents of cosmic energy, original mother source of nature's dynamics of evolution, which, divine and inviolable, soaked in goodness and grace, wash away the entire sin, evil and pollution of life, purify and sanctify us with sweetness and beauty of manners and culture. Thus purified and sanctified, I rise and go on in life.

द्रप्सश्चस्कन्द पथमाँ अनु द्यूनिमं च यानिमनु यश्च पूवः।
समानं यानिमनु संचरन्तं द्रप्सं जुहाम्यनु सप्त होत्राः ॥ ११ ॥

11. *Drapsaścaskanda prathamāň anu dyūnimaṁ ca yonimanu yaśca pūrvaḥ. Samānaṁ yonimanu saṁcarantaṁ drapsaṁ juhomyanu sapta hotrāḥ.*

The elixir of life showers on the earliest refulgent worlds by the dawn of days, on this world and this life also as did ever before. The same elixir of life, the same radiant sun, the same soma element of divine nature, vibrant in this world and this life, I invoke and celebrate with all my seven faculties in honour of the spectrum of its beauty and divinity.

यस्ते द्रप्सः स्कन्दति यस्ते अंशुबाहुच्युता धिषणाया उपस्थात। अध्वर्यावा परि वा यः पवित्रात्तं ते जुहामि मनसा वषटकृतम ॥ १२ ॥

12. *Yaste drapsaḥ skandati yaste aṁśurbāhucyuto dhiṣaṇāyā upasthāt. Adhvaryorvā pari vā yaḥ pavitrāt taṁ te juhomi manasā vaṣaṭkṛtam.*

O Savita, lord giver of life and light of the world, the soma nectar of life that showers ever from divinity, that vigour and inspiration which is released from your hands and from the loving heart of exuberant Mother Nature filtered through her pure sattvic elements in the cosmic yajna, that nectar received at heart in the soul, I offer in homage with prayer.

यस्ते द्रप्सः स्क ा यस्ते अंशुर वश्च यः परः स्रुचा।
अयं द वा बृहस्पतिः सं तं सिञ्चतु राधस ॥ १३ ॥

13. *Yaste drapsaḥ skanno yaste aṁśuravaśca yaḥ paraḥ srucā. Ayaṁ devo bṛhaspatiḥ saṁ taṁ siñcatu rādhase.*

O Soma, lord of life, giver of light and bliss, your nectar of divinity that vibrates every where, the radiations of light and spiritual awareness expansive here in existence and existent there in absolute time and space, that very nectar of life and light of existence, may Brhaspati, this generous spirit of infinite knowledge and speech, shower upon us by the Word and vibrations of divinity for our fulfilment of life here and hereafter.

पय॑स्वतीराष॑धय॒: पय॑स्वन्माम॒कं वच॑:।
अ॒पां पय॑स्व॒दित्पय॒स्तन॑ मा स॒ह शु॑न्धत॥ १४॥

14. *Payasvatīroṣadhayaḥ payasvanmāmakaṁ vacaḥ. Apāṁ payasvadit payastena mā saha śundhata.*

May the oshadhis, herbs and trees, which receive the sap and sweetness of their sustenance from sun light and moon rays, be full of exuberant Soma nectar of life. May this fluent song and speech of mine be full of love and sweetness of life's joy. May this inspiring essence of the liquid flow of natural energies be full of universal nectar, and may all these with that nectar energise, purify and sanctify me.

Mandala 10/Sukta 18

Mrtyu (1-4), Dhata (5), Tvashta (6), Pitrmedha or Prajapati (7-14) Devatah, Sankusuka Yamayana Rshi

परं मृत्यो॒ अनु॒ पर॑हि॒ पन्थां॒ यस्त॒ स्व इतरो॑ दे॒वयाना॑त।
च॒ुष्मत॑ शृण्व॒त त॑ बवीमि॒ मा न॑: प॒जां रीरिषो॒ मात वी॒रान॥ १॥

1. *Paraṁ mṛtyo anu parehi panthāṁ yaste sva itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāṁ rīriṣo mota vīrān.*

O Death, go off to that other path that's yours, of mutability other than the path of divinity. You have eyes to see and ears to hear, and to you I say: Do not hurt our people, do not destroy our brave.

मृत्याः पदं यापयन्ता यदत दाघीय आयुः पतरं दधानाः। आप्यायमानाः पजया धनन शुद्धाः पूता भवत यज्ञियासः॥ २॥

2. *Mṛtyoḥ padaṁ yopayanto yadaita drāghīya āyuḥ prataraṁ dadhānāḥ. Āpyāyamānāḥ prajayā dhanena śuddhāḥ pūtā bhavata yajñiyāsaḥ.*

O travellers on the path of divinity, dedicated performers of yajna, as you go forward effacing the onset of death and living a long life of high order of happiness and virtue, may you be blest with wealth and noble progeny, may you be pure and sanctified at heart and in the soul.

इम जीवा वि मृतराववृत्र नभूद्भदा दवहूतिना अद्य। पाञ्चा अगाम नृतय हसाय दाघीय आयुः पतरं दधानाः॥ ३॥

3. *Ime jīvā vi mṛtairāvavṛtrannabhūdbhadrā devahūtirno adya. Prāñco agāma nṛtaye hasāya drāghīya āyuḥ prataraṁ dadhānāḥ.*

May these living people, (we all), be free from the shades of death in life. May our dedication and service to divinity be auspicious and fruitful today. May we go forward living a long life of high order of virtue full of the joy of song and dance and laughter.

इमं जीवभ्यः परिधिं दधामि मषां नु गादपरा अथमतम।
शतं जीवन्तु शरदः पुरूचीरन्तमृत्युं दधतां पर्वतेन॥ ४॥

4. *Imaṁ jīvebhyaḥ paridhiṁ dadhāmi maiṣāṁ nu gādaparo arthametam. Śataṁ jīvantu śaradaḥ purūcīr-antarmṛtyuṁ dadhatāṁ parvatena.*

I set this border line of order for these people. May none of these trespass this into the other territory of death. May they live a long age of full hundred years, bearing though the fact of death within with adamantine walls of resistance by the discipline of health.

यथाहान्यनुपूर्वं भवन्ति यथ ऋतव ऋतुभियन्ति साधु।
यथा न पूर्वमपरा जहात्येवा धातरायूंषि कल्पयैषाम॥ ५॥

5. *Yathāhānyanupūrvaṁ bhavanti yatha ṛtava ṛtubhiryanti sādhu. Yathā na pūrvamaparo jahātyevā dhātarāyūṁṣi kalpayaiṣām.*

Just as days follow in succession, the latter following the former and the former living on in the latter, just as seasons go on by order of the seasons of the year, just as the successor does not and cannot forsake the predecessor, so in the same order, O lord ordainer and sustainer of humanity, order and sustain the life line of these people.

आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति ष्ठ। इह
त्वष्टा सुजनिमा सजोषा दीर्घमायुः करति जीवसे वः॥ ६॥

6. *Ā rohatāyurjarasaṁ vṛṇānā anupūrvaṁ yatamānā yati ṣṭha. Iha tvaṣṭā sujanimā sajoṣā dīrghamāyuḥ karati jīvase vaḥ.*

Go forward high on course of life choosing a

full age unto completion and fulfilment in the order of succession and renewal from former to latter, living in discipline actively, all of you, as many as you are. Nobly born here in life, living together in piety with love and devotion as you are, Tvashta, the cosmic maker, ordains a full life of long years for you to live in joy.

इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं विशन्तु।
अनश्रवो नमीवाः सुरत्ना आ रोहन्तु जनयो यानिमग्रे ॥ ७ ॥

7. *Imā nārīravidhavāḥ supatnīrāñjanena sarpiṣā saṁ viśantu. Anaśravo'namīvāḥ suratnā ā rohantu janayo yonimagre.*

Let these women, noble wives living with their husbands, enter and live in their homes, and let them, decked with jewels with beauty aids, creams and unguents, free from sorrow and ill health and blest with noble children, move forward high in life.

उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥ ८ ॥

8. *Udīrṣva nāryabhi jīvalokaṁ gatāsumetamupa śeṣa ehi. Hastagrābhasya didhiṣostavedaṁ patyurjanitvamabhi saṁ babhūtha.*

Rise, O woman, to a new phase of life, your husband is now dead and gone. Come take the hand of this man from among the living who offers to take your hand and maintain you, and live in consort with this other and new husband of yours for a life time.

धनुहस्तादाददाना मृतस्या स्म त्राय वचसे बलाय। अत्रैव त्वमिह वयं सुवीरा विश्वाः स्पृधो अभिमातीजयम ॥ ९ ॥

9. *Dhanurhastādādadāno mṛtasyā'sme kṣatrāya varcase balāya. Atraiva tvamiha vayaṁ suvīrā viśvāḥ spṛdho abhimātīrjayema.*

Taking the arms from the hand of the dead warrior for the sake of our social order and its strength and glory, here itself and now, you and we all blest with brave heroes shall overcome all our rivals and enemies of the world.

उप॑ सप मा॒तर॑ं भूमि॑म॒तामु॑रु॒व्यच॑सं पृथि॒वीं सु॒शर्वा॑म।
ऊर्ण॑मदा युव॒तिर्द॑क्षि॒णावत॒ एषा त्वा॑ पातु॒ निर्ऋ॑तरुप॒स्था॑त॥ १०॥

10. *Upa sarpa mātaraṁ bhūmim-etāmuruvyacasaṁ pṛthivīṁ suśevām. Ūrṇamradā yuvatirdakṣiṇāvata eṣā tvā pātu nirṛterupasthāt.*

O man, go to this land, this motherly earth wide and expansive, kind and gracious. Soft, generous and youthful for the man of generosity and yajnic dedication, she would protect you from the clutches of adversity and premature death and promote you with prosperity.

उच्छ्व॑ञ्चस्व पृथिवि॒ मा नि बा॑धथाः सूपाय॒नास्म॑ै भव सूपवञ्च॒ना। मा॒ता पु॒त्रं यथा॑ सि॒चा भ्यं॑नं भूम ऊर्णुहि॥ ११॥

11. *Ucchvañcasva pṛthivi mā ni badhathāḥ sūpāyanāsmai bhava sūpavañcanā. Mātā putraṁ yathā sicā'bhyenaṁ bhūma ūrṇuhi.*

O mother earth, receive this soul with elation, stop it not, hurt it not. Be a nursing mother for this child, be soft and caressing with love and affection. Just as mother covers the child with the hem of her sari, so, O mother earth, cover, caress and protect it to maturity.

उच्छ्वञ्चमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम। त गृहासो घृतश्चुतो भवन्तु विश्वाहास्मै शरणाः सन्त्वत्र॥ १२॥

12. *Ucchvañcamānā pṛthivī su tiṣṭhatu sahasraṁ mita upa hi śrayantām. Te gṛhāso ghṛtaścuto bhavantu viśvāhāsmai śaraṇāḥ santvatra.*

May the earth stay abundant, generous and prosperous, giving life sustenance and shelter to uncountable souls which may live in here with peace and joy. O mother, may your homes be full of love and abound in food and delicacies, and may they always provide peace, pleasure and comfort for humanity.

उत्त स्तभ्नामि पृथिवीं त्वत्परीमं लोगं निदधन्मा अहं रिषम। एतां स्थूणां पितरो धारयन्तु त त्रो यमः सादना त मिनातु॥ १३॥

13. *Ut te stabhnāmi pṛthivīṁ tvat parīmaṁ logaṁ nidadhanmo ahaṁ riṣam. Etāṁ sthūṇāṁ pitaro dhārayantu te'trā yamaḥ sādanā te minotu.*

O man, for you I sustain this earth up in space, for you I place this global atmosphere around, and this I would not hurt or dislodge. This well pillared, well sustained planet of clay the rays of the sun would sustain, and the sun would sustain and vitalise the homes of life.

पतीचीन मामहनीष्वाः पणमिवा दधुः।
पतीचीं जगभा वाचमश्वं रशनया यथा॥ १४॥

14. *Pratīcīne māmahanīṣvāḥ parṇamivā dadhuḥ. Pratīcīṁ jagrabhā vācamaśvaṁ raśanayā yathā.*

In the days ahead, as the archers fix feathers on the arrow to hit the target, so may I concentrate my attention with the arrow-like chant of Aum to reach the target of Divinity and, like a horse controlled by bridle reins, direct my voice of prayer in focus on the deity.

Mandala 10/Sukta 19

Apah or Gavah Devata, Mathita Yamana or Bhrgu Varuni or Chyavana Bhargava Rshi

नि वर्तध्वं मानु गाता स्मान्त्सिषक्त रवतीः ।
अग्नीषामा पुनवसू अस्म धारयतं रयिम ॥ १ ॥

1. *Ni vartadhvaṁ mānu gātā'smāntsiṣakta revatīḥ.*
Agnīṣomā punarvasū asme dhārayataṁ rayim.

O cows, fluent energies, flowing waters and radiant rays of light, O dynamic people, all treasure holds of wealth, go round and come, go not elsewhere, come bearing wealth of life. Bring us showers of abundant food and energy. Agni and Soma, fire and water energy, Punarvasu, wealth in circulation, bring in wealth for us from all round.

पुनरना नि वर्तय पुनरना न्या कुरु ।
इन्द्र एणा नि यच्छत्वग्निरना उपाजतु ॥ २ ॥

2. *Punarenā ni vartaya punarenā nyā kuru.*
Indra eṇā ni yacchatvagnirenā upājatu.

O ruler, keep the dynamics in motion and circulation, control them back and forth. Let Indra, the controller, keep them in controlled circulation. Let Agni, the enlightened, keep them in radiation, watch them and keep them in ordered motion.

पुनर॑ता नि व॑तन्तामस्मिन्पुष्यन्तु गापता।
इहैवाग्न॒ नि धा॑रयेह तिष्ठतु॒ या र॒यिः॥ ३॥

3. *Punaretā ni vartantāmasmin puṣyantu gopatau. Ihaivāgne ni dhārayeha tiṣṭhatu yā rayiḥ.*

Let these dynamic forces in circulation come back again, grow and rise in this social system governed by the ruling power. Here itself, O Agni, keep their reins on hold, and let the wealth centre here in the soul of the system.

यानि॒यानं॒ न्यय॑नं सं॒ज्ञानं॒ यत्परा॑यणम।
आव॑त॑नं नि॒व॑त॑नं॒ या गोपा अपि॒ तं हु॑व॥ ४॥

4. *Yanniyānaṁ nyayanaṁ saṁjñānaṁ yat parāyaṇam. Āvartanaṁ nivartanaṁ yo gopā api taṁ huve.*

Of the people in the society, of the dynamics of wealth in the socio-political system, of the fluctuations of mind and sense in the individual personality, the movement outward, movement inward, conscious balance and equilibrium, the expense out again, withdrawal, release and hold, I watch, and I invoke and call up whoever is the keeper, ruler and master.

य उदा॒नड व्यय॑नं॒ य उदा॑नट प॒राय॑णम।
आव॑त॑नं नि॒व॑त॑नमपि॑ गोपा नि व॑तताम॥ ५॥

5. *Ya udānaḍ vyayanaṁ ya udānaṭ parāyaṇam. Āvartanaṁ nivartanamapi gopā ni vartatām.*

Whatever the expense out, whatever the investment out, revolvement of wealth, energy and assets, whatever the total state of economy in action,

let the managing powers constantly watch and control.

आ निवत नि वतय पुनर्न इन्द्र गा ददहि।
जीवाभिर्भुनजामहै ॥ ६ ॥

6. *Ā nivarta ni vartaya punarna indra gā dehi.*
Jīvābhirbhunajāmahai.

Indra, ruler and controller of life and the world, come, come constantly, keep life constantly in motion, give us the wealth and energy of life again and again. Pray let us enjoy life with living wealth, bubbling energy and creative ambition.

परि वो विश्वतो दध ऊर्जा घृतेन पयसा।
य देवाः के च यज्ञियास्ते रय्या सं सृजन्तु नः ॥ ७ ॥

7. *Pari vo viśvato dadha ūrjā ghṛtena payasā.*
Ye devāḥ ke ca yajñiyāste rayyā saṁ sṛjantu naḥ.

I hold, maintain and sustain you all round with energy, water, milk, ghrta and the delicacies of manners and graces of culture.

May those who are divines worthy of yajnic service and association refresh, rejuvenate and advance us with wealth, honour and excellence.

आ निवतन वतय नि निवतन वतय ।
भूम्याश्चतस्रः प्रदिशस्ताभ्य एना नि वतय ॥ ८ ॥

8. *Ā nivartana vartaya ni nivartana vartaya.*
Bhūmyāścatasraḥ pradiśastābhya enā ni vartaya.

O constant, vibrant, ever present lord, turn to us. O lord ever vigilant, inspire us to turn to you. Four are the directions of the earth. From all these, let the

wealth of the world, the energies of nature, the fluctuations of our mind and senses turn to us, revolve, concentrate and vibrate there and here.

Mandala 10/Sukta 20

Agni Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

भ॒द्रं नो॒ अपि॑ वातय॒ मनः॑ ॥ १ ॥

1. *Bhadraṁ no api vātaya manaḥ.*

O Agni, lord of light, inspire and enlighten our mind to turn to divinity and concentrate there.

अ॒ग्निमी॑ळे भु॒जां यवि॑ष्ठं शा॒सा मि॒त्रं दुधरी॑तुम ।
यस्य॒ धम॒न्त्स्व१॑रनीः॑ सप॒यन्ति॑ मा॒तुरू॒धः ॥ २ ॥

2. *Agnimīḷe bhujāṁ yaviṣṭhaṁ śāsā mitraṁ durdharītum. Yasya dharmantsvarenīḥ saparyanti mātu-rūdhaḥ.*

I invoke, celebrate and worship Agni, ever most youthful and powerful of the divine givers of life's joys, friend, irresistible in law and justice, in whose order and Dharma all earthly people and divine forces of light serve, live and enjoy life as on the mother's breast.

यमा॒सा कृ॒पनी॑ळं भा॒सा॑केतुं व॒धय॑न्ति ।
भाज॑त॒ श्रणि॑दन ॥ ३ ॥

3. *Yamāsā kṛpanīḷaṁ bhāsāketuṁ vardhayanti. Bhrājate śreṇidan.*

Agni, refulgent giver of light and sustenance, profound abode of love, power and kindness, source of light and knowledge, whom people exalt with prayer

and adoration shines in glory.

अया विशां गातुरेति प यदानड दिवा अन्तान।
कविर्भं दीद्यानः ॥ ४ ॥

4. *Aryo viśāṁ gātureti pra yadānaḍ divo antān.*
Kavirabhraṁ dīdyānaḥ.

Master and ruler of the people, mainstay of life like the earth, Agni pervades and vibrates upto the bounds of heaven. Omniscient poet and universal visionary, he gives the light of lightning to thunder and the clouds of rain.

जुषद्धव्या मानुषस्याध्वस्तस्थावृभ्वा यज्ञ।
मिन्वन्त्सद्म पुर एति ॥ ५ ॥

5. *Juṣaddhavyā mānuṣasyordhvastasthāvṛbhvā yajñe. Minvantsadma pura eti.*

Accepting with love the homage of humanity, Agni abides in yajna and shines high by flames of fire and, transcending the hall of yajna, goes on vibrating across the spaces.

स हि ामा हविय्यजः श्रुष्टीदस्य गातुरेति।
अग्निं देवा वाशीमन्तम ॥ ६ ॥

6. *Sa hi kṣemo haviryajñaḥ śruṣṭīdasya gātureti.*
Agniṁ devā vāśīmantam.

Agni is the source of peace and well being, receiver of yajnic homage, adorable in yajna. Unimpeded is his course, instant his motion, infinite the ways he goes by and ultimate his light and voice to which the divines reach for bliss.

यज्ञासाहं दुव इष गिं पूर्वस्य शर्वस्य।
अदः सूनुमायुमाहुः ॥ ७ ॥

7. *Yajñāsāhaṁ duva iṣe'gniṁ pūrvasya śevasya.*
Adreḥ sūnum-āyum-āhuḥ.

I love and adore Agni, the refulgent power that conducts the spiritual and social yajna of the highest order. A celebrity worthy of worship, inexhaustible treasure of eternal joy, inspirer of dedicated devotees, life giver, indeed the very life of existence as they call him.

नरा य क चास्मदा विश्वत्त वाम आ स्युः।
अग्निं हविषा वर्धन्तः ॥ ८ ॥

8. *Naro ye ke cāsmadā viśvet te vāma ā syuḥ.*
Agniṁ haviṣā vardhantaḥ.

Those leading lights of humanity among us who serve and exalt Agni with yajnic offerings of homage may, we pray, enjoy your love and favour.

कृष्णः श्वतार रुषा यामा अस्य बध्न ऋज उत शाणा
यशस्वान। हिरण्यरूपं जनिता जजान ॥ ९ ॥

9. *Kṛṣṇaḥ śveto'ruṣo yāmo asya bradhna ṛjra uta śoṇo yaśasvān. Hiraṇyarūpaṁ janitā jajāna.*

Black, white and red is the order of this Agni moving the world forward, great bond maker, simple straight and fast, rich in food, wealth and honour, grand and glorious, which the lord creator has adorned with golden beauty and grace.

एवा त॑ अग्न विम॒दा म॑नी॒षामूजा॑ नपाद॒मृत॑भिः स॒जोषाः॑। गिर॒ आ व॑ ऋत्सु॒मती॑रिया॒न इष॒मूर्जं॑ सु॒क्षिति॑ विश्व॒माभा॑ः ॥ १० ॥

10. *Evā te agne vimado manīṣāmūrjo napādamṛtebhiḥ sajoṣāḥ. Gira ā vakṣat sumatīriyāna iṣamūrjaṁ sukṣitiṁ viśvamābhāḥ.*

Thus does the celebrant in ecstasy of adoration, O Agni, Spirit of universal light and life, inspirer and sustainer of cosmic energy, offer you homage in immortal words of love and faith. O refulgent spirit of life divine, bearing holy vision and wisdom for the devotee, bless us with food and energy for body, mind and soul, give us a happy home with wealth and honour of universal order.

Mandala 10/Sukta 21

Agni Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

आग्निं न स्ववृ॑क्तिभि॒र्होता॑रं त्वा वृणीमहे। य॒ज्ञाय॑ स्ती॒णब॑र्हिष॒ वि वो॒ मदे॑ शी॒रं पा॑व॒कशो॑चिषं॒ विवे॑ास ॥ १ ॥

1. *Āgniṁ na svavṛktibhirhotāraṁ tvā vṛṇīmahe. Yajñāya stīṛnabarhiṣe vi vo made śīraṁ pāvakaśociṣaṁ vivakṣase.*

Like fire for comfort, with our own holy chant for the internal yajna of our spiritual purification and your joy, O fellow yajakas, we choose Agni, high priest of cosmic yajna, all pervasive purifier by the white heat of his divine radiance. Verily the lord is great and glorious for you.

त्वामु त स्वाभुवः शुम्भन्त्यश्वराधसः । वति त्वामुपसचनी वि वा मद ऋजीतिरग्र आहुतिविवक्‍ ास ॥ २ ॥

2. *Tvāmu te svābhuvaḥ śumbhantyaśvarādhasaḥ. Veti tvāmupasecanī vi vo mada ṛjītiragna āhutīr-vivakṣase.*

Those self-radiant self reliant men of strength and success adore and exalt you. Their simple, honest and natural homage of oblations reaches you for your pleasure and satisfaction. Verily you are great for the devotees.

त्व धमाणं आसत जुहूभिः सिञ्चतीरिव । कृष्णा रूपाण्य-र्जुना वि वा मद विश्वा अधि श्रियाधिष विवक्‍ ास ॥ ३ ॥

3. *Tve dharmāṇa āsate juhūbhiḥ siñcatīriva. Kṛṣṇā rūpāṇyarjunā vi vo made viśvā adhi śriyo dhiṣe vivakṣase.*

Devotees dedicated to your Dharma serve and feed you with profuse ladlefuls of ghrta, you who for your pleasure and excitement bear white and dark flames and fumes and assume all the beauties and graces of life. Verily you are great for your devotees.

यमग्र मन्यस रयिं सहसाव ामत्य । तमा ना वाजसातय वि वा मद यज्ञषु चित्रमा भरा विवक्‍ ास ॥ ४ ॥

4. *Yamagne manyase rayim sahasāvannamartya. Tamā no vājasātaye vi vo made yajñeṣu citramā bharā vivakṣase.*

Agni, immortal power of strength and fortitude, the wealth, honour and excellence you hold and believe is great, that very wondrous wealth bear and bring us in

yajnas with your pleasure and magnificence for our victory in our struggle for progress. Surely you are great and glorious for the devotees.

अग्निजाता अथर्वणा विदद्विश्वानि काव्या। भुवद्दूता विवस्वता वि वा मद प्रिया यमस्य काम्या विव रस॥ ५॥

5. *Agnirjāto atharvaṇā vidadviśvāni kāvyā. Bhuvaddūto vivasvato vi vo made priyo yamasya kāmyo vivakṣase.*

Agni, light of divinity, realised by the man of constant mind, would enable him to know all knowledge of the world, being the messenger of the spirit of omniscience and love of the man of divine discipline. Agni you are great in your own light and joy for your devotees.

त्वां यज्ञष्वीळत ग्न पयत्यध्वर। त्वं वसूनि काम्या वि वा मद विश्वा दधासि दाशुष विव रस॥ ६॥

6. *Tvāṁ yajñeṣvīḷate'gne prayatyadhvare. Tvaṁ vasūni kāmyā vi vo made viśvā dadhāsi dāśuṣe vivakṣase.*

Agni, light, energy and power of life, people value and adore you in their corporate programmes of creation and development at every stage of the noble creative process. You, indeed, bear and bring for the people of creativity and generosity all the wealth and power they desire, since in all matters of joy and celebration for yourself and for them you are always waxing great and glorious.

त्वां यज्ञष्वृत्विजं चारुमग्न नि षदिर। घृतपतीकं मनुषा वि वा मद शुकं चतिष्ठम ग्भिविव रस॥ ७॥

7. *Tvāṁ yajñeṣvṛtvijaṁ cārumagne ni ṣedire. Ghṛta-pratīkaṁ manuṣo vi vo made śukraṁ cetiṣṭham-akṣabhir-vīvakṣase.*

People set, establish and celebrate you in yajnas, Agni, charming, shining with oblations of ghrta, bright and pure, most illuminative accomplisher of yajna according to the seasons and your vision of the world. Agni, you are waxing great for your devotees.

अग्ने शुक्रेण शोचिषारुषा पथयस बृहत। अभिक्रन्दन्वृषायस वि वा मद गर्भं दधासि जामिषु विवक्ष ास॥ ८॥

8. *Agne śukreṇa sociṣoru prathayase bṛhat. Abhi-krandan vṛṣāyase vi vo made garbhaṁ dadhāsi jāmiṣu vivakṣase.*

Agni, with pure and powerful flames you shine and expand infinitely in many many various ways. Roaring and thundering, you love to shower on earth from heaven and inspire life forms with new energy and vitality for your own joy and for joy of the people. Agni, you are always waxing great and glorious.

Mandala 10/Sukta 22

Indra Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

कुह श्रुत इन्द्रः कस्मिन्नद्य जने मित्रा न शूयत।
ऋषीणां वा यः ाय गुहा वा चकृष गिरा॥ १॥

1. *Kuha śruta indraḥ kasminnadya jane mitro na śrūyate. Ṛṣīṇāṁ vā yaḥ kṣaye guhā vā carkṛṣe girā.*

Where is Indra heard of today? Where like a

friend, among what people, is he heard of? Indra who is exalted by words of prayer, in the homes of sages and realised in their mind?

इ॒ह श्रु॒त इन्द्रो॑ अ॒स्म अ॒द्य स्तवे॑ व॒ज्र्यृ॑चीषमः।
मि॒त्रा न या ज॒नि॒ष्वा यश॑श्च॒क्रे असा॒म्या॥ २॥

2. *Iha śruta indro asme adya stave vajryṛcīṣamaḥ.*
Mitro na yo janeṣvā yaśaścakre asāmyā.

Indra, lord of justice and thunder is renowned and sung here among us, most adorable worthy of worship for us, who is glorified among people, perfect and absolute and kind as a friend.

म॒हो यस्पति॒: शव॑सा॒ असा॒म्या म॒हो नृ॒म्णस्य॑ तू॒तुजिः।
भ॒ता वज्र॑स्य धृ॒ष्णोः पि॒ता पु॒त्रमि॑व पि॒यम ॥ ३॥

3. *Maho yaspatiḥ śavaso asāmyā maho nṛmṇasya tūtujiḥ. Bhartā vajrasya dhṛṣṇoḥ pitā putramiva priyam.*

Mighty master, commander and giver of great strength is he, perfect, unequalled and great giver of wealth and power, wielder of the awful thunderbolt and father protector and promoter of humanity as of his own children.

यु॒जा॒ना अश्वा॒ वात॑स्य॒ धुनी॑ दे॒वो दे॒वस्य॑ वजिवः।
स्यन्ता॑ प॒था वि॒रुक्म॑ता सृजा॒नः स्तो॒ष्यध्व॑नः॥ ४॥

4. *Yujāno aśvā vātasya dhunī devo devasya vajrivaḥ.*
Syantā pathā virukmatā sṛjānaḥ stoṣyadhvanaḥ.

O wielder of the thunderbolt and adamantine will, harnessing commander of cosmic energy mightier

than the roaring winds, generous self-refulgent lord of divinities, guide of the travellers of the paths of light and creator of new paths of advancement open for humanity, you are adored as the master, protector and promoter of life and its possibilities.

त्वं त्या चिद्वातस्याश्वागाँ ऋजा त्मना वहध्य।
ययाद्वा न मत्याँ यन्ता नकिर्विदाय्यः ॥ ५ ॥

5. *Tvaṁ tyā cidvātasyāśvāgā ṛjrā tmanā vahadhyai. Yayordevo na martyo yantā nakirvidāyyaḥ.*

You by yourself impel those two straight and natural currents of cosmic energy of which there is no other impeller divine or human, nor is any one else who really knows. (The energies may be interpreted as prana and apana of the body system too.)

अध ग्मन्ताशनाँ पृच्छत वाँ कदर्था न आ गृहम।
आ जग्मथुः पराकाद्दिवश्च ग्मश्च मत्यम ॥ ६ ॥

6. *Adha gmantośanā pṛcchate vāṁ kadarthā na ā gṛham. Ā gagmathuḥ parākād divaśca gmaśca martyam.*

The lover of life, the human soul, asks you both, currents of prana and apana energies, for what purpose did you come to this mortal home of ours, this body system, from the far off region of heavenly light and from the earth?

आ न इन्द पृ ास स्माकं ब्रह्माद्यतम।
तत्त्वा याचाम्रह वः शुष्णं यद्ध र्मानुषम ॥ ७ ॥

7. *Ā na indra pṛkṣase'smākaṁ brahmodyatam. Tat tvā yācāmahe'vaḥ śuṣṇaṁ yaddhannamā-nuṣam.*

Indra, lord omnipotent of cosmic energy and pranic vitality, pray join us and accept our homage of adoration by which we pray of you that great strength and protection of divinity which may repel and destroy inhuman and evil onslaughts of our mortal enemies.

अकर्मा दस्युरभि नो अमन्तुरन्यव्रता अमानुषः ।
त्वं तस्यामित्रहन्वधर्दासस्य दम्भय ॥ ८ ॥

8. *Akarmā dasyurabhi no amanturanyavrato amānuṣaḥ. Tvaṁ tasyāmitrahan vadhardāsasya dambhaya.*

Whoever or whatever be negative, incorrigible, corrosive, without commitment or ill-committed, anti-human and anti-life, that negative and destructive force, O destroyer of the unfriendly, saboteurs and destroyers, control, suppress and eliminate.

त्वं न इन्द शूर शूरैरुत त्वोतासो बर्हणा ।
पुरुत्रा ते वि पूतय नवन्त क्षोणयो यथा ॥ ९ ॥

9. *Tvaṁ na indra śūra śūrairuta tvotāso barhaṇā. Purutrā te vi pūrtayo navanta kṣoṇayo yathā.*

O lord most potent, Indra, protect and promote us by the brave so that even in terrible crises we may survive and prevail. Infinite are your gifts of fulfilment that abound all round, and multitudes of people over earth sing and celebrate your generosity.

त्वं तान्वृत्रहत्य चादया नृन्कार्पाण शूर वजिवः ।
गुहा यदी कवीनां विशां न त्रिशवसाम ॥ १० ॥

10. *Tvaṁ tān vṛtrahatye codayo nṝn kārpāṇe śūra vajrivaḥ. Guhā yadī kavīnāṁ viśāṁ nakṣatra-śavasām.*

Indra, lord most potent, wielder of thunder and justice who abide inspiring at the heart of visionary poets and thinkers, general people and those commanding the imperishable power of light and social order, pray inspire, and energise those heroic leaders, pioneers and leading lights who are engaged in decisive battle against darkness and evil, ignorance, want and injustice.

म॒ ।ू ता त॑ इन्द दा॒नाप्न॑स आ ।ाण शू॑र वजिवः ।
यद्ध॒ शुष्ण॑स्य द॒म्भया॑ जा॒तं विश्वं स॒यावा॑भिः ॥ ११ ॥

11. *Makṣū tā ta indra dānāpnasa ākṣāṇe śūra vajrivaḥ. Yaddha śuṣṇasya dambhayo jātaṁ viśvaṁ sayāvabhiḥ.*

Indra, ruler most potent and wielder of the thunderbolt, adamantine will and justice, most generous giver, instant are your gifts of protection, charity and advancement in matters of success, achievement and fulfilment, since with your assistant cooperative forces you destroy all evils of darkness, ignorance and want of the world created by demonic forces of negativity and destruction.

माकु॒ध्र्यगिन्द शू॒र॒ वस्वी॑र॒स्म भूव॒ ।भिष्ट॑यः ।
व॒यंव॑यं त आसां सु॒म्न स्या॑म वजिवः ॥ १२ ॥

12. *Mā kudhryagindra śūra vasvīrasme bhūvannabhiṣṭayaḥ. Vayaṁ vayaṁ ta āsāṁ sumne syāma vajrivaḥ.*

O lord most potent, wielder of the thunderbolt and justice, may our desires, aims and ambitions, and achievements of wealth and victory never be fruitless. May we always be favoured with the blissful presence

and joy of all these fulfilled ambitions and cherished desires.

अस्म ता त इन्द सन्तु सत्या हिंसन्तीरुपस्पृशः।
विद्याम यासां भुजा धनूनां न वजिवः ॥ १३ ॥

13. *Asme tā ta indra santu satyā 'hiṁsantīrupaspṛśaḥ.*
Vidyāma yāsāṁ bhujo dhenūnāṁ na vajrivaḥ.

Indra, wielder of thunderbolt and justice, may all our prayers, adorations and yajakas, full of love and faith without violence, reaching you in service and worship, be true and fruitful, and may we be blest with pleasing fruits of these like delicious cow's milk and delicacies.

अहस्ता यदपदी वधत ाः शचीभिवद्यानाम।
शुष्णं परि पदाणिद्विश्वायव नि शिश्नथः ॥ १४ ॥

14. *Ahastā yadapadī vardhata kṣāḥ śacībhir-vedyānām. Śuṣṇaṁ pari pradakṣinid viśvāyave ni śiśnathaḥ.*

The earth grows and expands without hands or feet by the Sama showers of nature's existential forces worth knowing, since for the sake of world life you, Indra, repel and destroy the negative forces circumambulating the earth.

पिबापिबदिन्द शूर सामं मा रिषण्या वसवान वसुः सन।
उत त्रायस्व गृणता मघाना महश्च राया रवतस्कृधी नः ॥ १५ ॥

15. *Pibāpibedindra śūra somaṁ mā riṣaṇyo vasavāna vasuḥ san. Uta trāyasva gṛṇato maghono mahaśca rāyo revataskṛdhī naḥ.*

Indra, omnipotent lord of the world, mighty ruler, pray accept our soma homage of worship. O shelter home of life, giver of peace, wealth, power and excellence, pray fail us not, protect and promote the celebrant blest with power and honour, O lord of wealth and magnificence, help us rise to great wealth of life and attain to mastery of that wealth and power for moral and spiritual grandeur.

Mandala 10/Sukta 23

Indra Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

यजामह इन्द्रं वज्रदक्षिणं हरीणां रथ्यं१ ववतानाम। प श्मश्रु दाधुवद्ध्वथा भूद्वि सनाभिर्दयमानो वि राधसा ॥ १ ॥

1. *Yajāmaha indraṁ vajradakṣiṇaṁ harīṇāṁ rathyaṁ vavratānām. Pra śmaśru dodhuvad-dhvathā bhūd vi senābhir-dayamāno vi rādhasā.*

We join and adore Indra, lord of cosmic energy, who wields the thunder in his right hand and controls the versatile potentials of complementary currents of cosmic energy in the universal circuit, who with energy shakes the earthly vegetation, rises high, and with his forces and implicit potentials acts as catalytic agent and vests us with natural power and success in achievement.

हरी नु वस्य या वन विद वस्विन्द्रो मघमघवा वृत्रहा भुवत। ऋभुवाज ऋभु ाः पत्यत शवा व णामि दासस्य नाम चित ॥ २ ॥

2. *Harī nvasya yā vane vide vasvindro maghair-maghavā vṛtrahā bhuvat. Ṛbhurvāja ṛbhukṣāḥ patyate śavo' va kṣṇaumi dāsasya nāma cit.*

The wealth of energy which the currents bring into the solar rays are universal whereby Indra becomes powerful with natural forces to break the dark clouds of rain. Master of spiritual and physical strength, Indra rules and protects the wealth, power and honour of the world, under that protection I too wish to eliminate even the last trace of negativity and force of destruction.

यदा वज्रं हिरण्यमिदथा रथं हरी यमस्य वहता वि सूरिभिः। आ तिष्ठति मघवा सनश्रुत इन्द्रा वाजस्य दीघश्रवसस्पतिः॥ ३॥

3. *Yadā vajraṁ hiraṇyamidathā rathaṁ harī yamasya vahato vi sūribhiḥ. Ā tiṣṭhati maghavā sanaśruta indro vājasya dīrghaśravasaspatiḥ.*

When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.

सा चि ꣳ वृष्टियूथ्याꣳ स्वा सचाँ इन्दः श्मश्रूणि हरिताभि पुष्णुत। अव वति सु ꣳयं सुत मधूदिद्धूनाति वाता यथा वनम॥ ४॥

4. *So cinnu vṛṣṭiryūthyā svā sacāň indraḥ śmaśrūṇi haritābhi pruṣṇute. Ava veti sukṣayaṁ sute madhūdiddhūnoti vāto yathā vanam.*

The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with

life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.

या वा॒चा विवा॑चा मृ॒धवा॑चः पु॒रू स॒हस्रा॑शिवा॒ ज॒घान॑।
तत्त॒दिद॑स्य॒ पꣳस्यं॑ गृणीमसि पि॒तेव॒ यस्तवि॑षीं॒ वावृ॒ध शव॑सः ॥ ५ ॥

5. *Yo vācā vivāco mṛdhravācaḥ purū sahasrāśivā jaghāna. Tattadidasya pauṁsyaṁ gṛṇīmasi piteva yastaviṣīṁ vāvṛdhe śavaḥ.*

Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory.

स्तामं त इन्द विम॒दा अ॑जीजन॒न्नपू॒र्व्यं पु॒रु॒तमं॑ सु॒दान॑व।
वि॒द्मा ह्य॑स्य॒ भाज॑नमि॒नस्य॒ यदा प॒शुं न गो॒पाः क॑रामह॥ ६ ॥

6. *Stomaṁ ta indra vimadā ajījanannapūrvyaṁ purutamaṁ sudānave. Vidmā hyasya bhojana-minasya yadā paśuṁ na gopāḥ karāmahe.*

Free from pride and passion, we have created and offer you, O lord of divine charity, Indra, an ancient, unique and most copious song of celebration. We know the gifts of protection and promotion of this mighty lord, and, masters of our senses and mind, we keep his divine presence at heart as the all-seeing master of our life and karmic performance.

माकिर्न एना सख्या वि यौषुस्तव चन्द विमदस्य च ऋषेः। विद्मा हि ते पमतिं देव जामिवदस्मे ते सन्तु सख्या शिवानि॥ ७॥

7. *Mākirna enā sakhyā vi yauṣustava cendra vimadasya ca ṛṣeḥ. Vidmā hi te pramatiṁ deva jāmivad-asme te santu sakhyā śivāni.*

Indra, mighty ruler of life and the world, let not this bond of friendship between you and the sage free from the shackles of pride and passion ever sever. O generous lord of light and life, we know your good will and kindness toward us and we enjoy it too. May this bond of friendship and the gifts of the bond be good and blissful for us like the filial bond of parent and child.

Mandala 10/Sukta 24

Indra (1-3), Ashvins (4-6) Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

इन्द्र सामिमं पिब मधुमन्तं चमू सुतम। अस्म रयिं नि धारय वि वा मद सहस्त्रिणं पुरूवसा विव रस॥ १॥

1. *Indra somam-imaṁ piba madhumantaṁ camū sutam. Asme rayiṁ ni dhāraya vi vo made sahasriṇaṁ purūvaso vivakṣase.*

Indra, lord of infinite wealth, power, honour and excellence, accept and bless this soma homage of love and faith, honey sweet, distilled and offered in the ladle of yajna, protect and promote this joyous world of honey sweets extending from earth to the skies, bear and bring us wealth of the world as you in your own divine joy carry the thousandfold burden of this world. You are great, lord of glory.

त्वां यज्ञभिरुक्थरुप हव्यभिरीमह। शचीपत शचीनां वि वा मद श्रष्ठं ना धहि वार्यं विवक्ष ास ॥ २ ॥

2. *Tvāṁ yajñesbhir-ukthairupa havyebhirīmahe. Śacīpate śacīnāṁ vi vo made śreṣṭhaṁ no dhehi vāryaṁ vivakṣase.*

With yajnas, mantras and oblations of holy fragrances we adore and worship you, O lord of omniscience and omnipotence, and we pray that in the ecstasy of your own self and generosity, bear and bring us the best and choicest of your grand gifts for us. O lord, you are ever waxing great and glorious.

यस्पतिवार्याणामसि र धस्य चादिता। इन्द स्तातृणामविता वि वा मद द्विषा नः पाह्यंहसा विवक्ष ास ॥ ३ ॥

3. *Yaspatir-vāryāṇāmasi radhrasya coditā. Indra stotṝṇāmavita vi vo made dviṣo naḥ pāhyaṁhaso vivakṣase.*

Indra, you are the master and protector of the best of wealth, beauty and glory of the world, inspirer of the obedient devotee, and saviour and promoter of the celebrants. O lord, in the ecstasy of your own bliss and omnipotence, pray protect us from sin and jealousy. You are ever waxing great and glorious.

युवं शकरा मायाविना समीची निरमन्थतम।
विमदन यदीळिता नासत्या निरमन्थतम ॥ ४ ॥

4. *Yuvaṁ śakrā māyāvinā samīcī niramanthatam. Vimadena yadīḷitā nāsatyā niramanthatam.*

Ashvins, complementary powers of nature and humanity, currents of energy, teacher and preacher,

scientist and engineer, men and women, powerful, miraculous, you are always working together, and when you are invoked and prayed together by the sage free form passion and pride, O powers ever true and committed, you come into action and generate the fire of life.

विश्व॑ दे॒वा अ॑कृपन्त समी॒च्यानि॒ष्पत॑न्त्याः ।
नास॑त्यावबुवन्दे॒वाः पु॒न॒रा व॑हता॒दिति॑ ॥ ५ ॥

5. *Viśve devā akṛpanta samīcyor-niṣpatantyoḥ. Nāsatyāvabruvan devāḥ punarā vahatāditi.*

All divinities of nature and humanity shower love and kindness on the complementary powers working together in unison without relent or remiss on their commitment, and as the work goes on, O divinities ever true and never false or failing, the powers of the world exclaim: Go on, go on, that way success lies.

मधु॑मन्म प॒रायणं॒ मधु॑म॒त्पु॒न॒राय॑नम ।
ता नो॑ दवा दे॒वत॑या यु॒वं मधु॑मतस्कृतम ॥ ६ ॥

6. *Madhumanme parāyaṇaṁ madhumat punarāyanam. Tā no devā devatayā yuvaṁ madhumataskṛtam.*

Ashvins, complementary divinities of nature and humanity, let the way beyond be honey sweet for me. Let the way back on return be honey sweet for me. O divines, with your blessings, pray both of you make our life here, hereafter and here again full of honey sweets and joy.

Mandala 10/Sukta 25

Pavamana Soma Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

भ॒द्रं ना॒ अपि॑ वातय॒ मना॒ द ।मु॒त क॒तु॑म। अधा॑ त स॒ख्य अन्ध॑सा॒ वि वा॒ मद॒ रण॒न्गावा॒ न यव॑स॒ विव॑ ास॥ १॥

1. *Bhadraṁ no api vātaya mano dakṣamuta kratūm. Adhā te sakhye andhaso vi vo made raṇan gāvo na yavase vivakṣase.*

O Soma, lord of peace and bliss, inspire our mind, skill and wisdom, and our yajnic actions to move in the direction of goodness and piety, so that, living in your love and friendship, we may enjoy food and life's delicacies like cows enjoying their favourite grass and thus partake of your divine joy in life here itself. O Soma, you are great and glorious indeed.

हृ॒दि॒स्पृश॑स्त आसत॒ विश्व॑षु सा॒म॒ धाम॑सु। अधा॒ कामा॑ इ॒म मम॒ वि वा॒ मद॒ वि ति॑ष्ठन्त वसू॒यवा॒ विव॑ ास॥ २॥

2. *Hṛdispṛśasta āsate viśveṣu soma dhāmasu. Adhā kāmā ime mama vi vo made vi tiṣṭhante vasūyavo vivakṣase.*

O Soma, all over the world in all places, all these devoted seekers of wealth and all these heart felt desires and ambitions of mine worship you and concentrate and abide in your divine peace and joy. O Soma, you are great and glorious indeed.

उ॒त व॒तानि॑ साम त॒ पाहं मि॑नामि पा॒क्या॑। अधा॑ पि॒तव॑ सू॒नव॒ वि वा॒ मद॑ मृ॒ळा ना॑ अ॒भि चि॑द्वु॒धाद्विव॑ ास॥ ३॥

3. *Uta vratāni soma te prāhaṁ mināmi pākyā. Adhā piteva sūnave vi vo made mṛḷā no abhi cidvadhād-vivakṣase.*

And O Soma, with a mature mind and intelligence, I follow the rules of your discipline. Then O Soma, as father for the child, pray bless us to partake of your divine joy, be kind and save us from death and deprivation all round. O lord, you are great for the good of all.

समु प यन्ति धीतयः सर्गासा वताँइव। कतुं नः साम जीवस वि वा मदं धारया चमसाँइव विव रस॥ ४॥

4. *Samu pra yanti dhītayaḥ sargāso'vatāṅ iva. Kratuṁ naḥ soma jīvase vi vo made dhārayā camasāṅ iva vivakṣase.*

Just as showers of rain and streams of water flow down and rush to the sea, so all our thoughts, prayers, acts and adorations move and reach you, ultimate destination of holy works. Pray accept us and our adorations like ladlefuls of yajnic homage into the joy of your divine presence. O lord you are great for the joy of all.

तव त्य साम शक्तिभिनिकामासा व्यृण्विर। गृत्सस्य धीरास्तवसा वि वा मदं वजं गामन्तमश्विनं विव रस॥ ५॥

5. *Tava tye soma śktibhir-nikāmāso vyṛṇvire. Gṛtsasya dhīrāstavaso vi vo made vrajaṁ gomantam-aśvinaṁ vivakṣase.*

Those devotees with a balanced mind, lovers of divinity, inspired with devotion to the loved and potent Soma, with all their power of concentration in

meditation reach the state of joy in your presence, O Soma, wherein they find a settled haven with enlightened mind and senses and a vibrant will here itself. O lord you are really great for all.

पशुं नः साम रक्षसि पुरुत्रा विष्ठितं जगत्। समाकृणोषि जीवसे वि वो मदे विश्वा संपश्यन्भुवना विवक्षसे ॥ ६ ॥

6. *Paśuṁ naḥ soma rakṣasi purutrā viṣṭhitaṁ jagat. Samākṛṇoṣi jīvase vi vo made viśvā saṁpaśyan bhuvanā vivakṣase.*

O Soma, you protect and elevate our enlightened soul. You generate, protect and promote the settled world of vast variety as well for our holy and joyous living for a full life in the presence of your divine bliss. Watching the entire world of existence, you wax great in your glory.

त्वं नः साम विश्वतो गोपा अदाभ्या भव। सधमाद्यो द्युम्निधा वि वो मदे मा नो दुःशंस ईशता विवक्षसे ॥ ७ ॥

7. *Tvāṁ naḥ soma viśvato gopā adābhyo bhava. Sedha rājannapa sridho vi vo made mā no duḥśaṁsa īśatā vivakṣase.*

O Soma, be our guide and dauntless guardian and protector all round in the world. O ruler of the world, ward off all errors, failures, violence and foemen far from us. Let none wicked and malicious boss over us. O lord, you are waxing great in your glory for the joy of all.

त्वं नः साम सुकतुरयाधर्याय जागृहि। त्रिवित्तरा मनुषा वि वो मदे दुहा नः पाह्यंहसा विवक्षसे ॥ ८ ॥

8. *Tvaṁ naḥ soma sukratur-vayodheyāya jāgṛhi. Kṣetravittaro manuṣo vi vo made druho naḥ pāhyaṁhaso vivakṣase.*

Soma, lord of all knowledge and holy action, pray let us awake for living a full life of age and enthusiasm. You know the microcosm and the macrocosm of existence, none other knows. Pray protect us from evil men and from sin and jealousy. O lord you are waxing great in your glory for the joy of all.

त्वं नो॑ वृत्रहन्तमन्द्रस्येन्दो शि॒वः सखा॑। यत्सी॑ हवन्त समि॒थे वि वा॒ मद॒ युध्यमानास्ताकसा॑ता॒ विव॑ ासस ॥ ९ ॥

9. *Tvaṁ no vṛtrahantamendrasyendo śivaḥ sakhā. Yat sīṁ havante samithe vi vo made yudhyamānās-tokasātau vivakṣase.*

O Soma, greatest dispeller of darkness and want and deprivation, our gracious friend as well as gracious friend of Indra, the ruler, people all round, struggling in their battle of life for the advancement of their future generations, call upon you for help, protection and success since, then, you are waxing great and glorious in your joy for the good of all.

अ॒यं घ॒ स तु॒रा मद॒ इन्द॑स्य वधत पि॒यः। अ॒यं क॒ गी॑व॑ता म॒हा वि वा॒ मद॑ म॒तिं विप॑स्य वधय॒द्विव॑ ासस ॥ १० ॥

10. *Ayaṁ gha sa turo mada indrasya vardhata priyaḥ. Ayaṁ kakṣīvato maho vi vo made matiṁ viprasya vardhayadvivakṣase.*

This Soma, instant fast, dear happy friend of Indra, the soul, is great, advances the wisdom and vision of the great sage dedicated to assiduous thought and

work with concentration. Surely, O Soma, you are waxing great and glorious in your joy for the good of all.

अयं विपाय दाशुष वाजाँ इयर्ति गामतः । अयं सप्तभ्य आ वरं वि वा मद पान्धं श्राणं च तारिषद्विवक्ति ॥ ११ ॥

11. *Ayaṁ viprāya dāśuṣe vājāṅ iyarti gomataḥ. Ayaṁ saptabhya ā varaṁ vi made prāndhaṁ śroṇaṁ ca tāriṣad-vivakṣase.*

This Soma moves, inspires and brings immortal vision and food, energy and the joy of victory for the sage who has wholly surrendered himself to the divine presence. He saves the blind and the lame and brings the highest learning, wisdom and freedom to the seven sagely yajakas. O Soma, you are ever waxing great and glorious in bliss for the joy of all.

Mandala 10/Sukta 26

Pusha Devata, Vimada Aindra or Prajapatya, or, Vasukrt Vasukra Rshi

प ह्यच्छा मनीषाः स्पाहा यन्ति नियुतः ।
प दस्रा नियुदथः पूषा अविष्टु माहिनः ॥ १ ॥

1. *Pra hyacchā manīṣāḥ spārhā yanti niyutaḥ. Pra dasrā niyudrathaḥ pūṣā aviṣṭu māhinaḥ.*

With love and faith do our cherished thoughts, prayers and adorations well directed in meditation reach Pusha, lord of health and fulfilment. Great, beatific and blissful, his chariot of ultimate freedom of moksha is ever in readiness, may the lord ever protect and promote us to that ultimate freedom.

यस्य॒ त्यन्म॑हि॒त्वं वा॒ताप्य्म॒यं जन॑ः ।
विप॒ आ व॑ंसद्धी॒ति॒भि॒श्चिक॑त सु॒ष्टु॒ती॒नाम ॥ २ ॥

2. *Yasya tyanmahitvaṁ vātāpyamayaṁ janaḥ.*
Vipra ā vaṁsad-dhītibhiś-ciketa suṣṭutīnām.

Pusha, whose grandeur of that order, that food for the soul, may this humanity, this vibrant sage, attain by noble thoughts and actions. The lord knows of our sincere prayers and adorations.

स व॑ेद सुष्टु॒ती॒नामिन्दु॒न पू॒षा वृ॒षा ।
अ॒भि प्सु॒र॑ः पु॒षा॒यति व॒जं॒ न॒ आ पु॑षायति ॥ ३ ॥

3. *Sa veda suṣṭutīnāmindurna pūṣā vṛṣā.*
Abhi psuraḥ pruṣāyati vrajaṁ na ā pruṣāyati.

Pusha, like Soma, the moon, giver of showers, knows of our prayers and adorations. Assuming and pervading all forms of life, he showers his favours of grace on us, he also showers his kindness and favours on our foods, pastures and cows as well.

म॒ंसी॒महि॑ त्वा व॒यम॒स्माकं॑ दव पूषन ।
म॒ती॒नां च॒ साध॑नं॒ विपा॑णां चाध॒वम ॥ ४ ॥

4. *Maṁsīmahi tvā vayam-asmākaṁ deva pūṣan.*
Matīnāṁ ca sādhanaṁ viprāṇaṁ cādhavam.

We know and adore you, divine Pusha, sustainer of life, giver of success to our intelligentsia, pioneer guide and purifier of our vibrant sages.

पत्यं॑धिय॒ज्ञानां॑मश्वह॒या रथा॑नाम ।
ऋषि॒ः स या मनु॑हिता॒ विप॑स्य यावयत्स॒खः ॥ ५ ॥

5. *Pratyardhiryajñānāmaśvahayo rathānām. Ṛṣiḥ sa yo manurhito viprasya yāvayatsakhaḥ.*

Pusha is the promoter and accomplisher of yajnas, energy, power and mover of the shining stars, all seeing creator of joy, well wisher of humanity and inspiring guide and friend of the sages.

आधीषमाणायाः पतिः शुचायाश्च शुचस्य च।
वासावाया वीनामा वासांसि ममृजत ॥ ६ ॥

6. *Ādhīṣamāṇāyāḥ patiḥ śucāyāśca śucasya ca.*
Vāsovāyo'vīnāmā vāsāṁsi marmṛjat.

Pusha is the sustainer of immaculate Prakrti and of the pure intelligent soul, and just as the weaver weaves a cloth of wool, so does he weave out the structure and texture of the physical web of the world and create the bodies of form and adorns them with beauty.

इना वाजानां पतिरिनः पुष्टीनां सखा।
प श्मश्रु हयता दूधाद्वि वृथा या अदाभ्यः ॥ ७ ॥

7. *Ino vājānāṁ patirinaḥ puṣṭīnāṁ sakhā.*
Pra śmaśru haryato dūdhod vi vṛthā yo adābhyaḥ.

Mighty Pusha is the master controller of energies and powers of the world, generous friends of growth and progress, spontaneous energises and inspirer of rising youth, and he is the unchallengeable supreme power over all.

आ त रथस्य पूष राजा धुरं ववृत्युः।
विश्वस्याथिनः सखा सनाजा अनपच्युतः ॥ ८ ॥

8. *Ā te rathasya pūṣannajā dhuraṁ vavṛtyuḥ. Viśvasyārthinaḥ sakhā sanojā anapacyutaḥ.*

O Pusha, unborn, eternal and undiminishing forces move your chariot wheels on and on, friend of all supplicants of the world, eternal, unborn and infinitely manifestive, imperishable.

अस्माकमूजा रथं पूषा अविष्टु माहिनः।
भुवद्वाजानां वृध इमं नः शृणवद्धवम॥ ९॥

9. *Asmākamūrjā rathaṁ pūṣā aviṣṭu māhinaḥ. Bhūvad-vājānāṁ vṛdha imaṁ naḥ śṛṇavaddhavam.*

May the mighty Pusha power and protect our chariot of life with divine energy, may the lord be promoter and augmenter of our food, energy and onward progress, and may he listen and grant this prayer of ours.

Mandala 10/Sukta 27

Indra Devata, Vasukra Aindra Rshi

असत्सु मे जरितः साभिवेगा यत्सुन्वत यजमानाय शिक्षम।
अनाशीदामहमस्मि पहन्ता सत्यध्वृतं वृजिनायन्त-
माभुम॥ १॥

1. *Asat su me jaritaḥ sābhivego yat sunvate yajamānāya śikṣam. Anāśīrdām-ahamasmi prahantā satyadhvṛtaṁ vṛjīnāyantam-ābhum.*

O dedicated celebrant, the divine nature and power is good and true, it is this: I grant the prayer and give the desired object to the dedicated creative Soma yajaka. But I punish and strike down the ungenerous, selfish violator of eternal truth and law persistently

addicted to sin, evil and falsehood.

यदीदहं युधय संनयान्यदवयून्तन्वा३ शूशुजानान। अमा त तुमं वृषभं पचानि तीवं सुतं पञ्चदशं नि षिञ्चम॥ २॥

2. *Yadīdahaṁ yudhaye saṁnayānyadevayūn tanvā śūśujānān. Amā te tumraṁ vṛṣabhaṁ pacāni tīvraṁ sutaṁ pañcadaśaṁ ni ṣiñcam.*

If I were to collect forces to fight out the selfish, ungenerous and audacious who are such by their sheer physical prowess and brute force in this house of yours, O divine Ruler of existence, I would train a mighty, generous, enlightened leader, warrior and protector, feed him on distilled essences of fourteen branches of knowledge, application and practice being the fifteenth, and thus perfect the ruler.

नाहं तं वेद य इति बवीत्यदवयून्त्समरणे जघन्वान।
यदावाख्यत्समरणमृघावदादिद्धं म वृषभा प बुवन्ति॥ ३॥

3. *Nāhaṁ taṁ veda ya iti bravītyadevayūntsamaraṇe jaghanvān. Yadāvākhyat samaraṇam-ṛghāvadādiddha me vṛṣabhā pra bruvanti.*

I know not one who says: I have defeated and destroyed the evil and ungenerous in the battle between right and wrong by myself; instead, when the battle between good and evil is won, then the brave warriors declare that they attribute the victory only to me.

यदज्ञातषु वृजनष्वासं विश्व सता मघवाना म आसन।
जिनामि वत ाम आ सन्तमाभुं प तं ि णां पवत पाद-
गृह्य॥ ४॥

4. *Yadajñāteṣu vṛjaneṣvāsaṁ viśve sato maghavāno ma āsan. Jināmi vet kṣema ā santamābhuṁ pra taṁ ksiṇāṁ parvate pādagṛhya.*

When I am in regions and battles unknown, all existent holy powers are around me. Then in the interest of the good of the world I defeat all negative powers and, catching them by the root, I throw them on the rocks.

न वा उ मां वृजनं वारयन्त न पर्वतासा यदहं मनस्य। मम स्वनात्क्रंधुकर्णा भयात एवदनु द्यून्किरणः समजात॥ ५॥

5. *Na vā u māṁ vṛjane vārayante na parvatāso yadahaṁ manasye. Mama svanāt kṛdhukarṇo bhayāta evedanu dyūn kiraṇaḥ samejāt.*

When I decide to do what I want to do, no powers can obstruct me on the way, not even powers insurmountable as mountains otherwise. At my roar even persons of faintest ear shake with fear. And the sun, commanding boundless light rays goes on way day and night at my command.

दश वत्रे शृतपाँ अनिन्दान्बाहु अदः शरव्ये पत्यमानान।
घृषुं वा य निनिदुः सखायमध्यू न्वेषु पवया ववृत्युः॥ ६॥

6. *Darśannvatra śṛtapāň anindrān-bāhukṣadaḥ śarave patyamānān. Ghṛṣuṁ vā ye niniduḥ sakhāyam-adhyū nveṣu pavayo vavṛtyuḥ.*

When I see forces which oppose, contradict or deny Indra, presiding power of world order, people who wrest the food and drink prepared for honest labour, who twist others' arm for extortion, who pounce upon the innocent to kill, or those who revile a friend for his

candid but unflattering warmth, over all such the strokes of the thunderbolt of justice and punishment would fall and ultimately crush them.

अभूव ीव्यु१ आयुरानड दष् ु पूवा अपरा नु दषत।
द्व पवस्त परि तं न भूता या अस्य पार रजसा विवष॥ ७॥

7. *Abhūrvaukṣīrvyu āyurānaḍ darṣannu pūrvo aparo nu darṣat. Dve pavaste pari taṁ na bhūto yo asya pāre rajaso viveṣa.*

Indra, unborn and eternal, the seed, the sower and nursing mother and the very life of the world, you destroy the anti-life forces of the earliest times and, later, of the others too. Both earth and heaven comprehend you not, you who transcend these and pervade the infinity beyond.

गावा यवं पयुता अया अं ान्ता अपश्यं सहगापाश्चरन्तीः।
हवा इदया अभितः समायन्कियदासु स्वपतिश्छन्द-
यात॥ ८॥

8. *Gāvo yavaṁ prayutā aryo akṣan tā apaśyaṁ sahagopāścarantīḥ. Havā idaryo abhitaḥ samā-yan kiyadāsu svapatiś-chandayāte.*

The cows ranged together in the pasture graze and enjoy the grass. I, the master, watch them along with the cowherd. When they are called back they come and stand round the master. The master rejoices in them. Similarly Indra, the master, sees the life around as his cows, rejoices in all life forms, and in the evening of the created world calls them back, and they all abide by and abide in his presence.

सं यद्वयं यवसादा जनानामहं यवाद उवज अन्तः। अत्रा युक्ता वसातारमिच्छादथा अयुक्तं युनजद्ववन्वान॥ ९॥

9. *Saṁ yadvayaṁ yavasādo janānāmahaṁ yavāda urvajre antaḥ. Atrā yukto'vasātāram-icchādatho ayuktaṁ yunajad-vavanvān.*

Here in the pasture, in the midst of the vast world of experience and pleasure, we live and enjoy together with all those living beings which enjoy the grass and experience the things they love and find as the result of their karma, and I too among humans enjoy my share of karmic bhoga. Here then, joined to the lord giver of life, experience and ultimate freedom and peaceful abode, let the soul love and meditate on the master, Indra, and may the loving master accept the devotee, earlier separated, now joined.

अत्रदु म मंसस सत्यमुक्तं द्विपाच्च यच्चतुष्पात्संसृजानि। स्त्रीभिया अत्र वृषणं पृतन्यादयुद्धा अस्य वि भजानि वेदः॥ १०॥

10. *Atredu me maṁsase satyamuktaṁ dvipācca yaccatuṣpāt saṁsṛjāni. Strībhiryo atra vṛṣaṇaṁ pṛtanyād-ayuddho asya vi bhajāni vedaḥ.*

And here in the world, take it as my own word of truth that it is I who generate the biped humans and the quadruped animals, and whoever aspires to win as a virile warrior but with indulgence with women, I take off their share of the desired attainment even before or without the interaction between their ambition and nature.

यस्या॑न् ा दु॑हि॒ता जात्वास॒ कस्तां॑ वि॒द्वाँ अ॒भि म॑न्यात अ॒न्धाम। क॒त॒रा म॒निं पति॒ तं मु॑चात॒ य ई॒ वहा॑त॒ य ई॒ वा वर्॒यात॥ ११॥

11. *Yasyānakṣā duhitā jātvāsa kastāṁ vidvāṅ abhi manyāte andhām. Kataro meniṁ prati taṁ mucāte ya īṁ vahāte ya īṁ vā vareyāt.*

Who is the sage and scholar who knows that blind force, that eyeless generative power, Prakrti, mother womb of existence that was there in the pre-existence state of divinity in absolute time and space? Indra, whose consort it was, the Shakti of divinity to generate the various forms of life in historical time and space. Who would wield that mighty force for himself as consort, as Word, as thunder? Who would release her? Who takes her on and controls? Who chooses and loves her? Who except Indra?

कि॒य॑ती॒ यो॒षा म॒य॒ता व॑धू॒याः॒ परि॑प्रीता॒ पन्य॑सा॒ वा॒य॑ण। भ॒द्रा व॒धूर्भ॑वति॒ यत्सु॒पेशाः॒ स्व॒यं सा मि॒त्रं व॑नुत॒ जन॑ चित॥ १२॥

12. *Kiyatī yoṣā maryato vadhūyoḥ pariprītā panyasā vāryeṇa. Bhadrā vadhūrbhavati yat supeṣāḥ svayaṁ sā mitraṁ vanute jane cit.*

Some maiden feels pleased and satisfied with the dear lovable wealth and speech of the man wooing her for a wife or she is herself pleasing and accepted for her speech and riches. But in reality, that wife is good and fortunate who, noble in person and manners, loves and chooses her friend and husband by herself from amongst the youth.

पत्ता जगार पत्यञ्चमत्ति शीष्णा शिरः पतिं दधा वरूथम।
आसीन ऊध्वामुपसि क्षिणाति न्यङङुत्तानामन्वेति
भूमिम॥ १३॥

13. *Patto jagāra pratyañcamatti śīrṣṇā śiraḥ prati dadhau varūtham. Āsīna ūrdhvāmupasi kṣiṇā-ti nyaṅṅuttānām-anveti bhūmim.*

Indra emanates and manifests the generated world step by step, then he withdraws it also step by step at the end. The top light of Prakrti, he places and holds up on high as head and heaven. All present and pervasive, the next high form of it he holds in his lap as the middle region, and the lowest of the high he forms as the earth and pervades it.

बृहच्छाया अपलाशा अर्वा तस्था माता विषिता अत्ति
गर्भः। अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे
धेनुरूधः॥ १४॥

14. *Bṛhannacchāyo apalāśo arvā tasthau mātā viṣito atti garbhaḥ. Anyasyā vatsaṁ rihatī mimāya kayā bhuvā ni dadhe dhenurūdhaḥ.*

Infinitely great, imperishable beyond mutability and sufferance, all mover, all moving constant, beyond bonds and bounds, he is the all bearing mother womb of existence. Loving and pervading the living forms of the other, Prakrti, as a mother, like his own progeny, he forms and sustains the world with divine peace and bliss of existence as the mother cow holds the milk for her calf.

सप्त वीरासो अधरादुदायन्नष्टोत्तरात्तात्समजग्मिरन्त।
नव पश्चातास्थिवमन्त आयन्दश पाक्सानु वि
तिरन्त्यश्नः॥ १५॥

15. *Sapta vīrāso adharādudāyann-aṣṭottarāttāt samajagmirante. Nava paścātāt sthivimanta āyan daśa prāk sānvi tirantyaśnaḥ.*

Seven off-springs came up from the deepest of Prakrti (they are five subtle elements, mind and senses), eight sprang from the upper part (they are eight vasus, sustainers of life, i.e., earth, water, fire, air, space, moon, sun and stars), from behind came nine well placed in position (they are nine planets and nine sense organs), and ten pranas arise from the front and move high up in air.

दशानामकं कपिलं समानं तं हिन्वन्ति कतवे पार्याय। गर्भं माता सुधितं व ाणास्ववनन्तं तुषर्यन्ती बिभर्ति॥ १६॥

16. *Daśānāmekaṁ kapilaṁ samānaṁ taṁ hinvanti kratave pāryāya. Garbhaṁ mātā sudhitaṁ vakṣaṇāsvavenataṁ tuṣayantī bibharti.*

One is the darling of all the ten equally, which they energise and serve for fulfilment of the ultimate purpose of life. Mother Nature bears the soul as its baby well placed in the currents and atomic dynamics of existence, nourishing and pleasing it, though the baby at this stage is unaware of it, but still loves to stay on in the womb.

पीवानं मषमपचन्त वीरा न्युप्ता अ ा अनु दीव आसन।
द्वा धनुं बृहतीमप्स्व१न्तः पवित्रवन्ता चरतः पुनन्ता॥ १७॥

17. *Pīvānaṁ meṣamapacanta vīrā nyuptā akṣā anu dīva āsan. Dvā dhanuṁ bṛhatīmapsvantaḥ pavitravantā carataḥ punantā.*

Ten pranas together with the senses, positioned

in the holy body for nature's purpose, mature the living body of the soul. Two of these pranas, i.e., prana and apana, active in the vital waters with warm energy, mature, purify and perfect the growing body for the soul.

वि क्रोशनासो विष्वञ्च आयन्पचाति नमो नहि पदधः।
अयं म देवः सविता तदाह दर्वन्ना इद्वनवत्सपिरन्नः॥ १८॥

18. *Vi krośanāso viṣvañca āyan pacāti nemo nahi pakṣadardhaḥ. Ayaṁ me devaḥ savitā tadāha drvanna idvanavat sarpirannaḥ.*

Souls come into the world from various directions in various ways, chanting the name of divinity. Some one matures, another does not mature, remains half way only. This is what Savita, lord of life, giver of light, says to me: the yajna fire which consumes the fuel wood and oblations of ghrta helps the soul to mature through yajna and self-sacrifice. The man who lives on fruit and milk and butter matures with divine love and yajnic fire.

अपश्यं गामं वहमानमारादचक्रया स्वधया वर्तमानम।
सिषक्त्यर्यः प युगा जनानां सद्यः शिश्ना प्रमिनाना नवीयान॥ १९॥

19. *Apaśyaṁ grāmaṁ vahamānam-ārād-acakrayā svadhayā vartamānam. Siṣaktyaryaḥ pra yugā janānāṁ sadyaḥ śiśnā praminānno navīyān.*

From far off by observation of nature and from near by meditation, I have perceived and realised the divine power and presence bearing the multitudinous humanity and other forms of life by its own essential might, moving without wheels, that is, moving and yet

not moving, being omnipresent, eternal, yet even new in manifestation, who, sole lord of life, creates the male and female pairs of humans from eternity.

एता म॒ गाव॑ पम॒रस्य॑ यु॒क्ता मा षु प सं॑धी॒मु हु॒रिन्मं॑मन्धि।
आप॑श्चिदस्य॒ वि न॑श॒न्त्यर्थं॑ सू॒र॑श्च म॒क उप॑रा बभू॒-
वान॥ २०॥

20. *Etau me gāvau pramarasya yuktau mo ṣu pra sedhīr-muhurin-mamandhi. Āpaścidasya vi naśantyarthāṁ sūraśca marka uparo babhūvān.*

Lord of life, pray do not deprive me, the mortal man, of these two vital energies of prana and apana joined to my existence, pray keep them integrated with me, active and pleasing. The subtle body and the pranic energies help us reach our divine goal, and may the sun and pranic energies, like the cloud, shower me here below with light and joy.

अ॒यं या वज॑: पुरु॒धा विवृ॑त्ता॒ वः सूय॑स्य बृ॒हत॒: पुरी॑षात।
श्रव॒ इद॒ना प॒रा अ॒न्यद॑स्ति॒ तद॑व्य॒थी जं॑रि॒माण॑स्तरन्ति॥ २१॥

21. *Ayaṁ yo vajraḥ purudhā vivṛtto ’vaḥ sūryasya bṛhataḥ purīṣāt. Śrava idenā paro anyadasti tadavyathī jarimāṇas-taranti.*

This thunderous pranic energy, which radiates from the mighty orb of the sun in varied ways, comes down to us by the paths of Prakrti. Beyond this is there another path and destination too, revealed and heard, to which the celebrants of divinity free from psychic travails of existence attain beyond the flood of pleasure and pain here.

वृ ावृं ा नियता मीमयद्गास्तता वयः प पतान्पूरुषादः। अथदं विश्वं भुवनं भयात इन्दाय सुन्वदृषय च शि ित॥ २२॥

22. *Vṛkṣevṛkṣe niyatā mīmayad-gaustatau vayaḥ pra patān pūruṣādaḥ. Adhedaṁ viśvaṁ bhuvanaṁ bhayāta indrāya sunvadṛṣaye ca śikṣat.*

The string fixed like destiny on every bow twangs with a clang, the arrows fly and fall like cannibals on humanity, consuming life and karma. And then the whole world shakes with fear. O yajaka on the vedi, keep on the offer of soma homage to Indra, the omniscient who knows it all.

दवानां मान पथमा अतिष्ठन्कृन्तत्रादषामुपरा उदायन। त्रयस्तपन्ति पृथिवीमनूपा द्वा बृबूकं वहतः पुरीषम॥ २३॥

23. *Devānāṁ māne prathamā atiṣṭhan kṛntatrād-eṣāmuparā udāyan. Trayas-tapanti pṛthivīm-anūpā dvā bṛbūkaṁ vahataḥ purīṣam.*

For the formation of the first and basic divine natural causes of cosmic evolution, the original causes already existed in the primordial state of Prakrti. From the disturbance of those primordial causes in that state of unified equilibrium into dynamic state, arose the diversity of subtle and gross elements of material and psychic forms. Three of these (heat, air and water) together mature the earth for life, and two (heat and air) bring the life energy to it.

सा त जीवातुरुत तस्य विद्धि मा स्मतादृगप गूहः समय। आविः स्वः कृणुत गूहत बुसं स पादुरस्य निणिजा न मुच्यत॥ २४॥

24. *Sā te jīvāturuta tasya viddhi mā smaitādṛgapa gūhaḥ samarye. Āviḥ svaḥ kṛṇute gūhate busaṁ sa pādurasya nirṇijo na mucyate.*

That, O man, is your life line, the trinity of sun, air and water, Know it, and know that divine Indra. It's all his. In the serious holy business of living, forget it not, nor let life slip away. Indra creates and opens out the bliss of life, consumes the waste to create further, and this evolutionary cyclic process of the life giver never ends, it continues.

Mandala 10/Sukta 28

Devata: Indra (1, 3-5, 7, 9, 11), Vasukra Aindra (2, 6, 8, 10, 12); Rshi: Indra snusha (1), Indra (2, 6, 8, 10, 12), Vasukra Aindra (3-5, 7, 9, 11)

This hymn is a dialogue between Indra and Vasukra. It is an allegory on the organismic, integrated, organised system of life from the individual to the social and the cosmic order. The chief and supreme master is the soul, the ruler, Indra. Others too are powers, but subordinate to the chief.

विश्वा ह्यन्या अरिराजगाम ममदह श्वशुरा ना जगाम। जरीयाद्धाना उत सामं पपीयात्स्वाशितः पुनरस्तं जगायात॥ १॥

1. *Viśvo hyanyo arirājagāma mamedaha śvaśuro nā jagāma. Jakṣīyāddhānā uta somaṁ papīyāt svāśitaḥ punarastaṁ jagāyāt.*

Vasukra's wife says: All other masterly powers are arrived here. Only the chief is not come. I wish he were here, accept our hospitality of food and drink and,

satisfied and fulfilled, go back to his seat.

(The soul emerges in the body, takes over and rules over the body system after all other powers have developed and the body is mature for emergence of the soul. So is the social system the soul of which is the sovereign ruling power. So is the cosmos, the ruling soul of the system is Indra.)

स रारुवद वृषभस्तिग्मशृङ्ग वष्मन्तस्था वरिमन ा पृथिव्याः। विश्वष्वनं वृजनषु पामि या म कु ी सुतसामः पृणाति॥ २॥

2. *Sa roruvad-vṛṣabhas-tigmaśṛṅgo varṣman tasthau varimannā pṛthivyāḥ. Viśveṣvenaṁ vṛjaneṣu pāmi yo me kukṣī sutasomaḥ pṛṇāti.*

Indra: I, mighty ruling power, harbinger of showers of plenty and prosperity, commanding sharpest forces of defence and offence, abide on top of the mighty expanse of the earth. Whoever the maker of soma that offers me homage and hospitality to my pleasure and satisfaction, I defend, protect and promote in all battles of life.

अदिणा त मन्दिन इन्द्र तूयान्त्सुन्वन्ति सामान्पिबसि त्वमषाम। पचन्ति त वृषभाँ अत्सि तषां पृ ाण यन्म-घवन्हूयमानः॥ ३॥

3. *Adriṇā te mandina indra tūyāntsunvanti somān pibasi tvameṣām. Pacanti te vṛṣabhāň atsi teṣāṁ pṛkṣeṇa yanmaghavan hūyamānaḥ.*

Vasukra: O mighty ruler of wealth and power, Indra, happy performers of the yajnic system, with the best of equipment, extract exciting soma juice and they prepare sanative tonics from vrshabha herbs, of which,

when cordially invited, you drink and taste with pleasure to your satisfaction and fulfilment.

इदं सु मे जरितरा चिकिद्धि पतीपं शापं नद्या वहन्ति।
लोपाशः सिंहं प्रत्यञ्चमत्साः काष्टा वराहं निरतक्त कक्षात॥ ४॥

4. *Idaṁ su me jaritarā cikiddhi pratīpaṁ śāpaṁ nadyo vahanti. Lopāśaḥ siṁhaṁ pratyañcamatsāḥ kroṣṭā varāhaṁ niratakta kakṣat.*

O celebrant, know this force of my power: By the dynamic force of my system and order, the stream of ordered life can carry off criticism, opposition and contradictions and throw out all poisonous elements, the ordinary vegetarian citizen faces and drives off the violent carnivorous enemy, and a single clarion call would dig out and throw out the most destructive terrorist forces from the darkest den.

कथा त एतदहमा चिकेतं गृत्सस्य पाकस्तवसा मनीषाम।
त्वं नो विद्वाँ ऋतुथा वि वोचा यमर्धं त मघवन्त्सम्या धूः॥ ५॥

5. *Kathā ta etadahamā ciketaṁ gṛtsasya pākastavaso manīṣām. Tvaṁ no vidvāṅ ṛtuthā vi voco yamardhaṁ te maghavan kṣemyā dhūḥ.*

O lord of wealth and power, all knowing all watching ruler of the world, Indra, how would I, a simple man, understand and know this mysterious ground power and policy of yours, wise and versatile master of the mighty order. O lord, you alone know, you alone can enlighten us about the admirable basis and direction of your policy of peace and progress of humanity

according to the time and season.

एवा हि मां तवसं वर्धयन्ति दिवश्चिन्म बृहत उत्तरा धूः ।
पुरू सहस्रा नि शिशामि साकमशत्रुं हि मा जनिता जजान ॥ ६ ॥

6. *Evā hi māṁ tavasaṁ vardhayanti divaścinme bṛhata uttarā dhūḥ. Purū sahasrā ni śiśāmi sākamaśatruṁ hi mā janitā jajāna.*

Thus do they (assistant powers) exalt me, mighty soul, ruler of the system. The foundation, structure, direction and stability of the system, the power I wield to sustain and rule the system is greater than the vast heavens. A thousand foes I eliminate, all at once, with a single stroke. Indeed the creative powers that generate and manifest me as power generate me without enemy and opposition.

एवा हि मां तवसं जज्ञुरुग्रं कर्मन्कर्मन्वृषणमिन्द्र देवाः ।
वधीं वृत्रं वज्रेण मन्दसाना पर्वजं महिना दाशुषे वम ॥ ७ ॥

7. *Evā hi māṁ tavasaṁ jajñurugraṁ karmankarman vṛṣaṇamindra devāḥ. Vadhīṁ vṛtraṁ vajreṇa mandasāno'pa vrajaṁ mahinā dāśuṣe vam.*

Thus do the devas, divine powers and faculties create and know me as mighty and formidable, virile and generous in every act of the system. Happily with the mighty vajra, vital power, I break the dark cloud of rain with mighty thunder and open the paths of progress for the creative and generous vital channels of the dynamics of the system.

दवास आयन्पर शूँरबिभ्वना वृश्चन्ता अभि विडभिरायन। नि सुदवं दधता व ण्यासु यत्रा कृपीटमनु तद्दहन्ति॥ ८॥

8. *Devāsa āyan paraśūñrabuibhran vanā vṛścanto abhi viḍbhirāyan. Ni sudrvaṁ dadhato vakṣaṇāsu yatrā kṛpīṭamanu taddahanti.*

Let men of power and enlightenment march forward bearing weapons of defence and action, felling forests and oppositions, march forward with people of the land, stay the floods of rivers, release the flow into streams and canals, burning the undergrowth and drying up pools of stagnant water.

शशः ुरं पत्यञ्चं जगारा दिं लागन व्यभदमारात।
बृहन्तं चिदृहत रन्धयानि वयद्वत्सा वृषभं शूशुवानः॥ ९॥

9. *Śaśaḥ kṣuraṁ pratyañcaṁ jagārā'driṁ logena vyabhedamārāt. Bṛhantaṁ cidṛhate randhayāni vayadvatso vṛṣabhaṁ śūśuvānaḥ.*

The deer faces and beats up the tiger of fatal paw since I can break up the mountain with a lump of clay from far or near. I can crush the biggest with the tiniest, and the calf, waxing with strength, can force the bull to retreat and run. (This is the might of soul and prana).

सुपर्ण इत्था नखमा सिषायावरुद्धः परिपदं न सिंहः।
निरुद्धश्चिन्महिषस्तष्यावान्गाधा तस्मा अयथं कषदतत॥ १०॥

10. *Suprarṇa itthā nakhamā siṣāyāvaruddhaḥ paripadaṁ na siṁhaḥ. Niruddhaścinmahiśastarṣyāvān godhā tasmā ayathaṁ karṣadetat.*

10. Let Suparna, Indra, the soul on top all round of the living system and at the centre of the self, confirm, hold and monitor its power-in-readiness as this: Like the lion in the den ready with his paw, like a rhino in position thirsting to strike (as a battery of force and power calibrated unto the live switch) and the power like the bow string in optimum tension would strike and throw out and far off the negativities and enemies wherever they be, (such is the force and power of prana, spirit and soul of the living system at individual, social and cosmic level) in service for the master, Indra.

तभ्या॑ गा॒धा अ॒यथं॑ कषद॒तद्य ब्र॒ह्मणः॑ पति॒पीय॒न्त्य ा॑ः । सि॒म उ॒ णा॑ वसृ॒ष्टाँ अ॑दन्ति स्व॒यं बला॑नि त॒न्व॑ः श्रृणा॒नाः ॥ ११ ॥

Tebhyo godhā ayathaṁ karṣadetadye brahmaṇaḥ pratipīyantyannaiḥ. Sima ukṣṇo'vasṛṣṭāň adanti svayaṁ balāni tanvaḥ śṛṇānāḥ.

11. The systemic strength in optimum tension spontaneously throws out those who, feeding on the nutriments provided by the system itself, abuse, revile and sabotage the social order, eating into all the creativities of the system and thereby, at the same time, damage the strength of their bodies by themselves.

एत शमी॑भिः सु॒शमी॑ अभू॒व॒न्य हिं॑न्वि॒र त॒न्व॑१॑ः साम॑ उ॒क्थः । नृ॒वद्वद॒ ुप॑ ना माहि॒ वाजा॑न्दि॒वि श्रवा॑ दधिष॒ नाम॑ वी॒रः ॥ १२ ॥

Ete śamībhiḥ suśamī abhūvan ye hinvire tanvaḥ soma ukthaiḥ. Nṛvad-vadann-upa no māhi vājān divi śravo dadhiṣe nāma vīraḥ.

12. Those persons rise to creative power and

grandeur who, with holy words and noble acts of yajnic creations of soma peace and vitality serve life and humanity and strengthen and advance the body of the social order and thus address the ruling power: O ruling soul of the order, speaking and proclaiming as leader, pioneer and ruler, bring us all our share of sustenance and power, acknowledge our achievement and victory, and feel great that you wield the honour and power of the order, yours is the name and the glory from earth to heaven. You are the heroic brave.

Mandala 10/Sukta 29

Indra Devata, Vasukra Aindra Rshi

वन॒ न वा॒ या न्य॑धायि चा॒कञ्छुचि॑र्वां॒ स्तामा॑ भुरणावजीगः।
यस्यदिन्द्र॑: पुरु॒दिन॑षु॒ हाता॑ नृ॒णां नया॒ नृत॑मः ॒ापावा॑न ॥ १ ॥

1. *Vane na vā yo nyadhāyi cākañchucirvāṁ stomo bhuraṇāvajīgaḥ. Yasyedindraḥ purudineṣu hotā nṛṇāṁ naryo nṛtamaḥ kṣapāvān.*

Like the baby bird placed in the nest on the tree, waiting and watching for the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.

प त॑ अ॒स्या उ॒षस॒: पार॑स्या नृ॒ता स्या॑म॒ नृत॑मस्य नृ॒णाम।
अनु॑ त्रि॒शाक॑: श॒तमाव॑ह॒ ाृन्कुत्स॑न॒ रथा॒ या अस॑त्स-
स॒वान ॥ २ ॥

2. *Pra te asyā uṣasaḥ prāparasyā nṛtau syāma nṛtamasya nṛṇām. Anu triśokaḥ śatamāvahanṝn kutsena ratho yo asat sasavān.*

Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.

कस्त॒ मद॑ इन्द्र॒ रन्त्यो॑ भूद्दुरो॒ गिरो॑ अ॒भ्युग्रो॑ वि धा॑व।
कद्वाहो॑ अ॒वागु॑प॒ मा मनी॒षा आ त्वा॑ शक्यामुप॒मं रा॒धो॒ अ॒न्नैः॥ ३॥

3. *Kaste mada indra rantyo bhūdduro giro abhyugro vi dhāva. Kadvāho arvāgupa mā manīṣā ā tvā śakyām-upamaṁ rādho annaiḥ.*

What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler?

कदु॑ द्यु॒म्नमि॑न्द्र॒ त्वाव॑ता॒ नृ॒न्कया॑ धि॒या क॑रस॒ क॒ आग॑न।
मि॒त्रा न स॒त्य उ॑रुगा॒य भृ॒त्या अ॒न्॑ समस्य॒ यदस॑न्म-
नी॒षाः॥ ४॥

4. *Kadu dyumnamindra tvāvato nṝn kayā dhiyā karase kanna āgan. Mitro na satya urugāya bhṛtyā anne samasya yadasan manīṣāḥ.*

Indra, when shall we have the light, power and honour of prosperity in life? What is that order of

intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and prosperity?

परय सूरा अर्थं न पारं य अस्य कामं जनिधाइव ग्मन।
गिरश्च य तं तुविजात पूर्वीनरं इन्द पतिशि न्त्य ाः ॥ ५ ॥

5. *Preraya sūro arthaṁ na pāraṁye asya kāmaṁ janidhā iva gman. Giraśca ye te tuvijāta pūrvīrnara indra pratiśikṣantyannaiḥ.*

Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms.

मात्र नु त सुमित इन्द पूर्वी द्याम्ज्मना पृथिवी काव्यन।
वराय त घृतवन्तः सुतासः स्वाद्मन्भवन्तु पीतय मधूनि ॥ ६ ॥

6. *Mātre nu te sumite indra pūrvī dyaurmajmanā pṛthivī kāvyena. Varāya te ghṛtavantaḥ sutāsaḥ svādman bhavantu pītaye madhūni.*

O Indra, lord omniscient and omnipotent, mother earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent

measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you.

आ मध्वा अस्मा असिचन्नमत्रमिन्दाय पूर्णं स हि सत्यराधाः ।
स वावृधे वरिमन्ना पृथिव्या अभि क्रत्वा नर्यः पौंस्यैश्च ॥ ७ ॥

7. *Ā madhvo asmā asicann-amatram-indrāya pūrṇaṁ sa hi satyarādhāḥ. Sa vāvṛdhe varimannā pṛthivyā abhi kratvā naryaḥ pauṁsyaiśca.*

Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests higher and exalted over the expansive earth and space.

व्यानळिन्द्रः पृतनाः स्वाजा आस्मै यतन्त सख्याय पूर्वीः ।
आ स्मा रथं न पृतनासु तिष्ठ यं भद्रया सुमत्या चादयासः ॥ ८ ॥

8. *Vyānaḷindraḥ pṛtanāḥ svojā āsmai yatante sakhāya pūrvīḥ. Ā smā rathaṁ na pṛtanāsu tiṣṭha yaṁ bhadrayā sumatyā codayāse.*

Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear

intelligence, noble ambition and holy enthusiasm in the right direction.

Mandala 10/Sukta 30

Apah or Apam-napat Devata, Kavasha Ailusha Rshi

प दे॑वत्रा ब्रह्म॑ण गा॒तुर॑त्वपा अच्छा॒ मन॑सा॒ न पर्यु॑क्ति। म॒हीं मि॒त्रस्य॒ वरु॑णस्य धा॒सिं पृ॑थु॒जर्य॑स रीरधा सुवृ॒क्तिम॥ १॥

1. *Pra devatrā brahmaṇe gāturetvapo acchā manaso na prayukti. Mahīṁ mitrasya varuṇasya dhāsiṁ pṛthujrayase rīradhā suvṛktim.*

Let our voice of thanks and praise, our acts of yajnic creation and self-sacrifice in service of the cosmic sustainer, reach all the divine energies and powers of nature and humanity which are ever on the move and sustain life, and let this expression be the very symbol of the total dedication of our mind and soul. O celebrant, O high priest of yajna, proclaim and realise this our will to live as a mighty gift of the lord of love and judgement, and proclaim as well our vision of the ultimate freedom from selfish attachment, which we would realise in dedication to our own spirit, to the social order, and to the infinite lord of cosmic dynamics with the same love and judgement.

अध्व॑यवा ह॒विष्म॑न्ता॒ हि भू॒ता च्छा॒प इ॑ताश॒तीरु॑शन्तः। अव॒ याश्च॑ष्ट अरु॒णः सु॑प॒र्णस्तमास्य॑ध्वमू॒मिम॒द्या सु॑ह॒स्ताः॥ २॥

2. *Adhvaryavo haviṣmanto hi bhūtā'cchāpa itośatīruśantaḥ. Ava yāścaṣṭe aruṇaḥ suparṇastamāsyadhvam-ūrmim-adyā suhastāḥ.*

O priests and organisers of the socio-cosmic order, bear and bring the fragrant materials of yajnic action for development, rise with passion and enthusiasm, reach the vaulting waters of life, and with open expert hands today receive the waves which the moon and ocean raise and the flood of light and energy which the sun showers down.

अध्वर्यवा॒ प इ॑ता समु॒द्रम॒पां नपा॑तं ह॒विषा॑ यजध्वम।
स वा॑ ददद्ऊ॒र्मिम॒द्या सु॒पू॒तं॒ तस्म॒ सा॒मं॒ मधु॑मन्तं सुनात॥ ३॥

3. *Adhvaryavo'pa itā samudramapāṁ napātaṁ haviṣā yajadhvam. Sa vo dadad-ūrmimadyā supūtaṁ tasmai somaṁ madhumantaṁ sunota.*

O priests and organisers, reach the ocean and the waters of space and connect with the sun and light in space and skies with the right materials of yajna. The sun never allows the waters to exhaust and gives you the purest showers ever. Create and offer the sweetest and most powerful soma oblations to the sun for permanent supply of liquid energies for the sustenance of life.

या अ॑नि॒ध्मा दी॑दय॒द॒प्स्व॑१॑न्तर्यं विपा॑स॒ इ॑ळत अध्व॒रषु॑।
अपां नपा॒न्मधु॑मतीर॒पा दा॒ याभि॒रिन्दा॑ वावृ॒ध वी॒र्या॑य॥ ४॥

4. *Yo anidhmo dīdayad-apsvantar-yaṁ viprāsa īḷate adhvareṣu. Apāṁ napān-madhumatīr-apo dā yābhir-indro vāvṛdhe vīryāya.*

O sun who burn and shine in space without fuels of fire, whom priests and scientists serve and adore in yajna, who never allow liquid energies of the world to exhaust, pray give us the honey sweets of liquid energies

by which Indra, ruler of the world order on earth, may rise to strength and accomplish great deeds for humanity.

याभिः सामा मादत हषत च कल्याणीभिर्युवतिभिन मयः। ता अध्वया अपा अच्छा परहि यदासिञ्चा आषधीभिः पुनीतात ॥ ५ ॥

5. *Yābhiḥ somo modate harṣate ca kalyāṇībhir-yuvatibhirna maryaḥ. Tā adhvaryo apo acchā parehi yadāsiñcā oṣadhībhiḥ punītāt.*

The liquids with which Soma, the ruling spirit, rejoices and feels exhilarated as men feel happy and exhilarated by noble youthful women, those exciting liquid energies, O high priest of yajna, find from far and near, and when you find them, then cleanse and strengthen the drinks and sanatives for health and joy.

एवद्यूनं युवतया नमन्त यदीमुश ुशतीरत्यच्छ। सं जानत मनसा सं चिकित्र ध्वयवा धिषणापश्च दवीः ॥ ६ ॥

6. *Evedyūne yuvatayo namanta yadīmuśannu-śatīretyaccha. Saṁ jānate manasā saṁ cikitre 'dhvaryavo dhiṣaṇāpaśca devīḥ.*

Just as youthful women submit to young men, and as men with love eagerly advance to loving women, so do the leaders of social and scientific yajna know the liquid energies of nature and with their science and intelligence create, obtain and develop. So do also they develop the energies and competence of the rising youthful generation for the social yajna of the world order of humanity.

या वां वृताभ्या अकृणादु लाकं या वां मह्या अभि-
शस्तरमुञ्चत। तस्मा इन्दाय मधुमन्तमूर्मिं दवमादनं प
हिणातनापः ॥ ७ ॥

7. *Yo vo vṛtābhyo akṛṇodu lokaṁ yo vo mahyā abhi-śasteramuñcat. Tasmā indrāya adhuman-tam-ūrmiṁ devamādanaṁ pra hiṇotanāpaḥ.*

O people of the social order of the world, committed to honesty and loyalty, the ruler who opens the doors of freedom against inhibition and creates a beautiful world for you, for that Indra, mighty ruler, create honey sweet fragrances of exhilarating environment and offer him divinely joyous foods and drinks of self-fulfilment.

पास्मै हिनात मधुमन्तमूर्मिं गभा या वः सिन्धवा मध्व उत्सः।
घृतपृष्ठमीड्यमध्वरष्वा पा रवतीः शृणुता हवं म ॥ ८ ॥

8. *Prāsmai hinota madhumantamūrmiṁ garbho yo vaḥ sindhavo madhva utsaḥ. Ghṛtapṛṣṭham-īḍyamadhvareṣvā''po revatīḥ śṛṇutā havaṁ me.*

O streams of life aflow, O dynamic people blest with wealth, honour and excellence, listen to my call and exhortation: Create and set in flow the sweetest honeyed waves of joy for this master power and ruler who is the fountain head and fathomless ocean source of your joy and fulfilment, refulgent and illustrious, adorable in the noblest yajnic meets of the world.

तं सिन्धवा मत्सरमिन्दुपानमूर्मिं प हत य उभ इयति।
मदच्युतमाशानं नभ जां परि त्रितन्तुं विचरन्तमुत्सम ॥ ९ ॥

9. *Taṁ sindhavo matsaram-indrapānam-ūrmiṁ pra heta ya ubhe iyarti. Madacyutam-auśānaṁ nabhojāṁ pari tritantuṁ vicarantam-utsam.*

O streams of life, dynamic people of the world, inspire and set in motion that joyous wave of living and working worthy of all ruling Indra which helps to realise both ends of life, fulfilment over here and freedom of moksha hereafter, overflowing with divine ecstasy, admirable, heavenly, universal, good for earth, heaven and the middle regions, continuous for three living generations, dynamic as the river and deep as ocean.

आववृ॑ततीरध॒ नु द्विधा॑रा॒ गोषु॒युधा॒ न नि॑य॒वं च॑र॒न्तीः। ऋष॒ जनि॑त्रीर्भुव॒नस्य॒ पत्नी॑र॒पो व॑न्दस्व स॒वृधः॑ सयो॒नीः॥ १०॥

10. *Āvarvṛtatīradha nu dvidhārā goṣuyudho na niyavaṁ carantīḥ. Ṛṣe janitrīrbhuvanasya patnīrapo vandasva savṛdhaḥ sayonīḥ.*

O sage, visionary celebrant of the yajnic world order, respect, honour and celebrate the vibrant people of the land, fluent in action like winding streams, dedicated in thought, word and deed to the two streams of individual and collective good, observing a compact order of law like fighting forces deployed on fields of action over the same one earth, creators, planners and achievers of yajnic development, having a common origin and growing and moving together in one direction.

हि॒नोता॑ ना अध्व॒रं दे॑वय॒ज्या हि॒नोत॒ ब्रह्म॑ सु॒नय॒ धना॑नाम। ऋ॒तस्य॒ याग॒ वि ष्य॑ध्व॒मूधः॑ श्रु॒ष्टी॒वरी॑र्भूतना॒स्मभ्य॑मापः॥ ११॥

11. *Hinotā no adhvaraṁ devayajyā hinota brahma sanaye dhanānām. Ṛtasya yoge vi ṣyadhva-mūdhaḥ śruṣṭīvarīr-bhūtanāsmabhyam-āpaḥ.*

O dynamic powers of nature, O vibrant people of the earth, in worship of the lord supreme, in honour of mother nature's divinities, and for love and well being of noble humanity, inspire and accelerate our yajnic action in cooperation, for the achievement of wealth, honour and excellence raise the voice of divine knowledge, application and action, in the pursuit of collective action under the laws of nature and grateful humanity, open the sluice gates of clouds and unlock the treasure holds of wealth. O powers of the dynamic flow of existence, be good, creative and blissful for our well being.

आपो॑ रवती॒: क्षय॑था॒ हि वस्व॒: कतुं॑ च भ॒द्रं बि॑भृ॒थामृतं॑ च।
रा॒यश्च॒ स्थ स्व॑पत्य॒स्य॒ पत्नी॒: सर॑स्वती॒ तद गृ॑णत॒ वयो॑ धात॥ १२॥

12. *Āpo ravatīḥ kṣayathā hi vasvaḥ kratuṁ ca bhadraṁ bibhṛthāmṛtaṁ ca. Rāyaṣca stha svapatyasya patnīḥ sarasvatī tadgṛṇate vayo dhāt.*

O cosmic dynamics of mother nature, O fluent streams of earth and the environment, O vibrant people of the land, O generous mothers of mankind, be master rulers of the world's wealth, promote the yajnic development, well being and immortal values of happy life, be protectors and promoters of the veins of nation's wealth and makers of the noble generations of humanity's heroes. May Sarasvati, mother stream of divine knowledge, culture and grace bear and bring good

health, full age and vibrant energy for the celebrant.

पति॒ यदापा॒ अदृ॑श्रमाय॒तीघृ॒तं पयां॑सि॒ बिभ्र॑तीम॒धूनि॑।
अ॒ध्व॒र्यु॒भि॒मन॑सा संविदा॒ना इन्दा॑य॒ सामं॒ सुषु॑तं॒ भर॑न्तीः ॥ १३ ॥

13. *Prati yadāpo adṛśram-āyatī-rghṛtaṁ payāṁsi bibhratīr-madhūni. Adhvaryūbhir-manasā saṁ-vidānā indrāya somaṁ suṣutaṁ bharantīḥ.*

Apah, all fluent streams of nature and humanity, dynamic forces, powers and people of the world, I see you rising and coming in response to the call and prayer of the high priests and celebrants of yajna, bearing water, milk and ghrta and the honey sweets of life for fertility and life's generation, in perfect union with the mind, hopes and aspirations of the priests and yajakas on the vedi and bringing pure distilled Soma beauty, prosperity and joy for Indra, ruling power and reigning glory of life.

एमा अ॑ग्मन॒वती॑र्जी॒वध॑न्या॒ अध्व॑यवः सा॒दय॑ता सखायः।
नि ब॒र्हिषि॑ धत्तन साम्यासा॒ पां नप्त्रा॑ संविदा॒नास॑ एनाः ॥ १४ ॥

14. *Emā agman revatīr-jīvadhanyā adhvaryavaḥ sādayatā sakhāyaḥ. Ni barhiṣi dhattana somyāso 'pāṁ naptrā saṁvidānāsa enāḥ.*

Friends, priests and yajakas, these waters, vibrant energies of nature and dynamic powers and personalities of humanity, all overflowing with life, fertility and generative potential, are come here. Give them an honourable place in yajna. They know, they are united with us, and they are blissful, and they never allow the waters of life to exhaust. Know them, seat

them on the holy grass and create the beauties and joy of life for all.

आग्म् ाप॑ उश॒तीब॒र्हिरदं न्य॑ध्व॒र अ॑सदन्दव॒यन्ती॑ः । अध्व॑-
यवः सुनु॒तन्दा॑य॒ साम॒मभू॑दु वः सु॒शका॑ दवय॒ज्या ॥ १५ ॥

15. *Āgmannāpa uśatīr-barhiredaṁ nyadhvare asadan devayantīḥ. Adhvaryavaḥ sunutendrāya somamabhūdu vaḥ suśakā devayajyā.*

Brilliant, fluent and divine energies, powers and personalities, united in love with divinity and noble humanity have come and they are seated on the holy grass in the corporate yajna of love and non-violence for development and the creation of life divine for humanity. O priests, O yajakas, create the soma for Indra, ruling power and reigning glory of life, and may your yajnic prayers and programmes for life and humanity be realised successfully.

Mandala 10/Sukta 31

Vishvedeva Devatah, Kavasha Ailusha Rshi

आ नो॑ दे॒वाना॒मुप॑ वतु शंसा॒ विश्व॑भिस्तुरव॑स॒ यज॑त्रः ।
तभि॑व॒यं सु॑ष॒खाया॑ भवम॒ तर॑न्ता॒ विश्वा॑ दुरि॒ता स्या॑म ॥ १ ॥

1. *Ā no devānāmupa vetu śaṁso viśvebhis-turair-avase yajatraḥ. Tebhirvayaṁ suṣakhāyo bhavema taranto viśvā duritā syāma.*

May the adorable word and wisdom of lord Supreme and all divinities of nature and humanity come to us in communion with all the speed, power and excellence of the world for our protection and progress. May we be good friends with them and cross over all

hurdles, sins and evils of existence.

परि चिन्मता द्रविणं ममन्यादृतस्य पथा नमसा विवासत ।
उत स्वन कतुना सं वदत श्रयांसं द ं मनसा जगृभ्यात ॥ २ ॥

2. *Pari cinmarto draviṇaṁ mamanyād-ṛtasya pathā namasā vivāset. Uta svena kratunā saṁ vadeta śreyāṁsaṁ dakṣaṁ manasā jagṛbhyāt.*

Let mortal man love and desire wealth, honour and excellence in the comprehensive context of the world and divinity, shine and refine it with faith and reverence by the path of truth and universal law, speak of it, think and define it with his own conscience in communion with divinity, and then, with his own mind and soul, realise the high degree of expertise, vision and perfection of thought, action and achievement for himself. (Divinity, humanity, nature, the world around, these are the context of our success and achievement.)

अधायि धीतिरसंसृगमंशास्तीथ न दस्ममुप यन्त्यूमाः ।
अभ्यानशम सुवितस्य शूषं नवंदसा अमृतानामभूम ॥ ३ ॥

3. *Adhāyi dhītir-asasṛgram-aṁśāstīrthe na dasma-mupa yantyūmāḥ. Abhyānaśma suvitasya śūṣaṁ navedaso amṛtānām-abhūma.*

Maturity of thought and concentration is achieved, vibrations of thought in waves flow in, protective and illuminative for the spirit in virile posture like waves of flood on the holy shore. Thus may we achieve the power of success and prosperity, thus may we be knowers and achievers of the boons of immortals in knowledge, awareness and, in fact, in our very being.

नित्यश्चाकन्यात्स्वपतिदमूना यस्मा उ देवः सविता जजान।
भगा वा गाभिरयममनज्यात्सा अस्म चारुश्छदयदुत स्यात ॥ ४ ॥

4. *Nityaś-cākanyāt svapatirdamūnā yasmā u devaḥ savitā jajāna. Bhago vā gobhir-aryamemanajyāt so asmai cāruś-chadayaduta syāt.*

May the lord eternal, master of the world's wealth of Prakrti, generous and potent, love to give and bless humanity for whom Savita, lord creator and generator provides all things of existence, and may Bhaga, lord of universal power and prosperity, and Aryama, lord of justice and dispensation, enlighten him with the word of knowledge, and may the lord of love, beauty and bounty, provide man the sweet shade of protection for advancement.

इयं सा भूया उषसामिव ा यद्ध ुमन्तः शवसा समायन।
अस्य स्तुतिं जरितुभि ाणा आ नः शग्मास उप यन्तु वाजाः ॥ ५ ॥

5. *Iyaṁ sā bhūyā uṣasāmiva kṣā yaddha kṣumantaḥ śavasā samāyan. Asya stutiṁ jariturbhikṣamāṇā ā naḥ śagmāsa upa yantu vājāḥ.*

When clouds laden with power and plenty of rain, and sages with words of enlightenment and power come and bless the earth, then this world of humanity, like the light and freshness of the dawns, shines and prospers on earth, and seekers of wisdom and power asking the sages for knowledge and wisdom of divinity and power and advancement on earth flock here to us, and we pray may power and prosperity continue to flow in for us and our children.

अस्यदृषा सुमतिः पपथाना भवत्पूर्व्या भूमना गाः । अस्य सनीळा असुरस्य यानां समान आ भरणे बिभ्रमाणाः ॥ ६ ॥

6. *Asyedeṣā sumatiḥ paprathānā'bhavat pūrvyā bhūmanā gauḥ. Asya sanīḷā asurasya yonau samāna ā bharaṇe bhibhramāṇāḥ.*

This knowledge and wisdom, this Vedic voice of this sage of divinity, may, we pray, be universal, eternal and ever expansive, and may we, united and organised together on this equal and undivided earth, abide under the same one social order of this mighty life-giving ruler, living safe, secure and sustained in a state of peace and progress.

किं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः । संतस्थाने अजरे इतऊती अहानि पूर्वीरुषसो जरन्त ॥ ७ ॥

7. *Kiṁ svidvanaṁ ka u sa vṛkṣa āsa yato dyāvā-pṛthivī niṣṭatakṣuḥ. Saṁtasthāne ajare ita ūtī ahāni pūrvīruṣaso jaranta.*

Which is that forest, which was that tree, that material cause, from which the Vishvedevas, divine powers of lord Supreme, fashioned forth the heaven and earth sustained in cosmic order in the imperishable universe, safe and protected, which the eternal days and nights and the dawns at morning and evening proclaim and adore.

नतावदना परा अन्यदस्त्युक्षा स द्यावापृथिवी बिभर्ति । त्वचं पवित्रं कृणुत स्वधावान्यदीं सूर्यं न हरिता वहन्ति ॥ ८ ॥

8. *Naitāvadenā paro anyadastyukṣā sa dyāvāpṛthivī bibharti. Tvacaṁ pavitraṁ kṛṇuta svadhāvān yadīṁ sūryaṁ na harito vahanti.*

There is no other universe like this nor beyond this, and yet there is one power not just exactly as this but beyond, and that is the mighty generous creator and generator who bears this heaven and earth. That is the master lord of Prakrti, his own Shakti, the mighty material cause of the universe, and he creates and structures the sacred form of it and bears it all as the cosmic energies and space directions bear the sun.

स्तगा न ागमत्यंति पृथ्वीं मिहं न वाता वि ह वाति भूम।
मित्रा यत्र वरुणा अज्यमाना ग्निवन न व्यसृष्ट शाकम ॥ ९ ॥

9. *Stego na kṣāmatyeti pṛthvīṁ mihaṁ na vāto vi ha vāti bhūma. Mitro yatra varuṇo ajyamāno'-gnirvane na vyasṛṣṭa śokam.*

As the sun lights up and transcends the earth, as the wind shakes the cloud of life showers and passes, so does he pervade and transcend the heaven and earth, so does he move the universe to creative activity. Where Mitra, the sun, and Varuna, the moon, i.e., the couple—prana and apana, heat and water, sun and air, sun and moon, energised and impassioned, create and release life energy, heat and desire, there Agni releases the life of life as fire releases heat and vests it in the wood.

स्तरीयत्सूत सद्या अज्यमाना व्यथिरव्यथीः कृणुत स्वगापा। पुत्रा यत्पूवः पित्राजनिष्ट शम्यां गाजगार् यद्ध पृच्छान ॥ १० ॥

10. *Starīryat sūta sadyo ajyamānā vyathiravyathīḥ kṛṇuta svagopā. Putro yat pūrvaḥ pitrorjaniṣṭa śamyāṁ gaurjagāra yaddha pṛcchān.*

Like the heifer, mother Prakrti (void of life in

pre-creation stage of existence) is immediately energised and impregnated by the Spirit of life Supreme, master of the herd of living forms. The original and efficient cause, first mover, creates motion in the unmoved and unmoving, and makes the potential forms move in their orbits. The saviour protector and presiding power that existed awake as ever, even before the parental couples, manifested in action and mother Prakrti gave birth to forms which now ask, seek and worship the mystery.

उत कण्वं नृषदः पुत्रमाहुरुत श्यावा धनमादत्त वाजी। प कृष्णाय रुशदपिन्वताधृक्षतमत्र नकिरस्मा अपीपत॥ ११॥

11. *Uta kaṇvaṁ nṛṣadaḥ putramāhuruta śyāvo dhanamādatta vājī. Pra kṛṣṇāya ruśad-apinvatodhar-ṛtamatra nakirasmā apīpet.*

And man, the intelligent, they call the child of divine energy. The vibrant, the wise and bold achieve the wealth of life and divinity, and for such as draw the attention and love of divinity, the lord opens his treasure hold of joy and blesses them. None other than divinity can bless humanity with joy and ultimate fulfilment.

Mandala 10/Sukta 32

Indra Devata, Kavasha Ailusha Rshi

प सु ग्मन्ता धियसानस्य सक्षणि वरभिर्वराँ अभि षु प्रसीदतः। अस्माकमिन्द्र उभयं जुजोषति यत्सोम्यस्यान्धसो बुबोधति॥ १॥

1. *Pra su gmantā dhiyasānasya sakṣaṇi varebhir-varāṅ abhi ṣu prasīdataḥ. Asmākamindra ubhayaṁ jujoṣati yat somyasyāndhaso bubodhati.*

May Indra, omnificent spirit and highest presence of the universe, cherished object of the meditative seeker, move to accept the best of the seeker's acts of homage and surrender and bless him in his state of clairvoyant ecstasy with the objects of his love and desire. Indeed Indra, who acknowledges the homage and service of the man dedicated to search for divinity, loves, joins and rewards our search for knowledge and action with fulfilment.

वीन्द यासि दिव्यानि राचना वि पाथिवानि रजसा पुरुष्टुत। य त्वा वहन्ति मुहुरध्वराँ उप त सु वन्वन्तु वग्वनाँ अराधसः॥ २॥

2. *Vīndra yāsi divyāni rocanā vi pārthivāni rajasā puruṣṭuta. Ye tvā vahanti muhuradhvarāň upa te su vanvantu vagvanāň arādhasaḥ.*

Indra, omnipotent light of the universe, adored and worshipped by all, by your universal light and energy you pervade and radiate over all divine luminaries of earth, heaven and all space. Those who continuously send up their prayers and dedicate their yajnic actions and endeavours to you win the fruits of their prayers and worship and thereby eliminate all their want and deprivations.

तदिन्म छन्त्सद्वपुषा वपुष्टरं पुत्रा यज्ञानं पित्रारधीयति। जाया पतिं वहति वग्नुना सुमत्पुंस इद्भद्रा वहतुः परिष्कृतः॥ ३॥

3. *Tadinme chantsadvapuṣo vapuṣṭaraṁ putro yajjānaṁ pitroradhīyati. Jāyā patiṁ vahati vagnunā sumat puṁsa idbhadro vahatuḥ pariṣkṛtaḥ.*

Let it be more and more pleasing for me as soul in body form then when man grows more and more handsome than beauty itself in existence, when the child born of parents carries the family line higher forward, when the wife pleases the husband and exhorts him with sweet words to love and noble thoughts, and it is nice and auspicious for the man to be good and cleansed at heart by love and loyalty.

तदित्सधस्थमभि चारु दीधय गावो यच्छासन्वहतुं न धनवः ।
माता यन्मन्तुर्यूथस्य पूर्व्या भि वाणस्य सप्तधातुरिज्जनः ॥ ४ ॥

4. *Tadit sadhasthamabhi cāru dīdhaya gāvo yacchāsan vahatuṃ na dhenavaḥ. Mātā yanmanturyūthasya pūrvyā'bhi vāṇasya saptadhāturijjanaḥ.*

Indra, give us a bright happy home where illuminative voices of divine Vedic wisdom rule and lead the family as horses draw the chariot, where the mother is honoured as the first and intelligent centre of the family and where the inmates are healthy and virile with all the seven vitalities of physical health.

प वा च्छा रिरिच दवयुष्पदमका रुदभिर्याति तुवणिः ।
जरा वा यष्वमृतेषु दावन परि व ऊमभ्यः सिञ्चता मधु ॥ ५ ॥

5. *Pra vo'cchā ririce devayuṣpadameko rudrebhiryāti turvaṇiḥ. Jarā vā yeṣvamṛteṣu dāvane pari va ūmebhyaḥ siñcatā madhu.*

O seekers of divinity, there is only one guide and leader for you who creates and provides the ultimate haven for you with the divines. And that is Indra who readily and instantly comes with his powers of justice,

reward and punishment. And among the seekers of immortality and freedom, divine worship and adoration alone is the ultimate and unfailing giver. Therefore offer honeyed hospitality and sincere worship for the divinities that provide the means of protection, advancement and immortality.

नि॒धी॒यमा॑न॒मप॑गू॒ हम॒प्सु प म॑ दे॒वानां॑ वत॒पा उ॑वाच। इन्द्रो॑ वि॒द्वाँ अनु॒ हि त्वा॒ चच॒ ा तना॒हमग्न॒ अनु॑शिष्ट॒ आग॑म॥ ६॥

6. *Nidhīyamānam-apagūḷhamapsu pra me devānāṁ vratapā uvāca. Indro vidvāň anu hi tvā cacakṣa tenāhamagne anuśiṣṭa āgām.*

The protector and preserver of the laws of divinities, Indra, divine spirit and teacher, enlightens me and speaks of the fire and spirit of life, Agni, pervasive and concealed in the waters, in particles of Prakrti abounding in space and in the will, awareness and acts of humanity. O Agni, Indra, the spirit, only experiences and watches your presence. Taught, enlightened and committed by Indra, I have come to the realisation of your presence.

अ ात्रवित् ात्र॒विदं॒ ह्यप॒ाट स पति॑ ात्र॒विदानु॑शिष्टः।
ए॒तद्व भ॒दम॑नुशास॑नस्या॒त स्तु॒तिं वि॑न्दत्यञ्ज॒सीना॑म॥ ७॥

7. *Akṣetravit kṣetravidaṁ hyaprāṭ sa praiti kṣetravidānuśiṣṭaḥ. Etadvai bhadram-anuśāsan-asyota srutiṁ vindatyañjasīnām.*

Let the man ignorant of the field of life ask the teacher who knows the field and facts of life and who can communicate, and, thus taught and trained, go forward in the business of living. This only is the holy

and auspicious end and aim of teaching and training for life. And this is the way of the evolution and development of tradition by which man gets enlightened on way to progress.

अद्यदु पाणीदमंमन्निमाहापीवृता अधयन्मातुरूधः।
एमेनमाप जरिमा युवानमहेळन्वसुः सुमना बभूव॥ ८॥

8. *Adyedu prāṇīd-amamannimāhāpīvṛto adhayan-māturūdhaḥ. Emenamāpa jarimā yuvāna-maheḷan vasuḥ sumanā babhūva.*

Just today Indra, the soul, starts receiving the energy of prana in the womb, then, covered in the womb these days, it has the feel of its existence, then, when born it sucks the mother's milk, then it grows, thought and language comes to it, adolescence and youth, and finally old age takes it over the youth. O lord, let the resident soul in the body be holy at heart without anger and frustration.

एतानि भद्रा कलश कियाम कुरुश्रवण ददता मघानि।
दान इद्वो मघवानः सा अस्त्वयं च सामो हृदि यं बिभर्मि॥ ९॥

9. *Etāni bhadrā kalaśa kriyāma kuruśravaṇa dadato maghāni. Dāna idvo maghavānaḥ so astvayaṁ ca somo hṛdi yaṁ bibharmi.*

O treasure hold of knowledge, Indra, O learned teacher, O listener of my praises and prayers, these are the holy acts of reverence and adoration which we, givers of thanks and presents, perform in homage to your honour. O men of wealth and power of knowledge, let this knowledge and this presentation of thanks and appreciation be a holy gift of gracefulness and culture,

and so may this soma of knowledge be for you, the knowledge which I hold at heart in myself.

Mandala 10/Sukta 33

Vishvedevah (1), Indra (2-3), Kurushravana Trasadasyava Danastuti (4-5), Upamashrava Maitratithi (6-9) Devatah, Kavasha Ailusha Rshi

प मा॑ युयुज प्रयु॒जा॒ जना॑नां॒ वहा॑मि स्म पू॒षण॒मन्त॑रेण।
विश्व॑ दे॒वासा॒ अध॒ मामर॑ न्दुःशासु॒रागा॒दिति॒ घाष॑ आसीत॥ १॥

1. *Pra mā yuyujre prayujo janānāṁ vahāmi sma pūṣaṇam-antareṇa. Viśvedevāso adha māmara-kṣan duḥśāsurāgāditi ghoṣa āsīt.*

May the divine givers of knowledge and enlightenment to the people inspire and enlighten me too, so I hold the lord giver of life and nourishment dear to my heart in the soul. May the divinities of heaven and earth in nature and humanity protect and promote me. The indomitable is come: this is the declaration.

सं मा॑ तपन्त्य॒भितः॑ स॒पत्नी॑रिव॒ पर्श॑वः ।
नि बा॑धत॒ अम॑तिन॒ग्नता॒ जसु॒वन व॑वीयत म॒तिः॥ २॥

2. *Saṁ mā tapantyabhitaḥ sapatnīriva parṣavaḥ. Ni bādhate amatirnagnatā jasurverna vevīyate matiḥ.*

All round the pressures of life oppress me like rival mistresses, adversity, depression and exhaustion bind me down to loss of self-awareness, and my understanding is paralysed like the bird's before the hunter.

मूषा॒ न शि॒श्ना व्य॑दन्ति मा॒ध्यः॑ स्ता॒तारं॑ त शतक्रता ।
स॒कृत्सु नः॑ मघवन्निन्द्र मृ॒ळ॒या धा॑ पि॒तेव॑ नो भव ॥ ३ ॥

3. *Mūṣo na śiśnā vyadanti mādhyaḥ stotāraṁ te śatakrato. Sakṛt su no maghavannindra mṛḷayā'-dhā piteva no bhava.*

As mice eat up the weaver's thread soaked in starch, so do the afflictions of want and worry consume me, your celebrant, O lord of a hundred grand acts of protection, promotion and boundless generosity. O lord of power and glory, Indra, be kind and save us now as ever, and always be our saviour and protector like a father.

कु॒रु॒श्रव॑णमावृणि॒ राजा॑नं॒ त्रास॑दस्यवम ।
मंहि॑ष्ठं वा॒घता॒मृषिः॑ ॥ ४ ॥

4. *Kuruśravaṇamāvṛṇi rājānaṁ trāsadasyavam. Maṁhiṣṭhaṁ vāghatāmṛṣiḥ.*

I, the man of vision and comprehensive judgement, choose and abide by the brilliant ruler, all attentive and universal listener, offspring of the destroyer of evil, want, injustice and violence, and most generous protector and patron of the wise and grateful celebrants.

यस्य॑ मा हरि॒ता॒ रथे॑ तिस्रा॑ वहन्ति साधु॒या ।
स्तवै॑ स॒हस्र॑दक्षि॒णम् ॥ ५ ॥

5. *Yasya mā harito rathe tisro vahanti sādhuyā. Stavai sahasradakṣiṇe.*

I celebrate and adore Indra, generous lord of thousandfold charity of kindness and grace, whose

threefold gifts of divine knowledge, holy will and grateful prayer and adoration transport me like three horses of the divine chariot of human life well through and across the world of human existence to the state of freedom from limitations and eternal bliss.

यस्य॒ पस्वा॑दसा॒ गिर॑ उप॒मश्र॑वसः पि॒तुः ।
क्षे॒त्रं न र॒ण्वमू॒चुषे॑ ॥ ६ ॥

6. *Yasya prasvādaso gira upamaśravasaḥ pituḥ.*
Kṣetraṁ na raṇvamūcuṣe.

I celebrate the brilliant ruler whose words of kindness and grace—fatherly protector, exemplary listener and exceptionally rich and honoured as he is—are like a field shower of joyous generosity for the supplicant.

अधि॑ पु॒त्रापम॑श्रवो॒ नपा॑न्मि॒त्रातिथेरिहि ।
पि॒तुष्ट॑ अस्मि वन्दि॒ता ॥ ७ ॥

7. *Adhi putropamaśravo napān-mitrātitherihi.*
Pituṣṭe asmi vanditā.

O ruler, exemplary kind, exceptionally generous, honourable son and scion of the line of the ruler, friend of friends and strangers alike, I honour and adore your father and your family line. Pray come and bless.

यदीशी॑यामृ॒तानामु॒त वा॒ मर्त्या॑नाम ।
जीव॒दिन्म॒घवा॒ मम॑ ॥ ८ ॥

8. *Yadīśīyāmṛtānāmuta vā martyānām.*
Jīvedinmaghavā mama.

If I were master controller and ruler of the mortal

as well as of the immortal principles and elements of my existence, then I would be really alive in all my power and potential for all time.

न द्॒वाना॒मति॑ व्र॒तं श॒तात्मा॒ च॒न जी॑वति।
तथा॑ यु॒जा वि व॑वृत ॥ ९ ॥

9. *Na devānāmati vrataṁ śatātmā cana jīvati.*
Tathā yujā vi vāvṛte.

No soul of a hundred year life on earth, even if it had a hundred lives, can live beyond the laws of nature and divinity, therefore it has to leave and return to life with its natural concomitants of body and mind again and again in the cycle.

Mandala 10/Sukta 34

Aksha (1, 7, 9, 12), Krshi (13), Akshakitava Ninda (2-6, 8, 10, 11, 14) Devata, Kavasha Ailusha or Aksha Maujavan Rshi

पा॒ व॒पा मा॑ बृह॒ता मा॑दयन्ति पवा॒त॒जा इरि॑ण॒ वव्रृ॑तानाः।
साम॑स्यव माजव॒तस्य॑ भ॒ ा वि॒भीद॑का॒ जागृ॑वि॒मह्म॑म-
च्छान ॥ १ ॥

1. *Prāvepā mā bṛhato mādayanti pravātejā iriṇe varvṛtānāḥ. Somasyeva maujavatasya bhakṣo vibhīdako jāgṛvir-mahyam-acchān.*

The large quivering dice, made of vibhidika tree grown on grassy green mountain slopes, shaking and rolling awesome on the dice board, tantalise me like the sight of exhilarating drink from a munja grass covered mountain valley, they excite me and I lose my sleep.

न मा मिमथ न जिहीळ एषा शिवा सखिभ्य उत मह्यमासीत।
अ॒क्षस्याहमेकपरस्य हेतारनुव्रतामप जायामरोधम॥ २॥

2. *Na mā mimetha na jihīḷa eṣā śivā sakhibhya uta mahyamāsīt. Akṣasyāham-ekaparasya heto-ranuvratāmapa jāyāmarodham.*

This gentle lady, my wife, is good to me and to my friends, she never quarrels with me nor does she embarrass or hate me. Alas, for one reason, my persistent addiction to gambling, have I alienated my devoted wife totally dedicated to her life's duty.

द्वेष्टि श्वश्रूरप जाया रुणद्धि न नाथिता विन्दत मर्डितारम।
अश्वस्येव जरतो वस्न्यस्य नाहं विन्दामि कितवस्य भागम॥ ३॥

3. *Dveṣṭi śvaśrūrapa jāyā ruṇaddhi na nāthito vindate marḍitāram. Aśvasyeva jarato vasnyasya nāhaṁ vindāmi kitavasya bhogam.*

Normally speaking, the wife of a gambler feels indifferent and alienated from him, the mother-in-law hates him, the wretched man finds no friends' sympathy, there is none to comfort him. Like an old, exhausted, broken horse, though he might have been valuable otherwise, no one bids for him. I set no value upon the gambler. Who would?

अन्य जायां परि मृशन्त्यस्य यस्यागृधद्वदन वाज्यक्षः।
पिता माता भातर एनमाहुन जानीमा नयता बद्धमेतम॥ ४॥

4. *Anye jāyāṁ pari mṛśantyasya yasyāgṛdhadve-dane vājyakṣaḥ. Pitā mātā bhrātara enamā-hurna jānīmo nayatā baddhametam.*

Others covet his wife as a possible prize since the mighty dice have cheated him of his money and all wealth. Father, mother, brother, all disown him and say: off with him, we bound and taken. We know him not.

यदादीध्य न दविषाण्यभिः परायद्भ्या व ं हीय सखिभ्यः। न्युप्ताश्च बभवा वाचमकर्तँ एमीदषां निष्कृतं जारिणीव ॥ ५ ॥

5. *Yadādīdhye na daviṣāṇyebhiḥ parāyadbhyo'va hīye sakhibhyaḥ. Nyuptāśca babhravo vācamakrataň emīdeṣāṁ niṣkṛtaṁ jāriṇīva.*

When I realise and think I must not play with dice and must not be miserable, even then, having so decided, I succumb to the approaching dice as to seductive friends. Red and shining dice cast in the game rattle and resound, and I walk into the den like a woman stealing to her paramour.

सभामति कितवः पृच्छमाना जष्यामीति तन्वा३ शूशुजानः। अ गासा अस्य वि तिरन्ति कामं पतिदीव्न दधत आ कृतानि ॥ ६ ॥

6. *Sabhāmeti kitavaḥ pṛcchamāno jeṣyāmīti tanvā śūśujānaḥ. Akṣāso asya vi tiranti kāmaṁ pratidivne dadhata ā kṛtāni.*

Puffed up in body and mind, the gambler moves to the gambling house asking, even assuring, himself in mind: Shall I win? I must, this time. And his dice, held and poised in hand to defeat his rival, inflame his fire to play and win, more and more.

अ ा॒स॒ इद॑ङ्कु॒शिना॑ नि॒तो॒दिना॑ नि॒कृत्वा॑न॒स्तप॑नास्ता-
प॒यि॒ष्ण॒वः॑। कु॒मा॒रद॑ष्णा॒ जय॑तः पु॒न॒हणा॒ मध्वा॒ सम्पृ॑क्ताः
कि॒त॒वस्य॑ ब॒हणा॑॥ ७॥

7. *Akṣāsa idaṅkuśino nitodino nikṛtvānastapanāstā-
payiṣṇavaḥ. Kumāradeṣṇā jayataḥ punarhaṇo
madhvā saṁpṛktāḥ kitavasya barhaṇā.*

The dice hold the gambler by the hook, pierce like a dagger, hew down the man and even his family from the root, as a hatchet, burn like fire and torture like incessant pain. For the winner, they bring joyous gifts for the time but later in turn they destroy, and though soaked in honey for the moment, they tear the gambler to pieces at the end.

त्रि॒प॒ञ्चा॒शः की॑ळति॒ वात॑ एषां दे॒वइ॑व सवि॒ता स॒त्यध॑र्मा।
उ॒ग॒स्य॑ चिन्म॒न्यव॒ ना न॑मन्त॒ राजा॑ चिदभ्या॒ नम॒ इत्कृ॑-
णोति॥ ८॥

8. *Tripañcāśaḥ krīḷati vrāta eṣāṁ deva iva savitā
satyadharmā. Ugrasya cinmanyave nā namante
rājā cidebhyo nama it kṛṇoti.*

The group of fifty-three of those dice is played strictly within unsparing rules of the game like the divine sun observing the laws of its motion. They do not bow even to the strongest of men, indeed the ruler bows and offers obeisance to the dice (if he too is addicted).

नी॒चा व॑तन्त उ॒परि॑ स्फुरन्त्य॒हस्तासा॒ हस्त॑वन्तं सहन्त। दि॒व्या
अङ्गा॑रा॒ इरि॑ण॒ न्यु॑प्ताः शी॒ताः सन्ता॒ हृद॑यं॒ निद॑हन्ति॥ ९॥

9. *Nīcā vartanta upari sphurantyahastāso hasta-
vantaṁ sahante. Divyā aṅgārā iriṇe nyuptāḥ
śītāḥ santo hṛdayaṁ nirdahanti.*

Some time they go down, some time they spring up high, and although they are armless they beat the strongest armed warrior. Thrown upon the dice board, they can be burning brilliant and some time, even though ice cold, they burn the heart.

जा॒या त॑प्यत कित॒वस्य॑ हीना मा॒ता पु॒त्रस्य॒ चर॑त॒: क्व॑ स्वित।
ऋ॒णावा बिभ्य॒द्धन॑मि॒च्छमा॑ना॒ न्यषा॒मस्त॒मुप॒ नक्त॑-
मति॥ १०॥

10. *Jāyā tapyate kitavasya hīnā mātā putrasya caratah kva svit. Ṛṇāvā bibhyad-dhanami-cchamāno' nyeṣāmastamupa naktameti.*

The forsaken wife of the gambler suffers at heart, the mother of her child wandering somewhere feels tortured by loss. Down under loss and debt, pining for money, he is oppressed by fear, and at night goes to other's home either for shelter or for money the way he can get.

स्त्रियं दृ॒ष्ट्वाय॑ कित॒वं त॑ताप॒ा न्यषां जा॒यां सुकृ॑तं च॒
यानि॑म। पू॒वा॒ अश्वा॑न्युयु॒ज हि ब॒भ्रून्त्सा अ॒ग्नर॑न्त॑
वृ॒ष॒लः प॑पाद॥ ११॥

11. *Striyaṁ dṛṣṭvāya kitavaṁ tatāpā'nyeṣāṁ jāyāṁ sukṛtaṁ ca yonim. Pūrvāhṇe aśvān yuyuje hi babhrūntso agnerante vṛṣalaḥ papāda.*

The gambler suffers when he sees his wife, and he regrets when he sees another's wife well settled, their noble acts and comfortable home. Yet again in the forenoon he grabs the tempting dice as a warrior takes to his steed, but when the fire is gone cold, he falls down broken and farlorn.

या वः सनानीमहता गणस्य राजा वातस्य पथमा बभूव।
तस्मै कृणामि न धना रुणध्मि दशाहं पाचीस्तदृतं वदामि॥ १२॥

12. *Yo vaḥ senānīrmahato gaṇasya rājā vrātasya prathamo babhūva. Tasmai kṛṇomi na dhanā ruṇadhmi daśāhaṁ prācīstadṛtaṁ vadāmi.*

O dice, O gamblers, to that which is the first and foremost of you, the ruler of your mighty order and organisation, the leading warrior over all of you, my homage and salutation with farewell with folded hands and all the ten fingers, open all in front with the vow that I would lose no money any more, and this is the truth I speak. (The gambler shows his ten fingers, may be, because his hands are empty now.)

अ मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः।
तत्र गावः कितव तत्र जाया तन्म वि चष्टे सवितायमयः॥ १३॥

13. *Akṣairmā dīvyaḥ kṛṣimit kṛṣasva vitte ramasva bahu manyamānaḥ. Tatra gāvaḥ kitava tatra jāyā tanme vi caṣṭe savitāyamaryaḥ.*

Play not with dice. Till the land. Be happy with the land and wealth you produce. Take it that that much is enough and be content. There are the cows, O gambler, there your wife is happy. This is what Savita, lord of life and giver of light has revealed to me.

मित्रं कृणुध्वं खलु मृळता ना मा नो घारणं चरताभि धृष्णु। नि वा नु मन्युविशतामरातिरन्या बभूणां पसिता न्वस्तु॥ १४॥

14. *Mitraṁ kṛṇudhvaṁ khalu mṛḷatā no mā no ghoreṇa caratābhi dhṛṣṇu. Ni vo nu manyurviśatāmarātiranyo babhrūṇāṁ prasitau nvastu.*

Be friends, make friends, be good and kind to us. Treat us not with the torture of fear and suppression. Let your anger and passion subside into peace and tranquillity, and may another unfortunate in adversity in the snares of dice be the same way free.

Mandala 10/Sukta 35

Vishvedevah Devata, Lusha Dhanaka Rshi

अबुधमु त्य इन्दवन्ता अग्नया ज्यातिभरन्त उषसा व्युष्टिषु। मही द्यावापृथिवी चततामपा द्या दवानामव आ वृणीमह॥ १॥

1. *Abhudhramu tya indravanto agnayo jyotirbharanta uṣaso vyuṣṭiṣu. Mahī dyāvāpṛthivī detatāmapo' dyā devānāmava ā vṛṇīmahe.*

In the early hours of the dawn, those flames of morning fire bearing light and energy of the sun awake and awaken the great heaven and earth, dispelling the darkness, and arouse the people to the karmic business of the day. In this very morning hour of the day, we pray for the protection and promotive energy of the divinities of nature and humanity for enlightenment.

दिवस्पृथिव्यारव आ वृणीमह मातृन्त्सिन्धून्पवताञ्छयणावतः। अनागास्त्वं सूयमुषासमीमह भद्रं सामः सुवाना अद्या कृणातु नः॥ २॥

2. *Divaspṛthivyorava ā vṛṇīmahe mātṝntsindhūn parvatāñcharyaṇāvataḥ. Anāgāstvaṁ sūryamuṣāsamīmahe bhadraṁ somaḥ suvāno adyā kṛṇotu naḥ.*

We pray for the good will, protection and inspiration of heaven and earth for light and nourishment. We want the love and blessings of mother powers, the energy and liquid flow of the streams and seas, showers of clouds, the cool of mountain snows and gifts of soma herbs. We pray for the energies of all that is dynamic and generous in life. Innocent and free from sin, we pray for the rise of a new dawn and light of the sun every day. May the peace, beauty and inspiration of nature at dawn inspired with the love and power of divinity bless us with vision, will and power to act here and now so that we too may rise and shine.

द्यावा॑ ना अ॒द्य पृ॑थि॒वी अना॑गसा म॒ही त्रा॑यतां सुवि॒ताय॑ मा॒तरा॑। उ॒षा उ॒च्छन्त्यप॑ बाधतामघं स्व॒स्त्य॒ग्निं स॑मिधा॒न-मी॑महे॥ ३॥

3. *Dyāvā no adya pṛthivī anāgaso mahī trāyetāṁ suvitāya mātarā. Uṣā ucchantyapa bādhatāmaghaṁ svastyagniṁ samidhānamīmahe.*

May this new day, the great mother powers of earth and heaven, generous givers of inspiration, light and settlement, protect and promote us, their innocent children, for the sake of happiness and well being. May the bright dawn now rising keep off sin and evil. We pray that the lighted fire and rising light and all enlightened powers of human will and action be good to us and all may be well and blissful.

इ॒यं न॑ उ॒स्रा प॑थ॒मा सु॑द॒व्यं र॒वत्स॒निभ्या॑ र॒वती॒ व्यु॑च्छतु। आ॒र म॒न्युं दु॑वि॒दत्र॑स्य धीमहि स्व॒स्त्य॒ग्निं स॑मिधा॒न-मी॑महे॥ ४॥

4. *Iyaṁ na usrā prathamā sudevyaṁ revat sanibhyo revatī vyucchatu. Āre manyuṁ durvidatrasya dhīmahi svastyagniṁ samidhā-nam-īmahe.*

This dawn, this maiden, this first moving power of the early day, blest with wealth and energy of rising life may, we pray, shine, bring us and illuminate divine gifts of life worthy of the holies for the friendly community of seekers. May we cast off the anger and malice of the unbearables and take in and internalise the love and enthusiasm of the most challenging discipline of life divine. We pray may the lighted fire and rising dawn bring all happiness and all round well being of life.

प याः सिस्रते सूयस्य रश्मिभिर्ज्याति॒भर॑न्तीरुषसा व्यु॒ष्टिषु।
भ॒द्रा नो॑ अ॒द्य श्रव॑से॒ व्यु॑च्छत स्व॒स्त्य॒ग्निं स॑मिधा॒न-
मी॑महे॥ ५॥

5. *Pra yāḥ sisrate sūryasya raśmibhir-jyotirbharantīruṣaso vyuṣṭiṣu. Bhadrā no adya śravase vyucchata svastyagniṁ samidhānam-īmahe.*

The lights of dawn at the break of day which shine with rays of the sun, bearing the message of enlightenment, may, we pray, rise and radiate and be good for us today for our nourishment of body, mind and soul and for our honour and excellence of life. We pray may the lighted fire and rising dawn bring us all happiness and well being of life.

अ॒न॒मी॒वा उ॒षस॒ आ च॑रन्तु॒ न॒ उद॒ग्नय॑ो॒ जिह॑तां॒ ज्याति॑षा बृ॒हत्। आयु॑ गाता॒मश्विना॒ तूतु॑जिं॒ रथं॑ स्व॒स्त्य॒ग्निं स॑मिधा॒न-
मी॑महे॥ ६॥

6. *Anamīvā uṣasa ā carantu na udagnayo jihatāṁ jyotiṣā bṛhat. Āyukṣātāmaśvinā tūtujiṁ rathaṁ svastyagniṁ samidhānam-īmahe.*

May the dawns free from ailments bring us good health, and may the yajna fires rise up high with blazing light. Let the day and night keep the fastest chariot in harness for us. We pray may the lighted fire and the rising dawn bring us all happiness and well being of life.

श्रेष्ठं ना अद्य सवितवरण्यं भागमा सुव स हि रत्नधा असि। राया जनित्रीं धिषणामुप बुव स्वस्त्य१ग्निं समिधानमीमहे॥ ७॥

7. *Śreṣṭhaṁ no adya savitarvareṇyaṁ bhāgamā suva sa hi ratnadhā asi. Rāyo janitrīṁ dhiṣaṇāmupa bruve svastyagniṁ samidhānam-īmahe.*

O Savita, lord of life and giver of light, create for us the highest of our choice share of life's joy to our satisfaction and pleasure as you are the treasure hold of the jewels of life. I speak and pray to the voice and omniscience of divinity, universal creator of life's wealth: May the rising dawn and lighted fire bring us all happiness and well being of life.

पिपर्तु मा तदृतस्य प्रवाचनं देवानां यन्मनुष्या३ अमन्महि। विश्वा इदुस्राः स्पळुदर्ति सूयः स्वस्त्य१ग्निं समिधानमीमहे॥ ८॥

8. *Pipartu mā tadṛtasya pravācanaṁ devānāṁ yanmanuṣyā amanmahi. Viśvā idusrāḥ spaḷudeti sūryaḥ svastyagniṁ samidhānam-īmahe.*

May that original voice of divinities, which revealed the nature and laws of existence at the beginning of human creation and which we humans honour, adore and pray for, protect and promote us with fulfilment. The sun rises, the same one, and illuminates all the dawns. We pray may the lighted fire and rising dawn bless us with felicity and total fulfilment.

अद्रुषा अद्य बर्हिषः स्तरीमणि गाव्णां याग मन्मनः साध इमह। आदित्यानां शमणि स्था भुरण्यसि स्वस्त्यग्निं समिधानमीमह॥ ९॥

9. *Adveṣo adya barhiṣaḥ starīmaṇi gravṇāṁ yoge manmanaḥ sādha īmahe. Ādityānāṁ śarmaṇi sthā bhuraṇyasi svastyagniṁ samidhānam-īmahe.*

Today in the congregation of the sages on the holy grass spread on the yajna vedi of search for knowledge without jealousy, anger and malice, we pray for the fulfilment of our aspirations. O man, smart and brilliant as you are, we wish that you enjoy the light and peace of the bliss and warmth of the sun in the zodiacs throughout the year in the inspiring company of eminent scholars and thus advance. We pray that the lighted fire and rising dawn bless us with felicity and total fulfilment.

आ ना बर्हिः सधमादे बृहद्दिवि देवाँ इळ सादया सप्त होतॄन। इन्दं मित्रं वरुणं सातय भगं स्वस्त्यग्निं समिधान-मीमह॥ १०॥

10. *Ā no barhiḥ sadhamāde bṛhaddivi devāň īḷe sādayā sapta hotṝn. Indraṁ mitraṁ varuṇaṁ sātaye bhagaṁ svastyagniṁ samidhānamīmahe.*

O lord of light and bliss, O Adityas, phases of the sun and earth on the move, in this joyous hall of yajna in our open ended search for physical, mental and spiritual knowledge and well being, I invoke the brilliancies of nature and humanity and pray let the seven priests be seated for the conduct of the yajna (the seven being senses of perception, senses of volition, speech, mind, discriminative intelligence, selective memory, and the self). We invoke Indra, divine and secular power, Mitra, divine and human love and cohesion with cooperation, Varuna, divine and human judgement and choice in relation to nature and society, and Bhaga, divine glory and human prosperity with power and self confidence, for sure success and victory. We pray may the lighted fire and rising dawn bless us with felicity and self fulfilment.

त आदित्या आ गता सर्वतातय वृध नो यज्ञमवता सजाषसः ।
बृहस्पतिं पूषणमश्विना भगं स्वस्त्यग्निं समिधानमीमहे ॥ ११ ॥

11. *Ta ādityā ā gatā sarvatātaye vṛdhe no yajñamavatā sajoṣasaḥ. Bṛhaspatiṁ pūṣaṇam-aśvinā bhagaṁ svastyagniṁ samidhānam-īmahe.*

May the Adityas come and join us with love and favour for the advancement and comprehensive success of our yajna of universal character and save, protect and promote our yajnic projects of creative progress. We invoke Brhaspati, power of infinite knowledge and speech, Pushan, power of nourishment and growth, Ashvins, complementary powers of nature and humanity, and Bhaga, spirit of universal power and prosperity and pray may the lighted fire and the rising

dawn bring us felicity and total self-fulfilment.

त ꣳ दवा यच्छत सुपवाचनं छदिरादित्याः सुभरं नृपाय्यम ।
पश्वे ताकाय तनयाय जीवस स्वस्त्यꣳग्निं समिधानमीमहꣳ ॥ १२ ॥

12. *Tanno devā yacchata supravācanaṁ chardirādityāḥ subharaṁ nṛpāyyam. Paśve tokāya tanayāya jīvase svastyagniṁ samidhānam-īmahe.*

May the Adityas, divine harbingers of the light of omniscient divinity at the dawn of humanity, give us that universal word of knowledge and that peaceful settlement in life which holds all abundant power and prosperity for the protection and advancement of our human family, the animals, our children and grand children for our good health and full life of joy. We pray may the lighted fire and the rising dawn bring us all felicity and total fulfilment.

विश्वे अद्य मरुता विश्वे ऊती विश्वे भवन्त्वग्नयः समिद्धाः ।
विश्वे नो दवा अवसा गमन्तु विश्वमस्तु दविणं वाजो अस्म ॥ १३ ॥

13. *Viśve adya maruto viśva ūtī viśve bhavantvagnayaḥ samiddhāḥ. Viśve no devā avasā gamantu viśvamastu draviṇaṁ vājo asme.*

Today in this life of ours, may all the winds and pranic energies and all lighted fires of the world bring us all protections and promotions. May all divine powers of nature and humanity in the world come with all protection, power and progress. May all wealth, honour and excellence of the world, all speed, success and victory be our common human heritage, good fortune

and universal victory.

यं दे॑वासा॒ अव॑थ वाज॑सात॒ा यं त्राय॑ध्वे॒ यं पि॑पृ॒थात्यंह॑सः । या वा॑ गापी॒थ न भ॒यस्य॒ वद्र॒ त स्या॑म द्र॒ववी॑तय तुरासः ॥ १४ ॥

14. *Yaṁ devāso'vatha vājasātau yaṁ trāyadhve yaṁ pipṛthātyaṁhaḥ. Yo vo gopīthe na bhayasya veda te syāma devavītaye turāsaḥ.*

O Vishvedevas, divine powers of nature and humanity, pray let us be, help us all to be, a happy, vibrant and dynamic human community of noble nature, character and action living the life divine and moving ahead on the holy path of life to total fulfilment here and beyond: The person and the community whom you protect, guide and lead to victory in the struggle of existence, whom you save, guard and direct against sin and suffering to success knows no fear. Pray let us be that on the paths of pilgrimage to the Life Divine.

Mandala 10/Sukta 36

Vishvedevah Devata, Lusha Dhanaka Rshi

उ॒षास॒ानक्ता॑ बृह॒ती सु॒पेश॑सा॒ द्यावा॒ गमा॒ वरु॑णा मि॒त्रा अ॑र्य॒मा । इन्द्रं॑ हुव म॒रुत॒: पव॑ताँ अ॒प आ॑दि॒त्यान्द्यावा॑पृथि॒वी अ॒पः स्व॑: ॥ १ ॥

1. *Uṣāsānaktā bṛhatī supeśasā dyāvākṣāmā varuṇo mitro aryamā. Indraṁ huve marutaḥ parvatāṅ apa ādityān dyāvāpṛthivī apaḥ svaḥ.*

I invoke the rising dawn of the light of day and the soothing darkness of restful night, the radiant illuminative heaven and the vast sheltering stabilising earth, both great and expansive, beautiful and beatific,

I invoke Varuna, oceans of earth and spatial vapours, Mitra, friendly warmth of the sun, Aryama, refreshing breezes, Indra, infinite energy and power of nature, Maruts, stormy forces of the winds, clouds and mountains, sun rays, zodiacs of the sun, radiative energy of the sun and magnetic and gravitational energy of earth, the middle regions of space for expansion and the highest regions of light for illumination.

द्याश्च॑ नः पृथि॒वी च॒ पच॑तस ऋ॒तावं॑री र ॒ता॒मंह॑सा रि॒षः। मा दु॑र्वि॒दत्रा॒ निर्ऋ॑तिन इशत॒ तद्व॒वाना॒मवा॑ अ॒द्या वृ॑णी-महह॥ २॥

2. *Dyauśca naḥ pṛthivī ca pracetasa ṛtāvarī rakṣatā-maṁhaso riṣaḥ. Mā durvidatrā nirṛtirna īśata tad-devānāmavo adyā vṛṇīmahe.*

The sun and the earth, father and mother, both sources of enlightenment, both committed to divine law and replete with dynamic energy, may, we pray, protect us from sin and violence. Let ignorance, injustice and adversity never dominate our life, let pain and suffering keep off. This is the safety, security and protection of our choice we pray for of the divinities today.

विश्व॑स्मा ॒ा अदि॑तिः पा॒त्वंह॑सा मा॒ता मि॒त्रस्य॒ वरु॑णस्य र॒वतः। स्व॑व॒ज्ज्यातिर॑वृ॒कं न॑शीमहि॒ तद्व॒वाना॒मवा॑ अ॒द्या वृ॑णीमह॥ ३॥

3. *Viśvasmānno aditiḥ pātvaṁhaso mātā mitrasya varuṇasya revataḥ. Svarvajjyotiravṛkaṁ naśī-mahi taddevānāmavo adyā vṛṇīmahe.*

May the eternal mother power, the divine Shakti, Aditi, protect us from sin and suffering of the world,

she being the mother of abundant sun and ocean, love and judgement. May we receive the light of heaven without violence. This is our prayer for protection we may make to the divinities with free choice today.

गावो॒ वदु॒ ग्नप॒ र ग्रांसि सधतु दुष्ष्वप्न्यं॒ निर्ऋ॑तिं॒ विश्व॑-मत्रिण॑म। आदि॒त्यं शम॑ मरुता॑मशीमहि॒ तद्व॒वाना॒मवो॑ अ॒द्या वृ॑णीमह॥ ४॥

4. *Grāvā vadannapa rakṣāṁsi sedhatu duṣṣvapn-yaṁ nurṛtiṁ viśvamatriṇam. Ādityaṁ śarma marutāmaśīmahi taddevānāmavo adyā vṛṇīmahe.*

May the thundering voice of wise sages keep off all destructive forces, evil dreams, want, adversity and fear of death, and all voracious elements of society. May we obtain the protection, peace and enlightenment of the leading lights and stormy troops of society. This is the shelter and protection we now pray for, of our own choice, from the divinities.

एन्द्रो॑ ब॒हिः सीद॑तु पिन्व॑ता॒मिळा॒ बृह॒स्पति॒ः सामा॑भि॒र्ऋक्वा॑ अ॑चतु। सु॒प॒क्तं जी॒वस॒ मन्म॑ धीमहि॒ तद्व॒वाना॒मवो॑ अ॒द्या वृ॑णीमह॥ ५॥

5. *Endro barhiḥ sīdatu pinvatāmiḷā bṛhaspatiḥ sāmabhirṛkvo arcatu. Supraketaṁ jīvase manma dhīmahi taddevānāmavo adyā vṛṇīmahe.*

May Indra, omnipotent lord of the universe, enlighten us at heart and bless our yajnic home, may Ila, the earth and the divine voice, raise our health and awareness, may Brhaspati, sagely scholar of the divine Word, adore the spirit with songs of praise, and may we obtain divine wisdom and intelligence and meditate on

the light divine. This is the favour and protection of the divinities we pray for today.

दि॒विस्पृशं॒ य॒ज्ञम॒स्माक॑मश्विना जी॒राध्व॑रं कृणुतं सु॒म्न-मि॒ष्टय॑। पा॒चीन॑रश्मिमाहु॒तं घृ॒तन॒ तद्दे॒वाना॒मवा॑ अ॒द्या वृ॑णीमह॥ ६॥

6. *Divispṛśaṁ yajñamasmākamaśvinā jīrādhvaraṁ kṛṇutaṁ sumnamiṣṭaye. Prācīnaraśmimāhutaṁ ghṛtena taddevānāmavo adyā vṛṇīmahe.*

May the Ashvins, complementary fire and wind, refine and energise our yajna of love and non-violence, fed on ghrta, rising in high flames as ever before, and may they raise it to the regions of the sun to bring us peace and joy for the fulfilment of our aspirations. This is the favour and protection of the divinities we pray for today.

उप॑ ह्वय सु॒हव॒ं मारु॑तं ग॒णं पा॑व॒कमू॒ष्वं स॒ख्याय॑ शं॒भुव॑म। रा॒यस्पोषं॒ साश्र॑व॒साय॑ धीमहि॒ तद्दे॒वाना॒मवा॑ अ॒द्या वृ॑णी-महे॥ ७॥

7. *Upa hvaye suhavaṁ mārutaṁ gaṇaṁ pāvakamṛ-ṣvaṁ sakhyāya śaṁbhuvam. Rāyas-poṣaṁ sau-śravasāya dhīmahi tad devānāmavo adyā vṛṇī-mahe.*

I invoke and call upon the band of Maruts, vibrant winds of nature and dynamic sages and pioneers of humanity, worthy of service and adoration, pure and purifying and harbingers of peace and well being, all heroic and sublime. I invoke them to win their love and friendship. We study and meditate upon wealth, energy and enrichment for participation in their grace and glory.

This is the protective and promotive favour of the divinities we choose to pray for today.

अपां परुं जीवधन्यं भरामह दवाव्यं सुहवमध्वरश्रियम।
सुरश्मिं सामंमिन्दियं यमीमहि तद्देवानामवो अद्या वृणीमह॥ ८॥

8. *Apāṁ peruṁ jīvadhanyaṁ bharāmahe devāvyaṁ suhavamadhvaraśriyam. Suraśmiṁ somamindriyaṁ yamīmahi tad devānāmavo adyā vṛṇīmahe.*

We bear Soma at heart, love and honour Soma, spirit of universal peace, vitality and ecstasy, protector and promoter of life's liquid energies for action, inspirer of life adorable for the divinities, beauty of the yajna of love and non-violence, worthy of invocation and celebration. Beautiful are its flames of fire, its rays of light and its waves of fragrance worthy of being perceived, experienced and internalised, all these we love. And that Soma is the gift, favour and protection of the divinities we choose to pray for, this day.

सनम तत्सुसनिता सनित्वभिर्वयं जीवा जीवपुत्रा अनागसः।
ब्रह्मद्विषा विष्वगना भररत तद्देवानामवो अद्या वृणीमह॥ ९॥

9. *Sanema tat susanitā sanitvabhirvayaṁ jīvā jīvaputrā anāgasaḥ. Brahmadviṣo viṣvageno bharerata tad devānāmavo adyā vṛṇīmahe.*

Let us join and live that Soma spirit of life along with all others who live it with passion and enthusiasm. We are all children of life, living and vibrant with our children and grand children, free from sin and crime.

Let others who negate, hate and violate that universal Spirit of love, life and peace bear, for that reason, their negativities and the dispensation thereof. And that favour of the love of Soma and protection against negativities we beg of the divinities this day.

य स्था मनाॅयज्ञियास्त शृणातन यद्वाॅ दवा इमंह तद्दातन।
जत्रं कतुं रयिमद्वीरवद्यश्स्तद्दवानामवाॅ अद्या वृणी-
महे॥ १०॥

10. *Ye sthā manoryajñiyāste śṛṇotana yadvo devā*
īmahe taddadātana. Jaitraṁ kratuṁ rayimadvī-
ravadyaśastad devānāmavo adyā vṛṇīmahe.

And listen all, those who are dedicated to yajna at heart in communion with divine Soma, be steadfast and, O divine souls, bear and bring us that we pray for from you : Bring us the spirit of success and victory, holy yajnic action, wealth, honour and fame with progeny worthy of the brave. That is the favour and prayer of our choice we ask of you this day.

महद्दद्य मंहतामा वृणीमहे वाॅ दवानां बृहतामंनवणांम।
यथा वसुं वीरजातं नशांमहै तद्दवानामवाॅ अद्या वृणी-
महे॥ ११॥

11. *Mahadadya mahatāmā vṛṇīmahe'vo devānāṁ*
bṛhatāmanarvaṇām. Yathā vasu vīrajātaṁ
naśāmahai tad devānāmavo adyā vṛṇīmahe.

Today, the grandeur of the great we ask for, of our own choice, and the protection of the grand progressive and irresistible divinities we pray for, so that we may acquire the security and stability created and established by brave generations of humanity: that

is the favour and prayer of our choice for protection of the divinities we ask for this day.11. Today, the grandeur of the great we ask for, of our own choice, and the protection of the grand progressive and irresistible divinities we pray for, so that we may acquire the security and stability created and established by brave generations of humanity: that is the favour and prayer of our choice for protection of the divinities we ask for this day.

महा अग्रः समिधानस्य शमण्यनागा मित्र वरुण स्वस्तये। श्रेष्ठे स्याम सवितुः सवीमनि तद्देवानामवो अद्या वृणीमहे॥ १२॥

12. *Maho agneḥ samidhānasya śarmaṇyanāgā mitre varuṇe svastaye. Śreṣṭhe syāma savituḥ savīmani tad devānāmavo adyā vṛṇīmahe.*

Let us live under the shelter and protection of the great Agni, self-refulgent, self enlightened leading light of the cosmic yajna. Let us live free from sin and evil under the abundant care of Mitra, friendly sun, and Varuna, boundless ocean of space, for the achievement of plenty, prosperity and all round well being. Let us live under the guidance and ruling control of Savita, highest spirit of life, creation and regeneration. This is the gift of protection and progress we choose to ask of the divinities this day.

य सवितुः सत्यसवस्य विश्वे मित्रस्य व्रत वरुणस्य देवाः। त साभगं वीरवद्गामदप्ना दधातन द्रविणं चित्रमस्मे॥ १३॥

13. *Ye savituḥ satyasavasya viśve mitrasya vrate varuṇasya devāḥ. Te saubhagaṁ vīravadgomadapno dadhātana draviṇaṁ citramasme.*

All those generous, brilliant and illuminative divinities of the world, both in nature and in humanity, which observe and work under the laws and discipline of Savita, creator of the world of truth and reality, Mitra, lord of light and love, and Varuna, lord of judgement and boundless abundance, may they all bear and bring for us all holy good fortune, power of choice and action, and wondrous variety of wealth blest with brave progeny, lands, cows and culture of enlightenment.

स॒वि॒ता प॒श्चात्सवि॒ता पु॒रस्ता॑त्सवि॒तात्त॒रात्ता॑त्सवि॒ता-ध॒रात्ता॑त। स॒वि॒ता नः॑ सुवतु स॒वता॑तिं सवि॒ता नो॑ रासतां दी॒घमायु॑ः ॥ १४ ॥

14. *Savitā paścātāt savitā purastāt savitottarāttāt savitādharāttāt. Savitā naḥ suvatu sarvatātiṁ savitā no rāsatāṁ dīrghamāyuḥ.*

May Savita protect us from behind. May Savita protect us in front. May Savita protect us from above. May Savita protect us from below. May Savita bless us all round, create and give us universal wealth of existence. May Savita bless us with a long, happy and full life.

Mandala 10/Sukta 37

Surya Devata, Abhitapa Saurya Rshi

नमो॑ मि॒त्रस्य॒ वरु॑णस्य॒ च॑क्ष॒स म॒हो दे॒वाय॒ तदृ॑तं सपर्यत। दू॒रे॒दृशं॑ दे॒वजा॑ताय के॒तवे॑ दि॒वस्पु॒त्राय॒ सूर्या॑य शंसत ॥ १ ॥

1. *Namo mitrasya varuṇasya cakṣase maho devāya tadṛtaṁ saparyata. Dūredṛśe devajātāya ketave divasputrāya sūryāya śaṁsata.*

Homage and salutations to the eye of the lord of universal love and cosmic judgement, lord of day and deep night, mighty generous light of the world. Observe and abide by that universal law of the lord. Sing and celebrate in honour of the Sun, child of Light, heavenly ensign of divine refulgence, born of space, the eye that can see as far as the bounds of existence.

सा मा सत्याक्तिः परि पातु विश्वता द्यावा च यत्र ततन नहानि च। विश्वमन्यन्नि विशते यदेजति विश्वाहापो विश्वाहादेति सूर्यः ॥ २ ॥

2. *Sa mā satyoktiḥ pari pātu viśvato dyāvā ca yatra tatanannahāni ca. Viśvamanyanni viśate yadejati viśvāhāpo viśvāhodeti sūryaḥ.*

May the word of truth abide by me and protect and sustain me all round all time: That Sun, light of the world, is the presence in which the heavens of light and the green earth abide, days and nights arise and expand, wherein the other worlds abide and all else moves and abides, wherein all dynamics of the universe abide and move day and night, wherein the sun rises every morning for all time in the existential world.

न त अदेवः पदिवा नि वासत यदेतशभिः पतरै रथयसि। पाचीनमन्यदनु वतत रज उदन्यन ज्यातिषा यासि सूय ॥ ३ ॥

3. *Na te adevaḥ pradivo ni vāsate yadetaśebhiḥ patarai ratharyasi. Prācīnamanyadanu vartate raja udanyena jyotiṣā yāsi sūrya.*

O sun, when you ride your chariot and move on with the radiation of your rays, the earlier darkness of the night does not stay before you, instead it moves on

to the other region you left behind, and as you move on, you go forward with your light for another region of the world.

यन॑ सू॒य॒ ज्योति॑षा॒ बाध॑स॒ तमा॒ जग॑च्च॒ विश्व॑मुदि॒यषि॑ भा॒नुना॑। तना॒स्मद्विश्वा॒मनि॑रा॒मना॑हुति॒मपामी॑वा॒मप॑ दु॒ष्वप्न्यं॑ सुव॥ ४॥

4. *Yena sūrya jyotiṣā bādhase tamo jagacca viśva-mudiyarṣi bhānunā. Tenāsmadviśvām-anirām-anāhutim-apāmīvāmapa duṣṣvapnyaṁ suva.*

O sun, by the light by which you dispel the darkness, and by the rise by which you go up and light up the moving world in the day, by that very light and enlightenment, pray, dispel and throw out all famine of food in the world,, all poverty of yajnic programmes, all sickness and disease, and all depression and evil dreams born of want and poverty of light.

विश्व॑स्य॒ हि पर्षि॑ता र ॑क्षसि व्र॒तमह॑ळय ॒ुच्चर॑सि स्व॒धा अनु॑। यद॒द्य त्वा॑ सूया॒प॒बवा॑म॒ह॒ तं ना॑ द॒वा अनु॑ मंसीरत॒ कतु॑म॥ ५॥

5. *Visvasya hi preṣito rakṣasi vratamaheḷayannu-ccarasi svadhā anu. Yadadya tvā sūryopabra-vāmahai taṁ no devā anu maṁsīrata kratum.*

O lord of light, moved and inspired by your own divine self and invoked by prayers of the supplicants, you protect and rule the laws and disciplines of the world around, and without passion or disturbance you rise and move according to your own powers and in response to your celebrants' homage (such as the homage of the planets and yajnic offers of devotees). O sun, whatever

we pray for, may the divinities of nature and humanity favour and respond to our yajnic action and prayer.

तं ना द्यावापृथिवी त आ आप इन्दः शृण्वन्तु मरुता हवं वचः। मा शून भूम सूयस्य संदृशि भदं जीवन्ता जरणा-मशीमहि॥ ६॥

6. *Taṁ no dyāvāpṛthivī tanna āpa indraḥ śṛṇvantu maruto havaṁ vacaḥ. Mā śūne bhūma suryasya saṁdṛśi bhadraṁ jīvanto jaraṇāmaśīmahi.*

That word of invocation and prayer, and that word of homage and prayer with supplication may the heaven and earth as father and mother, waters of earth and space and the learned sages of holy attainments, Indra, omnipotent lord and ruler of the earth, Maruts, pranic energies of life and leading lights of humanity listen, and may they favourably respond. May they never be indifferent. May we live blest in the light of the sun and the illumination of divinity. We pray that living in peace and felicity, we may enjoy a full life of good health and mental and spiritual fulfilment.

विश्वाहा त्वा सुमनसः सुचक्षसः प्रजावन्ता अनमीवा अनागसः। उद्यन्तं त्वा मित्रमहा दिवदिव ज्यागजीवाः पतिं पश्यम सूय॥ ७॥

7. *Viśvāhā tvā sumanasaḥ sucakṣasaḥ prajāvanto anamīvā anāgasaḥ. Udyantaṁ tvā mitramaho divedive jyogjīvāḥ prati paśyema sūrya.*

We pray, O sun, may we be happy at heart, enlightened of vision, blest with noble progeny, free from ill health, sin and evil, and thus happy and healthy, live long to see you rising every day all the time. May

we, O sun, see you rising day by day as the greatest friend of ours and live long for a happy time in the light and bliss divine.

महि ज्यातिबिभ्रतं त्वा विच ाण भास्वन्तं च ुषच ुष मयः। आराहन्तं बृहतः पाजसस्परि वयं जीवाः पतिं पश्यम सूय ॥ ८ ॥

8. *Mahi jyotirbibhrataṁ tvā vicakṣaṇa bhāsvantaṁ cakṣuṣe cakṣuṣe mayaḥ. Ārohantaṁ bṛhataḥ pājasaspari vayaṁ jīvāḥ prati paśyema sūrya.*

O sun, lord of vision watching all, we pray that while we live a long and full life time here on earth, we may continue to see you as the divine power bearing great light of life, shining bright and blessing every living eye with light and joy, and rising high over the vast order of mighty time and the world of existence.

यस्य त विश्वा भुवनानि कतुना प चरत नि च विशन्त अक्तुभिः। अनागास्त्वन हरिकश सूया ह्ाह्ना ना वस्यसा-वस्यसादिहि॥ ९ ॥

9. *Yasya te viśvā bhuvanāni ketunā pra cerate ni ca viśante aktubhiḥ. Anāgāstvena harikeśa sūryā'-hnāhnā no vasyasāvasyasodihi.*

O Sun, self-refulgent divinity, by whose light and sustaining power all regions of the universe, stars and planets move on with their tasks in their own orbits and then recede into their state of rest as into the night, O lord of radiant light and fire of life, by your inviolable purity of law and natural piety, shine, and emerge more and more bright and excellent for our experience, guidance and sustenance day by day for us.

शं नो॑ भव॒ च॑क्षसा॒ शं नो॒ अह्ना॒ शं भा॒नुना॒ शं हि॒मा शं घृ॒णेन॑। यथा॒ शमध्व॒ञ्छमस॑दु॒राण॒ तत्सू॑य॒ द॑विणं धहि चि॒त्रम॥ १०॥

10. *Śaṁ no bhava cakṣasā śaṁ no ahnā śaṁ bhānunā śaṁ himā śaṁ ghṛṇena. Yathā śamadhvañ-chamasad duroṇe tat sūrya draviṇaṁ dhehi citram.*

By your light and gracious eye, let there be peace and bliss for us, peace and well being by day, peace and bliss by light and solar radiation, peace by the cool of snow and peace by soothing warmth of the sun, peace the way it may be possible on our paths of progress, and peace and all round well being in the home. That wondrous variety of wealth, honour and excellence, O Sun, give us by which there may be all round peace and total well being in life.

अ॒स्माकं॑ देवा उ॒भया॑य॒ जन्म॑न॒ शम॑ यच्छत द्वि॒पद॒ चतु॑ष्पद। अ॒दत्पिब॑दू॒जय॑मान॒माशि॑तं॒ तद॒स्म शं यार॑र॒पा द॑धा-तन॥ ११॥

11. *Asmākaṁ devā ubhayāya janmane śarma yacchata dvipade catuṣpade. Adat pibadūrjaya-mānamāśitaṁ tadasme śaṁ yorarapo dadhātana.*

May all you Devas, divinities of nature and humanity, give us peace and felicity for our life, for both humans and animals. Let all that is eating, all that is drinking be strong, energetic and fulfilled. Pray give us that peace and well being which is free from violence, sin and evil.

यद्वा॑ दवाश्चकृम जि॒ह्वया॑ गुरु मन॑सा वा॒ पयु॑ती दव॒हळ॑नम ।
अरा॑वा॒ या नो॑ अ॒भि दु॑च्छुना॒यत॒ तस्मि॒न्तदना॑ वसवा॒ नि ध॑तन ॥ १२ ॥

12. *Yadvo devāścakṛma jihvayā guru manaso vā prayutī devaheḷanam. Arāvā yo no abhi succhunāyate tasmin tadeno vasavo ni dhetana.*

O Devas, divinities of nature and humanity, if we trespass or do some grave offence by word, thought or action and behaviour to earn your displeasure or even provoke your anger, pray forgive us and cleanse us of that weakness and negativity. And if there be some mean and uncharitable person among us who behaves in a vile manner toward us, then O divine givers of peace and shelter, pray let that sin visit back upon the source.

Mandala 10/Sukta 38

Indra Devata, Mushkavan Indra Rshi

अ॒स्मि ँ इन्द पृत्सु॒ता यश॑स्वति॒ शिमी॑वति॒ कन्द॑सि॒ पाव॑ सा॒तय॑ । यत्र॒ गाषा॑ता धृषि॒तषु॑ खा॒दिषु॒ विष्व॒क्पत॑न्ति दि॒द्यवा॑ नृ॒षाह्य॑ ॥ १ ॥

1. *Asmin na indra pṛtsutau yaśasvati śimīvati krandasi prāva sātaye. Yatra goṣātā dhṛṣiteṣu khādiṣu viṣvak patanti didyavo nṛṣahye.*

Indra, O ruler of the world, in this mighty battle for honour and industry, you roar and thunder, pray defend and protect us to advance to the victory. This is a battle for the reclamation, defence and development of the lands and cows, between bold, undaunted soldiers thirsting for the enemy's blood, and on them, in this

murderous contest, sharp and blazing arrows fall on all sides.

स नः॒ शुमन्तं॑ सद॑न॒ व्यू॑णुहि गाअ॑णसं र॒यिमि॑न्द श्रवा॒य्य॑म।
स्याम॑ त॒ जय॑तः शक म॒दिना॒ यथा॑ व॒यमु॒श्मसि॒ तद्ब॑सा कृधि॥ २॥

2. *Sa naḥ kṣumantaṁ sadane vyūrṇuhi go-arṇasaṁ rayimindra śravāyyam. Syāma te jayataḥ śakra medino yathā vayamuśmasi tadvaso kṛdhi.*

Indra, O lord of power and glory, in this house of the social order abundant in food, water and the wealth of lands and cows, cover, protect and promote the honoured wealth of the nation. O mighty victorious lord, let us be your friends, allies and admirers and, O lord giver of peace, settlement and a good home, pray do as we would wish to fulfil our aspirations.

या ना॒ दास॒ आया॑ वा पुरुष्टुता॒ दव॑ इन्द॒ युध॒य॒ चिक॑तति।
अ॒स्माभि॑ष्ट सु॒षहा॑ः सन्तु॒ शत्र॑व॒स्त्वया॑ व॒यं तान्व॑नुयाम संग॒म॥ ३॥

3. *Yo no dāsa āryo vā puruṣṭutā'deva indra yudhaye ciketati. Asmābhiṣṭe suṣahāḥ santu śatravastvayā vayaṁ tān vanuyāma saṁgame.*

O lord most admired and celebrated, Indra, whether it is a power ignoble and slavish in character, or even one dynamic in character but undivine and negative, who challenges us to battle, let those enemies be boldly faced and fought out, and let us all under your leadership, overthrow and destroy them in battle.

या दभभिहव्या यश्च भूरिभिया अभीके वरिवावि षाह्या।
तं विखाद सस्निमद्य श्रुतं नरमवाञ्चमिन्द्रमवसे करामह॥ ४॥

4. *Yo dabhebhirhavyo yaśca bhūribhiryo abhīke varivovinnṛṣāhye. Taṁ vikhāde sasnimadya śrutaṁ naramarvāñcamindramavase karāmahe.*

In the decisive battle of humanity to the point of the destruction of evil and negative forces, we now choose and install that man as Indra, leader for defence, protection and progress, who is adorable equally by the select few and the many, small as well as great, who is clean and pure, reputable and universally rich and powerful to create the space and freedom for thought and action around.

स्ववृजं हि त्वामहमिन्द्र शुश्रवानानुदं वृषभ रधचादनम।
प मुञ्चस्व परि कुत्सादिहा गहि किमु त्वावान्मुष्कयाबद्ध आसत॥ ५॥

5. *Svavṛjaṁ hi tvām-aham-indra śuśravānānudaṁ vṛṣabha radhracodanam. Pra muñcasva pari kutsādihā gahi kimu tvāvān muṣkayorbaddha āsate.*

Come Indra, lord potent and generous, rise and take on the leadership. We hear and know you are powerful by yourself to uproot evil, indefatigable, inspirer of fighting forces, uplifter of the weak and breaker of blockades. Pray be free and free us from terror and violence. How can the brave like you stay back stolen by ravishment in obscurity?

Mandala 10/Sukta 39

Ashvinau Devata, Ghosha Kakshivati Rshi

या वां परिज्मा सुवृदश्विना रथा दोषामुषासा हव्या हविष्मता। शश्वत्तमासस्तमु वामिदं वयं पितुन नाम सुहवं हवामहे॥ १॥

1. *Yo vāṁ parijmā suvṛdaśvinā ratho doṣāmuṣāso havyo haviṣmatā. Śaśvattamāsastamu vāmidaṁ vayaṁ piturna nāma suhavaṁ havāmahe.*

Ashvins, complementary powers of nature and humanity like heat and cold, light and liquids, teacher and preacher, science and technology, swift and smooth is your chariot, turning, moving and going all over the world in all directions. Adored and adorable is it day and night by admiring priests, worthy of invocation by them with homage and havi. Since time immemorial we have been calling on you and this chariot of yours as we chant the holy name of father, and we call upon you, riders of the chariot, now.

चादयतं सूनृताः पिन्वतं धिय उत्पुरंन्धीरीरयतं तदुश्मसि। यशसं भागं कृणुतं ना अश्विना सामं न चारुं मघवत्सु नस्कृतम॥ २॥

2. *Codayataṁ sūnṛtāḥ pinvataṁ dhiya ut puran-dhīrīrayataṁ taduśmasi. Yaśasaṁ bhāgaṁ kṛṇu-taṁ no aśvinā somaṁ na cāruṁ magha-vatsu nas-kṛtam.*

Ashvins, inspire, energise and raise the voice of truth and divine law of eternity. Nourish, strengthen and advance the intelligence and will of humanity for action. Raise up, strengthen and confirm the principles

and policies which govern and sustain the values of human institutions. That is what we love and desire of you. Create and confirm our share of honour and excellence in the affairs of human society. Vest the beauty and grace of sweetness and culture for our sake among the men of wealth and power.

अमाजुरश्चिद्भवथा युवं भगा नाशाश्चिदवितारापमस्य चित । अन्धस्य चि ासत्या कृशस्य चिद्युवामिदाहुभिषजा रुतस्य चित ॥ ३ ॥

3. *Amājuraścidbhavatho yuvaṁ bhago'nāśośćida-vitārāpamasya cit. Andhasya cinnāsatyā kṛśasya cidyuvāmidāhurbhiṣajā rutasya cit.*

Ashvins, you are the hope and inspiration of the bed-ridden home-confined old person. You are saviours of the debilitated and the weakest persons who are unable to eat and move. O lovers and observers of the truth and law of nature, you bring light for the blind, strength for the anaemic and health for the chronic sufferers. That is what people call you, "saviours of life".

युवं च्यवानं सनयं यथा रथं पुनर्युवानं चरथाय त ाथुः ।
निष्टाग्र्यमूहथुरद्भ्यस्परि विश्वत्ता वां सवनेषु प्रवाच्या ॥ ४ ॥

4. *Yuvaṁ cyavānaṁ sanayaṁ yathā rathaṁ punar-yuvānaṁ carathāya takṣathuḥ. Niṣṭaugrya-mūhathuradbhyaspari viśvet tā vāṁ savaneṣu pravācyā.*

You rejuvenate the broken old man to fresh youth to go round and enjoy life as the craftsman repairs an old worn out chariot and converts it to new efficiency. You raise the drowned man from the water and revive

him to life. That's why all your works and achievements are praised and celebrated in holy gatherings.

पुराणा वां वीर्या३ प्र ब्रवा जन था हासथुर्भिषजा मयोभुवा।
ता वां नु नव्यावव्स करामह्र यं नासत्या श्रद्रियथा दधत ॥ ५ ॥

5. *Puraṇā vāṁ vīryā pra bravā jane'tho hāsathur-bhiṣajā mayobhuvā. Tā vāṁ nu navyāvavase karāmahe'yaṁ nāsatyā śradariryathā dadhat.*

O physician and surgeon dedicated to truth and goodness of life, your old and ancient deeds I proclaim and praise among people. Be you both harbingers of good health, peace and joy. We celebrate you both as adorable for the sake of health and protection so that this dynamic community may have faith and trust in you.

इयं वामह्व शृणुतं म अश्विना पुत्रायेव पितरा मह्यं शि ातम।
अनापिरज्ञा असजात्यामतिः पुरा तस्या अभिश्स्तरव स्पृतम ॥ ६ ॥

6. *Iyaṁ vāmahve śṛṇutaṁ me aśvinā putrāyeva pitarā mahyaṁ śikṣatam. Anāpirajñā asajātyā-matiḥ purā tasyā abhiśasterava spṛtam.*

I, this supplicant girl, request you, Ashvins, pray listen to me, and as father speaks to the child, so please instruct me on matters of health. I am alone and unrelated, ignorant, without kith and kin and immature. Pray protect me with knowledge before the onslaught of the effects of that ignorance.

युवं रथेन विमदाय शुन्ध्युवं न्यूहथुः पुरुमित्रस्य याषणाम।
युवं हवं वधिमत्या अगच्छतं युवं सुषुतिं चकथुः पुरन्धय ॥ ७ ॥

7. *Yuvaṁ rathena vimadāya śundhyuvaṁ nyūhathuḥ purumitrasya yoṣaṇām. Yuvaṁ havaṁ vadhrimatyā agacchataṁ yuvaṁ suṣutiṁ cakrathuḥ purandhaye.*

O Ashvins, with your knowledge of body and mind, you join the youthful, bright and intelligent daughter of the widely friendly father with a bright young man for their joy and fulfilment. You listen to the call of the barren woman, treat her, restore her fertility, and she is blest with a child for a joyous home life.

युवं विपस्य जरणामुपयुषः पुनः कलरकृणुतं युवद्वयः ।
युवं वन्दनमृश्यदादुदूपथुयुवं सद्या विश्पलामतव कृथः ॥ ८ ॥

8. *Yuvaṁ viprasya jaraṇām-upeyuṣaḥ punaḥ kalerakṛṇutaṁ yuvadvayaḥ. Yuvaṁ vandanamṛśyadād-udūpathur-yuvaṁ sadyo viśpalāmetave kṛthaḥ.*

You rejuvenate and restore to vibrant youthfulness the aging veteran scholar in pursuit of research. You raise the man of holiness from chronic ailment to renewed life. And you help the public health authority in community health programmes so that they may go on with their normal activity.

युवं ह रभं वृषणा गुहा हितमुदयतं ममृवांसमश्विना ।
युवमूबीसमुत तप्तमत्रय आमन्वन्तं चकथुः सप्तवध्रये ॥ ९ ॥

9. *Yuvaṁ ha rebhaṁ vṛṣaṇā guhā hitamudairayataṁ mamṛvāṁsam-aśvinā. Yuvamṛbīsamuta taptamatraya omanvantaṁ cakrathuḥ saptavadhraye.*

You revive the sinking man who has lost consciousness, all but surviving in the brain, and muttering from the subconscious. You cure the man in high fever in the state of delirium and restore him to health, full consciousness and self-immunity with all his five senses, mind and intelligence fully working in perfect order.

युवं श्वतं पदव श्विनाश्वं नवभिवाजनवती च वाजिनम। चकृत्यं ददथुदावयत्सखं भगं न नृभ्या हव्यं मयाभुवम॥ १०॥

10. *Yuvaṁ śvetaṁ pedave'śvināśvaṁ navabhirvājair-navatī ca vājinam. Carkṛtyaṁ dadathurdrāvayatsakhaṁ bhagaṁ na nṛbhyo havyaṁ mayobhuvam.*

Ashvins, for the active intelligent soul you give pure unsullied virility and vitality and vibrant swift smartness blest with nine and ninety qualities and faculties of body (nine faculties of sense and mind each energised with ten pranic energies) ever in action onward like a constant friend as you bring for people plenty, prosperity and power full of peace and joy worthy of love and invocation in life for all time.

न तं राजानावदित कुतश्चन नांहो अश्नाति दुरितं नकिभयम। यमश्विना सुहवा रुदवतनी पुरारथं कृणुथः पत्न्या सह॥ ११॥

11. *Na taṁ rājānāvadite kutaścana nāṁho aśnoti duritaṁ nakirbhayam. Yamaśvinā suhavā rudravartanī puroratharṁ kṛṇuthaḥ patnyā saha.*

O brilliant, independent and inviolable twin

divine powers, nothing from any where, no sin, no evil, no hate, no fear touches him whom, O Ashvins, easily invoked and approachable, moving by paths free from the pain and suffering of ailments, you join in wedlock and lead forth to a happy home.

आ तन् यातं मनसा जवीयसा रथं यं वामृभवश्चक्रुरश्विना।
यस्य याग् दुहिता जायत दिव उभ अहनी सुदिन् विवस्वतः ॥ १२ ॥

12. *Ā tena yātaṁ manaso javīyasā rathaṁ yaṁ vāmṛbhavaścakruraśvinā. Yasya yoge duhitā jāyate diva ubhe ahanī sudine vivasvataḥ.*

O Ashvins, morning stars divine, come by that chariot of yours faster than mind which the celestial artists crafted for you, that which you yoke in harness and the maiden of heaven walks forth to ride and rise and then both the happy day and soothing night born of the sun move on.

ता वर्तियातं जयुषा वि पवतमपिन्वतं शयवे धनुमश्विना।
वृकस्य चिद्वर्तिकामन्तरास्यादुवं शचीभिग सिताममुञ्चतम ॥ १३ ॥

13. *Tā vartiryātaṁ jayuṣā vi parvatamapinvataṁ śayave dhenumaśvinā. Vṛkasya cidvartikāmantarāsyādyuvaṁ śacībhirgrasitāmamuñcatam.*

O Ashvins, divine powers of knowledge and action, enlightened men and women of the world, harness the victorious chariot of divine vision and inspiration, rise forth and move forward by the road to the clouds, strengthen and raise the rousing voice for sleeping humanity, and with your voice and actions free

the poor victims seized and held in the jaws of wolves.

एतं वां स्तामश्विनावक्रमातं गाम् भृगवा न रथम् ।
न्यमृ गाम् याषणां न मय नित्यं न सूनुं तनयं दधानाः ॥ १४ ॥

14. *Etaṁ vāṁ stomamaśvināvakarmātakṣāma bhṛgavo na ratham. Nyamṛkṣāma yoṣaṇāṁ na marye nityaṁ na sūnuṁ tanayaṁ dadhānāḥ.*

Ashvins, complementary twin powers of nature and humanity, this song of adoration we offer in your honour as the divine artists craft and offer the celestial chariot for you, and we have adorned it as we always adorn and prepare a bride for the groom. Blest with children and grand children we abide in life (and depend on you for strength and inspiration in the life cycle day and night, through the seasons, year in and year out).

Mandala 10/Sukta 40

Ashvinau Devata, Ghosha Kakshivati Rshi

रथं यान्तं कुह का ह वां नरा पतिं द्युमन्तं सुविताय भूषति ।
पातयावाणं विभ्वं विशविश वस्तावस्तावहमानं धिया शमि ॥ १ ॥

1. *Rathaṁ yāntaṁ kuha ko ha vāṁ narā prati dyumantaṁ suvitāya bhūṣati. Prātaryāvāṇaṁ vibhvaṁ viśeviśe vastorvastorvahamānaṁ dhiyā śami.*

O leading lights of life and humanity, who and where, with holy intelligence and action, crafts, adorns and prepares your mighty spacious, brilliant, and auspicious chariot ever on the move in action going every morning to yajna every day to every people,

bearing and bringing all kinds of wealth for the sake of happiness and well being?

कुह॑ स्विद्दो॒षा कुह॒ वस्तो॑र॒श्विना॒ कुहा॑भिपि॒त्वं क॑रतः॒ कुहो॑षतुः । का वां शयु॒त्रा वि॒धवे॑व दे॒वर॑ं॒ मर्यं॒ न योषा॑ कृणुत स॒धस्थ॒ आ ॥ २ ॥

2. *Kuha svid doṣā kuha vastoraśvinā kuhābhipitvaṁ karataḥ kuhoṣatuḥ. Ko vāṁ śayutrā vidhaveva devaraṁ maryaṁ na yoṣā kṛṇute sadhastha ā.*

Ashvins, man and woman, where were you at night? Where in the day? Where do you find food and rest? Where do you live? Where do you sleep? Where do you stay together like the widow with her second husband, or a maiden married to a youth? Who invites you to yajna?

पा॒तज॑रथ जर॒णेव॒ काप॑या॒ वस्तो॑वस्तायज॒ता ग॑च्छथा गृ॒हम । कस्य॑ ध्व॒स्रा भ॑वथ॒ः कस्य॑ वा नरा राजपु॒त्रेव॒ सव॒नाव॑ गच्छथः ॥ ३ ॥

3. *Prātarjarethe jaraṇeva kāpayā vastorvastoryajatā gacchatho gṛham. Kasya dhvasrā bhavathaḥ kasya vā narā rājaputreva savanāva gacchathaḥ.*

Early morning, like venerable divinities you are honoured with songs of praise. Venerable and adorable, you visit the devotee's home day by day. Whose weaknesses do you destroy? And O leading lights of humanity, whose house and yajna do you visit like the princes of a royal realm?

यु॒वां मृ॒गेव॑ वार॒णा मृ॑ग॒ण्यवो॑ दा॒षा वस्तो॑र्हवि॒षा नि ह्व॑यामह । यु॒वं हात्रो॑मृतु॒था जु॒ह्वे॑त॒ नर॒ं॒ जना॑य वहथः शुभस्पती ॥ ४ ॥

4. *Yuvāṁ mṛgeva vāraṇā mṛgaṇyavo doṣā vastorhaviṣā ni hvayāmahe. Yuvaṁ hotrāmṛtuthā juhvate nareṣaṁ janāya vahathaḥ śubhaspatī.*

Looking and searching for you as seekers and saviours, we invoke and invite you with homage day and night. All house holders invoke you and offer you homage of havi according to the seasons, and you, leading lights for humanity, treasure holds of good and promoters of the auspicious, bring food and energy for the people.

युवां ह॒ घाषा॒ पय॑श्विना य॒ती राज्ञ॑ ऊच दुह॒िता पृ॒च्छ वां नरा। भू॒तं म॒ अह्न॑ उ॒त भू॑तम॒क्तव॒ श्वाव॑त र॒थिन॑ शक्तु॒मव॑त॥ ५॥

5. *Yuvāṁ ha ghoṣā paryaśvinā yatī rājña ūce duhitā pṛcche vāṁ narā. Bhūtaṁ me ahna uta bhūtamaktave'śvāvate rathine śaktamarvate.*

Ashvins, leading lights of the land, rulers and warriors, this voice of the ruling order like a daughter of the sovereign, going round and knowing every thing of the state, asks you and says : Be up and awake for me day and night and strengthen yourselves and strengthen me to meet the challenges of the forces of horse, chariot and the stormy troopers and thus save me and the social order.

युवं क॒वी ष्ठः पय॑श्विना॒ रथं॒ विशा॒ न कुत्सा॑ जरि॒तुन॑-शायथः। यु॒वाह॒ म ा॒ पय॑श्विना॒ मध्वा॒सा भ॑रत निष्कृ॒तं न याष॑णा॥ ६॥

6. *Yuvaṁ kavī ṣṭhaḥ paryaśvinā rathaṁ viśo na kutso jariturnaśāyathaḥ. Yuvorha makṣā paryaśvinā madhvāsā bharata niṣkṛtaṁ na yoṣaṇā.*

Ashvins, you are visionary poetic creators, stay fast on the chariot, go to the people and appreciate their songs of adoration as a creator and maker of songs would. The honey sweets of your creation, the honey bees taste and drink with their mouth as a youthful woman loves the sweet beauty of her new home.

युवं ह भुज्युं युवमश्विना वशं युवं शिञ्जारमुशनामुपारथुः ।
युवा ररावा परि सख्यमासत युवार्हमवसा सुम्नमा चके ॥ ७ ॥

7. *Yuvaṁ ha bhujyuṁ yuvamaśvinā vaśaṁ yuvaṁ śiñjāram-uśanām-upārathuḥ. Yuvo rarāva pari sakhyamāsate yuvor-ahamavasā sumnamā cake.*

Ashvins, protect the protector and sustainer of the people's standard of living, protect the dependent and supporter, protect him who appreciates and adores, and protect the poet of love and beauty. Your generous admirer loves to be friends with you, and I too pray for your protection and gift of well being. Pray help all these people to complete their journey of life to self-fulfilment.

युवं ह कृशं युवमश्विना शयुं युवं विधन्तं विधवामुरुष्यथः ।
युवं सनिभ्यः स्तनयन्तमश्विना प वजमूर्णुथः सप्तास्यम ॥ ८ ॥

8. *Yuvaṁ ha kṛśaṁ yuvamaśvinā śayuṁ yuvaṁ vidhantaṁ vidhavām-uruṣyathaḥ. Yuvaṁ sanibhyaḥ stanayantam-aśvinā'pa vrajamūrṇuthaḥ saptāsyam.*

Ashvins, both of you, pray protect and support the weak, the depressed, the supporter of the weak, and

the widow who has lost all support. And, O Ashvins, for the lovers of knowledge and devotees of yajna and divinity, open the seven rousing flood gates of the seven metres of Vedic poetry for chanting and hearing.

जनिष्ट॒ याषा॑ प॒तय॑त्कनीन॒का वि चारु॑हन्वी॒रुधा॑ दं॒सना॒ अनु॑। आस्म॑ रीयन्त नि॒वन॒व॒ सिन्ध॑वा॒ स्मा अह्न॑ भवति॒ तत्पतित्व॒नम॥ ९॥

9. *Janiṣṭa yoṣā patayat kanīnako vi cāruhan vīrudho daṁsanā anu. Āsmai rīyante nivaneva sindhavo'-smā ahne bhavati tat patitvanam.*

The maiden is grown mature, the suitor comes seeking and proposes for marriage, the plants and creepers bloom according to innate power and potential, streams and rivers, desires and passions for living and continuing, flow down the slopes for the young man, and that is the stage for matrimony when the day of youthfulness is on the high and irrepressible.

जी॒वं रु॑दन्ति॒ वि म॑यन्त अध्व॒र दी॒घामनु॒ पसि॑तिं दीधियु॒र्नरः॑। वा॒मं पि॒तृभ्या॒ य इ॒दं स॑म॒रि॒र मय॒ः पति॑भ्या॒ जन॑यः परि॒ष्वज॑॥ १०॥

10. *Jīvaṁ rudanti vi mayante adhvare dīrghāmanu prasitiṁ dīdhiyurnaraḥ. Vāmaṁ pitṛbhyo ya idaṁ samerire mayaḥ patibhyo janayaḥ pariṣvaje.*

People yearn for life, live it with tears and ecstasy, exchange vows and positions on the vedi of love and non-violence, and they desire that they live in wedlock as long as they may wish. Those who live in this felicity for their parents and elders, even away from them, would live happy, their wives would love them

and bring them peace and joy in their conjugal relationship.

न तस्य॑ विद्म॒ तदु॒ षु प वा॑चत॒ युवा॑ ह॒ यद्यु॑व॒त्याः ाति॒ यानि॑षु। पि॒यास्त्रि॑यस्य वृष॒भस्य॑ र॒तिना॑ गृ॒हं ग॑ममाश्विना॒ तदु॑श्मसि॥ ११॥

11. *Na tasya vidma tadu ṣu pra vocata yuvā ha yadu-vatyāḥ kṣeti yoniṣu. Priyosriyasya vṛṣabhasya retino gṛhaṁ gamemāśvinā taduśmasi.*

We know not of that mystery of life, O Ashvins, pray speak of that mystery, that bond and felicity, to the youth who lives in the home of his youthful wife. We only wish that we may find a sweet home with a loving, generous, virile young man, loving at heart and winsome to his wife.

आ वा॑मगन्त्सु॒म॒तिर्वा॑जिनीवसू॒ न्य॑श्विना ह॒त्सु कामा॑ अयंसत। अभू॑तं गो॒पा मि॑थु॒ना शु॑भस्पती पि॒या अ॑य॒म्णा दुया॑ँ॑ अशीमहि॥ १२॥

12. *Ā vāmagant-sumatir-vājinīvasū nyaśvanā hṛtsu kāmā ayaṁsata. Abhūtaṁ gopā mithunā śubha-spatī priyā aryamṇo duryāň aśīmahi.*

O Ashvins, twin powers of domestic complementarity of love and wisdom, masters of the science and art of wedlock and home life, may the benefit of your enlightenment come to us, may there be the joy of life with wisdom and emotional control in our hearts. That way, be our protectors as leading lights in our pursuit of happiness and well being. Bless us that we may love, desire and find a home with loving, enlightened, generous and caring husbands.

ता मन्दसाना मनुषा दुराण आ धत्तं रयिं सहवीरं वचस्यवं।
कृतं तीर्थं सुपपाणं शुभस्पती स्थाणुं पथष्ठामप दुमतिं हतम ॥ १३ ॥

13. *Tā mandasānā manuṣo duroṇa ā dhattaṁ rayiṁ sahavīraṁ vacasyave. Kṛtaṁ tīrthaṁ suprapāṇaṁ śubhaspatī sthāṇuṁ patheṣṭhāmapa durmatiṁ hatam.*

O Ashvins, joyous spirits of love and wisdom, prosperity and generosity, to the celebrant of life and divinity, to the house of humanity, bear and bring wealth, honour and excellence with brave progeny worthy of the celebrant. O givers, protectors and promoters of the good and well being of life, establish a happy home life overflowing with food, drink and freedom of holiness. Pray cast away infirmity, rigidity, hatred and negative disposition that may obstruct our path of progress in life.

क्व स्विदद्य कतमास्वश्विना वि ु दस्रा मादयत शुभस्पती।
क ईं नि यम कतमस्य जग्मतुविपस्य वा यजमानस्य वा गृहम ॥ १४ ॥

14. *Kva svidadya katamāsvaśvinā vikṣu dasrā mādayete śubhaspatī. Ka īṁ ni yeme katamasya jagmatur-viprasya vā yajamānasya vā gṛham.*

Ashvins, lustrous divinities, wondrous workers, where have you been today? Among which people have you been enjoying yourselves for the day? Who can make you stay for the day? Which sage's or which yajamana's home did you visit for the day?

Mandala 10/Sukta 41

Ashvinau Devata, Suhastya Ghausheya Rshi

समानमु त्यं पुरुहूतमुक्थ्यं१ रथं त्रिचक्रं सवनाा गनिग्मतम।
परिज्मानं विदथ्यं सुवृक्तिभिर्वयं व्युष्टा उषसा हवामह॥ १॥

1. *Samānamu tyaṁ puruhūtam-ukthyaṁ rathaṁ tricakraṁ savanā ganigmatam. Parijmānam vidathyaṁ suvṛktibhirvayaṁ vyuṣṭā uṣaso havāmahe.*

O Ashvins, harbingers of new light and energy, in the light of the dawn with holy chant of mantric formulae, we invoke and call for that constant and invariable, universally loved and invoked, venerable and purposefully specialised three stage three wheeled chariot which would be constantly on the move to reach yajnic programmes all over the earth.

पाातयुजं नासत्याधि तिष्ठथः पातयावाणं मधुवाहनं रथम।
विशा यन गच्छथा यज्वरीनरा कीरश्चिद्यज्ञं हातृमन्त-
मश्विना॥ २॥

2. *Prātaryujaṁ nāsatyādhi tiṣṭhathaḥ prātaryāvāṇaṁ madhuvāhanaṁ ratham. Viśo yena gacchatho yajvarīrnarā kīreścidyajñaṁ hotṛmantamaśvinā.*

O Ashvins, harbingers of the light of knowledge and energy of life, leading lights of humanity dedicated to truth and never deviating from your path of rectitude, you ride and guide the chariot harnessed, started and moving in the morning, which bears and brings honey sweets of life and by which you reach the yajnic communities and bless the celebrant's yajna joined by devotees in unison and cooperation.

अध्वर्युं वा मधुपाणिं सुहस्त्यमग्निधं वा धृतदं दमूनसम।
विप्रस्य वा यत्सवनानि गच्छथा त आ यातं मधुपेय-
मश्विना॥ ३॥

3. *Adhvaryuṁ vā madhupāṇiṁ suhastyamagnidhaṁ vā dhṛtadakṣaṁ damūnasam. Viprasya vā yat savanāni gacchatho'ta ā yātaṁ madhupeyam-aśvinā.*

O Ashvins, harbingers of the light of knowledge and practical power and energy through yajna, whether you go to the dexterous organiser of yajna, bearing honeyed offerings, or you go to the initiator of yajna and fire kindler, expert in the science and power of yajna and at the same time generous and socially oriented, or whether you go to the yajnas of the vibrant scholar specialist, you would have a taste of the honey sweets of life for achievement.

Mandala 10/Sukta 42

Indra Devata, Krishna Angirasa Rshi

अस्तेव सु प्रतरं लायमस्यन्भूषन्निव प्र भरा स्तोममस्मै।
वाचा विप्रास्तरत वाचमया नि रामय जरितः सोम
इन्दम॥ १॥

1. *Asteva su prataraṁ lāyamasyan bhūṣanniva pra bharā stomamasmai. Vacā viprāstarata vācama-ryo ni rāmaya jaritaḥ soma indram.*

As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song

overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul.

दाहे॒न गामुप॑ शि ॒ा सखा॑यं॒ प बा॑धय जरितजा॒रमिन्द॑म ।
काशं॒ न पू॒र्णं वसु॑ना॒ न्यृ॑ष्टमा च्या॑वय मघ॒दया॑य॒ शूर॑म ॥ २ ॥

2. *Dohena gāmupa śikṣā sakhāyaṁ pra bodhaya jaritar-jāram-indram. Kośaṁ na pūrṇaṁ vasunā nyṛṣṭamā cyāvaya maghadeyāya śūram.*

O celebrant, with constant churning of the mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur.

किम॒ङ्ग त्वा॑ मघवन्भा॒जमा॑हुः शिशी॒हि मा॑ शिश॒यं त्वा॑ शृणामि । अप्र॑स्वती॒ मम॒ धीर॑स्तु शक वसु॒विद॑ं भग॑मि॒न्दा भ॑रा नः ॥ ३ ॥

3. *Kimaṅga tvā maghavan bhojamāhuḥ śiśīhi mā śiśayaṁ tvā śṛṇomi. Apnasvatī mama dhīrastu śakra vasuvidaṁ bhagamindrā bharā naḥ.*

Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace.

त्वां जना ममसत्यष्विन्द सन्तस्थाना वि ह्वयन्त समीक। अत्रा युजं कृणुत या हविष्मा ाासुन्वता सख्यं वष्टि शूरः॥ ४॥

4. *Tvāṁ janā mamasatyeṣvindra santasthāna vi hvayante samīke. Atrā yujaṁ kṛṇute yo haviṣmān nāsunvatā sakhyaṁ vaṣṭi śūraḥ.*

Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna.

धनं न स्पन्दं बहुलं या अस्म तीवान्त्सामाँ आसुनाति पयस्वान। तस्म शत्रून्त्सुतुकान्पातरह्ना नि स्वष्टान्युवति हन्ति वृत्रम॥ ५॥

5. *Dhanaṁ na spandraṁ bahulaṁ yo asmai tīvrānt-somāṅ āsunoti prayasvān. Tasmai śatrūntsutukān prātarahno ni svaṣṭrān yuvati hanti vṛtram.*

Whoever the man of discipline and practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be.

यस्मिन्वयं दधिमा शंसमिन्द्र यः शिश्राय मघवा कामस्मस। आराच्चित्सन्भयतामस्य शत्रुन्यस्म द्युम्ना जन्या नमन्ताम॥ ६॥

6. *Yasmin vayaṁ dadhimā śaṁsamindre yaḥ śiśrāya maghavā kāmamasme. Ārāccit san bhayatāmasya śatrur-nyasmai dyumnā janyā namantām.*

Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty.

आराच्छत्रुमप बाधस्व दूरमुग्रा यः शम्बः पुरुहूत तन। अस्म धेहि यवमद्गोमदिन्द कृधी धियं जरित्र वाजरत्नाम ॥ ७ ॥

7. *Ārācchatrum-apa bādhasva dūramugro yaḥ śambaḥ puruhūta tena. Asme dhehi yavamadgo-madindra kṛdhī dhiyaṁ jaritre vājaratnām.*

Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrant yajna create an environment of enlightened action productive of the jewel wealth of life.

प यमन्तर्वृषसवासा अग्मन्तीवाः सामा बहुलान्तासु इन्दम। नाहं दामानं मघवा नि यंसत सुन्वत वहति भूरि वामम ॥ ८ ॥

8. *Pra yamantarvṛṣasavāso agman tīvrāḥ somā bahulāntāsa indram. Nāha dāmānaṁ maghavā ni yaṁsanni sunvate vahati bhūri vāmam.*

The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and

dedicated from within the land for highly generative purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds.

उत प्रहामतिदीव्या जयाति कृतं यच्छ्वघ्नी विचिनाति काले। या देवकामा न धना रुणद्धि समित्तं राया सृजति स्वधावान॥ ९॥

9. *Uta prahāmatidīvyā jayāti kṛtaṁ yacchvaghnī vicinoti kāle. Yo devakāmo na dhanā ruṇaddhi Samit taṁ rāyā sṛjati svadhāvān.*

A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth.

गाभिष्टरेमामतिं दुरवां यवेन क्षुधं पुरुहूत विश्वाम। वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयम॥ १०॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

O ruler of the world invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across

the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyo varivaḥ kṛṇotu.*

May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.

Mandala 10/Sukta 43

Indra Devata, Krishna Angirasa Rshi

अच्छा म इन्दं मतयः स्वविदः सधीचीर्विश्वा उशतीरनूषत । परि ष्वजन्त जनयो यथा पतिं मर्यं न शुन्ध्युं मघवानमूतये ॥ १ ॥

1. *Acchā ma indraṁ matayaḥ svarvidaḥ sadhrīcīrviśvā uśatīranūṣata. Pari ṣvajante janayo yathā patiṁ maryaṁ na śundhyuṁ maghavānam-ūtaye.*

All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, lord almighty of existence. Just as wives with love embrace

their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.

न घा॑ त्वदि॒गप॑ वेति म॒ मन॒स्त्व इत्कामं पुरुहूत शिश्रय।
राज॑व दस्म॒ नि ष॒दा धि॑ ब॒र्हिष्य॒स्मिन्त्सु सा॑म॑ व॒पान॑मस्तु त॥ २॥

2. *Na ghā tvadrigapa veti me manastve it kāmaṁ puruhūta śiśraya. Rājeva dasma ni ṣado'dhi barhiṣyasmintsu some'vapānamastu te.*

Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.

वि॒षूवृदिन्द्रा॒ अम॑तरुत ॒ुधः स इदा॒या म॒घवा॒ वस्व॑ इशत।
तस्यदि॒म प॑वणे॒ सप्त॑ सिन्ध॑वा॒ वया॑ वधन्ति वृष॒भस्य॑ शु॒ष्मिणः॥ ३॥

3. *Viṣūvṛdindro amateruta kṣudhaḥ sa idrāyo maghavā vasva īśate. Tasyedime pravaṇe sapta sindhavo vayo vardhanti vṛṣabhasya śuṣmiṇaḥ.*

Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to

perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the rule of the spirit within.)

वया॒ न वृ॒ꣳ सुप॑ला॒शमास॑दन्त्सामा॑स॒ इन्दं॒ म॒न्दिन॑श्चमू॒षद॑ः।
पषा॒मनी॑कं॒ शव॑सा॒ दवि॑द्युतद्वि॒दत्स्व॑१॑ मन॑व॒ ज्याति॒-
राय॑म ॥ ४ ॥

4. *Vayo na vṛkṣaṁ supalāśamāsada-ntsomāsa indraṁ mandinaścamūṣadaḥ. Praiṣāmanīkaṁ śavasā davidyutadvidat svarmanave jyotirā-ryam.*

Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man.

कृ॒तं न श्व॒घ्नी वि चि॑नाति॒ दव॑न सं॒वर्गं॒ यन्म॒घवा॒ सूर्यं॒ जय॑त।
न तत्ते॑ अ॒न्या अनु॑ वी॒र्यं॑१॑ शक॒ ा पु॑रा॒णा म॑घव॒ ात नूत॑नः ॥ ५ ॥

5. *Kṛtaṁ na śvaghnī vi cinoti devane saṁvargaṁ yanmaghavā sūryaṁ jayat. Na tat te anyo anu vīryaṁ śakanna purāṇo maghavan nota nūtanaḥ.*

Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence win over the sun and the rain bearing cloud. O lord almighty, no one else can possibly

equal your might, no one old or new.

विशंविशं मघवा पर्यशायत जनानां धना अवचाकशद्वृषा।
यस्याह शक्रः सवनेषु रण्यति स तीव्रैः सोमैः सहते पृतन्यतः ॥ ६ ॥

6. *Viśaṁ-viśaṁ maghavā paryaśāyata janānāṁ dhenā avacākaśadvṛṣā. Yasyāha śakraḥ savaneṣu raṇyati sa tīvraiḥ somaiḥ sahate pṛtanyataḥ.*

The lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna.

आपो न सिन्धुमभि यत्समक्षरन्त्सोमास इन्दं कुल्याइव ह्रदम। वर्धन्ति विप्रा महो अस्य सादने यवं न वृष्टिर्दिव्येन दानुना ॥ ७ ॥

7. *Āpo na sindhumabhi yat samakṣarantsomāsa indraṁ kulyā iva hradam. Vardhanti viprā maho asya sādane yavaṁ na vṛṣṭirdivyena dānunā.*

As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur.

वृषा न क्रुद्धः पतयदजः स्वा या अयपत्नीरकृणादिमा अपः ।
स सुन्वत मघवा जीरदानव विन्दज्ज्यातिमनव हविष्मते ॥ ८ ॥

8. *Vṛṣā na kruddhaḥ patayadrajaḥ svā yo aryapatnīrakṛṇodimā apaḥ. Sa sunvate maghavā jīradānave'vindajjyotirmanave haviṣmate.*

Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.

उज्जायतां परशुज्यातिषा सह भूया ऋतस्य सुदुघा पुराणवत ।
वि रोचतामरुषा भानुना शुचिः स्वर्णो शुक्रं शुशुचीत सत्पतिः ॥ ९ ॥

9. *Ujjāyatāṁ paraśurjyotiṣā saha bhūyā ṛtasya sudughā purāṇavat. Vi rocatāmaruṣo bhānunā śuciḥ svarṇa śukraṁ śuśucīta satpatiḥ.*

Let the thunderbolt of power and justice arise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven.

गाभिष्टरेमामतिं दुरवां यवेन क्षुधं पुरुहूत विश्वाम ।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयम ॥ १० ॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyo varivaḥ kṛṇotu.*

May Brhaspati, lord of Infinity and the master of knowledge protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst.

Mandala 10/Sukta 44

Indra Devata, Krishna Angirasa Rshi

आ यात्विन्द्रः स्वपतिर्मदाय या धर्मणा तूतुजानस्तुविष्मान । प्रत्वक्षाणा अति विश्वा सहांस्यपारेण महता वृष्ण्येन ॥ १ ॥

1. *Ā yātvindraḥ svapatirmadāya yo dharmaṇā tūtujānastuviṣmān. Pratvakṣāṇo ati viśvā sahāṁsyapāreṇa mahatā vṛṣṇyena.*

May Indra, lord ruler of his world of reality, come, arise in view, in our consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all

challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power).

सुष्ठामा॒ रथः॑ सुय॒मा॒ हरी॑ त मि॒म्य ा॒ वजा॑ नृपत॒ गभ॑स्ता।
शीभं राजन्त्सुपथा या॑ह्यवाङ्धा॑म त प॒पुषा॒ वृष्ण्या॑नि॥ २॥

2. *Suṣṭhāmā rathaḥ suyamā harī te mimyakṣa vajro nṛpate gabhastau. Śībhaṁ rājantsupathā yāhyarvāṅ vardhāma te papuṣo vṛṣṇyāni.*

Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straightest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants.

एन्द्र॒वाहा॑ नृ॒पति॑ं॒ वज॑बाहुमु॒गमु॒गास॑स्तवि॒षास॑ एनम।
पत्व॑ ासं वृष॒भं स॒त्यशु॑ष्म॒ममं॑स्म॒त्रा स॑ध॒मादा॑ वहन्तु॥ ३॥

3. *Endravāho nṛpatiṁ vajrabāhumugramugrāsastaviṣāsa enam. Pratvakṣasaṁ vṛṣabhaṁ satyaśuṣmamemasmatrā sadhamādo vahantu.*

May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good.

एवा पतिं॑ दाण॒साचं॒ सच॑तसमू॒जः स्क॒म्भं ध॒रुण॒ आ वृ॑षायस। आज॑ः कृष्व॒ सं गृ॑भाय॒ त्व अप्यसा॒ यथा॑ कनि॒-पाना॑मि॒ना वृ॒धे ॥ ४ ॥

4. *Evā patiṁ droṇasācaṁ sacetasamūrjaḥ skambhaṁ dharuṇa ā vṛṣāyase. Ojaḥ kṛṣva saṁ gṛbhāya tve apyaso yatha kenipānāmino vṛdhe.*

Thus do solar radiations transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light.

गम॑ा॒स्म वसू॒न्या हि शंसि॑षं स्वा॒शिष॒ं भर॒ मा या॑हि सा॒मिन॑ः। त्वमी॑शिष॒ सास्मि॥ स॑त्सि ब॒र्हिष्य॑नाधृ॒ष्या तव॒ पात्रा॑णि॒ धम॑णा ॥ ५ ॥

5. *Gamannasme vasūnyā hi śaṁsiṣaṁ svāśiṣaṁ bharamā yāhi sominaḥ. Tvamīśiṣe sāsminnā satsi barhiṣyanādhṛṣyā tava pātrāṇi dharmaṇā.*

Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being.

पृथ॒क्पाय॑न्पथ॒मा द॒वहू॑त॒या कृ॑ण्वत श्रव॒स्या॑नि दु॒ष्टर॑ा। न य श॒कु॒य॒ज्ञिया॑ नाव॑मा॒रुह॑मी॒मव त न्य॑विशन्त॒ कप॑यः ॥ ६ ॥

6. *Pṛthak prāyan prathamā devahūtayo'kṛṇvata śravasyāni duṣṭarā. Na ye śekuryajñiyāṁ nāva-māruhamīrmaiva te nyaviśanta kepayaḥ.*

People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult order. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being.

ए॒ववापा॒गप॑र सन्तु दू॒ढ्या॑ श्वा॒ यषां दु॒युज॑ आयु॒यु॒ज। इ॒त्था य पागुप॑र॒ सन्ति॑ दा॒वन॑ पु॒रू॒णि॒ यत्र॑ व॒युना॑नि॒ भाज॑ना ॥ ७ ॥

7. *Evaivāpāgapare santu dūḍhyo'śvā yeṣāṁ duryuja āyuyujre. Itthā ye prāgupare santi dāvane purūṇi yatra vayunāni bhojanā.*

Thus do people of evil disposition keep wallowing in low states of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare who are dedicated here itself to the higher omnificent divinity in which infinite gifts of freedom, peace and happiness abound.

गि॒रीँर॑जा॒नज॑मानाँ अधारय॒द द्य : क॑न्दद॒न्तरि॑ ा॑णि कापयत। स॒मी॒चीन॒ धि॒षण॒ वि ष्क॑भायति॒ वृष्णः॑ पी॒त्वा मद॑ उ॒क्थानि॑ शंसति ॥ ८ ॥

8. *Girīñrajrān rejamānāñ adhārayad dyauḥ krandadantarikṣāṇi kopayat. Samīcīne dhiṣaṇe viṣkabhāyati vṛṣṇaḥ pītvā mada ukthāni śaṁsati.*

He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song.

इमं बिभमि सुकृतं त अङ्कुशं यनारुजासि मघवञ्छफारुजः। अस्मिन्त्सु त सवन अस्त्वाक्यं सुत इष्टा मघवन्बाध्याभगः॥ ९॥

9. *Imaṁ bibharmi sukṛtaṁ te aṅkuśaṁ yenārujāsi maghavañchaphārujaḥ. Asmintsu te savane astvokyaṁ suta iṣṭau maghavan bodhyābhagaḥ.*

I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith.

गाभिष्टरेमामतिं दुरवां यवेन क्षुधं पुरुहूत विश्वाम।
वयं राजभिः पथमा धनान्यस्माकेन वृजनेना जयम॥ १०॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

O lord universally invoked and celebrated, let us overcome the difficult problems of want, of moral and spiritual vision and knowledge, by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyo varivaḥ kṛṇotu.*

May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future.

Mandala 10/Sukta 45

Agni Devata, Vatsapri Bhalandana Rshi

दिवस्परि प्रथमं जज्ञे अग्निरस्मद द्वितीयं परि जातवेदाः ।
तृतीयमप्सु नृमणा अजस्रमिन्धान एनं जरत स्वाधीः ॥ १ ॥

1. *Divaspari prathamaṁ jajñe agnirasmad dvitīyaṁ pari jātavedāḥ. Tṛtīyamapsu nṛmaṇā ajasramindhāna enaṁ jarate svādhīḥ.*

Agni first manifests as light in the high heavenly region in the form of the sun. Secondly it manifests as

Jataveda, vital heat in all earthly forms around us. In the third form it manifests as energy in waters in the middle regions of space as electricity. Agni is the vital energy which enables humanity to live and work. Man as self-intelligent being lights this perpetual Agni and thereby exalts and celebrates the eternal creative spirit of existence.

विद्मा त॑ अग्न त्रधा त्रयाणि॑ विद्मा त॒ धाम॒ विभृ॑ता पुरु॒त्रा।
विद्मा त॒ नाम॑ पर॒मं गुह्या॒ यद्विद्मा तमुत्सं॒ यत॑ आज॒गन्थ॑॥ २॥

2. *Vidmā te agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā. Vidmā te nama paramaṁ guhā yadvidmā tamutsaṁ yata ājagantha.*

Agni, universal vital energy, we know the three modes in which you menifest in three different forms, structures, properties and functions. All pervasive energy, we know the three regions in which you abide. For sure we know the deepest secret cave where your abode is since we know the infinite source from where you arise and manifest as Agni, Vayu and Aditya on earth, in sky and in heaven.

स॒मु॒द्र त्वा॑ नृ॒मणा॑ अप्स्व॑॑न्तर्नृ॒चक्षा॑ ॥ इध दि॒वो अ॑ग्न॒ ऊध॑न।
तृ॒तीय॑ त्वा॒ रज॑सि त॒स्थिवां॑स॒मपा॑मु॒पस्थ॑ महि॒षा अ॑वर्धन॥ ३॥

3. *Samudre tvā nṛmaṇā apsvantar-nṛcakṣā īdhe divo agna ūdhan. Tṛtīye tvā rajasi tasthivāṁsamapā-mupasthe mahiṣā avardhan.*

Agni, the fluid energy excites and kindles you in the currents in the depths of the waters; in the region of light, the sun that illuminates the world of humanity produces and radiates you; and in the third region of

the skies, the energy of the winds produces and augments you as you abide in the depths of the cloud.

अक्रन्ददग्निः स्तनयन्निव द्यौः क्षामा रेरिहद्वीरुधः समञ्जन।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥ ४ ॥

4. *Akrandadagniḥ stanayanniva dyauḥ kṣāmā rerihad-vīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantaḥ.*

Agni roars as if thundering and shaking the skies, at the same time reaching and kissing the earth and beautifying the greenery. Always present, instantly rising, it proclaims itself, shines, and fills the heaven and earth with its light.

श्रीणामुदारो धरुणो रयीणां मनीषाणां पार्पणः सोमगोपाः।
वसुः सूनुः सहसो अप्सु राजा वि भात्यग्र उषसामिधानः ॥ ५ ॥

5. *Śrīṇāmudāro dharuṇo rayīṇāṁ manīṣāṇāṁ prārpaṇaḥ somagopāḥ. Vasuḥ sūnuḥ sahaso apsu rājā vi bhātyagra uṣasāmidhānaḥ.*

Liberal source giver of light, beauty and life's graces, treasure home of wealths, honours and excellences, harbinger of intellectual smartness and fulfilment, protector and promoter of the soma energies of life, shelter home of peace and comfort, child as well as energiser of strength and courage, and the ruling inspirer of the soul in will and actions, Agni, kindled and rising, shines in advance of the dawns at the horizon.

विश्वस्य कृतुभुवनस्य गर्भ आ रोदसी अपृणाज्जायमानः।
वीळुं चिदद्रिमभिनत्परायञ्जना यदग्निमयजन्त पञ्च ॥ ६ ॥

6. *Viśvasya ketur-bhuvanasya garbha ā rodasī apṛṇāj-jāyamānaḥ. Vīḷuṁ cidadrim-abhinat parāyañjanā yadagnim-ayajanta pañca.*

Illuminator of the world, pervasive life energy of the universe, as it rises it fills the heaven and earth with light and life. Moving ahead and penetrating, it breaks the mighty strong cloud, and for this reason of its energy, power and light all communities of the world kindle and adore it in their yajnic projects of creation and production.

उ॒शिक्पा॑व॒का अ॑र॒तिः सु॒म॒धा मत॑ष्व॒ग्निर॒मृता॒ नि धा॑यि।
इय॑र्ति धू॒मम॑रु॒षं भरि॑भ्रदुच्छु॒कर्ण॑ शा॒चिषा॒ द्यामि॑न॑ान॥ ७॥

7. *Uśik pāvako aratiḥ sumedhā marteṣvagniramṛto ni dhāyi. Iyarti dhūmamaruṣaṁ bharibhra-ducchukreṇa śociṣā dyāminakṣan.*

Charming, purifying, dynamic, inspiring the mind and intelligence to acts of holiness, immortal Agni pervades in all mortal forms of nature and humanity. It bears and emanates light, sets in motion free fragrance for life and, with powerful pure light, fills the heavens of space.

दृ॒शा॒ना रु॒क्म उ॑र्वि॒या व्य॑द्यादु॒मष॒मायु॑ः श्रि॒य रु॑चा॒नः।
अ॒ग्नि॒र॒मृता॑ अभव॒द्वया॑भि॒यद॑॑नं॒ द्याज॒नय॑त्सु॒रता॑ः॥ ८॥

8. *Dṛśāno rukma urviyā vyadyaud durmarṣamāyuḥ śriye rucānaḥ. Agniramṛto abhavad-vayobhir-yadenaṁ dyaur-janayat suretāḥ.*

All watching and self-revealed, glorious Agni shines awfully, infinite light, indomitable life and pranic energy, all refulgent for the beauty and grace of life.

Agni is immortal and eternal with waves of living energy since the heavenly divine life spirit of existence generates it as it is.

यस्त॑ अ॒द्य कृ॒णव॑द्भद्रशोच पू॒पं दे॑व घृ॒तव॑न्तमग्न।
प तं न॑य पत॒रं वस्या॒ अच्छा॒ भि सु॒म्नं दे॒वभ॑क्तं यविष्ठ॥ ९॥

9. *Yaste adya kṛṇavad-bhadraśoce 'pūpaṁ deva ghṛ-tavantamagne. Pra taṁ naya prataraṁ vasyo acchā'bhi sumnaṁ devabhaktaṁ yaviṣṭha.*

Agni, holy light of life, self-refulgent generous divinity, whoever the dedicated celebrant of the divine that prepares and offers you homage and yajna with perfect discipline of mind and sense, pray bless him, O power ever youthful, with honour and excellence of high order and the peace and comfort of a happy home.

आ तं भ॑ज साश्रव॒सष्व॑ग्न उ॒क्थऽउ॑क्थ॒ आ भ॑ज श॒स्यमा॑न।
पि॒यः सूर्य॑ पि॒या अ॒ग्ना भ॑वा॒त्युज्जा॑तन॑ भि॒नद॒दुज्जनि॑त्वैः॥ १०॥

10. *Ā taṁ bhaja sauśravaseṣvagna uktha-uktha ā bhaja śasyamāne. Priyaḥ sūrye priyo agnā bhavātyujjātena bhinadad-ujjanitvaiḥ.*

O self-refulgent Agni, love the celebrant, bless him among the celebrities of high renown, love and bless him in every celebrative song of adoration, Let him be dear to the sun, a darling of the fire to enjoy the favour and blessings of these divinities. May he rise with what he has created and achieved. May he rise by all that he is going to create and achieve.

त्वामग्न॒ यज॑माना॒ अनु॒ द्यून्विश्वा॒ वसु॑ दधिर॒ वार्या॑णि।
त्वया॑ स॒ह द्रवि॑णमि॒च्छमा॑ना व॒जं गम॑न्तमु॒शिजा॒ वि व॑वुः॥ ११॥

11. *Tvāmagne yajamānā anu dyūn viśvā vasu dadhire vāryāṇi. Tvayā saha draviṇam-icchamānā vrajaṁ gomantam-uśijo vi vavruḥ.*

Agni, lord of light and glory, those who offer you yajnic homage and worship are blest with all the world's wealth, peace and comfort of their choice. Seeking and aspiring for honour and excellence, loving sages and pioneers of progress not only achieve but also open the gates of further possibilities on earth abounding in lands, cows, and culture of knowledge and grace.

अस्तांव्यग्निनरां सुशवा वश्वानर ऋषिभिः सामगापाः।
अद्वष द्यावापृथिवी हुवम दवा धत्त रयिमस्म सुवीरम॥ १२॥

12. *Astāvyagnirnarāṁ śuśevo vaiśvānara ṛṣibhiḥ somagopāḥ. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram.*

Agni, self-refulgent light and fire of life, blissful guardian of humanity, world guide and pioneer of leading lights, protector and promoter of the soma beauty and glory of life is praised and exalted by seers and poetic celebrants. We invoke and pray for the blessings of loving heaven and earth free from anger and jealousy. We pray may the divinities bear and bring us wealth, honour and excellence with brave generations of progeny.

Mandala 10/Sukta 46

Agni Devata, Vatsapri Bhalandana Rshi

प हाता जाता महा भाव ऋषद्वा सीददपामुपस्थ।
दधिया धायि स त वयांसि यन्ता वसूनि विधत तनूपाः॥ १॥

1. *Pra hotā jāto mahān nabhovinnṛṣadvā sīdadapāmupasthe. Dadhiryo dhāyi sa te vayāṁsi yantā vasūni vidhate tanūpāḥ.*

High priest of the cosmic yajna of creation, universally self-manifested, great and glorious, pervasive in space and things even beyond the senses, abiding in the heart and soul of humanity, Agni rolls at the heart of the dynamics of existence. O man, the omnipresent light of the universe which holds, controls and sustains everything is celebrated in the Vedas and worshipped at heart. It is Agni, sustainer of the individual body and the cosmic form, ruler and controller of everything, that bears and brings you all food and energies and blesses you with all wealth, honour and excellence of life.

इमं विधन्ता अपां सधस्थे पशुं न नष्टं पदरनु गमन। गुहा चतन्तमुशिजा नमाभिरिच्छन्ता धीरा भृगवा विन्दन॥ २॥

2. *Imaṁ vidhanto apāṁ sadhasthe paśuṁ na naṣṭaṁ padairanu gman. Guhā catantamuśijo namobhiricchanto dhīrā bhṛgavo'vindan.*

Just as people search for a lost animal by following the foot prints of the animal in the forest, similarly seekers and aspirants of this Agni, omnipresent in the dynamics of existence, try to search for it by the overt as well as covert marks of its presence in the wide world of nature, and the deeply dedicated brilliant sages, loving and patient in their persistent search with yajnic homage, self-dedication and surrender, find it vibrating in the cave of the heart and soul.

इमं त्रिता भूयविन्ददिच्छन्वैभूवसा मूधन्यघ्न्यायाः ।
स शर्वृधा जात आ हम्यषु नाभियुवा भवति राचनस्य ॥ ३ ॥

3. *Imaṁ trito bhūryavindadicchan vaibhūvaso mūrdhanyaghnyāyāḥ. Sa śevṛdho jāta ā harmyeṣu nābhiryuvā bhavati rocanasya.*

The ardent lover of divinity, Trita, the man having got over threefold suffering of body, mind and soul through knowledge, good work and meditation, finds this Agni presence on top of inviolable nature and earthly life in the absolute state of consciousness. Thus realised in spiritual manifestation, Agni, harbinger and augmenter of spiritual felicity, becomes the centre hold of happy homes and a youthful presence of divinity in the mind of enlightened souls.

मन्दं होतारमुशिजा नमोभिः पाञ्चं यज्ञं नेतारमध्वराणाम ।
विशामकृण्व रतिं पावकं हव्यवाहं दधता मानुषेषु ॥ ४ ॥

4. *Mandraṁ hotāramuśijo namobhiḥ prāñcaṁ yajñaṁ netāram-adhvarāṇām. Viśām-akṛṇvann-aratiṁ pāvakaṁ havyavāhaṁ dadhato mānuṣeṣu.*

Earnest men of love, passion and faith among people hold at heart and with homage serve Agni, the power that is joyous, yajnic creator giver and organiser, foremost leader directly realised, worthy of love and reverence, leading power of creative programmes of love and non-violence, cleanser and purifier, harbinger of holy materials for social development. They hold Agni at heart and create and exalt it as the prime power among the people.

प भूजर्यन्तं म॒हां वि॑पा॒धां मूरा अमू॑रं पु॒रां द॒मार्णम ।
नय॑न्ता॒ गर्भं॑ व॒नां धियं धु॒हिरि॑श्मश्रुं॒ नार्वा॑णं॒ धन॑चम ॥ ५ ॥

5. *Pra bhūrjayantaṁ mahāṁ vipodhāṁ mūrā amūraṁ purāṁ darmāṇam. Nayanto garbhaṁ vanāṁ dhiyaṁ dhurhiriśmaśruṁ nārvāṇaṁ dhanarcam.*

Earnest men of love, passion and faith, but, being human, limited in intelligence, hold at heart, worship and serve Agni pervading and dominating the world of existence, great, sustainer of the vibrant wise, all knowing and wise, breaker of the strongholds of negativity and darkness, the original seed and source of life, beatific, supremely intelligent, golden flamed and divinely adorable. Men hold at heart, worship and serve this omnipresent Agni being more dynamic than the dynamics of nature, the instant presence that it is.

नि प॒स्त्या॑सु त्रि॒तः स्त॑भू॒यन्परि॑वीता॒ यानां॑ सीदद॒न्तः ।
अत॑: सं॒गृभ्या॑ वि॒शां दमू॑ना॒ विध॑मणाय॒न्त्ररी॑यत॒ नृन ॥ ६ ॥

6. *Ni pastyāsu tritaḥ stabhūyan parivīto yonau sīdadantaḥ. Ataḥ saṁgṛbhyā viśāṁ damūnā vidharmaṇāyantrairīyate nṝn.*

Agni, the light of three worlds, all supportive and sustaining, enveloped in light and flames, sits in the vedi in the homes as in the midst of regions of the universe, and from there, having received the homage of yajnic oblations, the generous Agni reaches the leading divinities of nature and humanity in various ways according to different laws of nature.

अस्याजरासो दमामरित्रा अचद्धूमासो अग्नयः पावकाः। श्वितीचयः श्वात्रासो भुरण्यवो वनर्षदो वायवो न सोमाः॥ ७॥

7. *Asyājarāso damāmaritrā arcad-dhūmāso agnayaḥ pāvakāḥ. Śvitīcayaḥ śvātrāso bhuraṇyavo vanarṣado vāyavo na somāḥ.*

The eternal, adorable and all saving flames and fragrances of the powerful fires of this Agni are purifying, sanctifying, invigorating, instantly effective, pervasive in forests, clouds and waters, and they are vibrant and blissful as the soothing pleasures of soma.

प जिह्वया भरत वपा अग्निः प वयुनानि चतसा पृथिव्याः। तमायवः शुचयन्तं पावकं मन्दं होतारं दधिरे यजिष्ठम॥ ८॥

8. *Pra jihvayā bharate vepo agniḥ pra vayunāni cetasā pṛthivyāḥ. Tamāyavaḥ śucayantaṁ pāvakaṁ mandraṁ hotāraṁ dadhire yajiṣṭham.*

Agni, light of omniscience, vests humanity with the wisdom, will and power of action, and also with the awareness of the laws of the expansive universe, by the flames of its powerful Vedic voice of revelations. And the people hold, adore, serve and follow that Agni, the most lovable and adorable, purifying, sanctifying and joyous power which is the high priest of the dynamics of existence, the receiver and a thousandfold giver.

द्यावा यमग्निं पृथिवी जनिष्टामापस्त्वष्टा भृगवो यं सहोभिः। इळन्यं पथमं मातरिश्वा दवास्तत ुमनव यजत्रम॥ ९॥

9. *Dyāvā yamagniṁ pṛthivī janiṣṭām-āpastvaṣṭā bhṛgavo yaṁ sahobhiḥ. Iḷenyaṁ prathamaṁ mātariśvā devās-tatakṣur-manave yajatram.*

That Agni, self-refulgent spirit and light of the universe, is the universal presence which the heaven and earth manifest with their vastness, which the blazing lights of the stars reveal with their splendour, Agni, the first and supreme power and presence, lovable and adorable, which the mighty winds and other bright divinities of nature reveal for thinking humanity.

यं त्वा दवा दधिर हव्यवाहं पुरुस्पृहा मानुषासा यजत्रम। स यामन्नग्न स्तुवत वयो धाः प दवयन्यशसः सं हि पूर्वीः ॥ १० ॥

10. *Yaṁ tvā devā dadhire havyavāhaṁ puruspṛho mānuṣāso yajatram. Sa yāmannagne stuvate vayo dhāḥ pra devayan yaśasaḥ saṁ hi pūrvīḥ.*

Agni, self-refulgent light and spirit of the universe whom the divine forces of nature and ardent lovers and faithful people adore and worship as loving and friendly bearer of the gifts of yajna, we pray, bring the food, energy and health and light of life for the dedicated celebrant on the highways of existence. May the lover of divinity be blest with eternal fame, honour and excellence.

Mandala 10/Sukta 47

Vaikuntha Indra Devata, Saptagu Angirasa Rshi

जगृभ्मा त दक्षिणमिन्द्र हस्तं वसूयवो वसुपत वसूनाम। विद्मा हि त्वा गोपतिं शूर गोनामस्मभ्यं चित्रं वृषणं रयिं दाः ॥ १ ॥

1. *Jagṛbhmā te dakṣiṇam-indra hastaṁ vasūyavo vasupate vasūnām. Vidmā hi tvā gopatiṁ śūra gonām-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

Indra, lord ruler, controller, promoter and giver of the world's wealth, peace, comfort and joy, we, seekers of wealth, honours and excellence, hold on to your liberal hand of generosity. Lord of omnipotence, we know that you are the ruler and controller of the earths, stars, knowledge, wisdom and culture of life. Pray bless us with profuse and wondrous source wealth of the world with honours, excellence and happiness.

स्वा॒युधं स्वव॑सं सुनी॒थं चतु॑ःसमुदं ध्रु॒णं र॒यी॒णाम।
च॒कृ॒त्यं॒ शंस्यं॒ भूरि॑वारम॒स्मभ्यं॒ चि॒त्रं वृष॑णं र॒यिं दाः॥ २॥

2. *Svāyudhaṁ svavasaṁ sunīthaṁ catuḥsam-udraṁ dharuṇaṁ rayīṇām. Carkṛtyaṁ śaṁsyaṁ bhūrivāram-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you, Indra, wielder of mighty weapons, unfailing guardian, noble guide, pervasive all round in the four quarters of space, treasure-hold of universal wealth, constantly doing and glorified, adorable and infinite source of choicest boons. Pray bear and bring us abundant and wondrous wealth of the world.

सु॒ब्ह्मा॑णं द॒व॑व॑न्तं बृ॒हन्त॑मु॒रुं ग॑भी॒रं पृ॒थु॒बु॑ध्नमिन्द्र।
श्रु॒तऋ॑षिमु॒ग्रम॑भिमाति॒षाह॑म॒स्मभ्यं॒ चि॒त्रं वृष॑णं र॒यिं दाः॥ ३॥

3. *Subrahmāṇaṁ devavantaṁ bṛhantam-uruṁ gabhīraṁ pṛthubudhnam-indra. Śrutṛṣimugramabhimātiṣāham-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you, Indra, lord of divine speech, highest lover of divinities, greatest, boundless, deepest,

foundation of the expansive universe, exalted among seers and sages, blazing lustrous, destroyer of opponents. Pray, bear and bring us abundant and wondrous wealth of the world.

सनद्वाजं विपविरं तरुत्रं धनस्पृतं शूशुवांसं सुदमि। द्रस्युहनं पूर्भिदमिन्द सत्यमस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ४ ॥

4. *Sanadvājaṁ vipravīraṁ tarutraṁ dhanaspṛtaṁ śūśuvāṁsaṁ sudakṣam. Dasyuhanaṁ pūrbhidam-indra satyam-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you, Indra, abundant in food, energy and advancement, commanding the brave and intelligent, guiding presence over the ocean of existence, infinitely opulent, giver of strength and sure success, most powerful, destroyer of evil and negativity, breaker of mountainous obstructions, ever true and eternal. O lord omnipotent, give us wondrous wealth of life in abundance.

अश्वावन्तं रथिनं वीरवन्तं सहस्त्रिणं शतिनं वाजमिन्द। भद्रवातं विपवीरं स्वर्षामस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ५ ॥

5. *Aśvāvantaṁ rathinaṁ vīravantaṁ sahasriṇaṁ śatinaṁ vājam-indra. Bhadrav-ātaṁ vipravīraṁ svarṣāmasmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you, Indra, equipped with dynamic forces, cosmic chariot and brave powers of the world, abundant in hundredfold, thousandfold, even infinite energy, power and victory, assisted by excellent powers of natural law, served by the wise and brave sages, the lord all blissful. Pray give us abundant and wondrous

wealth of the wonderful world of life.

प स॒प्तगु॑मृतधी॑तिं सुम॒धां बृ॒हस्पतिं॑ म॒तिरच्छा॑ जिगाति। य आङ्गि॑र॒सा नम॑सापस॒द्या॒ स्मभ्यं॒ चित्रं॑ वृष॑णं र॒यिं दा॑ः॥ ६॥

6. *Pra saptagum-ṛtadhītiṁ sumedhāṃ bṛhaspatiṁ matiracchā jigāti. Ya āṅgiraso namasopasad-yo'smabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you Indra, lord of the seven-fold world of existence sung by seven priests with seven songs of the Veda, lord of infinite intelligence, presiding over the expansive universe whom the man of intelligence adores and who is directly invoked with homage and prayer of the man of dynamic faith. Pray give us the wondrous wealth of the world full of abundant creative possibilities.

वनी॑वाना॒ मम॑ दू॒तास॒ इन्द्रं॒ स्तामा॑श्चरन्ति सु॒म॒तीरि॑या॒नाः। हृ॒दि॒स्पृशा॒ मन॑सा व॒च्यमा॑ना अ॒स्मभ्यं॒ चित्रं॑ वृष॑णं र॒यिं दा॑ः॥ ७॥

7. *Vanīvāno mama dūtāsa indraṁ stomāścaranti sumatīriyānāḥ. Hṛdispṛśo manasā vacyamānā asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

My songs of adoration full of love and faith, vibrating with holy thoughts, expressive of the language of my mind and touching the heart, reach Indra like messengers of my soul. Indra, pray give us wondrous wealth of the world in abundance.

यत्त्वा॒ यामि॑ द॒द्धि त॑ इन्द बृ॒हन्तं॒ ा॒यमस॑मं॒ जना॑नाम। अ॒भि तद द्यावा॑पृथि॒वी गृ॑णीता॒मस्मभ्यं॒ चित्रं॑ वृष॑णं र॒यिं दा॑ः॥ ८॥

8. *Yat tvā yāmi daddhi tanna indra bṛhantaṁ kṣaya-masamaṁ janānām. Abhi tad dyāvāpṛthivī gṛṇī-tām-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

Indra, what I pray for, graciously grant us, a boundless expansive abode of joy unlike any house of the people on earth. May heaven and earth approve of my prayer and join in the supplication. Indra, lord omnipotent, give us wondrous wealth of the world, creative, abundant, never ending.

Mandala 10/Sukta 48

Indra Devata, Vaikuntha Indra Rshi

अहं भुवं वसुनः पूर्व्यस्पतिरहं धनानि सं जयामि शश्वतः।
मां हवन्त पितरं न जन्तवो हं दाशुष वि भजामि भाज-
नम ॥ १ ॥

1. *Ahaṁ bhuvaṁ vasunaḥ pūrvyaspatir-ahaṁ dhanāni saṁ jayāmi śaśvataḥ. Māṁ havante pitaraṁ na jantavo'haṁ dāśuṣe vi bhajāmi bhojanam.*

I am the eternal lord, master protector and promoter of the world of existence. I create, raise, protect and rule over the eternal wealths of the world. Living beings call on me as father, mother and saviour guardian. I provide food and sustenance for generous humanity dedicated to service and yajna.

अहमिन्द्रा राधा व ा अथर्वणस्त्रिताय गा अजनयमहरधिं।
अहं दस्युभ्यः परि नृम्णमा ददं गात्रा शि न्दधीच मातरिश्वन ॥ २ ॥

2. *Ahamindro rodho vakṣo atharvaṇastritāya gā ajanayamaheradhi. Ahaṃ dasyubhyaḥ pari nṛmṇamā dade gotrā śikṣan dadhīce mātariśvane.*

I am the corselet and the centre-hold of pranic energy in the state of tension and equilibrium. I create the streams of vapour over the cloud and waves of energy for the three realms of earth, heaven and the middle regions. I collect and disburse wealth of materials and energies from and for the dynamics of evolution, and I give protection and perception of sense and response to the foetus in the mother's womb.

मह्यं त्वष्टा वज्रमत इदायसं मयि देवासो वृज्रमपि क्रतुम। ममानीकं सूर्यस्येव दुष्टरं मामार्यन्ति कृतेन कर्त्वेन च॥ ३॥

3. *Mahyaṁ tvaṣṭā vajram-atakṣad-āyasaṁ mayi devāso'vṛjannapi kratum. Mamānīkaṁ sūryasyeva duṣṭaraṁ māmāryanti kṛtena kartvena ca.*

For me, Tvashta, formative faculty of divine nature, creates the thunderbolt of steel. For me, the divinities of nature and humanity perform their tasks and surrender them unto me. My blazing power is insurmountable like the sun's, and all actions past, present and future in nature or humanity must come to me for effectual fulfilment.

अहमतं गव्ययमश्व्यं पशुं पुरीषिणं सायकना हिरण्ययम। पुरू सहस्रा नि शिशामि दाशुष यन्मा सामास उक्थिना अमन्दिषुः॥ ४॥

4. *Ahametaṁ gavyayamaśvyaṁ paśuṁ purīṣiṇaṁ sāyakenā hiraṇyayam. Purū sahasrā ni śiśāmi dāśuṣe yanmā somāsa ukthino amandiṣuḥ.*

When men of soma peace and piety chant hymns of praise in gratitude to cosmic divinity, it pleases me, and this man of perceptive senses, thinking mind, penetrative vision, energetic character and a golden heart, I vest with the abundance of a thousand capacities and capabilities of refinement for rooting out sin and evil.

अहमिन्द्रा न परा जिग्य इद्धनं न मृत्यव वं तस्थ कदा चन। सामिन्मा सुन्वन्ता याचता वसु न मं पूरवः सख्य रिषाथन॥ ५॥

5. *Ahamindro na parā jigya iddhanaṁ na mṛtya-ve'va tasthe kadā cana. Somaminmā sunvanto yācatā vasu na me pūrvaḥ sakhye riṣāthana.*

I am Indra, the powerful, never defeated. None can deprive me of my identity. I exist not for death. O makers of soma, ask me for the wealth and peace of life. Men who abide in friendship with me never come to harm.

अहमताञ्छाश्वसता द्वाद्वन्दं य वजं युधय कृण्वत। आह्वयमानाँ अव हन्मनाहनं दृ हा वद ानमस्युनम-स्विनः॥ ६॥

6. *Ahametāñ-chāśvasato dvādvendraṁ ye vajraṁ yudhaye'kṛṇvata. Āhvayamānāň ava hanmanā-hanaṁ dṛḷhā vadannanamasyur-namasvinaḥ.*

I destroy those challengers who, panting for

battle in two's, raise their thunder weapon and challenge the mighty ruling power of the system. I throw them off without the weapon, without bending in compromise either, but with a determined mind and the warning word of the inevitable.

अभीꣳदमकमका अस्मि निष्षाळभी द्वा किमु त्रयः करन्ति।
खलꣳ न पषान्पतिं हन्मि भूरि किं मा निन्दन्ति शत्रवा -
निन्दाः ॥ ७ ॥

7. *Abhīdamekameko asmi niṣṣā-ḷabhī dvā kimu trayaḥ karanti. Khale na parṣān prati hanmi bhūri kiṁ mā nindanti śatravo'nindrāḥ.*

I am one, the absolute without a second. I am destroyer of the enemies who do not recognise me, Indra, centrality of the system. Those who challenge me, I destroy, whether it is one or two or three. I crush them all as sheaves of corn on the threshing floor. It is a pity they revile me.

अहं गुङ्गुभ्या अतिथिग्वमिष्कꣳरमिषं न वृत्रतुरं वि ु धारयम।
यत्पणयघ्न उत वा करञ्जह पाहं महे वृत्रहत्य अशुश्रवि ॥ ८ ॥

8. *Ahaṁ guṅgubhyo atithigvamiṣkaramiṣaṁ na vṛtraturaṁ vikṣu dhārayam. Yat parṇayaghna uta vā karañjahe prāhaṁ mahe vṛtrahatye aśuśravi.*

For the protection and advancement of the unostentatious people of piety and creativity among humanity, I hold and maintain persons and powers that are hospitable, producers of food, and destroyers of sin, evil and violence, and I protect them like the very nourishment of society, since I am known and celebrated for what I am and what I do : eliminate the forces counter

to growth, break the cloud for rain, and dispel darkness, want and ignorance.

प म॒ नमी॑ सा॒प्य इ॒ष भु॒ज भू॒द्गवा॒मष॑ स॒ख्या कृ॑णुत द्वि॒ता।
दि॒द्युं यद॑स्य समि॒थषु॑ मं॒हय॒मादिद॑नं शंस्य॒मुक्थ्यं॑ करम ॥ ९ ॥

9. *Pra me namī sāpya iṣe bhuje bhūd-gavāmeṣe sakhyā kṛṇuta dvitā. Didyuṁ yadasya samitheṣu maṁhayamādidenaṁ śaṁsyam-ukthyaṁ karam.*

My celebrant is worthy of love and honour, because he is for sustenance, enjoyment and procurement of knowledge for society. He is loved and honoured for two reasons: for friendship and for enlightenment. And when I have given him the light in abundance in the battles of life, only then I raise him to the position of praise and celebration.

प नम॑स्मिन्ददृश॒ सामा॑ अ॒न्तगो॒पा नम॑मा॒विर्॒स्था कृ॑णाति।
स ति॒ग्मशृ॑ङ्गं वृष॒भं युयु॑त्सन्दु॒हस्त॑स्था॒ बहु॒ल ब॒द्धा अ॒न्तः ॥ १० ॥

10. *Pra nemasmin dadṛśe somo antargopā nemamā-virasthā kṛnoti. Sa tigmaśṛṅgaṁ vṛṣabhaṁ yuyutsan druhastasthau bahule baddho antaḥ.*

Among some people, Indra manifests as soma, divine spirit of joy, beauty and peace, the protector within. Among others, the lord manifests as a bolt from the blue, the sudden fall of thunder. Fighting the sharply armed, strongly determined forces, he stands and subdues like a fury. Thus does Indra manifest, abiding within, among all.

आ॒दि॒त्याना॑ं वसू॑नां रु॒दिया॑णां द॒वा द॒वाना॑ं न मि॑नामि॒ धाम॑।
त मा॑ भ॒दाय॒ शव॑स॒ तत॒ ुरप॑राजित॒मस्तृ॑त॒मषा॑ हम ॥ ११ ॥

11. *Ādityānāṁ vasūnāṁ rudriyāṇāṁ devo devānāṁ na mināmi dhāma. Te mā bhadrāya śavase tatakṣur-aparājitam-astṛtam-aṣāḷham.*

Light of lights, generous and potent, I never violate, frustrate or transgress the identity, function and power of the Adityas, zodiacs of the sun, of Vasus, natural spheres of life sustenance, or Rudras, forces such as winds and pranic energies. Nor do I ever disturb the aditya, rudra and vasu scholars of knowledge and divine service. Let them all realise me and manifest my spirit and presence for their good and fulfilment of their prowess: me, Indra, undaunted, unviolated and unopposed.

Mandala 10/Sukta 49

Indra Devata, Indra Vaikuntha RshiIndra Devata, Indra Vaikuntha Rshi

अहं दां गृणत पूर्व्यं वस्वहं ब्रह्म कृणवं मह्यं वर्धनम। अहं भुवं यजमानस्य चादिता यज्वनः साक्षि विश्वस्मिन्भरे॥ १॥

1. *Aham dāṁ gṛṇate pūrvyaṁ vasvaham brahma kṛṇavaṁ mahyaṁ vardhanam. Aham bhuvaṁ yajamānasya coditā'yajvanaḥ sākṣi viśvasmin bhare.*

I give to the celebrant of divinity eternal peace and freedom of the soul, the highest value of life across the world of existence. I create the eternal song of existence for self celebration in joyous exaltation. I am the giver of inspiration to the yajnic performer and partner in cosmic evolution, and I subdue the negationist and uncreative soul in the entire struggle of life for evolution.

मां धुरिन्द्रं नाम दवता दिवश्च ग्मश्चापां च जन्तवः ।
अहं हरी वृषणा विवता रघू अहं वज्रं शवस धृष्णवा ददे ॥ २ ॥

2. *Māṁ dhurindraṁ nāma devatā divaśca gmaścāpāṁ ca jantavaḥ. Ahaṁ harī vṛṣaṇā vivratā raghū ahaṁ vajraṁ śavase dhṛṣṇvā dade.*

Living beings of land, waters, heaven and all spaces and all that move, they accept and adore me in faith as Indra, the omnipotent sustainer. I keep the twofold dynamic forces of high velocity constantly on the move in the cosmic process of evolution, and I, power supreme, wield the thunderbolt as my sceptre of omnipotent justice and dispensation.

अहमत्कं कवय शिश्नथं हथरहं कुत्समावमाभिरूतिभिः ।
अहं शुष्णस्य श्नथिता वधयमं न या रर आर्यं नाम दस्यव ॥ ३ ॥

3. *Ahamatkaṁ kavaye śiśnathaṁ hathairahaṁ kutsamāvamābhirūtibhiḥ. Ahaṁ śuṣṇasya śnathitā vadharyamaṁ na yo rara āryaṁ nāma dasyave.*

I pierce and dispel the darkness for the visionary seer, giving him the break-through and the light with radiations of illuminations and revelation. I protect the sage with these modes of protection and advancement. I, dispeller and destroyer of drought and want, wield the thunderbolt for the negationist and the destroyer whom I do not recognise by the name of a creative positivist.

अहं पितव वतसूँरभिष्टय तुगं कुत्साय स्मदिभं च रन्धयम ।
अहं भुवं यजमानस्य राजनि प यद्धर तुजय न पिया-
धृष ॥ ४ ॥

4. *Ahaṁ piteva vetasūrँrabhiṣṭaye tugraṁ kutsāya smadibhaṁ ca randhayam. Ahaṁ bhuvaṁ yajamānasya rājani pra yadbhare tujaye na priyādhṛṣe.*

Like a father for the good of the man of creative generosity, I subdue and throw out the obstinate and persistent forces of bruteness, violence and terror. I am for the advancement of the man of yajnic creativity and enlightenment, and I have nothing good for the violent and the bully.

अहं रन्धयं मृगयं श्रुतवणि यन्माजिहीत वयुना चनानुषक।
अहं वशं नममायवे करमहं सव्याय पडगृभिमरन्धयम॥ ५॥

5. *Aham randhayaṁ mṛgayaṁ śrutarvaṇe yanmājihīta vayunā canānuṣak. Ahaṁ veśaṁ namramāyave'karamahaṁ savyāya paḍgṛbhimarandhayam.*

I subdue the roaming mind of the learned man so that it matures and, always by thought and action, it abides in me without going astray. I condition the inner spirit of man to humility, love and kindness, and I remove the obstacles from the path of the man on way to progress.

अहं स या नववास्त्वं बृहदरथं सं वृत्रव दासं वृत्रहारुजम।
यद्वर्धयन्तं पथयन्तमानुषग्दूर पार रजसा राचनाकरम॥ ६॥

6. *Aham sa yo navavāstvaṁ bṛhadrathaṁ saṁ vṛtreva dāsaṁ vṛtrahārujam. Yadvardhayantaṁ prathayantamānuṣagdūre pāre rajaso rocanākaram.*

I am that who, like breaking of the cloud, destroy

the evil tendencies of body and mind extending to new areas like epidemics expanding and covering large terrilories, and thus I am that who throw away for all time all that sin and darkness which would otherwise go on rising and expanding in effect and intensity.

अहं सूयस्य परि याम्याशुभिः पतशभिवहमान आजसा। यन्मा सावा मनुष आह निणिज ऋधक्कृष दासं कृत्व्यं हथः ॥ ७ ॥

7. *Ahaṁ sūryasya pari yāmyāśubhiḥ praitaśebhir-vahamāna ojasā. Yanmā sāvo manuṣa āha nirṇija ṛdhak kṛṣe dāsaṁ kṛtvyaṁ hathaiḥ.*

I manifest all round in glory as my presence is conducted by fast radiations of sun rays, and when the celebrant of soma yajna for peace and joy calls on me for fulfilment of his essential nature in divinity, immediately I strike off all impediments by strokes of the thunderbolt as the negativities deserve.

अहं सप्तहा नहुषो नहुष्टरः पाश्रावयं शवसा तुवशं यदुम। अहं न्य१न्यं सहसा सहस्करं नव वाधता नवतिं च व ायम ॥ ८ ॥

8. *Ahaṁ saptahā nahuṣo nahuṣṭaraḥ prāśrāvayaṁ śavasā turvaśaṁ yadum. Ahaṁ nyanyaṁ sahasā sahaskaraṁ nava vrādhato navatiṁ ca vakṣayam.*

I am the destroyer of sevenfold darkness (of passion, anger, greed, infatuation, pride, fear and sorrow) by sevenfold light of divinity. I am the bond between humanity and divinity, stronger than strength itself. The aspiring man of action and effort, I raise to heights of honour and fame. Others, I fortify with

courage and patience, and the rising ones, I cause to rise higher by nine and ninety times for a full life of hundred years.

अहं सप्त स्रवता धारयं वृषा दवित्वः पृथिव्यां सीरा अधि।
अहमर्णांसि वि तिरामि सुक्रतुर्युधा विदं मनव गातुमिष्टये॥ ९॥

9. *Ahaṁ sapta sravato dhārayaṁ vṛṣā dravitnvaḥ pṛthivyāṁ sīrā adhi. Ahamarṇāṁsi vi tirāmi sukraturyudhā vidaṁ manave gātumiṣṭaye.*

Infinite, generous and omnipotent, I cause the seven streams to flow and the seven seas to roll on earth, and I cause the seven streams of blood and nerve to flow in the body. Master of holy action, I provide for the river's flow, and with the dynamics of nature and society, I provide the paths of progress for humanity on way to fulfilment.

अहं तदासु धारयं यदासु न देवश्चन त्वष्टाधारयदुर्शत।
स्पार्हं गवामूधःसु व ण्णास्वा मधामधु श्वात्र्यं साममा-
शिरम॥ १०॥

10. *Aham tadāsu dhārayaṁ yadāsu na devaścana tvaṣṭādhārayadruśat. Spārhaṁ gavāmūdhaḥsu vakṣaṇāsvā madhormadhu śvātryaṁ somamā-śiram.*

I create and cause to flow that bright fluid in these seas and streams of earth and the body which no bright power of nature or humanity, not even Tvashta, the divine artist, could have created and made to flow: the lovely milk in cow's udders, honey sweet waters in the rivers, and the sparkling life blood in the body's

veins, the essence of vitality.

एवा दवाँ इन्दा विव्य नृन्प च्यात्नन मघवा सत्यराधाः। विश्वत्ता त हरिवः शचीवा भि तुरासः स्वयशा गृणन्ति ॥ ११ ॥

11. *Evā devāň indro vivye nṝn pra cyautnena maghavā satyarādhāḥ. Viśvet tā te harivaḥ śacīvo'bhi turāsaḥ svayaśo gṛṇanti.*

Thus does Indra, lord of glory and protector of Truth and Law, impel and inspire natural and human forces of generous and positive action with energy. As such, all men of action and excellence over the world exalt and adore you, O lord of radiant presence, omnipotence and innate excellence, and they feel blest in themselves.

Mandala 10/Sukta 50

Indra Devata, Indra Vaikuntha Rshi

प वा मह मन्दमानायान्धसा चा विश्वानराय विश्वाभुव। इन्दस्य यस्य सुमखं सहा महि श्रवा नृम्णं च रादसी सपयतः ॥ १ ॥

1. *Pra vo mahe mandamānāyāndhaso'rcā viśvānarāya viśvābhuve. Indrasya yasya sumakhaṁ saho mahi śravo nṛmṇaṁ ca rodasī saparyataḥ.*

You seekers and celebrants, offer reverence and homage with service, prayer and selfless work to Indra, omnipresent guide, giver of happiness and fulfilment to all people of the world, whose holiness of universal creativity, strength, grandeur, honour and glory, and gracious generosity, both heaven and earth proclaim and adore.

सा चि॒ ा सख्या॒ नय॑ इ॒नः स्तु॒तश्च॒कृत्य॒ इन्द्रा माव॑त॒ नर॑। विश्वा॑सु धू॒षु वा॑ज॒कृत्य॑षु सत्पत वृ॒त्र वा॒प्स्व१॑भि शू॒र मन्दस ॥ २ ॥

2. *So cinnu sakhyā narya inaḥ stutaścarkṛtya indro māvate nare. Viśvāsu dhūrṣu vājakṛtyeṣu satpate vṛtre vāpsvabhi śūra mandase.*

He, Indra, Lord of heaven and earth, leader and master of humanity with love and friendship for all, loved and adored universally, is worthy of worship for all men like me. O lord omnipotent protector and promoter of the good and true, you rejoice, exhilarate and energise us in all top situations worth challenging in the world, in all battles of the brave worth winning, and in all states of darkness and showers of the clouds.

क त नर॑ इन्द्र॒ य त॑ इ॒ष य त॑ सु॒म्नं स॑ध॒न्य१॑मिय॑ ान। क त॒ वाजा॑यासु॒र्याय हिन्विर॒ क अ॒प्सु स्वासू॒वरा॑सु प॑ंस्य॑ ॥ ३ ॥

3. *Ke te nara indra ye ta iṣe ye te sumnaṁ sadhanyamiyakṣān. Ke te vājāyāsuryāya hinvire ke apsu svāsūrvarāsu pauṁsye.*

Indra, who are those people that try to win your favour of sustenance and enlightenment, who realise your divine bliss of peace and well being, who exert themselves to win the strength and spirit of life and joy of divinity, and who delight in their own acts of ambition, manliness and generosity?

भुव॒स्त्वमि॑न्द्र॒ ब्रह्म॑णा म॒हान्भुवा॒ विश्व॑षु॒ सव॑नषु य॒ज्ञिय॑ः। भुवा॒ नृँश्च्या॒त्रा विश्व॑स्मिन्भर॒ ज्यष्ठ॑श्च॒ मन्त्रा॑ विश्व-चषण ॥ ४ ॥

4. *Bhuvastvamindra brahmaṇā mahān bhuvo viśveṣu savaneṣu yajñiyaḥ. Bhuvo nṛñścyautno viśvasmin bhare jyeṣṭhaśca mantro viśvacarṣaṇe.*

Indra, you are great by virtue of your infinity and eternity of Being and the eternal Word of Being and Divinity. In all holy works of creativity in the world, you are adorable. In all struggles of existence, you are the power and inspiration of humanity. And you are the first, highest and the most sacred chant of human consciousness of divinity, O lord all watching and inspiring for the world.

अवा॒ नु कं॒ ज्यायां॑न्य॒ज्ञव॑नसा म॒हीं त॒ आमा॑त्रां कृ॒ष्टया॑ विदुः। असा॒ नु क॑म॒जरा॒ वधा॑श्च॒ विश्वद॒ता सव॑ना तूतु॒मा कृ॑ष॥ ५॥

5. *Avā nu kaṁ jyāyān yajñavanaso mahīṁ ta omātrāṁ kṛṣṭayo viduḥ. Aso nu kamajaro vardhāśca viśvedetā savanā tūtumā kṛṣe.*

Indra, you are great, pray protect and promote the lovers and performers of the divine yajna of faith and creativity. People know the grandeur and greatness of your power of protection. Unaging and imperishable you are, pray promote life and all. Indeed, ultimately, it is you who effect all these acts of creation and progress with strength and speed.

ए॒ता विश्वा॒ सव॑ना तूतु॒मा कृ॑ष स्व॒यं सू॑ना सहसा॒ यानि॑ दधि॒ष। वरा॑य त॒ पात्रं॑ धम॑ण॒ तना॑ य॒ज्ञा मन्त्रा॒ ब्रह्माद्या॑तं॒ वचः॥ ६॥

6. *Etā viśvā savanā tūtumā kṛṣe svayaṁ sūno sahaso yāni dadhiṣe. Varāya te pātraṁ dharmaṇe tanā yajño mantro brahmodyataṁ vacaḥ.*

You perform all these acts of holiness, O inspirer of force and power, which you hold and sustain. May your protection be for safety and peace, wealth for Dharma mantra, for communion, and the song be for Divinity.

य त॑ विप बह्म॒कृत॑: सु॒त सचा॒ वसू॑नां च॒ वसु॑नश्च दा॒वन॑ ।
प त सु॒म्नस्य॒ मन॑सा प॒था भु॑व॒न्मद॑ सु॒तस्य॑ सो॒म्यस्या-
न्ध॑सः ॥ ७ ॥

7. *Ye te vipra brahmakṛtaḥ sute sacā vasūnāṁ ca vasunaśca dāvane. pra te sumnasya manasā pathā bhuvan made sutasya somyasyāndhasaḥ.*

Lord of vibrant generosity, the celebrants of divinity in song together in this assembly wait for your gift of the highest wealth of wealths. May they, with their heart and soul and by the path of rectitude, abide in the peace and joy of the soma gift of your grace of spiritual food they pray for.

Mandala 10/Sukta 51

Agni (1, 3, 5, 7, 9), Devah (2, 4, 6, 8) Devata, Devah (1, 3, 5, 7, 9), Agni Sauchika (2, 4, 6, 8) Rshis

This sukta is a dialogue between the Devas such as Mitra, Varuna, pranic energies such as prana and udana and Agni. Agni here means many forms of energy of the world of existence: earthly agni that is fire, middle regions' agni that is electricity, and self-refulgent agni that is light of the solar region. In Vedic literature, it

means energy not only in these forms but also in many more forms, that is, the vital heat of life, the passion for living, the spirit of life, the body heat, the vital virility, life itself, the soul and the cosmic spirit. This wide context is relevant to the present sukta.

महत्तदुल्बं स्थविरं तदासीद्येनाविष्टितः पविवशिथापः ।
विश्वा अपश्यद्बहुधा त अग्न जातवदस्तन्वा देव एकः ॥ १ ॥

1. *Mahat tadulbaṁ sathaviraṁ tadāsīdyenāviṣ-ṭitaḥ praviveśithāpaḥ. Viśvā apaśyadbahudhā te agne jātavedastanvo deva ekaḥ.*

O Agni, Jataveda, cognizable in existential forms, great is that form, that cover, that medium, fine and firm, clothed in which you enter upon the course of life in existence. There is one Divinity which watches all your body forms existent in nature in various media in the world.

का मा ददश कतमः स देवा या म तन्वा बहुधा पयपश्यत ।
क्वाह मित्रावरुणा ियन्त्यग्नविश्वाः समिधा देवयानीः ॥ २ ॥

2. *Ko mā dadarṣa katamaḥ sa devo yo me tanvo bahudhā paryapaśyat. Kvāha mitrāvaruṇā kṣiyantyagnerviśvāḥ samidho devayānīḥ.*

O Devas, who saw me? Which is that Divine who sees me in my body forms in so many ways? O Mitra and Varuna, O sun and moon, O vital energies of prana and udana, say where abide all my bright and vital waves and flames of fire and energy in the world which light up the paths of divinity and lead humanity there?

एच्छाम त्वा बहुधा जातवदः पविष्टमग्न अप्स्वाषधीषु। तं त्वा यमा अचिकच्चित्रभाना दशान्तरुष्यादतिराचमानम॥ ३॥

3. *Aicchāma tvā bahudhā jātavedaḥ praviṣṭa-magne apsvoṣadhīṣu. Taṁ tvā yamo acikeccitra-bhāno daśāntaruṣyādatirocamānam.*

O Jataveda, manifest in all that is born and come into existence, Agni, we seek for you, co-existent as you are with all waters, motions, plants and trees. Yama, the One Divine who directs all things in existence knows you and watches you, O mysterious presence of infinite forms, shining, illuminating, energising and vitalising life from the depth of ten orders of existence: ten sense organs, ten pranas, and ten physical abodes, i.e., earth, skies, heavens of light, the fire, electric energy, the sun, waters, plants, trees and the living bodies.

होत्रादहं वरुण बिभ्यदायं नदव मा युनज नत्र देवाः। तस्य म तन्वा बहुधा निविष्टा एतमर्थं न चिकताहमग्निः॥ ४॥

4. *Hotrādahaṁ varuṇa bibhyadāyaṁ nedeva mā yunajannatra devāḥ. Tasya me tanvo bahudhā niviṣṭā etamarthaṁ na ciketāhamagniḥ.*

O Varuna, lord of judgement and choice, soothing spirit of waters cool in peace, afraid of self-sacrifice to the senses and to the fiery divinities, I, the soul, come to you from the burning fire. Here neither the senses nor the divinities would consume me. As such my body and body organs with all waves and vibrations are completely merged in you. Here I know no such purpose as there in the fire.

एहि मनुर्देवयुर्यज्ञकामा रंकृत्या तमसि ष्यग्न। सुगान्पथः
कृणुहि देवयानान्वह हव्यानि सुमनस्यमानः ॥ ५ ॥

5. *Ehi manurdevayuryajñakāmo'raṁkṛtyā tamasi kṣeṣyagne. Sugān pathaḥ kṛṇuhi devayānān vaha havyāni sumanasyamānaḥ.*

Agni, come, you are the soul, director of your divine senses and mind, thoughtful and intelligent, lover of divinities, dedicated to yajna. But you are still steeped in darkness. Come, get ready for yajnic performer. Prepare the paths of divinity for yourself and, happy at heart, carry the holy fragrances to the divinities by yajna.

अग्रः पूर्व भातरा अथमेतं रथीवाध्वानमन्वावरीवुः।
तस्माद्भिया वरुण दूरमायं गारा न ाप्नारविज ज्यायाः ॥ ६ ॥

6. *Agneḥ pūrve bhrātaro arthametaṁ rathīv-ādhvānamanvāvarīvuḥ. Tasmādbhiyā varuṇa dūramāyaṁ gauro na kṣepnoravije jyāyāḥ.*

O Varuna, earlier my brothers created the same paths for themselves as a charioteer selects the road for himself, but they went off. For that reason I have come this far to you here, and I tremble with fear as a deer shakes with fear from the twang of the bow string of a hunter.

कुमस्त आयुरजरं यदग्न यथा युक्त जातवदा न रिष्याः।
अथा वहासि सुमनस्यमाना भागं दवभ्या हविषः
सुजात ॥ ७ ॥

7. *Kurmasta āyurajaraṁ yadagne yathā yukto jātavedo na riṣyāḥ. Athā vahāsi sumanasya-māno bhāgaṁ devebhyo haviṣaḥ sujāta.*

O Agni, O soul, known as born in the body, we create and ordain an unaging life for you so that joined to that life divine you come to no hurt, nor would you die, and then, happy at heart, happily born, you carry to the divinities that share of the yajnic homage which is meant to be dedicated to them.

प॒या॒जान्म॑ अनुया॒जाँश्च॒ कव॑लानूज॑स्वन्तं ह॒विषा॑ दत्त भा॒गम। घृ॒तं चा॒पां पुरु॑ष॒ं चाष॑धीनाम॒ग्नश्च॑ दी॒घमायु॑रस्तु दवाः॥ ८॥

8. *Prayājān me anuyājāṅśca kevalānūrjasvantaṁ haviṣo datta bhāgam. Ghṛtaṁ cāpāṁ puruṣaṁ cauṣadhīnāmagneśca dīrghamāyurastu devāḥ.*

O Devas, give me the prayaja, food part of yajnic offerings, and the anuyaja, supplimentary part of food, and that part of the offerings which gives energy, light and vision, the lustre of liquid energy, vitality from herbs and plants, long age of health for the soul and freedom from death. O Devas, brilliant, illuminative generous givers. Give me only that part which is mine.

तव॑ पया॒जा अ॑नुया॒जाश्च॒ कव॑ल॒ ऊज॑स्वन्ता ह॒विषः॑ सन्तु भा॒गाः। तवा॑ग्न॒ य॒ज्ञा इ॒ं यम॑स्तु॒ सव॒स्तुभ्यं नमन्तां प॒दिश॒श्चत॑स्रः॥ ९॥

9. *Tava prayājā anuyājāśca kevala ūrjasvanto haviṣaḥ santu bhāgāḥ. Tavāgne yajño'yamastu sarvas-tubhyaṁ namantāṁ pradiśaś-catasraḥ.*

O Agni, O Soul, yours is the prayaja part of yajnic food, yours is anuyaja, the supplimentary part. Let all this be for experience and for the realisation of your essential spiritual nature. And let your share be

full of energy and light for you. Indeed all this yajna of your individual existence is for you, the soul, as the cosmic yajna of existence is for the cosmic soul. Let it not go counter to the soul. Let all four directions of space and all that therein is be for experience and self-realisation. (Let it be subservient to the soul, let not the soul be lost in the experience of it.)

Mandala 10/Sukta 52

Vishvedevah Devata, Agni Sauchika Rshi

विश्वे॑ दे॒वाः शा॒स्तने॑ मा॒ यथे॒ह होता॑ वृ॒ता म॒नवै॒ यनि॒षद्य॑ । प॒रो म॑ ब्रूत भाग॒धेयं॒ यथा॑ वो॒ येन॒ पथा॑ ह॒व्यमा वो॑ वहा॒नि ॥ १ ॥

1. *Viśve devāḥ śāstana mā yatheha hotā vṛto manavai yanniṣadya. Pra me brūta bhāgadheyaṁ yathā vo yena pathā havyamā vo vahāni.*

O Vishvedevas, generous brilliancies of nature and humanity, instruct me that, selected, elected, appointed and seated in my position as organiser and high priest of the yajnic social system, how I should think and act and how and in what way or ways I shall carry out my responsibilities and fulfil my obligations to you in the social system to offer you your share of sustenance.

अ॒हं होता॒ न्य॑सीदं॒ यजी॑या॒न्विश्वे॑ दे॒वा म॒रुतो॑ मा जुनन्ति । अहे॑रहरश्वि॒नाध्व॑यवं वां ब्र॒ह्मा स॒मिद्भ॑वति॒ साहु॑ति-वाम ॥ २ ॥

2. *Ahaṁ hotā nyasīdaṁ yajīyān viśve devā maruto mā junanti. Aharaharaśvināadhvaryavaṁ vāṁ brahmā samidbhavati sāhutirvām.*

I am the hota, performer of yajna, calling to the fire and offering oblations into the vedi, seated on the vedi one in unison with all people. All divinities of the world and Maruts, vibrant youth, like winds of storm, inspire and energise me. O Ashvins, complementary powers of nature and humanity, men and women, teachers and preachers in the socio-economic system, yours is the conduct of the organisation of yajna day by day at and from the very rise of dawn. Let the Vedic scholar, bright and cool like the moon be the Brahma, presiding high priest, and act like ignition and illumination of the fire, and let that light and fire be the concluding oblation into the fire.

अयं या हाता किरु स यमस्य कमप्यूहे यत्समञ्जन्ति देवाः ।
अहरहर्जायत मासिमास्यथा देवा दधिर हव्यवाहम ॥ ३ ॥

3. *Ayaṁ yo hotā kiru sa yamasya kamapyūhe yat samañjanti devāḥ. Aharaharjāyate māsimāsyathā devā dadhire havyavāham.*

Who is this hota, yajnic performer, who carries out any and all the powers and obligations of Yama, order and controller of the whole system, whom all the devas, brilliancies of the system, anoint, prepare and honour? He rises higher and higher day by day, month by month, and all the devas, divine powers, uphold and support him while he conducts the vital economy of the yajnic system.

मां देवा दधिर हव्यवाहमपम्लुक्तं बहु कृच्छा चरन्तम ।
अग्निर्विद्वान्यज्ञं नः कल्पयाति पञ्चयामं त्रिवृतं सप्त-
तन्तुम ॥ ४ ॥

4. *Māṁ devā dadhire havyavāham-apamluktaṁ bahu kṛcchrā carantam. Agnirvidvān yajñaṁ naḥ kalpayāti pañcayāmaṁ trivṛtaṁ saptatan-tum.*

Me the devas, divines, honour and uphold while I conduct the powers and obligations of the yajnic system for them and face the many difficult and most laborious situations even in the minutest details with perfect discipline. Hence they all say: This Agni, the light and fire of the system, well aware of life and its conduct, accomplishes the yajna, threefold, five ways and seven stages.

आ वां य यमृतत्वं सुवीरं॒ यथा॑ वा दवा॒ वरि॑वः करा॑णि।
आ बा॒ह्वा॒व॒जमिन्द॑स्य धया॒मथ॒मा विश्वा॒ः पृत॑ना जयाति॥ ५॥

5. *Ā vo yakṣyamṛtatvaṁ suvīraṁ yathā vo devā varivaḥ karāṇi. Ā bāhvorvajramindrasya dheyā-mathemā viśvāḥ pṛtanā jayāti.*

O devas, as I do honour and service to you in the best manner, as I pray for your gifts of immortality, virility and vitality, and as I hold in hands the ruler's thunderbolt of justice and dispensation, this way does man win all the battles of life.

त्रीणि॑ श॒ता त्री स॒हस्रा॑ण्य॒ग्निं त्रिं॒शच्च॑ दे॒वा नव॑ चासपयन।
आ ॑न्घृ॒तरस्तृ॑णन्ब॒र्हिर॑स्मा॒ आदिद्धा॑तारं॒ न्य॑सादयन्त॥ ६॥

6. *Trīṇi śatā trī sahasrāṇyagniṁ triṁśacca devā nava cāsaparyan. Aukṣan ghṛtair-astṛṇan barhirasmā ādiddhotāraṁ nyasādayanta.*

Three thousand three hundred thirty and nine are the divinities that serve this yajaka, Agni, shower it with brightest ghrta and cover the vedi with holy grass,

and they seat the high priest over the yajna of the cosmos, nature, society, and also the individual living soul.

Mandala 10/Sukta 53

Agni (1-3, 6-11), Devah (4-5) Devata, Devah (1-3, 6-11), Sauchika Agni (4-5) Rshis

यमच्छाम॒ मन॑सा सा॒३॑ यमागा॑द्यज्ञस्य॑ वि॒द्वान्परु॑षश्चि-कि॒त्वान। स नो॑ य॒ क्षद्दे॒वता॑ता॒ यजी॑या॒ाि हि षत्स॒दन्त॑र॒ः पूर्वा॑ अ॒स्मत॥ १॥

1. *Yamaicchāma manasā so'yamāgādyajñasya vidvān paruṣaścikitvān. Sa no yakṣad devatātā yajīyān ni hi ṣatsadantaraḥ pūrvo asmat.*

He whom we Devas loved and sought with heart and mind is come. He knows the integrated process of yajnic union, knows all and every part of it. May this unifying principle of life, most venerable, join us here in the yajna of life, infact it was abiding here itself within before we joined. (The Devas are the divine principles and faculties of life, and Agni whom the Devas love and seek is the life itself, the soul, which integrates the faculties with the identity that the soul acquires with the body and the faculties, all united in one organismic individual form. Reference may be made to Aitareya Upanishad, ch. 1, 2 and Atharva-Veda, 5, 30, 17).

अरा॑धि॒ होता॑ नि॒षदा॒ यजी॑या॒नभि॑ पयां॑सि॒ सुधि॑ता॒नि॒ हि ख्यत। यजा॑महै॒ यज्नि॑या॒न्हन्त॑ द॒वाँ इळा॑महा॒ इड्या॒ँ आज्ये॑न॥ २॥

2. *Arādhi hotā niṣadā yajīyānabhi prayāṁsi sudhitāni hi khyat. Yajāmahai yajñiyān hanta devāň īḷāmahā īḍyāň ājyena.*

The high priest, Agni, lovable and adorable, is seated on the vedi. Honoured and adored, he also observes with interest and favour the sacred offerings placed with faith and reverence on the vedi in homage. We adore and worship all the divine powers that deserve and command our worship and adoration. They deserve service and we adore and worship them with the homage of ghrta and fragrant havi.

साध्वीमकर्दववीतिं ना अद्य यज्ञस्य जिह्वामविदाम गुह्याम ।
स आयुरागात्सुरभिवसाना भदामकर्दवहूतिं ना अद्य ॥ ३ ॥

3. *Sādhvīmakardevavītiṁ no adya yajñasya jihvā-mavidāma guhyām. Sa āyurāgāt surabhir-vasāno bhadrāmakardevahūtiṁ no adya.*

May Agni beatify our yajnic service to the assemblage of divinities on the vedi today so that we may have their blessings and hear the secret voice of divinity by the flames. May the life spirit, harbinger of health and happiness, come today bearing the fragrance of life and render our divine worship full of blessings and all round well being.

तदद्य वाचः पथमं मसीय यनासुराँ अभि देवा असाम ।
ऊर्जाद उत यज्ञियासः पञ्च जना मम होत्रं जुषध्वम ॥ ४ ॥

4. *Tadadya vācaḥ prathamaṁ masīya yenāsurāň abhi devā asāma. Urjāda uta yajñiyāsaḥ pañca janā mama hotraṁ juṣadhvam.*

I, Agni, presiding power of corporate life by yajna, now think and meditate upon that first, highest and eternal Word, AUM, by which we, yajnic souls dedicated to divinity, may overcome the evil adversaries.

Let all those who live on energy foods and join together for noble creative works in the spirit of yajna, and the people of all the five classes and communities listen and follow my call to action.

पञ्च॒ जना॒ मम॑ ह॒ात्रं जु॒षन्तां गाजा॑ता उ॒त य य॒ज्ञिया॑सः। पृ॒थि॒वी न॒ः पाथि॑वात्पा॒त्वंह॑सा॒ न्तरि॑ं दि॒व्यात्पा॑त्व॒स्मान॥ ५॥

5. *Pañca janā mama hotraṁ juṣantāṁ gojātā uta ye yajñiyāsaḥ. Pṛhivī naḥ pārthivāt pātvaṁhaso'ntarikṣaṁ divyāt pātvasmān.*

Let the people of all five classes and communities listen to my call to action, children of the earth, lovers of the common voice of divinity, and all of those dedicated to united action for creativity and production, and may mother earth protect us against sin and evil earthly, and may the skies protect us against all dangers from the space above.

तन्तुं त॒न्वनज॑सा भा॒नुमन्विहि॒ ज्योति॑ष्मतः प॒था र॑ ा धि॒या कृ॒तान। अ॒नु॒ल्ब॒णं व॑यत॒ जागु॑वा॒मपा॒ मनु॑भव ज॒नया॒ दव्यं॑ जन॑म॥ ६॥

6. *Tantuṁ tanvan rajaso bhānumanvihi jyotiṣ-mataḥ patho rakṣa dhiyā kṛtān. Anulvaṇaṁ vayata joguvāmapo manurbhava janayā daivyaṁ janam.*

Spinning and expanding the thread of life divine, pursue the light of the sun across the skies and space. Protect and follow the paths of light created by the wise with thought and vision. Weave the web of the sinless spontaneous men of word and vision in action. Be Man, build up a community of enlightened people, human

and close to divinity.

अ ा॒नहा॑ नह्यतना॒त सा॑म्या॒ इष्कृ॑णुध्वं रश॒ना आत पिं॑शत। अ॒ष्टाव॑न्धुरं वहता॒भिता॒ रथं॒ यन॑ द॒वासा॒ अन॑य ा॒भि पि॒यम॥ ७॥

7. *Akṣānaho nahyatanota somyā iṣkṛṇudhvaṁ raśanā ota piṁśata. Aṣṭābandhuraṁ vahatā-bhito rathaṁ yena devāso anayānnabhi priyam.*

Lovers of Soma, peace and joy, bind the traces, harness the horses, tighten the reins and refine them to perfection, move on the eightfold chariot all round, the chariot by which the divines bring in the dearest treasures of life. (This mantra is a metaphor of the eightfold path of yoga from the control of senses and mind to the attainment of samadhi which marks the communion of the soul with divinity.)

अश्म॑न्वती रीयत॒ सं र॑भध्व॒मुत्ति॑ष्ठत॒ प त॑रता सखायः। अत्रा॑ जहाम॒ य अस॒ ाश॑वाः शि॒वान्व॒यमुत्त॑रमा॒भि वाजा॑न॥ ८॥

8. *Aśmanvatī rīyate saṁ rabhadhvam-uttiṣṭhata pra taratā sakhāyaḥ. Atrā jahāma ye asann-aśevāḥ śivān vayam-uttaremābhi vājān.*

The rocky river of life flows on in flood. Hold on fast together, friends, rise and swim to the shore. let us jettison all that is inauspicious here. Let us swim and cross over to attain the trophies of victory.

त्वष्टा॑ मा॒या व॑द॒पसा॑मपस्त॑मा॒ बिभ॒त्पात्रा॑ दव॒पाना॑नि॒ शन्त॑मा। शिशी॑त नू॒नं प॑र॒शुं स्वा॑य॒सं यन॑ वृ॒श्चादत॑शा॒ बह्मा॑ण॒-स्पति॑ः॥ ९॥

9. *Tvaṣṭā māyā vedapasāmapastamo bibhrat pātrā devapānāni śantamā. Śiśīte nūnaṁ paraśuṁ svāyasaṁ yena vṛścādetaśo brahma-ṇasptatiḥ.*

The cosmic maker Tvashta, supreme expert of the artists of the world, knows the mysteries of karma and the secrets of fortune or misfortune, and most beneficent as he is, he carves and fills the most delicious cups of joy for the holies. The lord of cosmic wisdom also makes and sharpens the golden axe of knowledge, justice and dispensation whereby the man who attains to this prize knowledge cuts at the root of his karmic tree and drinks the nectar of universal sweets of freedom from the divine cup.

सता नूनं कवयः सं शिशीत वाशीभिर्याभिरमृतायं त थ। विद्वांसः पदा गुह्यानि कतन यन दवासा अमृतत्वमा-नशुः ॥ १० ॥

10. *Sato nūnaṁ kavayaḥ saṁ śiśīta vāśībhiryābhira-mṛtāya takṣatha. Vidvāṁsaḥ padā guhyāni kartana yena devāso amṛtatvamānaśuḥ.*

O men of vision and seekers of divinity, sharpen and refine your golden axe of knowledge with the voice of Brahmanaspati, lord omniscient, by which you prepare for the attainment of immortality. O scholars of knowledge, carve out the mystical paths to divinity, work out the progressive stages by which the seekers of divinity attained to the nectar of life eternal.

गभ याषामदधुवत्समासन्यपीच्यन मनसात जिह्वया। स विश्वाहा सुमना याग्या अभि सिषासनिवनत कार इज्जितिम ॥ ११ ॥

11. *Garbhe yoṣāmadadhurvatsamāsanyapīcyena manasota jihvayā. Sa viśvāhā sumanā yogyā abhi siṣāsanirvanate kāra ijjitim.*

The devas, seekers of divinity, hold the Word of omniscience like the sacred vedi fire in the depth of their mind alongwith the reality of existence signified by the Word, and they hold it with the sense of clarity of expression by their tongue controlled and disciplined in the mouth. Indeed such a man of divine word and action in control is always happy at heart and all round efficient, and only such a man wins the victory prizes of life.

Mandala 10/Sukta 54

Indra Devata, Brhaduktha Vamadevya Rshi

तां सु त कीर्तिं मघवन्महित्वा यत्त्वा भीत रादसी अह्वयताम।
पावा दुवाँ आतिरा दासमाजः पजाय त्वस्य यदशि ।
इन्द ॥ १ ॥

1. *Tāṁ su te kīrtiṁ maghavan mahitvā yat tvā bhīte rodasī ahvayetām. Prāvo devāň ātiro dāsamojaḥ prajāyai tvasyai yadaśikṣa indra.*

Indra, lord of glory, I celebrate that renown of yours by the greatness of which the earth and heaven, both struck with awe, call upon you and glorify, by which you protect the holy and generous brilliancies, subdue the unholy negatives and destroyers, and by which you award the strength and lustre of life to your people.

यदचरस्तन्वा वावृधाना बलानीन्द पबुवाणा जनषु।
मायत्सा त यानि युद्धान्याहुनाद्य शत्रुं ननु पुरा विवित्स ॥ २ ॥

2. *Yadacarastanvā vāvṛdhāno balānīndra prabruvāṇo janeṣu. Māyet sā te yāni yuddhānyāhurnādya śatruṁ nanu purā vivitse.*

As you pervade among people, self-exalting by the power of your presence, and thereby manifest your own glory, and as poets and sages sing and celebrate your battles against evils within and without in the world of humanity, all this glory is but your own essential divine potential, and that is why you have had no enemy ever before nor do you have any even now.

क उ नु त महिमनः समस्या स्मत्पूर्व ऋषया न्तमापुः।
यन्मातरं च पितरं च साकमजनयथास्तन्वः स्वायाः ॥ ३ ॥

3. *Ka u nu te mahimanaḥ samasyā'smat pūrva ṛṣayo'ntamāpuḥ. Yanmātaraṁ ca pitaraṁ ca sākam-ajanayathās-tanvaḥ svāyāḥ.*

Which ancient sages and seers before us could ever comprehend the bounds of this absolute glory of yours since you brought into existence both earth and heaven together as mother and father of life from your own material power of Prakrti?

चत्वारि त असुर्याणि नामा दाभ्यानि महिषस्य सन्ति।
त्वमङ्ग तानि विश्वानि वित्स यभिः कर्माणि मघवञ्चकर्थ ॥ ४ ॥

4. *Catvāri te asuryāṇi nāmā'dābhyāni mahiṣasya santi. Tvamaṅga tāni viśvāni vitse yebhiḥ karmāṇi maghavañcakartha.*

O great and glorious Indra, four are your states of being, four the modifications of existential

manifestation, all of them living and imperishable, which all, O dear lord of life of the universe, you know and by which, O lord of cosmic majesty, you perform the acts of universal life in existence.

(The four states of cosmic being are waking, dreaming, sleeping and the transcendent Absolute. Four states of existence are generation, sustenance, withdrawal and the trans-existential state. Four Prakrti modifications are Prakrti, mahat, ahankara and the specifics of material and mental forms of physical, biological and psychic stages of evolution which are then absorbed into the Absolute state at the end.) Reference may also be made to 'Om' which is the divine Word, the name of divinity consisting of four matras A, U, and M and the fourth is silent and absolute. 'A' refers to the waking, that is, the objective state of existence which is the subject of science. 'U' refers to the imaginative and subjective state which is the subject of psychology and meditation upto the stage of 'vitark' and 'vichara' samadhi, and 'M' refers to the sleep state which is realisable in 'Ananda' state of Samadhi. All these are covered under the Samprajnata Samadhi. The fourth, transcendent state, is realisable in Asamprajnata samadhi which is Transcendental Meditation).

त्वं विश्वा दधिष कवलानि यान्याविया च गुहा वसूनि।
काममिन्मे मघवन्मा वि तारीस्त्वमाज्ञाता त्वमिन्दासि दाता ॥ ५ ॥

5. *Tvaṁ viśvā dadhiṣe kevalāni yānyāviryā ca guhā vasūni. Kāmaminme maghavan mā vi tārīstvamājñātā tvamindrāsi dātā.*

You bear and absolutely comprehend all the

treasures of existence, manifest as well as unmanifest. Pray do not frustrate my longing for fulfilment. Indra, you are the knower, the ordainer and the giver.

या अदधाज्ज्यातिषि ज्यातिरन्तया असृजन्मधुना सं मधूनि। अध प्रियं शूषमिन्दाय मन्म बह्मकृता बृहदुक्थादवाचि॥ ६॥

6. *Yo adadhājjyotiṣi jyotirantaryo asṛjanmadhunā saṁ madhūni. Adha priyaṁ śūṣamindrāya manma brahmakṛto bṛhadukthādavāci.*

In honour of Indra who vests light in the stars and creates honey sweets of life with the honey sweets of divinity, and to that Indra, poets of divinity sing with love and faith songs of thought, beauty and power from their articulate meditation on the Infinite.

Mandala 10/Sukta 55

Indra Devata, Vrhaduktha Vamadevya Rshi

दूर त गाम गुह्यं पराचयत्त्वा भीत अह्वयतां वयाध। उदस्तभ्नाः पृथिवीं द्यामभीक भातुः पुत्रान्मघवन्तित्विषाणः॥ १॥

1. *Dūre tannāma guhyaṁ parācairyat tvā bhīte ahvayetāṁ vayodhai. Udastabhnāḥ pṛthivīṁ dyāmabhīke bhrātuḥ putrān maghavan titviṣāṇaḥ.*

Far too distant and far too deep is that name and lustre, O lord of glory, Indra, for indifferent people to understand and appreciate which the heaven and earth struck with awe call upon for sustenance. O lord of glory, you sustain both heaven and earth in space in complementarity with each other and illuminate the rays

of the sun and lightning of the cloud, both brotherly providers of sustenance to life.

महत्त नाम गुह्यं पुरुस्पृग्यनं भूतं जनया यन भव्यम।
पत्नं जातं ज्यातियदस्य पियं पियाः समविशन्त पञ्च ॥ २ ॥

2. *Mahat tannāma guhyaṁ puruspṛg yena bhūtaṁ janayo yena bhavyam. Pratnaṁ jātaṁ jyotirya-dasya priyaṁ priyāḥ samaviśanta pañca.*

Great and deeply glorious is that name and divine presence universally loved and adored by which you create all that has been and that which would be. That light and glory of this Indra is eternal, ever existent and dear to all into which all the five people that love him and are dear to him and all the five elements of nature retire (when the cycle of existence has run a full circle).

आ रादसी अपृणादात मध्यं पञ्च दवाँ ऋतुशः सप्तसप्त।
चतुस्त्रिंशता पुरुधा वि चष्ट सरूपण ज्यातिषा विवतन ॥ ३ ॥

3. *Ā rodasī apṛṇādota madhyaṁ pañca devāṅ ṛtuśaḥ saptasapta. Catustriṁśatā purudhā vi caṣte sarūpeṇa jyotiṣā vivratena.*

That glorious presence pervades and fills heaven and earth and the middle regions, fills and energises the five divine elements, five senses, five pranas, seven regions of the universe, seven rays of light, forty nine orders of the winds, all according to the seasons of time, and it watches and illuminates thirty four orders of divine powers of eight Vasus, eleven Rudras, twelve Adityas, nature's nourishment by Prajapati, nature's

energy of fire, electricity and light, and Vak, the articulation of consciousness, all in many ways, with different functions and effects.

यदु॒ष आच्छः॑ पथ॒मा वि॒भाना॒मज॑नया॒ यन्न पु॒ष्टस्य॑ पु॒ष्टम।
यत्ते॑ जामि॒त्वमव॑रं॒ पर॑स्या म॒हन्म॑हत्या असुर॒त्वमेक॑म॥ ४॥

4. *Yaduṣa aucchaḥ prathamā vibhānāmajanayo yena puṣṭasya puṣṭam. Yat te jāmitvamavaraṁ parasyā mahanmahatyā asuratvamekam.*

O Dawn, when you arise and shine first of the lights of the lord, Indra, and bring in fresh life for the world generated and nourished by Indra, then your motherly love for humanity is the one unique and great life giving blessing of the supreme spirit of divinity for humanity on this earth.

वि॒धुं द॑द्रा॒णं सम॑ने ब॒हूनां॑ युवा॒नं॒ सन्तं॑ पलि॒ता ज॑गार।
दे॒वस्य॑ पश्य॒ काव्यं॑ महि॒त्वा द्या म॒मार॒ स ह्यः समा॑न॥ ५॥

5. *Vidhuṁ dadrāṇaṁ samane bahūnāṁ yuvānaṁ santaṁ palito jagāra. Devasya paśya kāvyaṁ mahitvā'dyā mamāra sa hyaḥ samāna.*

Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow.

शाक्म॑ना शा॒का अ॑रु॒णः सु॑प॒र्ण आ या म॒हः शूर॑: सु॒ना-
दनी॑ळः। यच्चि॒कत॑ सु॒त्यमित्त॒ ।माघं॒ वसु॑ स्पा॒हमु॒त जता॒त दाता॑॥ ६॥

6. *Śākmanā śāko aruṇaḥ suparṇa ā yo mahaḥ śūraḥ sanādanīḷaḥ. Yacciketa satyamit tanna mogham vasu spārhamuta jetota dātā.*

He is Almighty by might supreme, blazing lustrous, high flying and all caring, great, brave, eternally unbound by space. What he knows is truth inviolable, never infructuous, he is universal haven, lovable, all conqueror, all giving.

एभिर्ददृ वृष्ण्या पांस्यानि यभिरा ।दवृत्रहत्याय वज्री। य कर्मणः क्रियमाणस्य मह्न ऋतक्रममुदजायन्त देवाः ॥ ७ ॥

7. *Aibhirdade vṛṣṇyā pauṁsyāni yebhiraukṣad-vṛtrahatyāya vajrī. Ye karmaṇaḥ kriyamāṇasya mahna ṛte-karmam-udajāyanta devāḥ.*

With these potent and positive waves of natural energy, the virile Indra, wielder of thunderbolt, assumes those powers for breaking the clouds of darkness and want by which he brings about the showers of rain for the world of existence, which powers too for bringing about the showers of positive action and creativity arise from the grandeur of the omnipotent original doer of cosmic karma.

युजा कर्माणि जनयन्विश्वाजा अशस्तिहा विश्वमनास्तु-राषाट। पीत्वी सोमस्य दिव आ वृधानः शूरा नियुधाधं-मद्दस्यून ॥ ८ ॥

8. *Yujā karmāṇi janayan viśvaujā aśastihā viśvama-nāsturāṣāṭ. Pītvī somasya diva ā vṛdhānaḥ śūro niryudhādhamad-dasyūn.*

Originally causing and bringing about the dynamics of cosmic karma, the Lord Almighty of the

world, destroyer of negatives and despicables, all-knowing cosmic mind, instant and total victor, protector of soma, augmenter of light, almighty, blows the conch and blows away the forces of nescience.

Mandala 10/Sukta 56

Vishvedevah Devata, Brhaduktha Vamadevya Rshi

इ॒दं त॒ एकं॒ पर॒ ऊ त॒ एकं॑ तृ॒तीय॑न॒ ज्याति॑षा॒ सं वि॑शस्व।
सं॒वेश॑न त॒न्व१॑श्चारु॑रधि॒ प्रिया॒ दे॒वानां॑ पर॒म ज॒नित्र॑॥ १॥

1. *Idaṁ ta ekaṁ para ū ta ekaṁ tṛtīyena jyotiṣā saṁ viśasva. Saṁveśane tanvaścāruredhi priyo devānāṁ parame janitre.*

This (body, this life time) is one mode of your existence. The one next (mind and karma) is another such. By the third (spiritual and meditative life) join you with life eternal. On merging of the soul, happy and darling of the divinities, be free in the presence of the supreme creator of the world.

त॒नूष्टे वाजिन्त॒न्वं१॑ नय॑न्ती वा॒ममस्मभ्यं॒ धातु॒ शम॒
तुभ्यम। अह्रु॑ता म॒हा ध॒रुणा॑य दे॒वान्दि॒वीव॒ ज्याति॒ः स्वमा
मि॑मीयाः॥ २॥

2. *Tanūṣṭe vājin tanvaṁ nayantī vāmamasm-abhyaṁ dhātu śarma tubhyam. Ahruto maho dharuṇāya devān divīva jyotiḥ svamā mimīyāḥ.*

O dynamic soul, may your life here in the body carrying your self bring precious wealth of joy to us and peace and comfort to you. Living an honest natural life, great in your own self, in service of the sustainer of divinities, create your own light and bliss for yourself,

pursuing the light of the heart within as the light of heaven above.

वाज्यसि वाजिनना सुवनीः सुवितः स्तामं सुविता दिवं गाः । सुविता धमं पथमानु सत्या सुविता दवान्त्सुविता नु पत्मं ॥ ३ ॥

3. *Vājyasi vājinenā suvenīḥ suvitaḥ stomaṁ suvito divaṁ gāḥ. Suvito dharma prathamānu satyā suvito devāntsuvito'nu patma.*

You are the dynamic soul by virtue of your innate power and potential. Realising your love of life, living in peace and prosperity, rise to the heights of your own self-glory, happy and pious, and reach the heights of heaven. Happy in rectitude, follow the first, original and eternal Dharma. Happy and self-realised, rise to the life divine to the joy of the divines, and, a blessed soul, attain to the Spirit Eternal of the universe.

महिम्न एषां पितरश्चनशिर दवा दवष्वदधुरपि कतुम ।
समविव्यचुरुत यान्यत्विषुरषां तनूषु नि विविशुः पुनः ॥ ४ ॥

4. *Mahinma eṣāṁ pitaraścaneṣire devā deveṣva-dadhurapi kratum. Samavivyacuruta yānya-tviṣu-raiṣāṁ tanūṣu ni viviṣuḥ punaḥ.*

The forefathers lived in the grand manner of these divinities such as light of the sun and moon to their own will and desire as if commanding the bliss and beauty of these. Divine were they who raised their acts and worship to the presence and piety of divinities. They join those lights of divinity which shine and then again they come back to join life in their existential bodies.

सहाभिविश्वं परि चक्रमू रजः पूर्वा धामान्यमिता मिमानाः।
तनूषु विश्वा भुवना नि येमिर् प्रासारयन्त पुरुध प्रजा अनु॥ ५॥

5. *Sahobhirviśvaṁ pari cakramū rajaḥ pūrvā dhāmānyamitā mimānāḥ. Tanūṣū viśvā bhuvanā ni yemire prāsārayanta purudha prajā anu.*

These souls by their own karmic potential roam around across all regions of the world, freely ranging over boundless worlds of high order, sajourning in various body forms across the spaces begetting and extending the creativity of life in various ways according to the law of karma.

द्विधा सूनवा सुरं स्वर्विदमास्थापयन्त तृतीयेन कर्मणा।
स्वां प्रजां पितरः पित्र्यं सह आवरेष्वदधुस्तन्तुमातंतम॥ ६॥

6. *Dvidhā sūnavo'suraṁ svarvidam-āsthāpayanta tṛtīyena karmaṇā. Svāṁ prajāṁ pitaraḥ pitryaṁ saha āvareṣvadadhus-tantum-ātatam.*

Children of divinity, creative and procreative souls, by their third, familial, karma, vesting the vital and spiritual life principle further along with the procreative vitality, establish their own progeny in the next generation which is the extension of the thread of life in natural piety.

नावा न गादेः प्रदिशः पृथिव्याः स्वस्तिभिरति दुर्गाणि विश्वा।
स्वां प्रजां बृहदुक्था महित्वा वरेष्वदधादा परेषु॥ ७॥

7. *Nāvā na kṣodaḥ pradiśaḥ pṛthivyāḥ svastibhirati durgāṇi viśvā. Svāṁ prajāṁ bṛhaduktho mahitvā''vareṣvadadhādā pareṣu.*

Just as you cross the flood by boat and, with noble acts of knowledge, action and piety, cross all difficult problems of earthly life, so does the man of praise-worthy knowledge, action and piety cross over the problems of life and death and leaves his own legacy, physical, intellectual and spiritual, by his own grand potential vesting it in the next and further generations to survive and continue.

Mandala 10/Sukta 57

Vishvedevah Devata, Bandhu, Shrutabandhu, Viprabandhu Gaupayanah Rshis

मा प गाम पथा वयं मा यज्ञादिन्द सामिनः ।
मान्तः स्थुना अरातयः ॥ १ ॥

1. *Mā pra gāma patho vayaṁ mā yajñādindra sominaḥ. Māntaḥ sthurno arātayaḥ.*

Indra, O Lord Almighty, let us, lovers of soma peace, enlightenment and life's joy never deviate from the path of rectitude and never forsake the creative way of yajnic living. Let no want, malignity, adversity and illiberality dwell among us.

या यज्ञस्य प्साधनस्तन्तुर्देवष्वाततः ।
तमाहुतं नशीमहि ॥ २ ॥

2. *Yo yajñasya prasādhanas-tantur-deveṣvātataḥ. Tamāhutaṁ naśīmahi.*

There is a thread of unity, love, cooperation and active continuity in the web of life in nature's divinities, and a similar bond of unity in an enlightened community which alone keeps it together and leads it on way to

corporate progress. It is created and maintained with relentless self sacrifice in the spirit of yajna. Let us attain and maintain that very bond of yajnic unity for our progress and prosperity. (That is the bond of Agni, vital heat and love.)

मना॒ न्वा हु॑वामह नाराश॒ꣳसन॒ सामꣳन।
पि॒तॄणां च॒ मन्मꣳभिः ॥ ३ ॥

3. *Mano nvā huvāmahe nārāśaṁsena somena.*
Pitṝṇāṁ ca manmabhiḥ.

We invoke the mind, alert ourselves and, with songs of human approbation and celebration, join with the thoughts and wisdom of our parents and ancestors to maintain the thread of continuity.

आ त꣡ एतु मन॒ः पुन॒ः क॒त्व॒ द ꣡ाय जी॒वस꣡।
ज्याक्च॒ सूर्य꣡दृ॒श ॥ ४ ॥

4. *Ā ta etu manaḥ punaḥ kratve dakṣāya jīvase.*
Jyok ca sūryaṁ dṛśe.

Let your mind and spirit arise and be alert again and again, continuously, for noble action, expertise of performance, joyous living, and to see the sun for light and enlightenment for a long long time of health and happiness.

पुन꣡नः पितरा॒ मना॒ ददा꣡तु॒ दव्या॒ जन꣡ः।
जी॒वं वातं सचमहि ॥ ५ ॥

5. *Punarnaḥ pitaro mano dadātu daivyo janaḥ.*
Jīvaṁ vrātaṁ sacemahi.

May our parents, seniors, the spirit and wisdom

of our ancestors, and men of divine wisdom inspire our mind and spirit again and again, continuously for refreshment and energy, so that we may live a life of discipline and holiness.

व॒यं सो॑म व॒त तव॒ मन॑स्त॒नूषु॒ बिभ्र॑तः ।
प्र॒जाव॑न्तः सचमहि ॥ ६ ॥

6. *Vayaṁ soma vrate tava manastanūṣu bibhrataḥ. Prajāvantaḥ sacemahi.*

O Soma, lord of peace and enlightenment, we pray that, holding our mind and senses in body in good health within your law and discipline and blest with noble progeny, we may live a happy life dedicated to you.

Mandala 10/Sukta 58

Mana avartanam Devata, Bandhu, Shrutabandhu, Viprabandhu Gaupayanah Rshis

The theme of this hymn is 'Return of the mind' from wandering and depression to normalcy for a healthy life.

यत्ते॑ य॒मं व॑वस्व॒तं मनो॑ ज॒गाम॑ दूर॒कम् ।
तत्त॒ आ व॑र्तयामसी॒ह क्षया॑य जी॒वसे॑ ॥ १ ॥

1. *Yat te yamaṁ vaivasvataṁ mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

O man, that mind of yours that wanders far to the sun and broods over time and death, that we restore to normalcy, here to stay at peace for the good life.

यत्त॒ दिव॒ं यत्पृ॑थि॒वीं मनो॑ ज॒गाम॑ दूर॒कम् ।
तत्त॒ आ व॑र्तयामसी॒ह क्षया॑य जी॒वसे॑ ॥ २ ॥

2. *Yat te divaṁ yat pṛthivīṁ mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far and roams over earth and heaven, we bring it back to normalcy, here to be at peace for the good life for you.

यत्त॒ भूमिं॒ चतु॑भृष्टिं॒ मना॑ ज॒गाम॑ दूर॒कम।
तत्त॒ आ व॑तयामसी॒ह ॑ याय॑ जी॒वस॑॥ ३॥

3. *Yat te bhūmiṁ caturbhṛṣṭiṁ mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over lands and deserts burning and blazing all round, we bring it back for you, to be at peace here for the good life.

यत्त॒ चत॑स्रः प॒दिशा॒ मना॑ ज॒गाम॑ दूर॒कम।
तत्त॒ आ व॑तयामसी॒ह ॑ याय॑ जी॒वस॑॥ ४॥

4. *Yat te catasraḥ pradiśo mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind which wanders far over all the four directions of space, that we bring back for you, here to be at peace for the good life.

यत्त॑ समु॒द्रम॑ण॒वं मना॑ ज॒गाम॑ दूर॒कम।
तत्त॒ आ व॑तयामसी॒ह ॑ याय॑ जी॒वस॑॥ ५॥

5. *Yat te samudram-arṇavaṁ mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over the sea and the waters of space, we bring back for you, here to be at peace for you for the good life.

यत्त॒ मरी॑चीः प॒वता॒ मना॑ ज॒गाम॑ दू॒र॒कम।
तत्त॒ आ व॑तयामसी॒ह ॒ याय॑ जी॒वस॑ ॥ ६ ॥

6. *Yat te marīcīḥ pravato mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far over heavenly heights and radiating rays of light, we bring back to normalcy here for you to be at peace for the good life.

यत्त॑ अ॒पा यदा॑ष॒धी॒मना॑ ज॒गाम॑ दू॒र॒कम।
तत्त॒ आ व॑तयामसी॒ह ॒ याय॑ जी॒वस॑ ॥ ७ ॥

7. *Yat te apo yadoṣadhīrmano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far over waters, herbs and trees, we bring back to normalcy for you to be at peace for the good life.

यत्त॒ सूर्यं॑ यदु॒षस॑ं॒ मना॑ ज॒गाम॑ दू॒र॒कम।
तत्त॒ आ व॑तयामसी॒ह ॒ याय॑ जी॒वस॑ ॥ ८ ॥

8. *Yat te sūryaṁ yaduṣasaṁ mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far to the sun and the dawn, we bring back to normalcy, here to be at peace for you for the good life.

यत्त॒ पव॑तान्बृ॒हता॑ मना॑ ज॒गाम॑ दू॒र॒कम।
तत्त॒ आ व॑तयामसी॒ह ॒ याय॑ जी॒वस॑ ॥ ९ ॥

9. *Yat te parvatān bṛhato mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far over mighty

mountains and vast floating clouds, we bring back to normalcy, here to be at peace for your good life.

यत्त॒ विश्व॑मि॒दं जग॒न्मना॑ ज॒गाम॑ दू॒र॒कम॑।
तत्त॒ आ व॑तयामसी॒ह ाय॑ाय जी॒वस॑॥ १०॥

10. *Yat te viśvamidaṁ jaganmano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far over this wide world, we bring back to normalcy, here to be at peace for you so that you may live happy.

यत्त॒ परा॑ः परा॒व॒ता॒ मना॑ ज॒गाम॑ दू॒र॒कम॑।
तत्त॒ आ व॑तयामसी॒ह ाय॑ाय जी॒वस॑॥ ११॥

11. *Yat te parāḥ parāvato mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far and farther over regions unknown, we bring back to normalcy, here to be at peace for your good life.

यत्त॑ भू॒तं च॒ भव्यं च॒ मना॑ ज॒गाम॑ दू॒र॒कम॑।
तत्त॒ आ व॑तयामसी॒ह ाय॑ाय जी॒वस॑॥ १२॥

12. *Yat te bhūtaṁ bhavyaṁ ca mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over the past and the future that is unpredictable, we bring back to normalcy, here to be at peace for your happy life.

Mandala 10/Sukta 59

Devatah: Nirrti (1-3), Nirrti and Soma (4), Asuniti (5-6), Lingokta (7), Dyavaprthivyau (8-9), Dyavaprthivi-Indra (10); Rshis: Bandhu, Shrutabandhu, Viprabandhu Gaupayanah

प ताायायुः पतरं नवीयः स्थातारव कतुमता रथस्य।
अध च्यवान उत्तवीत्यर्थं परातरं सु निर्ऋतिजिहीताम॥ १॥

1. *Pra tāryāyuḥ prataraṁ navīyaḥ sthātāreva kratumatā rathasya. Adha cyavān ut tavītya-rthaṁ parātaraṁ su nurṛtirjihītām.*

Let new life and new initiative rise and advance higher and higher as the dynamic master of the chariot constantly moves forward and as the progressive pioneer achieves his goal and moves higher and higher. Let want and adversity fall off and depart far and farther.

साम ु राय निधिम व ं करामह सु पुरुध श्रवांसि। ता ना विश्वानि जरिता मंमत्तु परातरं सु निर्ऋतिजिहीताम॥ २॥

2. *Sāman nu rāye nidhimannvannaṁ karāmahe su purudha śravāṁsi. Tā no viśvāni jaritā mamattu parātaraṁ su nurṛtirjihītām.*

Let us create peace for wealth and food in abundance with security and many other forms of life's values and excellence so that the poet, the singer and the senior too may enjoy life without worry and want, and adversity, fear and insecurity may fall off and depart far and farther for good.

अभी ष्वयः पांस्यभवम द्यान भूमिं गिरया नाजान। ता ना विश्वानि जरिता चिकत परातरं सु निर्ऋतिजिहीताम॥ ३॥

3. *Abhī ṣvaryaḥ pauṁsyairbhavema dyaurna bhūmiṁ girayo nājrān. Tā no viśvāni jaritā ciketa parātaraṁ su nirṛtirjihītām.*

As the sun overwhelms the earth, as thunder overwhelms the clouds and clouds overwhelm the fields with rain, so may we overwhelm the negativities and enemies of life and society with our natural and essential strength, virtues and achievements so that the poet, the singer, the senior, the assessor and the admirer may know, and want and adversity, fear and insecurity may fall off and disappear for good.

मा षु णः साम मृत्यव॒ परा॑ दा॒ः पश्य॑म॒ नु सूय॑मु॒च्चर॑न्तम।
द्युभि॑र्हि॒ता ज॑रि॒मा सू ना॑ अस्तु परात॒रं सु निर्ऋ॑तिजि-
हीताम॥ ४॥

4. *Mo ṣu ṇaḥ soma mṛtyave parā dāḥ paśyema nu suryam-uccarantam. Dyubhirhito jarimā sū no astu parātaraṁ su nirṛtirjihītām.*

O Soma, lord of peace and prosperity, give us not up to death and decay. Let us go on and advance with the rising sun day by day. Let our growth in time be positive for our good day by day. Let want, adversity, ill health and death stay far away from us.

असु॑नीत॒ मना॑ अ॒स्मासु॑ धारय जी॒वात॑व॒ सु प ति॑रा॒ न॒ आयु॑ः।
रा॒र॒न्धि न॒ः सूय॑स्य सं॒दृशि॑ घृ॒तन॒ त्वं त॒न्वं वधयस्व॥ ५॥

5. *Asunīte mano asmāsu dhāraya jīvātave su pra tirā na āyuḥ. Rārandhi naḥ sūryasya saṁdṛśi ghṛtena tvaṁ tanvaṁ vardhayasva.*

O mother harbinger of pranic energy, bless us with the strength of mind and morale, and for our good

living give us good health and long full age. Mature and establish us in the light of the sun and the vision of divinity, and with the lustre and energy of nature raise our health and age to the heights of perfection.

असुनीत पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम।
ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते मृळया नः स्वस्ति॥ ६॥

6. *Asunīte punarasmāsu cakṣuḥ punaḥ prāṇamiha no dhehi bhogam. Jyok paśyema sūryamuccarantam-anumate mṛḷayā naḥ svasti.*

O divine Spirit of life and energy, bless us constantly with the faculty of vision, constant pranic energy too, and vest in here in the body the capacity and faculties to live and enjoy the sweets of life. O motherly spirit of love and acceptance, may we see the rising sun for a long time. Be pleased and kind and bless us with happiness and well being all through in life.

पुनर्नो असुं पृथिवी ददातु पुनर्द्यावो पुनरन्तरिक्षम।
पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यां३ या स्वस्तिः॥ ७॥

7. *Pururno asuṁ pṛthivī dadātu punardyaurdevī punarantarikṣam. Punarnaḥ somastanvaṁ dadātu punaḥ pūṣā pathyāṁ yā svastiḥ.*

May the earth give us pranic energy of life again. So may the divine sun and the generous sky give us life again. May Soma, divine spirit of joy and peace, give us the body again, and may Pusha, divine spirit of nourishment, place us on the journey of life again and give us happiness and well being.

शं रोदसी सुबन्धव यह्वी ऋतस्य मातरा। भरतामप यदप द्याः पृथिवि क्षमा रप मा षु त किं चनाममत॥ ८॥

8. *Śaṁ rodasī subandhave yahvī ṛtasya mātarā. Bharatāmapa yadrapo dyauḥ pṛthivi kṣamā rapo mo ṣu te kiṁ canāmamat.*

May the mighty heaven and earth, mother spirits of truth and waters of life bring peace and joy for the holy child and loving brother of living beings. May the sun and earth, father and mother, make up whatever be wanting in body, mind and spirit and the child's senses of values. May they strengthen the child against sin and evil and forgive him for his pitfalls in the struggle for self-realisation. O man, may nothing whatever, sin or sorrow, hurt and violate you ever against your self-identity.

अव॑ द्व॒क अव॑ त्रि॒का दि॒वश्च॑रन्ति भष॒जा। ॒ामा च॑रि॒ष्ण-व॑क॒कं भर॑ता॒मप॒ यदपा॒ द्याः पृ॑थिवि ॒ामा रपा॒ मा षु त॒ किं च॒नाम॑मत ॥ ९ ॥

9. *Ava dvake ava trikā divaścaranti bheṣajā. Kṣamā cariṣṇvekakaṁ bharatāmapa yadrapo dyauḥ pṛthivi kṣamā rapo mo ṣu te kiṁ canāma-mat.*

In two's (as the Ashvins or prana and apana) and in three's (as Ila, Sarasvati and bharati, or as light, electric energy and water) the sanatives for life and health flow from the heavenly region of light and one by one be active on earth. May the sun and earth make up what is wanting in body, mind and spirit. May they strengthen humanity against sin and evil and forgive us in the struggle for self-realisation. O man, may nothing whatever, sin or sorrow, hurt and violate you ever against your self-identity.

समिन्दरय गामनड्वाहं य आवहदुशीनराण्या अनः । भरतामप यदपा द्याः पृथिवि ामा रपा मा षु त किं चनाममत ॥ १० ॥

10. *Samindreraya gāmanaḍvāhaṁ ya āvahadu-śīnarāṇyā anaḥ. Bharatāmapa yadrapo dyauḥ pṛthivi kṣamā rapo mo ṣu te kiṁ canāmamat.*

O Lord omnipotent, Indra, O Sun, inspire and energise the pranic force of the body, inspire and energise the vitality of passion, will and understanding of the body. May the sun and earth make up what is wanting in body, mind and spirit. May they strengthen humanity against sin and evil and forgive us where we fail in our struggle. O man, may nothing whatever, sin or sorrow, hurt and violate you in your struggle for perfection.

Mandala 10/Sukta 60

Asamati (1-4, 6), Indra (5), Jiva (7-11), Hasta (12) Devatah; Bandhu, Shrutabandhu, Viprabandhu Gaupayanah (1-5, 7-12), Agastya's sister, their mother (6) Rshis

आ जनं त्वषसन्दृशं माहीनानामुपस्तुतम ।
अगन्म बिभता नमः ॥ १ ॥

1. *Ā janaṁ tveṣasaṁdṛśaṁ māhīnānāmupastu-tam. Aganma bibhrato namaḥ.*

Bearing gifts of homage we come to the man of radiant glory, honoured and celebrated by the greatest of the great.

असमातिं निताशनं त्वषं निययिनं रथम ।
भजरथस्य सत्पतिम ॥ २ ॥

2. *Asamātiṁ nitośanaṁ tveṣaṁ niyayinaṁ ratham.*
Bhajerathasya satpatim.

We come to the incomparable lord and protector of the true and the good, destroyer of evil and darkness, radiant illustrious, commander of the chariot of victory in the battles of rectitude.

या जनान्महिषाँ इवा तितस्था पवीरवान।
उतापवीरवान्युधा॥ ३॥

3. *Yo janān mahiṣāṅ iva'titasthau pavīravān.*
Utāpavīravān yudhā.

We have come to the mighty hero who, whether armed or without arms, overthrows adversaries as a lion overthrows wild buffaloes.

यस्य वाकुरुप वत रवान्मराय्यधत।
दिवीव पञ्च कृष्टयः॥ ४॥

4. *Yasyekṣvākurupa vrate revān marāyyedhate.*
Divīva pañca kṛṣṭayaḥ.

We have come to the ruling lord under whose order of law, justice and discipline, the enlightened, the opulent and the brilliant fighters and indeed all the five classes of people in their own professional fields live happy and free as in heaven on earth.

इन्द्र त्रासमातिषु रथपाष्ठषु धारय।
दिवीव सूर्यं दृश॥ ५॥

5. *Indra kṣatrāsamātiṣu rathaproṣṭheṣu dhāraya.*
Divīva sūryaṁ dṛśe.

Indra, lord of light and law, ruler of the world,

first among exceptional equals of the chariot commanders of the world, pray hold and rule the order of the commonwealth of humanity as the lord supreme holds the sun in heaven for all the worlds to see.

अगस्त्यस्य नद्भ्यः सप्तीं युनक्षि रोहिता।
पणीं यक्मीरभि विश्वानाज राजन्नराधसः॥ ६॥

6. *Agastyasya nadbhyaḥ saptī yunakṣi rohitā.*
Paṇīn nyakramīrabhi viśvān rājannarādhasaḥ.

For the supporters and admirers of the simple, sinless, enlightened and disciplined ruling soul of the order, you harness two nimble bright forces of internal discipline and external defence, and, O refulgent ruler of the system, you control all the greedy, selfish, uncreative and uncommitted elements of the world order.

अयं मातायं पिता यं जीवातुरागमत।
इदं तव प्रसर्पणं सुबन्धवहि निरिहि॥ ७॥

7. *Ayaṁ mātāyaṁ pitā'yaṁ jīvāturāgamat.*
Idaṁ tava prasarpaṇaṁ subandhavehi nirihi.

O holy brother, O friend, O brilliant soul of the system, this systemic order is your mother, your father, come up as your life giver. Come in, come here, O soul and ruler of the system, this is your haven and home for life's advancement, its meaning and purpose.

यथा युगं वरत्रया नह्यन्ति धरुणाय कम। एवा दाधार ते मनो जीवातवे न मृत्यवे थो अरिष्टतातये॥ ८॥

8. *Yathā yugaṁ varatrayā nahyanti dharuṇāya kam.*
Evā dādhāra te mano jīvātave na mṛtyave'tho ariṣṭatātaye.

As they bind the yoke fast with thongs for the balance and stability of the chariot on the move, so does the lord hold fast your mind and spirit, not for death but for your life, fulfilment and freedom from evil and misfortune.

यथेयं पृथिवी मही दाधारमान्वनस्पतीन। एवा दाधार ते मनो जीवातवे न मृत्यव थो अरिष्टतातय॥ ९॥

9. *Yatheyaṁ pṛthivī mahī dādhāremān vanaspatīn. Evā dādhāra te mano jīvātave na mṛtyave'tho ariṣṭatātaye.*

O man, just as this great earth holds and bears these herbs and trees (for the sustenance of life), so does the soul hold and bear your mind and spirit, not for death but for your life, fulfilment and freedom from evil and misfortune.

यमादहं वैवस्वतात्सुबन्धामन आभरम।
जीवातवे न मृत्यव थो अरिष्टतातय॥ १०॥

10. *Yamādahaṁ vaivasvatāt subandhormana ābharam. Jīvātave na mṛtyave'tho ariṣṭatātaye.*

I, the spirit of man, holy and blessed, bear my mind from Yama, lord of light and law, I receive my spirit of energy from the sun, I bear and hold it in equipoise, not for death but for the pleasure and fulfilment of life and freedom from sin and evil.

न्यङ्ङ्वाता व वाति न्यक्तपति सूयः।
नीचीनमघ्न्या दुहे न्यग्भवतु ते रपः॥ ११॥

11. *Nyagvāto'va vāti nyak tapāti sūryaḥ. Nīcīnam-aghnyā duhe nyagbhavatu te rapaḥ.*

The wind blows downwards, the heat of the sun goes downwards to the earth, the holy cow lets her milk flow down. O man, let your sin and evil too go down, leaving you free.

अयं म हस्ता भगवानयं म भगवत्तरः।
अयं मं विश्वभेषजा यं शिवाभिमशनः ॥ १२ ॥

12. *Ayaṁ me hasto bhagavānayaṁ me bhagavattaraḥ. Ayaṁ me viśvabheṣajo'yaṁ śivābhimarśanaḥ.*

This my hand is the hand of good fortune, this is even the hand of greater good fortune, this is the solution to all my problems of the world. This hand is for the touch of holiness with life, the instrument of action for fulfilment.

Mandala 10/Sukta 61

Vishvedevah Devata, Nabhanedishtha Manava Rshi

इदमित्था रादं गूतवचा बह्म कत्वा शच्यामन्तराजा। काणा यदस्य पितरा मंहनिष्ठाः पषत्पक्थ अह्न ा सप्त हातॄन ॥ १ ॥

1. *Idamitthā raudraṁ gūrtavacā brahma kratvā śacyāmantarājau. Krāṇā yadasya pitarā maṁhaneṣṭhāḥ parṣat pakthe ahannā sapta hotṝn.*

The eloquent scholar displays his knowledge, in theory and practice, of this divine Vedic voice of the mysterious truth of nature and divinity in relation to Rudra, lord omnipotent of natural justice and dispensation, in the assembly of the wise and brave where his parents, teachers and eminent scholars are present on the day of academic accomplishment and

satisfies all the seven high priests of his educational yajna with a sense of fulfilment.

स इद्दानाय दभ्याय वन्वञ्च्यवानः सूदरमिमीत वदिम।
तूर्वयाणा गूर्तवचस्तमः ादा न रत इतऊति सिञ्चत॥ २॥

2. *Sa iddānāya dabhyāya vanvañcyavānaḥ sūdairamimīta vedim. Tūrvayāṇo gūrtavacastamaḥ kṣodo na reta ita ūti siñcat.*

Thus accomplished for a creative and corrective role in life, equipped with right means and methods of art and science, he prepares the vedi, i.e., a full programme of family life and social action, for himself. Dynamic and assertive in action, bold in speech, agreeable in tone and deep in meaning, he collects the spirit of virility in the mind as in a deep reservoir and expresses it for the protection and promotion of human dignity and happiness.

मना न यषु हवनषु तिग्मं विपः शच्या वनुथा दवन्ता। आ
यः शर्याभिस्तुविनृम्णा अस्या श्रीणीतादिशं गभस्ता॥ ३॥

3. *Mano na yeṣu havaneṣu tigmaṁ vipaḥ śacyā vanutho dravantā. Ā yaḥ śaryābhis-tuvinṛmṇo asyā'śrīṇītādiśaṁ gabhastau.*

O men and women of the land, O Ashvins, O sun and moon, with voice and action, honour the call of this vibrant scholar and master of ample wealth and power who, with all the means and methods on hand, exhorts you to join the yajnic programmes of development to which you rush at the speed of the fastest and sharpest mind.

कृष्णा यद्वाष्वरुणीषु सीदद्दिवा नपाताश्विना हुव वाम ।
वीतं म यज्ञमा गतं म अ ं ववन्वांसा नषमस्मृतधू ॥ ४ ॥

4. *Kṛṣṇā yadgoṣvaruṇīṣu sīdad divo napātāśvinā huve vām. Vītaṁ me yajñamā gataṁ me annaṁ vavanvāṁsā neṣamasmṛtadhrū.*

Ashvins, children of light, when the darkness of night mingles with the crimson lights of the morning, I call upon you, come and join the lovely yajna for me, forget about all undesirables and negativities, enjoy yourselves and partake of the holy food to your heart's desire.

पथिष्ट यस्य वीरकमिष्णदनुष्ठितं नु नया अपाहत ।
पुनस्तदा वृहति यत्कनाया दुहितुरा अनुभृतमनवा ॥ ५ ॥

5. *Prathiṣṭa yasya vīrakarmamiṣṇadanuṣṭhitaṁ nu naryo apauhat. Punastadā bṛhati yat kanāyā duhiturā anubhṛtamanarvā.*

That most expansive creativity and generative vitality of Rudra Prajapati, lord creator, animated and vested in nature, which also is an irresistible human impulse, further expands into life when it is received and borne to maturity by the loving youthful maiden, motherly agent of nature's innate urge for self-fulfilment.

मध्या यत्कत्वमभवदभीक कामं कृण्वान पितरि युवत्याम ।
मनानगता जहतुवियन्ता साना निषिक्तं सुकृतस्य यानाा ॥ ६ ॥

6. *Madhyā yat kartvam-abhavad-abhīke kāmaṁ kṛṇvāne pitari yuvatyām. Manānagreto jahatur-viyantā sānau niṣiktaṁ sukṛtasya yonau.*

When the generator, father, and the youthful maiden, the mother, both joined in love and marriage with the desire to fulfil their obligation to Prajapati, lord of the household, have begot and brought up the progeny and have fulfilled their obligation in common, they give up and retire. All this, love, desire, accomplishment and fulfilment, is an extension of the process of divine creativity initiated on top of heaven at the centre of cosmic generation.

पि॒ता यत्स्वां दु॑हि॒तर॑मधि॒ष्क॒न् म॒या र॑तः॑ संजग्मा॒ना नि षि॑ञ्चत। स्वा॒ध्या॑ जनय॒न्ब्रह्म॑ द॒वा वास्ता॒ष्पति॑ं व॒तपां निर॑त॒ ान॥ ७॥

7. *Pitā yat svāṁ duhitaram-adhiṣkan kṣmayā retaḥ saṁjagamāno ni ṣiñcat. Svādhyo'janayan brahma devā vāstoṣpatiṁ vratapāṁ niratakṣan.*

As the father, the sun, covers the skies and the earth, his counterpart, and, shedding his living light and lustre, fills them with the vitality of life, then the devas, radiant divinities of nature, create and form Agni, keeper of the vows of the law and master of the earthly home.

स ई॑ वृषा॒ न फन॑मस्यदा॒जा स्मदा पर॒दप॑ द॒भच॑ताः।
सर॑त्प॒दा न दि ॑णा परा॒वृङ॒न ता नु मं पृश॒न्या॑ जगृभ॥ ८॥

8. *Sa īṁ vṛṣā na phenamasyadājau smadā paraidapa dabhracetāḥ. Sarat padā na dakṣiṇā parāvṛṅ na tā nu me pṛśanyo jagṛbhre.*

That master of the home, Agni, like a mighty generous cloud, showers the vitality of life in the process of nature and sends our homage of oblations to far off distances from us except that if some small minded

person of stingy character takes no step forward and neglects the ordinances of charity, then Agni, otherwise all embracing, does not accept our oblations.

म ू न वह्निः प्रजाया उपब्दिरग्निं न नग्न उप सीददूधः ।
सनितध्मं सनितात वाजं स धता जज्ञ सहसा यवीयुत ॥ ९ ॥

9. *Makṣū na vahniḥ prajāyā upabdiragniṁ na nagna upa sīdadūdhaḥ. Sanitedhmaṁ sanitota vājaṁ sa dhartā jajñe sahasā yavīyut.*

The master of the home is the leader, burden bearer and the voice of the people. He must never defile the common wealth of this earthly home like a stingy selfish man defiling the sacred fire. In fact he is arisen as the protector, sharer and trustee of the common assets, energy, honour and progress of the nation, who works for its unity and advancement with his power, patience and fortitude.

म ू कनायाः सख्यं नवग्वा ऋतं वदन्त ऋतयुक्तिमग्मन ।
द्विबहसा य उप गापमागुरदिणासा अच्युता दुदु-
ान ॥ १० ॥

10. *Makṣū kanāyāḥ sakhyaṁ navagvā ṛtaṁ vadanta ṛtayuktimagman. Dvibarhaso ya upa gopa-māguradakṣiṇāso acyutā dudukṣan.*

Just as fresh waves of solar radiations in the morning, manifesting the laws of nature and flow of living energy, meet with homogeneity of the beautiful earth and, in contact with both the sun and earth, join the all sustaining gravitational life force, and, without taking anything for themselves create and give universal showers of imperishable creative and motherly fertility

to the earth. (So do new generations of youthful men from institutions of education, knowing, proclaiming and living the laws of nature and the land with loyalty to both find the love and friendship of their dear choice maidens in marriage and, dedicated to both the family and humanity, join the high priest of the land and create permanent gains for the nation without any selfish considerations.)

म ू कनायाः सख्यं नवीया राधा न रत ऋतमित्तुरण्यन। शुचि यत्त रक्ण आयजन्त सबदुघाया पय उस्रियायाः ॥ ११ ॥

11. *Makṣu kanāyāḥ sakhyaṁ navīyo rādho na reta ṛtamit turaṇyan. Śuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.*

Soon the solar radiations in unison with the homogeneity of fertile earth stimulate the vital process of nature's creativity and produce the liquid living energy, pure life seed, latest prize like the legacy of divinity for you, O yajamana, the gift of generous earth and the mother's milk. (Similarly the young men who win the love and friendship of the lovely maidens of their choice and earnestly observe the laws and discipline of nature and maintain the purity of their seed of life receive the generous mother's gift of noble progeny.)

पश्चा यत्पश्चा वियुता बुधन्तति बवीति वक्तरी रराणः। वसावसुत्वा कारवा नहा विश्वं विवष्टि दविणमुप ा॥ १२ ॥

12. *Paśvā yat paścā viyutā budhanteti bravīti vaktarī rarāṇaḥ. Vasorvasutvā kāravo'nehā viśvaṁ viveṣṭi draviṇamaupa kṣu.*

After the fulfilment of family obligations, the man having renounced the life of senses and materiality and exulting in the joy of divine revelation exclaims : O friends of knowledge and divine law, O celebrants of songs of divinity, the lord giver of the highest wealth and haven of peace, immaculate and free, brings us the ultimate food of divine joy and supreme wealth of existence.

तदि वस्य परिषद्वाना अग्मन्पुरू सदन्ता नाषदं बिभित्सन। वि शुष्णस्य संगथितमनवा विदत्पुरुपजातस्य गुहा यत ॥ १३ ॥

13. *Tadinnvasya pariṣadvāno agman purū sadanto nārṣadaṁ bibhitsan. Vi śuṣṇasya saṁgrathitamanarvā vidat puruprajātasya guhā yat.*

Then the mind, pranic energies and senses, present all round, vested variously in the body, come into divine animation, having dissolved all carnal desires, when the man fulfilled in the soul knows and realises the presence of the all-mighty, all-pervasive supreme spirit in the depth of the heart and soul, interwoven indeed in the web of life itself.

भगा ह नामात यस्य दवाः स्वर्णे य त्रिषधस्थ निषदुः। अग्निह नामात जातवदाः श्रुधी ना हातऋतस्य हाता-धुक ॥ १४ ॥

14. *Bhargo ha nāmota yasya devāḥ svarṇa ye triṣadhasthe niṣeduḥ. Agnirha nāmota jātavedāḥ śrudhī no hotarṛtasya hotādhruk.*

Blazing brilliant and mighty sublime is that Spirit indeed whose refulgent and divine powers like paradisal bliss abide in the three regions of heaven, earth and the middle spaces. Agni, light and fire of the universe, is its name, animating all that is born in existence. O high priest of the yajnic dynamics of existence, clarion call of the universe, all love free from hate and animosity, pray listen to our call and prayer.

उत त्या म॒ रादा॑वर्चि॒मन्ता॒ नास॑त्याविन्द गू॒तय॒ यज॑ध्य।
म॒नु॒ष्वद वृ॒क्तब॑र्हिष॒ ररा॑णा म॒न्दू हि॒तप॑यसा वि॒ रु॑
यज्यू॑॥ १५॥

15. *Uta tyā me raudrāvarcimantā nāsatyāvindra gūrtaye yajadhyai. Manuṣvad-vṛktabarhiṣe rarāṇā mandū hitaprayasā vikṣu yajyū.*

Indra, lord almighty, pray may those two offsprings of Rudra, lord of mercy, justice and dispensation, Ashvins, twin powers of natural complementarity, commanding the light of life, dedicated to infallible truth, both happy, givers of joy, adorable in yajna with homage, come to me, ready on the holy grass with my people, advance our yajna and acknowledge our homage and prayer among our community of celebrants.

अ॒यं स्तु॒ता राजा॑ वन्दि व॒धा अ॒पश्च॒ विप॑स्तरति॒ स्वस॑तुः।
स क॒ गी॑व॑न्तं रजय॒त्सा अ॒ग्निं न॒मिं न च॒कमव॑ता रघु॒दु॥ १६॥

16. *Ayaṁ stuto rājā vandi vedhā apaśca viprastarati svasetuḥ. Sa kakṣīvantaṁ rejayat so agniṁ nemiṁ na cakramarvato raghudru.*

This adored and refulgent ruler is worshipped.

All knowing, all doing, all vibrant pranic and soma force of divinity, all saviour bridge, by itself crosses all waters and spaces. It moves all spatial energies and all fiery elements just as horses move the centre and the circle of a fast whirling wheel.

स द्विबन्धुर्वतर॒णा यष्टा॑ सब॒र्धुं धे॒नु॒म॒स्वं दु॒हध्य॑। सं यन्मि॒त्रावरु॑णा वृ॒ञ्ज उ॒क्थज्यष्ठ॑भिरय॒मणं॒ वरू॑थः ॥ १७ ॥

17. *Sa dvibandhurvaitaraṇo yaṣṭā sabardhuṁ dhenumasvaṁ duhadhyai. Saṁ yanmitrāvaruṇā vṛñja ukthair-jyeṣṭhebhir-aryamaṇaṁ varūthaiḥ.*

He that holds the two worlds of heaven and earth in bond, the high priest of cosmic yajna, all pervasive power that helps us to cross over the flood of existence, gives us the immortal gift of eternal Word and vision when a person, with the best of chant and meditative practice, realises together Mitra, centripetal, and Varuna, centrifugal, processes of cosmic dynamics, and also Aryaman, the all-controlling spirit that controls both the centre and the circle of the wheel of existence.

तद्बन्धुः सू॒रिर्दि॒वि ते॑ धि॒यन्धा॑ नाभा॒नदि॑ष्ठा॒ रप॑ति॒ प व॑नन। सा ना॒ नाभिः॑ पर॒मास्य वा॑ घा॒ हं तत्प॒श्चा क॑ति॒थश्चि॑दास ॥ १८ ॥

18. *Tadbandhuḥ sūrirdivi te dhiyandhā nābhānediṣṭho rapati pra venan. Sā no nābhiḥ paramā-sya vā ghā'haṁ tat paścā katithaścidāsa.*

O soul, says the celebrant in love with divinity, that binding bond, the sun in heaven, is the giver of your will and intelligence and also its guardian, your closest link of nature to life eternal. That navel link is

our highest centre of existence and of that, in consequence, I am the devoted celebrant among many.

इयं म नाभिरिह मे सधस्थमिमे मे देवा अयमस्मि सर्वः ।
द्विजा अहं पथमजा ऋतस्यदं धेनुरदुहज्जायमाना ॥ १९ ॥

19. *Iyaṁ me nābhiriha me sadhasthamime me devā ayamasmi sarvaḥ. Dvijā aha prathamajā ṛtasyedaṁ dhenuraduhajjāyamānā.*

This is my navel link with life, here is my haven and ultimate home, all these divine brilliancies, winds and pranic energies are mine, here I am all, complete. Whether first born of divinity or twice born of nature and education, all this universe is born of Prakrti in motion and action under the law of divinity. The divine cow, Vak, nature coming into existential manifestation gives birth to it and to all we need.

अधासु मन्दा अरतिर्विभावा वे स्यति द्विवर्तनिर्वनुषाट ।
ऊर्ध्वा यच्छ्रेणिन शिशुरदन्मॉ स्थिरं शर्वृधं सूत माता ॥ २० ॥

20. *Adhāsu mandro aratirvibhāvā'va syati dvivartanirvaneṣāṭ. Ūrdhvā yacchreṇirna śiśurdan makṣū sthiraṃ śevṛdhaṁ sūta mātā.*

And in the directions of space pervades Agni, joyous, dynamic, bright, moving across heaven and earth, lord of woods, high power admirable, lovely, which, like an army array, destroys in no time. That stable power, giver of comfort and joy, too, Mother Nature generates.

अधा गाव उपमातिं कनाया अनु श्वान्तस्य कस्य चित्परयुः ।
श्रुधि त्वं सुदविणा नस्त्वं याळाश्वघ्नस्य वावृध सूनृ-
ताभिः ॥ २१ ॥

21. *Adhā gāva upamātiṁ kanāyā anu śvāntasya kasya cit pareyuḥ. Śrudhi tvaṁ sudraviṇo nastvaṁ yāḷāśvaghnasya vāvṛdhe sūnṛtābhiḥ.*

And as the prayers of some veteran saint reach you, lord of love and favour, O holy lord of wealth and glory, listen to our prayer: Give us the yajnic gifts of life, you who feel exalted by the joyous and truthful adorations of devotees who have risen above their senses and passions of the mind.

अध॒ त्वमि॑न्द वि॒द्ध्य१॑स्मान्म॒हा रा॒य नृ॑पत॒ वज॑बाहुः । र ा॑ च ना म॒घान॑: पा॒हि सू॒रीन॑न॒हस॑स्त हरिवा अ॒भिष्टा॑ ॥ २२ ॥

22. *Adha tvamindra viddhyasmān maho rāye nṛpate vajrabāhuḥ. Rakṣā ca no maghonaḥ pāhi sūrī-nanehasaste harivo abhiṣṭau.*

And O lord of might and glory, Indra, magnanimous lord protector of humanity, wielder of thunder arms, pray know us and grant us our prayers for wealth, honour and excellence. O lord of nature's forces and destroyer of suffering, protect us, promote us, all dedicated to the power and honour gifts of divine favour. We pray let us enjoy your love and good will that we may live in a state of freedom from sin and evil.

अध॒ यदा॑जाना॒ गवि॑ष्टा॒ सर॑त्सर॒ण्यु: का॒रव॑ जर॒ण्यु: ।
वि॒प॒: पष्ट॒: स ह्ये॑षां ब॒भूव॒ परा॑ च॒ व ॑दु॒त प॑षदनान ॥ २३ ॥

23. *Adha yadrājānā gaviṣṭau sarat saraṇyuḥ kārave jaraṇyuḥ. Vipraḥ preṣṭhaḥ sa hyeṣāṁ babhūva parā ca vakṣaduta parṣadenān.*

And then, O men of light and wisdom, the person who is keen to rise and is rising in the search for

the lord's love and good will, who seeks to adore and serve the lord creator, such a vibrant devotee becomes the dearest of all these seekers for the lord, crosses the flood of existence and, speaking of the highest absolute and inspiring them, helps others too to seek divine fulfilment.

अधा॒ न्व॑स्य॒ जन्य॑स्य पु॒ष्टा वृ॒था॒ रभ॑न्त इम॒ह॒ तदू॒ नु।
स॒र॒ण्यु॒र॑स्य सू॒नुर॒श्वा॒ विप॑श्चा॒सि॒ श्रव॑सश्च सा॒ता ॥ २४॥

24. *Adhā nvasya jenyasya puṣṭau vṛthā rebhanta īmahe tadū nu. Saraṇyurasya sūnuraśvo vipraścāsi śravasaśca sātau.*

And so for the sake of our growth and progress under the protection of this lord absolute and all victorious master of the universe, we spontaneously sing and pray : you are the creator and sole mover of this universe, all pervasive and dominant, all providing giver of fulfilment and most renowned harbinger of success and victory.

युवा॒यदि॑ स॒ख्याया॒स्मे शर्धा॑य॒ स्तामं जुजुष॒ नम॑स्वान।
वि॒श्वत्र॒ यस्मि॒न् ता गिर॑: समी॒चीः पू॒वीव॑ गा॒तुदा॑शत्सू॒नृता॑य॥ २५॥

25. *Yuvoryadi sakhyāyāsme śardhāya stomaṁ jujuṣe namasvān. Viśvatra yasminnā giraḥ samīcīḥ pūrvīva gāturdāśat sūnṛtāyai.*

O enlightened men and women of the world, if for your love and friendship and the growth of our strength, the devotee were to offer a song of adoration with homage, humility and love to the lord to whom all earnest voices of prayer converge and reach for

fulfilment all over the world, and the lord of all might were pleased to accept, he would bless us with a vision of the path of truth and progress.

स गृणाना अद्भिर्देववानिति सुबन्धुर्नमसा सूक्तैः । वर्धदुक्थैर्वचोभिरा हि नूनं व्यध्वैति पयस उस्रियायाः ॥ २६ ॥

26. *Sa gṛṇāno adbhir-devavāniti subandhur-namasā sūktaiḥ. Vardhad-ukthair-vacobhirā hi nūnaṁ vyadhvaiti payasa usriyāyāḥ.*

Say the lord almighty adored by holies is a friend of the divines. Noble brother and all unifier, He is to be worshipped and exalted with homage of love, hymns of faith, rituals of service and words of praise. His grace rains in showers by paths of love in piety and meditation as the mother cow's milk flows for the calf.

त ऊ षु णो महो यजत्रा भूत देवास ऊतये सजोषाः ।
ये वाजाँ अनयता वियन्तो ये स्था निचेतारो अमूराः ॥ २७ ॥

27. *Ta ū ṣu ṇo maho yajatrā bhūta devāsa ūtaye sajoṣāḥ. Ye vājāṅ anayatā viyanto ye sthā nicetāro amūrāḥ.*

Great and glorious divinities, loving friends, adorable visionaries, decisive and discriminative in wisdom and judgement, pray ever abide by us for our protection and progress, you who are leading lights and harbingers of abundant food, energy, victory and ultimate fulfilment of life.

Mandala 10/Sukta 62

Vishvedevah or Angirasas (1-6), Vishvedevah (7), Savarni's Danastuti (8-11) Devatah, Nabhanedishtha Manava Rshi

य यज्ञन दि ाणया समक्ता इन्दस्य सख्यममृतत्वमानश। तभ्या भदमङ्गिरसा वा अस्तु पति गृभ्णीत मानवं सुमधसः ॥ १ ॥

1. *Ye yajñena dakṣiṇayā samaktā indrasya sakhyam-amṛtatvam-ānaśa. Tebhyo bhadram-aṅgiraso vo astu prati gṛbhṇīta mānavaṁ sumedhasaḥ.*

Brilliant divinities of light and wisdom, Angirasas, self-realised souls dear as breath of life, who, distinguished and beautified by performance of yajna, self-sacrifice and liberal giving, have won the love and friendship of Indra, lord almighty, and attained the freedom of immortality, may there be all round auspicious good fortune for you in life. O sagely divines, pray take man under your kind care for spiritual refinement.

य उदाजन्पितरो गामयं वस्वृतनाभिन्दन्परिवत्सर वलम। दीघायुत्वमङ्गिरसा वा अस्तु पति गृभ्णीत मानवं सुमधसः ॥ २ ॥

2. *Ya udājan pitaro gomayaṁ vasvṛtenābhindan parivatsare valam. Dīrghāyutvam-aṅgaraso vo astu prati gṛbhṇīta mānavaṁ sumedhasaḥ.*

O parental sages and scholars, Angirasas, who research, recover and create the wealth of knowledge and the divine voice and thereby, through yajna and the study of nature's law, break through and dispel the

darkness of loss and ignorance all the year round in the seasonal cycle, may Indra bless you with a long happy life. Pray take the son of Manu under your kind care, sages of holy wisdom and knowledge.

य ऋतन सूयमारोहयन्दिव्यप्रथयन्पृथिवीं मातरं वि। सुप्रजास्त्वमङ्गिरसा वा अस्तु पतिं गृभ्णीत मानवं सुमधसः ॥ ३ ॥

3. *Ya ṛtena sūryamārohayan divyaprathayan pṛthivīṁ mātaraṁ vi. Suprajāstvamaṅgiraso vo astu prati gṛbhṇīta mānavaṁ sumedhasaḥ.*

Angirasas, nature's powers of creation and evolution who, by the divine law and cosmic yajna of nature, raised the sun and set it there and formed and expanded mother earth, may you have the wealth of noble progeny. Enlightened sages of noble intellect and wisdom who study and research the laws of nature, pray take the children of humanity under your kind care.

अयं नाभा वदति वल्गु वो गृहे देवपुत्रा ऋषयस्तच्छृणातन। सुब्रह्मण्यमङ्गिरसा वा अस्तु पतिं गृभ्णीत मानवं सुमधसः ॥ ४ ॥

4. *Ayaṁ nābhā vadati valgu vo gṛhe devaputrā ṛṣayas-tacchṛṇotana. Subrahmaṇyam-aṅgiraso vo astu prati gṛbhṇīta mānavaṁ sumedhasaḥ.*

O children of divinity, seers and visionaries, this central soul speaks the voice divine in your yajnic home, in the core of your heart. Listen to that. O Angirasas, may this divine voice be yours and your heritage to your posterity. O sages of holy mind and wisdom, pray take the children of humanity under your care.

विरूपास इदृषयस्त इद्गम्भीरवपसः ।
त अङ्गिरसः सूनवस्त अग्नेः परि जज्ञिर ॥ ५ ॥

5. *Virūpāsa idṛṣayasta idgambhīravepasaḥ.*
Te aṅgirasaḥ sūnavaste agneḥ pari jajñire.

Rshis are seers of various forms of existence including the structures and meanings of the voice divine. They are powers and performers of serious and mysterious actions. They are all Angirasas, children of the cosmic soul born as waves of cosmic energy. O cosmic soul, O cosmic energy, O Agni, they are your children, creators too in their own natural ways, born of you like sparks from the yajna fire.

य अग्नेः परि जज्ञिर विरूपासा दिवस्परि ।
नवग्वा नु दशग्वा अङ्गिरस्तमः सचा देवषु मंहत ॥ ६ ॥

6. *Ye agneḥ pari jajñire virūpāso divaspari. Navagvo nu daśagvo aṅgirastamaḥ sacā deveṣu maṁhate.*

Of these various forms of existence born of Agni in the regions of light, the waves called navagu and dashagu being most powerful excel among the divine forms of nature.

Similarly among the living forms of existence born of the divine soul and divine energy, the human form of five elements and four powers of the self, i.e., mana, buddhi, chitta and ahankara, all together nine, and further, ten pranas and ten senses, excels as the highest and most powerful of the divine forms of life.

इन्दवे युजा निः सृजन्त वाघता वजं गामन्तमश्विनम ।
सहस्रं म ददता अष्टकण्यः श्रवा दवष्वकत ॥ ७ ॥

7. *Indreṇa yujā niḥ sṛjanta vāghato vrajaṁ gomantamaśvinam. Sahasraṁ me dadato aṣṭakar-ṇyaḥ śravo deveṣvakrata.*

The wise and visionary yajakas with the inspiration of Indra, lord ruler, create knowledge relating to senses, mind and will, and with their senses raised to eighfold power and sensitivity, giving me a thousand gifts, win praise among brilliant scholars.

प नूनं जायतामयं मनुस्तोक्मेव राहतु।
यः सहस्रं शताश्वं सद्या दानाय मंहत॥ ८॥

8. *Pra nūnaṁ jāyatāmayaṁ manustokmeva rohatu. Yaḥ sahasraṁ śatāśvaṁ sadyo dānāya maṁhate.*

May this man, for sure, arise and grow like a germinating seed in fertile soil, who creates and gives a thousand gifts of hundred horse-power achievement straight to be dedicated to charitable good.

न तमंश्नाति कश्चन दिवइव सान्वारभम।
सावण्यस्य दक्षिणा वि सिन्धुरिव पप्रथे॥ ९॥

9. *Na tamaśnoti kaścana diva iva sānvārabham. Sāvarṇyasya dakṣiṇā vi sindhuriva paprathe.*

No one can approach even the fringe of this wonder worker's achievement as the sun's on top of heaven. After all, the versatility and generosity of this man of universal competence flows ceaselessly like the flood of a river and expands as the sea.

उत दासा परिविष स्मद्दिष्टी गापरीणसा।
यदुस्तुवश्च मामह॥ १०॥

10. *Uta dāsā pariviṣe smaddiṣṭī goparīṇasā.*
Yadusturvaśca māmahe.

And the giver, the visionary, the prosperous, the industrious and the victorious, all exalt him and feel honoured to serve and support him.

सहस्रदा ग्रामणीमा रिषन्मनुः सूयणास्य यतमानतु दि णा। सावणदवाः प तिरन्त्वायुयस्मि ाश्रान्ता असनाम वाजम ॥ ११ ॥

11. *Sahasradā grāmaṇīrmā riṣanmanuḥ sūryeṇā-sya yatamānaitu dakṣiṇā. Sāvarṇerdevāḥ pra tirantvāyur-yasminn-aśrāntā asanāma vājam.*

The giver of thousands, leader of the community, must not be hurt, nor would he hurt anyone. May this generosity, active and advancing, rise with the sun day by day. May the divinities prolong and elevate the health and age of the man of versatile generosity and competence, and may we, under his guidance and leadership, relentlessly advancing, win the goal and victory of our aspirations.

Mandala 10/Sukta 63

Vishvedevah (1-14, 17), pathyasvasti (15-16) Devatah, Gaya Plata Rshi

परावता य दिधिषन्त आप्यं मनुपीतासा जनिमा विवस्वतः। ययातय नहुष्यस्य बहिषि दवा आसत त अधि बुवन्तु नः ॥ १ ॥

1. *Parāvato ye didhiṣanta āpyaṁ manuprītāso janimā vivasvataḥ. Yayāterye nahuṣyasya barhiṣi devā āsate te adhi bruvantu naḥ.*

May those divinities of humanity and bounties of nature that love humanity and come from afar anxious to meet and talk to the children of light under the sun, those who join the yajna on the vedi of dynamic and aspiring humanity bound and dedicated to karma across time through birth and death, may they all speak to us of the light divine and eternal wisdom.

विश्वा॒ हि वां॑ नम॒स्या॑नि॒ वन्द्या॒ नामा॑नि दवा उ॒त य॒ज्ञिया॑नि वः। य स्थ जा॒ता अदि॑तर॒द्भ्यस्परि॒ य पृ॑थि॒व्यास्त मं॑ इ॒ह श्रु॑ता॒ हव॑म॥ २॥

2. *Viśvā hi vo namasyāni vandyā nāmāni devā uta yajñiyāni vaḥ. Ye stha jātā aditer-adbhyaspari ye pṛthivyāste ma iha śrutā havam.*

O Devas, brilliancies of nature and humanity, all your names, nature and functions are venerable, adorable and worthy of yajnic communion. May all of you who are born of the earth, over the sky and space and mother Infinity may hear my call and invocation here on the vedi.

यभ्या॑ मा॒ता मधु॑म॒त्पिन्व॑त॒ पयः॑ पी॒यूष॑ं द्यारदि॑ति॒रदि॑बहाः। उ॒क्थशु॑ष्मान्वृषभ॒रान्त्स्वप्न॑स॒स्ताँ आ॑दि॒त्याँ अनु॑ मदा स्व॒स्तय॑॥ ३॥

3. *Yebhyo mātā madhumat pinvate payaḥ pīyūṣaṁ dyauraditir-adribarhāḥ. Ukthaśuṣmān vṛṣabha-rāntsvapnasastāň ādityāň anu madā svastaye.*

Serve, exhilarate and replenish those Adityas, children of light on earth and brilliancies of nature for whom mother earth yields and augments honey sweets of the milk of life, the sun, mother infinity and the cloud

bearing sky shower nectar sweets of rain. Be grateful and rejoice with those, Adityas, who bring the resonance of mantric power to yajna, who move the mighty clouds of rain and who perform the noblest creative acts for the good, happiness and all round well being of life.

नृ॒च ऽसा॒ अनि॑मिषन्ता अ॒हणा॑ बृ॒हद्द॒वासा॑ अमृत॒त्वमा॑नशुः ।
ज्या॒तीर॑था॒ अहि॑माया॒ अना॑गसा दि॒वा व॒ष्माणं॑ वसत स्व॒स्तय॑ ॥ ४ ॥

4. *Nṛcakṣaso animiṣanto arhaṇā bṛhaddevāso amṛtatvamānaśuḥ. Jyotīrathā ahimāyā anāgaso divo varṣmāṇaṁ vasate svastaye.*

Ever watchful inspirers of humanity, active without a wink, adorable in their own right, mighty brilliant and generous, they attain to the freedom of immortality. They ride the chariot of light and, inviolable of might and free from sin and evil, they abide on top of heaven. May they come and bless our yajna for the good and all round well being of life. Serve them, exhilarate them, be grateful and rejoice.

स॒माजा॒ य सु॒वृधा॑ य॒ज्ञमा॑यय॒रप॑रिह्वृता॒ दधि॑र दि॒वि ा॑यम ।
ताँ आ वि॑वास॒ नम॑सा सुवृ॒क्तिभि॑म॒हा आ॑दि॒त्याँ अदि॑तिं स्व॒स्तय॑ ॥ ५ ॥

5. *Samrājo ye suvṛdho yajñamāyayur-aparihvṛatā dadhire divi kṣayam. Tāṅ ā vivāsa namasā suvṛktibhirmaho ādityāṅ aditiṁ svastaye.*

Those illustrious children of light, self-refulgent and steadily rising in knowledge and wisdom, who come and grace the yajna and, straight and unassailable in action and character, abide in the sphere of the light of

divinity, those great children of inviolable mother Infinity and Mother Nature, serve, exhilarate and replenish with homage and humility for the good and all round well being of life. Be grateful with holy words of praise and rejoice.

का व॒: स्तामं राधति॒ यं जुजो॑षथ॒ विश्व॑ दवासा मनुषा॒ यति॒ ष्ठन॑। का वा॑ ध्व॒रं तु॑विजाता॒ अरं कर॒द्या न॒: पष॒दत्यंहः॑ स्व॒स्तय॑॥ ६॥

6. *Ko vaḥ stomaṁ rādhati yaṁ jujoṣatha viśve devāso manuṣo yati ṣṭhana. Ko vo'dhvaraṁ tuvijātā araṁ karad yo naḥ parṣadatyaṁhaḥ svastaye.*

O Vishvedevas, brilliancies of nature and humanity, O thoughtful people, all of you born on the earth that abide on the vedi, who leads your song of divinity to success? Whom do you love and serve with adoration? Who leads your yajna to auspicious completion? He that cleanses us of sin and evil. That same divinity whom you love and adore, that same lord of yajna, serve and exhilarate for the sake of the good and all round well being of life. Be grateful and rejoice.

यभ्या॒ हात्रां पथ॒मामा॑य॒ज मनु॒: समि॑द्धाग्नि॒मन॑सा स॒प्त हात्॑भिः। त आ॑दित्या॒ अभ॑यं॒ शम॑ यच्छत सु॒गा न॑: कत सु॒पथा॑ स्व॒स्तय॑॥ ७॥

7. *Yebhyo hotrāṁ prathamāmāyeje manuḥ samiddhāgnirmanasā sapta hotṛbhiḥ. Ta ādityā abhayaṁ śarma yacchata sugā naḥ karta supathā svastaye.*

Those Adityas, children of eternal light blest

with knowledge and wisdom of divinity, for whom Manu, omniscient creator, lighted the first fire of creative yajna with thought and tapas and conducted the yajna with seven priests (five elements with mahat and Ahankara, seven pranas, sevenfold sense and mind complex, seven rays of the sun, seven sages and seven chhandas of the Veda) may, we pray, bring a peaceful life and home with freedom from fear and make our paths of life simple, straight and clear from darkness and evil for the good and all round well being of life.

य इशिर् भुवनस्य पचतसा विश्वस्य स्थातुजगतश्च मन्तवः। त नः कृतादकृतादनसस्पयद्या दवासः पिपृता स्वस्तय॥ ८॥

8. *Ya īśire bhuvanasya pracetaso viśvasya sthāturjagataśca mantavaḥ. Te naḥ kṛtādakṛtādenasasparyadyā devāsaḥ pipṛtā svastaye.*

Those divine, brilliant and generous powers of nature and humanity with a noble heart and mind that know and rule the entire moving and unmoving world of existence may, we pray, save us today and protect us from sin and evil whether past or future for the good and all round well being of life.

भरष्विन्दं सुहवं हवामहं हामुचं सुकृतं दव्यं जनम। अग्निं मित्रं वरुणं सातय भगं द्यावापृथिवी मरुतः स्वस्तय॥ ९॥

9. *Bhareṣvindraṁ suhavaṁ havāmahe'homucaṁ sukṛtaṃ daivyaṁ janam. Agniṁ mitraṁ varuṇaṁ sātaye bhagaṁ dyāvāpṛthivī marutaḥ svastaye.*

For success in our yajnic struggles of life and for victory against negativity and evils of the world, we

call upon and pray to Indra, mighty ruler of the world, instant listener, noble doer and deliverer from sin and adversity. We call upon Agni, spirit of light and fire, Mitra, loving power of friendship, Varuna, power of judgement and discrimination, Bhaga, lord of power and prosperity, earth and heaven, Maruts, tempestuous forces, and the noble and brilliant people dedicated to positive good action so that we may enjoy the good life of all round well being.

सुत्रामाणं पृथिवीं द्यामनेहसं सुशर्माणमदितिं सुप्रणीतिम ।
दवीं नावं स्वरित्रामनागसमस्रवन्तीमा रुहेमा स्वस्तये ॥ १० ॥

10. *Sutrāmāṇaṁ pṛthivīṁ dyāmanehasaṁ suśarmāṇamaditiṁ supraṇītim. Daivīṁ nāvaṁ svaritrāmanāgasamasravantīmā ruhemā svastaye.*

In order to cross the oceanic flood of life and its challenges, let us board the boat of life equipped with sure safety measures, vast like earth, high and bright like the regions of light, free from sin and evil, comfortable and peaceful, unbreakable, well structured and well steered, divine and brilliant, fitted with fine oars, faultless and free from leakage, so that we may cross the flood with ease and enjoy the good life with all round well being.

विश्वे यजत्रा अधि वोचतोतय त्रायध्वं नो दुरेवाया अभिह्रुतः । सत्यया वो देवहूत्या हुवेम शृण्वता देवा अवसे स्वस्तये ॥ ११ ॥

11. *Viśve yajatrā adhi vocatotaye trāyadhvaṁ no durevāyā abhihrutaḥ. Satyayā vo devahūtyā huvema śṛṇvato devā avase svastaye.*

O Devas, brilliant and venerable sagely scholars of the science and vision of yajna, pray enlighten us on our defence and protection. Protect us from chronic evils and strengthen us with safe-guards against sudden calamities. In earnest truth we call upon you with words of divinity, pray listen and come for our protection so that we may live the good life with all round well being and happiness.

अपामीवामप विश्वामनाहुतिमपारातिं दुर्विदत्रामघायतः। आरे देवा द्वेषो अस्मद्युयोतनोरु णः शर्म यच्छता स्वस्तये॥ १२॥

12. *Apāmīvāmapa viśvāmanāhutimapārātiṁ durvidatrāmaghāyataḥ. Āre devā dveṣo asmadyuyotanoru ṇaḥ śarma yacchatā svastaye.*

Brilliant divinities of nature and humanity, pray remove all sickness and disease of the world, eliminate indifference and opposition to divine service, remove selfishness and miserliness, remove the malignance of the sinner souls, throw off hate and jealousy far from us and give us a spacious peaceful happy home so that we may live the good life with happiness and all round well being.

अरिष्टः स मर्तो विश्व एधते प्रजाभिर्जायते धर्मणस्परि। यमादित्यासो नयथा सुनीतिभिरति विश्वानि दुरिता स्वस्तये॥ १३॥

13. *Ariṣṭaḥ sa marto viśva edhate pra prājābhirjāyate dharmaṇaspari. Yamādityāso nayathā sunītibhirati viśvāni duritā svastaye.*

Unhurt does the mortal advance in the world,

rises in values and practice of Dharma and thrives with family and progeny whom you, O brilliant divines, lead by noble paths of rectitude. Indeed, he crosses over all evils of the world whom you enlighten and guide for the good life and well being all round.

यं दे॑वासा॒ व॑थ॒ वाज॑सात॒ा यं शूर॑साता मरुता॒ हि॒त धन॑ं।
पा॒त॒यावा॑णं॒ रथ॑मिन्द सा॒न॒सिमरि॑ष्यन्त॒मा रु॑हमा स्व॒स्तय॑ं॥ १४॥

14. *Yaṁ devāso'vatha vājasātau yaṁ śūrasātā maruto hite dhane. Prātaryāvāṇaṁ rathamindra sānasimariṣyantamā ruhemā svastaye.*

O Lord Almighty, Indra, O Maruts, vibrant and enlightened heroes of nature and humanity, let us ride that chariot of life, unhurt, inviolable and victorious, taking off early morning at dawn, which you protect in the battle of the brave when the action is on for the victory and attainment of food, energy, culture and advancement of all for the good life and well being all round. (The chariot here is the human body for the individual, and the social, economic and the organismic commonwealth of humanity on the political level.)

स्व॒स्ति नः॑ प॒थ्या॑सु॒ धन्व॑सु स्व॒स्त्य॑प्सु वृ॒जन॒ स्व॑र्वति।
स्व॒स्ति नः॑ पुत्रकृ॒थेषु॒ यानि॑षु स्व॒स्ति रा॒य म॑रुता दधा॒तन॥ १५॥

15. *Svasti naḥ pathyāsu dhanvasu svastyapsu vṛjane svarvati. Svasti naḥ putrakṛtheṣu yoniṣu svasti rāye maruto dadhātana.*

O winds, O vibrant scientists and engineers, let there be peace, security and well being on the highways

and desert lands, all well over the waterways, rivers and seas, all good and well being in our programmes of enlightened advancement for general happiness. Let there be general good and universal well being among our women's lives and in family development programmes. O Maruts, bring us auspiciousness in our programmes of economic development for the growth of national wealth.

स्वस्तिरिद्धि पपथ श्रेष्ठा रक्ण्स्वत्यभि या वाममेति। सा नो अमा सा अरणे नि पातु स्वावेशा भवतु देवगोपा॥ १६॥

16. *Svastiriddhi prapathe śreṣṭhā rekṇasvatyabhi yā vāmameti. Sā no amā so araṇe ni pātu svāveśā bhavatu devagopā.*

Let there be peace, goodness and all round well being of the highest order in our long term programmes of development, only that which brings abundant wealth, noble success and honour and splendour of grace. May that peace and splendour strengthen us at home and protect us abroad and may that peace, protected by noble and brilliant divine souls, have the rightful passion and pride of self-confidence.

एवा प्लतः सूनुरवीवृधद्वा विश्व आदित्या अदित मनीषी। इशानासा नरा अमत्यना स्तावि जना दिव्या गयन॥ १७॥

17. *Evā plateḥ sūnuravīvṛdhadvo viśva ādityā adite manīṣī. Īśānāso naro amartyenā'stāvi jano divyo gayena.*

O brilliant divine Adityas, children of light, O mother Aditi, thus does the intelligent and inspiring son of the fulfilled household and prosperous community

exalt you. Thus are ruling masters of themselves and their wealth and power, leading lights, the people, the enlightened, praised and celebrated by the liberated immortal and the intelligent rising generation.

Mandala 10/Sukta 64

Vishvedevah Devata, Gaya Plata Rshi

कथा दवानां कतमस्य यामनि सुमन्तु नाम शृण्वतां मनामह।
का मृळाति कतमा ना मयस्करत्कतम ऊती अभ्या ववर्तति ॥ १ ॥

1. *Kathā devānāṁ katamasya yāmani sumantu nāma śṛṇvatāṃ manāmahe. Ko mṛḷāti katamo no mayaskarat katama ūtī abhyā vavartati.*

In the course of our life, which gracious name of the divinities that hear our prayer shall we adore and how? Who is kind to us first and most? Who brings us peace and pleasure? Who cares for us and turns to us with protection constantly?

कतूयन्ति कतवो हृत्सु धीतया वनन्ति वना: पतयन्त्या दिश: । न मर्डिता विद्यत अन्य एभ्या देवषु म अधि कामा अयंसत ॥ २ ॥

2. *Kratūyanti kratavo hṛtsu dhītayo venanti venāḥ patayantyā diśaḥ. Na marḍitā vidyate anya ebhyo deveṣu me adhi kāmā ayaṁsata.*

Thoughts, desires and resolutions arise in the heart and mind anxious to do honour to divinity. Dedicated celebrants love the objects of their love and ambition and their desires and ambitions fly in various directions. For them, there is no other source of comfort

and happiness than the object of these desires, be it divine, human or material. I pray may my desires, ambitions and prayers converge and concentrate on the divinities.

नरा॑ वा॒ शंसं॑ पू॒षण॒मगा॑ह्यमग्निं॒ दे॒वद्ध॑मभ्यर्चसे गि॒रा।
सूर्या॒मासा॑ च॒न्द्रम॑सा॒ य॒मं दि॒वि त्रि॒तं वात॑मु॒षस॑मक्तु॒-
मश्विना॑॥ ३॥

3. *Narā vā śaṁsaṁ pūṣaṇam-agohyam-agniṁ deveddhamabhyarcase girā. Sūryāmāsā cadramasā yamaṁ divi tritaṁ vātam-uṣasam-aktum-aśvinā.*

O man, with holy words worship the divine spirit adored by humanity, study, honour and celebrate Pusha, divine unfathomable source of nourishment, Agni present in direct experience and lighted by noble and brilliant yajakas, sun and moon and their relative monthly movements, the heavenly energy operative in the three regions of the sun, sky and the earth, the dawn, the night and day and the Ashvins, complementary dynamics of natural energy in motion.

क॒था क॒विस्तु॑वी॒रवा॒न्कया॑ गि॒रा बृ॒हस्पति॑र्वावृधत सुवृ॒क्तिभिः॑। अ॒ज एक॑पात्सु॒हव॑भि॒रृक्व॑भि॒रहि॑: शृणातु बु॒ध्न्या॒३॒॑ हवी॑मनि॥ ४॥

4. *Kathā kavistuvīravān kayā girā bṛhaspatirvāvṛdhate suvṛktibhiḥ. Aja ekapāt suhavebhirṛkvabhir-ahiḥ śṛṇotu budhnyo havīmani.*

How, by what words, with which mantric voices and yajnic actions is the omniscient poet, master ruler and almighty commander of infinite forces studied,

celebrated and known in his infinite nature and presence? In yajnic acts of search for knowledge, with holy words of celebrative language used with honest intention, unambiguous resolution and faithful purpose, is the one absolute power, unborn and undying, thunderous presence in space, celebrated and, if you use that language with that resolution in those actions, he would listen and respond.

द ꣳस्य वादित॒ जन्म॑नि व्र॒त राजा॑ना मि॒त्रावरु॒णा वि॑वाससि।
अतू॑तपन्थाः पुरु॒रथा॑ अय॒मा स॒प्तहा॑ता॒ विषु॑रूपषु॒ जन्म॑सु॥ ५॥

5. *Dakṣasya vādite janmani vrate rājānā mitrāvaruṇā vivāsasi. Atūrtapanthāḥ pururatho aryamā saptahotā viṣurūpeṣu janmasu.*

And O mother Aditi, eternal nature, at the dawn of the day, you energise and illuminate both Mitra and Varuna, complementarities of unity and diversity of energy and light, both luminant and bound in law like day and night, and you bring into action the all ordaining cosmic law, Aryama, like the sun ordaining the day and night, which is unobstructed in its course, which commands the many chariots of the universe such as solar systems and galaxies, and which has seven high priests in the dynamic universal yajna, like the seven rays of the sun showing up the infinite forms of things as they come to light.

त ना॒ अव॑न्ता हवन॒श्रुता॒ हवं॒ विश्व॑ शृण्वन्तु वा॒जिना॑
मि॒तद्र॑वः। स॒हस्र॒सा म॒धसा॑ताविव॒ त्मना॑ म॒हा य धनं॑ सम्मि॒थषु॒ जभि॒र॥ ६॥

6. *Te no arvanto havanaśruto havaṁ viśve śṛṇvantu vājino mitadravaḥ. Sahasrasā medhasātāviva tmanā maho ye dhanaṁ samitheṣu jabhrire.*

May all those veteran scholars and scientists who listen to the call of the nation and, moving at measured speed, win victories in their fields, who in their pioneering adventures discover and produce great wealth in all sincerity by their own competence while they bring us a thousand gifts in our yajnic programmes, listen to our invocation and exhortation at this juncture too.

प वो वायुं रथयुजं पुरंधिं स्तामः कृणुध्वं सख्याय पूषणम। त हि दवस्य सवितुः सवीमनि कतुं सचन्त सचितः सचतसः ॥ ७ ॥

7. *Pra vo vāyuṁ rathayujaṁ purandhiṁ stomaiḥ kṛṇudhvaṁ sakhyāya pūṣaṇam. Te hi devasya savituḥ savīmani kratuṃ sacante sacitaḥ sacetasaḥ.*

O yajakas, by your programmed yajnic sessions of scientific endeavour, study the munificent Vayu and Pusha, realise and harness the motive energy of wind usable in chariot and also the nourishing and invigorating power of nature as friends of life for the service of humanity. Both Vayu and Pusha in this cosmic yajna of Savita, lord creator and sustainer, are efficacious and together take life's growth and evolution forwards.

त्रिः सप्त सस्रा नद्या महीरपा वनस्पतीन्पवतॉं अग्निमूतये। कृशानुमस्तृन्तिष्यं सधस्थ आ रुदं रुदषु रुदियं हवामह ॥ ८ ॥

8. *Triḥ sapta sasrā nadyo mahīrapo vanaspatīn parvatāň agnimūtaye. Kṛśānumastṛn tiṣyaṁ sadhastha ā rudraṁ rudreṣu rudriyaṁ havāmahe.*

For our protection and advancement, in our yajnic sessions we invoke and exalt thrice seven rays of energy active in the three regions of heaven, earth and the sky, the flowing streams, floods of water and vapour great and greater, herbs and trees, clouds and mountains, various orders of fire energy, electric energy, catalytic currents of cloud breaking energy, solar energy and the yajnic fire which destroys the negativities of the environment.

सरस्वती सरयुः सिन्धुरूमिभिर्महा महीरवसा यन्तु वक्षणीः। देवीरापो मातरः सूदयित्न्वो घृतवत्पयो मधुमन्नो अर्चत॥ ९॥

9. *Sarasvatī sarayuḥ sindhurūrmibhirmaho mahīravasā yantu vakṣaṇīḥ. Devīrāpo mātaraḥ sudayitnvo ghṛtavat payo madhumanno arcata.*

For our protection and progress may Sarasvati, cloud forming vapour streams, Sarayu, torrents of falling rain, rivers flowing on earth, and all mighty floods rushing and rolling at tempestuous speed flow for our benefit. O divine rivers, mother streams of nourishing waters full of living energy, ghrta, nectar and honey, pray flow shining and roaring and bring us honour and grandeur.

उत माता बृहद्दिवा शृणातु नस्त्वष्टा देवभिर्जनिभिः पिता वचः। ऋभुक्षा वाजो रथस्पतिर्भगो रण्वः शंसः शशमानस्य पातु नः॥ १०॥

10. *Uta mātā bṛhaddivā śṛṇotu nastvaṣṭā devebhirjanibhiḥ pitā vacaḥ. Ṛbhukṣā vājo rathaspatirbhago raṇvaḥ śaṁsaḥ śaśamānasya pātu naḥ.*

And may mother Infinity of boundless light and father Tvashta, maker of body forms, with all divine generative forces, listen to our words of prayer and celebration. May Rbhuksha, light and energy sustaining the intelligent and wise, Vaja, spirit of nourishment and energy, the master lord of the cosmic chariot, Bhaga, spirit of grandeur, honour and power, all happy givers of felicity worthy of adoration by the celebrants, sustain, protect and promote us on the way forward.

रण्वः सन्दृष्टा पितुमाँइव याा भदा रुदाणां मरुतामुपस्तुतिः। गाभिः ष्याम यशसा जनष्वा सदा दवास इळया सचमहि॥ ११॥

11. *Raṇvaḥ sandṛṣṭau pitumāँ iva kṣayo bhadrā rudrāṇāṁ marutām-upastutiḥ. Gobhiḥ ṣyāma yaśaso janeṣvā sadā devāsa iḷayā sacemahi.*

The celebration of Maruts and Rudras, scholars of the science of health and pranic energies, is full of blessings, joyous and beatific to the celebrant's vision like a haven of peace and total fulfilment. O divinities, we pray, may we always adore you with holy songs of celebration, enjoy your love and friendship and, blest with honour and wealth, live happy among the people of the world.

यां म धियं मरुत इन्द दवा अददात वरुण मित्र यूयम। तां पीपयत पयसव धनुं कुविद्विरा अधि रथ वहाथ॥ १२॥

12. *Yāṁ me dhiyaṁ maruta indra devā adadāta varuṇa mitra yūyam. Tāṁ pīpayata payaseva dhenuṁ kuvidgiro adhi rathe vahātha.*

O Maruts, vibrancies of divinity, O Indra, lord of honour and power, O divinities of nature and humanity, O Varuna, spirit of judgement, Mitra, spirit of love and friendship, let my intelligence and imagination, which is your gift to me, grow and overflow with exuberance like the cow's milk. You do always carry our prayers on the chariot and convey these to the Lord Supreme, don't you?

कुविदङ्ग पति यथा चिदस्य नः सजात्यस्य मरुता बुबोधथ। नाभा यत्र पथमं संनसामह तत्र जामित्वमदितिर्दधातु नः ॥ १३ ॥

13. *Kuvidaṅga prati yathā cidasya naḥ sajātyasya maruto bubodhatha. Nābhā yatra prathamaṁ saṁnasāmahe tatra jāmitvamaditirdadhātu naḥ.*

Dear Maruts, wise sages, you know and we pray enlighten us of our divine affinity and essential relationship with this Lord Supreme whatever way it is possible. May Aditi, mother Infinity, lead us to find our essential nature and identity and guide us to reach there where we may regain our first and original centre of being.

त हि द्यावापृथिवी मातरा मही देवी देवाञ्जन्मना यज्ञिय इतः। उभ बिभृत उभयं भरीमभिः पुरू रतांसि पितृभिश्च सिञ्चतः ॥ १४ ॥

14. *Te hi dyāvāpṛthivī mātarā mahī devī devāñjanmanā yajñiye itaḥ. Ubhe bibhṛta ubhayaṁ bharīmabhiḥ purū retāṁsi pitṛbhiśca siñcataḥ.*

Heaven and earth, both of them great, divine, venerable mothers of life from their very birth in existence, are united with generative vitalities of nature here itself. Both sustain the moving and unmoving forms of life with their nourishing powers and both pour out abundant fertility and generative vitalities replete with the seeds of life essence in natural form.

वि षा ह॒त्रा॒ विश्व॑मश्नाति॒ वार्यं॑ बृ॒ह॒स्पति॑र्र॒मति॒ः पनी॑यसी ।
गावा॒ यत्र॑ मधु॒षुदु॒च्यत॑ बृ॒हदवी॑वशन्त म॒तिभि॑मनी॒-
षिण॑ः ॥ १५ ॥

15. *Vi ṣā hotrā viśvamaśnoti vāryaṁ bṛhaspatira-*
ramatiḥ panīyasī. Grāvā yatra madhuṣuducyate
bṛhad-avīvaśanta matibhir-manīṣiṇaḥ.

That wonderful voice of divinity, the Vedic Word, which comprehends and corresponds to the entire world of cherished forms of existence is inviolable and sublime. Brhaspati, dedicated preserver and promoter of the divine Word adores it. Therein the master speaker and teacher of it is honoured as harbinger of honey sweets of joyous knowledge. Men of reason and faith with best of thought and action love and serve it beyond measure.

ए॒वा क॒विस्तु॒वी॒रवाँ॑ ऋ॒त॒ज्ञा दं॑वि॒ण॒स्युद॑वि॑णसश्चका॒नः ।
उ॒क्थ॒भि॒रत्रे॑ म॒तिभि॑श्च॒ विपा॑ पी॑पय॒द्गया॑ दि॒व्यानि॒
जन्म॑ ॥ १६ ॥

16. *Evā kavistuvīravāṅ ṛtajñā draviṇasyur-dra-*
viṇasaś-cakānaḥ. Ukthebhir-atra matibhiśca
vipro'pīpayad-gayo divyāni janma.

Thus does the poetic visionary, celebrant of

divinities and the divine Word, vibrant devotee of the laws of Truth, worshipper of the highest wealth of Divinity, lover of the wealth and values of existence, with thoughts, words and songs of piety in a state of inspiration and ecstasy serve and celebrate the divinities here in the congregation of the learned in this life.

एवा प्लतः सूनुरवीवृधद्वा विश्व आदित्या अदित मनीषी ।
इशानासा नरा अमर्त्यना स्तावि जना दिव्या गयन ॥ १७ ॥

17. *Evā plateḥ sūnuravīvṛdhadvo viśva ādityā adite manīṣī. Īśānāso naro amartyenā'stāvi jano divyo gayena.*

O Adityas, children of the inviolable light of the universe, O Aditi, mother Infinity, thus does the inspirer of the swimmer across the flood of existence adore you. O ruling powers of the world, O leading lights of humanity, thus is the brilliant and divine humanity celebrated by the inspired poet in a mood of ecstasy.

Mandala 10/Sukta 65

Vishvedevah Devatah, Vasukarna Vasukra Rshi

अग्निरिन्दा वरुणा मित्रा अर्यमा वायुः पूषा सरस्वती सजाषसः । आदित्या विष्णुमरुतः स्वर्बृहत्सामा रुदा अदितिर्ब्रह्मणस्पतिः ॥ १ ॥

1. *Agnirindro varuṇo mitro aryamā vāyuḥ pūṣā sarasvatī sajoṣasaḥ. Ādityā viṣṇur-marutaḥ svarbṛhat somo rudro aditir-brahmaṇaspatiḥ.*

May the cosmic spirit of divinity in its various and harmonious manifestations integrated in nature and humanity...: Agni, fire and magnetic energy of the earth,

Indra, wind and electric energy of the skies, Varuna, beauty of the moon, peace of night and depth of oceans, Mitra, warmth of the sun and freshness of the day, Aryama, cosmic gravity that orders the stars and planets in the united orbit of existence, Vayu, cosmic energy, Pusha, life energy of nourishment and growth, Sarasvati, cosmic enlightenment and universal speech vibrant in universal mind, Adityas, inviolable light energy of the stars, Vishnu, centre-hold of existence and omnipresence of sustaining divinity, Maruts, various versions of wind energy in currents, Svah, cosmic light and universal bliss, Brhat, expansive space home of the universe, Soma, cosmic spirit of peace and divine ecstasy pervasive from the sun to earth, Rudra, thundering clouds and the voice of sublimity, Aditi, imperishable infinity of existence, and Brahmanaspati, the ultimate immanent and transcendent, evolution and involution of life, may all these together in love and unison bless the life of nature and humanity in spirit, awareness and expression in thought, word and deed.

इन्द्राग्नी वृत्रहत्येषु सत्पती मिथा हिन्वाना तन्वा३ समोकसा।
अन्तरिं ं मह्या पपुराजसा सामा घृतश्रीमहिमानमीर-
यन ॥ २ ॥

2. *Indrāgnī vṛtrahatyeṣu satpatī mitho hinvānā tanvā samokasā. Antarikṣaṁ mahyā papru-rojasā somo ghṛtaśrīr-mahimānam-īrayan.*

In the dispelling of darkness and want and in the breaking of the clouds for rain, Indra and Agni, electric and fire energy, both protectors and promoters of the reality of substances, enhancing each other by their own essential power, work together in the same

system, and these together and Soma, the great and soothing life-promoting spirit with its harmonious power and lustre, all fill, energise and vitalise the great middle spaces.

तषां॑ हि म॒ह्ना म॑हता॒मन॒वणां॒ स्तामाँ॒ इय॑म्यृत॒ज्ञा ऋ॒ता-
वृधा॑म । य अ॑प्स॒वम॑ण॒वं चि॒त्ररा॑धस॒स्त नो॑ रासन्तां म॒हय॑ सुमि॒त्र्याः ॥ ३ ॥

3. *Teṣāṁ hi mahnā mahatām-anarvaṇāṁ stomāṅ iyarmyṛtajñā ṛtāvṛdhām. Ye apsavam-arṇavaṁ citrarādhasaste no rāsantāṁ mahaye sumitryāḥ.*

By the grandeur of these mighty, irresistible, self-sufficient powers of nature which observe and advance life's evolution by the laws of divinity, I, knowing the laws of nature and exigencies of the environment, structure, realise and accomplish my programmes of development and social advancement within the specifics of the Vishvedevas which, harbingers of wondrous possibilities, friendly and helpful, may, we pray, give us rain showers of liquid prosperity and progress for our honour and glory.

स्व॑णरम॒न्तरि॑ क्षाणि राच॒ना द्याव॒ाभूमी॑ पृथि॒वीं स्क॑म्भु-
राज॑सा । पृ॒ क्षाइ॑व म॒हय॑न्तः सुरा॒तया॑ द॒वाः स्त॑वन्त॒ मनु॑षाय सू॒रय॑ः ॥ ४ ॥

4. *Svarṇaram-antarikṣāṇi rocanā dyāvābhūmī pṛthivīṁ skambhurojasā. Pṛkṣā iva mahayantaḥ surātayo devāḥ stavante manuṣāya sūrayaḥ.*

These Vishvedevas, cosmic powers, by their glorious lustre and power, hold and sustain the bright sun, the shining stars, heaven and earth and the

expansive universe. Brilliant celebrants adore and exalt them as divine powers, munificent givers and generous friends for humanity.

मित्राय॑ शि॒ वरु॑णाय दा॒शुष॒ या स॒माजा॒ मन॑सा॒ न प॒युच्छ॑तः। यया॒धाम॒ धम॑णा॒ राच॑त बृ॒हद्यया॑रु॒भ रोद॑सी॒ नाध॑सी॒ वृता॑॥ ५॥

5. *Mitrāya śikṣa varuṇāya dāśuṣe yā samrājā manasā na prayucchataḥ. Yayordhāma dharmaṇā rocate bṛhad yayorubhe rodasī nādhasī vṛtau.*

Offer homage to Mitra and Varuna, complementary centripetal and centrifugal currents of cosmic energy, both sovereign and self-lustrous which never fault on their observance of law and generosity by their very nature. Their abode and sphere of operation shines by their law of Dharma and the great heaven and the great earth both abide in their vast sphere of cosmic dynamics. Offer homage to these generous givers of the light of day and peace of the night.

या गाव॒॑तनिं॑ प॒यति॑ निष्कृ॒तं पया॒ दुहा॑ना वत॒नीर॑वा॒रतः। सा प॑बु॒वा॒णा वरु॑णाय दा॒शुष॑ द्॒रवभ्या॑ दाशद्ध्रु॒विषा॑ वि॒वस्व॑त॥ ६॥

6. *Yā gaurvar-taniṁ paryeti niṣkṛtaṁ payo duhānā vratanīr-avārataḥ. Sā prabrūvāṇā varuṇāya dāśuṣe devebhyo dāśaddhaviśā vivasvate.*

The earth which goes about in her well defined orbit, ceaselessly moving on over the orbital stages of the revolution and yielding milky nourishments for life on the way for living beings, expresses her thanks to generous Varuna and does homage to Vivasvan, the

refulgent sun, Varuna dispelling it and the sun attracting it, both holding it in balance for the worshipful humanity.

दिव ऽसा अग्निजिह्वा ऋतावृधं ऋतस्य यानिं विमृशन्त आसत। द्यां स्कभित्व्यपऽ आ चक्रुराजसा यज्ञं जनित्वी तन्वीऽइनि मामृजुः ॥ ७ ॥

7. *Divakṣaso agnijihvā ṛtāvṛdha ṛtasya yoniṁ vimṛśanta āsate. Dyāṁ skabhitvyapa ā cakrurojasā yajñaṁ janitvī tanvīni māmṛjuḥ.*

Cosmic divinities clothed in light with tongues of fire observe and augment the law of cosmic yajna, and together, in a spirit of grateful union, sit at the centre with the central cause of all cosmic evolution. Holding the heavens high with their lustre, creating the waters of life, and lighting up and sustaining the yajna fire, they anoint themselves with divine grace.

परिऽिता पितरा पूर्वजावरी ऋतस्य यानाऽ ायतः समाकसा। द्यावापृथिवी वरुणाय सवऽत घृतवत्पयाऽ महिषायऽ पिन्वतः ॥ ८ ॥

8. *Parikṣitā pitarā pūrvajāvarī ṛtasya yonā kṣayataḥ samokasā. Dyāvāpṛthivī varuṇāya savrate ghṛtavat payo mahiṣāya pinvataḥ.*

Extending and expanding, all embracing, each in its own sphere but both abiding together in the same one space, heaven and earth, earliest parents of life, rest in the original cause of cosmic evolution and both, dedicated to the law of divinity, replete with the waters of life, create and augment living energy for the great Varuna, pranic spirit of life.

प॒जन्या॒वाता॑ वृष॒भा पु॑री॒षिण॑न्दवा॒यू वरु॑णा मि॒त्रा अ॑र्य॒मा।
द॒वाँ आ॑दि॒त्याँ अदि॑तिं हवामह॒ य पार्थि॑वासा दि॒व्यासा॑ अ॒प्सु य॥ ९॥

9. *Parjanyāvātā vṛṣabhā purīṣiṇendravāyū varuṇo mitro aryamā. Devāň ādityāň aditiṁ havāmahe ye pārthivāso divyāso apsu ye.*

Clouds and winds, mighty water bearer vapours, Indra and Vayu, currents of electric energy and the winds, Varuna, Mitra and Aryama, centrifugal, centripetal and all controlling cosmic energy, the devas, Adityas, rays of solar emissions, Aditi, mother nature, all we invoke, adore and exalt, all that pervade and abide by earth, heaven and the middle regions of the sky, for knowledge and its application in practice.

त्वष्टा॑रं वा॒युमृ॑भवा॒ य आह॑त॒ दव्या॒ हाता॑रा उ॒षसं स्व॒स्तय॑।
बृ॒हस्पति॑ं वृत्रखा॒दं सु॑म॒धस॑मिन्दि॒यं सामं धन॒सा उ॑ ई॒महे॥ १०॥

10. *Tvaṣṭāraṁ vāyumṛbhavo ya ohate daivyā hotārā uṣasaṁ svastaye. Bṛhaspatiṁ vṛtrakhā-daṁ sumedhasamindriyaṁ somaṁ dhanasā u īmahe.*

O learned scholars of the science of yajna, for our achievement of wealth and all round well being, let us study and adore Tvashta, the specific natural energy that creates and shapes the forms of life, Vayu, wind and electric energy, the solar energy of the dawn, the vast space, the catalytic force that breaks the cloud and the soma energy which energises the heavenly yajakas, prana and apana, and enhances the efficacy of brain and the senses.

ब्रह्म गामश्वं जनयन्त आषधीवनस्पतीन्पृथिवीं पर्वताँ अपः । सूर्यं दिवि रोहयन्तः सुदानव आर्या व्रता विसृजन्ता अधि क्षमि ॥ ११ ॥

11. *Brahma gāmaśvaṁ janayanta oṣadhīr-vanas-patīn pṛthivīṁ parvatāṅ apaḥ. Sūryaṁ divi rohayantaḥ sudānava āryā vratā visṛjanto adhi kṣami.*

Let us invoke, study and adore for extension and improvement the natural processes producing and enhancing the quality of food, cows, horses, herbs and trees, earth, mountains, waters, and the facts of nature which shine and rise to the sun in heaven, all highly productive and generous givers, creating, causing and stimulating the best actions on earth.

भुज्युमंहसः पिपृथा निरश्विना श्यावं पुत्रं वधिमत्या अजिन्वतम । कमद्युवं विमदायाहथुर्युवं विष्णाप्वं विश्वकायाव सृजथः ॥ १२ ॥

12. *Bhujyum-aṁhasaḥ pipṛtho niraśvinā śyāvaṁ putraṁ vadhrimatyā ajinvatam. Kamadyuvaṁ vimadāyohathur-yuvaṁ viṣṇāpvaṁ viśvakāyāva sṛjathaḥ.*

Ashvins, complementary powers of divine light and regeneration, you save the man of suffering and sufferance from sin and evil, refertilise the barren land and revitalise the seed to germinate, raise the genetic quality of seeds and plants for better taste and nourishment, and raise the general capacity of the seeker of knowledge to higher competence.

पावीरवी तन्यतुरकपादजा दिवा धता सिन्धुरापः समुदियः। विश्व दवासः शृणवन्वचांसि म सरस्वती सह धीभिः पुरन्ध्या ॥ १३ ॥

13. *Pāvīravī tanyaturekapādajo divo dhartā sindhurāpaḥ samudriyaḥ. Viśve devāsaḥ śṛṇavan vacāṁsi me sarasvatī saha dhībhiḥ purandhyā.*

Thunder and lightning, the one absolute unborn eternal sustainer of heaven, the sun, flowing rivers, oceanic waves and waters, rain bearing clouds, all the divinities of nature and the seasons, and the divine mother of knowledge and speech with the cosmic intelligence and will may hear my prayer and respond.

विश्व दवाः सह धीभिः पुरन्ध्या मनायजत्रा अमृता ऋतज्ञाः। रातिषाचा अभिषाचः स्वविदः स्व१गिरा बह्म सूक्तं जुषरत ॥ १४ ॥

14. *Viśve devāḥ saha dhībhiḥ purandhyā manoryajatrā amṛtā ṛtajñāḥ. Rātiṣāco abhiṣācaḥ svarvidaḥ svargiro brahma sūktaṁ juṣerata.*

May all divinities of nature and humanity, with their thoughts, intentions and will and actions, adorable at heart in yajna, immortal, self-established in divine truth and law, givers of intelligence and competence for accomplishment, loving and sociable, the very voice and vision of divinity, soul of bliss divine, listen and accept my song of divine adoration.

दवान्वसिष्ठा अमृतान्ववन्द य विश्वा भुवनाभि पतस्थुः। त ना रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥ १५ ॥

15. *Devān vasiṣṭho amṛtān vavande ye viśvā bhuvanābhi pratasthuḥ. Te no rāsantāmuru-gāyamadya yūyaṁ pāta svastibhiḥ sadā naḥ.*

The most brilliant sage celebrates and adores the immortals who abide in all regions of the world. May they now give us universal knowledge and vision of the highest adorable lord divine. O Vishvedevas, pray always protect and promote us with all that is good for total well being of life.

Mandala 10/Sukta 66

Vishvedevah Devata, Vasukarna Vasukra Rshi

दवान्हुव बृहच्छवसः स्वस्तय ज्यातिष्कृता अध्वरस्य पचतसः। य वावृधुः पतरं विश्ववदस इन्दज्यष्ठासा अमृता ऋतावृधः॥ १॥

1. *Devān huve bṛhacchravasaḥ svastaye jyotiṣkṛto adhvarasya pracetasaḥ. Ye vāvṛdhuḥ prataraṁ viśvavedasa indrajyeṣṭhāso amṛtā ṛtāvṛdhaḥ.*

For the good and well being of life all round, I invoke the Vishvedevas, all bounties and divinities of nature and humanity. Abundant and renowned are they, refulgent givers of light, enlightened promoters of the yajna of love and non-violence, who enhance the creative and productive processes of overcoming ignorance, injustice and poverty. Immortal observers and promoters of universal law with Indra, the omnipotent, as their supreme leader, they know, command and promote the entire wealth and well being of the world.

इन्द्प्रसूता वरुणप्रशिष्टा य सूय्स्य ज्यातिषा भाग-
मान्शुः । मरुद्गण वृजन मन्म धीमहि माघान यज्ञं जनयन्त
सूरयः ॥ २ ॥

2. *Indraprasūtā varuṇapraśiṣṭā ye sūryasya jyotiṣo bhāgamānaśuḥ. Marudgaṇe vṛjane manma dhīmahi māghone yajñaṁ janayanta sūrayaḥ.*

Created, inspired, commanded and controlled by Indra, supreme ruler, instructed by Varuna, lord supreme of wisdom and judgement, the Maruts have attained to their share of the light of the sun. The wise and the brave institute yajna for the sake of divine bounties. May we too concentrate and dedicate our heart and soul to the strength and liberality of the Maruts.

इन्द्रा वसुभिः परि पातु ना गयमादित्यना अदितिः शम
यच्छतु । रुदा रुदभिर्दवा मृळयाति नस्त्वष्टा ना ग्नाभिः
सुवितायं जिन्वतु ॥ ३ ॥

3. *Indro vasubhiḥ pari pātu no gayamādityairno aditiḥ śarma yacchatu. Rudro rudrebhirdevo mṛḷayāti nastvaṣṭā no gnābhiḥ suvitāya jinvatu.*

May Indra protect and promote our home with the wealth of the eight Vasus. May Aditi, mother Infinity, give us peace by all the twelve Adityas. May Rudra, lord of justice and mercy, with the eleven Rudras be pleased with us. May Tvashta promote us with the power of all the divinities for happiness and peace.

अदितिद्यावापृथिवी ऋतं महदिन्द्राविष्णू मरुतः स्वर्बृहत ।
द्रवाँ आदित्याँ अवस हवामह वसून्नुदान्त्सवितारं सुदंस-
सम ॥ ४ ॥

4. *Aditirdyāvāpṛthivī ṛtaṁ mahadindrāviṣṇū marutaḥ svarbṛhat. Devāň ādityāň avase havāmahe vasūn rudrāntsavitāraṁ sudaṁsasam.*

For our protection and promotion, we invoke Aditi, mother Nature, heaven and earth, the great cosmic law of Rtam, Indra, cosmic energy, Vishnu, omnipresent divinity that sustains the universe, Maruts, wind energies, cosmic joy, eight Vasus, eleven Rudras, Savita, lord of life and giver of light, lord supreme of cosmic action, and the twelve Adityas, all refulgent divinities of the universe.

सर॑स्वान्धी॒भिर्व॑रु॒णा धृ॒तव्र॑तः पू॒षा विष्णु॑र्म॒हिमा वा॒यु-र॒श्विना॑। ब्र॒ह्मकृ॑ता॒ अमृ॑ता॒ वि॒श्ववे॑दस॒ः शम॑ ना॒ यंस॑न्त्रि॒-वरू॑थ॒मंह॑सः ॥ ५ ॥

5. *Sarasvān dhībhirvaruṇo dhṛtavrataḥ pūṣā viṣṇurmahimā vāyur-aśvinā. Brahmakṛto amṛtā viśvavedasaḥ śarma no yaṁsan trivarūthamaṁhasaḥ.*

The rainy sky with its actions of showers, Varuna with its own laws of functioning, Pusha, nature's energy of nourishment and growth, the mighty all pervasive Vishnu, the winds, and the Ashvins, all dedicated to the supreme spirit of the universe, immortal powers in direct contact with the Supreme Divine, may, we pray, give us peace and rest for body, mind and soul free from sin and evil.

वृषा॑ य॒ज्ञा वृष॑णः सन्तु य॒ज्ञिया॒ वृष॑णा द॒वा वृष॑णा ह॒वि॒ष्कृत॑ः। वृष॑णा॒ द्यावा॑पृथि॒वी ऋ॒तावरी॒ वृषा॑ प॒जन्या॒ वृष॑णा॒ वृष॒स्तुभ॑ः ॥ ६ ॥

6. *Vṛṣā yajño vṛṣaṇaḥ santu yajñiyā vṛṣaṇo devā vṛsaṇo haviṣkṛtaḥ. Vṛṣaṇā dyāvāpṛthivī ṛtāvarī vṛṣā parjanyo vṛṣaṇo vṛṣastubhaḥ.*

May yajna bring us showers of peace and prosperity, may the yajakas be generous and abundant, may the divinities be generous and abundant, may the bearers of havi be generous and abundant, may heaven and earth replete with waters be generous and abundant, may the clouds be generous and abundant, may the celebrants of the generous divinities too be generous and abundant and bring us showers of peace and prosperity.

अग्नीषामा वृषणा वाजसातय पुरुपशस्ता वृषणा उप ब्रुव। यावीजिर वृषणा दवयज्यया ता नः शम त्रिवरूथं वि यंसतः ॥ ७ ॥

7. *Agnīṣomā vṛṣaṇā vājasātaye purupraśastā vṛṣaṇā upa bruve. Yāvījire vṛṣaṇo devayajyayā tā naḥ śarma trivarūtham vi yaṁsataḥ.*

Agni and Soma, heat and cold, two complementarities of nature, both generous and abundant for the achievement of food, energy and advancement in knowledge and culture, universally praised and adored as generous and abundant, both of which others too serve and adore as generous and abundant by yajna, I glorify, and pray they may give us threefold peace and protection for body, mind and soul.

धृतवताः त्रिया यज्ञनिष्कृता बृहद्दिवा अध्वराणामभि-श्रियः। अग्निहातार ऋतसापा अदुहा पा असृज रनु वृत्रतूय ॥ ८ ॥

8. *Dhṛtavratāḥ kṣatriyā yajñaniṣkṛto bṛhaddivā adhvarāṇāmabhiśriyaḥ. Agnihotāra ṛtasāpo adruho'po asṛjannanu vṛtratūrye.*

Dedicated Kshatriyas consecrated in yajna, brilliant in the knowledge of divinity, meticulous performers of yajna with beauty and grace with Agni as their high priest of yajna in observation and exaltation of the laws of divinity, free from hate and enmity, move forward in their battle against darkness and evil and set the waters of life aflow like rain showers on the break of dark clouds.

द्यावा॑पृथि॒वी ज॑नय॒ न्भि व्र॒ता प॒ आष॑धीव॒निना॑नि य॒ज्ञिया॑। अ॒न्तरि॑ं॒ क्षं स्व॑१॒॑रा प॑पुरू॒तय॒ वशं॑ दे॒वास॑स्त॒न्वी३॒॑ नि मा॑मृजुः॥ ९॥

9. *Dyāvāpṛthivī janayannabhi vratā''pa oṣadhīr-vanināni yajñiyā. Antarikṣaṁ svarā paprurūtaye vaśaṁ devāsastanvī ni māmṛjuḥ.*

Vishvedevas, divinities of nature and humanity, dedicated to their duties and discipline, creating and promoting herbs and trees and forests for nature's sacred purpose of protection and promotion of life, fill the regions of earth, sky, the sun and the highest heaven with replenitude and add beauty to their own body and the environment to their heart's desire.

ध॒ता॑रा॑ दि॒व ऋ॒भव॑: सु॒हस्ता॑ वातापज॒न्या म॑हि॒षस्य॑ तन्य॒ताः। आप॒ आष॑धीः पति॑रन्तु॒ ना॒ गिरा॒ भगा॑ रा॒तिवा॒जिना॑ यन्तु म॒ हव॑म॥ १०॥

10. *Dhartāro diva ṛbhavaḥ suhastā vātāparjanyā mahiṣasya tanyatoḥ. Āpa oṣadhīḥ pra tirantu no giro bhago rātirvājino yantu me havam.*

May the divine powers, sustainers of bright heaven, roaring winds and thundering clouds, faultless perfect waves of light and Rbhus, formative intelligence of nature and expert humanity, waters, herbs and trees listen, enjoy and augment our mantric voice, and may Bhaga, abundant spirit of highest grace, Rati, mother nature's generosity, and the Vajins, fire, wind and sun, life energies of the three regions, listen to my invocation and join our yajna with abundance of gifts and teeming joy.

समुदः सिन्धू रजा अन्तरिꣳ ामज एकपात्तनयित्नुरर्णवः। अहिर्बुध्न्यः शृणवद्वचांसि म विश्व दवास उत सूरया मम॥ ११॥

11. *Samudraḥ sindhū rajo antarikṣamaja ekapāt tanayitnurarṇavaḥ. Ahirbudhnyaḥ śṛṇavadvacāṁsi me viśve devāsa uta sūrayo mama.*

May the ocean, the sea and rivers, the middle regions of vapour and air, the one absolute eternal sustainer of the universe, the thunder, the spatial ocean, the region of dark clouds, and all divinities and eminent sages and scholars of the world, listen to my invocation and prayer and respond.

स्याम वा मनवा दववीतय पाञ्चं ना यज्ञं प णयत साधुया। आदित्या रुदा वसवः सुदानव इमा ब्रह्म शस्यमानानि जिन्वत॥ १२॥

12. *Syāma vo manavo devavītaye prāñcaṁ no yajñaṁ pra ṇayata sādhuyā. Ādityā rudrā vasavaḥ sudānava imā brahma śasyamānāni jinvata.*

O men of thought and enlightenment, may we

all be for your advancement and well being on the path of holiness and rectitude. Please take our yajnic endeavours forward in the right direction in a simple and straight manner. O Vasus, Rudras and Adityas, scholars of the first, higher and highest order, noble and generous, please refresh, promote and advance these hymns of adoration to higher achievement in the programmes.

दव्या॒ हात॑ारा पथ॒मा पु॒राहि॑त ऋ॒तस्य॒ पन्था॒मन्व॑मि साधु॒या।
त्रस्य॒ पति॑ं पति॑वशमीमह॒ विश्वा॑न्दे॒वाँ अ॒मृता॒ँ अप॑युच्छतः ॥ १३ ॥

13. *Daivyā hotārā prathamā purohita ṛtasya panthāmanvemi sādhuyā. Kṣetrasya patiṁ praveśamīmahe viśvān devāň amṛtāň aprayucchataḥ.*

O divine yajakas, O high priests of nature and humanity, I follow the straight path of rectitude and universal law of nature's creativity. And we pray to the lord ruler and protector of the universe immanent in every form of existence, and, join all the divine powers, immortal and relentlessly active in the universal process, for study and advancement through yajna.

वसि॑ष्ठासः पितृ॒वद्वाच॑मकत दे॒वाँ इळा॑ना ऋषि॒वत्स्व॒स्तय॑।
पी॒ताइ॑व ज्ञा॒तय॒ः काम॒मत्या॒ स्म द॑धा॒सा व॑ धूनुता॒ वसु॑॥ १४॥

14. *Vasiṣṭhāsaḥ pitṛvadvācamakrata devāň īḷāna ṛṣivat svastaye. Prītā iva jñātayaḥ kāmametyā 'sme devāso'va dhūnutā vasu.*

Brilliant sages and scholars studying the divine powers and researching the divine resources of nature

like the seers and, like parents and protectors, creating the knowledge and the language of knowledge for life's well being, and, O noble benefactors, having known our cherished needs and desires like loving friends and relations, pray energise our economy and create wealth for the community.

दे॒वान्व॑सि॒ष्ठा अ॒मृता॑न्ववन्द्रे॒ य विश्वा॒ भुव॑नाभि॒ प॑त॒स्थुः। त ना॑ रासन्तामुरुगा॒यम॒द्य यू॒यं पा॑त स्व॒स्ति॒भि॒: सदा॑ नः॥ १५॥

15. *Devān vasiṣṭho amṛtān vavande ye viśvā bhuvanābhi pratasthuḥ. Te no rāsantāmurugāya-madya yūyaṁ pāta svastibhiḥ sadā naḥ.*

The brilliant sage of the first and highest order adores and celebrates the immortal Vishvedevas who abide in all regions of the world. May they give us universal knowledge and vision of the highest adorable lord divine. O Vishvedevas, pray protect and promote us for all time with all that is good for the total well being of life.

Mandala 10/Sukta 67

Brhaspati Devata, Ayasya Angirasa Rshi

इ॒मां धियं॒ स॒प्तशी॑र्ष्णीं पि॒ता न॑ ऋ॒तप्र॑जातां बृ॒ह॒तीम॑-विन्दत। तु॒रीयं॑ स्विज्जनयद्विश्वज॒न्या॒ यास्य॑ उ॒क्थ-मिन्दा॑य॒ शंस॑न॥ १॥

1. *Imāṁ dhiyaṁ saptaśīrṣṇīṁ pitā na ṛtaprajātāṁ bṛhatīmavindat. Turīyaṁ svijjanayadviśva-janyo'yāsya ukthamindrāya śaṁsan.*

Our father creator, omniscient lord divine,

revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul.

ऋ॒तं शंस॑न्त ऋ॒जु दीध्या॑ना दि॒वस्पु॒त्रासा॒ असु॑रस्य वी॒राः।
विप्रं॑ प॒दमङ्गि॑रसा॒ दधा॑ना य॒ज्ञस्य॒ धाम॑ प्रथ॒मं म॑नन्त ॥ २ ॥

2. *Ṛtaṁ śaṁsanta ṛju dīdhyānā divasputrāso asurasya vīrāḥ. Vipraṁ padamaṅgirso dadhānā yajñasya dhāma prathamaṁ mananta.*

Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable lord Supreme.

हं॒सरि॑व सखि॒भि॒वाव॑दद्भिरश्म॒न्मया॑नि॒ नह॑ना॒ व्यस्य॑न।
बृ॒ह॒स्पति॑रभि॒कनि॑क॒दद्गा उ॒त प्रास्ता॒दुच्चा॑ वि॒द्वाँ अ॑गा-
यत ॥ ३ ॥

3. *Haṁsairiva sakhibhir-vāvadadbhir-aśmanmayāni nahanā vyasyan. Bṛhaspatir-abhikanikradadgā uta prāstauducca vidvāň agāyat.*

Chanting with friends as with hansa-like simple

sinless souls of purity, breaking the adamantine chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine.

अवा द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरनृतस्य सता। बृहस्पतिस्तमसि ज्यातिरिच्छ दुदुस्रा आकवि हि तिस्र आवः ॥ ४ ॥

4. *Avo dvābhyāṁ para ekayā gā guhā tiṣṭhantīranṛtasya setau. Bṛahaspatis-tamasi jyotiricchannudusrā ākarvi hi tisra āvaḥ.*

Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.)

विभिद्या पुरं शयथमपाचीं निस्त्रीणि साकमुदधेरकृन्तत। बृहस्पतिरुषसं सूर्यं गाममर्कं विवद स्तनयन्निव द्यौः ॥ ५ ॥

5. *Vibhidyā puraṁ śayathemapācīṁ nistrīṇi sākamudadherakṛantat. Bṛhaspatiruṣasaṁ sūryaṁ gāmarkaṁ viveda stanayanniva dyauḥ.*

Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds

of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly realises the dawn, the sun rays, the sun and the light beyond the sun.

इन्दो॑ व॒लं र॑ि॒तारं॒ दुघा॑नां क॒रण॑व॒ वि च॑कता॒ रव॑ण।
स्वदा॑ज्जिभिरा॒शिर॑मि॒च्छमा॒ना रा॑दयत्प॒णिमा गा अ॑मु॒ष्णात॥ ६॥

6. *Indro valaṁ rakṣitāraṁ dudhānāṁ kareṇeva vi cakartā raveṇa. Svedāñjibhir-āśiram-icchamāno'rodayat paṇimā gā amuṣṇāt.*

Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance.

स ई॑ स॒त्यभि॒ः सखि॑भिः शु॒चद्भि॒र्गोधा॑यसं॒ वि ध॒॑नसर॑ददः।
ब्रह्म॑ण॒स्पति॒र्वृष॑भिव॒राह॒॑घमस्व॑दभि॒द्विणं॒ व्या॑नट॥ ७॥

7. *Sa īṁ satyebhiḥ sakhibhiḥ śucadbhir-godhāyasaṁ vi dhanasair-adardaḥ. Brahma-ṇaspatirvṛṣabhir-varāhair-gharmasvedebhir-draviṇaṁ vyānaṭ.*

Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled,

fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society.

त स॒त्यन॒ मन॑सा॒ गाप॑तिं॒ गा इ॑या॒नास॑ इषणयन्त धी॒भिः ।
बृह॒स्पति॑मि॒थाअ॑वद्यप॒भि॒रुदु॒स्रिया॑ असृजत स्व॒युग्भिः ॥ ८ ॥

8. *Te satyena manasā gopatiṁ gā iyānāsa iṣaṇayanta dhībhiḥ. Bṛhaspatirmitho avadyapebhirudusriyā asṛjata svayugbhiḥ.*

They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the 'gopati', i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy.

तं व॒धय॑न्ता म॒तिभिः॒ शि॒वाभिः॒ सिं॒हमि॑व॒ नाऽन॑दतं स॒धस्थ॑ ।
बृह॒स्पति॒ वृष॑णं॒ शूर॑साता॒ भर॑भर॒ अनु॑ मदम जि॒ष्णुम ॥ ९ ॥

9. *Taṁ vardhayanto matibhiḥ śivābhiḥ siṁhamiva nānadataṁ sadhasthe. Bṛhaspatiṁ vṛṣaṇaṁ śūrasātau bharebhare anu madema jiṣṇum.*

Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him waxing and roaring victorious as a lion in the world's hall of yajnic freedom and

progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy of the brave, and win our goals and enjoy life with him.

यदा वाजमसनद्विश्वरूपमा द्यामरुहदुत्तराणि सद्म। बृहस्पतिं वृषणं वर्धयन्ता नाना सन्ता बिभ्रता ज्योतिरासा ॥ १० ॥

10. *Yadā vājam-asanad-viśvarūpamā dyāmaru-kṣad-uttarāṇi sadma. Bṛhaspatiṁ vṛṣaṇaṁ vardhayanto nānā santo bibhrato jyotirāsā.*

When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration.

सत्यामाशिषं कृणुता वयाध कीरिं चिद्ध्यवथ स्वभिरवः। पश्चा मृधा अप भवन्तु विश्वास्तदादसी शृणुतं विश्वमिन्व ॥ ११ ॥

11. *Satyāmāśiṣaṁ kṛṇutā vayodhai kīriṁ ciddhyavatha svebhirevaiḥ. Paścā mṛdho apa bhavantu viśvāstadrodasī śṛṇutaṁ viśvaminve.*

O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfilment

listen to our prayer and adoration.

इन्द्रो मह्ना महतो अर्णवस्य वि मूर्धानमभिनदर्बुदस्य।
अहन्नहिमरिणात्सप्त सिन्धून्द्यावापृथिवी प्रावतं नः ॥ १२ ॥

12. *Indro mahnā mahato arṇavasya vi mūrdhānama-bhinad-arbudasya. Ahannahim-ariṇāt sapta sindhūn devair-dyāvāpṛthivī prāvataṁ naḥ.*

Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May the heaven and earth protect us by the divinities.

(The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.)

Mandala 10/Sukta 68

Brhaspati Devata, Ayasya Angirasa Rshi

उदप्रुतो न वयो रक्षमाणा वावदतो अभियस्येव घोषाः।
गिरिभ्रजो नोर्मयो मदन्ता बृहस्पतिमभ्यर्का अनावन ॥ १ ॥

1. *Udapruto na vayo rakṣamāṇā vāvadato abhriya-syeva ghoṣāḥ. Giribhrajo normayo madanto bṛhaspatim-abhyarkā anāvan.*

Like aquatic birds playing on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.

सं गाभिराङ्गिरसा न ।माणा भग इवदयमणं निनाय । जन मित्रा न दम्पती अनक्ति बृहस्पत वाजयाशूँरिवाजा ॥ २ ॥

2. *Saṁ gobhirāṅgiraso nakṣamāṇo bhaga ivedaryamaṇaṁ ninᾱya. Jane mitro na daṁpatī anakti bṛhaspate vājayāśuňrivājau.*

Just as Angirasa, enlightened disciple of the sage of living knowledge, like Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.

साध्वया अतिथिनीरिषिराः स्पाहाः सुवणा अनवद्यरूपाः । बृहस्पतिः पवतभ्या वितूया निगा ऊप यवमिव स्थिविभ्यः ॥ ३ ॥

3. *Sādhvaryā atithinīriṣirāḥ spārhāḥ suvarṇā anavadyarūpāḥ. Bṛhaspatiḥ parvatebhyo vitūryā nirgā ūpe yavamiva sthivibhyaḥ.*

Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.

आपुषायन्मधुन ऋतस्य यानिमवाप ाक उल्कामिव द्याः । बृहस्पतिरुद्धर ाश्मना गा भूम्या उदनव वि त्वचं बिभद ॥ ४ ॥

4. *Āpruṣāyan madhuna ṛtasya yonimavakṣipannarka ulkāmiva dyoḥ. Bṛhaspatir-uddharannaśmano gā bhūmyā udneva vi tvacaṁ bibheda.*

Sprinkling the womb of life with the honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth.

अप॒ ज्याति॑षा॒ तमा॑ अ॒न्तरि॑ ाादु॒दनः शीपा॑लमिव॒ वात॑ आजत। बृ॒ह॒स्पति॑रनु॒मृश्या॑ व॒लस्या_भमि॑व॒ वात॒ आ च॑क्र॒ आ गाः॥ ५॥

5. *Apa jyotiṣā tamo antarikṣād-udnaḥ śīpālamiva vāta ājat. Bṛhaspatir-anumṛśyā valasyā'bhramiva vāta ā cakra ā gāḥ.*

As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.

य॒दा व॒लस्य॒ पीय॑ता॒ जसु॑ं भद बृ॒ह॒स्पति॑रग्नि॒तपा॑भिर॒र्कः। द॒द्भिन जि॒ह्वा परि॑विष्ट॒माद॑दा॒विनि॒धीँर॑कृणादु॒स्रिया॑णाम॥ ६॥

6. *Yadā valasya pīyato jasuṁ bhed bṛhaspatir-agnitapobhir-arkaiḥ. Dadbhirna jihvā pariviṣṭamādadā-virnidhīṁrakṛṇod-usriyāṇām.*

When Brhaspati with the flames of fire and rays of the light of his creative will breaks through the darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the

food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.

बृहस्पतिरमत हि त्यदासां नाम स्वरीणां सदने गुहा यत।
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्रियाः पर्वतस्य त्मनाजत ॥ ७ ॥

7. *Bṛhaspatiramata hi tyadāsāṁ nāma svarīṇāṁ sadane guhā yat. Āṇḍeva bhittvā śakunasya garbham-udusriyāḥ parvatasya tmanājat.*

Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life.

अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम।
निष्टज्जभार चमसं न वृक्षाद बृहस्पतिर्विरवेणा विकृत्य ॥ ८ ॥

8. *Aśnāpinaddhaṁ madhu paryapaśyan-matsyaṁ na dīna udani kṣiyantam. Niṣṭajjabhāra camasaṁ na vṛkṣād bṛhaspatir-viraveṇā vikṛtya.*

Brhaspati sees the sweetness and beauty of human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.

साषामविन्दत्स स्वर्१ः सा अग्निं सा अकर्ण वि बबाध तमांसि। बृहस्पतिगावपुषा वलस्य निमज्जानं न पर्वणा जभार ॥ ९ ॥

9. *Soṣāmavindat sa svaḥ so agniṁ so arkeṇa vi babādhe tamāṁsi. Bṛhaspatir-govapuṣo valasya nirmajjānaṁ na parvaṇo jabhāra.*

The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subject to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.

हिमेव पर्णा मुषिता वनानि बृहस्पतिनाकृपयद्वला गाः। अनानुकृत्यमपुनश्चकार यात्सूर्यामासा मिथ उच्चरातः॥ १०॥

10. *Himeva parṇā muṣitā vanāni bṛhaspatināakṛpayadvalo gāḥ. Anānukṛtyam-apunaścakāra yāt sūryāmāsā mitha uccarātaḥ.*

Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparallelled and unrepeated as long as the sun and moon shine together and illuminate the days and nights.

अभि श्यावं न कृशनभिरश्वं न त्रिभिः पितरा द्यामपिंशन। रात्र्यां तमा अदधुर्ज्योतिरहन्बृहस्पतिर्भिनदद्रिं विदद्गाः॥ ११॥

11. *Abhi śyāvaṁ na kṛśanebhiraśvaṁ nakṣatrebhiḥ pitaro dyāmapiṁśan. Rātryāṁ tamo adadhurjyotirahan bṛhaspatirbhinadadriṁ vidadgāḥ.*

Like a dark horse adorned with golden trappings, the rays of light adorn the heavens with stars.

Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of divinity.

इदमकर्म नमो अभ्रियाय यः पूर्वीरन्वानानवीति। बृहस्पतिः स हि गाभिः सा अश्वः स वीरभिः स नृभिर्ना वया धात॥ १२॥

12. *Idamakarma namo abhriyāya yaḥ pūrvīran-vānonavīti. Bṛhaspatiḥ sa hi gobhiḥ so aśvaiḥ sa vīrebhiḥ sa nṛbhirno vayo dhāt.*

This homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

Mandala 10/Sukta 69

Agni Devata, Sumitra Vadhryashva Rshi

भद्रा अग्नेर्वध्र्यश्वस्य सन्दृशो वामी पणीतिः सुरणा उपतयः। यदीं सुमित्रा विशो अग इन्धते घृतनाहुत जरत दविद्युतत॥ १॥

1. *Bhadrā agner-vadhryaśvasya saṁdṛśo vāmī praṇītiḥ suraṇā upetayaḥ. Yadiṁ sumitrā viśo agra indhate ghṛtenāhuto jarate davidyutat.*

May the controlled and directed radiations of light and yajna fire, Agni, be auspicious, may its inspiration and guidance be auspicious and rewarding,

may its associations and functioning mutualities be auspicious. When noble and friendly people kindle and install it in the prime position in the vedi of yajna then, raised and fed on oblations of ghrta, it rises and shines, adored and exalted by the celebrants.

(This metaphor of physical fire and light, of which the flames and radiations are controlled and directed, is extendable to the socio-political and educational life of the human community. In this context Agni is to be interpreted as the leader, ruler, commander and teacher, leading the people to auspicious attainments. And, as in the case of all words indicative of divinity, Agni is the supreme lord of light and life whose divine functions are all self-refulgent and self-controlled, leading us all to auspicious attainments.)

घृतम॒ग्नव॑ध्र्य॒श्वस्य॒ वध॑नं घृ॒तम ं घृ॒तम्व॑स्य॒ मद॑नम।
घृ॒तना॑हुत उ॒र्विया वि प॑पथ्र॒ सूय॑इव राचत स॒पिरा॑सुतिः ॥ २ ॥

2. *Ghṛtamagner-vadhryaśvasya vardhanaṁ ghṛta-mannaṁ ghṛtamvasya medanam. Ghṛtenāhuta urviyā vi paprathe sūrya iva rocate sarpirāsutiḥ.*

Ghrta means and is the rise and exaltation of self-controlled self-directed Agni, ghrta is the food, and ghrta is the growth and expansion with love and grace. Fed on ghrta it rises and expands unbounded and, kindled, energised and exalted with ghrta, it shines glorious and beatific like the sun.

यत्त॒ मनु॒यदनी॑कं सुमि॒त्रः सं॑मी॒ध अ॑ग्र॒ तदि॒दं नवी॑यः। स र॒वच्छा॑च॒ स गिरा॑ जुषस्व॒ स वाजं॑ दषि॒ स इ॒ह श्रवा॑ धाः ॥ ३ ॥

3. *Yat te manuryadanīkaṁ sumitraḥ samīdhe agne tadidaṃ navīyaḥ. Sa revacchoca sa giro juṣasva sa vājaṁ darṣi sa iha śravo dhāḥ.*

O prime and pioneering power, Agni, the bright and blazing light and flame of yours which Manu, thoughtful intellectual and noble friend, kindles with positive intention and purpose is new and it is adorable. Let it shine rich in wealth. Listen and respond to our words and voices of hope and prayer. Destroy negative forces. Create and bring us honour and prosperity here and now.

यं त्वा॒ पूव॑मीळि॒ता व॑ध्य॒श्वः सं॒मी॒ध अ॑ग्न॒ स इ॒दं जु॑षस्व।
स नः॒ स्ति॒पा उ॒त भ॑वा तनू॒पा दा॒त्रं र॑क्षस्व॒ यदि॒दं त॑ अ॒स्म॥ ४॥

4. *Yaṁ tvā pūrvamīḷito vadhryaśvaḥ samīdhe agne sa idaṃ juṣasva. Sa naḥ stipā uta bhavā tanūpā dātraṁ rakṣasva yadidaṁ te asme.*

Agni, you have been loved, studied and adored since the earliest times. The same you, I study and adore with controlled and concentrated mind, senses, intentions and motivations in my yajnic performance. Pray listen to my words and respond to this endeavour of mine. Be the protector of our homes and families and of our health of body and community, and protect this gift of yours which you have given to us.

भवा॑ द्यु॒म्नी वा॑ध्यश्वा॒त गो॒पा मा त्वा॑ तारीद॒भिमा॑ति॒जना॑-
नाम। शू॒र॑इव धृ॒ष्णुश्च्यव॑नः सु॒मि॒त्रः प नु वा॑चं॒ वाध्य॑श्वस्य॒ नाम॑॥ ५॥

5. *Bhavā dyumnī vādhryaśvota gopā mā tvā tārīdabhimātirjanānām. Śūra iva dhṛṣṇuṣcyavanaḥ sumitraḥ pra nu vocaṁ vādhryaśvasya nāma.*

Agni, power of controlled light and flames of fire, be our protector and harbinger of splendour, and let no enemy of humanity challenge and assail you. Like a mighty warrior, Agni is all surpassing, all inspirer, a noble friend, and this is how I celebrate the name of the blazing power of self-control and splendour.

समज्र्या पवत्याꣳ वसूनि दासा वृत्राण्यार्या जिगथ। शूरइव धृष्णुश्च्यवनाꣳ जनानाꣳ त्वमग्न पृतनायूँरभि ष्याः॥ ६॥

6. *Samajrya parvatyā vasūni dāsā vṛtrāṇyāryā jigetha. Śūra iva dhṛṣṇuścyavano janānāṁ tvamagne pṛtanāyūṅrabhi ṣyāḥ.*

Agni, you win the wealth of clouds and mountains, plains and seas, conquer destructive and darkening forces, and win over noble and dynamic powers. O mighty power of light and fire, like a mighty warrior all surpassing, inspirer of people, you challenge and defeat the adversaries.

दीघतन्तुबृहदुꣳ गायमग्निः सहस्त्रस्तरीः शतनीथ ऋभ्वा।
द्युमान्द्युमत्सु नृभिर्मृज्यमानः सुमित्रषु दीदया दवयत्सु॥ ७॥

7. *Dīrghatanturbṛhadukṣāyamagniḥ sahasras-tarīḥ śatanītha ṛbhvā. Dyumān dyumatsu nṛbhirmṛjyamānaḥ sumitreṣu dīdayo devayatsu.*

This Agni, of expansive unending life, vastly generous burden bearer, thousandfold protected, mysterious and revealing, a hundred ways dynamic leader, excellent expert wise, most radiant among

brilliants, adored and exalted by leading lights among friends of noblest mind, shines among the lovers of divinity.

त्व धनुः सुदुघा जातवदा सश्चतव समना सबधुक ।
त्वं नृभिर्दाक्षिणावद्भिरग्न सुमित्रभिरिध्यस दवयद्भिः ॥ ८ ॥

8. *Tve dhenuḥ sudughā jātavedo'saścateva samanā sabardhuk. Tvaṁ nṛbhir-dakṣiṇāvad-bhir-agne sumitrebhir-idhyase devayadbhiḥ.*

O Jataveda, omniscient lord of all existence, in you abides the perennial, inexhaustible mother cow, nature, the divine Word, agreeable and spontaneous giver of ceaseless streams of life sustaining light and natural energy. You are enkindled and adored by all leading lights of humanity bearing homage in abundance, noble friends, devotees who love and worship divinity.

दवाश्चित्त अमृता जातवदा महिमानं वाध्यश्व प वाचन ।
यत्संपृच्छं मानुषीविश आयन्त्वं नृभिरजयस्त्वावृधभिः ॥ ९ ॥

9. *Devāścitte amṛtā jātavedo mahimānaṁ vādhr-yaśva pra vocan. Yat saṃpṛcchaṁ mānu-ṣīrviśa āyan tvaṁ nṛbhirajayas-tvāvṛdhebhiḥ.*

O Jataveda, lord of infinite power and motion, the immortal divines proclaim your greatness and glory, and when mortal humans come and ask who destroys the dark and the wicked, the answer is: You win over the dark and the wicked with those noble people who adore and exalt you as the master, leader and commander.

पितव॑ पुत्रम॑बिभरुपस्थ॒ त्वाम॑ग्न वध्य॒श्वः स॑प॒यन। जुषा॒णा अ॑स्य स॒मिधं॑ यविष्ठात पूर्वाँ॑ अवना॒वाध॑तश्चित ॥ १० ॥

10. *Piteva putramabibharupasthe tvāmagne vadhrya-śvaḥ saparyan. Juṣāṇo asya samidhaṁ yaviṣṭhota pūrvāň avanorvrādhataścit.*

As the father bears the child in his lap with love and supports it, so does the dedicated celebrant with controlled mind and sense place you in the vedi in the lap of mother earth, serving you with faith, reverence and awe. O power most youthful, loving and accepting his lighted faith, reverence and service, pray ward off all his enemies old as well as new.

शश्व॑दग्निव॑ध्य॒श्वस्य॒ शत्रू॒ गृभि॑जिगाय सु॒तसा॑मवद्भिः। सम॑नं चिददहश्चित्रभा॒ना व॒ वाध॑न्तमभिनद वृ॒धश्चि॑त ॥ ११ ॥

11. *Śaśvadagnir-vadhryaśvasya śatrūn nṛbhirjigāya sutasomavadbhiḥ. Samanaṁ cidadaha-ścitrabhā-no'va vrādhantam-abhinadvṛdhaścit.*

Agni, divine leader of light and life, always wins over the enemies of the self-controlled man of dynamic mind and senses by heroic men who distil the soma with faith and reverence and offer it to Agni in homage. O wondrous lord of light and fire, eliminate conflict wherever it be and, yourself rising in glory, break down violence and destruction when it is raising its head.

अ॒यम॒ग्निव॑ध्य॒श्वस्य॑ वृत्र॒हा स॑न॒कात्प॒द्वा॒ नम॑सापवा॒क्यः। स ना॒ अजा॑मीँरु॒त वा॒ विजा॑मीन॒भि ति॑ष्ठ॒ शध॑ता वाध्य-श्व ॥ १२ ॥

12. *Ayamagnir-vadhryaśvasya vṛtrahā sanakāt preddho namasopavākyaḥ. Sa no ajāmīňruta vā vijāmīnabhi tiṣṭha śardhato vādhryaśva.*

This Agni, lord of self-refulgent light, all time invoked and lighted with prayer and homage, is the dispeller of darkness for the devotee of controlled mind and senses. O lord and leader of light and life, face upto and overthrow our enemies whether they are united as a community of saboteurs or as a hoard of heterogeneous antisocial destroyers.

Mandala 10/Sukta 70

Apriyah (Idhma or Samiddhagni-1,Narashasa-2, Ilah-3, Barhi-4, Davidvara-5, Ushasanakta-6, Daivyau Prachetasau-7, Sarasvati-Ila, Bharati-8, Tvasta-9, Vanaspati-10, Svahakrti-11)Devatah, Sumitra Vadhryashva Rshi

इमां म॑ अग्न स॒मिधं॑ जुषस्व॒ळस्प॒द पति॑ हया घृ॒ताचीं॑म।
वष्म॑न्पृथि॒व्याः सु॑दिन॒त्व अह्ना॑मू॒ध्वा भ॑व सुकता दव-
य॒ज्या॥ १ ॥

1. *Imāṁ me agne samidhaṁ juṣasveḷaspade prati haryā ghṛtācīm. Varṣman pṛthivyāḥ sudinatve ahnāmūrdhvo bhava sukrato devayajyā.*

O divine spirit of light and life, harbinger of knowledge and wisdom, on the sacred vedi of this holy earth, pray accept this homage of holy fuel and cherish this ladleful of ghrta and, O divine fire of noblest action, during this happy time of fine season rise on top of the world and shine by our faithful service to divinity by yajna.

आ दे॒वाना॑मग॒याव॒ह या॑तु नरा॒शंसो॒ वि॒श्वरू॑पभि॒रश्व॑ः ।
ऋ॒तस्य॑ प॒था नम॑सा मि॒यधो॑ दे॒वभ्यो॑ दे॒वत॑मः सुषूदत ॥ २ ॥

2. *Ā devānāmagrayāveha yātu narāśaṃso viśvarūpebhiraśvaiḥ. Ṛtasya pathā namasā miyedho devebhyo devatamaḥ suṣūdat.*

May Agni, prime pioneer of divinities, universally valued, praised and adored, come here to yajna with all its universal powers of light and energy and, as highest of divine agents of yajna, catalyse, manage and carry our homage with holy offerings to nature's bounties for their service and replenishment by the paths of natural laws and bring their blessings for us by the same paths of nature.

शश्व॒त्त॒ममी॑ळत दू॒त्या॑य ह॒विष्म॑न्ता मनु॒ष्या॑सो अ॒ग्निम ।
व॒हि॒ष्ठ॒रश्व॑ः सु॒वृ॒ता॒ र॒थ॒ना दे॒वान्व॑क्षि॒ नि ष॑दे॒ह हो॑ता ॥ ३ ॥

3. *Śaśvattamamīḷate dūtyāya haviṣmanto manuṣyāso agnim. Vahiṣṭairaśvaiḥ suvṛtā rathenā'' devān vakṣi ni ṣadeha hotā.*

Men with homage of yajnic offerings always invoke, serve and pray to Agni to carry their offerings to the divinities and bring in their blessings. O high priest of yajna, pray come, bring in the divinities by the strongest fastest chariot drawn by most radiant carriers of natural dynamics, sit on the vedi and, by the same powers, transmit our fragrances to nature's bounties.

वि प॑थतां दे॒वजु॑ष्टं ति॒रश्चा॑ दी॒र्घं दा॒ध्मा सु॑र॒भि भू॑त्वस्मे ।
अह॑ळता॒ मन॑सा दे॒व ब॒हि॒रि॒न्द्र॑ज्यष्ठाँ उश॒ता य॑क्षि दे॒वान ॥ ४ ॥

4. *Vi prathatāṁ devajuṣṭaṃ tiraścā dīrghaṁ drāghmā surabhi bhūtvasme. Aheḷatā manasā deva barhirindrajyeṣṭhāṅ uśato yakṣi devān.*

May the yajnic light, fire and prosperity loved by the divinities, grow, expand and rise all round, long, wide and lofty in space and time so that there may be sweet fragrance for us all time. O divine light, fire and fragrance of yajna, O lord of space and divine bliss, help us with a gracious mind free from hate and anger to join the brilliant divinities with Indra, omnipotent Supreme, first and highest of them.

दि॒वा वा॒ सानु॑ स्पृ॒शता॒ वरी॑यः पृथि॒व्या वा॒ मात्र॑या॒ वि श्र॑यध्वम। उ॒श॒तीद्वा॑रा महि॒ना म॒हद्भि॑र्दे॒वं रथं॑ रथ॒युर्धा॑रयध्वम॥ ५॥

5. *Divo vā sānu spṛśatā varīyaḥ pṛthivyā vā mātrayā vi śrayadhvam. Uśatīrdvāro mahinā mahadbhirdevaṁ rathaṁ rathayurdhāraya-dhvam.*

O divinities of yajnic energy of nature, treasure troves of prosperity, touch the highest top of heavenly light and open and expand the fertility of earth in ample measure. Loving, passionate and gracious, ride the cosmic chariot of Infinity with the great divinities by virtue of your own grandeur and open the doors of boundless prosperity and enlightenment for humanity.

दे॒वी दि॒वा दु॑हि॒तरा॑ सुशि॒ल्प उ॒षासा॒नक्ता॑ सदतां॒ नि यानाँ। आ वां॑ दे॒वास॑ उशती उ॒शन्त॑ उ॒रा सी॑दन्तु सुभग उ॒पस्थ॑॥ ६॥

6. *Devī divo duhitarā suśilpe uṣāsānaktā sadatāṁ ni yonau. Ā vāṁ devāsa uśatī uṣanta urau sīdantu subhage upasthe.*

O divine daughters of heaven, dawn of the busy day and restful night, both dexterous accomplishers of yajna, abide in the midst of the creative endeavours of humanity. Loving as you are, generous and gracious, may the dedicated and enthusiastic celebrants of divine nature come and abide in the boundless bosom of your love and good fortune.

ऊ॒ध्वा गावा॑ बृ॒हद॒ग्निः स॒मि॒द्धः पि॒या धामा॒न्यदि॑तरु॒पस्थ॑। पु॒रा॒हि॒तावृ॒त्विजा॒ य॒ज्ञ अ॒स्मिन्नि॒विदु॒ष्टरा॒ द॒वि॒ण॒मा य॑ज॒थाम॥ ७॥

7. *Ūrdhvo grāvā bṛhadagniḥ samiddhaḥ priyā dhāmānyaditerupasthe. Purohitāvṛtvijā yajñe asmin viduṣṭarā draviṇamā yajethām.*

When the sounding stone for soma goes up, the lighted fire rises in flames, and the havi vessels shine bright and lovely on the vedi in the lap of mother Infinity, then may the priest and the yajaka, Agni and Adityas, both brilliant and divine more and ever more create the wealth of life for humanity. (Yajna here is a metaphor of the creative endeavour of noble humanity in corporate action.)

तिस्रो॑ दवी॒ब॒र्हिरि॒दं व॒रीय॒ आ सी॑दत चकृ॒मा व॑ः स्यो॒नम। म॒नु॒ष्वद्य॒ज्ञं सुधि॑ता हु॒वीं॑षीळा॑ द॒वी घृ॒तप॑दी जुषन्त॥ ८॥

8. *Tisro devīr-barhiridaṁ varīya ā sīdata cakṛmā vaḥ syonam. Manuṣvad-yajñaṁ sudhitā havīṁṣīḷā devī ghṛtapadī juṣanta.*

O triple divinities, Ila, Sarasvati and Bharati, mother Infinity, vibrant spirit of knowledge, language and culture, and Bharati, all bearing nature and mother

earth overflowing with ghrta, we pray, come and grace this lovely vedi which we have created for you with adoration, prayer and meditation. May divine Ila, transcendent Infinity, Sarasvati, inexhaustible spirit of light and stream of knowledge vested in awareness, well ordered, and Bharati, spirit of earthly prosperity, come, join the vedi as humans and partake of our homage with love and grace.

दवं त्वष्टर्यद्ध चारुत्वमानड्यदङ्गिरसामभवः सचाभूः । स देवानां पाथ उप प विद्वानुशन्यक्षि द्रविणोदः सुरत्नः ॥ ९ ॥

9. *Deva tvaṣṭaryaddha cārutvamānaḍ-yadaṅgirasāmabhavaḥ sacābhūḥ. Sa devānāṁ pātha upa pra vidvān uśan yakṣi draviṇodaḥ suratnaḥ.*

O divine Tvashta, creator and maker of the forms of existence, when you create the beauty and graces of life and become a friend and associate of the Angirasas, spirit and energy of the life of humanity, then O generous lord of the world's wealth, loving and all knowing, pray give food and living sustenance for the holy creative people on their paths of life.

वनस्पत रशनयाऽऽ नियूयाऽ देवानां पाथ उपऽ वक्षि विद्वान । स्वदाति देवः कृणवद्धवींष्यवतां द्यावापृथिवी हवं मे ॥ १० ॥

10. *Vanaspate raśanayā niyūyā devānāṁ pātha upa vakṣi vidvān. Svadāti devaḥ kṛṇavadd-havīṁṣyavatāṁ dyāvāpṛthivī havaṁ me.*

O lord of vanaspatis, life giving sun rays, and herbs, trees and forests which provide food for living beings, you are the light giver, all watching and energising, you create the food for divinities and give it

the right form for their living systems. The generous lord of light makes the food palatable and thus forms the sacred materials as food for the living yajna of life's evolution. May heaven and earth listen to my voice of prayer and exhortation and bless us with the right forms of food for us and for our yajna and protect us.

आग्ं वहु वरुणमिष्टय ऩु इन्दं दिवा मरुता अन्तरि ात।
सीदन्तु बर्हिविश्व आ यजत्राः स्वाहा दवा अमृता मादयन्ताम॥ ११॥

11. *Āgne vaha varuṇamiṣṭaye na indraṁ divo maruto antarikṣāt. Sīdantu barhirviśva ā yajatrāḥ svāhā devā amṛtā mādayantām.*

Hey Agni, lord of cosmic light and living energy, bring us Varuna, water from the ocean and the clouds for our cherished yajna of the good life, Indra, light and power from the heavens, and Maruts, winds from the middle regions. May all divine yajna powers and holy yajakas of the world come and join our vedi with the chant of svaha, in truth of thought, word and deed. May all the immortal divinities rejoice and may they give us joy.

Mandala 10/Sukta 71

Jnana (Knowledge) Devata, Brhaspati Angirasa Rshi

बृहस्पत पथमं वाचा अगं यत्परत नामधयं दधानाः।
यदषां श्रष्ठं यदरिपमासीत्पणा तदषां निहितं गुहाविः॥ १॥

1. *Bṛhaspate prathamaṁ vāco agraṁ yat prairata nāmadheyaṁ dadhānāḥ. Yadeṣāṁ śreṣṭhaṁ yadaripramāsīt preṇā tadeṣāṁ nihitaṁ guhāviḥ.*

O lord of Infinite Speech, Brhaspati, the first and original form of eternal speech, which is the integration of name, word and factual reality, which the sages receive and bear in mind and articulate at the dawn of human creation, lies immanent in the universal mind. It is borne in the best and immaculate minds of the sages who make it manifest from there by divine inspiration in a state of grace.

सक्तुमिव तितउना पुनन्ता यत्र धीरा मनसा वाचमक्रत।
अत्रा सखायः सख्यानि जानत भद्रषां लक्ष्मीर्निहिताधि वाचि॥ २॥

2. *Saktumiva titaunā punanto yatra dhīrā manasā vācamakrata. Atrā sakhāyaḥ sakhyāni jānate bhadraiṣāṁ lakṣmīr-nihitādhi vāci.*

When the sages of patient and transparent mind, with their thought and imagination, conceive, visualise and articulate the divine word, crystallising it to the state of purity as they sift the grain of truth from the chaff of local variety, then the friends and associates come to know of the idea and the word and the union of word and meaning in communication, and then noble and holy is their knowledge manifested and received from the depth of the sage's language.

यज्ञेन वाचः पदवीयमायन्तामन्वविन्द्रृषिषु प्रविष्टाम।
तामाभृत्या व्यदधुः पुरुत्रा तां सप्त रेभा अभि सं नवन्त॥ ३॥

3. *Yajñena vācaḥ padavīyamāyan tāmanvavinda-nnṛṣiṣu praviṣṭām. Tāmābhṛtyā vyadadhuḥ purutrā tāṁ sapta rebhā abhi saṁ navante.*

By yajna and meeting of minds on the vedi, they

get to the form and meaning of language, tracing it word by word in the structure, realising the reality of meaning hidden in the mind of the sages. And having reached, realised and received it, they bear it around and communicate it in many ways widely in many places at various times. Thus do seven eloquent sages honour, serve and worship it, structured and articulated in seven poetic forms.

उ॒त त्व॒: पश्य॒ न ददर्श॒ वाच॒मुत त्व॑: शृ॒ण्व न शृ॑णोत्येनाम ।
उ॒ता त्वस्म॑ त॒न्व॑१॑ वि स॑स्रे जा॒यव॒ पत्य॑ उश॒ती सु॒वास॑: ॥ ४ ॥

4. *Uta tvaḥ paśyan na dadarśa vācamuta tvaḥ śṛṇvan na śṛṇotyenām. Uto tvasmai tanvaṁ vi sasre jāyeva patya uśatī suvāsāḥ.*

However, even in association, in spite of discussion, someone having seen the language, let us say, in print, or having seen the meaning in practical reality, may not acknowledge it, some one having heard the language by the ear may not hear it in the soul. But Speech to someone, some honest, conscientious dedicated soul, opens up and reveals its hidden meaning as a loving wife beautifully clad opens and reveals herself, her very soul to her loving and faithful husband.

उ॒त त्वं स॒ख्ये स्थि॒रपी॑तमाहु॒ननं॑ हिन्व॒न्त्यपि॒ वाजि॑नेषु ।
अधे॑न्वा चरति मा॒यय॒ष वाचं॑ शुश्रु॒वाँ अ॑फ॒लाम॑पुष्पाम ॥ ५ ॥

5. *Uta tvaṁ sakhye sthirapītamāhurnainaṁ hinvantyapi vājineṣu. Adhenvā carati māyayaiṣa vācaṁ śuśruvāṅ aphalāmapuṣpām.*

Such a realised soul, they say, is a sober scholar on solid foundations in matters of language, meaning

and vision of reality. In scholarly meets they do not trifle with him, nor contradict him. But some may not even come to the fringe of his attainment. And another one moves around like a barren cow, struck by the magic of mere sound of words, hearing language without fruit or flower.

यस्तित्याज सचिविदं सखायं न तस्य वाच्यपि भागा अस्ति।
यदीं शृणात्यलकं शृणाति नहि प्रवेद सुकृतस्य पन्थाम ॥ ६ ॥

6. *Yastityāja sacividaṁ sakhāyaṁ na tasya vācyapi bhāgo asti. Yadīṁ śṛṇotyalakaṁ śṛṇoti nahi praveda sukṛtasya panthām.*

If someone forsakes the divine speech of the Veda, a real intimate friend for life and after, there remains no substance even in his speech of daily wear, and whoever listens to him listens in vain because he does not know the path of well being and of well doing.

अक्ष्ण्वन्तः कर्णवन्तः सखाया मनोजवेष्वसमा बभूवुः।
आदघ्नास उपकक्षास उ त्वे ह्रदाइव स्नात्वा उ त्वे ददृश्र ॥ ७ ॥

7. *Akṣaṇvantaḥ karṇavantaḥ sakhāyo manojaveṣvasamā babhūvuḥ. Ādaghnāsa upakakṣāsa u tve hradā iva snātvā u tve dadṛśre.*

Indeed friends and companions equal of eyes and ears are unequal in mind and intellectual efficiency. Some are like tanks just waist deep, others neck deep, and yet others are deep as lakes, rivers or even seas wherein you bathe and feel sanctified and absolved.

ह्रदा तष्टेषु मनसा जवेषु यद ब्राह्मणाः संयजन्ते सखायः।
अत्राह त्वं वि जहुर्वेद्याभिराहब्रह्माणो वि चरन्त्यु त्वे ॥ ८ ॥

8. *Hṛdā taṣṭeṣu manaso javeṣu yadbrāhmaṇāḥ saṁyajante sakhāyaḥ. Atrāha tvaṁ vi jahurvedyābhirohabrahmāṇo vi carantyu tve.*

When scholars in close friendly association join in intellectual meets organised with careful thought and heartfelt good intentions, even there, some they leave aside as ignorant while others, scholars of valuable subjects, actively move on with discussions of latest knowledge worth attaining.

इम य नावाङ्न परश्चरन्ति न ब्राह्मणासो न सुतकरासः। त एत वाचमभिपद्य पापया सिरीस्तन्त्रं तन्वत अप्रजज्ञयः॥ ९॥

9. *Ime ye nārvāṅ na paraścaranti na brāhmaṇāso na sutekarāsaḥ. Ta ete vācamabhipadya pāpayā sirīstantraṁ tanvate aprajajñayaḥ.*

Those there are who pursue neither the knowledge of this material world nor the knowledge of the spiritual world, nor are they Brahmanas interested in the holiness of the world of reality, nor even do they follow ritual and worldly life consciously with open mind. So being ignorant people they use only the non-holy language of impiety and merely extend the thread of physical existence at the human level in their life.

सव नन्दन्ति यशसागतेन सभासाहेन सख्या सखायः। किल्बिषस्पृत्पितुषणिह्यरामरं हिता भवति वाजिनाय॥ १०॥

10. *Sarve nadanti yaśasāgatena sabhāsāhena sakhyā sakhāyaḥ. Kilbiṣaspṛt pituṣaṇir-hyeṣāmaraṁ hito bhavati vājināya.*

All friends feel happy and celebrate with a learned person who comes as a friend with honour, reputation and social prestige, and such a person, eliminator of sin and evil, provider of food and knowledge, rises to the position of leadership among them, being good for their honour and enlightenment.

ऋचां त्वः पार्षमास्त पुपुष्वान्गायत्रं त्वा गायति शक्वरीषु।
ब्रह्मा त्वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ त्वः ॥ ११ ॥

11. *Ṛcāṁ tvaḥ poṣamāste pupuṣvān gāyatraṁ tvo gāyati śakvarīṣu. Brahmā tvo vadati jātavidyāṁ yajñasya mātrāṁ vi mimīta u tvaḥ.*

Of the devotees of the divine voice of the Veda, one chants, celebrates and maintains the energy and enthusiasm of life vibrating in the Rks, one, the udgata, sings the gayatri verses in the Shakvari hymns of power, the Brahma, presiding high priest, proclaims the verses of universal knowledge from all the Vedas, and another, the adhvaryu, orders and organises the entire programme of the yajna in all details.

Mandala 10/Sukta 72

Devah Devatah, Brhaspati Laukya, or Brhaspati Angirasa, or Aditi Dakshayani Rshi

देवानां नु वयं जाना प वाचाम विपन्यया।
उक्थेषु शस्यमानेषु यः पश्यादुत्तरे युग ॥ १ ॥

1. *Devānāṁ nu vayaṁ jānā pra vocāma vipanyayā. Uktheṣu śasyamāneṣu yaḥ paśyāduttare yuge.*

Let us proclaim in clear words of grateful

adoration the birth and evolution of nature's divine manifestations which, when the verses are chanted, one may see and appreciate in later ages to come.

बह्मणस्पतिरेता सं कर्मार इवाधमत।
देवानां पूर्व्य युग सतः सदजायत॥ २॥

2. *Brahmaṇaspatiretā saṁ karmāra ivādhamat.*
Devānāṁ pūrvye yuge'sataḥ sadajāyata.

Brahmanaspati, lord, master and ordainer of the cycle of existence, sets these devas in motion like an artisan in the earliest age of evolution and they awake from the unmanifest state of Being into the manifest state of Becoming in existence. (The Avyakta, intangible, becomes the Vyakta, tangible, mode of Prakrti or Nature.)

देवानां युग पथम सतः सदजायत।
तदाशा अन्वजायन्त तदुत्तानपदस्परि॥ ३॥

3. *Devānāṁ yuge prathame'sataḥ sadajāyata.*
Tadāśā anvajāyanta taduttānapadaspari.

In the first age of the devas, the manifest stage of existence arose from the unmanifest Zero stage, i.e., the Zero state emerged into the first positive state of existence after Zero. Then in consequence arose space and the quarters of space. Thereafter arose Uttanapada, the open ended possibilities of boundless evolution further. (The one Vyakta gives rise to potential multiplicity.)

भूजज्ञ उत्तानपदा भुव आशा अजायन्त।
अदितेद ा अजायत द ाद्वदितिः परि॥ ४॥

4. *Bhūrjajña uttānapado bhuva āśā ajāyanta.*
Aditerdakṣo ajāyata dakṣādvaditiḥ pari.

From Uttanapada arose Bhu, specific possibility, and many more such arose in space in the spatial quarters. From Aditi, inviolable nature, arose Daksha, will and intelligence, and from will and intelligence, Aditi, the desire to grow and procreate further.

अदि॑ति॒र्ह्यज॑निष्ट द ॒ ा या दु॑हि॒ता तव॑।
तां दे॒वा अन्व॑जायन्त भ॒द्रा अ॒मृत॑बन्धवः ॥ ५ ॥

5. *Aditirhyajaniṣṭa dakṣa yā duhitā tava.*
Tāṁ devā anvajāyanta bhadrā amṛtabandhavaḥ.

O Daksha, lord of will and intelligence, Aditi is born which is your offspring, indeed your desire to be many. In consequence, the devas are born, the noble fraternity of the immortal (Nature and divinity).

The order of the birth of the devas is thus described in the Upanishads and in Sankhya philosophy of natural evolution it is this: From avyakta Prakrti evolves Mahan or Pradhana which is vyakta Prakrti. From Mahan arises Ahankara which is described here as Uttanapad or the tree of the universe. From Prakrti are also manifested the three qualilative modes of existence: Sattva or intelligence, Rajas or energy, and Tamas or solid matter. This same is the order here in a different terminology. From Ahankara are born the five subtle bhutas and both mental and perceptive organs. From five subtle bhutas are born the five gross bhutas: Akasha, Vayu, Agni, Apah and Prthivi which all are composed of paramanus, the smallest units.

यद्देवा अदः सलिल सुसंरब्धा अतिष्ठत।
अत्रा वा नृत्यतामिव तीव्रा रेणुरपायत॥ ६॥

6. *Yaddevā adaḥ salile susaṁrabdhā atiṣṭhata.*
Atrā vo nṛtyatāmiva tīvro reṇurapāyata.

O Devas, when you abide and play together dancing as if joyously in that vast space, then your radiant energy and ecstasy rises high (to receive the descent of life as the ripe gift of the sun on high).

यद्देवा यतया यथा भुवनान्यपिन्वत।
अत्रा समुद आ गूळ्हमा सूर्यमजभर्तन॥ ७॥

7. *Yaddevā yatayo yathā bhuvanānyapinvata.*
Atrā samudra ā gūḷhamā sūryamajabhartana.

O Devas, working joyously together as you energise and enliven the regions of the world, so here too in the ocean of matter, energy and prana, you hold, support and cherish the bright sun, the soul deep under the mysterious fivefold cover of existential body form.

अष्टा पुत्रासो अदितेय जातास्तन्वस्परि।
देवाँ उप प्रैत्सप्तभिः परा मार्ताण्डमास्यत॥ ८॥

8. *Aṣṭau putrāso aditerye jātāstanvaspari.*
Devāṅ upa prait saptabhiḥ parā mārtāṇḍamāsyat.

Eight are the divine modes of Aditi, eternal inviolable Prakrti, which are evolved from her personality like children born of the mother (these being Mahan, Ahankara, five material forms and the sense-mind complex which is called Martanda because it bears the soul which passes through the birth and death stages). With seven of these it goes on evolving and the

eighth, Martanda, it leaves aside free (to grow by itself with the soul in the human form).

सप्तभिः पुत्ररदितिरुप प्तपूर्व्यं युगम।
पजायं मृत्यवं त्वत्पुनर्मार्ताण्डमाभरत ॥ ९ ॥

9. *Saptabhiḥ patrairaditirupa prait pūrvyaṁ yugam. Prajāyai mṛtyave tvat punarmār-tāṇḍamā-bharat.*

With seven of her children mother Aditi retires to the post-pre-creation stage of the Avyakta absolute, but she continues to bear the Martanda, the soul with the subtle body cover during Pralaya, for birth and death again and again in the eternal cycle of existence. (For 8-9, further, refer to Gita, 7, 4-5, and Aitareya Upanishad, 1, 2, 3-5.)

Mandala 10/Sukta 73

Indra Devata, Gauriviti Shatya Rshi

जनिष्ठा उगः सहस तुरायं मन्द आजिष्ठा बहुलाभिमानः।
अवर्धन्निन्द्रं मरुतश्चिदत्र माता यद्वीरं दधनद्धनिष्ठा ॥ १ ॥

1. *Janiṣṭhā ugraḥ sahase turāya mandra ojiṣṭho bahulābhimānaḥ. Avardhannindraṁ marutaści-datra matā yadvīraṁ dadhanaddhaniṣṭhā.*

Indra, ruler of humanity and the world, adorable, most illustrious, blazing brilliant, highly self-confident, is born to subdue pride and opposition to humanity, and when mother Infinity, or humanity, fortunate and rightfully proud, bears such a brave hero, leader and ruler, the Maruts, leading lights, adore and exalt him.

दुहा निषत्ता पृशनी चिदवः पुरू शंसन वावृधुष्ट इन्दम।
अभीवृतव ता महापदन ध्वान्तात्पपित्वादुदरन्त गर्भाः ॥ २ ॥

2. *Druho niṣattā pṛśanī cidevaiḥ purū śaṁsena vāvṛdhuṣṭa indram. Abhīvṛteva tā mahāpadena dhvāntāt prapitvādudaranta garbhāḥ.*

The armies of the enemy of darkness and pride stand round him well ordered and deployed with fighting forces ready for the move, and they abundantly exalt Indra with universal songs of praise. The people safe all round covered with mighty defence and security rise and progress like showers of rain released from the depth of dark and dense expansive clouds.

ऋष्वा त पादा प यज्जिगास्यवर्धन्वाजा उत य चिदत्र ।
त्वमिन्द सालावृकान्त्सहस्त्रमासन्दधिष अश्विना ववृत्याः ॥ ३ ॥

3. *Ṛṣvā te pādā pra yajjigāsyavardhan vājā uta ye cidatra. Tvāṁmindra sālāvṛkāntsahasr-amāsan dadhiṣe aśvinā vavṛtyāḥ.*

Indra, great and elevated are the columns and constituents of the system you rule over. When you advance and win your goal, the most eminent leaders, scientists and technologists, warriors and whoever others are here, all praise and exalt you. You appoint and maintain thousands of vigilant guards on the forefronts of the land. Indra, keep the social economy and all subsystems of the order moving, keep the circuit live without relent.

समना तूणिरुप यासि यज्ञमा नासत्या सख्याय वक्षि ।
वसाव्यामिन्द धारयः सहस्त्राश्विना शूर ददतुमघानि ॥ ४ ॥

4. *Samanā tūrṇirupa yāsi yajñamā nāsatyā sakhyāya vakṣi. Vasāvyāmindra dhārayaḥ sahasrā'śvinā śūra dadaturmaghāni.*

Going fast forward in the struggle of life, you move close by the ways of yajna, holding on to the common creative values of corporate life and bringing all complementary forces of the system together for friendship ever in action for advancement. Indra, brave hero and ruler, hold and manage the wealth of the nation while the Ashvins, complementary forces of the system, create and contribute a thousand forms of honour, wealth and all round prosperity to the commonwealth.

मन्दमान ऋतादधि प्रजाय सखिभिरिन्द इषिरभिरर्थम। आभिहि माया उप दस्युमागान्मिहः प तमा अवपत्त-मांसि॥ ५॥

5. *Mandamāna ṛtādadhi prajāyai sakhibhirindra iṣirebhirartham. Ābhirhi māyā upa dasyumāgā-nmihaḥ pra tamrā avapat tamaṁsi.*

Further, happy and joyous with the rule of inviolable law and dispensation of justice, Indra creates, holds, manages and provides wealth and well being for the people with the cooperation of his friendly and enthusiastic colleagues, and with these very cooperative forces faces the negative elements, negates their mischief and dispels all fog, depression and oppressive darkness from the land, uproots all these.

सनामाना चिद ध्वसया न्यस्मा अवाहन्निन्द्र उषसा यथानः। ऋष्वरगच्छः सखिभिर्निकामः साकं पतिष्ठा हृद्या जघन्थ॥ ६॥

6. *Sanāmānā ciddhvasayo nyasmā avāhannindra uṣaso yathānaḥ. Ṛṣvairagacchaḥ sakhibhirni-kāmaiḥ sākaṁ pratiṣṭhā hṛhyā jaghantha.*

Indra, dispel the darkness of the forces of equal name and power and subdue them with your light like the sun which overtakes the car of the dawns and turns it to day. Move forward with heroic friends who are brilliant and ambitious and with them together win the firmness and stability of your heart's desire.

त्वं जघन्थ नमुचिं मखस्युं दासं कृण्वान ऋषय विमायम ।
त्वं चकथ मनव स्यानान्पथा दवत्राञ्जसव यानान ॥ ७ ॥

7. *Tvaṁ jaghatha namuciṁ makhasyaṁ dāsaṁ kṛṇvāna ṛṣaye vimāyam. Tvaṁ cakartha manave syonān patho devatrāñjaseva yānān.*

You subdue the miserly hoarder and the negative, destructive clever trickster and convert him to be a lover of yajna and social generosity, living a simple natural life for the advancement of the seer. You make the paths of human progress peaceful and enjoyable, holy, simple and natural to follow for the pilgrims of divinity.

त्वमतानि पपिष वि नामशान इन्द दधिष गभस्ता ।
अनु त्वा दवाः शवसा मदन्त्युपरिबुध्नान्वनिनश्चकथ ॥ ८ ॥

8. *Tvametāni papriṣe vi nāmeśāna indra dadhiṣe gabhastau. Anu tvā devāḥ śavasā madantyu-paribudhnān vaninaścakartha.*

Indra, you fill up all these agents of positivity with strength. Ruling and controlling, you hold the rule and justice like the thunderbolt in hand. Consequently all the divinities of nature and humanity rejoice and exalt you with power and joy. Indeed you turn all the clouds above downwards to release the showers of life giving

rain.

चक्रं यदस्याप्स्वा निषत्तमुता तदस्म मध्विच्चच्छद्यात।
पृथिव्यामतिषितं यदूधः पया गाष्वदधा आषधीषु॥ ९॥

1. *Cakraṁ yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt. Pṛthivyāmatiṣitaṁ yadūdhaḥ payo goṣvadathā oṣadhīṣu.*

His wheel of power and presence which operates across the spaces and rules the dynamics of nature and humanity also fills and covers the whole system of existence with honey sweets of joy for life and for the lord's own fulfilment too, the same honey which fertilises the earth and fills the clouds, the nectar that is filled in the cow's udders and sweetens the sap in the herbs.

अश्वादियायति यद्वदन्त्याजसा जातमुत मन्य एनम।
मन्यारियाय हम्यषु तस्था यतः पजज्ञ इन्दा अस्य वद॥ १०॥

10. *Aśvādiyāyeti yadvadantyojaso jātamuta manya enam. Manyoriyāya marmyeṣu tasthau yataḥ prajajñ indro asya veda.*

While some say this power and presence comes from the system itself, and I think it is born of divine lustre, arisen from passion and subsisting in forms and subsystems, the truth is that wherefrom it arises Indra alone knows the mystery.

वयः सुपणा उप सदुरिन्दं पियमधा ऋषया नाधमानाः।
अप ध्वान्तमूणुहि पूधि च ।मुमुग्ध्य१स्माि।धयव
बद्धान॥ ११॥

11. *Vayaḥ suparṇā upa sedurindraṁ priyamedhā ṛṣayo nādhamānāḥ. Apa dhvāntamūrṇuhi pūrdhi cakṣurmumugdhyasmān nidhayeva baddhān.*

Men of vibrant intelligence and flying imagination, seers and sages with love and reason, in a mood of supplication, prayer and faith sit and abide by Indra. O lord, unveil the truth from darkness, perfect our vision for the light of truth, release us for we are bound like birds in snares.

Mandala 10/Sukta 74

Indra Devata, Gauriviti Shaktya Rshi

वसूनां वा चकृष इयं धिया वा यज्ञवा रादस्याः। अवन्ता वा य रयिमन्तः सात वनुं वा य सुश्रुणं सुश्रुता धुः॥ १॥

1. *Vasūnāṁ vā carkṛṣa iyakṣan dhiyā vā yajñairvā rodasyoḥ. Arvanto vā ye rayimantaḥ sātau vanuṁ vā ye suśruṇaṁ suśruto dhuḥ.*

Wishing to honour the winners of the wealth and glories of heaven and earth by thought and action and by corporate yajnic performance, I celebrate the warriors of horse and commanders of wealth and honour of excellence who support the friends and destroy the assailants in the battles of life and who uphold and exalt the well received words and traditions of reputed sages and scholars.

हव एषामसुरा न रोदसी श्रवस्यता मनसा निंसत गाम। च गोणा यत्र सुविताय दवा द्यान वारभिः कृणवन्त स्वः॥ २॥

2. *Hava eṣāmasuro nakṣata dyāṁ śravasyatā manasā niṁsata kṣām. Cakṣāṇā yatra suvitāya devā dyaurna vārebhiḥ kṛṇavanta svaiḥ.*

Their call to action, with the fragrance of their yajnic performance full of freshness and rejuvenation for life, rises to heaven and, with their ideas and fame, spreads over the whole earth where brilliant sages of vision and generous leaders, with their own essential choices and best actions, create a heaven on earth for the good and all round well being of life.

इयमंषाममृतानां गीः सवतांता य कृपर्णन्त रत्नम ।
धियं च यज्ञं च सार्धन्तस्त नां धान्तु वसव्यं१ मसामि ॥ ३ ॥

3. *Iyameṣāmamṛtānāṁ gīḥ sarvatātā ye kṛpaṇanta ratnam. Dhiyaṁ ca yajñaṁ ca sādhantaste no dhāntu vasavyamasāmi.*

This is the voice of song in adoration of these immortals who, in the general yajna of all humanity, create and bestow on us the jewel wealth of life, elevate ideas and actions and accomplish the corporate creative programmes of total humanity by yajna. May they, we pray, bear and bring unbounded wealth and honour for us all.

आ तत्त इन्द्रायवंः पनन्ताभि य ऊर्वं गामंन्तं तितृत्सान ।
सकृत्स्वं१ य पुरुपुत्रां महीं सहस्त्रंधारां बृहतीं दुदु ान ॥ ४ ॥

4. *Ā tat ta indrāyavaḥ panantābhi ya ūrvaṁ gomantaṁ titṛtsān. Sakṛtsvaṁye puruputrāṁ mahīṁ sahasradhārāṁ bṛhatīṁ dudukṣan.*

Indra, ruler of the world, the people adore and exalt you when they reap the harvest of abundant food

and milk, and when they till the land, and, like the mother cow, wish to milk the great wide earth of a thousand streams who, for her many many children, produces all things together.

शचीव इन्द्रमवस कृणुध्वमनानतं दमयन्तं पृतन्यून।
ऋभुक्षणं मघवानं सुवृक्तिं भता या वज्रं नर्यं पुरुषुः ॥ ५ ॥

5. *Śacīva indramavase kṛṇudhvamanānataṁ damayantaṁ pṛtanyūn. Ṛbhukṣaṇaṁ maghavā-naṁ suvṛktiṁ bhartā yo vajraṁ naryaṁ purukṣuḥ.*

O yajakas, for your protection and progress, adore and exalt Indra, lord of wondrous power and action, undaunted subduer of enemies, glorious, majestic, admirable and abundantly generous friend of humanity. And he wields the thunderbolt of power, justice and dispensation.

यद्वावान पुरुतमं पुराषाळा वृत्रहन्दा नामान्यप्राः। अचेति प्रासहस्पतिस्तुविष्मान्यदीमुश्मसि कतवे करत्तत ॥ ६ ॥

6. *Yadvāvāna purutamaṁ purāṣāḷā vṛtrahendro nāmānyaprāḥ.Aceti prāsahaspatistuviṣmān yadīmuśmasi kartave karat tat.*

While Indra, subduer of the strongest enemy, destroyer of the strongholds of darkness, breaker of the clouds, is known as the justifier of his name and fame, he, lord of patience and fortitude, most powerful, helps us achieve whatever we wish to accomplish.

Mandala 10/Sukta 75

Nadyah Devata, Sindhukshit Praiyamedha Rshi

प सु व॑ आपा महि॒मान॑मुत्त॒मं का॒रुवा॑चाति॒ सद॑न वि॒वस्व॑तः ।
प स॒प्तस॑प्त त्र॒धा हि च॑क्रमुः प सृत्व॑रीणा॒मति॒ सिन्धु॒रा-
ज॑सा ॥ १ ॥

1. *Pra su va āpo mahimānamuttamaṁ kārurvocāti sadane vivasvataḥ. Pra sapta-sapta tredhā hi cakramuḥ pra sṛtvarīṇāmati sindhurojasā.*

O fluent streams of water, energy and light, your best and highest grandeur and quality in every region of the master of earth, skies and light (Vivasvan), the scholar scientist devotee adores, describes and celebrates. Seven streams flow three ways in every one of the three regions, and in all the flowing streams the one common current flows on with its own innate energy and power.

प त॑ रद्व॒रुणा॒ यात॑व प॒थः सिन्धा॒ यद्वाजाँ॑ अ॒भ्यद्व॒स्त्वम ।
भूम्या॒ अधि॑ प॒वता॑ या॒सि॒ सानु॑ना॒ यद॑षा॒मगं॑ जग॑तामिर॒-
ज्यसि॑ ॥ २ ॥

2. *Pra te'radadvruṇo yātave pathaḥ sindho yadvājāṁ abhyadravastvam. Bhūmyā adhi pravatā yāsi sānunā yadeṣāmagraṁ jagatāmirajyasi.*

O flowing stream, as you flow for the energy and vitality of foods in plants, herbs and trees, or as you flow by the tops of mountains of the earth or as you elevate the first and best part of these living and moving forms of nature with pranic energy, the sun makes the path for your flow.

दि॒वि स्व॒ना य॑तत॒ भूम्या॒पय॑न्नन्तं शुष्म॒मुदि॑यर्ति भा॒नुना॑। अ॒भादि॑व॒ प स्त॑नयन्ति वृ॒ष्टय॒: सिन्धु॒यदति॑ वृष॒भा न रारु॑वत ॥ ३ ॥

3. *Divi svano yatate bhūmyoparyanantaṁ śuṣma-mudiyarti bhānunā. Abhrādiva pra stanayanti vṛṣṭayaḥ sindhuryadeti vṛṣabho na roruvat.*

When the force and flood of energy is set in motion by the sun, the rumble of infinite energy shakes the spaces in heaven and the atmosphere on earth. As thunder roars and reverberates from the sky, so do showers fall and the river flood flows resounding like the cloud.

अ॒भि त्वा॑ सिन्धा शिशु॒मि ा मा॒तरा॑ वा॒श्रा अ॑ष॒न्ति॒ पय॑सव धे॒नव॑: । राज॑व॒ युध्वा॑ नयसि॒ त्वमित्सिचा॒ यदा॑सा॒मगं॑ प॒वता॒मिन॑ ासि ॥ ४ ॥

4. *Abhi tvā sindho śiśuminna mātaro vāśrā arṣanti payaseva dhenvaḥ. Rājeva yudhvā nayasi tvamit sicau yadāsāmagraṁ pravatāminakṣasi.*

O Sindhu, flood of water, just as mothers move with love to the child, just as lowing cows with milk move to the calf to promote life, so do streams flow to you and you take them forward flowing to the sea like a warrior king leading his armies to the battlefield for victory.

इ॒मं म॑ गङ्गे यमुन सरस्वति॒ शुतु॑दि॒ स्तामं सचता॒ परु॒ष्ण्या। अ॒सि॒क्न्या म॑रुदवृध व॒ितस्त॒यार्जी॑कीय शृणु॒ह्या सु॒षा-मं॑या ॥ ५ ॥

5. *Imaṁ me gaṅge yamune sarasvati śutudri stomaṁ sacatā paruṣṇyā. Asidnyā marudṛdhe vitastayārjīkīye śṛṇuhyā suṣomayā.*

O Ganga, ever flowing stream of water, life and life energy, Yamuna, stream that joins others and flows, Sarasvati, stream of abundant water and light of life, Shutudri, fast flowing stream of water and energy, Marudvrdha, stormy stream of water, prana and passion for life, Arjikiya, overflooding stream of life breaking over the banks, along with Parushni, sparkling stream flowing through stages, and Sushoma, stream of peace and vitality deep as the fathomless ocean, Asikni and Vistasta may all listen to this song of homage of mine and bless life.

Note: It is said that the words from Ganga to Sushoma are names of ten particular streams. It is not so. According to Yaska and Swami Dayananda, Veda is universal knowledge, there is no history and no geography in this body of knowledge. If particular streams are called by these names, the names were derived from the Vedas in which those name-words already existed, and the name-word and the characteristics of the stream corresponded. For this very correspondence, certain nerves, arteries and veins in the body also were named after these Vedic words. Pandit Jaya Deva Sharma in his translation of Rgveda (published Arya Sahitya Mandala, Ajmer, 1936, vol. 7, p. 131) quotes from a Kerala manuscript on music the following:

"Ida cha pingalakhya cha sushumna chasthi jihvika, Alambusa yatha pusha gandhari shankhini

kuhuh, Dehamadhyagata etah mukhyah syurdasha nadyah", and continues that Ganga is Ida, which leads us to spiritual enlightenment, Yamuna is Pingala which joins with and orders various organs of the body, Sarasvati is sushumna which leads us to the joy of knowledge, Parushni (parvavati, bhaswati, kutilagamini) which goes through the vertibrae of the spine is shining, Asikni is dark, Marudvrdha is augmented by all nadis, Shutudri is fast and full, Vitasta controls body temperature, Arjikiya originates from a centre called Rjuka in the brain, also called vipat which, if it breaks, then death occurs and the pranas and the soul forsake the body. For this reason it is also called urunjara. Sindhu is the soul into which retire all the pranas and the nadis. Thus 'streams' and names of streams are general terms of life's dynamics in different physical, psychic and spiritual contexts.

तृष्टामया पथमं यातवे सजूः सुसत्वा रसया श्वेत्या त्या।
त्वं सिन्धो कुभया गामतीं कुमुं महत्वा सरथं याभिरीयसे ॥ ६ ॥

6. *Tṛṣṭāmayā prathamaṁ yātave sajūḥ susartvā rasayā śvetyā tyā. Tvaṁ sindho kubhayā gomatīṁ krumuṁ mehatnvā sarathaṁ yābhirīyase.*

O Sindhu, flood and ocean of the dynamics of life, the streams which you first join and go on by the body chariot of existence are: Trshtama, the nadi with which food is first digested in the stomach, Susartu by which the energy produced is distributed over parts of the body system, Rasa by which energy vibrates across the whole system, Shveti by which food energy joins the blood stream, Kubha by which the skin cover is

formed and sustained, Gomati by which speech and other senses are controlled, Krumu which controls and coordinates body movements, and Mehatnu which controls the urinary function.

ऋजीत्यनी रुशती महित्वा परि जयांसि भरत रजांसि। अदब्धा सिन्धुरपसामपस्तमाश्वा न चित्रा वपुषीव दर्शता ॥ ७ ॥

7. *Ṛjītyenī ruśatī mahitvā pari jrayāṁsi bharate rajāṁsi. Adabdhā sindhurapasāmapastamā-śvā na citrā vapuṣīva darśata.*

Rjiti which moves peacefully, Eni which controls the white corpuscles, and Rushati which is bright and creates the body lustre, move by the energy and grandeur of the spiritual centre and communicate particles of energy and vitality across the system. Sindhu, the central stream and spirit, undaunted, is the most dynamic of all dynamics, wonderful as a ray of light and beautiful as a youthful maiden.

स्वश्वा सिन्धुः सुरथा सुवासा हिरण्ययी सुकृता वाजिनीवती। ऊर्णावती युवतिः सीलमावत्युताधि वस्त सुभगा मधुवृधम ॥ ८ ॥

8. *Svaśvā sindhuḥ surathā suvāsā hiraṇyayī sukṛtā vājinīvatī. Ūrṇāvatī yuvatiḥ sīlamāvatyutadhi vaste subhagā madhuvṛdham.*

Sindhu, the central psychic and spiritual stream of the system commands beautiful senses and mind and the beautiful body chariot, it is fragrant, golden, nobly active, energetic achiever, handsomely covered youthful, provided with an efficient structural body

system, beatific, honey sweet and rich, which abides in and rules over all streams of the system.

सुखं रथं युयुज सिन्धुरश्विनं तन वाजं सनिषदस्मि ाजा।
महान्ह्यस्य महिमा पनस्यत दब्धस्य स्वयशसा विर-
प्शिनः॥ ९॥

9. *Sukhaṁ rathaṁ yuyuje sindhuraśvinaṁ tena vājaṁ saniṣdasminnājau. Mahān hyasya mahimā panasyate'dabdhasya svayaśaso varapśinaḥ.*

Sindhu, spirit of the stream of existence, flows incessantly, riding the cosmic chariot of all joy and comfort, wonderfully dynamic, by which it wins victories of attainments for its devotees and tributaries in this cosmic play. Great is its glory praised and celebrated by poets, undaunted and inviolable, innately glorious, infinitely abundant and generous.

Mandala 10/Sukta 76

Gravana Devata, Sarpa Airavata Jaratkarna Rshi

आ व ऋञ्जस ऊर्जा व्युष्टिष्विन्दं मरुता रादसी अनक्तन।
उभ यथा ना अहनी सचाभुवा सदःसदा वरिवस्यात
उद्भिदा॥ १॥

1. *Ā va ṛñjasa ūrjāṁ vyuṣṭiṣvindraṁ maruto rodasī anaktana. Ube yathā no ahanī sacābhuvā sadaḥ sado varivasyāt udbhidā.*

O scholars and celebrants of yajna, creators of soma wealth, I honour and cooperate with you at the dawn of light and energy in the morning. Pray honour, celebrate and serve Indra, the sun, the winds, the earth and the environment and reveal their power and

potential for us so that both day and night they may produce and give us wealth born of earth for every home.

तदु श्रेष्ठं सवनं सुनातनात्या न हस्तयता अदिः सातरि। विदद्ध्यर्याया अभिभूतिं पंस्यं महा राय चित्तरुत यदवंतः ॥ २ ॥

2. *Tadu śreṣṭhaṁ savanaṁ sunotanātyo na hastayato adriḥ sotari. Vidaddhyaryo abhibhūti pauṁsyaṁ maho rāye cit tarute yadarvataḥ.*

Enact and accomplish that highest plan of yajnic action which like a goal-oriented programme of cloud showers in the hands of the creative maker of soma wins strength and power, progress and victory for the yajamana so that for the achievement of great wealth and progress he overcomes the worst hurdles and goes forward with quick mile stones of success.

तदिद्ध्यस्य सवनं विवरपा यथा पुरा मनव गातुमश्रंत। गाअंणसि त्वाष्ट अश्वंनिणिजि पमंध्वरष्वंध्वराँ अंशिश्रयुः ॥ ३ ॥

3. *Tadiddhyasya savanaṁ viverapo yathā purā manave gātumaśret. Go-arṇasi tvāṣṭre aśvanirṇiji premadhvar-eṣvadhavar-āṁ aśiśrayuḥ.*

Let that creative soma yajna programme of this yajamana promote and extend his actions and achievements the way as ever before it has opened and extended the paths of progress for humanity and inspired pioneers of positive acts of love and service to go forward in the scientific development of land, cows, culture and enlightenment and in the technological development of efficient means of transport and

civilisational attainments.

अप॑ हत र॒क्षसा॑ भङ्गुरा॒वत॑: स्कभा॒यत॒ निर्ऋ॑तिं॒ सध॒तामति॑म। आ नो॑ र॒यिं सव॑वीरं सुनातन दवा॒व्यं भरत॒ श्लोक॑मद्रयः॥ ४॥

4. *Apa hata rakṣaso bhaṇgurāvataḥ skabhāyata nirṛtiṁ sedhatāmatim. Ā no rayiṁ sarvavīraṃ sunotana devāvyaṁ bharata ślokamadrayaḥ.*

O yajakas and creators of soma, destroy the wicked and the evil tendencies, hold off the crooked and negative forces from the ways of development and progress, drive off want and poverty, create and bring us wealth and progeny worthy of the brave, and sing songs of thanks and praise in honour of the divinities.

दि॒वश्चि॒दा वा॑ मव॑त्तरभ्या वि॒भ्वना॑ चिदा॒श्वप॑स्तरभ्यः। वा॒या॒श्चि॒दा साम॑रभस्तरभ्या॒ ग्रश्चि॑दच पितु॒कृत्त॑-रभ्यः॥ ५॥

5. *Divaścidā vo'mavattarebhyo vibhavanā cidāśva-pastarebhyaḥ. Vāyościdā somarabhas-tare-bhyo'gneścidarca pitukṛttarebhyaḥ.*

I sing in honour and appreciation of you all who create more and more energy and power from the light of the sun, more and more energy and speed from the electric energy of the middle regions, more and better energising tonics and sanatives from the fresh vitality of the winds, and more and better nourishing food from the heat and fertility of the earth.

भु॒रन्तु॑ ना य॒शस॒: सात्व॑न्ध॒सा॒ गाव॑णा वा॒चा दि॒विता॑ दि॒वित्म॑ता। नरा॒ यत्र॑ दुहु॒त काम्यं॒ मध्वा॑घा॒षय॑न्ता अ॒भिता॑ मिथ॒स्तुर॑: ॥ ६॥

6. *Bharantu no yaśasaḥ sotvandhaso grāvāṇo vācā divitā divitmatā. Naro yatra duhate kāmyaṁ madhvāghoṣayanto abhito mithasturaḥ.*

May the yajakas, creators of soma, bear and bring that nectar of honour and energy wherein, inspired by the heavenly voice of divinity rising to the skies, enlightened people together in unison distil the honey sweets of cherished love and fulfilment of life, their ecstasy resounding all round.

सुन्वन्ति सामं रथिरासो अद्रयो निरस्य रसं गविषो दुहन्ति त। दुहन्त्यूधरुपसचनाय कं नरो हव्या न मंजयन्त आसभिः॥ ७॥

7. *Sunvanti somaṁ rathirāso adrayo nirasya rasaṁ gaviṣo duhanti te. Duhantyūdhar-upasecanāya kaṁ naro havyā na marjayanta āsabhiḥ.*

Devotees of Soma, lovers of divinity, riding the body chariot in the state of dharma-megha samadhi extract the nectar juice of divine joy. Loving the vision and word of that joy they distil the taste and flavour of it. They milk the presence, the taste, the flavour of divinity from the udders of Mother Nature to sprinkle on and around the vedi of life and, as people taste the holy food with their tongue, they sanctify and experience the joy in the state of clairvoyance.

एत नरः स्वपसो अभूतन य इन्द्राय सुनुथ सोममदयः। वामंवामं नो दिव्याय धाम्न वसुंवसु वः पार्थिवाय सुन्वत॥ ८॥

8. *Ete naraḥ svapaso abhūtana ya indrāya sunutha somamadrayaḥ. Vāmaṁ vāmaṁ vo divyāya dhāmne vasu vasu vaḥ pārthivāya sunvate.*

O enlightened sages, such you are, people of holy action, yajakas and creators of soma, to offer your homage of living joy to Indra, lord of glory. All the beauties and graces of life you create, all the wealth, honour and excellence of earthly life you achieve is for the service of Indra, your homage in totality to Divinity, Spirit of the earth.

Mandala 10/Sukta 77

Maruts Devata, Syumarashmi Bhargava Rshi

अभ्रपुषा न वाचा पुषा वसु हविष्मन्ता न यज्ञा विजानुषः ।
सुमारुतं न ब्रह्माणमहस गणमस्ताष्यषां न शाभस ॥ १ ॥

1. *Abhrapruṣo na vācā pruṣā vasu haviṣmanto na yajñā vijānuṣaḥ. Sumārutaṁ na brahmāṇamarhase gaṇamastoṣyeṣāṁ na śobhase.*

Like clouds of rain bringing showers of wealth and fertility to the earth, like yajakas bearing sacred offerings for the fire and replenishing the vitality of the environment, the vibrant currents of cosmic mind and holy sages of the divine Word bless humanity with the Vedic voice. Now, in order to do them the honour they deserve, sing and adore the assembly of the sages like the divine currents of Maruts, and do so in order that you too may deserve the honour and appreciation you would win.

श्रिय मर्यासा अञ्जीँरकृण्वत सुमारुतं न पूवीरति तपः ।
दिवस्पुत्रास एता न यतिर आदित्यासस्त अका न वावृधुः ॥ २ ॥

2. *Śriye maryāso añjīṁrakṛṇavata sumārutaṁ na pūrvīrati kṣapaḥ. Divasputrāsa etā na yetira ādityāsaste akrā na vāvṛdhuḥ.*

For their honour and glory, mortals adore and celebrate them, Even veteran powers of earliest fame cannot violate them. Children of light, they shoot forward like archers and do not deviate from the course. Children of Aditi, mother Eternity, they advance like rays of light and extend the bounds of knowledge.

प य दि॒वः पृ॑थि॒व्या न ब॒हणा॒ त्मना॑ रिरि॒च अ॒भा ।॑ सूय॑ः ।
पाज॑स्वन्ता॒ न वी॒राः प॑न॒स्यवा॑ रि॒शाद॑सा॒ न मया॑ अ॒भि-
द्यव॑ः ॥ ३ ॥

3. *Pra ye divaḥ pṛthivyā na barhaṇā tmanā riricre abhrānna sūryaḥ. Pājasvanto na vīrāḥ panasyavo riśādaso na maryā abhidyavaḥ.*

By virtue of their own strength and power (they are great) but not separate, not unrelated to heaven and earth just as the sun is great but not unrelated to the cloud and the sky. Commanding power and grandeur like heroes, they are adorable like mortals who destroy negativity, and they are refulgent in their own right.

युष्माकं॑ बु॒ध्न अ॒पां न याम॑नि विथु॒यति॒ न म॒ही श्र॑थ॒यति॑ ।
वि॒श्वप्सु॑॑यज्ञा अ॒वाग॒यं सु व॒ः पय॑स्वन्ता॒ न स॒त्राच॒ आ
ग॑त ॥ ४ ॥

4. *Yuṣmākaṁ budhne apāṁ na yāmani vithuryati na mahī śratharyati. Viśvapsuryajño arvāgayaṁ su vaḥ prayasvanto na strāca ā gata.*

In your area of operation you shine on together, as in the spaces of cosmic dynamics the earth does not shake, nor does it slacken, but goes on and on steadily on its course. Same way your yajnic operation in the cosmic law is universal, versatile and holy. Pray come

to our sessions, bear and bring us the food, energy and the wealth we need and work for.

यूयं धूषु प्रयुजा न रश्मिभिर्ज्यातिष्मन्ता न भासा व्युष्टिषु।
श्येनासा न स्वयशसा रिशादसः प्रवासा न परिषितासः
परिपुषः ॥ ५ ॥

5. *Yūyaṁ dhūrṣu prayujo na raśmibhirjyotiṣmanto na bhāsā vyuṣṭiṣu. Śyenāso na svayaśaso riśādasaḥ pravāso na prasitāsaḥ paripruṣaḥ.*

In our programmes of progress, be like the motive powers of the plan with rays of light and reins of control. Be like light givers with sun-light on the rise of the dawns of initiative on a new day. Self-refulgent and glorious like harbingers of soma, be destroyers of violence and negativity. Like world-travellers, shining and sinless on meticulous missions, be harbingers of universal showers of rain and prosperity.

प यद्वहध्वे मरुतः पराकाद्यूयं महः संवरणस्य वस्वः।
विदानासो वसवो राध्यस्याराच्चिद द्वषः सनुतर्युयोत ॥ ६ ॥

6. *Pra yadvahadhve marutaḥ parākād yūyaṁ mahaḥ saṁvaraṇasya vasvaḥ. Vidānāso vasavo rādhyasyārāccid dveṣaḥ sanutaryuyota.*

O Maruts, creators, achievers and givers of wealth and providers of peace and settlement, when you come from afar and bring great wealth of choice human value and order capable of further and capital development, then you eliminate all hate, jealousy and enmity polluting the heart within and society outside.

य उ॒दृचि॑ य॒ज्ञ अ॑ध्वर॒ष्ठा म॒रुद्भ्या॒ न मानु॑षा॒ ददा॑शत ।
र॒वत्स वया॑ दधत सु॒वीर॑ं॒ स द॒वाना॒मपि॑ गापी॒थ अ॑स्तु ॥ ७ ॥

7. *Ya udṛci yajñe adhvareṣṭhā marudbhyo na mānuṣo dadāśat. Revat sa vayo dadhate suvīraṃ sa devānāmapi gopīthe astu.*

The man established in Vedic chant and yajnic programmes of creation and development who gives for yajna and also gives to the brilliant and versatile Maruts achieves good health and long age blest with plenty of wealth and noble children and he also enjoys the protection of divinities on the path of rectitude.

त हि य॒ज्ञषु॑ य॒ज्ञिया॑स॒ ऊमा॑ आदि॒त्यन॒ नाम्ना॒ शंभ॑विष्ठाः ।
त नो॑ वन्तु रथ॒तूम॑॑नी॒षां म॒हश्च॒ याम॑ ञ्ध्व॒र च॑का॒नाः ॥ ८ ॥

8. *Te hi yajñeṣu yajñiyāsa ūmā ādityena nāmnā śaṁbhaviṣṭhāḥ. Te no'vantu rathatūrmanīśāṁ mahaśca yāmannadhvare cakānāḥ.*

May the Maruts, adorable at yajna, protectors and promoters most benevolent and blissful by the gift of solar light and enlightenment and showers of substantial waters and energy, versatile movers of the dynamics of cosmic yajna circuit protect and promote our mind, intelligence and knowledge while they love, cherish and extend our grand paths of progress in our social programmes of creation and production in the spirit of universal love, friendship and peace and non-violence.

Mandala 10/Sukta 78

Maruts Devata, Syumarashmi Bhargava Rshi

विपासो न मन्मभिः स्वाध्यो दवाव्याइ न यज्ञः स्वप्नसः।
राजानो न चित्राः सुसंदृशः क्षितीनां न मया अरपसः॥ १॥

1. *Viprāso na manmabhiḥ svādhyo devāvyo na yajñai svapnasaḥ. Rājāno na citrāḥ susaṁdṛśaḥ kṣitīnāṁ na maryā arepasaḥ.*

Like sages holy and self-possessed by noble thoughts and meditation, like dreamers of dreams devoted to divinity by yajnic actions, like wondrous brilliant rulers noble in person and performance, the Maruts are pure and sinless like noble mortals among humanity.

अग्निन य भाजसा रुक्मवक्षसो वातासो न स्वयुजः सद्यऊतयः। पज्ञातारो न ज्यष्ठाः सुनीतयः सुशर्माणो न सामा ऋतं यत॥ २॥

2. *Agnirna ye bhrājasā rukmavakṣaso vātāso na svayujaḥ sadhya-ūtayaḥ. Prajñātāro na jyeṣṭhāḥ sunītayaḥ suśarmāṇo na somā ṛtaṁ yate.*

Shining with golden halo and lustre like fire, always devoted to protection and promotion of life like winds by free will and dedication of the self, highest and wholly committed to noble policies like wise and enlightened sages, they work for the peace and holy soma joy of the men of action and endeavour as divine harbingers of mental peace and spiritual bliss.

वातासो न य धुनया जिगत्नवो ग्रीनां न जिह्वा विराकिणः।
वमण्वन्ता न याधाः शिमीवन्तः पितॄणां न शंसाः सुरातयः॥ ३॥

3. *Vātāso na ye dhunayo jigatnavo'gnīnāṁ na jihvā virokiṇaḥ. Varmaṇvanto na yodhāḥ śimīvantaḥ pitṝṇāṁ na śaṁsāḥ surātayaḥ.*

Stormy shakers are they of the stagnant as well as of the vibrant like winds, blazing like flames of fire, mighty strong like warriors clad in armour for battle, and profusely generous like blessings of the parents.

रथा॑नां॒ न यॅ॒ राः सना॑भया जिगी॒वांसा॒ न शूरा॑ अ॒भिद्य॑वः ।
व॒र्॒यवा॒ न मया॑ घृ॒तपु॑षा॒ भिस्व॒तारा॑ अ॒र्कं न सु॒ष्टुभः ॥ ४ ॥

4. *Rathānāṁ na ye'rāḥ sanābhayo jigīvāṁso na śūrā abhidyavaḥ. Vareyavo na maryā ghṛtapruṣo-'bhisvartāro ar-kaṁ na suṣtubhaḥ.*

United in common with the centre as spokes of the wheel with the nave, lustrous like warriors thirsting for victory, liberal givers of the showers of prosperity, and soothing of speech like the holy chant of Rks, such are the Maruts for humanity.

अश्वा॑सा॒ न य ज्यष्ठा॑स आ॒शवा॑ दि॒धि॒षवा॒ न र॒थ्यः॑
सु॒दान॑वः । आपा॒ न नि॒म्नरु॒दभि॑र्जिगत्नवा॑ वि॒श्वरू॑पा॒
अङ्गि॑रसा॒ न साम॑भिः ॥ ५ ॥

5. *Aśvāso na ye jyeṣṭhāsa āśavo didhiṣavo na rathyaḥ sudānavaḥ. Āpo na nimnairudabhir-jigatnavo viśvarūpā aṅgiraso na sāmabhiḥ.*

They are vibrant winners of the highest order like rays of light in focus, generous givers like commanders of the chariots of plenty and charity, progressive seekers like rivers flowing down to the sea, and versatile workers of theoretical knowledge into practice like the Angiras sages of Atharva Veda realising

their hymns with the music of Samans.

गावो॑ण॒ न सू॒रय॒: सिन्धु॑मातर आदद्रि॒रासा॒ अद॑यो॒ न वि॒श्वहा॑। शि॒शूला॒ न क्री॒ळय॑: सुमा॒तरो॑ महाग्रा॒मा न याम॑न्नुत त्वि॒षा॥ ६॥

6. *Grāvāṇo na sūrayaḥ sindhumātara ādardirāso adrayo na viśvahā. Śiśūlā na krīḷayaḥ sumātaro mahāgrāmo na yāmannuta tviṣā.*

Like the clouds of rain they are makers of the floods and oceans of collective wealth and knowledge, always opening the flood gates of showers like thunder across the world, playing like innocent children of noble mothers and going forward with light and lustre like a mighty community united in action.

उ॒षसा॑ं न क॒तवो॑ ध्व॒रश्रिय॑: शु॒भ्रंय॒वो॑ नाञ्जि॒भि॒व्य॑श्वितन। सिन्ध॑वो॒ न य॒यिया॒ भाज॑दृष्टय: परा॒वता॒ न याज॑नानि ममिर॥ ७॥

7. *Uṣasāṁ na ketavo'dhvaraśriyaḥ śubhaṁyavo nāñjibhirvyaśvitan. Sindhavo na yayiyo bhrājadṛṣṭayaḥ parāvato na yojanāni mamire.*

Like lights of the dawn they illuminate the sky and beautify the yajna on earth, themselves shining with graces and wishing the world all well all round. Moving forward like rivers in flood they shine in arms, and like pioneer travellers over boundless woods and spaces they cover miles and miles of distance in progress and achievement.

सु॒भा॒गा॥ दवा: कृणुता सु॒रत्ना॑न॒स्मान्त्स्ता॒तृन्म॑रुता वावृधा॒ना:। अधि॑ स्ता॒त्रस्य॑ स॒ख्यस्य॑ गात स॒नाद्धि वो॑ रत्न॒धया॑नि॒ सन्ति॥ ८॥

8. *Subhāgānno devāḥ kṛṇutā suratnānas-māntstotṝn maruto vāvṛdhānāḥ. Adhi stotrasya sakhyasya gāta sanāddhi vo ratnadheyāni santi.*

O noble and divine Maruts, vibrant scholars and sages, blazing warriors, benevolent philanthropists and relentless seekers and creators, let us be sharers with you, blest with noble jewel wealth of existence. Yourselves exalted by our adorations, exalt us, the celebrants. Come and acknowledge our song of praise, appreciation and friendship. Liberal you are, and immense are the gifts of your generosity for all time past, present and future.

Mandala 10/Sukta 79

Agni Devata, Agni Sauchika or Vaishvanara, or Sapti Vajambhara Rshi

अपश्यमस्य महता महित्वममर्त्यस्य मर्त्यासु वि ।
नाना हनू विभृत सं भरत असिन्वती बप्सती भूयत्तः ॥ १ ॥

1. *Apaśyamasya mahato mahitvamamartasya martyāsu vikṣu. Nānā hanū vibhṛte saṁ bharete asinvatī bapsati bhūryattaḥ.*

I see and realise the sublime presence of this immortal Agni among mortals whose complementary catalytic powers open and close and open like the jaws of a living being, disjoining and joining together insatiably and relentlessly, creating, destroying and recreating new forms from old ones, and ultimately consume all things thereby consummating and completing the process of evolution back into involution and annilation.

गुहा॒ शिरा॒ निहि॑तमृ॒धग्ग॒ ी असि॑न्व॒ न्नत्ति॒ जिह्व॒या॒ वना॑नि।
अत्रा॑ण्यस्म॒ प॒डभिः सं भ॑रन्त्युत्ता॒नह॑स्ता॒ नम॒साधि॑ वि॒ ु॥ २॥

2. *Guhā śiro nihitamṛdhagakṣī asinvannatti jihvayā vanāni. Atrāṇyasmai paḍbhiḥ saṁ bharantyuttānahastā namasādhi vikṣu.*

The highest presence of Agni is hidden in mystery, in the cave of the heart. Its eyes of universal vision are objectified separately in the sun and moon. With its tongue it consumes various things, even the best and most beautiful too, insatiably. In homage to it, yajakas all across humanity bear holy offerings with hands raised in reverence and adoration and bring them step by step for its consumption in the fire and in the crucibles of the discipline of meditation.

प मा॒तुः प॑त॒रं गुह्य॑मि॒च्छन्कु॑मा॒रा न वी॒रुध॑ः सपदु॒वीः। स॒सं
न प॒क्वम॑विदच्छुचन्तं रिरि॒ह्वांसं रि॒प उ॒पस्थ॑ अ॒न्तः॥ ३॥

3. *Pra mātuḥ prataraṁ guhyamicchan kumāro na vīrudhaḥ sarpadurvīḥ. Sasaṁ na pakvamavidacchucantaṁ ririhvāṁsaṁ ripa upasthe antaḥ.*

Loving and seeking the ultimate mystery of Agni, mother spirit of life and human evolution, the seeker comes like an innocent child moving up silently by and along the various folds of earthly existence, ultimately reaching the centre core of the mystery and attains the radiant presence deliciously ecstatic like the ripest fruit of life.

तद्वा॑मृ॒तं रा॑दसी॒ प ब॑वीमि॒ जाय॑माना मा॒तरा॒ गभा॑ अत्ति।
नाहं द॒वस्य॒ मर्त्य॑श्चिकता॒ग्निर॒ङ्ग विच॑ता॒ः स पच॑ताः॥ ४॥

4. *Tadvomṛtaṁ rodasī pra bravīmi jāyamāno mātarā garbho atti. Nāhaṁ devasya martyaściketāgniraṅga vicetāḥ sa pracetāḥ.*

O heaven and earth, father and mother of life in existence, truly do I speak to you of that law of life which you observe and sustain: the baby life in the womb and, thereafter, receives its sustenance from father and mother. I, the rising vital form, the mortal, know not of the lord divine. For sure, Agni the omniscient alone knows all, Agni alone illuminates the spirit in the human form.

या अस्मा अ ं तृष्वा३ दधात्याज्यंघृतजुहाति पुष्यंति।
तस्म सहस्त्रम भिवि च ा ग्र विश्वतः पत्यङ्ङसि त्वम॥ ५॥

5. *Yo asmā annaṁ tṛṣvādadhātyājyairghṛtair-juhoti puṣyati. Tasmai sahasramaksabhirvi cakṣe'gne viśvataḥ pratyaṅñsi tvam.*

Whoever the person that readily and enthusiastically brings and offers food to this Agni, feeds the fire and raises the flames with ghrta and intensive oblations of havi, Agni watches and enlightens him with a thousand eyes and visions. O lord of light and life, Agni, you are always with us, all time, all round, with and within at the closest.

किं दवषु त्यज एनश्चकथाग्र पृच्छामि नु त्वामविद्वान।
अकीळन्कीळन्हरिरत्तव दन्वि पवशश्चकत गामि-
वासिः॥ ६॥

6. *Kiṁ deveṣu tyaja enaścakarthāgne pṛcchāmi nu tvāmavidvān. Akrīḷan kriḷan harirattave'dan vi parśaścakarta gāmivāsiḥ.*

An ignorant man, I ask you, Agni, whether among the divinities, in sport or not in sport, you subject men to sin, anger and aversion, since the omnipotent power, creator and destroyer, to swallow what is to be swallowed at the end, cuts things into particles like a knife cutting leather into pieces.

विषूचा अश्वान्युयुज वनजा ऋजीतिभी रशनाभिर्गृभीतान।
च ाद मित्रा वसुभिः सुजातः समानृध पवभिवावृ-
धानः ॥ ७ ॥

7. *Viṣūco ásvān yuyuje vanejā ṛjītibhī raśanābhir-*
gṛbhītān. Cakṣade mitro vasubhiḥ sujātaḥ samā-
nṛdhe parvabhirvāvṛdhānaḥ.

Fortunately born in a beautiful body, the soul uses various and versatile senses controlled by simple and natural operations of the will and intelligence and, loving and enlightened by Agni, cosmic lord omniscient, grows stage by stage with pranic energies and prospers.

Mandala 10/Sukta 80

Agni Devata, Agni Sauchika or Vaishvanara, or Sapti Vajambhara Rshi

अग्निः सप्तिंवाजंभरं ददात्यग्निवीरं श्रुत्यं कमनिःष्टाम। अग्नी
रादसी वि चरत्समञ्ज ाग्निनारीं वीरकुं ा पुरन्धिम ॥ १ ॥

1. *Agniḥ saptiṁ vājaṁbharaṁ dadātyagnirvīraṁ*
śrutyaṁ karmaniṣṭhām. Agnī rodasī vi carat
samañjannagnirnārīṁ vīrakukṣiṁ puraṁdhim.

Agni gives us fast faculties of sense and mind which bring us food for life and experience with success in many fields. Agni gives valiant progeny, learned and

cultured with dedication to noble action. Agni pervades heaven and earth, beautifying them, and blesses the family home of man and woman, beatifying it with light and passion for good action, and Agni blesses the woman with fertility, motherhood of the brave and wisdom to keep a happy home.

अग्ररप्रसः समिदस्तु भदाग्निमही रादसी आ विवश।
अग्निरकं चादयत्समत्स्वग्निर्वृत्राणि दयत पुरूणि॥ २॥

2. *Agnerapnasaḥ samidastu bhadrāgnirmahī rodasī ā viveśa. Agnirekaṁ codayat samatsvagnirvṛtrāṇi dayate purūṇi.*

May the full fire, heat and light of Agni, versatile power of action be good for universal well being, Agni which pervades both heaven and earth. Agni inspires and energises every one in the battles of life, and Agni dispels and destroys all evils of want and darkness.

अग्निह त्यं जरतः कर्णमावाग्निरद्भ्या निरदहज्जरूथम।
अग्निरत्रिं घम उरुष्यदन्तरग्निर्नृमधं पजयासृजत्सम॥ ३॥

3. *Agnirha tyaṁ jaratāḥ karṇamāvāgniradbhyo niradahajjarūtham. Agniratriṁ gharma uruṣyadantaragnirnṛmedhaṁ prajayāsṛjat sam.*

Agni protects the devotee's health of sense and mind and establishes him in piety and prayer. Agni burns away the debilitating impurities from waters and from the blood stream of the body system. Agni protects the enlightened man free from triple bonds of infatuation with family, fame and finance. Agni establishes the man dedicated to yajnic advancement of humanity in the right relationship with family, friends and community.

अग्निदाद दविणं वीरपशा अग्निरृषिं यः सहस्त्रा सनाति।
अग्निदिवि हव्यमा ततानाग्नधामानि विभृता पुरुत्रा॥ ४॥

4. *Agnirdād draviṇaṁ vīrapeśā agnirṛṣiṁ yaḥ sahasrā sanoti. Agnirdivi havyamā tatānāgner-dhāmāni vibhṛtā purutrā.*

Agni, heroic in form and pride of the brave, gives wealth, honour and excellence and all that is valuable in the world. Agni rewards the sage, seer and visionary scholar a thousand ways. Agni raises and diffuses the fragrance of oblations to the heavens. Indeed the presence and pervasions of Agni are boundless, infinitely spread out.

अग्निमुक्थऋषया वि ह्वयन्त ग्निं नरा यामनि बाधितासः।
अग्निं वया अन्तरि ा पतन्ता ग्निः सहस्त्रा परि याति गानाम॥ ५॥

5. *Agnimukthairṛṣayo vi hvayante'gniṁ naro yāmani bādhitāsaḥ. Agniṁ vayo antrarikṣe patanto'gniḥ sahasrā pari yāti gonām.*

Seers invoke Agni with the chant of sacred hymns. People in crisis on the journey onward call on Agni for help and guidance. Like birds flying up in the sky, sages on the way higher up towards the heavens or deep in awareness in the mind adore Agni. Agni, indeed, pervades and transcends a thousand abodes of light and life and inspires and enlightens the souls that seek and find.

अग्निं विश इळत मानुषीया अग्निं मनुषा नहुषा वि जाताः।
अग्निगान्धर्वी पथ्यामृतस्याग्नगव्यूतिघृत आ निषत्ता॥ ६॥

6. *Agniṁ viśva īḷate mānuṣīryā agniṁ manuṣo nahuṣo vi jātāḥ. Agnirgāndharvīṁ pathyāmṛtasyāgnergavyūtirghṛta ā niṣattā.*

Communities of humanity conscious of their humanity and social responsibility worship Agni for guidance. People who rise above their earthly bonds thank and adore Agni. Agni holds and proclaims the holy voice of eternal truth which guides humanity on the paths of rectitude. The path that leads to Agni exists in and radiates from the lustre of Agni itself.

अग्नय बह्म ऋभवस्तत ुरग्निं महामवाचामा सुवृक्तिम।
अग्न पाव जरितारं यविष्ठाग्न महि दविणमा यजस्व ॥ ७ ॥

7. *Agnaye brahma ṛbhavastatakṣuragniṁ mahāmavocāmā suvṛktim. Agne prāva jaritāraṁ yaviṣṭhā 'gne mahi draviṇamā yajasva.*

Rbhus, sages of divine vision and genius, compose and sing songs of adoration in honour of Agni. We too offer holy songs of reverence and worship in celebration of Agni. O Spirit of universal light and life, ever youthful Agni, pray protect and promote the celebrant and give us the highest wealth of yajnic life in communion with you.

Mandala 10/Sukta 81

Vishvakarma Devata, Bhauvana Vishvakarma Rshi

य इमा विश्वा भुवनानि जुह्वदृषिहाता न्यसीदत्पिता नः। स आशिषा दविणमिच्छमानः पथमच्छदवराँ आ विवश ॥ १ ॥

1. *Ya imā viśvā bhuvanāni juhvadṛṣiḥrhotā nyasīdat pitā naḥ. Sa āśiṣā draviṇamicchamānaḥ prathamacchadavarāṁ ā viveṣa.*

The eternal Rshi, visionary creator and cosmic yajaka, our father generator, who calls up all these worlds of the universe into existence ever abides by himself. Moved with desire to give the wealth of life with his blessings to the souls, he first generates the original Prakrti vesting it with his divine will and then simultaneously enters and pervades the modes and forms of Prakrti as they evolve.

किं स्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथासीत। यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः॥ २॥

2. *Kiṁ svidāsīdadhīṣṭhānamārambhaṇaṁ katamat svit kathāsīt. Yato bhūmiṁ janayan viśvakarmā vi dyāmaurṇonmahimā viśvacakṣāḥ.*

What was the basis, what the beginning of the beginning, what sort and whence, from which Vishvakarma, omniscient all watching guardian of the universe, creating the heaven and earth shaped them and vested them with divine grandeur?

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात्। सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव एकः॥ ३॥

3. *Viśvataścakṣuruta viśvatomukho viśvatobāhuruta viśvataspāt. Saṁ bāhubhyāṁ dhamati saṁ patatrairdyāvābhūmī janayan deva ekaḥ.*

All watching with cosmic eyes, all speaking with cosmic voice, all protecting with cosmic arms and all sustaining on cosmic foundations, the sole self-refulgent maker creating heaven and earth shapes and controls the universe with his hands, i.e., thought and will with strokes of the natural forces forging things into form.

किं स्विद्वनं क उ स वृ ा आस यता द्यावापृथिवी निष्टत ुः। मनीषिणा मनसा पृच्छतदु तद्यद्ध्यतिष्ठद्भुवनानि धार-यन ॥ ४ ॥

4. *Kiṁ svidvanaṁ ka u sa vṛkṣa āsa yato dyāvāpṛ-thivī niṣṭatakṣuḥ. Manīṣiṇo manasā pṛcchatedu tad yadadhyatiṣṭhadbhuvanāni dhārayan.*

Which is that forest and which is that tree from which the divine forces of nature carve out and shape the heaven and earth? O sages and scholars of divine vision, with your heart and intelligence ask that omniscient lord who abides and presides over the worlds of all existence, holding and controlling them in order.

या त धामानि पर माणि यावमा या मध्यमा विश्वकम ुतमा। शि ा सखिभ्या हविषि स्वधावः स्वयं यजस्व तन्वं वृधानः ॥ ५ ॥

5. *Yā te dhāmāni paramāṇi yāvamā yā madhyamā viśvakarmannutemā. Śikṣā sakhibhyo haviṣi svadhāvaḥ svayaṁ yajasva tanvaṁ vṛdhānaḥ.*

O Vishvakarman, creator and maker of the universe, whatever the regions, their names and forms which are your creation, whether the highest and farthest, or the middle ones, or the lowest and closest, pray enlighten the friendly seekers and devotees about

them. O lord of your own might of Prakrti and natural law, keep on the universal yajna by yourself, offering the fragrant havish and expanding the body form of the universe.

विश्वकर्मन्हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम।
मुह्यन्त्वन्य अभिता जनासइहास्माकं मघवा सूरिरस्तु॥ ६॥

6. *Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ yajasva pṛthivīmuta dyām. Muhyantvanye abhito janāsa ihāsmākaṁ maghavā sūrirastu.*

O Vishvakarman, you yourself guide and perform the yajna of heaven and earth with the holy materials from within nature itself, yourself exlating in the expansive universe. Here the other people, unaware of the mystery, feel awe-stricken but, we pray, may you, Lord Almighty and omnificent, be the ultimate giver of enlightenment for us.

वाचस्पतिं विश्वकर्माणमूतय मनाजुवं वाज अद्या हुवम।
स नो विश्वानि हवनानि जाषद्विश्वशम्भूरवस साधुकर्मा॥ ७॥

7. *Vācaspatiṁ viśvakarmāṇamūtaye manojuvaṁ vāje adhyā huvema. Sa no viśvāni havanāni joṣad viśvaśambhūravase sādhukarmā.*

For our enlightenment and victory in our battle of existence and action today, we invoke Vishvakarma, lord of universal speech and the expanding universe, creative cosmic awareness inspiring human mind and thought, and we pray that the lord of holy action and universal well being be pleased to listen and grant us the fruit of all our invocations, prayers and adorations.

Mandala 10/Sukta 82

Vishvakarma Devata, Vishvakarma Bhauvana Rshi

च षुः पिता मनसा हि धीरा घृतमने अजनन्नाम्नमान।
यददन्ता अददृहन्त पूव आदिद द्यावापृथिवी अपथ-
ताम॥ १॥

1. *Cakṣuṣaḥ pitā manasā hi dhīro ghṛtamene ajanannamnamāne. Yadedantā adadṛhanta pūrva ādiddyāvāpṛthivī aprathetām.*

The creator, protector and promoter of the light of the eye and sensitivity of mind, constant and inviolable, by his own will and resolution manifests the plasticity of nature's potential, Ahankara, from Mahat, and then the double plastic potential of psychic and material forms, mind and senses on the one hand and tanmatras, subtle materials, on the other. And when these basic bounds are shaped and confirmed, then these tangible forms of intelligential and material existence, heavens and earths grow, extend and expand.

विश्वकमा विमना आद्विहाया धाता विधाता परमात संदृक।
तषामिष्टानि समिषा मदन्ति यत्रा सप्तऋषीन्पर एक-
माहुः॥ २॥

2. *Viśvakarmā vimanā ādvihāyā dhātā vidhātā paramota saṁdṛk. Teṣāmiṣṭāni samiṣā madanti yatrā saptaṛṣīn para ekamāhuḥ.*

Vishvakarma is infinitely intelligent, infinitely pervasive, all sustaining, all controlling, supreme, all percipient, and all watchful. By virtue of his immanence and inspiration, living beings enjoy the cherished objects of their love and desire. It is that one Supreme Spirit

which all sages celebrate and adore as One and Absolute. It is from him that all seven mantra chants arise and unto him return.

या नः पिता जनिता या विधाता धामानि वद भुवनानि विश्वा। या देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या ॥ ३ ॥

3. *Yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā. Yo devānāṁ nāmadhā eka eva taṁ saṁpraśnaṁ bhuvanā yantyanyā.*

Vishvakarma is our father and mother, he who is the sustainer, ruler and controller of existence, who knows all abodes and regions of the universe, who is the sole ordainer of the nature, functions and names of all divinities and the sole unity of all these in one, the one comprehensive question of all questions and the one complete answer to all questions, the one ultimate reality into whom all regions and worlds converge and merge.

त आयजन्त द्रविणं समस्मा ऋषयः पूर्व जरितारो न भूना। असूत सूत रजसि निषत्त ये भूतानि समकृण्वन्निमानि ॥ ४ ॥

4. *Ta āyajanta draviṇaṁ samasmā ṛṣayaḥ pūrve jaritāro na bhūnā. Asūrte sūrte rajasi niṣatte ye bhūtāni samakṛṇvannimāni.*

The earliest Rshis, i.e., the vital energies of nature in the process of creative evolution in their own right with their power of Being, did yajnic service to the creator and offered their best input in the formative process like celebrants. Placed and abiding in the tumult of the moving and unmoving elements and forms, they

fashioned forth the later forms of Being in homage to the divine will.

परा दिवा पर एना पृथिव्या परा देवभिरसुरैर्यदस्ति। कं स्विद्गर्भं पथमं दध्र आपो यत्र देवाः समपश्यन्त विश्वे॥ ५॥

5. *Paro divā para enā pṛthivyā paro devebhira-surairyadasti. Kaṁ svidgarbhaṁ prathamaṁ dadhra āpo yatra devāḥ samapaśyanta viśve.*

What is that generative as well as emergent spirit and reality which is beyond the heavens, beyond this earth and this entire universe, beyond the divinities and the energies, beyond and above all that is in existence? What is that presence, that Hiranyagarbha, that golden seed model of the universe which the primeval Prakrti particles contain and which contains and generates those particles themselves, wherein all the divine existences find and realise themselves?

तमिद्गर्भं पथमं दध्र आप यत्र देवाः समगच्छन्त विश्वे। अजस्य नाभावध्येकमर्पितं यस्मिन्विश्वानि भुवनानि तस्थुः॥ ६॥

6. *Tamidgarbhaṁ prathamaṁ dadhra āpo yatra devāḥ samagacchanta viśve. Ajasya nābhāva-dhyekamarpitaṁ yasmin viśvāni bhuvanāni tasthuḥ.*

That Vishvakarma is the first power and presence which the particles of Prakrti contain as the immanent generator and which also generates, contains and rules the particles as the transcendent presiding power wherein all the divinities converge, abide and realise themselves. All that is, is self-contained in the

central generative core of the eternal unborn and undying spirit, and therein abide all the regions of the universe.

न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव।
नीहारेण पावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥ ७ ॥

7. *Na taṁ vidātha ya imā jajānānyadyuṣmākamantaraṁ babhūva. Nīhāreṇa prāvṛtā jalpyā cāsutṛpa ukthaśāsaścaranti.*

You do not comprehend that spirit which creates all these worlds of existence. That is something else, deeper than the deepest that you feel you are and know yourself. Covered by the fog of extrovert thought, playing with mere words, happy and satisfied with a breathing existence, singing songs of self-gratification, people roam around and miss the centre pole of the whirling worlds.

Mandala 10/Sukta 83

Manyu Devata, Manyu Tapasa Rshi

यस्ते मन्या विधद्वज सायक सह ओजः पुष्यति विश्वमानुषक। साह्याम दासमार्यं त्वया युजा सहस्कृतेन सहसा सहस्वता ॥ १ ॥

1. *Yaste manyo'vidhadvajra sāyaka saha ojaḥ puṣyati viśvamānuṣak. Sāhyāma dāsamāryaṁ tvayā yujā sahaskṛtena sahasā sahasvatā.*

O Manyu, spirit of passion and ardour of mind for righteous action, awful as thunder and accurate as an arrow to hit the target, whoever bears, honours and commands you with strength and enthusiasm, rises in

universal honour and splendour. We pray that with your friendly and unfailing spirit of courage, patience and vigour, we may be able to support the noble and defeat the violent and the destroyers. (Righteous passion is the gift and spirit of all the divinities.)

मन्युरिन्द्रो मन्युरेवास देवा मन्युर्होता वरुणो जातवेदाः।
मन्युं विश इळते मानुषीर्याः पाहि नो मन्यो तपसा सजोषाः॥ २॥

2. *Manyurindro manyurevāsa devo manyurhotā varuṇo jātavedāḥ. Manyuṁ viśa īḷate mānuṣīryāḥ pāhi no manyo tapasā sajoṣāḥ.*

Manyu, righteous passion of the spirit and courage of mind, is Indra, glory and power. Manyu is brilliance, manyu is yajaka and performer of yajna, manyu is Varuna, deep as ocean, blazing as sun and self confidence of choice, manyu is Jataveda, spirit of intelligence and existential awareness. Communities which live all over the human world honour and adore manyu. O spirit of passion and universal intelligence of divine mind, dearest friend and inner inspiration, pray protect and promote us with the strength and discipline of body, mind and soul.

अभीहि मन्या तवसस्तवीयान्तपसा युजा वि जहि शत्रून।
अमित्रहा वृत्रहा दस्युहा च विश्वा वसून्या भरा त्वं नः॥ ३॥

3. *Abhīhi manyo tavasastavīyān tapasā yujā vi jahi śatrūn. Amitrahā vṛtrahā dasyuhā ca viśvā vasūnyā bharā tvaṃ naḥ.*

Come manyu, stronger than strength itself, one with valour and austerity of discipline, destroy the

enemies. Come, saviour of friends and destroyer of adversaries, dispeller of darkness, eliminator of evil and negativity, bear and bring us all wealth, honour and excellence of the world.

त्वं हि मन्या अभिभूत्याजाः स्वयंभूभामा अभिमातिषाहः ।
विश्वचर्षणिः सहुरिः सहावान्स्मास्वाजः पृतनासु धहि ॥ ४ ॥

4. *Tvaṁ hi manyo abhibhūtyojāḥ svayaṁbhūrbhāmo abhimātiṣāhaḥ. Viśvacarṣaṇiḥ sahuriḥ sahāvānasmāsvojaḥ pṛtanāsu dhehi.*

O noble wrath and passionate spirit of rectitude, you are illustrious subduer of adversaries, self-existent and self justified, awesome, challenger and destroyer of hostilities, universally present among men, patient and forbearing. Pray inspire us with strength and high morale in our battles of life.

अभागः स नप्पर्ता अस्मि तव क्रत्वा तविषस्य पचतः ।
तं त्वा मन्या अक्रतुर्जिहीळाहं स्वा तनूबलदयाय महि ॥ ५ ॥

5. *Abhāgaḥ sannapa pareto asmi tava kratvā taviṣasya pracetaḥ. Taṁ tvā manyo akraturjihīḷāhaṁ svā tanūrbaladeyāya mehi.*

Being void of righteous passion, O spiritual rectitude, giver of self confidence and assertive identity, I am gone far from my own self and, by action, deprived of your spirit of lustre and inspiration. O manyu, O Indra, O Varuna, O Jataveda, I am guilty of remiss toward you, and I pray bless me with the strength of body, mind and soul.

अयं त अस्म्युप मह्यर्वाङ् पतीचीनः सहुर विश्वधायः।
मन्यो वज्रिन्नभि मामा ववृत्स्व हनाव दस्यूँरुत बोध्यापेः ॥ ६ ॥

6. *Ayaṁ te asmyupa mehyarvāṅ pratīcīnaḥ sahure viśvadhāyaḥ. Manyo vajrinnabhi māmā vavṛtsva hanāva dasyūṁruta bodhyāpeḥ.*

Here I am all for you, O spirit of courage and self assertion, challenging sustainer of all the world, come turn to me universal spirit. O spirit of awesome passion and undaunted self-identity, wielder of the thunderbolt, come constantly, let us together dispel darkness and destroy evil. Pray inspire and awaken me, your own self.

अभि प्रेहि दक्षिणतो भवा मे धा वृत्राणि जङ्घनाव भूरि।
जुहोमि ते धरुणं मध्वो अग्रमुभा उपांशु प्रथमा पिबाव ॥ ७ ॥

7. *Abhi prehi dakṣiṇato bhavā me'dhā vṛtrāṇi jaṅghāva bhūri. Juhomi te dharuṇaṁ madhvo agramubhā upāṁśu prathamā pibāva.*

Pray come forward and be on my right side in your own place, and together we shall eliminate all darkness and adversities. I offer you the best, foremost and sweetest honeyed homage of the self, and we shall together drink of the joy of victory in closest intimacy.

Mandala 10/Sukta 84

Manyu Devata, Manyu Tapasa Rshi

त्वया मन्या सरथमारुजन्ता हषमाणासा धृषिता मरुत्वः।
तिग्मषव आयुधा संशिशाना अभि प यन्तु नरा अग्निरूपाः ॥ १ ॥

1. *Tvayā manyo sarathamārujanto harṣamāṇāso dhṚṣiṭā marutvaḥ. Tigmeṣava āyudhā saṁśiśānā abhi pra yantu naro agnirūpāḥ.*

O Manyu, spirit of vaulting passion without compromise with negativities, may our leading lights, warriors of universal rectitude, riding the chariot with you, breaking through paths of advancement, joyous, bold, undaunted, stormy like wind shears, their arrows like lazer beams, weapons sharp and blazing, move forward like flames of fire.

अग्निरिव मन्या त्विषितः सहस्व सेनानीः सहुरे हूत एधि। हत्वाय शत्रून्वि भजस्व वेद ओजो मिमानो वि मृधो नुदस्व ॥ २ ॥

2. *Agniriva manyo tviṣitaḥ sahava senānĪrnaḥ sahure hūta edhi. Hatvāya śatrūn vi bhajasva veda ojo mināno vi mṛdho nudasva.*

O Manyu, blazing like fire, commanding our forces, spirit of forbearance and challenge, invoked and called upon, come to lead our battles of life, face the enemies to destroy the adversaries and share the wealth, beauty and goodness of life with all. O spirit comprehending lustrous light of life, move forward, push the adversities back and throw out the adversaries.

सहस्व मन्या अभिमातिमस्मे रुजन्मृणन्प्रमृणन्प्रेहि शत्रून। उग्रं ते पाजो नन्वा रुरुध्रे वशी वशं नयस एकज त्वम ॥ ३ ॥

3. *Sahasva manyo abhimātimasme rujan mṛṇan pramṛṇan prehi śatrūn. Ugraṁ te pājo nanvā rurudhre vaśī vaśaṁ nayasa ekaja tvam.*

O wrath of justice, rectitude and dispensation,

arise, challenge our adversaries, breaking, smashing, eliminating the forces of negation. Blazing is your face and courage, none to obstruct and stay your advance. You are the master, all in control, leader of the forces of predominance, sole born of divinity without an equal.

एकां बहूनामसि मन्यवीळिता विशंविशं युधय सं शिशाधि।
अकृत्तरुक्त्वयां युजा वयं द्युमन्तं घाषं विजयाय कृण्महे॥ ४॥

4. *Eko bahūnāmasi manyavīlito viśaṁviśaṁ yudhaye saṁ śiśādhi. Akṛttaruk tvayā yujā vayaṁ dyumantaṁ ghoṣaṁ vijayāya kṛṇmahe.*

Manyu, you are the one unique among many, invoked and universally adored. Pray instruct, inspire, prepare and perfect every community to fight and win against negativity and adversity. Your lustre unimpaired and unchallengeable, with you as leader and inspirer, let us raise the blazing battle cry and raise the flag of victory flying sky high.

विजेषकृदिन्द इवानवब्रवाऽस्माकं मन्या अधिपा भवेह।
प्रियं ते नाम सहुरे गृणीमसि विद्मा तमुत्सं यत आबभूथ॥ ५॥

5. *Vijeṣakṛdindra ivānavabṛvo 'smākaṁ manyo adhipā bhaveha. Priyaṁ te nāma sahure gṛṇīmasi vidmā tamutsaṁ yata ābabhūtha.*

Uncontradicted, irreproachable victorious like Indra, O Manyu, be our protector and promoter here throughout life. For sure, O spirit of courage, forbearance and victory, we adore you, dear and adorable of all. We know where you arise from, fountain head of the lust for life, inspiration and victory: Dharma

and the universal love of life.

आभूत्या सहजा वज्र सायक सहो बिभर्ष्यभिभूत उत्तरम ।
क्रत्वा नो मन्यो सह मद्येधि महाधनस्य पुरुहूत संसृजि ॥ ६ ॥

6. *Ābhūtyā sahajā vajra sāyaka saho vibharṣyabhibhūta uttaram. Kratvā no manyo saha madyedhi mahādhanasya puruhūta saṁsṛji.*

Twin brother of the ardour and glory of life, thunderbolt of divine humanity, unfailing pointed arrow, you bear the higher ardour of human love and passion for life. O Manyu, sweetest companion of living splendour universally invoked and adored, come to us with the force of unfailing yajnic action in the heat of the grand battle scene of life.

संसृष्टं धनमुभयं समाकृतमस्मभ्यं दत्तां वरुणश्च मन्युः ।
भियं दधाना हृदयेषु शत्रवः पराजितासो अप नि लयन्ताम ॥ ७ ॥

7. *Saṁsṛṣṭaṁ dhanamubhayaṁ samākṛtamasmabhyaṁ dattāṁ varuṇaśca manyuḥ. Bhiyaṁ dadhānā hṛdayeṣu Ṣśatravaḥ parājitāso apa ni layantām.*

May Varuna, highest lord of life loved and worshipped with rational choice, and Manyu, highest ardour of life, give us integrated material and spiritual wealth of both this world of humanity and the light of divinity, and may the enemies, negativities and adversities, fear stricken at heart and defeated, run off and dissolve into the darkness of their origin.

Mandala 10/Sukta 85

Soma (1-5), Surya vivaha (6-16), Devah (17), Somarkau (18), Chandrama (19), Marriage (20-28), Vadhuvasa samsparsha ninda (29-30), Yakshma nashanam dampatyoh (31) Surya Savitri (32-47) Devatah; Savitri Surya Rshi

सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः ।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः ॥ १ ॥

1. *Satyenottabhitā bhūmiḥ sūryeṇottabhitā dyauḥ.*
Ṛtenādityāstiṣṭhanti divi somo adhi śritaḥ.

The earth is sustained by the force of its own identity within the truth of divine law, the heaven is sustained by the sun within the same truth of divine law, the Adityas are sustained by Rtam, the natural law of Divinity, and Soma is sustained in the highest heaven of the same law.

सोमेनादित्या बलिनः सोमेन पृथिवी मही ।
अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥ २ ॥

2. *Somenādityā balinaḥ somena pṛthivī mahī.*
Atho nakṣatrāṇāmeṣāmupasthe soma āhitaḥ.

The Adityas are mighty by Soma, divine energy and law of existence. By Soma, the earth is great and adorable. And in the closest environment of these stars Soma is abiding in concentrations as sustaining energy.

सोमं मन्यते पपिवान्यत्संपिंषन्त्योषधिम् ।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन ॥ ३ ॥

3. *Somaṁ manyate papivān yat saṁpiṁṣantyo-ṣadhim. Somaṁ yaṁ brahmāṇo vidurna tasyā-śnāni kaścana.*

The person who drinks the soma juice feels that the herb which they crush and squeeze for the juice is soma. But the Soma which the divine sages know and realise no one can drink like that.

आच्छद्विधानगुपिता बाहꣳतः साम रि॒तः ।
गाव्ण॒मिच्छृण्वन्तिष्ठसि॒ न तं अश्नाति॒ पार्थिवः ॥ ४ ॥

4. *Ācchadvidhānairgupito vārhataiḥ soma rakṣitaḥ. Grāvṇāmicchṛṇvan tiṣṭhasi na te aśnāti pārthivaḥ.*

Preserved by divine ordinances, protected by the measures of Brhat Samans, Soma is guarded safely by somapalas. O Soma, you abide somewhere in divinity hearing the roar of thunder and clouds, no one earthly can drink or experience the ecstasy of your celestial nature and identity.

यत्त्वा॑ दव पपिबन्ति॒ तत॒ आ प्या॑यस॒ पुनः॑ ।
वा॒युः साम॑स्य रि॒ता समा॑नां मास॒ आकृ॑तिः ॥ ५ ॥

5. *Yat tvā deva prapibanti tata ā pyāyase punaḥ. Vāyuḥ somasya raksitā samānāṁ māsa ākṛtiḥ.*

O divine Soma, when the sun rays drink you as the moon in the first, dark half of the month, then you come up to full growth as the moon in the second, bright half of the month. The wind, cosmic energy, is the protector of soma in its place. Thus the month is the constituent of years and presents the full form of the two equal fortnights of the moon.

Note: Mantras from 6 to 16 are a metaphor which can be interpreted as wedding of the dawn in the context of nature and the Veda, and as wedding of a

maiden and relevance of the Veda in the human context. The maiden and the dawn are synonymous.

रभ्यासीदनुदयी नाराशंसी न्याचनी ।
सूयायाे भद्रमिद्वासो गाथयति परिष्कृतम ॥ ६ ॥

6. *Raibhyāsidanudeyī nārāśaṁsī nyocanī.*
Sūryāyā bhadramidvāso gāthayaiti pariṣkṛtam.

Raibhi verses of the Veda are the bride's wedding gifts, Narashansi verses, the bride's ornaments, grace and good fortune, her bridal robes sanctified by exemplary verses relating to the good life.

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम ।
द्यावाभूमिः कोश आसीद्यदयात्सूया पतिम ॥ ७ ॥

7. *Cittirā upabarhaṇaṁ cakṣurā abhyañjanam.*
Dyaurbhūmiḥ kośa āsīd yadayāt sūryā patim.

When Surya, the dawn, the new bride, goes to the house of her groom, then her noble mind and thought is her resting couch, her gracious eye, the collyrium, and the earth and heaven, her treasure.

स्तामा आसन्प्रतिधयः कुरीरं छन्द आपशः ।
सूयायाे अश्विना वराग्निरासीत्पुरागवः ॥ ८ ॥

8. *Stomā āsan pratidhayaḥ kuvīraṁ chanda opaśaḥ.*
Sūryāyā aśvanā varāgnirāsīt purogavaḥ.

Hymns of adoration are the axle of her chariot wheels, music of the hymns, her head scarf and cushion, the Ashvins, prana and udana energies, are friends of the groom, and Agni is the first call of maturity.

सामा॑ वधूयु॒रभवद॒श्विना॑स्तामु॒भा व॒रा।
सूर्यां॒ यत्प॒त्ये शंस॑न्तीं॒ मन॑सा सवि॒तादा॑दात॥ ९॥

9. *Somo vadhūyurabhavadaśvināstāmubhā varā.*
Sūryāṁ yat patye śaṁsantīṁ manasā savitādadāt.

Soma is the proposer and Ashvins, pranic energies, the first attraction and attention, when Savita, giver of life and light, gives away the bride, love-lorn at heart, to the groom.

मना॑ अस्या॒ अन॑ आसी॒द द्यौ रा॑सीदु॒त च्छ॒दिः।
शु॒क्रावन॑ड्वाहा॑वास्तां॒ यदया॑त्सू॒या गृ॒हम॥ १०॥

10. *Mano asyā ana āsīd daurāsīduta cchadiḥ.*
Śukrāvanaḍvāhāvāstāṁ yadayāt sūryā gṛham.

The mind is her bridal chariot, bright sky its canopy, the sun and moon the motive powers when the bride, like the glorious dawn, goes to her own home with the groom.

ऋ॒क्सा॒माभ्यां॒मभिहि॑ता॒ गावा॑ त सामन॒वि॑तः।
श्रोत्रं॑ त च॒क्र आ॑स्तां दि॒वि पन्था॑श्चराच॒रः॥ ११॥

11. *Ṛksāmābhyāmabhihitau gāvau te sāmanāvitaḥ.*
Śrotraṁ te cakre āstāṁ divi panthāścarācaraḥ.

Sun and moon, both equal and glorious, yoked and celebrated by Rks and Samans, move the chariot on the new procession. Let revelation of the Word and infinite Space be the movement towards advancement, and let the path be both tumultuous and restful over the moving and the unmoving world unto the light of heaven.

शुचीं त चक्र यात्या व्याना अ ा आहतः ।
अनां मनस्मयं सूयारांहत्पयती पतिम ॥ १२ ॥

12. *Śucī te cakre yātyā vyāno akṣa āhataḥ.*
Ano manasmayaṁ sūryārohat prayatī patim.

Surya, the new bride, rides the chariot of the mind when she moves to the house of the groom (with her dreams of the future). When she moves, her pure ears are the wheels (on which the chariot moves because the mind moves in response to the stimulants of the senses) and the wind, psychic energy of thought, is the axis of the wheels.

सूयायां वहतुः पागात्सविता यमवासृजत ।
अघासु हन्यन्त गावा जुन्याः पयुह्यत ॥ १३ ॥

13. *Sūryāyā vahatuḥ prāgāt savitā yamavāsṛjat.*
Aghāsu hanyante gāvo'rjunyoḥ paryuhyate.

The bridal procession of Surya proceeds which Savita, her father, starts. The bullocks are made to move the chariot in Magha constellations and the bride is inducted into the groom's home in Phalguni constellations.

यदश्विना पृच्छमानावयातं त्रिचक्रेण वहतुं सूयायाः । विश्वे
दवा अनु तद्वामजानन्पुत्रः पितरावववृणीत पूषा ॥ १४ ॥

14. *Yadaśvinā pṛcchamānāvayātaṁ tricakreṇa vahatuṁ sūryāyāḥ. Viśve devā anu tadvāmajānan putraḥ pitarāvavṛṇīta pūṣā.*

O Ashvins, married couple, when you come together by the three wheeled mental chariot of Sattva, Rajas and Tamas constituents of personality in balance,

asking for fulfilment of the wedding of Surya, let all the Vishvedevas, nobilities around and the mind and senses within, know and approve your intent and purpose, and then let Pusha, future progeny for sustenance, select the life giving parents for the arrival.

यदयातं शुभस्पती वर्यं सूयामुप।
क्वकं चकं वामासीत्क्व दष्टाय तस्थथुः ॥ १५ ॥

15. *Yadayātaṁ śubhaspatī vareyaṁ sūryāmupa.*
Kvaikaṁ cakraṁ vāmāsīt kva deṣṭrāya tasthathuḥ.

O Ashvins, protectors and promoters of life's good, noble men and women of reason and passion, when you come to the bride, darling choice of the groom, where is one of the wheels of your chariot and where abide the two for the purpose of benediction?

द्व ते चक सूर्य ब्रह्माण ऋतुथा विदुः।
अथकं चकं यद गुहा तदद्धातय इद्विदुः ॥ १६ ॥

16. *Dve te cakre sūrye brahmāṇa ṛtuthā viduḥ.*
Athaikaṁ cakraṁ yadguhā tadaddhātaya idviduḥ.

O Surya, bride of the new home, the sages of knowledge know the two wheels of your life's chariot according to the seasons, i.e., your words and actions according to your moods and circumstances. The third, thought, reflection and intentions, is hidden in the depths of the mind which only exceptional master minds know. And that one is a mystery.

सूयाय दवभ्या मित्राय वरुणाय च।
य भूतस्य पचतस इदं तभ्या करं नमः ॥ १७ ॥

17. *Sūryāyai devebhyo mitrāya varuṇāya ca. Ye bhūtasya pracetasa idaṁ tebhyo'karaṁ namaḥ.*

This homage I do and offer to Surya, the dawn, the divinities, the loving friend and the wise for the sake of intelligent progeny and to all those who know and enlighten all living beings.

पूर्वापरं चरता माययैता शिशू क्रीळन्ता परि याता अध्वरम ।
विश्वान्यन्या भुवनाभिचष्ट ऋतूँरन्या विदधज्जायते पुनः ॥ १८ ॥

18. *Pūrvāparaṁ carato māyayaitau śiśū krīḷantau pari yāto adhvaram. Viśvānyanyo bhuvanābhicaṣṭa ṛtūṁranyo vidadhajjāyate punaḥ.*

These two, sun and moon, move on in sequential order by their own power and virtue, playing happily like innocent children and go on participating and contributing to the divine yajna of the cosmos. Of these, one watches and enlightens all regions of the world and the other rises again and again according to the season and thereby setting the seasons in order.

नवानवा भवति जायमाना ह्नां केतुरुषसामेत्यग्रम । भागं देवभ्या वि दधात्यायन्प्र चन्द्रमास्तिरत दीर्घमायुः ॥ १९ ॥

19. *Navonavo bhavati jāyamāno'hnāṁ keturuṣasāmetyagram. Bhāgaṁ devebhyo vi dadhātyāyan pra candramāsitirate dīrghamāyuḥ.*

The moon rising again and again ever anew, proclaiming days and lunar dates, comes ahead of the dawn in the dark fortnight. While coming it brings its share of the havi for divinities and gives long life to biological and human life.

सु॒किꣳशु॒कं श॑ल्म॒लिं वि॒श्वरू॑पं॒ हिर॑ण्यवर्णं सुवृ॒तं सु॒च॒कम।
आ रो॑ह सूय अ॒मृत॑स्य लो॒कं स्यो॒नं पत्य॑ वह॒तुं कृ॑णुष्व ॥ २० ॥

20. *Sukiṁśukaṁ śalmaliṁ viśvarupaṁ hirṇyavarṇaṁ suvṛtaṁ sucakram. Ā roha sūrye amṛtasya lokaṁ syonaṁ patye vahatuṁ kṛṇuṣva.*

Welcome, O bride, bright dawn of a new morning, ride and rule the golden, well structured, well geared chariot of a homely world, beautiful and glowing like a shalmali garden in bloom and turn it into paradisal bliss of immortal joy for the husband and the family.

उदी॒ष्वा॒तः पति॑वती॒ ह्य॒३॑षा वि॒श्वाव॑सुं॒ नम॑सा गी॒भिरी॑ळ।
अ॒न्यामि॑च्छ पितृ॒षद॑ं॒ व्य॑क्तां॒ स त॑ भा॒गा ज॒नुषा॒ तस्य॑ विद्धि ॥ २१ ॥

21. *Udīrṣvātaḥ pativatī hyiṣā viśvāvasuṁ namasā gīrbhirīḷe. Anyāmiccha pitṛṣadaṁ vyaktāṁ sa te bhāgo januṣā tasya viddhi.*

Rise from here. This girl is now married as wife to a husband. Thanks and salutations I offer to the master of the world's wealth with homage and words of reverence and adoration. Love this girl, your other self, born, bred and raised to fullness in the parental home. She is now a part of your life. Know her, accept and take her as a complement of your self from the very birth by nature, culture and future growth of your life.

उदी॒ष्वाता॑ विश्वावसा॒ नम॑सळामह त्वा।
अ॒न्यामि॑च्छ पफ॒र्व्य॑१॑ सं जा॒यां पत्या॑ सृज ॥ २२ ॥

22. *Udīrṣvāto viśvāvaso namaseḷāmahe tvā.*
Ajyāmiccha prapharvyaṁsaṁ jāyāṁ patyā sṛja.

Rise from here and now, O master of the wealth of a new world, we honour and adore you with reverence and homage. Love this bride, this other self of yours, fully mature and cultured, accept, take and join her in the role of husband.

अनृ ारा ऋजवः सन्तु पन्था यभिः सखायो यन्ति ना वरयम । समयमा सं भगो ना निनीयात्सं जास्पत्यं सुयममस्तु दवाः ॥ २३ ॥

23. *Anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti no vareyam. Samaryamā saṁ bhago no ninīyāt saṁ jāspatyaṁ suyamamastu devāḥ.*

Let our paths be simple, natural and comfortable, free from obstacles, by which our friends may win the goal of their choice. May Aryama, lord of vision, justice and rectitude, and Bhaga, lord of power, prosperity and glory, lead us on to fulfilment. O divinities of nature and humanity, may our married life be happy, noble and fruitful.

प त्वा मुञ्चामि वरुणस्य पाशाद्यन त्वाबध्नात्सविता सुशवः । ऋतस्य यानो सुकृतस्य लोक रिष्टां त्वा सह पत्या दधामि ॥ २४ ॥

24. *Pra tvā muñcāmi varuṇasya pāṣād yena tvābadhnāt savitā suśevaḥ. Ṛtasya yonau sukṛtasya loke'riṣṭāṁ tvā saha patyā dadhāmi.*

I free you from the bonds of Varuna, discipline of virginity observed in the spirit of justice, freedom and responsibility in the parental home, into which Savita, lord giver of life and natural growth unto maturity, had bound you in full dedication without

inhibition, and I settle and establish you with your husband into a new life of natural conjugal order in the world of noble action free from sin, violence and violation of the law.

पता मुञ्चामि नामुतः सुबद्धाममुतस्करम।
यथयमिन्द मीढवः सुपुत्रा सुभगासति॥ २५॥

25. *Preto muñcāmi nāmutaḥ subaddhāmamutaskaram. Yatheyamindra mīḍhvaḥ suputrā subhagāsati.*

I release you from here, the parental home and its discipline, but not from there, the husband's home, where I establish you duly bound in the new conjugal law and discipline so that, O Indra, O noble husband, she may be the proud and fortunate mother of noble progeny.

पूषा त्वता नयतु हस्तगृह्याश्विना त्वा प वहतां रथन।
गृहान्गच्छ गृहपत्नी यथासा वशिनी त्वं विदथमा वदासि॥ २६॥

26. *Pūṣā tveto nayatu hastagṛhyāśvinā tvā pra vahatāṁ rathena. Gṛhān gaccha gṛhapatnī yathāso vaśinī tvaṁ vadhathamā vadāsi.*

May Pusha, the husband who would maintain you, having accepted your hand, lead you to the new home. May the Ashvins, other leading personalities, escort you by chariot to the husband's home. O bride, go to the new home and new families as mistress of the new home and new family so that you become the darling ruler of the new hearth and home. You are come to a new yajnic order, and you speak a new language of

yajnic dedication.

इ॒ह प्रि॒यं प्र॒जया॑ ते॒ सम॑ृध्यतामि॒स्मिन्गृ॒ह गार्ह॑पत्याय जागृहि। ए॒ना पत्या॑ त॒न्व॑१॑ सं सृ॑ज॒स्वाध॒ा जिवी॑ वि॒दथ॒मा व॑दाथः ॥ २७ ॥

27. *Iha priyaṁ prajayā te samṛdhyatāmasmin gṛhe gārhapatyāya jāgṛhi. Enā patyā tanvaṁ saṁ sṛjasvādhā jivrī vidathamā vadāthaḥ.*

Here in the new home may your new love and happiness increase to new heights with family and children. In this new home keep awake for the good of the children and the family. Here with this husband of yours join in body and mind, and both of you enjoy good fellowship, company and converse till full age and fulfilment in yajnic life.

नी॒ल॒लो॒हि॒तं भ॑वति कृ॒त्यास॒क्तिव्य॑ज्यत।
एध॑न्त अस्या ज्ञा॒तय॒ः पति॑ब॒न्धषु॑ बध्यत ॥ २८ ॥

28. *Nīlalohitaṁ bhavati kṛtyāsaktirvyajyate.*
Edhante asyā jñātayaḥ patirbandheṣu badhyate.

Then the blood grows dark and red, love and desire vibrates for fulfilment, the near kinsmen of this bride swell with hope and expectation, and the husband is bound in new responsibilities.

परा॑ दहि शामु॒ल्यं ब्र॒ह्मभ्या॒ वि भ॑जा॒ वसु॑।
कृ॒त्यषा॑ प॒द्वती॑ भू॒त्व्या जा॒या वि॑शत॒ पति॑म ॥ २९ ॥

29. *Parā dehi śāmulyaṁ brahmabhyo vi bhajā vasu.*
Kṛtyaiṣā padvatī bhūtvyā jāyā viśate patim.

Cast away the sense of sin and impurity, share

wealth and knowledge with and from the holy and wise, and when the bride has taken the seven steps to conjugal duty, she joins the husband heart and soul.

अश्रीरा तनूर्भवति रुशती पापयामुया।
पतियद्ध्वा३ वाससा स्वमङ्गमभिधित्सते ॥ ३० ॥

30. *Aśrīrā tanūrbhavati ruśatī pāpayāmuyā. Patiryadvadhavo vāsasā svamaṅgamabhidhitsate.*

The body becomes polluted, injured and injurious by that impious act if the husband touches or wants to touch his body with the clothes of the wife in her period.

य वध्वश्चन्दं वहतुं य मा यन्ति जनादनुं।
पुनस्तान्यज्ञिया दवा नयन्तु यत आगताः ॥ ३१ ॥

31. *Ye vadhvaścandraṁ vahatuṁ yakṣmā yanti janādanu. Punastān yajñiyā devā nayantu yata āgatāḥ.*

Those consumptive ailments which afflict the health and handsomeness of the husband or the beauty and fertility of the wife from birth, let the sages and brilliant specialists of yajna treat and cure upto the source whence, otherwise, they may come and afflict again.

मा विदन्परिपन्थिना य आसीदन्ति दम्पती।
सुगभिर्दुगमतीतामपं द्रान्त्वरातयः ॥ ३२ ॥

32. *Mā vidan paripanthino ya āsīdanti dampatī. Sugebhirdurgamatītāmapa drāntvarātayaḥ.*

And those which overtake and afflict the wedded

couple on their course of life must not come, and may all adversities, wants and malignities disappear and go down to far off depths beyond recurrence.

सुमङ्गलीरियं वधूरिमां समेत पश्यत।
सौभाग्यमस्य दत्वायाथास्तं वि परेतन ॥ ३३ ॥

33. *Sumaṅgalīriyaṁ vadhūrimāṁ sameta paśyata.*
Saubhāgyamasyai dattvāya'thāstaṁ vi paretana.

Auspicious is this bride, gracious, please come, see her to wish her all good fortune in life, and having thus blessed her, you may please retire homeward.

तृष्टमतत कटुकमतदपाष्ठवद्विषवत्तदत्तव।
सूर्यां या ब्रह्मा विद्यात्स इद्वाधूयमर्हति ॥ ३४ ॥

34. *Tṛṣṭametat kaṭukametadapāṣṭhavadviṣavannaitadattave. Sūryāṁ yo brahmā vidyāt sa idvādhūya-marhati.*

Matrimony? It is roughshod, it is thorny bitter, all barbs, all poison, it is dangerous to flirt with it. Only the wise youth of divine vision who knows and realises the light and sanctity of Surya, he deserves the prize he may carry away.

आशसनं विशसनमथो अधिविकर्तनम।
सूर्यायाः पश्य रूपाणि तानि ब्रह्मा तु शुन्धति ॥ ३५ ॥

35. *Āśasanaṁ viśasanamatho adhivikartanam.*
Sūryāyāḥ paśya rūpāṇi tāni brahmā tu śandhati.

Hope, fear and debasement, frustration, anger and cruelty, and the irony that cuts too deep to the very core, these are various moods and manners of women.

These the wise vision knows and corrects, purifies or excuses with superior understanding.

गृभ्णामि॑ ते साभग॒त्वाय॒ हस्तं॒ मया॒ पत्या॑ ज॒रद॑ष्टि॒र्यथास॑: ।
भगो॑ अय॒मा स॑वि॒ता पु॑रन्धि॒र्मह्यं॒ त्वादु॑र्गार्ह॑पत्याय दे॒वाः ॥ ३६ ॥

36. *Gṛbhṇāmi te saubhagatvāya hastaṁ mayā patyā jaradaṣṭiryathāsaḥ. Bhago aryamā savitā purandhirmahyaṁ tvādurgārhapatyāya devāḥ.*

I take your hand for the sake of good fortune so that you may live a long full life till old age with me, your husband. Bhaga, lord of glory, Aryama, lord of cosmic order, Savita lord giver of life and light, and Purandhi, divine beneficence, have given you to me for the creation of a happy home and family.

तां पू॑षञ्छिवत॒मामे॑रयस्व॒ यस्यां॒ बीजं॑ मनु॒ष्या॒३॒॑ वप॑न्ति ।
या न॑ ऊ॒रू उ॑श॒ती वि॒श्रया॑त॒ यस्या॑मु॒शन्त॑: प॒हरा॑म॒ शप॑म ॥ ३७ ॥

37. *Tāṁ pūṣañchivatamāmerayasva yasyāṁ bījaṁ manuṣyā vapanti. Yā na ūrū uśatī viśrayāte yasyāmuśantaḥ praharāma śepam.*

Pushan, O lord of creativity and growth, inspire her, the most auspicious wife, in whom men sow the seed of life, who, moved with love and desire for progeny, surrenders herself with body and mind and men too with love and passion enter into the conjugal rite of consummation.

तुभ्य॒मग्र॒ पय॑ वहन्त्सू॒र्या॑ व॑ह॒तुना॑ स॒ह ।
पु॒न॒: पति॑भ्या जा॒यां दा अ॑ग्न॒ प॒जया॑ स॒ह ॥ ३८ ॥

38. Tubhyamagre paryavahantsūryāṁ vahatunā saha. Punaḥ patibhyo jāyāṁ dā agne prajayā saha.

O lord of divine fire, Agni, parents bring Surya, the bright bride to you with her gifts and ornaments. O yajna fire, pray give back the bride to the husband alongwith her potential to bear children for the husband.

पुनः पत्नीमग्निरदादायुषा सह वचसा।
दीर्घायुरस्या यः पतिर्जीवाति शरदः शतम॥ ३९॥

39. *Punaḥ patnīmagniradādāyuṣā saha varcasā. Dīrghāyurasyā yaḥ patirjīvāti śaradaḥ śatam.*

Agni then gives Surya, now a wife, when the wedding ceremony is complete, to the husband along with her health and age, honour and lustre of life with the blessing: Long live the man who is her husband for a full hundred years.

सामः पथमा विविद गन्धर्वो विविद उत्तरः।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः॥ ४०॥

40. *Somaḥ prathamo vivide gandharvo vivida uttaraḥ. Tṛtīyo agniṣṭe patisturīyaste manuṣyajāḥ.*

O Surya, bright girl, your first protective and promotive guardian is Soma, nature's energy which leads you to puberty. The next is Gandharva which energises you with fertility. The third is Agni which inspires you with love and passion. And your fourth guardian is your husband, son of man, for the extension of humanity.

सामो ददद्गन्धर्वाय गन्धर्वो दददग्नय।
रयिं च पुत्राँश्चादादग्निमह्यमथो इमाम॥ ४१॥

41. *Somo dadadgandharvāya gandharvo dadadagnaye. Rayiṁ ca putrāṁścādādagnirmahyamatho imām.*

Soma gives you to Gandharva, Gandharva gives you to Agni, and O dear bride, Agni then gives this wife to me, the husband, and with her gives me progeny and wealth, honour and excellence of family life.

इहव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम।
क्रीळन्ता पुत्रनप्तृभिर्मोदमाना स्वे गृहे॥ ४२॥

42. *Ihaiva staṁ mā vi yauṣṭaṁ viśvamāyurvyaśnutam. Krīḷantau putairnaptṛbhirmodam-ānau sve gṛhe.*

O man and wife, live here itself in the family joined together, never separate, live and enjoy a full life in your own home playing and celebrating life with children and grand children.

आ नः प्रजां जनयतु प्रजापतिराजरसाय समनक्त्वर्यमा।
अदुर्मङ्गलीः पतिलोकमा विश शं नो भव द्विपदे शं चतुष्पदे॥ ४३॥

43. *Ā naḥ prajāṁ janayatu prajāpatirājarasāya samanaktvaryamā. Adurmaṅgalīḥ patilokamā viśa śaṁ no bhava dvipade śaṁ catuṣpade.*

May Prajapati bless us with children, may Aryama bring us honour and glory upto the completion of a long full age, may the blessed wife abide with grace in the husband's home of paradisal bliss, and may there be all round peace and well being for humans and animals all.

अघोरचक्षुरपतिघ्न्येधि शिवा पशुभ्यः सुमनाः सुवर्चाः ।
वीरसूदेवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥ ४४ ॥

44. *Aghoracakṣurapatighnyedhi śivā paśubhyaḥ sumanāḥ suvarcāḥ. Vīrasūrdevṛkāmā syonā śaṁ no bhava dvipade śaṁ catuṣpade.*

Be lady of the gracious eye for the husband. Be kind and good to the animals, noble at heart and brilliant in mind and sense of honour and propriety. Be the mother of brave and noble children. Love your husband's brothers. Be cheerful and blissful. Let there be all round peace and total well being for us all, peace and well being for humans and animals all.

इमां त्वमिन्द्र मीढवः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्राना धेहि पतिमेकादशं कृधि ॥ ४५ ॥

45. *Imāṁ tvamindra mīḍhavaḥ suputrāṁ subhagāṁ kṛṇu. Daśāsyāṁ putrānā dhehi patimekādaśaṁ kṛdhi.*

Lord of glory and fertility, Indra, bountiful ruler of the world and the home, bless this bride for noble progeny, honour and glory. Give her ten children, and let the husband be the eleventh, as guardian over all.

समाज्ञी श्वशुरे भव समाज्ञी श्वश्र्वां भव ।
ननान्दरि समाज्ञी भव समाज्ञी अधि देवृषु ॥ ४६ ॥

46. *Samrājñī śvaśure bhava samrājñī śvaśrvāṁ bhava. Nanāndari samrājñī bhava samrājñī adhi devṛṣu.*

Be a darling queen for the father-in-law, be a favourite queen for the mother-in-law, be a loving queen

for the sister-in-law, and a kind queen for the brothers-in-law.

सम॑ञ्जन्तु॒ विश्व॑ दे॒वाः समाप॒ हृद॑यानि ना।
सं मा॑त॒रिश्वा॒ सं धा॒ता समु॒ देष्ट्री॑ दधातु ना॥ ४७॥

47. *Samañjantu viśve devāḥ samāpo hṛdayāni nau. Saṁ mātariśvā saṁ dhātā samu deṣṭrī dadhātu nau.*

Listen and know all ye Vishvedevas, divinities of nature and nobilities of humanity, like the waters of two streams our hearts and mind are one. May the Vayu join us as one personality. May the lord controller of the world make us one personality. May mother Sarasvati of the divine voice join and proclaim us as one. May the Vishvedevas join and integrate our hearts and minds into one inseparable personality.

Mandala 10/Sukta 86

Indra Devata, Indra (1, 8, 11-12, 14, 19-22), Vrshakapi Aindra (7, 13, 23), and Indrani (2-6, 9, 10, 15-18) Rshis

वि हि सो॒तारस्तृ॑ षत॒ नन्दं॑ दे॒वमम॑ंसत। यत्रा॑मदद वृ॒षाक॑पिर॒यः
पु॒ष्टेषु॒ मत्स॑खा॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः॥ १॥

1. *Vi hi sotorasṛkṣata nendraṁ devamaṁsata. Yatrāmadadvṛṣākapiraryaḥ puṣṭeṣu matsakhā viśvasmādindra uttaraḥ.*

The creatures having been created flowed forth, streamed too far and strayed from acknowledgement of the creator Indra, where Vrshapkapi, the human soul, jivatma, top master among the created, rejoiced among them.

My friend and favourite Indra, great and generous, is supreme over the whole creation, says Prakrti, the mother consort.

परा॒ हीन्द्र॒ धाव॑सि वृ॒षाक॑पे॒रति॒ व्यथि॑ः। ना अ॒ह॒ प्र वि॑न्दस्य॒न्यत्र॒ सोम॑पीतय॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः॥ २॥

2. *Parā hīndra dhāvasi vṛṣākaperati vyathiḥ. No aha pra vindasyanyatra somapītaye viśvasmādindra uttaraḥ.*

Indra, far too far you move from Vrshakapi who feels too sorrow stricken. O jivatma you would not find anywhere else other than Indra's presence to enjoy the soma joy of life... Indra is supreme over all.

किम॒यं त्वां वृ॒षाक॑पिश्च॒कार॒ हरि॑ता मृ॒गः। यस्मा॑ इर॒स्यसीदु॒ न्व१॑या वा॑ पुष्टि॒मद्वसु॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः॥ ३॥

3. *Kimayaṁ tvāṁ vṛṣākapiścakāra harito mṛgaḥ. Yasmā irasyasīdu nvaryo vā puṣṭimadvasu viśvasmādindra uttaraḥ.*

What has this Vrshakapi done to you, this golden green natural, who needs initiation but who is the top master spirit of the created, toward whom you show so much resentment?

Indra is supreme over the whole creation.

यमि॒मं त्वं वृ॒षाक॑पिं प्रि॒यमि॑न्दाभि॒र ा॑सि। श्वा न्व॑स्य॒ जम्भि॑ष॒दपि॒ कर्ण॑ वराह॒युर्विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः॥ ४॥

4. *Yamimaṁ tvaṁ vṛsākapiṁ priyamindrābhirakṣasi. Śvā nyasya jambhiṣadapi karṇe varāhayurviśvasmādindra uttaraḥ.*

Indra, your darling Vrshakapi whom you protect and favour so much falls a victim to greed which crushes him in its jaws as a hound seizes a boar by the ear.

Indra is supreme over the whole creation.

प्रिया तष्टानि मे कपिव्यक्ता व्यदूदुषत। शिरा न्वस्य राविषं न सुगं दुष्कृते भुवं विश्वस्मादिन्द्र उत्तरः ॥ ५ ॥

5. *Priyā taṣṭāni me kapirvyaktā vyadadūṣat. Śiro nvasya rāviṣaṁ na sugaṁ duṣkṛte bhuvaṁ viśvasmādindra uttaraḥ.*

And all my dear forms of existence wrought into beauteous being, he pollutes. I would rather push his head down, I would not be good and never allow him anything too easily for this sinner.

Indra is supreme over all the world.

न मत्स्त्री सुभसत्तरा न सुयाशुतरा भुवत। न मत्पतिच्यवीयसी न सक्थ्युद्यमीयसी विश्वस्मादिन्द्र उत्तरः ॥ ६ ॥

6. *Na mat strī subhasattarā na suyāśutarā bhuvat. Na mat praticyavīyasī na sakthyudyamīyasī viśvasmādindra uttaraḥ.*

There is no other creative consort of Indra other than Prakrti, no female more charming, more agreeable, more pliant, more responsive, more attractive and more elevating, none other than me.

Indra is supreme over all the world.

उव अम्ब सुलाभिक यथवाङ्ग भविष्यति। भसन्म अम्ब सक्थि म शिरा म वीव हृष्यति विश्वस्मादिन्द्र उत्तरः ॥ ७ ॥

7. *Uve amba sulābhike yathevāṅga bhaviṣyati. Bhasanme amba sakthi me śiro me vīva hṛṣyati viśvasmādindra uttaraḥ.*

Mother Nature, Prakrti, blessed and blissful fertility and giver of virility, whatever is to be shall be. My breast, my loins, my head all vibrate with energy, your gift. Indra is supreme over all.

किं सु॑बाहा स्वङ्गुर॒ पृथु॑ष्ट॒ पृथु॑जाघन। किं शू॑रपत्नि न॒स्त्वम॒भ्य॑मीषि वृ॒षाक॑पिं॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ८ ॥

8. *Kiṁ subāho svaṅgure pṛthuṣṭo pṛthujāghane. Kiṁ śūrapatni nastvamabhyamīṣi vṛṣākapiṁ viśvasmādindra uttaraḥ.*

O lady of lovely arms and nimble fingers, wavy hair and ample zone, divine consort of omnipotence, why do you arraign Vrshakapi, why blame jivatma?

Indra is supreme over all.

अ॒वीरा॑मिव॒ मामु॒यं शा॒रारु॑र॒भि म॑न्यत। उ॒ताहम॑स्मि वी॒रि-णीन्द्र॑पत्नी म॒रुत्स॑खा॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ९ ॥

9. *Avīrāmiva māmayaṁ śarārurabhi manyate. Utāhamasmi vīriṇīndrapatnī marutsakhā viśvasmādindra uttaraḥ.*

This naughty thinks of me as naught, bereft of the brave, while I am blest with heroes, and I am the creative consort of Indra and friend of the Maruts, stormy troops of the winds of nature.

Indra is supreme over all.

सꣳहात्रꣳ स्म पुरा नारी समनꣳ वाव गच्छति। वधा ऋतस्य वीरिणीन्दपत्नी महीयत विश्वस्मादिन्द्र उत्तरः॥ १०॥

10. *Saṁhaotraṁ sma purā nārī samanaṁ vāva gacchati. Vedhā ṛtasya vīriṇīndrapantī mahīyate viśvasmādindra uttaraḥ.*

The creative force in original time receives the cosmic seed and stirs into action for the dynamics of creative evolution. For this very reason, Prakrti, impregnated with the cosmic seed, is exalted as the consort of Indra, mother of the universal brave, controller of the laws of existence.

Indra is supreme over all.

इन्द्राणीमासु नारिषु सुभगामहमश्रवम। नह्यस्या अपरं चन जरसा मरत पतिविश्वस्मादिन्द्र उत्तरः॥ ११॥

11. *Indrāṇīmāsu nāriṣu subhagāmahamaśrvam. Na hyasyā aparaṁ cana jarasā marate patirviśvasmādindra uttaraḥ.*

So have I heard of Indrani among the creative dames as the mother of glory. Never shall her lord, Indra, ever die of old age like others, men of mortal nature. Indra is supreme over all.

नाहमिन्दाणि रारण सख्युर्वृषाकपेरृत। यस्यदमप्यं हविः प्रियं देवषु गच्छति विश्वस्मादिन्द्र उत्तरः॥ १२॥

12. *Nāhamindrāṇi rāraṇa sakhyurvṛṣākaperṛte. Yasyedamapyaṁ haviḥ priyaṁ deveṣu gacchati viśvasmādindra uttaraḥ.*

O divine consort, Indrani, I never enjoy the play of existence without my friend and companion,

Vrshakapi, generous playful humanity, since the havi given by him and given for nature and humanity goes up and reaches the divinities which I share.

Indra is supreme over all.

वृषाकपायि रवंति सुपुत्र आदु सुस्नुष। घसत्त इन्द उ णः पियं काचित्करं हविविश्वस्मादिन्द्र उत्तरः ॥ १३ ॥

13. *Vṛṣākapāyi revati suputra ādu susnuṣe. Ghasat ta indra uṣaṇaḥ priyaṁ kācitkaraṁ havirviśvasmādindra uttaraḥ.*

O Vrshakapayi, mother Prakrti, provider of living beings, opulent and abundant power, mother of noble children and giver of joy and bliss, mother fertility, Indra would ultimately take over and consume whatever dear, creative and inspiring havi you would offer here in the created world.

Indra is supreme over all the world.

उ णा हि म पञ्चदश साकं पचन्ति विंशतिम। उताहमद्मि पीव इदुभा कुक्षी पृणन्ति म विश्वस्मादिन्द्र उत्तरः ॥ १४ ॥

14. *Vṛṣākapāyi revati suputra ādu susnuṣe. Utāhamadmi pīva idubhā kukṣī pṛṇanti me viśvasmādindra uttaraḥ.*

Natural powers of creative mother Prakrti ripen, mature and give up fifteen evolutionary forms of matter, energy and mind with twenty parts of the biological systems which I swallow at the completion of the existential cycle and I feel satisfied with the involutionary consumption of the Rtam and Satyam modes of existence. Indra is supreme over all.

वृषभा न तिग्मशृङ्गा न्तयूथषु रारुवत। मन्थस्त इन्द्र शं हृद यं ते सुनाति भावयुविश्वस्मादिन्द्र उत्तरः॥ १५॥

15. *Vṛṣabho na tigmaśṛṅgo'ntaryūtheṣu roruvat. Manthasta indra śaṁ hṛde yaṁ te sunoti bhāvayurviśvasmādindra uttaraḥ.*

Indra, just as a sharp horned bull bellows and lords over the herds of cattle with pride, so may the joyous process of the creative cycle which the dedicated celebrant and loving Prakrti enacts for you give you satisfaction and joy at heart as lord and master of the world.

Indra is supreme over all.

न सश यस्य रम्बत न्तरा सक्थ्या३ कपृत। सदीश यस्य रामशं निषदुषा विजृम्भत विश्वस्मादिन्द्र उत्तरः॥ १६॥

16. *Na seśe yasya rambate'ntarā sakthayā kapṛt. Sedīśe yasya romaśaṁ niṣeduṣo vijṛmbhate viśvasmādindra uttaraḥ.*

That person does not rule over the self whose hedonic mind roams and rambles around among objects of sensual pleasure. That person rules as master of the self whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness. Indra is supreme over all.

न सश यस्य रामशं निषदुषा विजृम्भत। सदीश यस्य रम्बत न्तरा सक्थ्या३ कपृद्विश्वस्मादिन्द्र उत्तरः॥ १७॥

17. *Na seśe yasya romaśaṁ niṣeduṣo vijṛmbhate. Sedīśe yasya rambate'ntarā sakthayā kapṛd viśvasmādindra uttaraḥ.*

That person whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness does not rule the world of Prakrti. The master that rules the world of Prakrti is the power whose ecstatic presence in peace and sovereignty pervades in and over space and time. Indra is supreme over all.

अयमिन्द वृषाकपिः परस्वन्तं हुतं विदत। असिं सूनां नवं चरुमादधस्यान् आचितं विश्वस्मादिन्द्र उत्तरः ॥ १८ ॥

18. *Ayamindra vṛṣākapiḥ parasvantaṁ hataṁ vidat. Asiṁ sūnāṁ navaṁ carumādedhasyān ācitaṁ viśvasmādindra uttaraḥ.*

Indra, lord omnipresent and omnipotent, let this Vrshakapi, lover of joyous showers and shaker of thoughts of evil, know and realise that the duality between the self and the super self is ended. Then he will attain the soul inspiring pranic energy, creative intelligence, new spirit of yajnic performance and full achievement of the saving light of divinity.

Indra is supreme over all the world.

अयमेमि विचाकशद्विचिन्वन्दासमार्यम। पिबामि पाकसुत्वनाभि धीरमचाकशं विश्वस्मादिन्द्र उत्तरः ॥ १९ ॥

19. *Ayamemi vicākaśad vicinvan dāsamāryam. Pibāmi pākasutvano'bhi dhīramacākaśaṁ viśvasmādindra uttaraḥ.*

Perceiving the light of knowledge, building up my score of yajnic action, I come to the omnificent vibrant presence of divinity, and I drink of the nectar of the light and life of purity, eternity and direct realisation of divine communion. Indra is greater than the world

of existence.

धन्व॑ च॒ यत्कृ॒न्तत्रं॑ च॒ कति॑ स्वि॒त्ता वि या॑जना। नदी॑यसा वृषाक॒प स्त॒महिं॑ गृ॒हाँ उप॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः॥ २०॥

20. *Dhanva ca yat kṛntatraṁ ca kati svit tā vi yojanā. Nedīyaso vṛṣākape 'stamehi gṛhāṁ upa viśvasmādindra uttaraḥ.*

The desert land, the dead-wood or the dark abyss, whatever, wherever, howsoever many they be, they must be given up. Come closer to your own homes, shelter of the closest divinity. Indra is supreme over all the world.

पु॒न॒रहिं॑ वृषाकप सुवि॒ता क॑ल्पयावह। य एष स्वप्न॑नंश॒ना - स्त॒मषि॑ प॒था पु॒न॒विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः॥ २१॥

21. *Punarehi vṛṣākape suvitā kalpayāvahai. Ya eṣaṁ svapnanaṁśano'stameṣi pathā punaviśvasmādindra uttaraḥ.*

O Vrshakapi, come again and both of us would create good things for your peace and comfort in well being. Thus destroying the state of dream and sleep, this lover of showers and breeze, Vrshakapi comes home by the paths of existence and piety again and again. Indra is supreme over all the world.

यदुद॑ञ्चा वृषाकप गृ॒हमि॒न्दाज॑गन्तन। क्व॑१॒॑ स्य पु॑ल्व॒घा मृ॒गः कम॑गञ्ज॒न॒यापं॑ना॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः॥ २२॥

22. *Yadudañco vṛṣākape gṛhamindrājagantana. Kva sya pulvagho mṛgaḥ kamāgañjanayopano viśvasmādindra uttaraḥ.*

O Vrshakapi, O Indra, when the higher souls

come rising to the state of peace in the divine home, then where does the sinner, the vexatious and the seeker roaming around go, to what state of life?

Great is Indra, supreme over all the world.

पशु॑ह॒ नाम॑ मान॒वी सा॒कं स॑सूव विंश॒तिम । भ॒द्रं भ॑ल॒ त्यस्या॑ अभूद्यस्या॑ उ॒दर॒मामय॒द्विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ २३ ॥

23. *Parṣurha nāma mānavī sākaṁ sasūva viṁśatim. Bhadraṁ bhala tyasyā abhūd yasyā udaramāmayad viśvasmādindra uttaraḥ.*

The creative and catalytic power of omniscient Indra, universal mother, together creates twenty varying modes of matter, energy and thought for physical, biological and intelligent forms of existence. O noble soul, blessed be the mother who suffers the travail to bear the transmigrant soul on way to earthly pleasure and pain and then the bliss divine. Great is Indra, greater than all, supreme over all the world.

Mandala 10/Sukta 87

Agni Rakshoha Devata, Payu Bharadvaja Rshi

र॒ ग्राहणं वा॒जिन॒मा जि॑घर्मि मि॒त्रं पथि॑ष्ठ॒मुप॑ या॒मि॒ शर्म॑ । शिशा॑ना अ॒ग्निः क्रतु॑भि॒ः समि॑द्ध॒ः स न॒ा दिवा॒ स रि॒षः पा॑तु॒ नक्त॑म ॥ १ ॥

1. *Rakṣohaṇaṁ vājinamā jigharmi mitraṁ prathiṣṭhamupa yāmi śarma. Śiśāno agniḥ kratubhiḥ samiddhaḥ sa no divā sa riṣaḥ pātu naktam.*

I sprinkle the holy fire with ghrta and dedicate myself to Agni, light and fire of life, destroyer of evil and giver of victory, friend and saviour most boundless,

and there I find peace and freedom for life eternal. May Agni, sharp and blazing with yajnic actions of creativity, protect and promote us against hate and enmity, violence and obstruction day and night.

अयादंष्ट अचिषा यातुधानानुप स्पृश जातवदः समिद्धः। आ जिह्वया मूरदवानभस्व क्रव्यादा वृक्त्व्यपि धत्स्वासन॥ २॥

2. *Ayodaṁṣṭro arciśā yātudhānānupa spṛśa jātavedaḥ samiddhaḥ. Ā jihvayā mūradevān rabhasva kravyādo vṛktvyapi dhatsvāsan.*

Omnipresent spirit of life and protection of existence, blazing with flames of fire and fierce with jaws of steel, destroy the anti-life elements with the touch of your lazer beams, seize the agents of death with flames, catch the blood suckers and flesh eaters with the jaws and crush them to naught.

उभाभयाविन्नुप धहि दंष्ट्रा हिंस्रः शिशाना वरं परं च। उतान्तरिक्ष परि याहि राजञ्जम्भैः सं धह्यभि यातुधानान॥ ३॥

3. *Ubhobhayāvinnupa dhehi daṁṣṭrā hiṁsraḥ śiśāno'varaṁ paraṁ ca. Utāntarikṣe pariyāhi rājañjambaiḥ saṁ dhehyabhi yātudhānān.*

Destroyer of the negative, refining the positive, commanding both creative and corrective powers for protective and punitive purposes, promote life both here and hereafter. O refulgent ruler of the world, fly over the skies and, with the force of both power and persuasion, overwhelm the violent and destructive, and either correct and integrate them or throw them out.

यज्ञरिष्ूः संनममाना अग्र वाचा शल्याँ अशनिभिदिहानः।
ताभिर्विध्य हृदय यातुधानान्पतीचा बाहून्पति भङध्य-
षाम॥ ४॥

4. *Yajñairiṣūḥ saṁnamamāno agne vācā śalyāṁ aśanibhirdihānaḥ. Tābhirvidhya hṛdaye yātudhānān pratīco bāhūn prati bhaṅdhyeṣām.*

Organising the armed forces into order, alliance and submission by discussion, cooperation and submission, shining and updating the forces by the addition of lightning weapons and thereby paralysing the heart core of the terrorist forces, break their violent arms all round.

अग्र त्वचं यातुधानस्य भिन्धि हिंस्राशनिहरसा हन्त्वनम।
प पर्वाणि जातवदः शृणीहि क्रव्यात्कं विष्णुवि चिनातु
वृक्णम॥ ५॥

5. *Agne tvacaṁ yātudhānasya bhindhi hiṁsrāśanirharasā hantvenam. Pra parvaṇi jātavedaḥ śṛṇīhi kravyāt kraviṣṇurvi cinotu vṛkṇam.*

Agni, Jataveda, present everywhere, break through the cover, camouflage, secret shelters and hideouts of the elements of evil, violence and sabotage with fatal light and penetrative power, split up every section and every unit of it to bits, disperse and destroy them all, and let the fire which consumes the dead collect and consume the remains and reduce them to ash.

यत्रदानीं पश्यसि जातवदुस्तिष्ठन्तमग्र उत वा चरन्तम।
यद्वान्तरि ा पथिभिः पतन्तं तमस्ता विध्य शवा
शिशानः॥ ६॥

6. *Yatredānīṁ paśyasi jātavedastiṣṭhantamagna uta vā carantam. Yadvāntarikṣe pathibhiḥ patantaṁ tamastā vidhya śarvā śiśānaḥ.*

And now, whenever you see, O ruler all knowing, Agni, the enemies of life, elements of darkness and destruction, covered in clusters or roaming around or even flying in the sky by paths of air, then sharp, shining and instantly shooting, destroy the enemy with a fatal shot of thunderous missile.

उतालब्धं स्पृणुहि जातवद आलभानादृष्टिभिर्यातुधानात। अग्र पूर्वो नि जहि शार्शुचान आमादः क्विङ्कास्तम-दन्त्वनीः ॥ ७ ॥

7. *Utālabdhaṁ spṛṇuhi jātaveda ālebhānādṛṣṭi-bhiryātudhānāt. Agne pūrvo ni jahi śośucāna āmādaḥ kṣviṅkāstamadantvenīḥ.*

Agni, first and foremost power, bright and blazing, knowing and commanding over everything born, with the strike of your force, power and punishment, release the innocents caught up in the clutches of the forces of violence and terror, destroy the carnivorous, blood suckers and eaters into the flesh, and let them be thrown to the vociferous vultures.

इह प ब्रूहि यतमः सा अग्र या यातुधाना य इदं कृणाति।
तमा रभस्व समिधा यविष्ठ नृच क्षसश्च ुष रन्धयनम ॥ ८ ॥

8. *Iha pra brūhu yatamaḥ so agne yo yātudhāno ya idaṁ kṛṇoti. Tamā rabhasva samidhā yaviṣṭha nṛcakṣasaścaksuṣe randhayainam.*

Agni, expose and proclaim right here whoever

be the violent force that does this damage. O youthful power ever watchful of humanity, subject it to the fuel fire and destroy it that all may see.

तीॅ णनाग्ॅ च ीषा र ा यॅज्ञं पाञ्चॅं वसुंभ्यॅः प णय पचतः। हिंस्त्रं र ांस्यॅभि शाशुंचानॅं मा त्वा दभन्यातुंधानां नृच ाः॥ ९॥

9. *Tīkṣṇenāgne cakṣuṣā rakṣa yajñaṁ prāñcaṁ vasubhyaḥ pra ṇaya pracetaḥ. Hiṁsraṁ rakṣāṁsyabhi śośucānaṁ mā tvā dabhan yātudhānā nṛcakṣaḥ.*

O Agni, blazing ruling power of nature and the world, ever alert, ever watchful of humanity, with penetrative and comprehensive eye, guard, protect and promote the yajnic order of society enacted and proceeding so clearly and transparently, and let it progress for the achievement of wealth, honour and excellence for all the people. Unsparing destroyer of the negatives, shining, and burning the destructive, let no violent force terrorize or depress you ever.

नृच ाॅ र ाः परिं पश्य वि ु तस्यॅ त्रीणिॅ पतिं शृणीह्यगां। तस्यांग्र पृष्टीहरंसा शृणीहि त्रॅधा मूलं यातुंधानंस्य वृश्च॥ १०॥

10. *Nṛcakṣā rakṣaḥ pari paśya vikṣu tasya trīṇi prati śṛṇīhyagrā. Tasyāgne pṛṣṭīrharasā śṛṇīhi tredhā mūlaṁ yātudhānasya vṛśca.*

Agni, all watchful power, watch for the wicked enemy hidden among the people, crush his three prime forces of intelligence, arms and follow up. With your blazing fire and passion, break his back three ways,

financial, manpower and allies. Throw up and throw out the forces of violence and destruction root and branch wherever they be.

त्रिर्या॑तुधा॒नः प॑सि॒तिं त एत्वृ॒तं या अ॑ग्ने अनृ॑तन॒ हन्ति॑।
तम॒चिषा॑ स्फू॒जय॑ञ्जातवदः सम॒ ग्म॑नं गृण॒त नि वृ॑ङधि॥ ११॥

11. *Triryātudhānaḥ prasitiṁ ta etvṛtaṁ yo agne anṛtena hanti. Tamarciṣā sphūrjayañjātavedaḥ samakṣamenaṁ gṛṇate ni vṛṅdhi.*

Agni, all knowing Jataveda, brilliant ruler, whoever violates the law of truth with the force of untruth, must suffer threefold shackles of your law and power, justice, punishment and deterrence. Crashing on him with the light and power of truth, crushing him down openly before the law abiding and socially dedicated people, root out the evil and the violent.

तद॑ग्ने॒ च ॒ुः पति॑ धहि र॒भ शं॑फा॒रुज॑ं यन॒ पश्य॑सि यातु॒धान॑म।
अ॒थ॒व॒वज्ज्याति॑षा॒ दव्य॑न स॒त्यं धूव॑न्तम॒चित॑ं न्या॑ष॥ १२॥

12. *Tadagne cakṣuḥ prati dhehi rebhe śaphārujaṁ yena paśyāsi yātudhānam. Atharvavajjyotiṣā daivyena satyaṁ dhūrvantamacitaṁ nyoṣa.*

O Agni, cast the same eye of light on the law abiding celebrant of the social order by which you watch the violent and antisocial elements treading on the peace and order of society. As an enlightened power undisturbed at heart, with your divine light and power, light up or burn out the callous and violent destroyer of truth and law.

यदग्न अद्य मिथुना शपाता यद्वाचस्तृष्टं जनयन्त रभाः।
मन्यामनसः शरव्या३ जायत या तया विध्य हृदय यातुधानान॥ १३॥

13. *Yadagne adya mithunā śapāto yadvācastṛṣṭaṁ janayanta rebhāḥ. Manyormanasaḥ śaravyā jāyate yā tayā vidhya hṛdaye yātudhānān.*

Agni, the sharp and shooting words with which fighting rivals revile and execrate, the rough and raging words which the poet creates for irony, the piercing pain that issues forth in words from the mind in a state of passion, with that language chastise and strike the demonic violent deep to the heart core (yourself undisturbed).

परा शृणीहि तपसा यातुधानान्पराग्न र ा हरसा शृणीहि।
पराचिषा मूरदवाञ्छृणीहि परासुतृपा अभि शाशुचानः॥ १४॥

14. *Parā śṛṇīhi tapasā yātudhānān parāgne rakṣo harasā śṛṇīhi. Parārciṣā mūradevāñchṛṇīhi parāsutṛpo abhi śośucānaḥ.*

Agni, shatter the violent with heat, destroy the demonic with passion, destroy the destroyers with blaze, and destroy the devitalizers with light.

पराद्य दवा वृजिनं शृणन्तु पत्यगनं शपथा यन्तु तृष्टाः।
वाचास्तनं शरव ऋच्छन्तु ममन्विश्वस्यतु पसितं यातुधानः॥ १५॥

15. *Parādya devā vṛjinaṁ śṛṇantu pratyagenaṁ śapathā yantu tṛṣṭāḥ. Vācāstenaṁ śarava ṛcchantu marman viśvasyaitu prasitiṁ yātudhānaḥ.*

Let the divinities break off the crooked, let the cruel curses visit back upon the crooked curser, let the arrows reach the heart core of the thief with the right message, and let the saboteur suffer universal bondage with loss of freedom under the rule of Agni.

यः पारुषयण क्रविषा समङ्क्ते या अश्व्यन पशुना यातुधानः ।
या अघ्न्याया भरति क्षीरमग्ने तषां शीषाणि हरसापि वृश्च ॥ १६ ॥

16. *Yaḥ pauruṣeyeṇa kraviṣā samaṅkte yo aśvyena paśunā yātudhānaḥ. Yo aghnyāyā bharati kṣīramagne teṣāṁ śīrṣāṇi harasāpi vṛśca.*

Whoever feeds himself upon the flesh of humanity, whoever prospers by animal wealth at the cost of animal wealth by destroying it, whoever carries off the milk of the inviolable cow and destroys the fertility of the earth, O Agni, strike off their heads with light and passion for truth.

संवत्सरीणं पय उस्रियायास्तस्य माशीद्यातुधानो नृचक्षाः ।
पीयूषमग्ने यतमस्तितृप्सात्तं पत्यञ्चमचिषा विध्य मर्मन ॥ १७ ॥

17. *Saṁvatsarīṇaṁ paya usriyāyāstasya māśīdyātudhāno nṛcakṣaḥ. Pīyūṣamagne yatamastitṛpsāt taṁ pratyañcamarciṣā vidhya marman.*

Agni, watchful guardian of humanity, let the oppressor not drink milk of the cow for a year, and if the oppressor drinks of the milk and excessively too, punish him with your flame unto the heart core.

विषं गवां यातुधानाः पिबन्त्वा वृश्च्यन्तामादितय दुरवाः। परनान्दवः संविता ददातु परा भागमाषधीनां जयन्ताम ॥ १८ ॥

18. *Viṣaṁ gavāṁ yātudhānāḥ pibantvā vṛścyantāmaditaye durevāḥ. Parainān devaḥ savitā dadātu parā bhāgamoṣadhīnāṁ jayantām.*

Let the oppressors of the cows, earth and the environment drink poison instead of milk. Let the oppressors of Aditi, mother, sister and nature suffer in isolation. O Savita, saviour soul of renewal and replenishment, throw them off to ruin and let them be denied their share of herbs and trees. (Those who oppress the creative and productive powers of natural sustenance of life and pollute the sources of energy themselves deny the sustenance because that is the law of Agni in nature and life).

सनादग्न मृणसि यातुधाना ा त्वा र ाांसि पृतनासु जिग्युः। अनु दह सहमूरान्कव्यादा मा ते हत्या मु ात दव्यायाः ॥ १९ ॥

19. *Sanādagne mṛṇasi yātudhānān na tvā rakṣāṁsi pṛtanāsu jigyuḥ. Anu daha sahamūrān kravyādo mā te hetyā mukṣata daivyāyāḥ.*

Agni, you destroy the oppressors since time immorial. Never can the evil dominate over you in their battles against the good. Let the flesh eaters alongwith the cruel and wicked be destroyed, and may they never escape the strike of your divine punishment and natural retribution.

त्वं नो अग्न अधरादुदक्तात्त्वं पश्चादुत र ा पुरस्तात।
पति त ते अजरासस्तपिष्ठा अघशंसं शाशुचता दहन्तु ॥ २० ॥

20. *Tvaṁ no agne adharādudaktāt tvaṁ paścāduta rakṣā purastāt. Prati te te ajarāsastapiṣṭhā aghaśāṁsaṁ śośucato dahantu.*

Agni, pray protect us from below, from above, from behind and in front against the oppressors facing us. May those unaging flames shining and blazing burn down the malignant and sinful enemies of life to ashes.

पश्चात्पुरस्तादधरादुदक्तात्क्विः काव्येन परि पाहि राजन।
सखे सखायमजरो जरिम्ण ग्ने मर्ताँ अमर्त्यस्त्वं नः॥ २१॥

21. *Paścāt purastādadharādudaktāt kaviḥ kāvyena pari pāhi rājan. Sakhe makhāyamajaro jarimṇe 'gne martāṁ amartyastvaṁ naḥ.*

O refulgent ruler, divine visionary, protect us all round, from the back and front, from above and below, as now and hereafter, by the light of your vision and wisdom. O Agni, unaging friend, immortal divinity, save the mortals, save your friend, bless us all mortals to live a happy life till a full age of fulfilment.

परि त्वाग्ने पुरं वयं विपं सहस्य धीमहि।
धृषद्वर्णं दिवदिव हन्तारं भङ्गुरावताम॥ २२॥

22. *Pari tvāgne puraṁ vayaṁ vipraṁ sahasya dhīmahi. Dhṛṣadvarṇaṁ divedive hantāraṁ bhaṅgurāvatām.*

Agni, day in and day out all time, we celebrate and adore you, eternal giver of fulfilment, wise, resolute and brave, redoubtable vanquisher of the mischievous and destroyer of the destroyers of life and nature.

विषूण भङ्गुरावतः प्रति ष्म रक्षसो दह।
अग्ने तिग्मेन शोचिषा तपुरगाभिर्ऋष्टिभिः ॥ २३ ॥

23. *Viṣeṇa bhaṅgurāvataḥ prati ṣma rakṣaso daha.*
Agne tigmena sociṣā tapuragrābhirṛṣṭibhiḥ.

Agni, with pervasive and expansive light, heat and penetrative flames and with beams of constant action against the negativities of life and society, pray burn up the crooked and destructive elements of life in every field of their activity.

पत्यग्न मिथुना दह यातुधानाः किमीदिनाः।
सं त्वा शिशामि जागृह्यदब्धं विप्र मन्मभिः ॥ २४ ॥

24. *Pratyagne mithunā daha yātudhānā kimīdinā.*
Saṁ tvā śiśāmi jāgṛhyadabdhaṁ vipra manmabhiḥ.

Agni, burn up the oppressive and destructive alliances and combinations of the negativities of life and nature on the prowl looking for where to strike. O power all intelligent and wise, with holy thoughts and prayers, I invoke and exhort you. Arise, O power indomitable, and strike against the killers.

पत्यग्न हरसा हरः शृणीहि विश्वतः पतिः।
यातुधानस्य रक्षसा बलं वि रुज वीर्यम ॥ २५ ॥

25. *Pratyagne harasā haraḥ śṛṇīhi viśvataḥ prati.*
Yātudhānasya rakṣaso balaṁ vi ruja vīryam.

Agni, universal spirit of light and fire, creator, protector and destroyer, refulgent ruler of nature, life and society, with your love and passion for life and goodness and with your wrath against evil, sabotage

and negativity, seize, cripple and all round destroy the strength, vigour, valour and resistance of the negative and destructive forces of evil and wickedness, lurking, working and persisting in nature, life and society. Save the good and destroy the demons.

Mandala 10/Sukta 88

Surya, Vaishvanaragni Devata, Murdhanvan Angirasa or Vamadevya Rshi

हविष्पान्तमजरं स्वर्विदं दिविस्पृश्याहुतं जुष्टमग्ना।
तस्य भर्मणि भुवनाय देवा धर्मणि कं स्वधया पपथन्त ॥ १ ॥

1. *Haviṣpāntamajaraṁ svarvidi divispṛśyāhutaṁ juṣṭamagnau. Tasya bharmaṇe bhuvanāya devā dharmaṇe kaṁ svadhayā paprathanta.*

Devas, the divines of humanity and divinities of nature, with food and reverence, offer delicious, expansive, loved and solemnly dedicated havi into the holy fire which rises to the skies and reaches the sun. Thus do they exalt Agni so that they may well be, rise and exalt in the gracious order of Agni under the divine shelter and support of the order.

गीर्णं भुवनं तमसापगूळ्हमाविः स्वरभवज्जाते अग्ना। तस्य देवाः पृथिवी द्यारुतापो रणय्या ओषधीः सख्ये अस्य ॥ २ ॥

2. *Gīrṇaṁ bhuvanaṁ tamasāpagūḷhmāviḥ svarabhavajjāte agnau. Tasya devā pṛthivī dyaurutāpo'raṇapannoṣadhīḥ sakhye asya.*

The world of existence lay deeply engulfed and covered in the darkness of the night of Pralaya, annihilation, and then on the rise of Agni, Lord Supreme

of light and life, it rose and manifested: Akasha, time-space continuum manifested, and then others followed, earth, light and heat, waters, herbs and trees all arose, and all the devas, divine spirits of nature, rejoiced in the love and friendship of this Lord Supreme, Agni.

दे॒वभि॒र्न्वि॑ष्टा य॒ज्ञिये॑भिर॒ग्निं स्तोषा॑ण्य॒जरं॑ बृ॒हन्त॑म । या भा॒नुना॑ पृथि॒वीं द्याम्रु॒तमा॑ता॒ताना॒ रोद॑सी अ॒न्तरि॑ क्षम ॥ ३ ॥

3. *Devebhirnviṣito yajñiyebhiragniṁ stoṣāṇyajaraṁ bṛhantam. Yo bhānunā pṛthivīṁ dyāmutemā-mātatāna rodasī antarikṣam.*

Inspired by Devas and lighting the fire of yajnas, I adore and exalt Agni, lord unaging and eternal, infinite, who, by his self-refulgence, pervades this earth and heaven and expands both heaven and earth and the middle regions of the skies.

या होतासी॑त्प्रथ॒मा दे॒वजु॑ष्टा॒ यं स॒माञ्ज॒न्नाज्ये॑ना वृणा॒नाः । स पत॒त्रीत्व॒रं स्था जग॒द्यच्छ्वा॒त्रम॒ग्निर॑कृणोज्जा॒तवे॑दाः ॥ ४ ॥

4. *Yo hotāsīt prathamo devajuṣṭo yaṁ samāñja-nnājyenā vṛṇānāḥ. Sa patatrītvaraṁ sthā jaga-dyacchvātramagnirakṛṇojjātavedāḥ.*

I adore and exalt Agni who is the first, original and efficient cause of the cosmic yajna, loved and celebrated by the devas, whom the best of men with cherished love and choice sprinkle and serve with sacred ghrta, who creates, shapes and rules the world of flying, moving, non-moving and revolving objects and living beings. That is Agni, Jataveda, self-refulgent and omniscient.

यज्जा॑तवदा॒ भुव॑नस्य मू॒ध॑ ति॑ष्ठा अग्न॒ स॒ह रो॑च॒नन॑। तं त्वा॑हम म॒तिभि॑र्गी॒भि॒रु॒क्थैः स य॒ज्ञिया॑ अभवा॒ रोद॑सि॒पाः॥ ५॥

5. *Yajjātavedo bhuvanasya mūrdhannatiṣṭho agne saha rocanena. Taṁ tvāhema matibhirgīrbhirukthaiḥ sa yajñiyo abhavo rodasiprāḥ.*

O Jataveda, Agni, who abide and shine on top of the world with the sun, with our thoughts, words and holy songs we adore and worship you. You are adorable, worthy of worship, pervasive all over heaven and earth.

मू॒धा भु॒वा भ॑वति॒ नक्त॑मग्नि॒स्ततः॒ सूया॑ जायत पा॒तरु॒द्यन।
मा॒यामू॒ तु य॒ज्ञिया॑नाम॒तामपा॒ यत्तूणि॒श्चर॑ति प्रजा॒नन॥ ६॥

6. *Mūrdhā bhuvo bhavati naktamagnistataḥ sūryo jāyate prātarudyan. Māyāmū tu yajñiyānāmetāmapo yat tūrṇiścarati prajānan.*

Agni as Vaishvanara is awake and vibrates as the prime reality and spirit of existence at night when the whole world sleeps. Then in the morning, rising with the dawn, it shines as the sun. It is but the wondrous work of the highest of adorables, cosmic Maya, that it thus moves and vibrates at the fastest, knowing and watching all actions and movements of the world of moving and non-moving objects.

दृ॒शन्या॒ या म॑हि॒ना स॒मि॒द्धा रो॑चत दि॒विया॑निवि॒भावा॑।
तस्मि॑न्नग्ना सू॒क्तवा॒कन॑ दे॒वा ह॒विर्विश्व॒ आजु॑हवु॒स्तनू॒पाः॥ ७॥

7. *Dṛśenyo yo mahinā samiddho'rocata divi yonirvibhāvā. Tasminnagnau sūktavākena devā havirviśca ājuhavustanūpāḥ.*

Wondrous in form, Agni, who, refulgent with

its own grandeur, shines in heaven as the light most gracious is the divinity into whom, in sacred fire form, all devas, divinities of nature and humanity, guardians of our health and body, offer yajnic oblations of havi with the chant of Vedic mantras.

सूक्तवाकं पथममादिदग्निमादिद्धविरजनयन्त देवाः ।
स एषां यज्ञो अभवत्तनूपास्तं द्यावदे तं पृथिवी तमापः ॥ ८ ॥

8. *Sūktavākaṁ prathamamādidagnimdiddhavira-janayanta devāḥ. Sa eṣāṁ yajño abhavat tanūpā-staṁ dyaurveda taṁ pṛthivī tamāpaḥ.*

The devas, noble yajakas, first chant the divine Word, then they light the fire and then they prepare and offer the havi. That Agni is the adorable lord of them all, guardian and promoter of health and age. That the heaven receives, that the earth receives, and that the waters receive, and that all of them realise, the pervasive power and energiser.

यं देवासो जनयन्ताग्निं यस्मिन्नाजुहवुर्भुवनानि विश्वा ।
सो अर्चिषा पृथिवीं द्यामुतेमामृजूयमाना अतपन्महित्वा ॥ ९ ॥

9. *Yaṁ devāso'janayantāgniṁ yasminnājuhavur-bhuvanāni viśvā. So arciṣā pṛthivīṁ dyāmutemā-mṛjūyamāno atapanmahitvā.*

Agni which all the divine powers of the universe create and serve, into which all worlds of the universe offer their oblations at the cosmic yajna of evolution and devolution, that Agni, radiant and natural ordainer, lights and energises this earth and heaven with its glory and self refulgence.

स्तामंन हि दिवि देवासा अग्निमजीजनञ्छक्तिभी रादसिपाम।
तमू अकृण्वन्त्रधा भुव कं स आषधीः पचति विश्व-
रूपाः ॥ १० ॥

10. *Stomena hi divi devāso agnimajījanañchaktibhī rodasiprām. Tamū akṛṇvan tredhā bhuve kaṁ sa oṣadhīḥ pacati viśvarūpāḥ.*

By mantric power and their own potential the divine powers in heaven create and raise Agni which pervades earth and sky too, thus creating it in three ways: Agni or fire on earth, Vayu or electricity in the sky, and Aditya or light in heaven. This same Agni of all universal forms well matures and ripens herbs and all vegetation on earth.

यददंनमदधुयज्ञियासा दिवि देवाः सूयंमादितयम। यदा
चंरिष्णू मिथुनावभूंतामादित्यापंश्यन्भुवंनानि विश्वा ॥ ११ ॥

11. *Yadedenamadadhuryajñiyāso divi devāḥ sūryamāditeyam. Yadā cariṣṇū mithunāvabhūtāmādit prāpaśyan bhuvanāni viśva.*

When the divine powers, performers of cosmic yajna, place this sun, child of the refulgence of Aditi, mother Infinity, in the heavenly region, then it becomes two, moving together as twofold power, Agni and Vaishvanara, sun and dawn, and as they pervade all regions of the world, so do all regions of the world see them.

विश्वंस्मा अग्निं भुवंनाय देवा वंश्वानरं कतुमह्नामकृण्वन।
आ यस्तताना्षसा विभातीरपा ऊणाति तमा अचिषा
यन ॥ १२ ॥

12. *Viśvasmā agniṁ bhuvanāya devā vaiśvānaraṁ ketumahnāmakṛṇvan. Ā yastatānoṣaso vibhātīrapo ūrṇoti tamo arciṣā yan.*

Devas, divine powers, create and make the solar form of Vaishvanara Agni, and make it the flag sign of the day for the sake of the whole world, and the sun, radiating, lights up the bright dawns and dispels the darkness of the night with its light, unveiling the day.

वश्वा नरं कवया यज्ञियासाग्निं दवा अजनय न्नजुर्यम। न त्रिं पत्नममिनच्चरिष्णु य स्याध्यं तं तविषं बृहन्तम॥ १३॥

13. *Vaiśvānaraṁ kavayo yajñiyāso'gniṁ devā ajanayannajuryam. Nakṣatraṁ pratnamaminaccariṣṇu yakṣasyādhyakṣaṁ taviṣaṁ bṛhantam.*

Wise and visionary Devas, adorable divine powers, create the unaging Vaishvanara Agni, the ancient star unalterable and inviolable, moving as the ruling star of space, blazing and expansive.

वश्वा नरं विश्वहा दीदिवांसं मन्त्रैरग्निं कविमच्छा वदामः। या महिम्ना परिबभूवावी उतावस्तादुत दवः परस्तात॥ १४॥

14. *Vaiśvānaraṁ viśvahā dīvivāṁsaṁ mantrairagniṁ kavimacchā vadāmaḥ. Yo mahimnā paribabhūvorvī utāvastāduta devaḥ parastāt.*

With Vedic mantras we invoke and adore Agni, Vaishvanara, light divine ever shining bright, the very eye of omniscience which, with its might and grandeur, enlightens and overwhelms both heaven and earth, the ultimate light and bliss above and below, the end and the foundation both.

द्व स्रुती अशृणवं पितॄणामहं दवानामुत मर्त्यानाम।
ताभ्यामिदं विश्वमजत्समेति यदन्तरा पितरं मातरं च॥ १५॥

15. *Dve srutī aśṛṇavaṁ pitṝṇāmahaṁ devānāmuta martyānām. Tābhyāmidaṁ viśvamejat sameti yadantarā pitaraṁ mātaraṁ ca.*

I hear there are two paths of life in existence: Pitryana, the path of average mortals to earthly bliss, and Devayana, the path of divine souls to divine bliss. By these does the world of vibrant life travel transmigrating from birth by father and mother to death and attains whatever is between earth and heaven.

द्व समीची बिभृतश्चरन्तं शीषता जातं मनसा विमृष्टम। स
पत्यङ्विश्वा भुवनानि तस्थावपयुच्छन्तरणिर्भाजमानः॥ १६॥

16. *Dve samīcī bibhṛataścarantaṁ śīrṣato jātaṁ manasā vimṛṣṭam. Sa pratyaṅ viśvā bhuvanāni tasthāvaprayucchan taraṇirbhrājamānaḥ.*

Two, earth and heaven, together bear Agni born on top, vibrant and radiating from the highest heaven, and that abides immanent and pervasive all over the worlds of existence, unremissive, radiant and divinely self-refulgent.

यत्रा वदत अवरः परश्च यज्ञन्याः कतरा ना वि वद।
आ शकुरित्सधमादं सखाया न न्त यज्ञं क इदं वि
वाचत॥ १७॥

17. *Yatrā vadete avaraḥ paraśca yajñanyoḥ kataro nau vi veda. Ā śekurit sadhamādaṁ sakhāyo nakṣanta yajñaṁ ka idaṁ vi vocat.*

Where both terrestrial agni and supraterrestrial

agni, both high priests of yajna, communicate and commingle then, for us, which one of these excels and proclaims the distinction? When yajakas do perform the yajna and serve and celebrate Agni together on the vedi, who would speak to us of the distinction?

कत्यग्नयः कति सूर्यासः कत्युषासः कत्यु स्विदापः।
नापस्पिजं वः पितरा वदामि पृच्छामि वः कवया विद्मने कम ॥ १८ ॥

18. *Katyagnayaḥ kati sūryāsaḥ katyuṣāsaḥ katyu svidāpaḥ. Nopaspijaṁ vaḥ pitaro vadāmi pṛcchāmi vaḥ kavayo vidmane kam.*

How many are the fires? How many the suns? How many the dawns? How many the waters? O enlightened sages, I say this not out of curiosity, I ask you this in all seriousness for the sake of knowledge.

यावन्मात्रमुषसो न प्रतीकं सुपर्ण्यो वसते मातरिश्वः।
तावद्दधात्युप यज्ञमायन्ब्राह्मणो होतुरवरो निषीदन ॥ १९ ॥

19. *Yāvanmātramuṣaso na pratīkaṁ suparṇyo vasate mātariśvaḥ. Tāvaddadhātyupa yajñamāyan brahmaṇo hoturavaro niṣīdan.*

As long as the all moving glorious Vayu, the electric form of Agni, with radiant sun rays bears and wears the face of dawn as its banner of the day, so long would the holy yajaka, the Brahmana, go to the yajna vedi and sit and offer the fragrant havi in honour of the terrestrial fire, the high priest of yajna.

Note: The answer to these questions is given in Rgveda 8, 58, 2: The same one Agni shines and blazes in many forms, The same one sun shines in all lights of

the universe, the same one dawn rises over all this world, and the same one lord of existence manifests in all forms of the world,

Mandala 10/Sukta 89

Indra-Varunau Devate, Renu Vaishvamitra Rshi

इन्दं स्तवा नृतमं यस्य मह्ना विबबाध रोचना वि ज्मो अन्तान। आ यः पपौ चषणीधृद्वरोभिः प सिन्धुभ्यो रिरिचाना महित्वा॥ १॥

1. *Indraṁ stavā nṛtamaṁ yasya mahnā vibabādhe rocanā vi jmo antān. Ā yaḥ papraucarṣaṇī-dhṛdvarobhiḥ pra sindhubhyo riricāno mahitvā.*

Adore and celebrate Indra, highest over humanity, who overwhelms the lights of the world with his grandeur and rules over the ends of the earth, who, watchful sustainer of humanity, pervades and fills the worlds of the universe by his excellences and, all overpowering, exceeds the oceans of earth and space by his glory and grandeur.

स सूर्यः पर्युरू वरांस्यन्दो ववृत्यादश्व्येव चक्रा। अतिष्ठन्तमपस्यं न सर्गं कृष्णा तमांसि त्विष्या जघान॥ २॥

2. *Sa sūryaḥ paryurū varāṁsyendro vavṛtyādrathyeva cakrā. Atiṣṭhantamapasyaṁ na sargaṁ kṛṣṇā tamāṁsi tviṣyā jaghāna.*

Indra, self-refulgent cosmic Sun, greater than the greatest, he moves the worlds of existence like chariot wheels and, destroying the deepest darknesses of the world with his refulgence, keeps the dynamic universe in ceaseless flow like a particle in a wave of

energy.

स॒मा॒नम॑स्मा॒ अन॑पावृदर्च म॒या दि॒वा अस॑मं॒ बह्म॒ नव्य॑म।
वि यः पृ॒ष्ठव॒ जनि॑मान्य॒य इन्द॑श्चि॒काय॒ न सख्या॑य-
मी॒ष॥ ३॥

3. *Samānamasmā anapāvṛdarca kṣmayā divo asamaṁ brahma navyam. Vi yaḥ pṛṣṭheva janimānyarya indraścikāya na sakhāyamīṣe.*

Worship Indra, constant, evident and immanent, greater than heaven and earth, infinite, adorable ever new, who, as primary foundation and ultimate master, knows all that are born in existence and neither deserts friends nor hurts the devotees.

इन्दा॑य॒ गिरा॒ अनि॑शितसगा अ॒पः पर॑यं॒ सग॑रस्य बु॒ध्नात।
या अ ा॑णव च॒किया॒ शची॑भि॒विष्व॑क्त॒स्तम्भ॑ पृथि॒वीमु॒त
द्याम॥ ४॥

4. *Indrāya giro atiśitasargā apaḥ prerayaṁ sagarasya budhnāt. Yo akṣeṇeva cakrīya śacībhirviṣvak tastambha pṛthivīmuta dyām.*

I sing songs of praise and make incessant streams of water flow from the oceans of space and sky in honour of Indra who, with his cosmic power and actions, sustains the heaven and earth in motion like wheels of a chariot held in balance by the axle.

आपा॑न्तमन्युस्तृपलपभमा॒ धुनि॒ः शिमी॑वा॒ञ्छरु॑माँ ऋ॒जी॒षी।
सामा॒ विश्वा॑न्यत॒सा वना॑नि॒ नावा॑ गिन्दं पति॒माना॑नि
दभुः॥ ५॥

5. *Āpāntamanyustṛpalaprabharmā dhuniḥ śimīvāñcharumāṁ ṛjīṣī. Somo viśvānyatasā vanāni nārvāgindraṁ pratimānāni debhuḥ.*

Boundless in passion and potential, impetuous in action, mighty mover and shaker, awfully powerful, strongly armed, simple and natural, creative and inspiring like Soma, is Indra. Not all the winds and weapons of the world, not all the lights and blazes, no measures and comparisons of the finite world, can face, equal, much less exceed and overcome Indra.

न यस्य द्यावापृथिवी न धन्व नान्तरिं इं नादयः सामा अ गाः। यदस्य मन्युरधिनीयमानः शृणाति वीळु रुजति स्थिराणि ॥ ६ ॥

6. *Na yasya dyāvāpṛthivī na dhanva nāntarikṣaṁ nādrayaḥ somo akṣāḥ. Yadasya manyuradhinīyamānaḥ śṛṇāti vīḷu rujati sthirāṇi.*

Neither heaven and earth, nor sky, nor space, nor clouds and mountains, equal his might, creative and inspiring Soma as he is, especially when his power and passion, overwhelming all, shatters the strongest and shakes the firmest fixed.

जघान वृत्रं स्वधितिर्वनेव रुरोज पुरो अरदन्न सिन्धून। बिभेद गिरिं नवमिन्न कुम्भमा गा इन्दो अकृणुत स्वयुग्भिः ॥ ७ ॥

7. *Jaghāna vṛtraṁ svadhitirvaneva ruroja puro aradanna sindhūn. Bibheda giriṁ navaminna kumbhamā gā indro akṛṇuta svayugbhiḥ.*

Destroying the demon of darkness like lightning striking the woods, Indra shatters the strongholds of evil. He breaks the clouds and mountains like a little

new earthen jar, and as he sets floods of rivers aflow, so with his own waves of divine energy, he lets the streams of psychic energy and spiritual enlightenment flow for the devotee.

त्वं ह॒ त्यदृ॑ण॒या इ॑न्द्र धीरा॒ सिन पर्व॑ वृजि॒ना शृ॑णासि। प॒र॒ य मि॒त्रस्य॒ वरु॑णस्य॒ धाम॒ युज॒ं न जना॑ मि॒नन्ति॑ मि॒त्रम॥ ८॥

8. *Tvaṁ ha tyadṛṇayā indra dhīro 'sirna parva vṛjinā śṛṇāsi. Pra ye mitrasya varuṇasya dhāma yujaṁ na janā minanti mitram.*

You alone are the constant and magnificent giver of bliss, and you alone, like the sword severing every knot and joint of negativity, destroy the evil and crookedness of life for those good people who do not violate the light and law of Mitra and Varuna, universal spirit of love, friendship and judgement and for those who do not ever deceive a real sincere friend of all time.

प॒र॒ य मि॒त्रं पा॒यम॑णं दु॒रवा॒ः प॒र॒ सं॒गिर॒ः प॒र॒ वरु॑णं मि॒नन्ति॑।
न्य॒॑मित्रे॑षु॒ व॒धमि॑न्द्र तु॒मं॒ वृष॒न्वृषा॑णमरु॒षं शि॑शीहि॥ ९॥

9. *Pra ye mitraṁ prātyamaṇaṁ durevāḥ pra saṁgiraḥ pra varuṇaṁ minanti. Nyamitreṣu vadhamindra tumraṁ vṛṣan vṛṣāṇamaruṣaṁ śiśīhi.*

And against those crooked men of unholy ways who deceive the friend, violate the progressive man of justice and rectitude, hurt dedicated men of positive social support and oppose the man of judgement and enlightenment, O lord of power and progress, Indra, prepare the thunderbolt, instant, overwhelming and blazing but just and unquestionable, and strike such unfriendly and negative forces without delay.

इन्द्रा दिव इन्द इश पृथिव्या इन्द्रा अपामिन्द इत्पर्वतानाम।
इन्द्रा वृधामिन्द इन्मधिराणामिन्दः ाम याग हव्य
इन्दः॥ १०॥

10. *Indro diva indra īśe pṛthivyā indro apāmindra it parvatānām. Indro vṛdhāmindra inmedhirāṇāmindraḥ kṣeme yoge havya indraḥ.*

Indra rules over the heavens, Indra rules over the earth, Indra rules over the waters of earth and space, Indra rules over mountains and the clouds, and Indra rules over all our actions and ambitions. And Indra is the spirit and power for the rising wise on way to progress in times of peace and prosperity to be invoked and worshipped for protection and preservation of what has been gained and for the achievement of that what has yet to be gained further. (Yoga is achievement, and Kshema is preservation and protection of what has been achieved, and both these are two aspects of progress.)

प्राक्तुभ्य इन्द्रः प वृधा अहभ्यः पान्तरि ात्प समुदस्य धासः।
प वातस्य पथसः प ज्मा अन्तात्प सिन्धुभ्या रिरिच प
ितिभ्यः॥ ११॥

11. *Prāktubhya indraḥ pra vṛdho ahabyaḥ prāntarikṣāt pra samudrasya dhāseḥ. Pra vātasya prathamaḥ pra jmo antāt pra sindhubhyo ririce pra kṣitibhyaḥ.*

Indra is far greater than the nights of existence, greater than days, space, and the bounds of space. He transcends the expansive currents of energy, the bounds of the universe, the flowing flux of existence, and all definitions of the flux in form.

प शार्शुचत्या उषसा न केतुरसिन्वा ते वततामिन्द हेतिः। अश्मेव विध्य दिव आ सृजानस्तपिष्ठेन हेषसा दार्घमित्रान॥ १२॥

12. *Pra śośucatyā uṣaso na keturasinvā te vartatāmindra hetiḥ. Aśmeva vidhya diva ā sṛjānastapiṣṭhena heṣasā droghamitrān.*

Like the blazing flames of dawn dispelling the dark, let your boundless thunderbolt strike. With that blazing thunder, like a shot from heaven pierce the forces of hate and enmity.

अन्वह मासा अन्विद्वनान्यन्वाषधीरनु पवतासः। अन्विन्द्रं रादसी वावशान अन्वापो अजिहत जायमानम॥ १३॥

13. *Anvaha māsā anvidvanānyanvoṣadhīranu parvatāsaḥ. Anvindraṁ rodasī vāvaśāne anvāpo ajihata jāyamānam.*

Indeed, days and months, herbs and forests, clouds and mountains, shining skies and earth and the oceans and vapours of space, all move and proceed in accordance with Indra as it emerges into manifestation.

कहि स्वित्सा त इन्द चत्यासदघस्य यद्भिनदा र एषत। मित्रकुवो यच्छसन न गावः पृथिव्या आपृगमुया शयन्त॥ १४॥

14. *Karhi svit sā ta indra cetyāsadaghasya yadbhinado rakṣa eṣat. Mitrakruvo yacchasane na gāvaḥ pṛthivyā āpṛgamuya śayante.*

Where is that punitive power of yours, Indra, and when does it strike, the power that picks up and shatters the sinner, the criminal, and the perpetrator of

evil, and struck by which the betrayers of friends, felled and dead, lie on the ground like cattle carcasses.

शत्रूयन्ता॑ अ॒भि य न॑स्तत॒स्र म॒हि वा॑धन्त आग॒णास॑ इन्द। अ॒न्धना॒मित्रा॒स्तम॑सा सचन्तां सु॒ज्यो॒तिषा॑ अ॒क्तव॒स्ताँ अ॒भि ष्यु॑ः ॥ १५ ॥

15. *Śatrūyanto abhi ye nastatasre mahī vrādhanta ogaṇāsa indra. Andhenāmitrāstamasā sacantāṁ sujyotiṣo aktavastāṁ abhi ṣyuḥ.*

Enemies of humanity, obstructionist forces, highly organised gangs which afflict us, may all unfriendly forces suffer deep darkness on their way, and may the powers of enlightenment and progressive culture face them and overcome them.

पु॒रू॒णि॒ हि त्वा॒ सव॑ना॒ जना॑नां ब॒ह्मा॑णि॒ मन्द॑न्गृणता-मृषी॑णाम। इ॒माम॒घाष॒ ाव॑सा॒ सह॑ूतिं ति॒रा विश्वा॒ँ अच॑ता याह्यवाङ॥ १६ ॥

16. *Purūṇi hi tvā savanā janānāṁ brahmāṇi mandan gṛṇatāmṛṣīṇām. Imāmāghoṣannavasā sahūtiṁ tiro viśvāṁ arcato yāhyarvāṅ.*

May all felicitative yajnas of the people and holy songs of celebrant seers adore and exalt you. O lord, listening to this prayer and invocation, proclaiming your acceptance and pleasure, come to all the devotees in direct experience and bless them with peace and protection.

ए॒वा त॑ व॒यमि॑न्द भुञ्जती॒नां वि॒द्याम॑ सुमती॒नां नवा॑नाम। वि॒द्याम॒ वस्ता॒रव॑सा गृ॒णन्ता॑ वि॒श्वामि॑त्रा उ॒त त॑ इन्द नू॒नम ॥ १७ ॥

17. *Evā te vayamindra bhuñjīnāṁ vidyāna sumatīnāṁ navānām. Vidyāma vastoravasā gṛṇanto viśvāmitrā uta ta indra nūnam.*

Thus may we, O lord omnipotent, Indra, know of, experience and enjoy your protective, enlightening and ever new gifts of kindness and grace. And may we, being friends of the world, singing and celebrating your divine gifts, know you and be happy by your favour and protection day and night.

शुनं हुवम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसाता।
शृण्वन्तमुग्रमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम॥ १८॥

18. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugramūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke and adore Indra, lord of bliss, omnipotent, highest leader and guide of humanity in this our battle of life for protection, victory and further advancement. Indra is listening, blazing in battles, destroying demons of darkness, negativity and obstructions, and winning the honours, wealth and excellences of the world for humanity.

Mandala 10/Sukta 90

Purusha Devata, Narayana Rshi

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात।
स भूमिं विश्वता वृत्वात्यतिष्ठद्दशाङ्गुलम॥ १॥

1. *Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṁ viśvato vṛtvātyatiṣṭhaddaśāṅgulam.*

Purusha, the cosmic soul of existence, is Divinity personified, of a thousand heads, a thousand eyes and a thousand feet. It pervades the universe wholly and entirely and, having pervaded and comprehended the universe of ten Prakrtic constituents, It transcends the world of existence.

पुरुष एवदं सर्वं यद्भूतं यच्च भव्यम।
उतामृतत्वस्येशानो यदन्नेनातिरोहति॥ २॥

2. *Puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvam. Utāmṛtatvasyeśāno yadannenātirohati.*

All this that is and was and shall be is Purusha ultimately, sovereign over immortality and ruler of what expands by living food.

एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि॥ ३।

3. *Etāvānasya mahimāto jyāyāṁśca pūruṣaḥ.*
Pādo'sya viśvā bhūtāni tripādasyāmṛtaṁ divi.

So great is the grandeur and glory of It, and still the Purusha is greater. The entire worlds of existence are but one fourth of It. Three parts of Its mystery are in the transcendental heaven of immortality beyond the universe.

त्रिपादूर्ध्व उदत्पुरुषः पादोऽस्येहाभवत्पुनः।
ततो विष्वङ व्यक्रामत्साशनानशन अभि॥ ४॥

4. *Tripādūrdhva udait puruṣaḥ pādo'syehābhavat punaḥ. Tato viṣvaṅ vyakrāmt sāśanānaśane abhi.*

Three parts higher rises the Purusha above the

universe in which only one measure of Its glory manifests again and again, pervading all the material and biological world and thence remains transcendent over the universe.

तस्माद्विराळजायत विराजा अधि पूरुषः।
स जाता अत्यरिच्यत पश्चाद्भूमिमथो पुरः॥ ५॥

5. *Tasmādvirāḷajāyata virājo adhi pūruṣaḥ.*
Sa jāto atyaricyata paścādbhūmimatho puraḥ.

From Purusha arose Virat, the cosmic idea, the blue-print in terms of Prakrti. The Purusha manifests in the Virat and remains sovereign over it. Though manifested, it exceeds, transcends and then creates the universe and the world regions for forms of existence.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः॥ ६॥

6. *Yat puruṣeṇa haviṣā devā yajñamatanvata.*
Vasanto asyāsīdājyaṁ grīṣma idhmaḥ śaraddhaviḥ.

When the sages visualise the universal yajna of creation and enact it in communion with the Purusha in meditation, then the spring season is the ghrta, summer is the fuel, and winter is the havi. (This meditative enactment is in terms of nature. In fact, the creation of the universe is an evolutionary process beginning with Prakrti evolving into material, biological and psychic forms as follows in this very hymn.)

तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः।
तेन देवा अयजन्त साध्या ऋषयश्च ये॥ ७॥

7. *Taṁ yajñaṁ barhiṣi praukṣan puruṣaṁ jātamagrataḥ. Tena devā ayajanta sādhyā ṛṣyaśca ye.*

The Rshis of universal vision, sages of universal accomplishment and scholars of the Veda, invoke and worship the eternal Purusha, self-manifested in advance of every thing else of the cosmic yajna. They spread and consecrate the grass over the vedi in mind and offer the oblations in the cosmic fire with Veda mantras.

तस्मा॑द्य॒ज्ञात्स॑र्व॒हु॒तः संभृ॑तं पृषदा॒ज्यम।
प॒शून्ताँश्च॑क्क वाय॒व्यां॑नार॒ण्यान्गा॒म्याश्च॒ य ॥ ८ ॥

8. *Tasmādyajñāt sarvahutaḥ saṁbhṛataṁ pṛṣadājyam. Paśūn tāṁścakre vāyavyānāraṇyān grāmyāśca ye.*

From that cosmic yajna with total input of Prakrti, by the universal Purusha was prepared and received the sacred ghrta, living plasma, the universal material of creation. He created the animals, all those birds of the air, rangers of the forest and inmates of the village.

तस्मा॑द्य॒ज्ञात्स॑र्व॒हु॒त ऋ॒चः सामा॑नि जज्ञिर।
छन्दां॑सि जज्ञिर॒ तस्मा॒द्य॒जु॒स्तस्मा॑दजायत ॥ ९ ॥

9. *Tasmādyajñāt sarvahuta ṛcaḥ sāmāni jajñire. Chandāṁsi jajñire tasmādyajustasmādajāyata.*

From that Lord of universal yajna were born the Rks and the Samans. From him were born the Chhandas and from him were born the Yajus.

तस्मा॒दश्वा॑ अजायन्त॒ य क॑ चो॑भ॒याद॑तः।
गावो॑ ह जज्ञिर॒ तस्मा॒त्तस्मा॑ज्जा॒ता अ॑जा॒वयः ॥ १० ॥

10. *Tasmādaśvā ajāyanta ye ke cobhayādataḥ.*
Gāvo ha jajñire tasmāt tasmājjātā ajāvayaḥ.

From that yajna were born the horses and those which have two rows of teeth up and down. From that were born the cows and from that were born the goat and sheep.

यत्पुरुषं॒ व्यद॑धुः कति॒धा व्य॑कल्पयन।
मुख॑ं किम॑स्य॒ का बा॒हू का ऊ॒रू पादा॑ उच्यत ॥ ११ ॥

11. *Yat puruṣaṁ vyadadhuḥ katidhā vyakalpayan.*
Mukhaṁ kimasya kau bāhu kā ūrū pādā ucyete.

How do the Rshis visualise the manifestive modes of the Purusha? What was his mouth? What the arms? What the thighs? What are the feet as they are said to be?

बा॒ह्म॒णा॑ स्य॒ मुख॑मासीद्बा॒हू रा॑ज॒न्य॑ः कृ॒तः।
ऊ॒रू तद॑स्य॒ यद्वैश्य॑ः प॒द्भ्यां शू॒दा अ॑जायत ॥ १२ ॥

12. *Brāhmaṇo'sya mukhamāsīdbāhū rājanyaḥ kṛtaḥ.*
Ūrū tadasya yadvaiśyaḥ padbhyāṁ śūdro ajāyata.

The Brahmana, man of divine vision and the Vedic Word, is the mouth of the Samrat Purusha, the human community. Kshatriya, man of justice and polity, is created as the arms of defence. The Vaishya, who produces food and wealth for the society, is the thighs. And the man of sustenance and ancillary support with labour is the Shudra who bears the burden of the human family as the legs bear the burden of the body.

च॒न्द्रमा॒ मन॑सो जा॒तश्च॒क्षोः सूर्या॑ अजायत।
मुखा॒दिन्द्र॑श्चा॒ग्निश्च॑ प्रा॒णाद्वा॒युर॑जायत ॥ १३ ॥

13. *Candramā manaso jātaścakṣoḥ sūryo ajāyata. Mukhādindraścāgniśca prāṇādvāyurajāyata.*

The moon is born of the cosmic mind, the sun is born of the eye, the fire and energy is born from the mouth and the wind is born from the breath.

नाभ्या आसीदन्तरिं ं शीष्णा द्याः समवतत।
पद्भ्यां भूमिदिशः श्रात्रात्तथा लाकाँ अकल्पयन ॥ १४ ॥

14. *Nābhyā āsīdantarikṣaṁ śīrṣṇo dyauḥ samavartata. Padbhyāṁ bhūmirdiṢśaḥ śrotrāt tathā lokāṁ akalpayan.*

The sky was born of the navel of the cosmic Purusha, that is, the sky is the navel part of the universe, the heaven of light arose from the head, the earth solidified from the dust of the feet, the space quarters emanated from the ear, and the other regions of the universe similarly arose from the Purusha.

सप्तास्यासन्परिधयस्त्रिः सप्त समिधः कृताः।
देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम ॥ १५ ॥

15. *Saptāsyāsan paridhayastriḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñaṁ tanvānā abadhnan puruṣaṁ paśum.*

Seven are the bounds of the vedi of cosmic yajna in meditation, thrice seven, twenty one, are the samidhas, fuel sticks, ordained and offered into the yajna fire. When the sages enact the yajna within, they concentrate on the Purusha, the universal observer, whose presence they crystallise and fix upon in the soul for direct realisation.

Note: In this mantra the word 'pashu' does not mean 'animal' as has been interpreted by certain translators. The word 'pashu' is derived from the root 'pash' which means 'to see, to observe'. 'Pashu' then means 'one who sees', and here it means the 'Purusha, cosmic observer' whose presence is the object of concentration in meditation.

Seven bounds and twenty one samidhas is the mystique of meditative yajna of creation which has been explained in different ways. Swami Dayanand explains it thus in his commentary on Yajurveda, 31, 15:

Seven bounds are the seven chhandas, metrical compositions of Veda mantras such as Gayatri. Twenty one samidhas are: Prakrti, potential material cause of the universe, Mahat, material cause actualised, Ahankara, individualised identity of the universe which may also be called the blue print of the universe, five subtle elements or tanmatras, five gross elements, five senses, and three qualitative orders of the creative materials, i.e., Sattva (thought), Rajas (energy) and Tamas (matter), and that makes up twenty one.

In the Introduction to his Commentary on the Vedas Swami Dayanand explains the same thing in a different and detailed manner in the chapter on creation.

For an average reader, a simpler way to understand is to refer to the seven stages of creative evolution: Prakrti, Mahat, Ahankara, Tanmatra, perceptive faculties, volition faculties, and gross elements. These stages of evolution are the seven bounds of creative yajnas performed by Purusha. They are also samidhas because each successive evolute arises from

yajnic consumption of the preceding one. And each of these seven is of three orders of quality, Sattva, Rajas and Tamas. That makes it thrice seven.

Another way to realise the seven boundaries is to refer to the seven Vyahrtis: Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam which are the boundaries of each loka or region of existence.

यज्ञन॑ यज्ञम॑यजन्त दे॒वास्तानि॒ धर्मा॑णि प्रथ॒मान्या॑सन। त ह॒ नाकं॑ महि॒मान॑: सचन्त॒ यत्र॒ पूव॑ साध्या॒: सन्ति॑ दे॒वा:॥ १६॥

16. *Yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

By that yajna of the mind, and in meditative realisation of the cosmic process of evolution, the sages worship the master of cosmic yajna and realise the eternal and original Dharmas of existence. Blest with the light of the divine, they experience that heaven of freedom which the primeval sages of the world enjoyed at the dawn of creation.

In objective terms: Divine powers and potentials by integration and interaction conduct and accomplish the yajna of creation. They are the primary modes of the laws and causes of creative evolution which, while they wield and realise their potential in evolution, they also embody and realise the heavenly purpose, the original and efficient cause, the Purusha, and they are also the same original and eternal potentials of divinity which carry on the eternal cycle of existence.

Mandala 10/Sukta 91

Agni Devata, Aruna Vaitahavya Rshi

सं जागृवद्भिर्जरमाण इध्यत दम दमूना इषर्याळस्पद।
विश्वस्य हाता हविषा वरण्या विभुविभावा सुषखा सखीयत॥ १॥

1. *Saṁ jāgṛvadbhirjaramāṇa idhyate dame damūnā iṣayanniḷaspade. Viśvasya hotā haviṣo vareṇyo vibhurvibhāvā suṣakhā sakhīyate.*

Agni, celebrated by enlightened devotees, is kindled and lighted in yajnic halls on the holy ground on earth. Generous it is, loving and inspiring, universal giver and receiver of yajnic materials and fragrances of yajna, loving choice of all, all pervasive, refulgent, and an unfailing friend who loves the devotees as friends and is honoured by them as a friend.

स दंशतश्रीरतिथिर्गृहेगृहे वनेवने शिश्रिय तक्ववीरिव।
जनंजनं जन्या नाति मन्यत विश आ ाति विश्याइ विशंविशम॥ २॥

2. *Sa darṣataśrīratithirgṛhegṛhe vanevane śiśriye takvavīriva. Janaṁjanaṁ janyo nāti manyate viśa ā kṣeti viśyo viśaṁviśam.*

Commanding excellent grace and grandeur, honoured like a holy guest, it abides in every home and every forest like a flying bird. Lover of humanity, it blesses every community, ignores none, scorns none, loves every class of people and lives with all classes and communities with equal love and favour.

सुद ॒ ा द ॒ाः कर्तुनासि सुकतुरग्ने॑ क॒विः काव्ये॑नासि विश्व॒वित। वसु॒वसू॑नां ॒यसि॒ त्वमक॒ इद द्यावा॑ च॒ यानि॑ पृथि॒वी च॒ पुष्य॑तः ॥ ३ ॥

3. *Sudakṣo dakṣaiḥ kratunāsi sukraturagne kaviḥ kāvyenāsi viśvavit. Vasurvasūnāṁ kṣayasi tvameka id dyāvā ca yāni pṛthivī ca puṣyataḥ.*

Refulgent Agni, generous with immense gifts, noblest performer by holy works, you are the omniscient poetic creator evidently by your cosmic poetry of existence. You alone dwell in the world as the highest Vasu of life shelters and living forms, and you are the master of all that the heaven and earth create and sustain.

प॒जा॒न ा॑ग्ने॒ तव॒ यानि॑मृ॒त्विय॒मिळा॑यास्प॒द घृ॒तव॑न्त॒मास॑दः। आ त॑ं चिकित्र उ॒षसा॑मि॒वत॑या ॒ र॒पस॒ः सूय॑स्य॑व ॒श्मय॑ः ॥ ४ ॥

4. *Prajānannagne tava yonimṛtviyamiḷāyāspade ghṛtavantamāsadaḥ. Ā te cikitra uṣasāmivetayo-'repasaḥ sūryasyeva raṣmayaḥ.*

Agni, lighted and refulgent, come and take your holy seat in the vedi prepared and sprinkled with ghrta according to the season on the floor of the yajnic earth. The light and flames of your arrival shine and appear like rise of the dawns, like rays of the sun, pure, immaculate, beatific.

तव॒ श्रिया॑ व॒ष्य॑स्यव॒ वि॒द्युत॑श्चित्राश्चि॑कित्र उ॒षसा॑ं न क॒तव॑ः। यदाष॑धीर॒भिसृ॑ष्टा॒ वना॑नि च॒ परि॑ स्व॒यं चि॑नु॒ष अ ा॑मा॒स्य॑ ॥ ५ ॥

5. *Tava śriyo varṣyasyeva vidyutaścitrāścikitra uṣasāṁ na ketavaḥ. Yadoṣadhīrabhisṛṣṭo vanāni ca pari svayaṁ cinuṣe annamāsye.*

Your wonderful lustre and beauties shine like lightning flashes of the clouds of rain, like lights of the rising dawns, specially when, radiating warm and free, you reach and shine upon the herbs and trees and fields of grain and receive them into the shining warmth of your maturing and ripening radiations.

तमाषधीदधिर् गभमृत्वियं तमापा अग्निं जनयन्त मातरः। तमित्समानं वनिनश्च वीरुधा न्तवतीश्च सुवत च विश्वहा ॥ ६ ॥

6. *Tamoṣadhīrdadhire garbhamṛtviyaṁ tamāpo agniṁ janayanta mātaraḥ. Tamit samānaṁ vaninaśca vīrudho'ntarvatīśca suvate ca viśvahā.*

That Agni, energy, the herbs and waters receive into them and they bear it as mothers, producing it on maturity as nourishment and energy for life forms. The same Agni, the herbs and trees of the forest receive equally, hold it in the womb and always produce it as the embodiment of energy.

वातापधूत इषिता वशाँ अनु तृषु यद ण ववषद्वितिष्ठस। आ त यतन्त रथ्याइ यथा पृथक्शर्धांस्यग्न अजरणि ध तः ॥ ७ ॥

7. *Vātopadhūta iṣito vaśāṁ anu tṛṣu yadannā veviṣadvitiṣṭhase. Ā te yatante rathyo yathā pṛthak śardhāṁsyagne ajarāṇi dhakṣataḥ.*

When urged and impelled by wind, Agni, you

rush fast to objects of your choice love and consumption, then your youthful unaging flames, burning and blazing, rush on like the horses of a monarch's chariot.

मधाकारं विदथस्य प्रसाधनमग्निं हातारं परिभूतमं मतिम।
तमिदर्भे हविष्या समानमित्तमिन्महे वृणते नान्यं त्वत ॥ ८ ॥

8. *Medhākāraṁ vidathasya prasādhanamagniṁ hotāraṁ paribhūtamaṁ matim. Tamidarbhe haviṣyā samānamit taminmahe vṛṇate nānyaṁ tvat.*

Devotees choose to worship Agni alone, none other than Agni, giver of intelligence, accomplisher of yajna and education for knowledge, high priest of yajnic existence, supreme over all, omniscient wise, and equally loving for all, whether the havi offered is small or great, whether the purpose is high or low. O lord of light, they choose none other than you.

त्वामिदत्र वृणत त्वायवो हातारमग्न विदथेषु वधसः।
यद्देवयन्तो दधति पयांसि त हविष्मन्तो मनवो वृक्त-
बर्हिषः ॥ ९ ॥

9. *Tvāmidatra vṛṇate tvāyavo hotāramagne vidatheṣu vedhasaḥ. Yaddevayanto dadhati prayāṁsi te haviṣmanto manavo vṛktabarhiṣaḥ.*

Agni, here in the world, your loving devotees, wise sages, thoughtful people, choose to worship you, high priest of yajna, when dedicated to divinity and the divine potentials of nature, having spread the holy grass on the vedi and bearing sacred havi, they offer their dearest fragrant oblations to you.

तवाग्न होत्रं तव पात्रमृत्वियं तव नष्टं त्वमग्निर्दृतायतः । तव पशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥ १० ॥

10. *Tavāgne hotraṁ tava potramṛtviyaṁ tava neṣṭraṁ tvamagnidṛtāyataḥ. Tava praśāsraṁ tvamadhvarīyasi brahmā cāsi gṛhapatiśca no dame.*

Agni, you are the over all master and lord of yajna, yours are all the functions: you are the yajaka, you are the purifier, you are the leader, you are the kindler, you are the director, you are the manager, you are the Brahma, presiding priest, and you are the chief of our yajnic home.

यस्तुभ्यमग्न अमृताय मर्त्यः समिधा दाशदुत वा हविष्कृति । तस्य होता भवसि यासि दूत्यमुप ब्रूष यजस्यध्वरीयसि ॥ ११ ॥

11. *Yastubhyamagne amṛtāya martyaḥ samidhā dāśaduta vā haviṣkṛti. Tasya hotā bhavasi yāsi dūtyamupa bruṣe yajasyadhvarīyasi.*

Agni, whoever the mortal that gives unto you, Spirit imperishable, Lord immortal, and surrenders himself by way of fuel fire, dedicates his total life as yajnic performance, you yourself become the yajaka for him, move as his messenger, speak to him in the soul, and take over his life itself as manager of the yajna. (Surrender, O man, to the Immortal for the sake of immortality.)

इमा अस्म मतया वाचा अस्मदाँ ऋचा गिरः सुष्टुतयः समग्मत । वसूयवा वसव जातवेदस वृद्धासु चिद्वधना यासु चाकनत ॥ १२ ॥

12. *Imā asmai matayo vāco asmadāṁ ṛco giraḥ suṣṭutayaḥ samagmata. Vasūyavo vasave jātavedase vṛddhāsu cidvardhano yāsu cākanat.*

May all these thoughts, words, Rks, holy voices and songs of adoration, prayers for peace, prosperity and fulfilment reach this Agni, omniscient, omnipresent and ultimate haven of all that exists, the lord that waxes with love and exaltation when these rise and reach him.

इमां पत्नायं सुष्टुतिं नवीयसीं वाचयमस्मा उशत शृणातु नः। भूया अन्तरा हृद्यस्य निस्पृशं जायव पत्यं उशती सुवासाः॥ १३॥

13. *Imāṁ pratnāya suṣṭutiṁ navīyasīṁ voceyamasmā uśate śṛṇotu naḥ. Bhūyā antarā hṛdyasya nispṛśe jāyeva patya uśatī suvāsāḥ.*

Let me raise this new holy song of praise to the loving and gracious eternal Agni. May the Lord listen. And let it be like an inspiring creative poem full of love and passion in a beautiful form for the master, able to touch and move his heart within to bless me.

यस्मि श्वांस ऋषभास उ णा वशा मषा अवसृष्टास आहुताः। कीलालप सामपृष्ठाय वधसं हृदा मतिं जनय चारुमग्नयं॥ १४॥

14. *Yasminnaśvāsa ṛṣabhāsa ukṣaṇo vaśā meṣā avasṛṣṭāsa āhutāḥ. Kīlālape somapṛṣṭhāya vedhase hṛdā matiṁ janaye cārumagnaye.*

With love and devotion at heart I create this song of thoughtful praise for the kind and gracious Agni under whose order and dispensation horses, virile bulls, cows,

sheep and goats are created and range around freely and then are called back to the stalls.

अहाव्यग्न हविरास्य ते स्रुचीव घृतं चम्वीव सामः । वाजसनिं रयिमस्म सुवीरं पशस्तं धहि यशसं बृहन्तम ॥ १५ ॥

15. *Ahāvyagne havirāsye te srucīva ghṛtaṁ camvīva somaḥ. Vājasaniṁ rayimasme suvīraṁ praśastaṁ dhehi yaśasaṁ bṛhantam.*

Agni, fragrant havi is offered into the sacred fire as ghrta in the ladle and soma in the cup. Pray bear and bring us rising prosperity with food, sustenance and victory, wealth, noble progeny, and honour and glory of the noblest order.

Mandala 10/Sukta 92

Vishvedevah Devatah, Sharyata Manava Rshi

यज्ञस्य वा रथ्यं विश्पतिं विशां हातारमक्तारतिथिं विभावसुम । शाचच्छुष्कासु हरिणीषु जभुरद वृषा कतुयजता द्यामशायत ॥ १ ॥

1. *Yajñasya vo rathyaṁ viśpatiṁ viśāṁ hotāramaktoratithiṁ vibhāvasum. Śocañchuṣkāsu hariṇīṣu jarbhurad vṛṣā keturyajato dyāmaśāyat.*

Honour and adore Agni, leader of your life's yajna, ruler and sustainer of communities of the people, pioneer and chief priest of the universe, useful giver of the peace of night, and spectrum light of the world. Generous and virile, brilliant illuminator, worthy of honour and adoration, burning the dry woods and vibrating in the greens it pervades every thing on earth and reposes in the regions of light.

इममञ्जस्पामुभय अकृण्वत धर्माणमग्निं विदथस्य साधनम। अक्तुं न यह्वमुषसः पुराहितं तनूनपातमरुषस्य निंसत॥ २॥

2. *Imamañjaspāmubhaye akṛṇvata dharmāṇamagniṁ vidathasya sādhanam. Aktuṁ na yahvamuṣasaḥ purohitaṁ tanūnapātamaruṣasya niṁsate.*

Both humans and divines honour and adore this Agni, by nature energising life constantly, sustainer of the world and its dharma, accomplisher of yajna. They love and adore it like the mighty sun, harbinger of the dawn and child inviolable of the blazing cosmic energy.

बळस्य नीथा वि पणश्च मन्महे वया अस्य प्रहुता आसुरत्तव। यदा घारासो अमृतत्वमाशतादिज्जनस्य दव्यस्य चकिरन॥ ३॥

3. *Baḷasya nīthā vi paṇeśca manmahe vayā asya prahutā āsurattave. Yadā ghorāso amṛtatvamāśatādijjanasya daivyasya carkiran.*

Truly do we love and adore the various gifts of this Agni. May the food, energy and sustenance, all with light divine, blessed gifts, be good for consumption and advancement. Indeed, when relentless devotees come to realise the imperishable joy and freedom of immortality, then are the gifts of this divine Agni truly realised in actuality.

ऋतस्य हि पसितिद्यारुरु व्यचा नमा मह्यरमतिः पनीयसी। इन्दा मित्रा वरुणः सं चिकित्रिर था भगः सविता पूतदा सः॥ ४॥

4. Ṛtasya hi prasitirdyaururu vyaco namo mahyaramatiḥ panīyasī. Indro mitro varuṇaḥ saṁ cikitrire'tho bhagaḥ savitā pūtadakṣasaḥ.

All this existence is an extension, a web, of nature and her law under the ordinance of Agni: the heavens of light, the vast skies, adorable earth, expansive space, all are but fragrant manifestations of Agni, the cosmic high priest. Mitra, the sun, Varuna, the night, Bhaga, cosmic power, Savita, cosmic creativity, all reveal the omnipotence of the generous lord of light and purity that gives everything in plenty. They all do homage to Agni.

प रुदर्ण यियिना यन्ति सिन्धवस्तिरा महीमरमतिं दधन्विर। यभिः परिज्मा परिय ुरु जया वि रारुवज्जठर् विश्व-मु तं॥ ५॥

5. *Pra rudreṇa yayinā yanti sindhavastiro mahīmaramatiṁ dadhanvire. Yebhiḥ parijmā pariyannuru jrayo vi roruvajjaṭhare viśvamukṣate.*

Showers of rain and floods of rivers which cover the earth move by the tempestuous currents of cosmic energy of the Maruts, and by the same currents the vast ocean of vapours far traversing across the middle regions roars in the womb of skies and showers and fertilises the world of life.

काणा रुदा मरुता विश्वकृष्टया दिवः श्यनासा असुरस्य नीळयः। तभिश्चष्ट वरुणा मित्रा अयमन्दा दवभिरव-शभिरवशः॥ ६॥

6. *Krāṇā rudrā maruto viśvakṛṣṭayo divaḥ syenāso asurasya nīḷayaḥ. Tebhiścaṣṭe varuṇo mitro aryamendro devebhirarvaśebhirarvaśaḥ.*

Active currents of the cosmic energy of the Maruts, dwelling all over the universe, move from the regions of the sun as directed companions of the ocean of vapours, and along with those dynamic currents are seen the dynamic Varuna, Mitra, Aryama and Indra, forces of nature's catalysis, integration, direction and motive energy.

इन्द्र भुजं शशमानास आशत सूरा दृशीके वृषणश्च पंस्यं।
प य न्वस्याहणा ततक्षिर युजं वजं नृषदनषु कारवः ॥ ७ ॥

7. *Indre bhujaṁ śaśamānāsa āśata sūro dṛśīke vṛṣaṇaśca pauṁsye. Pra ye nyasyārhaṇā tatakṣire yujaṁ vajraṁ nṛṣadaneṣu kāravaḥ.*

Indra, cosmic energy, is self-potent, creative and immensely fertile. In Indra, in its splendid self-manifestive power to be observed and pursued with the mind, they find possibilities of human profit, and they, creative and competent craftsmen in elite human institutions, invent usable instruments of power, prosperity and protection.

सूरश्चिदा हरिता अस्य रीरमदिन्दादा कश्चिद्भयत तवीयसः। भीमस्य वृष्णा जठरादभिश्वसा दिवदिव सहुरिः स्त नाबाधितः ॥ ८ ॥

8. *Sūraścidā harito asya rīramadindrādā kaścidbhayate tavīyasaḥ. Bhīmasya vṛṣṇo jaṭharādabhiśvaso divedive suhuriḥ stannabādhitaḥ.*

Even the sun radiates its rays of light under the power and law of Indra, supreme omnipotent. Every powerful force obeys the law and power of Indra. Under the power of fertile and potent Indra, the whistling winds

blow from its vault and the mighty cloud roars without obstruction day by day.

स्तामं वा अद्य रुदाय शिक्वंस ायद्वीराय नर्मसा दिदिष्टन।
यभिः शिवः स्ववाँ एवयावभिर्दिवः सिषक्ति स्वयशा निकामभिः॥ ९॥

9. *Stomaṁ vo adya rudrāya śikvase kṣayadvīrāya namasā didiṣṭana. Yebhiḥ śivaḥ svavāṁ evayāvabhiḥrdivaḥ siṣakti svayaśā nikāmabhiḥ.*

Offer now a song of praise and adoration with homage to Rudra, mighty lord of justice and dispensation, leader, protector and ruler of the brave, self-existent, self-glorious, lover of peace and well being, commanding bright power and forces moving on their ordered course by which he blesses loving devotees with the fulfilment of their cherished desires.

त हि पजाया अभरन्त वि श्रवा बृहस्पतिर्वृषभः सामजामयः। यज्ञरथर्वा पथमा वि धारयद्देवा द ाभृगवः सं चिकित्रिर॥ १०॥

10. *Te hi prajāyā abharanta vi śravo bṛhaspatirvṛṣabhaḥ somajāmayaḥ. Yajñairatharvā prathamo vi dhārayaddevā dakṣairbhṛgavaḥ saṁ cikitrire.*

They for sure hold and know the evolution of life, birth of divinity's children: Brhaspati, lord of Prakrti and the Word of knowledge, Vrshabha, generator of the seed of life in the form of Hiranyagarbha, and the Soma currents of vitality which bear the seeds in life form. These, first Atharvan holds in knowledge and disseminates in form and word by processes of yajna, and later, the divine Bhrgus, sages of knowledge and

austere discipline, acquire the knowledge by tradition and their own expertise.

त हि द्यावापृथिवी भूरिरेतसा नराशंसश्चतुरङ्गो यमा - दितिः। देवस्त्वष्टा दविणोदा ऋभुक्षणः प रोदसी मरुता विष्णुरहिर ॥ ११ ॥

11. *Te hi dyāvāpṛthivī bhūriretasā narāśaṁsaścaturaṅgo yamo'ditiḥ. Devastvaṣṭā draviṇodā ṛbhukṣaṇaḥ pra rodasī maruto viṣṇurarhire.*

These for sure are the divinities which contribute to the evolution and flow of life : the solar region and the earth both replete with life and fertility, the middle region which overflows with electric energy, air, vapour, and elements of nourishment, evolutionary law in its course, imperishable mother nature, divine Tvashta which is the formative power immensely generous and keen to structure the forms, pranic energy, wind energy, and Vishnu, divine power of sustenance. These are powers worthy of our gratitude, reverence and worship.

उत स्य न उशिजामुविया कविरहिः शृणातु बुध्न्याऽ हवीमनि। सूयामासा विचरन्ता दिविकिता धिया शमीनहुषी अस्य बोधतम ॥ १२ ॥

12. *Uta sya na uśijāmurviyā kavirahiḥ śṛṇotu budhnyo havīmani. Sūryāmāsā vicarantā divikṣitā dhiyā śamīnahuṣī asya bodhatam.*

And may that Ahirbudhnya, omnipresent, omniscient and all watching lord of expansive Prakrti, listen to our profuse prayer and adoration offered in our yajna with unbounded love and faith. And may the sun and moon, both stationed in heaven and moving in

space, acknowledge our homage with their sensitive natural perception, and may the heaven and earth too acknowledge our homage.

प न॑: पू॒षा च॒रथं॑ वि॒श्वदे॑व्या॒ पां नपा॑दवतु वा॒युरि॒ष्टय॑। आ॒त्मान॒ं वस्या॑ अ॒भि वात॑मचत॒ तद॑श्विना सुहवा॒ याम॑नि श्रुतम ॥ १३ ॥

13. *Pra naḥ pūṣā carathaṁ viśvadevyo'pāṁ napādavatu vāyuriṣṭaye. Ātmānaṁ vasyo abhi vātamarcata tadaśvinā suhavā yāmani śrutam.*

And may Pusha, divine spirit of nature's nourishment, protect and promote our living and moving wealth. May the life-giving Vayu energy, sustainer of life's vitality, and all natural divinities protect and promote us to achieve our cherished desires for well being. O dedicated celebrants of divinity, honour and adore the glorious spiritual energy within the soul, and may the Ashvins, complementary currents of natural life energy in yajnic touch with us, perceive our earnestness on way and bring us blessings of divinity.

वि॒शामा॒सामभ॑यानामधि॒ ि तं गी॒भिरु॒ स्वय॑शसं गृणीमसि। ग्रा॒भि॒विश्वा॑भि॒रदि॑तिमन॒वर्ण॑म॒क्तायुवा॑नं नृ॒मणा॒ अधा॒ पति॑म ॥ १४ ॥

14. *Viśāmāsāmabhayānāmadhikṣitaṁ gīrbhiru svyaśasaṁ gṛṇīmasi. Gnābhirviśvābhiraditimanarvaṇamaktoryuvānaṁ nṛmaṇā adhā patim.*

With songs of praise we celebrate Agni, ruling divine power abiding at heart among these fearless people, the divinity glorious by its own actions. Along with all the world's divine powers of nature and

humanity, we also praise Aditi, imperishable Prakrti, the moon, youthful ruler of the night, and the self-existent, self-refulgent sun, gracious life giver of the people.

रभदत्र जनुषा पूर्वो अङ्गिरा गार्वाण ऊर्ध्वा अभि चक्षुरध्वरम।
यभिर्विहाया अभवद्विचक्षणः पाथः सुमकं स्वधितिर्वनन्वति॥ १५॥

15. *Rebhadatra januṣā pūrvo aṅgirā grāvāṇa ūrdhvā abhi cakṣuradhvaram. Yebhirvihāyā abhavadvicakṣaṇaḥ pāthaḥ sumekaṁ svadhitirvananvati.*

By birth, the first and foremost sage Angira sings the song of divinity, the soma makers look up and watch the process of divine creation and all those powers by which the all watching creator waxes great and his omnipotence creates and provides the highest kind of food for humanity for the journey ahead.

Mandala 10/Sukta 93

Vishvedevah Devatah, Tanva Parthya Rshi

महि द्यावापृथिवी भूतमुर्वी नारी यह्वी न रोदसी सदं नः।
तभिर्नः पातं सह्यस एभिर्नः पातं शूषणि॥ १॥

93. *Mahi dyāvāpṛthivī bhūtamurvī nārī yahvī na rodasī sadaṁ naḥ. Tebhirnaḥ pātaṁ sahyasa ebhirnaḥ pātaṁ śūśaṇi.*

May the great earth and high heaven be vaster and greater, and always waxing and rising for us, may they like mothers help us rise and grow. May they, stronger and more prosperous, promote us by those heavenly gifts of light and rain. May they, ever stronger,

amiable, procreative and productive, help us grow with these gifts of rain and food.

य॒ज्ञय॑ज्ञ॒ स मत्या॑ द॒वान्त्स॑पयति।
यः सु॒म्नदी॑र्घश्रुत्तम आ॒विवा॑सात्यनान॥ २॥

2. *Yajñeyajñe sa martyo daṁvāntsaparyati.*
Yaḥ sumnairdīrghaśruttama āvivāsātyenān.

That mortal man serves and augments the divinities who, risen in knowledge and wisdom by reading and listening to the utmost, serves them in every yajnic programme with holy works of cleansing and replenishment to be creative and productive more and more.

विश्व॑षामिरज्यवा द॒वाना॑ं वाम॒हः।
विश्व॒ हि वि॒श्वम॑हसा॒ विश्व॑ य॒ज्ञषु॑ य॒ज्ञिया॑ः॥ ३॥

3. *Viśveṣāmirajyavo devānāṁ vārmahaḥ.*
Viśve hi viśvamahaso viśve yajñeṣu yajniyāḥ.

O masters of the world, great is the glory of the divinities. All of them command universal majesty, all of them are adorable in yajnic congregations.

त घा॒ राजा॑ना अ॒मृत॑स्य म॒न्दा अ॑य॒मा मि॒त्रा व॑रु॒ण॒ः परि॑ज्मा।
कदु॒ दा नृ॒णां स्तु॒ता म॒रुत॑ः पू॒षणा॒ भग॑ः॥ ४॥

4. *Te ghā rājāno amṛtasya mandrā aryamā mitro varuṇaḥ parijmā. Kadrudro nṛṇāṁ stuto marutaḥ pūṣaṇo bhagaḥ.*

They are lights of immortality, happy and joyous, harbingers of well being to humanity: Aryama, spirit of justice and rectitude in conduct, Mitra, divine

love, friendship and unity, Varuna, spirit of judgement and choice, Parijma, all moving air, Rudra, destroyer of suffering, Maruts, cosmic currents of energy, Pushana, energy and nourishment for growth, Bhaga, spirit of divine glory and human power and prosperity. Everyone of them is valued, loved and respected by humanity.

उत ना नक्तमपां वृषण्वसू सूयामासा सदनाय सधन्या।
सचा यत्साद्यषामहिबुध्नषु बुध्न्यः ॥ ५ ॥

5. *Uta no naktamapāṁ vṛṣaṇvasū sūryāmāsā sadanāya sadhanyā. Sacā yat sādyeṣāmahir-budhneṣu budhnyaḥ.*

And those harbingers of rain and wealth, the Ashvins, the sun and moon, auspicious givers of wealth for the home, the clouds of vapour floating in the skies and their auxiliaries which abide in nature, may all these be friendly and bless us with wealth and joy day and night.

उत नो दवावश्विना शुभस्पती धामभिमित्रावरुणा उरुष्यताम। महः स राय एषत ति धन्वेव दुरिता ॥ ६ ॥

6. *Uta no devāvaśvinā śubhaspatī dhāmabhir-mitrā-varuṇā uruṣyatām. Mahaḥ sa rāya eṣate'ti dhan-veva duritā.*

And may the divine Ashvins, complementary currents of natural energy, Mitra and Varuna, prana and udana energies of the body system vibrating in nature, protect and promote us. One whom they protect and promote rises great in wealth, rules it as the master and crosses over all evils with a single leap.

उत नो रुद्रा चिन्मृळतामश्विना विश्व दवासा रथस्पतिभगः ।
ऋभुवाज ऋभु ाणः परिज्मा विश्ववदसः ॥ ७ ॥

7. *Uta no rudrā cinmṛḷatāmaśvinā viśve devāso rathaspatirbhagaḥ. Ṛbhurvāja ṛbhukṣaṇaḥ parijmā viśvavedasaḥ.*

And may the health giving Rudra pranas, the Ashvins, prana and apana energies, all brilliant holy men of the world, Bhaga, spirit of honour, power and prosperity of life, the presiding power of the chariot of human life for the individual and society, Rbhu, the wise sage of creative expertise, Vaja, commander of strength and progressive advancement, Rbhuksha, skilful technician, all moving wind energy, and managers of the world's wealth be kind and good for our welfare.

ऋभुऋभु ाा ऋभुविधता मद आ त हरी जूजुवानस्य वाजिना । दुष्टर यस्य साम चिदृधग्यज्ञा न मानुषः ॥ ८ ॥

8. *Ṛbhurṛbhukṣā ṛbhurvidhato mada ā te harī jūjuvānasya vājinā. Duṣṭaraṁ yasya sāma cidṛdhagyajño na mānuṣaḥ.*

Great is Indra, cosmic energy, great is the joy of the creator of cosmic energy. O mighty lord of cosmic energy, great are the complementary currents of your energy circuit. Grand, not easy, is the knowledge and articulation of the divine energy of nature, and its management too at the human level as yajnic process is not easy.

कृधी ना अह्या दव सवितः स च स्तुष मघानाम । सहा न इन्दा वह्निभिन्यषां चषणीनां चक रश्मिं न यायुव ॥ ९ ॥

9. *Kṛdhī no ahrayo deva savitaḥ sa ca stuṣe maghonām. Saho na indro vahnibhirnyeṣāṁ carṣaṇīnāṁ cakraṁ raśmiṁ na yoyuve.*

Savita, O lord of light and life's creativity, admired and exalted by the strong and powerful, pray make us bold and self-confident, let us never be subjected to shame and ignominy. Indra, lord of power, controls and directs the power and wisdom of these people of the earth with psychic currents of pranic energies as a driver controls and directs the movement of the chariot by reins and the wheels.

एषु द्यावापृथिवी धातं महद्स्म वीरषु विश्वचर्षणि श्रवः। पूꣳ वाजस्य सातयꣳ पूꣳ रायात तुवणꣳ ॥ १० ॥

10. *Aiṣu dyāvāpṛthivī dhātaṁ mahadasme vīreṣu viśvacarṣaṇi śravaḥ. Pṛkṣaṁ vājasya sātaye pṛkṣaṁ rāyota turvaṇe.*

O earth and heaven, mother and father of humanity, pray vest high honour and fame of universal human order in these brave heroes. Exalt them with food and energy, honour and enthusiasm, and wealth and excellence for the achievement of victory and conquest over evil forces.

एतं शंसमिन्दास्मयुष्ट्वं कूचित्सन्तं सहसाव ऽभिष्टय सदा पाह्यभिष्टय। मदतां वदता वसा ॥ ११ ॥

11. *Etaṁ śaṁsamindrāsmayuṣṭvaṁ kūcit santaṁ sahasāvannabhiṣṭaye sadā pāhyabhiṣṭaye. Medatāṁ vedatā vaso.*

Indra, lord omnipotent, you are our father, mother, protector and all, pray accept this celebrant all

time wherever he be, protect him for his good, promote him for his cherished happiness and well being. Pray take on the seeker, enlighten the lover, save me, O shelter home of the world.

एतं म स्तामं तना न सूय द्युतद्यामानं वावृधन्त नृणाम।
संवनंनं नाश्व्यं तष्टवानपच्युतम ॥ १२ ॥

12. *Etaṁ me stomaṁ tanā na sūrye dyutadyāmānaṁ vāvṛdhanta nṛṇām. Saṁvananaṁ nāśvyaṁ taṣṭevānapacyutam.*

May the singers of divinity and celebrants of humanity exalt and extend this my song of divine adoration and united human celebration like radiant rays of the sun spreading light or a craftsman launching an infallible automotive fast chariot on boundless ways.

वावत यषां राया युक्तषां हिरण्ययी।
नमधिता न पांस्या वृथेव विष्टान्ता ॥ १३ ॥

13. *Vāvarta yeṣāṃ rāyā yuktaiṣāṁ hiraṇyayī. Nemadhitā na pauṁsyā vṛtheva viṣṭāntā.*

The prayer of devotees whose words are replete with the wealth of conscience and sincerity naturally and spontaneously bears the golden fruit of divine love and salvation, just as the heroic exploits of warriors in battle, united and directed to the same one end, lead to victory and never go waste.

प तद्दुःशीम पृथवान वन प राम वाचमसुर मघवत्सु।
य युक्त्वाय पञ्च शतास्मयु पथा विश्राव्यषाम ॥ १४ ॥

14. *Pra tadduḥśīme pṛthavāne vene pra rāme vocamasure maghavatsu. Ye yuktvāya pañca śatāsmayu pathā viśrāvyeṣām.*

To the restless, celebrated, emotional, sensual, exuberant and powerful, let me speak of that knowledge and wisdom which is heard of these our well wishers of humanity who control and direct five hundred fluctuations of their mind by meditation to peace and divinity. (That is the path of living, knowing and speaking.)

अधी वत्र सप्ततिं च सप्त च। सद्या दिदिष्ट तान्वः सद्या दिदिष्ट पाथ्यः सद्या दिदिष्ट मायवः ॥ १५ ॥

15. *Adhīnnvatra saptatiṁ ca sapta ca. Sadyo didiṣṭa tānvaḥ sadyo didiṣṭa pārthyaḥ sayo didiṣṭa māyavaḥ.*

Here in the matter of body and mind, divine nature gives and simultaneously orders and controls seventy seven nerves of the body, seventy seven bone structures, and seventy seven articulatory functions.

Mandala 10/Sukta 94

Gravana Devata, Arbuda Sarpa Kadraveya Rshi

पत वदन्तु प वयं वदाम गावभ्या वाचं वदता वदद्भ्यः। यददयः पवताः साकमाशवः श्लाकं घाषं भरथन्दाय सामिनः ॥ १ ॥

1. *Praite vadantu pra vadāma grāvabhyo vācaṁ vadatā vadadbhyaḥ. Yadadrayaḥ parvatā sākamāśavaḥ ślokaṁ ghoṣaṁ bharathendrāya sominaḥ.*

Let these veteran sages speak, let us also speak the Word from the sages who speak for us. You too, O yajakas, speak the Word when the sages of eminent

standing, bearers of soma, together passionately offer the words of divine praise to Indra.

एत वदन्ति शतवत्सहस्रवदभि क्रन्दन्ति हरितेभिरासभिः। विष्ट्वी गावाणः सुकृतः सुकृत्यया हातुश्चित्पूव हविरद्य-माशत ॥ २ ॥

2. *Ete vadanti śatavat sahasravadabhi krandanti haritebhirāsabhiḥ. Viṣṭvī grāvāṇaḥ sukrataḥ sukratyayā hotuścit pūrve haviradyamāśata.*

The sages speak as they do to hundreds and thousands, and proclaim the Word loud and bold with resounding voice. Eloquent sages of long standing, noble performers, sitting on the vedi, speak with noble tongue in sacred language and partake of the yajnic hospitality of the yajamana.

एत वदन्त्यविद नना मधु न्यूङ्खयन्त अधि पक्व आमिषि। वृ स्य शाखामरुणस्य बप्सतस्त सूभवा वृषभाः पमरा-विषुः ॥ ३ ॥

3. *Ete vadantyavidannanā madhu nyūṅkhayante adhi pakva āmiṣi. Vṛkṣasya Ṣśākhāmaruṇasya bapsataste sūbharvā vṛṣabhāḥ premarāviṣuḥ.*

They speak only when they know the subject by experience, having tasted with relish the honey sweets of the juice in the ripe fruit. Enjoying the fruit of life on the bright branch of the tree of existence they, mighty wise, bearing the knowledge by experience in the mind, speak the word of wisdom and reveal the truth.

बृहद्वदन्ति मदिरण मन्दिनन्दुं काशन्ता विद नना मधु। संरभ्या धीराः स्वसृभिरनतिषुराघाषयन्तः पृथिवीमु-पब्दिभिः ॥ ४ ॥

4. *Bṛhadvadanti madireṇa mandinendre krośanto'vidannanā madhu. Saṁrabhyā dhīrāḥ svasṛbhiranartiṣurāghoṣyantaḥ pṛthivīmupabdibhiḥ.*

They speak wide and bold, exalt Indra with joy in words of ecstasy, tasting, knowing and proclaiming sweets of honey by music of the tongue. Having experienced and enjoyed the taste of sweetness repeatedly, the veterans express the ecstasy in dance with gestures, movements and expressions, the earth resounding with the music of their joy.

सुप॒र्णा वाच॑मक्र॒तोप॒ द्यव्या॑ख॒रे कृष्णा॑ इषि॒रा अ॑नतिषुः। न्य॑ङ्नि य॒न्त्युप॑रस्य निष्कृ॒तं पु॒रू रता॑ दधिरे सू॒य॒श्वितः॥ ५॥

5. *Suparṇā vācamakratopa dyavyākhare kṛṣṇā iṣirā anartiṣuḥ. Nyaṅni yantyuparasya niṣkṛtaṁ purū reto dadhire sūryaśvltaḥ.*

Birds of imagination fly up to the bounds of heaven and raise their voice of adoration, vibrant clouds dance in the deepest caverns of space and celebrate their joy, the spirits distil the ecstasy of highest realisation and, pure and radiant as sunlight, receive profuse showers of immortal life.

उ॒ग्राइ॑व प्र॒वह॑न्तः स॒माय॑मुः सा॒कं यु॒क्ता वृष॑णा॒ बिभ्र॑ता॒ धुरः॑। यच्छ्व॒सन्ता॑ जगसा॒ना अरा॑विषुः शृ॒ण्व एषां॑ पा॒थथा॒ अव॑तामिव॥ ६॥

6. *Ugrā iva pravahantaḥ samāyamuḥ sākaṁ yuktā vṛṣaṇo bibhrato dhuraḥ. Yacchvasanto jagrasānā arāviṣuḥ śṛṇva eṣāṁ prothatho arvatāmiva.*

Like virile bulls yoked together bearing the

chariot pole and drawing the chariot forward, they, inspired and mighty enthusiastic, lead humanity forward. Breathing, panting, happily accepting all pleasure and pain of social experience, they go on proclaiming their message, and the echoes of their proclamation is heard like the breathing of victorious race horses.

दशावनिभ्या दशक यभ्या दशयाक्त्रभ्या दशयाजनभ्यः।
दशाभीशुभ्या अचताजरभ्या दश धुरा दश युक्ता वहद्भ्यः॥ ७॥

7. *Daśāvanibhyo daśakakṣyebhyo daśayoktrebhyo daśayojanebhyaḥ. Daśābhīśubhyo arcatājarebhyo daśa dhuro daśa yuktā vahabdbyaḥ.*

Honour those who work at ten levels of earthly life and create the soma joy of existence, ten equal cooperators like the ten fingers, ten equal cooperative faculties such as the senses, ten possible cooperatives such as energies of passion and understanding, ten partners such as the pranic energies, ten dynamic forces such as will and determination, ten unaging ones such as desires and ambitions, ten burden bearers joined to carry on the tenfold business of living such as the rules of personal and social discipline.

त अदया दशयन्त्रास आशवस्तषामाधानं पयति हयतम।
त ऊं सुतस्य साम्यस्यान्धसां शाः पीयूषं पथमस्य भजिर॥ ८॥

8. *Te adrayo daśayantrāsa āśavasteṣāmādhānaṁ paryeti haryatam. Ta ū sutasya somyasyāndhasoṁ'śoḥ pīyūṣaṁ prathamasya bhejire.*

They are the sages and scholars strong as adamant, high as mountains, roaring as clouds, working with tenfold discipline and freedom of mind, fast and instant workers and thinkers whose total energy and attention is concentrated on the one central end and aim of life: the creation of joy. And they alone share and enjoy the first, original and immortal nectar sweet of the blissful energy and ecstasy of life created and refined by sages.

त सामादा हरी इन्दस्य निंसतं शुं दुहन्ता अध्यासत गविं।
तभिदुग्धं पंपिवान्त्साम्यं मध्विन्दा वधत पथत वृषायतं॥ ९॥

9. *Te somādo harī indrasya niṁsateṁ'śuṁ duhanto adhyāsate gavi. Tebhirdugdhaṁ papivāntsomyaṁ madhvindro vardhate prathate vṛṣāyte.*

They, tasting of soma joy, attain to both knowledge and action toward both secular and sacred aims of life under divine dispensation and, distilling the joy of life, abide confident in the state of yoga on the earth and then on higher planes as well. Indra, the soul, drinking of the honey sweet milk of divine ecstasy, rises, expands and expresses itself in showers of creative joy and positive activity.

वृषा वा अंशुन किला रिषाथनळावन्तः सदमित्स्थनाशिताः।
रवत्यव महसा चारवः स्थन यस्य गावाणा अजुषध्व-
मध्वरम॥ १०॥

10. *Vṛṣā vo aṁśurna kilā riṣāthaneḷāvantaḥ sadamit sthanāśitāḥ. Raivatyeva mahasā cāravaḥ sthana yasya grāvāṇo ajuṣadhvamadhvaram.*

O lovers and creators of soma, strong, generous

and inexhaustible is your soma of joy. You would never be hurt or violated. Blest with food, energy and enlightenment, live ever satisfied and happy. O sages, abide in life as great and brilliant as with the spirit of the wealth, honour and excellence of life. The stalk of your joy whose yajna you live by is deep, eternal and immortal.

तृदि॒ला अतृ॑दिलासा॒ अद॑या श्रम॒णा अशृ॑थिता॒ अमृ॑त्यवः ।
अ॒ना॒तु॒रा अ॒ज॒रा॒ः स्थाम॑विष्णवः सुपी॒वसा॒ अतृ॑षिता॒ अतृ॑ष्णजः ॥ ११ ॥

11. *Tṛdilā atṛdilāso adrayo'śramaṇaā aśṛthitā amṛtyavaḥ. Anāturā ajarāḥ sthāmaviṣṇavaḥ supi-vaso atṛṣitā atṛṣṇajaḥ.*

O revered sages, be ever relentless, inviolable, destroyers of evil, indefatigable, immortal, unafflicted, unaging, steadfast and dynamic, strong and healthy, uninhibited and unfrustrated, and free from greed.

ध्रु॒वा ए॒व वः॑ पि॒तरो॑ युगयु॑ग॒ ाम॑कामासः॒ सद॑सा॒ न यु॑ञ्जत ।
अ॒जु॒यासो॑ हरि॒षाचो॑ हरिद॑व॒ आ द्यां रव॑ण पृथि॒वीम॑शु-
श्रवुः ॥ १२ ॥

12. *Dhṛvā eva vaḥ pitaro yugeyuge kṣemakāmāsaḥ sadaso na yuñjate. Ajuryāso hariṣājo haridrava ā dyāṁ raveṇa pṛthivīmaśuśravuḥ.*

O veteran sages, parental lovers of humanity, be all time strong and steadfast, well wishers of all as members of one joint family. Untouched by age, lovers of life's greenery, inspirers of life's joy, speak so that your voice resounds and is heard across the earth and skies.

तदिद्वदन्त्यद्रया विमाचन याम ञ्जस्पाइव घदुपब्दिभिः। वपन्ता बीजमिव धान्याकृतः पृञ्चन्ति सामं न मिनन्ति बप्सतः॥ १३॥

13. *Tadidvadantyadrayo vimocane yāmannañjaspā iva ghedupabdibhiḥ. Vapanto bījamiva dhānyākṛtaḥ pṛñcanti somaṁ na minanti bapsataḥ.*

Veteran sages on way to freedom from the bonds of mortality speak of immortal Indra like bards in a state of ecstasy. As the farmer, having sowed the corn, guards it till ripeness, they, enjoying the soma experience, guard and mature the nectar, they do not violate it, never destroy the taste of immortality.

सुत अध्वर अधि वाचमकता कीळया न मातरं तुदन्तः। वि षू मुञ्चा सुषुवुषां मनीषां वि वर्तन्तामदयश्चायमानाः॥ १४॥

14. *Sute adhvare adhi vācamakratākrīḷayo na mātaraṁ tudantaḥ. Vi ṣū muñcā suṣuvuṣo manīṣāṁ vi vartantāmadrayaścāyamānāḥ.*

Just as children in love vex the mother while playing, so when the yajna is on and soma is extracted, let the sages recite the hymns with love and a sense of freedom and release in spontaneity and then let them retire with love and reverence into rest and silence.

Mandala 10/Sukta 95

Devata: Urvashi (1, 3, 6, 8-10, 12, 14, 17), Pururava (2, 4, 5, 7, 11, 13, 15, 16, 18), Rshi: Pururava Aila (1, 3, 6, 8-10, 12, 14, 17), Urvashi (2, 4, 5, 7, 11, 13, 15, 16, 18)

(This sukta is a dialogue between Pururava, the

man, and Urvashi, the consort.)

ह्वय जाय मनसा तिष्ठ घोर वचांसि मिश्रा कृणवावहै नु।
न नौ मन्त्रा अनुदितास एते मयस्करन्परतरे चनाहन ॥ १ ॥

1. *Haye jāye manasā tiṣṭha ghore vacāṁsi miśrā kṛṇavāvahai nu. Na nau mantrā anuditāsa ete mayaskaran paratare canāhan.*

Hey venerable one, awful too though, stay awhile with mind at ease. Let us have a dialogue between us, words of mutual interest, of love and sweetness. These words and thoughts have remained unexpressed between us. Will they not do some good to us some later day?

किमेता वाचा कृणवा तवाहं प्राक्रमिषमुषसामग्रियेव।
पुरूरवः पुनरस्तं परेहि दुरापना वात इवाहमस्मि ॥ २ ॥

2. *Kimetā vācā kṛṇavā tavāhaḥ prākra-miṣamuṣasāmagriyeva. Purūravaḥ punarastaṁ parehi durāpanā vāta ivāhamasmi.*

What shall we do with these words of yours? I am yours but I go like mist of the morning before dawn. Go back to your abode, Pururava, I am unattainable, elusive like the winds.

इषुन श्रिय इषुधरसना गोषाः शतसा न रंहिः।
अवीरे कता वि दविद्युतन्नोरा न मायुं चितयन्त धुनयः ॥ ३ ॥

3. *Iṣurna śriya iṣudherasanā goṣāḥ śatamā na raṁhiḥ. Avīre kratau vi davidyutannorā na māyuṁ citayanta dhunayaḥ.*

I am not able to shoot the arrow from the quiver

for victory and glory, and though I am strong and brave, I cannot win the hundreds of lands with the roar of victory. O lady bereft of the brave, I shine not in the rising battles of life, my own powerful forces forsake me.

(The dialogue develops as a dialogue between man in love with life and the search for inspiration, purpose and consummation of living. The love is intense, excessive and vociferous like the thundering cloud's and the inspiration is lovely and seductive like the elusive lightning. It can be interpreted as a dialogue between the ambitious ruler and the social power, and ultimately, between the liver (man) and the possibilities of life, the passion and the unattainable, the dawn and the day, the night and the morrow.)

Note that Pururava is Aila, child of Ila, nature, and Urvashi is infinite beauty, and their consummation is joy and creativity.

सा वसु॒ दधती॒ श्वश्शु॒राय॒ वय॒ उषा॒ यदि॒ वष्ट्यन्ति॑गृहात ।
अस्तं॑ नन ॒ा यस्मि॑ञ्चा॒कन्दिवा॒ नक्तं॑ श्नथि॒ता व॑त॒सन॑ ॥ ४ ॥

4. *Sā vasu dadhtī śvaśurāya vaya uṣo yadi vaṣṭya-ntigṛhāt. Astaṁ nanakṣe yasmiñcākan divā naktaṁ śnathitā vaitasena.*

If Urvashi (electric energy or the dawn) bearing light and nourishment for the coming day were to rise from the depth of space or darkness of night, and stricken with love as catalytic agent, were to visit the lover's chamber, the heart of the cloud or the sun on the rise, then she would be struck with three way charge of positive, negative and consummative 'vaitasa', process

of nature's evolutionary activity. Day and night, all time?

('Vaitasa' is the name of a process of movement, attainment, fertility, enlightenment, extension, consumption and evolution in the natural cycle. The catalytic agent does not stay with the mode it causes to change and move toward growth. The electric charge causes the cloud thunder, breaks the cloud into rain, and that causes the earth to produce vegetation. The processes of catalysation, rain and growth are described in the Brahmanas and quoted by Swami Dayananda in his commentaries on Vedic mantras.)

त्रिः स्म॒ माह्नः श्नथया वत॒सनात॒ स्म॒ म व्यत्य पृणासि।
पुरूर॒वा नु त॒ कतमायं॒ राजा॑ म वीर त॒न्व१॑स्तदासीः ॥ ५ ॥

5. *Triḥ sma māhnaḥ śnathayo vaitasenota sma me'vyatyai pṛṇāsi. Purūravo'nu te ketamāyaṁ rājā me vīra tanva tadāsīḥ.*

O Pururava, cloud, day, thrice in a unit of time you would move me with the energy of procreative nature and thus achieve the fulfilment of nature's purpose. Come to your chamber thus for fulfilment, O brave one, you would be the ruler of my body. (But stay I cannot.)

Mantras 4 and 5 are spoken by Urvashi like a thoughtful soliloquy.

या सुजू॑णिः श्रणिः॑ सु॒म्नआ॑पिर्ह॒दचक्षु॑ ग॒न्थिनी॑ चर॒ण्युः।
ता अ॒ञ्जया॑ रु॒णया॒ न स॑स्रुः॒ श्रिय गावा॒ न ध॒नवा॑ - नवन्त ॥ ६ ॥

6. *Yā sujūrṇiḥ śreṇiḥ sumnapirhradecakṣurna granthinī caraṇyuḥ. Tā añjayo'ruṇayo na sasruḥ śirye gāvo na dhenavo'navanta.*

Waves of energy flow, exciting, wavy, soothing, successive and cyclic, and move in circuit, beautiful, shining red rays, harbingers of beauty and prosperity like young loving cows of the family.

सꣳसꣳस्मिञ्जायमान आसत ग्ना उतꣳवधाद्यꣳः स्वगूꣳताः।
महꣳ यत्त्वा पुरूरवा रणायावꣳधयन्दस्युहत्यꣳय देवाः ॥ ७ ॥

7. *Samasmiñjāyamāna āsata gnā utemavardhan nadyaḥ svagūrtāḥ. Mahe yat tvā purūravo raṇāyāvardhayan dasyuhatyāya devāḥ.*

When this roaring cloud is formed or when the sun is risen for the day, then many forces like divine consorts of nature join and, self-energised and fluent like showers of rain and streams of water, exalt it. O Pururava, then the devas too, brilliant divinities of nature and humanity, prepare and exalt you for the mighty battle against want and darkness to destroy evil from nature and society.

(The metaphor of natural forces here may be said to touch the field of human society. Many divine, natural and human forces join in the wedding of the young man and in the investiture of the ruler in his office. Both are like the cloud formed for showers and like the sun risen for the day, and the function of both is to dispel want and darkness from nature and society.)

सचा यदासु जहतीष्वत्कममानुषीषु मानुषा निषवꣳ। अपꣳ
स्म मत्तरसन्ती न भुज्युस्ता अꣳत्रसनथस्पृशा नाश्वाः ॥ ८ ॥

8. *Sacā yadāsu jahatīṣvatkamamānuṣīṣu mānuṣo niṣeve. Apa sma mat tarasantī na bhujyustā atrasan rathaspṛśo nāśvāḥ.*

When Pururava, the mighty cloud, takes over earthly form and joins the unearthly forms of nature after they have given up their natural super-human character, they, which earlier had feared him like the game fearing the hunter, do not fear him as horses joined to the chariot do not fear the master.

यदासु मर्ता अमृतासु निस्पृक्सं क्षोणीभिः कतुभिर्न पृङ्क्ते।
ता आतयो न तन्वः शुम्भत स्वा अश्वासो न क्रीळयो दन्दशानाः॥ ९॥

9. *Yadāsu marto amṛtāsu nispṛk saṁ kṣoṇībhiḥ kratubhirna pṛṅkte. Tā ātayo na tanvaḥ śumbhata svā aśvāso na krīḷayo dandaśānāḥ.*

When the mortal Puruava loving these immortal beings joins them with loving words as well as with noble actions, then they, like swans playing in water, shine and show their bodies like horses playing with the bridle in their teeth.

विद्युन्न या पतन्ती दविद्योद्भरन्ती मे अप्या काम्यानि।
जनिष्टा अपो नर्यः सुजातः प्रोर्वशी तिरत दीर्घमायुः॥ १०॥

10. *Vidyunna yā patantī davidyodbharantī me apyā kāmyāni. Janoṣṭo apo naryaḥ sujātaḥ prorvaśī tirata dīrghamāyuḥ.*

Like lightning, falling and flashing, bringing me cherished gifts of water showers, Urvashi who creates blissful floods and streams for humanity blesses me with long life and health.

जज्ञिष इत्था गोपीथ्याय हि दधाथ तत्पुरूरवो मे आजः।
अशासं त्वा विदुषी सस्मिन्नहन्न मे आशृणोः किमभुग्वदासि॥ ११॥

11. *Jajñiṣa itthā gopīthyāya hi dadhātha tat purūravo ma ojaḥ. Aśāsaṁ tvā viduṣī sasminnahanna ma ásṛṇoḥ kimabhugvadāsi.*

Pururava, you are born and destined for the protection of earth and promotion of life. Pray bear and command the lustre of life for me. Educated and cultured in the art of home life, I advised you day in and day out, pray listen to me. What can you say if you do not serve life and mother earth? Nothing.

कदा सूनुः पितरं जात इच्छाच्चक्र ाश्रु वतयद्विजानन। का दम्पती समनसा वि यूयादध यदग्निः श्वशुरषु दीदयत॥ १२॥

12. *Kadā sūnuḥ pitaraṁ jāta icchāccakranāśru vartayadvijānan. Ko daṁpatī samanasā vi yūyodadha yadagniḥ śvaśureṣu dīdayat.*

When would the progeny born, grown, knowing and coming without tears and actively doing love and favour the parents? And who would separate the couple wedded in mutual love when the passion for life shines among the brave? None.

पतिं बवाणि वतयत अश्रु चक ा कन्ददाध्यै शिवाय।
प तत्त हिनवा यत्त अस्म पर्ह्यस्तं नहि मूर मापः॥ १३॥

13. *Prati bravāṇi vartayate aśru cakran na krandadādhye śivāyai. Pra tat te hinavā yat te asme parehyastaṁ nahi mūra māpaḥ.*

And I say to you, Pururava, by way of warning: if the untoward happens in case of separation, the child would come to you crying, in tears, yearning for

consolation and comfort. I would send him to you who is now ours and spurn you off: O fool, impetuous, infructuous man, go off your way, I am not for you!

सु॒दे॒वो अ॒द्य प्र॒पत॒देना॑वृत्परा॒वतं पर॒मां ग॑न्त॒वा उ॑। अधा॒ शयी॑त॒ निर्ऋ॑तरु॒पस्थ॑ ध॒नं॑ वृका॑ रभ॒सासा॑ अ॒द्युः॑॥ १४॥

14. *Sudevo adya prapatedanāvṛt parāvataṁ paramāṁ gantavā u. Adhā śayīta nirṛterupasthe 'dhainaṁ vṛkā rabhasāso adyuaḥ.*

Urvashi, if such a calamity befall, let the ardent lover immediately fall to no redemption, go far to the farthest distance, let him lie in the depth of denial and adversity, and let voracious wolves devour him.

पुरू॑रवो॒ मा मृ॑थो॒ मा प॑प॒न्मा त्वा॒ वृका॑सो अ॒शिवा॑स उ॒ क्षन्। न वै स्त्रैणा॑नि स॒ख्या॑नि॑ सन्ति सालावृ॒काणां॒ हृद॑-यान्य॒ता॥ १५॥

15. *Purūravo mā mṛthā mā pra papto mā tvā vṛkāso aśivāsa u kṣan. Na vai straiṇāni sakhyāni santi sālāvṛkāṇāṁ hṛdayānyetā.*

Pururava, let this never be: do not die, never fall, never must cursed wolves devour you, such are not the loves and friendships of women. It is only women of wolfish heart that deceive and betray the covenant.

यद्विरू॒पाच॑रं॒ मर्त्य॒ष्ववं॑सं॒ रात्री॑ः श॒रद॒श्चत॑स्रः। घृत॑स्य॒ स्तो॒कं स॒कृद॑ह्न॒ आश्नां॒ तादे॒वदं॑ तातृपा॒णा च॑रामि॥ १६॥

16. *Yadvirūpācaraṁ martyeṣvavasaṁ rātrīḥśaradaścatasaḥ. Ghṛtasya stokaṁ sakṛdahna āśnāṁ tādevedaṁ tātṛpāṇā carāmi.*

When I came down from the divine into this

different earthly form living happily for four years among mortals, I have lived on one time little drop of ghrta a day, and content with that alone I sojourn among men.

अन्तरि ापां रजसा विमानीमुप शि ाम्युवशीं वसिष्ठः । उप त्वा रातिः सुकृतस्य तिष्ठा ि वर्तस्व हृदयं तप्यत म ॥ १७ ॥

17. *Antariṣaprāṁ rajaso vimānīmupa śikṣāmyurvaśīṁ vasiṣṭhaḥ. Upa tvā rātiḥ sukṛtasya tiṣṭhānni vartasva hṛdayaṁ tapyate me.*

I, Vasishtha, closest ardent lover, speak to Urvashi, spirit of boundless beauty, light and love, and celebrate this ranger of the skies, controller of vapours and breaker of the cloud. May the bounty of divine generosity ever abide by you. My heart is burning, pray turn, return and fulfil the divine purpose.

इति त्वा दवा इम आहुरळ यथमतद्भवसि मृत्युबन्धुः । पजा ते दवान्हविषा यजाति स्वग उ त्वमपि मादयास ॥ १८ ॥

18. *Iti tvā devā ima āhuraiḷa yathemetadbhavasi mṛtyubandhuḥ. Prajā te devān haviṣā yajāti svarga u tvamapi mādayāse.*

Pururava Aila, child of nature, word of divinity, this is what the divines have spoken: Kinsman of death you would be, your children would serve the divinities with homage and fragrant havi into the yajna fire, and you too would abide in paradise and be happy.

(This sukta is a myth, a mystery, until it is unraveled.)

It is a myth of the love between man and woman,

fickle as well as unbreakable and sacred. The flower and fruit of it is the child, continuance of the race. And it may be called the myth of Purusha and Prakrti and the cycle of existence. It is a myth of the cloud, thunder and lightning. The cloud is a mass of gases, then the electric charge, thunder, lightning, rain and life on earth. And it points to a wonder possibility:

The thunderous cloud, Pururava, is ineffective without Urvashi, the lightning charge. Urvashi, the heavenly nymph, lives on one drop of ghrta per day. The children of the couple live and perform yajna, and the parents abide in paradise. Can we say: One drop of ghrta into the yajna fire per day feeds Urvashi which causes the cloud to rain and the yajaka contributes to a life of paradise on earth?

Mandala 10/Sukta 96

Hari Devata, Baru Angirasa or Sarvahari Aindra Rshi

प त॑ म॒ह वि॒दथं॑ शंसिषं॒ हरी॒ प त॑ वन्व व॒नुषा॑ हय॒तं मद॑म।
घृ॒तं न या हरि॑भि॒श्चारु॒ सच॑त॒ आ त्वा॑ विशन्तु हरि॑वपस॒ं
गिर॑ः ॥ १ ॥

1. *Pra te mahe vidathe śaṁsiṣaṁ harī pra te vanve vanuṣo haryataṁ madam. Ghṛtaṁ na yo hari-bhiścāru secata ā tvā viśantu harivarpasaṁ giraḥ.*

O lord omnipotent, Hari, in your great cosmic yajna, I adore your forces of Rtam and Satyam. Lord of beauty, glory and bliss, I pray for the joy of your ecstatic bliss, which, beautiful and beatific with showers of joy, blesses life on earth as ghrta exalts the sacred fire. May our words of adoration and prayer reach your blissful presence immanent in the universe.

हरिं हि यानिमभि य समस्वरन्हिन्वन्ता हरी दिव्यं यथा सदः । आ यं पृणन्ति हरिभिन धनव इन्दाय शूषं हरिवन्त-मचत ॥ २ ॥

2. *Hariṁ hi yonimabhi ye samasvaran hinvanto harī divyaṁ yathā sadaḥ. Ā yaṁ pṛṇanti haribhirna dhenava indrāya śūṣaṁ harivantamarcata.*

You, who in concert adore and exalt Hari, omnipotent original cause of the universe as he pervades the divine spatial home, whom hymns of Veda and rays of the sun please and fulfil with their vibrations and radiations as cows fulfil the yajna with ghrta and milk, whose powers of Rtam and Satyam with their centrifugal and centripetal forces you praise, please study and honour that power of his which bears the burden of the world of nature and humanity. Do so for the sake of the honour and excellence of life on the way forward.

सा अस्य वजा हरिता य आयसा हरिनिकामा हरिरा गभस्त्याः । द्युम्नी सुशिपा हरिमन्युसायक इन्द नि रूपा हरिता मिमिक्षिर ॥ ३ ॥

3. *So asya vajro harito ya āyaso harirnikāmo harirā gabhastyoḥ. Dyumnī suśipro hariman-yusāyaka indre ni rūpā haritā mimikṣire.*

That power of Hari, omnipotent Indra, is the thunderbolt, and the thunderbolt is electric, magnetic, unfailing in aim and desire and it is borne in the hands of centrifugal and centripetal forces. It is bright and blazing, mighty passionate, punitive and destructive for the evil. Indeed in Indra as in the sun, all forms, all colours and all beauties are integrated.

दि॒वि न के॒तुरधि॑ धायि हय॒ता वि॒व्यच॒द्वज्रो॒ हरि॑ता॒ न रंह्या॑। तु॒ददहिं॒ हरि॑शिपा॒ य आ॑य॒सः स॒हस्र॑शाका अभवद्ध॒रिंभ॒रः ॥ ४ ॥

4. *Divi na keturadhi dhāyi haryato vivyacadvajro harito na raṁhyā. Tudadahiṁ hariśipro ya āyasaḥ sahasraśokā abhavaddhariṁbharaḥ.*

The power of Indra, the Bajra, is held as the sun blazing in heaven. It expands and pervades like the bright rays radiating all over space. Destroying evil, breaking the clouds of darkness, glorious and mighty, the adamantine Bajra of a thousand flames shines as the symbol of the power of omnipotence.

त्वंत्व॑महयथा॒ उप॑स्तुत॒ः पूव॑भिरिन्द हरिकश॒ यज्व॑भिः। त्वं ह॑यसि॒ तव॒ विश्व॑मुक्थ्य॑मसा॑मि॒ राधा॑ हरिजात हय॒तम ॥ ५ ॥

5. *Tvaṁ tvamaharyathā upastutaḥ pūrvebhirindra harikeśa yajvabhiḥ. Tvaṁ haryasi tava viśva-mukthyamasāmi rādho harijāta haryatam.*

Indra, lord of light and knowledge, self-manifested universal spirit of light, love and beauty, loved and adored by the earliest celebrant sages, you alone received, acknowledged and blest the adorations of the past, and you alone are the sole, unique, beloved, universally adorable giver of success and fulfilment who love, receive, acknowledge and bless the gifts of adoration and yajna offered to you.

ता व॒जिणं॑ म॒न्दिन॑ं॒ स्ताम्यं॑ मद॒ इन्द्रं॑ रथं॑ वहता हय॒ता हरी॑। पु॒रू॒ण्यस्म॒ सव॑नानि॒ हय॑त॒ इन्दा॑य॒ सामा॒ हर॑या दध॒न्विर ॥ ६ ॥

6. *Tā vajriṇaṁ mandinaṁ stomyaṁ mada indraṁ rathe vahato haryatā harī. Purūṇyasmai savanāni haryata indrāya somā harayo dadhanvire.*

Those adorable carriers, centrifugal and centripetal forces of divine nature, bear and sustain the power and presence of the thunder armed, joyous, adorable Indra in the divine blissful chariot as the universe of existence. For this Indra, blissful lord, many yajna sessions, soma oblations and beautiful gifts of homage are prepared and offered.

अरं॑ कामा॑य॒ हर॑या दधन्विर॒ स्थिरा॑य॑ हिन्व॒न्हर॑या॒ हरी॑ तु॒रा।
अव॑द्भि॒या हरि॑भि॒र्जाष॒मीय॑त॒ सा अ॑स्य॒ काम॒ं हरि॑वन्त-
मानश ॥ ७ ॥

7. *Araṁ kāmāya harayo dadhnvire sthirāya hinvan harayo harī turā. Arvadbhiryo haribhyirjoṣamīyate so asya kāmaṁ harivantamānaśe.*

The dynamics of divine nature sustain the refulgent Indra for its holy solar purpose. The same powers energise the gravitational forces to hold the sun in balanced orbit. By these energy forces does Indra's presence vibrate in the universe with love. And through these very forces does Indra fulfil his dear divine purpose.

हरि॑श्मशारु॒र्हरि॑केश आय॒सस्तु॑र॒स्पेय॒ या हं॒रि॒पा अव॑धत।
अव॑द्भि॒या हरि॑भि॒वा॒जिनी॑वसुरति॒ विश्वा॑ दुरि॒ता पारि॑-
ष॒द्धरी॑ ॥ ८ ॥

8. *Hariśmaśārurharikeśa āyasasturaspeye yo haripā avardhata. Arvadbhiryo haribhirvājinīvasurati viśvā duritā pāriṣaddharī.*

The world's greenery is his hair, golden rays of light, his locks. Wielding thunder and gravitation, his radiation enters waters of the earth and vapours of space, he expands in power and presence, and with powers of instant radiation, he shines as lord of abundant earth and overcomes all evils of disease and darkness with his catalytic forces.

स्रुव॑व॒ यस्य॒ हरि॑णी विप॒ततु॒ः शिप॒ वाजा॑य॒ हरि॑णी॒ दवि॑ध्वतः। प यत्कृ॒त च॑म॒स मर्मृ॑ज॒द्धरी॑ पी॒त्वा मद॑स्य हय॒तस्यान्ध॑सः॥ ९॥

9. *Sruveva yasya hariṇī vipetatuḥ śipre vājāya hariṇī davidhvataḥ. Pra yat kṛte camase marmṛjaddharī pītvā madasya haryatasyān-dhasaḥ.*

His golden eyes, sun and moon, move and radiate light as two ladles of ghrta feed and exalt the fire, and the heaven and earth like his golden jaws move for the food, energy and advancement of life. In his created world, having tasted of the delicious and inspiring food and drink, man refines and exalts his will and understanding.

उ॒त स्म॒ सद्म॑ हय॒तस्य॑ प॒स्त्या॒३॑रत्या॒ न वाज॒ं हरि॑वाँ॒ अचि-कदत। म॒ही चि॒द्धि धि॒षणाह॑य॒दाज॑सा बृ॒हद्व॒या॑ दधिष हय॒तश्चि॒दा॥ १०॥

10. *Uta sma sadma haryatasya pastyoratyo na vājaṁ harivāṁ acikradat. Mahī ciddhi dhiṣaṇāharya-dojasā bṛhadvayo dadhiṣe haryataścidā.*

Potent and charming Indra pervades the regions of heaven and earth as his home and with his power and presence roars like a hero going to war. With his

might he wields both the great earth and the refulgent heaven, loves them and bears abundant food, strength and joy for life there.

आ रादसी हयमाणा महित्वा नव्यंनव्यं हयसि मन्म नु प्रियम। प पस्त्यमसुर हयतं गाराविष्कृधि हरय सूर्याय॥ ११॥

11. *Ā rodasī haryamāṇo mahitvā navyaṁnavyaṁ haryasi manma nu priyam. Pra pastyamasura haryataṁ gorāviṣkṛdhi haraye sūryāya.*

Lord of love and beauty, loved and loving all, you beautify and beatify the heaven and earth with new and newer favours, you love and create fresh and rising thoughts of admiration and adoration. O lord of vital energy and inspiration, pray open the homely state of earth and humanity to the illumination of the sun and light divine.

आ त्वा हयन्तं पयुजा जनानां रथं वहन्तु हरिशिपमिन्द। पिबा यथा पतिभृतस्य मध्वा हयन्यज्ञं सधमाद दशाणिम॥ १२॥

12. *Ā tvā haryataṁ prayujo janānāṁ rathe vahantu hariṣipramindra. Pibā yathā pratibhṛtasya madhvo haryan yajñaṁ sadhamāde daśoṇim.*

Indra, may the radiations of your light bear and bring you, glorious lord of golden visor, by your cosmic chariot to the people so that you, loving the yajna, drink of the honey sweet soma extracted and prepared with utmost dexterity of hand and care in the hall of yajna.

अपाः पूर्वेषां हरिवः सुतानामथो इदं सवनं केवलं ते।
ममद्धि सोमं मधुमन्तमिन्द्र सत्रा वृषञ्जठर आ वृषस्व॥ १३॥

13. *Apāḥ pūrveṣāṁ harivaḥ sutānāmatho idaṃ savanaṁ devalaṁ te. Mamaddhi somaṁ madhumantamindra satrā vṛṣañjaṭhara ā vṛṣasva.*

Indra, lord of light divine and solar radiations, you have drunk of the soma of the ancients of earliest sessions. This yajna session and the soma extracted in here is only for you. O lord of generous showers in this session, pray, drink of the honey sweet soma of our love and faith and let the showers of bliss flow and fill the skies and space unto the depth of our heart.

Mandala 10/Sukta 97

Oshadhayah Devata, Bhishag Atharvana Rshi

या ओषधीः पूर्वा जाता देवभ्यस्त्रियुगं पुरा।
मनै नु बभ्रूणामहं शतं धामानि सप्त च॥ १॥

1. *Yā oṣadhīḥ pūrvā jātā devebhyasrīyugaṁ purā. Manai nu babhrūṇāmahaṁ śataṁ dhāmāni sapta ca.*

Let me observe, investigate and know the herbs, ancient and best for all the three seasons and ages, born of the divine gifts of nature for people, herbs yellow, ripe and brown, and hundred and seven of them with places where they grow and where they work. ('Shatam dhamani sapta cha' can also be interpreted as seven hundred herbs and the places where they grow.)

शतं वा अम्ब धामानि सहस्रमुत वा रुहः।
अधा शतक्रत्वो यूयमिमं मे अगदं कृत॥ २॥

2. *Śataṁ vo amba dhāmāni sahasramuta vo ruhaḥ.*
Adhā śatakratvo yūyamimaṁ me agadaṁ kṛta.

O mother herb, hundreds are the places where you arise and work, thousands your varieties and extensions, and hundreds your gifts and efficacies. Pray make this life free from affliction and disease.

आषधीः पतिं मादध्वं पुष्पवतीः प्रसूवरीः।
अश्वाइव सजित्वरीर्वीरुधः पारयिष्णवः॥ ३॥

3. *Oṣadhīḥ prati modadhvaṁ puṣpavatīḥ prasūvarīḥ. Aśvā iva sajitvarīrvīrudhaḥ parāyiṣṇvaḥ.*

O herbs, plants and creepers ever growing, rise and rejoice in response to life's health, blossoming and fragrant, procreative and fructifying, victorious like winsome life energy itself, taking us across all suffering and disease.

आषधीरितिं मातरस्तद्वो दवीरुपं ब्रुव।
सनयमश्वं गां वासं आत्मनं तवं पूरुष॥ ४॥

4. *Oṣadhīriti mātarastadvo devīrupa bruve.*
Saneyamaśvaṁ gāṁ vāsa ātmānaṁ tava pūruṣa.

"O herbs, mothers, divine gifts of nature," thus do I speak of you in confidence and say: O man, the horse, the cow, the home, even your body, mind and soul, I entrust for health to the herbs."

अश्वत्थ वो निषदनं पर्ण वो वसतिष्कृता।
गाभाज इत्किलासथ यत्सनवथ पूरुषम॥ ५॥

5. *Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā.*
Gobhāj it kilāsatha yat sanavatha puruṣam.

Your seat is on the ashvattha tree, on the air and the cloud, your residence is made on the leaf and on the parna tree, you share your efficacy with the earth, sun rays and the cow by which you bestow health and vitality for life.

यत्राषधीः समग्मत राजानः समिताविव।
विपः स उच्यत भिषग रक्षोहामीवचातनः॥ ६॥

6. *Yatrauṣadhīḥ samagmata rājānaḥ samitāviva.*
Vipraḥ sa ucyate bhiṣag rakṣohāmīvacātanaḥ.

Where herbs and medicines concentre as ruling powers in consult, that sagely scholar is called 'physician', destroyer of evil, eliminator of disease and ill health.

अश्वावतीं सोमावतीमूर्जयन्तीमुदोजसम।
आविवित्सि सर्वा ओषधीरस्मा अरिष्टतातये॥ ७॥

7. *Aśvāvatīṁ somāvatīmūrjayantīmudojasam.*
Āvitsi sarvā oṣadhīrasmā ariṣṭatātaye.

For the recovery and rehabilitation of the sick and for his freedom from ailment in future, I know and can provide all herbal medicines, for example, Ashvavati, the herb for revival and energy, Somavati, for soothing and energising, Urjayanti for strengthening, and Udojas, exceedingly powerful for life saving, and others.

उच्छुष्मा ओषधीनां गावो गोष्ठादिवरत।
धनं सनिष्यन्तीनामात्मानं तव पूरुष॥ ८॥

8. *Ucchuṣmā oṣadhīnāṁ gāvo goṣṭhādiverate.*
Dhanaṁ saniṣyantīnāmātmānaṁ tava pūruṣa.

And the strength and vitality of herbs which, O man, they bestow on you as the wealth of health for your body, mind and soul, stream forth to you like cows emerging from their stall or light rays radiating at dawn.

इष्कृ॑तिनाम॑ वा मा॒ताथा॑ यू॒यं स्थ॒ निष्कृ॑तीः ।
सी॒राः प॑त॒त्रिणी॑ स्थन॒ यदा॒मय॑ति॒ निष्कृ॑थ ॥ ९ ॥

9. *Iṣkṛtirnāma vo mātātho yūyaṁ stha niṣkṛtīḥ.*
Sīrāḥ patatriṇīḥ sthana yadāmayati niṣkṛtha.

O herbs, the name of your mother is Ishkrti, good health, immunity and prevention, gifts of food, earth and nature. And you are cleansers and protectors. Be circulating in veins and arteries, throw out all that ails the body's health.

अति॒ विश्वा॑ः परि॒ष्ठाः स्तन॑इव व॒जम॑क्रमुः ।
आष॑धी॒ः पाच्यु॑च्यवु॒यत्किं च॑ त॒न्वा॒३॒ रप॑ः ॥ १० ॥

10. *Ati viśvāḥ pariṣṭhāḥ stena iva vrajamakramuḥ.*
Oṣadhīḥ prācucyavuryat kiṁ ca tanvo rapaḥ.

Just as a thief breaks into a cattle stall (and is thrown out) so should all the herbals circulating all over the body attack and throw out the ailments that afflict the body.

यदि॒मा वा॒जय॑ ा॒हमाष॑धी॒हस्त॑ आद॒ध ।
आ॒त्मा य॑ मस्य॑ नश्यति पु॒रा जी॑व॒गृभा॑ यथा ॥ ११ ॥

11. *Yadimā vājayannahamoṣadhīrhasta ādadhe.*
Ātmā yakṣmasya naśyati purā jīvagṛbho yathā.

When I take up these medicines in hand to administer them against ailments, it is like a warning of death for them and their very soul and root disappears,

totally destroyed, even before the dose.

यस्याषधीः प्रसप्रथाङ्गमङ्गं परुष्परुः।
तता य मं वि बाधध्व उगा मध्यमशीरिव॥ १२॥

12. *Yasyauṣadhīḥ prasarpathāṅgamaṅgaṁ paruṣparuḥ. Tato yakṣmaṁ vi bādhadhva ugro madhyamaśīriva.*

O herbals, cure the sick whose body you spread over part by part, joint by joint, stop and throw out the disease like a sharp and aggressive mediator.

साकं य म प पत चाषण किकिदीविना।
साकं वातस्य धाज्या साकं नश्य निहाकया॥ १३॥

13. *Sākaṁ yakṣma pra pata cāṣeṇa kikiḍīvinā.*
Sākaṁ vātasya dhrājyā sākaṁ naśya nihakayā.

Consumptive disease is cured with increase in appetite, administration of medicine by mouth and cleansing by vomiting, with bitter medication, with strong and deep breathing in clean air, and cleansing of the system by eliminating the sputum and congestion.

अन्या वा अन्यामवत्वन्यान्यस्या उपावत।
ताः सर्वाः संविदाना इदं म पावता वचः॥ १४॥

14. *Anyā vo anyāmavatvanyānyasyā upāvata.*
Tāḥ sarvāḥ saṁvidānā idaṁ me prāvatā vacaḥ.

Let one medicine supplement and cover another, and let the other follow another with the same effect, and let them all thus accordant and cooperative justify and prove this word of mine in effect.

याः फलिनीया अफला अपुष्पा याश्च पुष्पिणीः ।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥ १५ ॥

15. *Yāḥ phalinīryā aphalā apuṣpā yāśca puṣpiṇīḥ.*
Bṛhaspatiprasūtāstā no muñcantvaṃhasaḥ.

Let those herbs which bear fruit, and those which do not bear fruit, let those which bloom with flowers and those which do not blossom, and all of those blest by Brhaspati, ripened by the sun, and prepared and energised by the physician deliver us from suffering.

मुञ्चन्तु मा शप्थ्या३दथो वरुण्यादुत ।
अथो यमस्य पडवीशात्सर्वस्माद्देवकिल्बिषात ॥ १६ ॥

16. *Muñcantu mā śapathyādatho varuṇyāduta. Atho*
yamasya paḍvīśāt sarvasmāddevakilviṣāt.

Let them deliver me from ailments caused by curses and imprecations, dampness and stagnant waters, stiffness of joints and the whole body, and those coming from disturbance and depression of mind and senses.

अवपतन्तीरवदन्दिव ओषधयस्परि ।
यं जीवमश्नवामहै न स रिष्याति पूरुषः ॥ १७ ॥

17. *Avapatantīravadan diva oṣadhayaspari.*
Yaṁ jīvamaśnavāmahai na sa riṣyti pūruṣaḥ.

Descending from heaven the herbs, by their fragrance, energy and vitality, declare: the person whose life we pervade and vitalise comes to no harm.

या ओषधीः सोमराज्ञीर्बह्वीः शतविचक्षणाः ।
तासां त्वमस्युत्तमारं कामाय शं हृदे ॥ १८ ॥

18. *Yā oṣadhīḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.*
Tāsāṁ tvamasyuttamāraṁ kāmāya śaṁ hṛde.

Of all those herbs which shine with the soma element from the moon, which are abundant and instantly effective, you that fulfil the desire and are blissful for the heart are the best. (That is soma.)

या ओषधीः सोमराज्ञीर्विष्ठिताः पृथिवीमनु।
बृहस्पतिप्रसूता अस्यै सं दत्त वीर्यम॥ १९॥

19. *Yā oṣadhīḥ somarājñīrviṣṭhitāḥ pṛthivīmanu.*
Bṛhaspatiprasūtā asyai saṁ datta vīryam.

You herbs which shine and abound in soma element and overspread the earth, blest by Brhaspati and energised by the sun, pray bless this ailing body with life saving vitality.

मा वो रिषत्खनिता यस्मै चाहं खनामि वः।
द्विपच्चतुष्पदस्माकं सर्वमस्त्वनातुरम॥ २०॥

20. *Mā vo riṣat khanitā yasmai cāhaṁ khanāmi vaḥ.*
Dvipacchatuṣpadasmākaṁ sarvamastvanāturam.

Let not the man who digs you from earth violate you, nor should he come to harm, nor should I come to harm who dig you out. May all human beings, all our animals, and all others be free from suffering and disease.

याश्चदमुपशृण्वन्ति याश्च दूरं परागताः।
सर्वाः संगत्य वीरुधास्यै सं दत्त वीर्यम॥ २१॥

21. *Yāścedamupaśṛṇvanti yāśca dūraṁ parāgatāḥ.*
Sarvāḥ saṁgatya vīrudho'syai saṁ datta vīryam.

Those herbs which hear this word close by, and those which grow far away, may all these herbs join together and give life's vitality to this patient.

आषधयः सं वदन्त सामन सह राज्ञा।
यस्म कृणाति ब्राह्मणस्तं राजन्पारयामसि ॥ २२ ॥

22. *Oṣadhayaḥ saṁ vadante somena saha rājñā.*
Yasmai kṛṇoti brāhmaṇastaṁ rājan pārayāmasi.

The herbs joined together with the ruling radiant soma say: O ruling lord of health and life, for whosoever the sagely physician makes use of us we save and pilot him over suffering and disease.

त्वमुत्तमास्याषध तव वृ ा उपस्तयः।
उपस्तिरस्तु सा३ स्माकं या अस्माँ अभिदासति ॥ २३ ॥

23. *Tvamuttamāsyoṣadhe tava vṛkṣā upastayaḥ.*
Upastirastu so'smākaṁ yo asmāṁ abhidāsati.

O herb, O medicine, you are the best, most efficacious. The trees such as peepal and banyan are your auxiliaries, they are solid concentrations, next to you, of medical properties diffused all over. May all that helps us with health and comfort be our ally. May all that harms us, such as disease, be under our control.

Mandala 10/Sukta 98

Devah Devata, Devapi Arshtishena Rshi

बृहस्पत पतिं म दवतामिहि मित्रा वा यद्वरुणा वासि पूषा।
आदित्यवा यद्वसुभिमरुत्वान्त्स पजन्यं शन्तनव वृषाय ॥ १ ॥

1. *Bṛhaspate prati me devatāmihi mitro vā yadvaruṇo vāsi pūṣā. Ādityairvā yadvasubhirmarutvāntsa parjanyaṁ śaṁtanave vṛṣāya.*

Brhaspati, lord of unbounded rain and thunder, come and bless me as the epitome of divine powers, whether you are Mitra or Varuna or Pusha or commander of the Marut winds with Adityas and Vasus. Let the cloud rain for the man of peace and lover of knowledge.

(This mantra is a prayer for physical as well as for spiritual rain of water and peace for the lover of knowledge and peace. Brhaspati, Mitra, Varuna and other devas are physical powers of rain, and this process of vapourisation, electric catalysis of gases and condensation has been explained in his essays on the composition of water and atmosphere by late Pandit Gurudatta Viyarthi in his book **Wisdom of the Rshis,** republished by Dr. Ravi Prakash Arya, Email : vedicscience@hotmail.com).

आ दे॒वा दू॒ता अ॑जि॒रश्चि॑कि॒त्वान्त्वद्दे॑वाप अ॒भि माम॑गच्छत।
प॒ती॒ची॒नः पति॒ः मामा व॑वृत्स्व॒ दधा॑मि त द्यु॒मती॑ं वाच॑-
मा॒सन॥ २॥

2. *Ā devo dūto ajiraścikitvān tvaddevāpe abhi māmagacchat. Pratīcīnaḥ prati māmā vavṛtsva dadhāmi te dyumatīṁ vācamāsan.*

May the divine messenger, fast and brilliant, harbinger of collected light of knowledge come to me. Brhaspati, come to me constantly and continuously in circuitous series. I receive your illuminant Word into my mind and speech.

अ॒स्म धे॑हि द्यु॒मती॑ं वाच॑मा॒सन्बृ॑हस्पत अनमी॒वामि॑षि॒राम।
यया॑ वृ॒ष्टिं श॒न्तन॑व॒ वना॑व दि॒वा द॒प्सा मधु॑मा॒ँ आ वि॑वश॥ ३॥

3. *Asme dhehi dyumatīṁ vācamāsan bṛhaspate anamīvāmiṣirām. Yayā vṛṣṭiṁ śantanave vanāva divo drapso madhumāṁ ā viveśa.*

Infinite lord of nature, knowledge and the divine word, bring us for our mind and speech illuminant shower of the divine voice, immaculate, unrestrained and inspiringly energetic by which we may bring about an earthly rain of peace and enlightenment for the lover of knowledge and well being for all, and let a shower of paradisal honey sweets bless the earth from heaven.

आ नो द्रप्सा मधुमन्ता विशन्त्विन्द द्रह्यधिरथं सहस्त्रम ।
नि षीद होत्रमृतुथा यजस्व द्रवान्दवाप हविषा सपय ॥ ४ ॥

4. *Ā no drapsā madhumanto viśantvindra dehyadhi-rathaṁ sahasram. Ni ṣīda hotramṛtuthā yajasva devān devāpe haviṣā saparya.*

Let showers of honey bless us, Indra, give us a thousandfold wealth of peace and prosperity of high order. O harbinger of Devas, sit on the vedi, perform the yajna according to the seasons and serve the divinities with oblations of havi as required for the purpose.

आष्टिषेणा होत्रमृषिर्निषीदन्द्रवापिर्दवसुमतिं चिकित्वान ।
स उत्तरस्मादधरं समुद्रमपा दिव्या असृजद्वर्ष्या अभि ॥ ५ ॥

5. *Ārṣṭiṣeṇo hotramṛṣirniṣīdan devāpirdevasumatiṁ cikitvān. Sa uttarasmādadharaṁ samudramapo divyā asṛjadvarṣā abhi.*

Arshtishena Devapi, sagely seer knowing the dynamics of yajnic creation and the qualities and functioning of different divine facts of nature and life

in full knowledge of the moods of beneficent divinities, may seat himself on the vedi of yajna, create clouds of divine water in the vast sky above and bring down showers from the ocean above to the earth for fields, rivers and the seas.

अस्मिन्त्समुद अध्युत्तरस्मि ाापा दवभिनिवृता अतिष्ठन।
ता अदव ाष्टिषणन सृष्टा दवापिना पषिता मृ ाणीषु ॥ ६ ॥

6. *Asmintsamudre adhyuttarasminnāpo devebhir-nivṛtā atiṣṭhan. Tā adravannārṣṭiṣeṇena sṛṣṭā devāpitā preṣitā mṛkṣiṇīṣu.*

In this upper oceanic sky water vapours stay held up by divine forces of nature. Catalised by electric charge caused by divine marut energies, they condense, and, sent down into clouds, they shower, upon the earth in torrents.

यद्दवापिः शन्तनव पुराहिता ह्यात्राय वृतः कृपय ादीधत।
द वश्रुतं वृष्टिवनिं ररााणा बृहस्पतिवाचमस्मा अयच्छत ॥ ७ ॥

7. *Yaddevāpiḥ śaṁtanave purohito hotrāya vṛtaḥ kṛpayannadīdhet. Devaśrutaṁ vṛṣṭivaniṁ rarāṇo bṛhaspatirvācamasmā ayacchat.*

When Devapi, friend of divinities, the priest appointed for the purpose of rain yajna, prays and shines with adoration, Brhaspati, listening to his prayer to divinity for rain, waxes with joy and grants him the gift of thunderous Word and shower for the peace and prosperity of humanity.

यं त्वा दवापिः शुशुचाना अग्न आष्टिषणा मनुष्यः समीध।
विश्वभिदवरनुमद्यमानः प पजन्यमीरया वृष्टिमन्तम ॥ ८ ॥

8. *Yaṁ tvā devāpiḥ śuśucāno agna ārṣṭiṣeṇo manuṣyaḥ samīdhe. Viśvebhirdevairan-upadyamānaḥ pra parjanyamīraya vṛṣṭimantam.*

Agni, whom Devapi, priest and sagely scholar of the science of rain, shining with ardent adoration among men, lights and serves with sacred fire and prayer, be pleased along with all the divine powers and move the clouds laden with rain showers for humanity.

त्वां पूव ऋषया गीभिरायन्त्वामध्वरषु पुरुहूत विश्व ।
सहस्राण्यधिरथान्यस्म आ नो यज्ञं रोहिदश्वाप याहि ॥ ९ ॥

9. *Tvāṁ pūrva ṛṣayo gīrbhirāyan tvāmadhvareṣu puruhūta viśve. Sahasrāṇyadhirathānyasme ā no yajñaṁ rohidaśvopa yāhi.*

Agni, universally invoked and adored yajnic power and showers of rain, saints and seers of the world of all time approached you with songs of adoration and prayer in yajna. O lord of red flames and thunderous voice, pray visit our yajna and grant us a thousandfold gifts overflowing our chariots of life.

एतान्यग्न नवतिनव त्व आहुतान्यधिरथा सहस्रा । तभिवधस्व तन्वः शूर पूवीदिवा नो वृष्टिमिषिता रिरीहि ॥ १० ॥

10. *Etānyagne navatirnava tve āhutānyadhirathā sahasrā. Tebhirvardhasva tanvaḥ śūra pūrvīrdivo no vṛṣṭimiṣito rirīhi.*

Agni, these ninety and nine chariots of life laden with overfulls of a thousand gifts of homage are offered to you. With these, O Lord Almighty, rise in flames of glory and grace and, thus loved and adorned, pray move the eternal showers of bliss for us from the light of

heaven.

एतान्यग्न नवतिं सहस्रा सं प यच्छ वृष्ण इन्दाय भागम।
विद्वान्पथ ऋतुशा देवयानानप्यालानं दिवि देवषु धहि॥ ११॥

11. *Etānyagne navatiṁ sahasrā saṁ pra yaccha vṛṣṇa indrāya bhāgam. Vidvān patha ṛtuśo devayānā-napyolānaṁ divi deveṣu dhehi.*

Agni, these ninety and nine thousand gifts of homage, pray, send up to Indra, generous lord of showers, for our share of his divine service and, knowing the paths of the divine movements of nature according to seasons, put the clusters of vapour in heaven among the divinities, Maruts, Mitra, Varuna and others for showers of rain.

('Aulana' may also be interpreted as the devout human soul and 'showers' as showers of divine bliss.)

अग्न बाधस्व वि मृधा वि दुगहापामीवामप र ांसि सध।
अस्मात्समुदाद बृहता दिवा ना पां भूमानमुप नः सृजह॥ १२॥

12. *Agne bādhasva vi mṛdho vi durgahāpāmīvām-apa rakṣāṁsi sedha. Asmāt samudrādbṛhato divo no'pāṁ bhūmānamupa naḥ sṛjeha.*

Agni, drive away the violent, open up the impassables, eliminate ill health and disease, repel and destroy the evil, and from that infinite ocean of the waters of life, release the showers of heavenly bliss on earth for us.

Mandala 10/Sukta 99

Indra Devata, Vamra Vaikhanasa Rshi

कं नश्चित्रमिषण्यसि चिकित्वान्पृथुग्मानं वाश्रं वावृधध्यै।
कत्तस्य दातु शवसा व्युष्टा त द्वजं वृत्रतुरमपिन्वत ॥ १ ॥

1. *Kaṁ naścitramiṣaṇyasi cikitvān pṛthugmānaṁ vāśraṁ vāvṛdhadhyai. Kat tasya dātu śavaso vyuṣṭau takṣadvajraṁ vṛtraturamapinvat.*

Knowing us all, Indra wishes us well, gives us comfort and well being, gifts wondrous and varied, expansive and admirable, for our progress and advancement. Great is his gift of bliss, the mighty one, for our fulfilment. And what could be our gift in return for his kindness? He creates and wields the thunder for breaking the cloud and strikes the thunderbolt to destroy the evil, and he gives us the showers that we may grow and rise in life.

स हि द्युता विद्युता वति साम पृथुं यानिमसुरत्वा ससाद।
स सनीळभिः पसहाना अस्य भातुन ऋत सप्तथस्य मायाः ॥ २ ॥

2. *Sa hi dyutā vidyutā veti sāma pṛthuṁ yonima-suratvā sasāda. Sa sanīḷebhiḥ prasahāno asya bhrāturna ṛte saptathasya māyāḥ.*

He, challenger of adversaries and destroyer of suffering and violence, goes on with light and lightning, pervades the vast space, and rules and breaks the mighty clouds with his kindred Maruts. Such is the power and splendour of the ruler and sustainer of the highest heavens.

स वाजं॒ यातापदुष्पदा॒ यन्त्स्वषाता॒ परि॑ षदत्सनि॒ष्यन।
अ॒न॒वा यच्छ॒तदु॑रस्य॒ वदा॒ घ्नञ्छि॒श्नदे॑वाँ अ॒भि व॑पसा॒
भूत॥ ३॥

3. *Sa vājaṁ yātāpaduṣpadā yantsvarṣātā pari ṣadat saniṣyan. Anarvā yacchatadurasya vedo ghnañ-chiśnadevāṁ abhi varpasā bhūt.*

He goes on with the dynamics of existence by straight unfailing paths of law and rectitude, giving showers of joy, presiding over it all, keen to share it with one and all, irresistible and unhurting, opening a hundred doors of possibility for wealth and excellence, and subduing the demons of lust and impiety with force, the one supreme ruling power.

स य॒ह्व्या३॑ वनी॒गाष्ववा जु॑हाति पध॒न्या॑सु सस्रि॑ः।
अ॒पाद॒ा यत्र॒ युज्या॑सा र॒था दा॒ण्यश्वास॒ इर॑त घृ॒तं वाः॥ ४॥

4. *Sa yahvyo'vanīrgoṣvarvājuhoti pradhanyāsu sasriḥ. Apādo yatra yujyāso'rathā droṇyaśvāsa īrate ghṛtaṁ vāḥ.*

That mighty Indra, moving, flowing and advancing, showers torrents of rain over fertile lands where fast and deep streams, cooperative friends of Indra, receive and make the precious waters move of themselves by gravity, without external aids such as legs and chariots.

(In the third and fourth mantras, Indra may be interpreted as human soul in the context of yoga meditation and control over mind and senses. In this context, the flow would mean the flow of consciousness. In the physical sense Indra may be interpreted as Vayu,

the catalytic electric energy that breaks the clouds of vapour into showers of rain. Indra as the supreme cosmic power that rules and sustains the world of existence, of course, is obvious throughout the hymn.)

स रुद्रभिरशस्तवार ऋभ्वा हित्वी गयमारअवद्य आगात। वमस्य मन्य मिथुना विववी अ मभीत्यारादयन्मुषा-यन॥ ५॥

5. *Sa rudrebhiraśastavāra ṛbhvā hitvī gayamāre avadya āgāt. Vamrasya manye mithunā vivavrī annamabhītyārodayanmuṣāyan.*

That Indra, mighty energy, free from despicables and undesirables, and possessed of indescribable wealth of force, moves with Rudras, catalytic forces, in serial motion leaving one place for another and, I believe, it gets to the gaseous couple that produce and deliver the waters, and having broken the cloud and taken away the waters, food of life, leaves it roaring.

स इद्दासं तुवीरवं पतिदन्षळ ं त्रिशीषाणं दमन्यत। अस्य त्रिता न्वाजसा वृधाना विपा वराहमयाअगया हन॥ ६॥

6. *Sa iddāsaṁ tuvīravaṁ patirdan ṣaḷakṣaṁ triśīr-ṣāṇaṁ damanyat. Asya trito nvojasā vṛdhāno vipā varāhamayo agrāya han.*

That Indra, sustainer of life, attacking the six-eyed three-headed cloud, subdues it, and Trita, threefold Agni power, rising by the power and lustre of Indra, with currents sharp as razor's edge, breaks the cloud and delivers the rain.

(The cloud is six eyed because it is active and awake all the six seasons of the year. It is three headed

because it arises from three regions: from the solar region as soma, from the middle regions as parjanya and from the earthly region as water vapour.

Agni is threefold, Trita, because it has three varieties of its form and function: terrestrial fire as agni, middle region vayu or electric energy, and solar region aditya or light, and all of them play their part in the formation of the cloud in the form of water vapour on earth, parjanya in the middle region and soma in the solar region.)

स दु॒ह्वँण॒ मनु॑ष ऊ॒ध्वसा॒न आ सा॑विषदशसा॒नाय॒ शरु॑म।
स नृ॒तमा॒ नहु॑षा॒ स्मत्सुजा॑त॒: पुरा॑ भिन॒दह॑न्दस्यु॒हत्य॑॥ ७॥

7. *Sa druhvaṇe manuṣa ūrdhvasāna ā sāviṣadarśasānāya śarum. Sa nṛtamo nahuṣo'smat sujātaḥ puro'bhinadarhan dasyuhatye.*

Indra, lord supreme, highest potent, best and foremost leader among humanity committed to truth and right and controller of the lawless and violent, strikes the weapon of justice and punishment against the forces of jealousy, enmity and destruction and, risen to nobility and grandeur of personality in his own right, deserving the highest position, destroys the strongholds of negativity in our struggle against anti-social and anti-life elements.

सा अ॒भिया॒ न यव॑स उद॒न्यन्॒ ा॑य॑य गा॒तुं वि॒द ा॑ अ॒स्म।
उप॒ यत्सी॒ददिन्द्रं॒ शरी॑रः श्य॒ना या॑पाष्टिह॒न्ति॒ दस्यू॑न॥ ८॥

8. *So abhriyo na yavasa udanyan kṣayāya gātuṁ vidanno asme. Upa yat sīdadindraṁ śarīraiḥ śyeno'yopāṣṭirhanti dasyūn.*

Just as the cloud waxing with water vapours goes down in showers on earth for the nourishment of fields and pastures, so does Indra, ruling soul, overflowing with generosity, goes forward to the earth for our peaceful home life and with the iron spur of his heels strikes and drives away the evils around us, since he, a tempestuous soul in body like the eagle, sits close to the Indu, blissful source of the nectar of life.

स वाधतः शवसानभिरस्य कुत्साय शुष्णं कृपण परादात।
अयं कविमनयच्छस्यमानमत्कं या अस्य सनितात नृणाम ॥ ९ ॥

9. *Sa vrādhataḥ śavasānebhirasya kutsāya śuṣṇaṁ kṛpaṇe parādāt. Ayaṁ kavimanayacchasyamānamatkaṁ yo asya sanitota nṛṇām.*

He throws off the violent with his powerful forces, he removes drought and adversity, and he thereby gives strength and confidence to the supplicant devotee. He leads that man of vision and imagination to the heights of fame and admiration who, of all men, knows his real form and nature and in his spirit realises his divine presence.

अयं दशस्य नर्यभिरस्य दस्मा देवभिर्वरुणा न मायी।
अयं कनीन ऋतुपा अवद्यमिमीतारुं यश्चतुष्पात ॥ १० ॥

10. *Ayaṁ daśasyan naryebhirasya dasmo devebhirvaruṇo na māyī. Ayaṁ kanīna ṛtupā avedyamimītāraruṁ yaścatuṣpāt.*

He, generous giver of favours by the dynamics of his divine powers, gracious and wondrous like Varuna, cosmic spirit of justice and retribution, throws

off evil, violence and negativity. He is known as gentle and kind, protector and ordainer of the seasons of the world and, existent in four states of cosmic being, overcomes jealousy and aggression.

अस्य स्तोमेभिराशिज ऋ्जिश्वा वजं दरयद बृषभण पिपाः। सुत्वा यद्यजता दीदयद्गीः पुर इयाना अभि वपसा भूत ॥ ११ ॥

11. *Asya stomebhiraúśija ṛjiśvā vrajaṁ darayadvṛṣabheṇa piproḥ. Sutvā yadyajato dīyayadgīḥ pura iyāno abhi varpasā bhūt.*

When the simple, natural and ardent yajaka, having prepared the soma of adoration, shines with his words of praise, then, crossing the physical, pranic, mental and intellectual covers of the soul's existential state, and breaking into the secret cave of the soul's divinity by the showers of the grace of the lord giver of life and spiritual strength, he becomes established in his essential nature and shines in his natural spiritual essence.

एवा महा असुर वक्षथाय वमकः पडभिरुप सपदिन्दम। स इयानः करति स्वस्तिमस्मा इषमूर्ज सुक्षितिं विश्वमाभाः ॥ १२ ॥

12. *Evā maho asura vakṣathāya vamrakaḥ paḍbhirupa sarpdindram. Sa iyānaḥ karati svastimasmā iṣamūrjaṁ sukṣitiṁ viśvamābhāḥ.*

Thus, O lord of life and pranic energy of the universe, the humble devotee bursting forth in song and adoration step by step moves on to you, great burden bearer and ordainer of the universe. Thus does the lord

revealing the presence does good to this devotee giving him all the world's wealth of food, energy, peace and shelter of divinity and shines to him in full glory.

Mandala 10/Sukta 100

Vishvedevah Devatah, Duvasyu Vandana Rshi

इन्द्र दृह्य मघवन्त्वावदिद्भुज इह स्तुतः सुतपा बोधि ना वृध। दवभिनः सविता पावतु श्रुतमा सवतातिमदितिं वृणीमह॥ १॥

1. *Indra dṛṁhya maghavan tvāvadidbhūja iha stutaḥ sutapā bodhi no vṛdhe. Devebhirnaḥ savitā prāvatu śrutamā sarvatātimaditiṁ vṛṇīmahe.*

Indra, lord almighty of universal glory, pray strengthen the soul akin to you so that it may be happy and feel exalted with life. Pleased with our songs of adoration here, accepting the soma of our love and faith, pray let the Presence be revealed to us for our spiritual growth. With our mind and senses and the Vishvedevas, all divinities of nature and humanity, may the self-refulgent spirit of light, life and energy, Savita. protect and promote our knowledge already revealed to us and bless us that we may by reason, faith and choice abide by the eternal, divine, imperishable spirit of total existence.

भरायसु भरत भागमृत्वियं प वायव शुचिप कन्ददिष्टय। गारस्य यः पयसः पीतिमानश आ सवतातिमदितिं वृणीमह॥ २॥

2. *Bharāya su bharata bhāgamṛtviyaṁ pra vāyave śucipe krandadiṣṭaye. Gaurasya yaḥ payasaḥ pītimānaśa ā sarvatātimaditiṁ vṛṇīmahe.*

For the divine sustainer, bear and bring your part of homage and yajnic offerings for the vibrant winds and roaring clouds of divinity, all purifying for our good. They accept, taste and enjoy the nectar sweets of the songs and homage of the enlightened devotees. By reason, faith and choice of will, we wholly abide in and by the divine imperishable mother spirit of total existence.

आ नो॑ दे॒वः स॑वि॒ता सा॑विषद्व॒यं ऋजू॑य॒त यज॑मानाय सुन्व॒त।
यथा॑ दे॒वान्प॑ति॒भूष॑म पाक॒वदा स॒वता॑ति॒मदि॑तिं वृणी-
महे॥ ३॥

3. *Ā no devaḥ savitā sāviṣadvaya ṛjūyate yajamānāya sunvate. Yathā devān pratibhūṣema pākavadā sarvatātimaditiṁ vṛṇīmahe.*

May the self-refulgent generous Savita, divine inspirer and light giver, bless the simple, natural and creative yajamana with good health, long life and wealth of maturity and discipline of performance, so that we may serve and exalt the devas with homage and piety of mind and soul. With total submission and faith, we love and adore the universal mother Infinity.

इन्दो॑ अ॒स्म सु॒मना॑ अस्तु वि॒श्वहा॒ राजा॒ सोम॑ः सु॒वि॒तस्या-
ध्ये॑तुनः। यथा॑यथा मि॒त्रधि॑तानि सन्द॒धुरा स॒वता॑ति॒मदि॑तिं
वृणीमहे॥ ४॥

4. *Indro asme sumanā astu viśvahā rājā somaḥ suvitasyādhyetu naḥ. Yathāyathā mitradhitāni saṁdadhurā sarvatātimaditiṁ vṛṇīmahe.*

May Indra, lord of cosmic energy, ever be good and gracious to us, may the refulgent and inspiring soma,

spirit of universal peace, bless us with prosperity, may all the divinities bear and bring all the good things of divine value for friends and devotees according to time and need. We honour and adore the universal spirit and power of imperishable eternal mother Infinity.

इन्द्र उक्थन शवसा परुदध बृहस्पत पतरीतास्यायुषः । यज्ञा मनुः पर्मतिनः पिता हि कमा सवतातिमदितिं वृणीमह ॥ ५ ॥

5. *Indra ukthena śavasā parurdadhe bṛhaspate pratarītāsyāyuṣaḥ. Yajño manuḥ pramatirnaḥ pitā hi kamā sarvatātimaditiṁ vṛṇīmahe.*

With divine energy realisable by adoration, Indra sustains every state and every stage of life and its structure. O lord of Infinity, Brhaspati, you are the harbinger of life and health of higher order for us. Reflected in yajna, power of thought and meditation, holiness of intelligence, you are our sustainer as father giver of happiness. We honour and adore Aditi, imperishable Infinity, the universal mother.

इन्द्रस्य नु सुकृतं दव्यं सहा ग्निर्गृह जरिता मधिरः कविः । यज्ञश्च भूद्विदथ चारुरन्तम आ सवतातिमदितिं वृणीमह ॥ ६ ॥

6. *Indrasya nu sukṛtaṁ daivyaṁ saho'gnirgṛhe jaritā medhiraḥ kaviḥ. Yajñaśca bhūdvidathe cārurantama ā sarvatātimaditiṁ vṛṇīmahe.*

Agni in the home is a version and reflection of mighty Indra itself, holy performer, divine power, celebrant divinity, adorable in yajna, creator and giver of light and poetic vision, which is yajna itself, closest and most beautiful in the holiest creative and social acts.

We honour and adore Aditi, mother Infinity of universal and imperishable order of divine generosity.

न वा॒ गुहा॑ चकृ॒म भूरि॑ दुष्कृ॒तं नाविष्ट्यं वसवा दव॒ह्ळनम।
माकि॑ना दवा॒ अनृ॑तस्य॒ वप॑॑स॒ आ स॒वता॑ति॒मदि॑तिं वृणीमह॥ ७॥

7. *Na vo guhā cakṛma bhūri duṣkṛtaṁ nāviṣṭyaṁ vasavo devaheḷanam. Mākirno devā anṛtasya varpasa ā sarvatātimaditiṁ vṛṇīmahe.*

O Devas, generous divinities of nature and humanity, O Vasus, givers of peace and settlement at heart, never must we do any act of sin and violence open or covert toward you, never incur the displeasure of divinity. Never must we put on the garb of untruth in thought, word and deed. We honour and adore the universal imperishable mother spirit of divine nature.

अपामी॑वां सवि॒ता सा॑विष॒ य१॑ग्वरी॑य॒ इदप॑ सध॒न्त्वद॑यः।
गावा॒ यत्र॑ मधु॒षुदु॒च्यत॑ बृ॒हदा स॒वता॑ति॒मदि॑तिं वृणीमह॥ ८॥

8. *Apāmīvāṁ savitā sāviṣannyagvarīya idapa sedhantvadrayaḥ. Grāvā yatra madhuṣuducyate bṛhadā sarvatātimaditiṁ vṛṇīmahe.*

May Savita, self-refulgent light of the world, ward off and destroy all pollution and disease. May the wise, like clouds and mountains, stall and wash off even the tempting most irresistible sin and wrong wherever abundant soma is extracted and the wise are highly respected. We honour and adore the universal generosity and imperishable wisdom and purity of divinity.

ऊ॒ध्वा गावो॑ वसवा स्तु सा॒तरि॒ विश्वा॒ द्वषां॑सि सनुतयु॑यात।
स नो॑ द॒वः स॑वि॒ता पा॒युरी॑ड्य॒ आ स॒वतो॑ति॒मदि॑तिं वृणी-
महे॥ ९॥

9. *Ūrdhvo grāvā vasavo'stu sotari viśvā dveṣāṁsi sanutaryuyota. Sa no devaḥ savitā pāyurīḍya ā sarvatātimaditiṁ vṛṇīmahe.*

O Vasus, givers of peace and shelter, may the learned be highly respected in the soma yajaka's yajna. Uproot and throw off all jealousies and enmities of the world from afflicted hearts. May the self-refulgent Savita be our saviour, protector and our adorable lord and master. We honour and adore the all generous and blissful imperishable mother Infinity.

ऊर्जं॑ गावो॒ यव॑स॒ पीवो॑ अत्तन ऋ॒तस्य॒ याः सद॑न॒ काश॑ अ॒ङ्ध्व। त॒नूर॒व त॒न्वो॑ अस्तु भष॒जमा स॒वतो॑ति॒मदि॑तिं वृणीमहे॥ १०॥

10. *Ūrjaṁ gāvo yavase pīvo attana ṛtasya yāḥ sadane kośe aṅdhve. Tanūreva tanvo astu bheṣajamā sarvatātimaditiṁ vṛṇīmahe.*

O cows, knowledge, wisdom and culture, just as cows feed on grass in the pasture, drink from the water reservoir, grow and produce energy giving milk, similarly, O holy words of wisdom and knowledge, feed on whatever you find in the house of eternal truth on the flow, and in the depth of the heart core of spirit, grow abundant with light and energy, and let the body of language be the medicinal corrective and sanative for the body of knowledge and culture. We honour the universal imperishable Mother Nature and mother Ila

and Sarasvati for our mother land, Mahi and Bharati, for universal progress of knowledge and culture.

क॒तु॒पावा॑ जरि॒ता शश्व॑ता॒मव॒ इन्द्र॒ इद्भ॒द्रा पम॑तिः सु॒ता-
व॑ताम। पू॒णमू॑धदि॒व्यं यस्य॑ सि॒क्तय॒ आ स॒वता॑ति॒मदि॑तिं
वृणीमह॥ ११ ॥

11. *Kratuprāvā jaritā śaśvatāmava indra idbhadrā pramatiḥ sutāvatām. Pūrṇamūdhardivyaṁ yasya siktaya ā sarvatātimaditiṁ vṛṇīmahe.*

Giver of success in actions, appraiser of the permanent, protector and promoter of the makers of soma, Indra is the giver of noble intelligence, understanding and wisdom for all. Full is his treasure of wealth like the mother cow's stream of milk. We honour and adore the universal generosity of divine imperishable inexhaustible Mother Nature.

चि॒त्रस्ते॑ भा॒नुः क॑तु॒पा अ॑भि॒ष्टिः स॒न्ति॒ स्पृधा॑ जरणि॒पा
अधृ॑ष्टाः। रजि॑ष्ठया॒ रज्या॑ प॒श्व आ गास्तूतू॑षति॒ पयगं
दु॒व॒स्युः॥ १२ ॥

12. *Citraste bhānuḥ kratuprā abhiṣṭiḥ santi spṛdho jaraṇiprā adhṛṣṭāḥ. Rajiṣṭhayā rajyā paśva ā gostūtūrṣati paryagraṁ duvasyuḥ.*

Wondrous is your light, adorable your gift of success in action, irresistible your will and power which gives fulfilment to the devotees. Just as a shepherd can lead a cow forward by a simple rope, so may the devotee realise your presence directly revealed before him by simple prayer and adoration.

Mandala 10/Sukta 101

Vishvedevah or Rtvijah Devatah, Budha Saumya Rshi

उद बुध्यध्वं समनसः सखायः समग्निमिन्ध्वं बहवः सनीळाः। दधिक्रामग्निमुषसं च दवीमिन्द्रावता वस नि ह्वय वः॥ १॥

1. *Udbudhyadhva samanasaḥ sakhāyaḥ samagnimindhvaṁ bahavaḥ saniḷāḥ. Dadhikrāmagnimuṣasaṁ ca devīmindrāvato'vase ni hvaye vaḥ.*

Awake, arise, O friends of equal mind, light the fire together, more than many living and working together under the same one roof of equal order, lovers of energy, worshippers of Indra, one lord omnipotent of nature and entire humanity. I call upon you and exhort you for the sake of mutual defence and protection and for common progress of all. Light and develop the fire energy of the earth, atmospheric energy of thunder and lightning of the sky, and the divine energy of the rising dawn of the sun.

मन्दा कृणुध्वं धिय आ तनुध्वं नावमरित्रपरणीं कृणुध्वम। इष्कृणुध्वमायुधारं कृणुध्वं पाञ्चं यज्ञं प णयता सखायः॥ २॥

2. *Mandrā kṛṇudhvaṁ dhiya ā tanudhvaṁ nāvamaritraparaṇīṁ kṛṇudhvam. Iṣkṛṇudhvam-āyudhāraṁ kṛṇudhvaṁ prāñcaṁ yajñaṁ pra ṇayatā sakhāyaḥ.*

Create peace and joy, develop rational thought and science and extend the field of action, design and develop boats and ships to cross the seas with oars, produce food for body, mind and soul, promote the arms

of peace and security, and take the yajnic programme forward that faces you upfront, O my friends and friends of humanity.

युनक्त॒ सीरा॒ वि युगा त॑नुध्वं कृ॒त यानां॑ वपत॒ह बीज॑म।
गि॒रा च॑ श्रु॒ष्टिः सभ॑रा॒ अस॑न्नो॒ नदी॑य॒ इत्सृ॒ण्यः॑ प॒क्व-
मेया॑त ॥ ३ ॥

3. *Yunakta sīrā vi yugā tanudhvaṁ kṛte yonau vapateha bījam. Girā ca śruṣṭiḥ sabharā asanno nedīya it sṛṇyaḥ pakvameyāt.*

Take up the plough, yoke the bullocks and extend the process, and when the soil is prepared sow the seed. With songs of thanks and joy, let the crop grow green and mature, and when the grain is ripe, let the sickle approach to harvest the grain.

सीरा॑ युञ्जन्ति क॒वयो॑ युगा॒ वि त॑न्वत॒ पृथ॑क।
धीरा॑ दे॒वेषु॑ सुम्न॒या ॥ ४ ॥

4. *Sīrā yuñjanti kavayo yugā vi tanvate pṛthak. Dhīrā deveṣu sumnayā.*

Intelligent and enlightened farmers use the plough for production and develop the infrastructure separately in each department, and the wise with peace and vision direct their efforts for development to human values and the divine gifts of nature and environment.

निरा॑हावान्कृणोतन॒ सं व॑र॒त्रा द॑धातन।
सि॒ञ्चामह॒ अव॒तमुदि॑णं व॒यं सु॒षक॒मनु॑पदा॒ितम ॥ ५ ॥

5. *Nirāhāvān kṛṇotana saṁ varatrā dadhātana. Siñcāmahā avatamudriṇaṁ vayaṁ suṣekaman-upakṣitam.*

Develop the sources of water, manage the connections, and let us replenish and maintain the full water sources inexhaustibly good for the purpose of consumption and irrigation.

इष्कृ॑ताहावमव॒तं सु॑वर॒त्रं सु॑षच॒नम ।
उ॒दिणं सिञ्च॒ अ ि॑तम ॥ ६ ॥

6. *Iṣkṛtāhāvamavataṁ suvaratraṁ suṣecanam. Udriṇaṁ siñce akṣitam.*

Protect and maintain the water reservoir well connected between the source and the outlet, keep it full for drinking and irrigation purposes, let it be self-abounding and inexhaustible, let me water plants and orchards and also keep it replenished.

पी॒णी॒ताश्वा॑न्हि॒तं ज॑याथ स्वस्ति॒वाहं॒ रथ॒मित्कृ॑णुध्वम ।
दा॑णा॑हावमव॒तमश्म॑चक॒मंस॑त्रकाशं सिञ्चता नृ॒पा॑णम ॥ ७ ॥

7. *Prīṇītāśvān hitaṁ jayātha svastivāhaṁ rathamit kṛṇudhvam. Droṇāhāvamavatamaśmacakra-maṁsatrakośaṁ siñcatā nṛpāṇam.*

Keep the horses well fed. Realise your common interests. Design, make and maintain the chariot that brings you comfort, peace, prosperity and well being. Protect and maintain the big water vessel. Maintain the rain cycle and keep the supply line on by drinking water tanks and wells for human consumption and irrigation.

व॒जं कृ॑णुध्व॒ं स हि वा॑ नृ॒पाणा॒ वम॑ सीव्यध्वं बहु॒ला पृ॒थूनि॑ ।
पुर॑ः कृणुध्व॒मायसी॒रधृ॑ष्टा॒ मा व॑ः सुस्राच्च॒मसा॒ दृंह॑ता॒ तम ॥ ८ ॥

8. *Vrjaṁ kṛṇudhvaṁ sa hi vo nṛpāṇo varma sīvyadhvaṁ bahulā pṛthūni. Puraḥ kṛṇudhvamāyasīradhṛṣṭā mā vaḥ susroccamaso dūhatā tam.*

Establish stalls for cattle, build roads, sew corselets and build great walls, that would be the safety and security measure for people. Build cities of steel undaunted. May your ladle of yajna divine and human never suffer leakage. Strengthen the ladle, raise and expand the quality of life.

आ वा॒ धियं॑ य॒ज्ञिया॑ं वत ऊ॒तय॒ दवा॑ द॒वीं य॑ज॒तां य॒ज्ञिया॑मि॒ह।
सा ना॑ दुहीय॒द्यव॑सव ग॒त्वी स॒हस्र॑धारा॒ पय॑सा म॒ही गाः ॥ ९ ॥

9. *Ā vo dhiyaṁ yajñiyāṁ varta ūtaye devā devīṁ yajatāṁ yajñiyāmaiha. Sā no duhīyadyavaseva gatvī sahasradhārā payasā mahī gauḥ.*

O saints and scholars, noble people all, I exhort your spirit of self-sacrifice for thought and action, exalt this holy yajnic spirit, will and intelligence. And may this great spirit and divine will bring us a thousand streams of nectar joy and prosperity like the cow fed on grass which gives us milk for life and health.

आ तू षि॑ञ्च॒ हरि॑मी॒ं दारु॒पस्थ॒ वाशी॑भिस्त ातश्म॒न्मयी॑भिः।
परि॑ ष्वजध्व॒ं दश॑ क॒ याभि॒रु॒भ धुरा॒ पति॒ वह्नि॑ं॒ युनक्त ॥ १० ॥

10. *Ā tū ṣiñca harimīṁ drorupasthe vāśībhistakṣatāśmanmayībhiḥ. Pari ṣvajadhvaṁ daśa kakṣyābhirubhe dhurau prati vahniṁ yunakta.*

O yajaka, pour inspiring soma into the cask, fill it to the brim, refine the cask with chiselled strokes of adamantine will, season the soma and secure the cask with ten sensitive fingers, and yoke the horse to the two

suspension poles of the chariot.

उभ धुरा वह्निरापिब्दमाना न्तयानव चरति द्विजानिः। वनस्पतिं वन आस्थापयध्वं नि षू दधिध्वमखननन्त उत्सम॥ ११॥

11. *Ubhe dhurau vahnirāpibdamāno'ntaryoneva carati dvijāniḥ. Vanaspatiṁ vana āsthāpayadhvaṁ ni ṣū dadhidhvamakhananta utsam.*

Bearing two poles of life, the mind, like a chariot horse, goes voluble flying like a bird over the sky. O yajaka, place the fire amid the samits, dig into depths of the soul and hold on there.

कपृं ररः कपृथमुद्दधातन चादयत खुदत वाजसातय। निष्टिग्र्यः पुत्रमा च्यावयातय इन्दं सबाध इह सामपीतय॥ १२॥

12. *Kapṛnnaraḥ kapṛthamuddadhātana codayat khudata vājasātaye. Niṣṭigryaḥ putramā cyāvayotaya indraṁ sabādha iha somapītaye.*

Noble yajakas, Divinity is kind. Hold the gracious presence in the depths of the mind, move it for grace, rejoice in the presence and pray for food, energy and fulfilment of life. Adore and exalt the divine spirit of Eternity, Indra, for freedom from bondage and for the ecstasy of being here on earth itself.

Mandala 10/Sukta 102

Drughana or Indra Devata, Mudgala Bharmyashva Rshi

प त रथं मिथूकृतमिन्दा वतु धृष्णुया।
अस्मि ाजा पुरुहूत श्रवाय्य धनभ षु ना व॥ १॥

1. *Pra te rathaṁ mithūkṛtamindro'vatu dhṛṣṇuyā. Asminnājau puruhūta śravāyye dhanabhakṣeṣu no'va.*

O ruler and commander, may Indra with his irresistible might and weapon protect your chariot designed and structured by the team of scientist and technologist and working on double stream of energy. O universally invoked leader, in this famous and terrible battle of the nation against all-destroying forces, pray protect us and lead us to victory.

उत्स्म॒ वाता॑ वहति॒ वासा॑ अस्या॒ अधि॑रथं॒ यदज॑यत्स॒हस्र॑म ।
र॒थीर॑भून्मु॒द्गलानी॒ गवि॑ष्टा॒ भर॑ कृ॒तं व्यचदिन्द्रसे॒ना ॥ २ ॥

2. *Ut sma vāto vahati vāso asyā adhirathaṁ yadajayat sahasram. Rathīrabhūnmudgalānī gaviṣṭau bhare kṛtaṁ vyacedindrasenā.*

The wind raises and unfurls the banner of this force of Indra on the chariot which wins over thousands. The mace of the waxing force of Indra rides the chariot as commander in the heat of battle, the army moves and extends its exploits (against malice, hate and enmity).

अ॒न्तय॑च्छ॒ जिघां॑सता॒ वज॑मिन्दा॒भिदा॑स॒तः ।
दास॑स्य वा मघव॒ गाय॑स्य वा सनु॒तय॑वया व॒धम ॥ ३ ॥

3. *Anaryaccha jighāṁsato vajramindrābhidā-sataḥ. Dāsasya vā maghavannāryasay vā sanutaryavayā vadham.*

Indra, lord of glory, ruling soul of the human system, blunt, revert and recycle the weapons of hate and enmity of the violent who destroy and enslave the spirit of love and freedom. Whether the weapon of

negativity belongs to a destroyer or a dynamic person, always turn it off from negativity and re-employ the energy for positive good.

उदन हृदमपिबज्जहृषाणः कूटं स्म तृंहदभिमातिमति। प
मुष्कभारः श्रव इच्छमाना जिरं बाहू अभरत्सिषासन॥ ४॥

4. *Udno hradamapibajjarhṛṣāṇaḥ kūṭaṁ sma tṛṁhadabhimātimeti. Pra muṣkabhāraḥ śrava icchamāno'jiraṁ bāhū abharat siṣāsan.*

Indra, exalted spirit of energy and joyous generosity, overflows with the spirit of life and love and enmity. Abundant and rapturous as a roaring cloud, loving order and enlightenment, he wields the twin arms of positive and negative power and, building and breaking, breaking and building, he advances upon the areas of conflict and darkness seeking to bring in light and love.

न्यक्रन्दय उपयन्त एनममहयन्वृषभं मध्य आजः।
तन सूभर्वं शतवत्सहस्रं गवां मुद्गलः पधनं जिगाय॥ ५॥

5. *Nykrandayannupayanta enamamehayan vṛṣabhaṁ madhya ājeḥ. Tena sūbharvaṁ śatavat sahasraṁ gavāṁ mudgalaḥ pradhane jigāya.*

In the battle between the positive and negative forces of nature and humanity, the powers of evolution strike this abundant cloud of concentrated wealth and energy at the closest and make it roar as it breaks into showers. Thus, by the evolutionary process of positive catalysis, does Mudgala, Indra, joyous ruling power of nature and humanity in the struggle for progress, win a hundred-thousandfold sustaining wealth of lands, cows

and culture of enlightenment against darkness and negativity.

कक॑दर्व वृषभा युक्त आसी॒दव॑ावचीत्सार॑थिरस्य के॒शी।
दुर्धयु॒क्तस्य॒ द्रव॑तः स॒हान॑स ऋ॒च्छन्ति॑ ष्मा नि॒ष्पदा॑ मुद्ग॒लानी॑म ॥ ६ ॥

6. *Kakardave vṛṣabho yukta āsīdavāvacīt sārathirasya keśī. Dudheryuktasya dravataḥ sahānasa ṛcchanti ṣmā niṣpado mudgalānīm.*

Generous and joyous, lord of evolution and progress is Indra, Vrshabha, Mudgala, terribly strong, committed to positivity. Its chariot conductor like the electric force in the firmament, magnetic force on earth and socio-political forces in society, is vocal, thunderous and far reaching like hair on the head and radiations of the sun. Of this determined, committed, radiant lord in state alongwith its conductive force, the allies are like atoms of energy in nature and individuals in society. These all join its consort power, Mudgalani, of their own will, without any coercion or outside basis of supportive and persuasive elements.

उ॒त प॒धिमुद॑हन्नस्य वि॒द्वानुपा॑युन॒ग्वंस॑ग॒मत्र॒ शिक्ष॑न।
इन्द्र॒ उदा॑व॒त्पति॒मघ्न्या॑नामर॑हत॒ पद्या॑भिः क॒कुद्मा॑न ॥ ७ ॥

7. *Uta pradhimudahannasya vidvānupāyunagvaṁsagamatra śikṣan. Indra udāvat patimaghnyānā-maraṁhata padyābhiḥ kakudmān.*

And taking on to the steering wheel of the system, the scholar leader should take to the leading power, at the same time energising it. Thus does Indra animate and drive the master power of the circuit of

currents, imperishable energies, and, more and more powerful, moves on his mission by motions of the wheels.

(The mantra may be applied to the individual human system and its spiritual advancement. Indra, the soul, takes on the Buddhi, intelligential steering wheel, controlling the master power of the senses, that is, the mind, and using the senses of perception and will for onward motion, lives a dynamic life of success and progress.)

शुनमष्टाव्यचरत्कपर्दी वरत्रायां दावानह्यमानः। नृम्णानि कृण्वन्बहवे जनाय गाः पस्पशानस्तविषीरधत्त ॥ ८ ॥

8. *Śunamaṣṭrāvyacarat kapardī varatrāyāṁ dārvānahyamānaḥ. Nṛmṇāni kṛṇvan bahave janāya gāḥ paspaśānastaviṣīradhatta.*

The dynamic disciplined soul, Indra, insulated within the circuitous energies of the self by inviolable control of the fluctuations of mind, moves on happily on way to spiritual progress, and similarly the self-disciplined leader and ruler, concentrating on social welfare against outer disturbances, creating many positive gifts for all people, watching his personal actions and movements of society, bears and commands the strength and glory of the nation.

इमं तं पश्य वृषभस्य युञ्जं काष्ठाया मध्ये दुघणं शयानम। यन जिगाय शतवत्सहस्रं गवां मुद्गलः पृतनाज्येषु ॥ ९ ॥

9. *Imaṁ taṁ paśya vṛṣabhasya yuñjaṁ kāṣṭhāyā madhye drughaṇaṁ śayānam. Yena jigāya śatavat sahasraṁ gavāṁ mudgalaḥ pṛtanājyeṣu.*

Watch this, the power and force of the might and mace of Indra within the battle field of existence, destroying hate and enmity and abiding at peace by which Mudgala, generous lord of abundance in the warlike contests of life forces, has won a hundred thousandfold wealth of lands, cows and culture for the enlightenment of people.

आर अघा का न्वि१त्था ददंश यं युञ्जन्ति तम्वा स्थापयन्ति। नास्म तृणं नादकमा भरन्त्युत्तरा धुरा वहति पददिशत॥ १०॥

10. *Āre aghā ko nvitthā dadarśa yaṁ yuñjanti tamvā sthāpayanti. Nāsmai tṛṇaṁ nodakamā bharantyuttaro dhuro vahati pradediśat.*

Who has seen that which thus drives away sin and crime, hate and enmity, poverty and adversity, the power which they use and establish among themselves? For this generous and virile power they bring no grass, no water, the one that is higher and higher as you try to know and see, that bears the centre hold of the world, points out the paths of life and directs us on the way.

परिवृक्तव पतिविद्यमानट पीप्याना कूचक्रणव सिञ्चन। एषष्या चिदथ्या जयम सुमङ्गलं सिनवदस्तु सातम॥ ११॥

11. *Parivṛkteva patividyamānaṭ pīpyāna kūcakreṇeva siñcan. Eṣaiṣyā cidrathyā jayema sumaṅgalaṁ sinavadastu sātam.*

Like a woman who has missed her husband for long and on reunion waxes with joy, like a water wheel that constantly moves and provides water for irrigation, let us win happiness and well being for life by constant

endeavour and dynamic will and power, and let our victory be the giver of prosperity and fulfilment.

त्वं विश्वस्य जगतश्च तुरिन्दासि च तुषः। वृषा यदाजिं वृषणा सिषाससि चादयन्वधिणा युजा॥ १२॥

12. *Tvaṁ viśvasya jagataścakṣurindrāsi cakṣuṣaḥ. Vṛṣā yadājiṁ vṛṣaṇā siṣāsasi codayan vadhriṇā yujā.*

Indra, lord of power and energy, giver of fulfilment, you are the real and ultimate eye of the vision of the entire world of existence who, lord omnipotent, joined with cosmic powers of nature, inspiring and energising, win the battle of life's evolution and rule over the world.

Mandala 10/Sukta 103

Indra (1-3, 5-11), Brhaspati (4), Apva (12), Indra or Maruts (13) Devatah; Apratiratha Aindra Rshi

आशुः शिशाना वृषभा न भीमा घनाघनः क्षोभणश्चषणीनाम। संक्रन्दना निमिष एकवीरः शतं सेना अजयत्साकमिन्दः॥ १॥

1. *Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ kṣobhaṇaścarṣaṇīnām. Sakrandano'nimiṣa ekavīraḥ śataṁ senā ajayat sākamindraḥ.*

Instantly swift, sharp as a lazer beam, terrible like a bull, breaker of the darkest cloud, shaker of mighty men, roaring awful without a wink, sole hero without a second, Indra overthrows a hundred armies together at once.

सं॒क॒न्द॒ने॒नानि॒मि॒षे॒ण॑ जि॒ष्णु॒ना॑ यु॒त्का॒रे॒ण॑ दु॒श्च्य॒व॒ने॒न॑ धृ॒ष्णु॒ना॑। तदि॑न्द्रे॒ण॑ जयत॒ तत्स॑हध्वं॒ युधा॑ नर॒ इषु॑हस्तेन॒ वृष्णा॑॥ २॥

2. *Saṁkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa duścyavanena dhṛṣṇunā. Tadindreṇa jayata tat sahadhvaṁ yudho nara iṣuhastena vṛṣṇā.*

O warriors, leading lights of heroes, take up that challenge of antilife forces, fight that war and win with Indra, roaring and terrifying the enemy forces, relentless fighter, ambitious for victory, expert tactician, unshakable, irresistible, generous and brave, and armed with unfailing missiles for victory.

स इषु॑हस्तः॒ स नि॑ष॒ङ्गिभि॑र्व॒शी संस्र॑ष्टा॒ स युध॒ इन्द्रो॑ ग॒णेन॑। संसृ॑ष्टजित्सो॒मपा॑ बा॒हुश॑र्ध्यु॒ग्र॑धन्वा॒ प्रति॑हिताभि॒रस्ता॑॥ ३॥

3. *Sa iṣuhastaiḥ sa niṣaṅgibhirvaśīsaṁsraṣṭā sa yudha indro gaṇena. Saṁsṛṣṭajit somapā bāhuśardhyugradhanvā pratihitābhirastā.*

Indra is the warrior with bow and arrows in hand, conquers with joint armed forces, multiple enemy hosts, and wins over concentrated forces. Protector and promoter of soma peace and joy of life, he throws out the enemies with the shots of his unfailing arrows.

बृह॑स्पते॒ परि॑ दीया॒ रथे॑न र॒क्षोहामित्रा॑ँ अप॒बाध॑मानः। प॒भ॒ञ्ज॒न्त्सेनाः॑ प्रमृ॒णा यु॒धा ज॑य॒न्नस्माक॑मध्ये॒ता रथा॑नाम॥ ४॥

4. *Bṛhaspate pari dīyā rathenarakṣohāmitrāṁ apabādhamānaḥ. Prabhañjantsenāḥ pramṛṇo yudhā jayannasmākamedhyavitā rathānām.*

Fly by the chariot, Brhaspati, destroyer of demons, repeller of enemies, breaking through and routing their forces. Fighting and conquering by battle, come, defend and save our chariots of the social order.

बलविज्ञायः स्थविरः पवीरः सहस्वान्वाजी सहमान उग्रः। अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गोवित ॥ ५ ॥

5. *Balavijñāyaḥ sthaviraḥ pravīraḥ sahasvān vājī sahamāna ugraḥ. Abhivīro abhisatvā sahojā jaitramindra rathamā tiṣṭha govit.*

Indra, tactical organiser of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing, steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over rebellious lands.

गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा। इमं सजाता अनु वीरयध्वमिन्द्रं सखाय अनु सं रभध्वम ॥ ६ ॥

6. *Gotrabhidaṁ govidaṁ vajrabāhuṁ jayantamajma pramṛṇantamojasā. Imaṁ sajātā anu vīrayadhvamindraṁ sakhāyo anu saṁ rabhadhvam.*

O friends, unite, prepare and mount the assault with Indra, our friend and comrade, breaker of enemy strongholds, winner of lands, hero of thunder arms and victorious breaker of dark mighty clouds by his valour. Follow the brave and advance.

अभि गात्राणि सहसा गाहमाना दया वीरः शतमन्युरिन्दः।
दुश्च्यवनः पृतनाषाळयुध्या३ स्माकं सेना अवतु प्र युत्सु ॥ ७ ॥

7. *Abhi gotrāṇi sahasā gāhamāno'dayo vīraḥ śata-manyurindraḥ. Duścyavanaḥ pṛtanāṣāḷyudhyo 'smākaṁ senā avatu pra yutsu.*

May Indra, breaker of clouds and enemy strongholds, with his courage and valour, unmoved by pity, hero of a hundredfold passion, shaker of the strongest evils, destroyer of enemy forces, irresistible warrior, protect our army in our assaults and advances.

इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सामः।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रम् ॥ ८ ॥

8. *Indra āsāṁ netā bṛhaspatirdakṣiṇā yajñaḥ pura etu somaḥ. Devasenānāmabhibhañjatīnāṁ jayantīnāṁ maruto yantvagram.*

Of these armies of the Devas, divine forces of nature and humanity, men of noble intentions and far sight, breaking through and conquering evil and negative elements of life, Indra of lighting power is the leader and commander, Brhaspati, commanding knowledge, tactics and wide vision, is the guide with yajna on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and enthusiasm, march in front.

इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्ध उग्रम।
महाम्नसां भुवनच्यवानां घोषा देवानां जयतामुदस्थात ॥ ९ ॥

9. *Indrasya vṛṣṇo varuṇasya rājña ādityānāṁ marutāṁ śardha ugram. Mahāmanasāṁ bhuvanacyavānāṁ ghoṣo devānāṁ jayatāmudasthāt.*

Great is the valour and passion of victorious and virile Indra, of the ruler Varuna, visionary Adityas and impetuous Maruts, all great and magnanimous at heart who shake the world with their vision and performance, and so let these victorious divinities' tumulluous uproar of victory rise and reverberate in the skies.

उद्धर्षय मघवन्नायुधान्युत्सत्वनां मामकानां मनांसि। उद वृत्रहन्वाजिनां वाजिनान्युदथानां जयतां यन्तु घोषाः॥ १०॥

10. *Uddharṣaya maghavannāyudhānyut satvanāṁ māmakānāṁ manāṁsi. Udvṛtrahan vājināṁ vājinānyudrathānāṁ jayatāṁ yantu ghoṣāḥ.*

Indra, Maghavan, lord of glory, ruler of the land, raise, calibrate and sharpen your weapons, raise the mind and morale of my brave warriors, O breaker of the clouds and darkness of evil, raise the calibre and hitting efficiency of the fast moving forces of cavalry, armour and air force, and let the roar of the victorious warriors rise and rumble in space.

अस्माकमिन्द्रः समृतषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु। अस्माकं वीरा उत्तरे भवन्त्वस्माँ उ देवा अवता हवेषु॥ ११॥

11. *Asmāmamindraḥ samṛtṣu dhvajeṣvasmākaṁ yā iṣavastā jayantu. Asmākaṁ vīrā uttare bhavantvasmāँ u devā avatā haveṣu.*

In international gatherings, let Indra, our leader, raise our flag high in the flag lines, may our shots of arrows hit the targets and win the battles, let our brave

progeny and our brave warriors be higher than others in excellence, and may the divinities protect us in the call to action in the battle field.

अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्वे परेहि। अभि पहि निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम ॥ १२ ॥

12. *Amīṣāṁ cittaṁ pratilobhayantī gṛhāṇāṅgānyapve parehi. Abhi prehi nirdaha hṛtsu śokairandhenāmitrāstamasā sacantām.*

Get off, schizophrenia, that torment the heart and delude their mind, depart, ill health, that afflict and disable the body system of those who are children of light. Go forward, be there and burn with pain in the heart of those who are negative souls and love to abide with darkness of mind and sloth of body with suffering and unfriendliness as their food of life.

पता जयता नर इन्द्रो वः शर्म यच्छतु।
उग्रा वः सन्तु बाहवो नाधृष्या यथासथ ॥ १३ ॥

13. *Pretā jayatā nara indro vaḥ śarma yacchatu. Ugrāḥ vaḥ santu bāhavo'nādhṛṣyā yathāsatha.*

Go forward, leading lights, achieve your goals and win your victories. May Indra, lord omnipotent of honour and glory, bless you with peace and fulfilment. Let your arms be strong and bold so that you may live an active life of irresistible honour and joy without fear.

Mandala 10/Sukta 104

Indra Devata, Ashtaka Vaishvamitra Rshi

असाव्रि सामः पुरुहूत तुभ्यं हरिभ्यां यज्ञमुप याहि तूयम।
तुभ्यं गिरा विप्रवीरा इयाना दधन्विर इन्द्र पिबा सुतस्य ॥ १ ॥

1. *Asāvi somaḥ purūhūta tubhyaṁ haribhyāṁ yajñamupa yāhi tūyam. Tubhyaṁ giro vipravīrā iyānā dadhanvira indra pibā sutasya.*

Indra, omnipotent ruler of the world, lord invoked by all people, our soma of love and adoration is prepared and seasoned for you, come soon to our yajna by the radiations of your refulgent presence. Vibrant poets and sages have prepared songs of adoration for you. Pray come, accept and enjoy our homage, and protect and promote this world of your own creation for us.

अप्सु धूतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व।
मिमिक्षुर्यमदस्य इन्द्र तुभ्यं तभिर्वधस्व मदमुक्थवाहः ॥ २ ॥

2. *Apsu dhūtasya harivaḥ pibeha nṛbhiḥ sutasya jaṭharaṁ pṛṇasva. Mimikṣuryamasraya indra tubhyaṁ tebhirvardhasva madamukthavāhaḥ.*

Indra, lord omnipotent, Hariva, saviour from suffering and commander of nature's forces, drink of the ecstatic soma created and seasoned in the joyous currents of our karma at heart in the soul by enlightened sages. Pray accept, protect and promote this soma of joy showered by clouds and seasoned by sages for you, and feel exalted with them all to your full satisfaction and ever increase the joy.

प्रागां पीतिं वृष्ण इयमि सत्यां प्रय सुतस्य हयश्व तुभ्यम।
इन्द्र धनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः ॥ ३ ॥

3. *Prograṁ pītiṁ vṛṣṇa iyarmi satyāṁ prayai sutasya haryaśva tubhyam. Indra dhenābhiriha mādayasva dhībhirviśvābhiḥ śacyā gṛṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

ऊ॒ती शची॒व॒स्तव॑ वी॒य॑ण॒ वया॒ दधा॑ना उ॒शिज॑ ऋ॒तज्ञाः ।
प॒जाव॑दिन्द्र॒ मनु॑षा दुरो॒ण त॒स्थुर्गृ॒णन्तः॑ सध॒माद्या॑सः ॥ ४ ॥

4. *Ūtī śacīvastava vīryeṇavayo dadhānā uśija ṛta-jñāḥ. Prajāvadindra manuṣo duroṇe tasthurgṛṇa-ntaḥ sadhamādyāsaḥ.*

Indra, lord of holy actions of creation, sustenance and finale, under your protection by your power and generosity, ardent devotees bearing food, good health and long age, knowing and pursuing the laws of truth and yajnic living, blest with good progeny and noble humanity, abide in their yajnic home, singing, rejoicing and celebrating your generosity.

पणी॑तिभिष्ट हयश्व सु॒ष्टाः सु॑षु॒म्नस्य॑ पुरु॒रुचा॒ जना॑सः ।
मंहि॑ष्ठामू॒तिं वि॒तिर॒ दधा॑नाः स्ता॒तार॑ इन्द्र॒ तव॑ सू॒नृ-ता॑भिः ॥ ५ ॥

5. *Praṇītibhiṣṭe haryaśva suṣṭoḥ suṣumnasya puru-ruco janāsaḥ. Maṁhiṣṭhāmūtiṁ vitire dadhānāḥ stotāra indra tava sūnṛtābhiḥ.*

Indra, lord of radiant powers, adorable, gracious and self-refulgent, noble people, your celebrants, bearing the advantage of your generous protection, cross the seas of existence by virtue of your divine directions and the wisdom of your words of eternal truth.

उप॒ ब्रह्मा॑णि हरिवा॒ हरि॑भ्यां॒ सोम॑स्य याहि पी॒तय॑ सु॒तस्य॑ ।
इन्द्र॑ त्वा य॒ज्ञः रम॑माणमानड दा॒श्वाँ अ॑स्यध्व॒रस्य॑ पक्रतः ॥ ६ ॥

6. *Upa brahmāṇi harivo haribhyāṁ somasya yāhi pītaye sutasya. Indra tvā yajñaḥ kṣamamāṇamānaḍ dāśvāṁ asyadhvarasya praketaḥ.*

Indra, lord of radiant powers, come by the radiations of your divine presence to our songs and acts of adoration to listen and to drink the soma of our love and homage distilled from the heart. May our yajna reach you, lord omnipotent, gracious and forgiving. You are the generous giver, you know the yajna, and you award the fruits of yajna.

स॒हस्र॑वाजमभिमाति॒षाहं॑ सु॒तर॑णं म॒घवा॑नं सुवृ॒क्तिम ।
उप॑ भूषन्ति गिरा॒ अप॑तीत॒मिन्दं॑ नम॒स्या ज॑रि॒तुः प॑नन्त ॥ ७ ॥

7. *Sahasravājamabhimātiṣāhaṁ sutenaṇaṁ maghavānaṁ suvṛktim. Upa bhūṣanti giro apratītamindraṁ namasyā jarituḥ pananta.*

Him, who is lord of a thousand powers, subduer of challenging enmities, lover of soma and his own creation, mighty glorious, adorable, matchless Indra, songs of adoration exalt and salutations of celebrants praise.

स॒प्तापा॑ दे॒वीः सु॒रणा॒ अमृ॑क्ता॒ याभि॒ः सिन्धु॑मतर इन्द्र पू॒भित ।
न॒व॒तिं स्रा॒त्या नव॑ च॒ स्रव॑न्तीद॒वभ्या॑ गा॒तुं मनु॑ष च विन्दः ॥ ८ ॥

8. *Saptāpo devīḥ suraṇā amṛktā yābhiḥ sindhumatara indra pūrbhit. Navatiṁ srotyā nava ca sravantīrdevebhyogātuṁ manuṣae ca vindaḥ.*

Indra, lord breaker of the strongholds of darkness, want and negativities, seven are the divine streams which flow free and unobstructed, by which you fill the sea and help us cross it, ninety are the streams flowing, and nine the sources of the flow by which you bless the divines and humans to find and follow the paths of life to the destination.

अपा महीरभिशस्तरमुञ्चा जागरास्वधि दव एकः। इन्द्र यास्त्वं वृत्रतूय चकथ ताभिर्विश्वायुस्तन्वं पुपुष्याः॥ ९॥

9. *Apo mahīrabhiśasteramuñco'jāgarāsvadhi deva ekaḥ. Indra yāstvaṁ vṛtratūrye cakartha tābhir-viśvāyustanvaṁ pupuṣyāḥ.*

The great streams of water which you released from ignominious self-containment, i.e., from the hoarding clouds and the adamantine mountains, and over which you, the sole one divinity, keep relentless watch, ever awake, Indra, those which you brought into being by breaking the cloud and whatever else you did, by the same streams, O life of life, nourish and promote the body and health of all living beings of the world.

वीरण्यः कतुरिन्द्रः सुशस्तिरुतापि धना पुरुहूतमीट्ट। आद यद वृत्रमकृणादु लाकं ससाह शकः पृतना अभिष्टिः॥ १०॥

10. *Vīreṇyaḥ kraturindraḥ suśastirutāpi dhenā puru-hūtamīṭṭe. Ārdayadvṛtramakṛṇodu lokaṁ sasāhe śakraḥ pṛtanā abhiṣṭiḥ.*

Indra is brave, noble doer, admirable, and so does the Vedic voice adore him, universally loved and invoked. He breaks the demons of darkness, want and

ignorance, brings in light, and, mighty protector as he is, conquers all antilife forces.

शु॒नं हु॑वम म॒घवा॑न॒मिन्द्र॑म॒स्मिन्भर॒ नृत॑मं॒ वाज॑साता।
शृ॒ण्वन्त॑मु॒ग्रमू॒तय॑ स॒मत्सु॒ घ्नन्तं॑ वृ॒त्राणि॑ सं॒जित॒ं धना॑-
नाम॥ ११॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke and adore Indra, lord of bliss, glorious, best of men and leaders, in this our battle of life for protection, victory and further progress. He is the best listener, illustrious, blazing in battles, destroyer of the demons of darkness and winner of wealth and honours.

Mandala 10/Sukta 105

Indra Devata, Sumitra or Durmitra Kautsa Rshi

क॒दा व॑सो स्तो॒त्रं ह॒य॑त॒ आव॑ श्म॒शा रु॑धद्वाः।
दी॒र्घं सु॒तं वा॒ताप्या॑य॥ १॥

1. *Kadā vaso stotraṁ haryata āva śmaśā rudhadvāḥ. Dīrghaṁ sutaṁ vātāpyāya.*

O Vasu, shelter home of life, when does the spirit inspire, impel and create the joyous song of celebration for Indra? When it controls the various flow of the mind, then the lasting soma is prepared for the ecstatic soul.

हरी॒ यस्य॑ सु॒युजा॒ विव॑ता॒ वर॒न्तानु॒ शपा॑।
उ॒भा र॒जी न क॒शिना॒ पति॒दन॥ २॥

2. *Harī yasya suyujā vivrtā verarvantāni śepā.*
Ubhā rajī na keśinā patirdan.

The person whose senses of perception and volition are properly under control, dedicated to the soul in repose and illuminative like the sun and moon in unison, is blest by the master with the gift of peace and divine ecstasy in the state of grace.

अप॒ यारिन्द्॒ः पाप॑ज॒ आ मता॒ न शं॑श्रमा॒णा बि॑भी॒वान।
शु॒भ यद्यु॑यु॒ज त॑वि॑षीवान॥ ३॥

3. *Apa yorindraḥ pāpaja ā marto na śaśramāṇo bibhīvān. Śubhe yadyuyuje taviṣīvān.*

Repeller is Indra for the man of sin, fearsome like a person sitting in judgement for punishment, but for the man dedicated to good and joined to the divine spirit, he is the giver of light and power.

सचा॒यारिन्द्॒श्चकृ॑ष॒ आँ उ॑पा॒न॒सः स॑प॒यन।
न॒दया॒विव॑तया॒ः शूर॒ इन्द॑ः॥ ४॥

4. *Sacāyorindraścarkṛṣa āṁ upānasaḥ saparyan.*
Nadayorvivratayoḥ śūra indraḥ.

For the person dedicated to him, serving him and faithfully depending on him as the master, Indra is a friend and comrade and does every good thing for him, but for the vociferous and the refractory, he is a mighty awful punitive and corrective power.

अधि॒ यस्त॒स्था कश॑वन्ता॒ व्यच॑स्वन्ता॒ न पु॒ष्ट्य।
व॒नाति॒ शिपा॑भ्यां शि॒पिणी॑वान॥ ५॥

5. *Adhi yastasthau keśvantā vyacasvantā na puṣṭyai.*
Vanoti śiprābhyāṁ śipriṇīvān.

Indra who, like the sun of radiant and expansive light, abides and rules over the world of heaven and earth with his potent and pervasive presence for the evolution and progress of life, wins over the contraries and provides everything for the pious and law abiding by both his promotive and punitive powers.

प्रास्तौदृष्वाजा ऋष्वभिस्तत ा शूरः शवसा।
ऋभुन कतुभिमातरिश्वा॥ ६॥

6. *Prāstaudṛṣvaujā ṛṣvebhistatakṣaḥ śūraḥ śavasā. Ṛbhurna kratubhirmātariśvā.*

Indra, glorious lord of omnipotence, is universally adored and served by cosmic forces and he, Matarishva, mighty presence active in universal nature, as Rbhu, cosmic architect, creates and structures the universe by his divine vision, intelligence and shaping powers.

वजं यश्चक सुहनाय दस्यव हिरीमशा हिरीमान।
अरुतहनुरद्भुतं न रजः॥ ७॥

7. *Vajraṁ yaścakre suhanāya dasyave hirīmaśo hirīmān. Arutahanuradbhutaṁ na rajaḥ.*

He, the lord who made the Vajra, cosmic force of universal dynamics, for breaking and building, consumption and creation through transformation of the forms in evolutionary process, and for emergence of light over darkness and positive over negative, is the lord of golden glory. He commands golden blissful powers and inviolable creative imagination, and is mysterious and sublime like the expansive space and time continuum.

अव॑ ना वृ॒जि॒ना शि॑शीह्यृ॒चा व॑नमा॒नृच॑: ।
नाब॑ह्मा य॒ज्ञ ऋ॒ध॒ग्जाष॑ति॒ त्व ॥ ८ ॥

8. *Ava no vṛjinā śiśīhyṛcā vanemānṛcaḥ.*
Nābrahmā yajña ṛdhagjoṣati tve.

Reduce and remove our sin and crookedness. Let us win over the negationists with hymns of positive celebration of nature and divinity. Yajna, pursuit of knowledge and joint action, without grateful celebration of divinity with Vedic hymns does not at all win your approval and blessing.

ऊ॒ध्वा यत्त॑ त्र॒तिनी॒ भूद्य॒ज्ञस्य॑ धू॒षु सद्म॑न ।
स॒जूनावं॒ स्वय॑शसं॒ सचा॒याः ॥ ९ ॥

9. *Ūrdhvā yat te tretinī bhūdyajñasya dhūrṣu sadman. Sajūrnāvaṁ svayaśasaṁ sacāyoḥ.*

Your Trinity of divine glory and power rising with the flames of cosmic yajna, the Trinity of Purusha, Prakrti and Jiva, the soul, which pervades the threefold universe of Sattva, Rajas and Tamas, matter, energy and thought, which pervades the three worlds of heaven, earth and the skies, which activates divine stuti, prarthana and upasana (adoration, prayer and meditation) rising in the hearts of yajakas, and which perfumes the house of cosmic yajna in space, that is the ark, friend of humanity, with its own divine glory, and life companion of the human soul in the world of existence: that ark of life and divinity may we embark with the three-dimensional mantra of Rk, Sama and Yajus and cross the seas of existence.

श्रिय॒ त॒ पृश्नि॑रुप॒सच॑नी भू॒च्छ्रिय॑ दवि॑र॒र॒पाः ।
यया॒ स्व पात्र॑ सि॒ञ्चस॒ उत ॥ १० ॥

10. *Śriye te pṛśnirupasecanī bhūcchriye darvira-repāḥ. Yayā sve pātre siñcasa ut.*

Let the sun, the skies and the divine voice be for your glory, expression of the showers of bliss. Let the yajnic ladle of immaculate ghrta be for the celebration of your glory without a trace of human selfishness. By these you shower the grace of your light and bliss with water on your own seat of humanity, the earth.

श॒तं वा॒ यद॑सुय॒ पति॑ त्वा सुमि॒त्र इ॒त्थास्ता॑दुमि॒त्र इ॒त्थास्ता॑त ।
आवा॒ यद॑स्युहत्य॑ कुत्सपु॒त्रं पावा॒ यद॑स्युहत्य॑ कुत्सव॒त्सम ॥ ११ ॥

11. *Śataṁ vā yadasurya prati tvā sumitra itthā-stauddurmitra itthāstaut. Āvo yaddasyuhatye kutsaputraṁ prāvo yaddasyuhatye kutsavatsam.*

O lord of cosmic energy of pranic existence, thus does the positive friend of divinity adore you a hundred ways and more. Thus does the negative friend of negativities adore you a hundred times and more, you who save the child of the pious in the elimination of evil, you who protect the darling child of the celebrant in the struggle against negationists.

Mandala 10/Sukta 106

Ashvins Devate, Bhutansha Kashyapa Rshi

उ॒भा उ॑ नू॒नं तदिद॑थयथ॒ वि त॑न्वाथ॒ धिया॒ वस्त्रा॒पस॑व ।
स॒धी॒ची॒ना यात॑व॒ पम॑जीगः सु॒दिन॑व॒ पृ ॒ आ तंसयथ ॥ १ ॥

1. *Ubhā u nūnaṁ tadidarthayethe vi tanvāthe dhiyo vastrāpaseva. Sadhrīcīnā yātave premajīgaḥ sudineva pṛkṣa ā taṃsayethe.*

O Ashvins, complementarities of nature's energy and human resources, you want just that medium and opportunity for your operation by which you may extend your field of action like the weavers extending the warp and woof of their cloth. The yajamana has been waiting and waking so that you come together and, as in happy time, you may add beauty and comfort to life with joint relations and corporate activity.

उ॒ष्टार॑व्व फव॑ꣳरषु श्रयथ पाया॒गव॒ श्वात्र्या॒ शासु॒रथः।
दू॒तव॒ हि ष्ठा य॒शसा॒ जन॑षु॒ माप॑ स्थातं महि॒षवा॑व॒पान॑त ॥ २ ॥

2. *Uṣṭāreva pharvareṣu śrayethe prāyogeva śvātryā śāsurethaḥ. Dūteva hi ṣṭho yaśasā janeṣu māpa stātaṁ mahiṣevāvapānāt.*

As the loving and shining twins of nature at the beginning of creation, you take on work worth completion. Like a perfect team of fast and united experts, you move and work within the master's order and design. Stay within the community with honour and fame like welcome prophets of good news, do not stay away as veteran achievers do not go away from their ideal station of self- fulfilment.

सा॒कं॒युजा॑ शकु॒नस्य॑व प॒ ॥ प॒श्वव॑ चि॒त्रा यजु॒रा ग॑मिष्टम।
अ॒ग्नि॒रि॑व दव॒यादी॑दि॒वांसा॒ परि॑ज्मानव यजथः पुरु॒त्रा ॥ ३ ॥

3. *Sākaṁyujā śakunasyeva pakṣā paśveva citrā yajurā gamiṣṭam. Agniriva devayordīdivāṁsā parijmāneva yajathaḥ purutrā.*

Team of simultaneous workers like wings of a bird, wondrous as visionaries, lovers of divinity bright as fire, come and join our yajna together and, like the winds blowing all time and seasons over spaces, continue the programme abundantly.

आपी वा अस्म पितरेव पुत्रागवं रुचा नृपतीव तुय ।
इयेव पुष्ट्य किरणेव भुज्य श्रुष्टीवानेव हवमा गमिष्टम ॥ ४ ॥

4. *Āpī vo asme pitareva putrogreva rucā nṛpatīva turyai. Iryeva puṣṭyai kiraṇeva bhujyai śruṣṭī-vāneva havamā gamiṣṭam.*

Twin brothers of ours, protective as parents for children, bright as blazing fire and the sun, instant achievers like ruling twins, nourishing and strengthening life like pranic energies, soothing as warmth of sun rays for comfort and joy, pray listen to our call and come immediately as success itself.

वंसगव पूषर्या शिम्बाता मित्रव ऋता शतरा शातपन्ता ।
वाजेवाच्चा वयसा घम्यष्ठा मषेवषा सपर्या३ पुरीषा ॥ ५ ॥

5. *Vaṁsageva pūṣaryā śimbātā mitreva ṛtā śatarā śātapantā. Vājevoccā vayasā gharmyeṣṭhā meṣe-veṣā saparyā purīṣā.*

Providers of food and nourishment like a team of bullocks, givers of love and peace like friends, omnipresent observers of truth and law, hundredfold performers, saviours and protectors in a hundred ways, high and great like the spirit of energy, harbingers of good health and age, dedicated to Dharma, strong like rams in raiment like the golden fleece, and worthy of service and reverence, that's what you are.

सृण्यॅव जभरी तुफरीतू नताशव तुफरी पफरीका।
उदन्यजव जमना मदरू ता म जराय्वजरं मरायु॥ ६॥

6. *Sṛṇyeva jarbharī turpharītū naitośeva turpharī parpharīkā. Udanyajeva jemanā maderū tā me jarayvajaraṁ marāyu.*

Shining and supporting like the moon, destroyers of hate and enmity, distributors of boons, powers of punishment for evil, breakers of darkness, pearls of the sea, victorious, joyous, may the Ashvins give the aging mortal like me the gift of unaging health and immortality.

पजव चचरं जारं मरायु ाद्मवाथषु ततरीथ उगा।
ऋभू नापत्खरमजा खरजुवायुन पफरत ायद्रयीणाम॥ ७॥

7. *Pajreva carcaraṁ jāraṁ marāyu kṣadmev-ārtheṣu tartarītha ugrā. Ṛbhū nāpat kharamajrā kharajrurvāyurna parpharat kṣayadrayīṇām.*

Ashvins, like mighty fast and illustrious pilots, take the uncertain, transitory, aging mortal through the objects of value and desire across the seas. Like artists of perfect expertise and builders of the chariot, may the Ashvins come like impetuous winds and bring us wealth and life's fulfilment.

घमव मधु जठर सनरू भगविता तुफरी फारिवारम। पतरव चचरा चन्दनिणिङ मनऋङ्गा मन्याइ न जग्मी॥ ८॥

8. *Gharmeva madhu jaṭhare sanerū bhagevitā turpharī phārivāram. Patareva cacarā candra-nirṇiṅ manaṛṅgā mananyā na jagmī.*

Like the warmth and cool of the sun and moon,

you make us share the honey sweets of life at the heart of the nation. Protectors of the nation's honour, well equipped with power, force, and armaments for defence, ever on the watch like birds on the move, blissful of form like the moon, dynamic as mind in action, perceptive and responsive as visionary wise sages and tacticians: Such you are, rulers and warriors of the nation of humanity.

बृहन्तेव गम्भरेषु पतिष्ठां पादेव गाधं तरत विदाथः ।
कर्णेव शासुरनु हि स्मराथां शेव ना भजतं चित्रमप्नः ॥ ९ ॥

9. *Bṛhanteva gambhareṣu pratiṣṭhāṁpādeva gādhaṁ tarate vidāthaḥ. Karṇeva śāsuranu hi smarāthoṁ'śeva no bhajataṁ citramapnaḥ.*

Like all great men, you have attained stability of mind and action in the deeper situations of life. Like the feet of the traveller fording a stream, you feel the depth of the water. Like the ears, you listen to the ruler and you remember and remind all others of their duty. Pray, like rays of the sun, please share the wonders of our karma.

आरङ्गरेव मध्वरेयथ सारघेव गवि नीचीनबार । कीनारेव स्वदमासिष्वदाना गमेवाजा सूयवसात्सचथ ॥ १० ॥

10. *Āraṅgareva madhverayethe sāragheva gavi nīcīnavāre. Kīnāreva svedamāsiṣvidānā kṣāmevorjā sūyavasāt sacethe.*

In approval and appreciation of our performance you excite and inspire us with the sweetness of life. Like humming bees filling the honey comb hanging down, you bring the milk and honey of nature from

above down to the earth and the cow. Like toiling farmers sowing the seeds of their sweat in the field and the earth yielding food from crops and herbs, you bring life energy for the body, mind and soul.

ऋ॒ध्याम॒ स्तामं सनु॒याम॒ वाज॒मा ना॒ मन्त्रं॑ स॒रथ॒हाप॑ यातम।
यशा॒ न प॒क्वं मधु॒ गाष्व॒न्तरा भू॒तांशा॑ अ॒श्विना॒ः कामं॑-
मपाः ॥ ११ ॥

11. *Ṛdhvāma stomaṁ sanuyāma vājamā no mantraṁ sarathehopa yātam. Yaśo na pakvaṁ madhu goṣvantarā bhūtāṁśo aśvinoḥ kāmamaprāḥ.*

Let us realise and extend the meaning and application of the mantric song of life and achieve further progress. O Ashvins, come close by your car, share and confirm our mantras and mantric success in practice. And may the honour and excellence of the nation as well as ripe grain, honey, and milk in the cow's udders and our knowledge of the physical essence of the world fulfil the hopes and expectations of the Ashvins and of the men and women of the world.

Mandala 10/Sukta 107

Dakshina or Dakshina-datarah Devata, Divya Angirasa or Dakshina Prajapatya Rshi

आ॒विर॑भून्महि॒ माघा॑नमषां॒ विश्वं॑ जी॒वं तम॑सा॒ नि॑र॑माचि।
मह्यि॒ ज्याति॑ः पि॒तृभि॑द॒त्तमाग॑ादु॒रुः पन्था॒ दक्षि॑णाया
अदर्शि ॥ १ ॥

1. *Āvirabhunmahi māghonameṣāṁ viśvaṁ jīvaṁ tamaso niramoci. Mahi jyotiḥ pitṛbhirdattamāgā-duruḥ panthā dakṣiṇāyā adarṣi.*

Revealed and manifest is the great light and glory of these sun-rays, the entire life of the world is revealed and released from darkness. Mighty light given by parental radiations of the sun is come, yajna is accomplished, and the broad flow of generosity is seen on high.

उच्चा दिवि दक्षिणावन्ता अस्थुर्य अश्वदाः सह ते सूर्येण।
हिरण्यदा अमृतत्वं भजन्त वासोदाः सोम प तिरन्त आयुः॥ २॥

2. *Uccā divi dakṣiṇāvanto asthurye aśvadāḥ saha te sūryeṇa. Hiraṇyadā amṛtatvaṁ bhajante vāsodāḥ soma pra tiranta āyuḥ.*

Generous givers of dakshina holy gift, abide on high in the regions of light and bliss. Those who give horse in charity ride with the sun. Givers of gold win immortality. O Soma, friend of peace and joy, givers of shelter and clothes cross the hurdles of life and live a long age.

दवीं पूर्तिदक्षिणा दवयज्या न कवारिभ्यो नहि ते पृणन्ति।
अथा नरः पर्यतदक्षिणासा वद्यभिया बहवः पृणन्ति॥ ३॥

3. *Daivī pūrtirdakṣiṇā devayajyā na kavāribhyo nahi te pṛṇanti. Athā naraḥ prayatadākṣiṇāso-'vadyabhiyā bahavaḥ pṛṇanti.*

Divine fulfilment and yajnic dakshina for the holy Devas is not for the stingy, selfish and the mean, because they give not for anyone, anything. And many are those who give liberally for fear of ignominy and shame, they give for the fulfilment of the deserving holy ones.

शतधारं वायुमर्कं स्वर्विदं नृचक्षसस्त अभि चाकशीमि हविः।
ये पृणन्ति प च यच्छन्ति संगम ते दक्षिणां दुहते सप्तमातरम ॥ ४ ॥

4. *Śatadhāraṁ vāyumarkaṁ svarvidaṁ nṛcakṣasaste abhi cakṣate haviḥ. Ye pṛṇanti pra ca yacchanti saṁgame te dakṣiṇaṁ duhate saptamātaram.*

They know and give liberal dakshina for Vayu blowing in a hundred streams, for the sun in heaven and for many other Devas who love, watch and guard humanity. And those who serve the devas and offer homage and gifts in yajna wherein they join the divinities themselves receive the fruits of yajna flowing in by seven streams.

दक्षिणावान्प्रथमा हूत एति दक्षिणावान्ग्रामणीरग्रमेति।
तमेव मन्ये नृपतिं जनानां यः प्रथमा दक्षिणामाविवाय ॥ ५ ॥

5. *Dakṣiṇāvān prathamo hūta eti dakṣiṇāvān grāmaṇīragrameti. Tameva manye nṛpatiṁ janānāṁ yaḥ prathamo dakṣiṇāmavivāya.*

The giver of dakshina is first invited and goes about in advance of all, the giver of dakshina is chosen as leader and head of the community and goes to occupy the first place. I accept him as leader and ruler of the people, who rises first and highest as the man of generous giving.

तमेव ऋषिं तमु ब्रह्माणमाहुयज्ञन्यं सामगामुक्थशासम।
स शुक्रस्य तन्वा वद तिस्रा यः प्रथमा दक्षिणया रराध ॥ ६ ॥

6. *Tameva ṛṣiṁ tamu brahmāṇamāhuryajñanyaṁ sāmagāmukthaśāsam. Sa śukrasya tanvo veda tisro yaḥ prathamo dakṣiṇayā rarādha.*

He alone they call Rshi, the seer, Brahma, presiding priest of yajna, Adhvaryu, prime organiser, Samaga, singer of Saman hymns, and Ukthashasa, scholar specialist of the Rks, and he alone is the knower of immaculate divinity, who has first realised the three mantras of Aum, three branches of Veda, Rk, Yajuh and Sama, three orders of yajnic fire, Agni, Vayu and Aditya, and who has first fulfilled the basic part and pre-requisite of yajna, Dakshina.

दꣳ॑णाश्वं॒ दꣳ॑णा॒ गां द॑दाति॒ दꣳ॑णा॒ च॒न्द्रमु॒त यद्धि॒रꣳ॑ण्यम् । दꣳ॑णा॒ तं व॑नुत॒ या न॑ आ॒त्मा दꣳ॑णां॒ वम॑ कृणुत विजा॒नन ॥ ७ ॥

7. *Dakṣiṇāśvaṁ dakṣiṇā gāṁ dadāti dakṣiṇā candramuta yaddhiraṇyam. Dakṣiṇānnaṁ vanute yo na ātmā dakṣiṇāṁ varma kṛṇute vijānan.*

He who gives a horse as dakshina, who gives a cow, who gives silver, who gives gold, gives food and food grains, that giver is our own, the very soul of yajna and, knowing this secret of yajna, he creates a protective cover for himself by dakshina.

न भा॒जा म॑मु॒न न्य॒थमी॑यु॒न रि॑ष्यन्ति॒ न व्य॑थन्त ह भा॒जाः । इ॒दं यद्विश्वं॒ भुव॑नं॒ स्व॑श्च॒तत्सर्वं॑ दꣳ॑णभ्या ददाति ॥ ८ ॥

8. *Na bhojā mamrurna nyardhamīyurna riṣyanti na vyathante ha bhojāḥ. Idaṁ yadviśvaṁ bhuvanaṁ svaścaitat sarvaṁ dakṣiṇaibhyo dadāti.*

The givers of food die not, nor do they suffer

want and poverty, they are never hurt, never violated, never suffer pain, because they give food in charity. And all this that the world is, all this that is comfort, joy and bliss, all this, Dakshina gives to those who give in charity.

भाजा जिग्युः सुरभिं यानिमग्ं भाजा जिग्युवध्वं१ या सुवासाः। भाजा जिग्युरन्तःपयं सुरायां भाजा जिग्युय अहूताः पयन्ति॥ ९॥

9. *Bhojā jigyuḥ surabhiṁ yonimagre bhojā jigyur-vadhvaṁ yā suvāsāḥ. Bhojā jigyurantaḥpeyaṁ surāyā bhojā jirgyurye ahūtāḥ prayanti.*

The givers of food and relief first get a good fragrant home, liberal givers win a fair accomplished wife, generous givers reach the end sweetness of all drinks, and they win over even those who assail them, without challenge or provocation.

भाजायाश्वं सं मृजन्त्याशुं भाजायास्त कन्याऽ शुम्भमाना। भाजस्यदं पुष्करिणीव वश्म परिष्कृतं दवमानव चित्रम॥ १०॥

10. *Bhojāyāśvaṁ saṁ mṛjantyāśuṁ bhujāyāste kanyā śumbhamānā. Bhojasyedaṁ puskariṇīva veśma pariṣkṛtaṁ devamāneva citram.*

For the generous giver they embellish and adorn the fleet horse, for the generous groom the maiden waits and sits on the wedding vedi in all her finery, and for the generous man is this home, lovely as a rose bouquet and decorated, wonder worked and sanctified as a temple of divinities.

भा॒जमश्वा॑: सुष्ठुवाहा॑ वहन्ति सुवृदथा॑ वतत॒ दि ा॑णाया:।
भा॒जं दे॑वासा॒ वता॒ भरे॑षु भा॒ज: श॒त्रून्त्समनी॒कषु॒ जता॑॥ ११॥

11. *Bhojamaśvāḥ suṣṭhuvāho vahanti suvṛdratho vartate dakṣiṇāyāḥ. Bhojaṁ devāso'vatā bhareṣu bhojaḥ śatrūntsamanīkeṣu jetā.*

Well trained horses bear the generous master along in his travels, by dakshina gift to the craftsman a comfortable chariot is obtained, the divinities protect and advance the generous yajamana in all his yajnic battles for life, and the generous giver alone is the winner over oppositions in all conflicts.

Mandala 10/Sukta 108

Devata: Sarama (1, 3, 5, 7, 9), Panayah (2, 4, 6, 8, 10, 11); Rshi: Panayah Asurah (1, 3, 5, 7, 9), Sarama Devashuni (2, 4, 6, 8, 10, 11)

This sukta is a dialogue between the Panis who are also Asuras, and Sarama. At the physical level the Panis are the dark clouds of vapours, and Sarama is thunder and lightning. At the spiritual, the Panis are the senses and pranas and Sarama is the energy of the spirit, the soul's urge for living, elan vital or Ashish.

किमि॒च्छन्ती॑ स॒रमा॒ पदमा॑नड दू॒र ह्यध्वा॒ जगु॑रिः परा॒चः।
का॒स्महि॑ति॒: का परि॑तक्म्यासीत्क॒थं र॒साया॑ अतर॒: पयां॑सि॥ १॥

1. *Kimicchantī saramā predamānaḍ dūre hyadhvā jaguriḥ parācaiḥ. Kāsmehitiḥ kā paritakmyāsīt kathaṁ rasāyā ataraḥ payāṁsi.*

What does she want? Sarama, thunder voice of

divinities, that is come here? The path which the higher ones tread is far off, not here. And what is our interest here in her coming? How deep is the darkness like the unfathomable night! How has she crossed the floods of the skies. (This is what the Panis say in response to Sarama's approach.)

इन्द॑स्य दू॒तीरि॑षि॒ता च॑रामि म॒ह इ॒च्छन्ती॑ पणया नि॒धीन्व॑: । अ॒ति॒ष्कदा॑ भि॒यसा॒ त ऽ आव॒त्तथा॑ र॒साया॑ अतर॒ पयांसि ॥ २ ॥

2. *Indrasya dūtīriṣitā carāmi maha icchantī paṇayo nidhīn vaḥ. Atiṣkado bhiyasā tanna āvat tathā rasāyā ataraṁ payāṁsi.*

Sarama: O clouds, O pranic energies, I am the dynamic spirit of Indra, inspired by Indra, I sojourn here, anxious to take on the treasures and pleasures of your living possibilties. I wander from the boundless force of Indra, and I wander with fear. May Indra protect us. That's how I have crossed the floods of water and the golden greens of Indra's court.

की॒दृङिन्द॑: सरम॒ का दृ॑शी॒का यस्य॒दं दू॒तीरस॑र: परा॒काता । आ च॒ गच्छा॒न्मित्रम॑ना दधा॒माथा॒ गवा॑ गाप॑तिना भवाति ॥ ३ ॥

3. *Kīdṛṅṅindraḥ sarame kā dṛśīkā yasyedaṁ dūtīrasaraḥ parākāt. Ā ca gacchānmitramenā dadhāmā'thā gavāṁ gopatirno bhavāti.*

Panis: O Sarama, voice of thunder and lightning, O dynamic spirit of life, what sort is this Indra? What is his strength and splendour whose messenger you come travelling from far, whom we should receive as a friend

and bear as one that he may be our master and the master of our cows, our powers and potentials for living?

नाहं तं वेद दभ्यं दभत्स यस्यदं दूतीरसरं पराकात।
न तं गूहन्ति स्रवता गभीरा हता इन्द्रेण पणयः शयध्व ॥ ४ ॥

4. *Nāhaṁ taṁ veda dabhyaṁ dadhat sa yasyedaṁ dūtīrasaraṁ parākāt. Na taṁ gūhanti sravato gabhīrā hatā indreṇa paṇayaḥ śayadhve.*

Sarama: O Panis, O clouds, O senses and pranic powers of practical living, I do not comprehend that power, Indra, which is undaunted, which is overpowering, whose messenger I am, come from afar. Mighty rolling oceans of unfathomable depth cannot cover it, nor contain it. Indeed, struck by Indra, the clouds fall in showers and lie on the ground.

इमा गावः सरम या एच्छः परि दिवा अन्तान्त्सुभग पतन्ती। कस्त एना अव सृजादयुध्व्युतास्माकमायुधा सन्ति तिग्मा ॥ ५ ॥

5. *Imā gāvaḥ sarame yā aicchaḥ pari divo antān subhage patantī. Kasta enā ava sṛjādayudhvyu tāsmākamāyudhā santi tigmā.*

Panis: O noble and glorious Sarama, these streams of rain, these vibrations of senses, mind and energies which you want, travelling unto the bounds of heaven, who would release these for you without struggle? And our weapons too are sharp and powerful.

असन्या वः पणया वचांस्यनिषव्यास्तन्वः सन्तु पापीः।
अधृष्टा व एतवा अस्तु पन्था बृहस्पतिव उभया न मृळात ॥ ६ ॥

6. *Asenyā vaḥ paṇayo vacāsyaniṣavyāstanvaḥ santu pāpīḥ. Adhṛṣṭo va etavā astu panthā bṛhaspatirva ubhayā na mṛḷāt.*

Sarama: O Panis, clouds of vapour, mind and sense vibrations, your words are not worthy of fight, your bodies are too tenuous for the arrows, your path of motion too is not strong enough for any campaign. And even Brhaspati, lord of speech and space, himself would not be too indulgent toward you. You are too lost in the dust around to be free from sin.

अयं निधिः सरम अदिबुध्ना गाभिरश्वेभिवसुभिन्यृष्टः ।
र क्षन्ति तं पणया य सुगापा रकु पदमलकमा जगन्थ ॥ ७ ॥

7. *Ayaṁ nidhiḥ sarame adribudhno gobhiraśvebhirvasubhirnyṛṣṭaḥ. Rakṣanti taṁ paṇayo ye sugopā reku padamalakamā jagantha.*

Panis: O Sarama, light of lightning, spirit of life's will, this treasure is locked in the cloud, it is vibrant with sunlight within, lustre of nature and wealths of life. And that treasure, practical possibilities guard. Wonderful guards are they. In vain have you come to this place, it is void of anything for you.

एह गमन् ऋषयः सोमशिता अयास्या अङ्गिरसा नवग्वाः ।
त एतमूर्वं वि भजन्त गोनामथैतद्वचः पणया वमन्नित ॥ ८ ॥

8. *Eha gamannṛṣayaḥ somaśitā ayāsyo aṅgiraso navagvāḥ. Ta etamūrvaṁ vi bhajanta gonāmathaitadvacaḥ paṇayo vamannit.*

Sarama: O Panis, calculative clouds of small gain, here come the sharpest shears of wind, stormy gusts of winds, sudden whirl winds, which all will

shatter this concentration of waves and vapours of living possibilities of the rains of life, (render them meaningless and purposeless without the presence of Indra, the soul). Mind therefore, and withdraw those words.

एवा च त्वं सरम आजगन्थ पबाधिता सहसा दव्यन।
स्वसारं त्वा कृणव मा पुनर्गा अप ते गवां सुभग भजाम॥ ९॥

9. *Evā ca tvaṁ sarama ājagantha prabādhitā sahasā daivyena. Svasāraṁ tvā kṛṇavai mā punargā apa te gavāṁ subhage bhajāma.*

Panis: O Sarama, thunderous voice and lightning version of Indra, this way, then, you come equipped with divine powers and forces. We then accept you as our self-fluent and self-energised sister. O glorious sister, pray do not go back, we share the waves and vapours of life with you, and we give you what is yours.

नाहं वेद भातृत्वं ना स्वसृत्वमिन्दा विदुरङ्गिरसश्च घाराः।
गाकामा म अच्छदयन्यदायमपात इत पणया वरीयः॥ १०॥

10. *Nāhaṁ veda bhrātṛtvaṁ no svasṛtvamindro viduraṅgarasaśca ghorāḥ. Gokāmā me acchadayan yadāyamapāta ita paṇayo varīyaḥ.*

Sarama: O Panis, I know no brotherliness, nor sisterhood. Indra and fiery winds and energies of nature's law know what is to be known. Those who want to live by senses and pranas, the source whence I come, would move and win you. Hence you go off far from here.

दूरमित पणया वरीय उद्गावो यन्तु मिनतीऋतनं। बृहस्पतिया अविन्दन्निगूळहाः सामा गावोण ऋषयश्च विपाः ॥ ११ ॥

11. *Dūramita paṇayo varīya udgāvo yantu minatīr-ṛtena. Bṛhaspatiryā avindannigūḷhāḥ somo grāvāṇa ṛṣayaśca viprāḥ.*

O Panis, O clouds, go far away to the best place you can. Let the vapours break the bonds and go up by the law of nature, and Brhaspati, master of space and rain, Soma, master of herbs, Gravana, scholar scientist of vapours and condensation, the sages of vision and holily motivated specialists would obtain them wherever hidden, however so deep. So will Indra, the soul, win the senses and pranas to satisfy the will to live in the world of existence.

Mandala 10/Sukta 109

Vishvedevah Devata, Brahmajaya Juhu or Brahmaputra Urdhvanabha Rshi

तं वदन्पथमा बह्मकिल्बिष कूपारः सलिला मातरिश्वा। वीळुहरास्तप उगा मयाभूरापा दवीः पथमजा ऋतनं ॥ १ ॥

1. *Te'vadan prathamā brahmakilviṣe'kūpāraḥ salilo mātariśvā. Vīḷuharāstapa ugro mayobhūrāpo devīḥ prathamajā ṛtena.*

In the beginning, to express and reveal the joyous manifestation of the creativity of Supreme Brahma, those first borns of the dynamics of divine law, Akupara, the light principle or Aditya Rshi, Salila, the liquid principle or Angira Rshi, Matarishva, the wind energy principle or Vayu Rshi, Viduhara, the fiery catalytic principle or Agni Rshi, all like yajnic fire

burning and creative, illustrious, soothing, flowing, divine souls and spirits express and reveal the divine voice of the Veda. (This voice is the Ila.)

सामा॒ राजा॑ पथ॒मा ब॑ह्मजा॒यां पु॒नः पा॑यच्छ॒दह्रु॑णीयमानः।
अ॒न्व॒ति॒ता व॑रु॒णा मि॒त्र आ॑सीद॒ग्निहा॑ता॑ हस्त॒गृह्या॑ निना॑य॥ २॥

2. *Somo rājā prathamo brahmajāyāṁ punaḥ prāyacchadahṛṇīyamānaḥ. Anvartitā varuṇo mitra āsīdagnirhotā hastagṛhyā nināya.*

Soma, the ruling spirit of life, all at peace, having first received the divine Word, the Vedic voice, concomitant of omniscience, gives it again to Brahma in the dynamic Sarasvati form. Varuna, Mitra and Agni follow, and the yajaka Agni holds it by hand as in the yajnic ladle and leads it on.

हस्ते॑न॒व गा॒ह्या॑ आ॒धिर॑स्या ब॒ह्मजा॒यय॑मिति॒ चदवा॑चन।
न दू॒ताय॑ प्र॒ह्या॑ तस्थ ए॒षा तथा॑ रा॒ष्टं गु॑प्ति॒तं ॒त्रिय॑स्य॥ ३॥

3. *Hastenaiva grāhya ādhirasyā brahmajāyeyamiti cedavocan. Na dūtāya prahye tastha eṣā tathā rāṣṭraṁ gupitaṁ kṣatriyasya.*

The received form of this divine Vak is to be practically received by hard discipline. “This is the child of heaven,” this having been said, “This is not for communication without practice,” this is the important injunction. It does not wait for any one, it does not stand still, it moves on. Its meaning is hidden like the state of the dominion of a ruler.

दे॒वा ए॒तस्यामवदन्त पू॒र्व स॑प्तऋ॒षय॒स्तप॑स॒ ये नि॑षे॒दुः । भी॒मा जा॒या ब्रा॑ह्म॒णस्याप॑नीता दु॒र्धां द॑धाति पर॒म व्यो॑मन ॥ ४ ॥

4. *Devā etasyāmavadanta pūrve saptaṛṣayastapase ye niṣeduḥ. Bhīmā jāyā brāhmaṇasyopanītā durdhāṁ dadhāti parame vyoman.*

The divinities of eternal time and seven ancient sages who sit down for tapas and cosmic yajna speak and communicate this. It is the mighty companion of the devotee of Brahman received through discipline of celibacy and initiation. Brhaspati, lord of Infinity holds this sublime Vak in infinite space and time.

ब्र॒ह्मचा॒री च॑रति॒ ववि॑षद्विषः॒ स दे॒वानां भव॒त्येक॒मङ्ग॑म । तेन॑ जा॒यामन्व॑विन्दद बृहस्पति॒ः सोम॑न नी॒तां जु॒ह्वं॑ न दे॑वाः ॥ ५ ॥

5. *Brahmacārī carati veviṣadviṣaḥ sa devānāṁ bhavatyekamaṅgam. Tena jāyāmanvavindadbṛha-spatiḥ somena nītāṁ juhvaṁ na devāḥ.*

The Brahmachari, dedicated to this sublime subject, goes on pursuing the discpline of the divine voice and, internalising it, becomes one of, and with, the nature and presence of the Devas. And thereby, O sages, the scholar obtains the Word and the wedded wife escorted to him by the blissful somaic preceptor like the ghrta ladle for yajnic offering and achievement.

पु॒न॒व दे॒वा अ॑ददुः पुन॑मनु॒ष्या उ॒त ।
राजा॑नः स॒त्यं कृ॑ण्वा॒ना ब्र॑ह्मजा॒यां पुन॑ददुः ॥ ६ ॥

6. *Punarvai devā adaduḥ punarmanuṣyā uta. Rājānaḥ satyaṁ kṛṇvānā brahmajāyāṁ punardaduḥ.*

Noble teachers and scholars continuously go on teaching the Vedic voice and noble people conduct the yajnic programmes of education. Rulers and brilliant men of knowledge and generous disposition serving the divine truth carry on the propagation of the holy Word and its extension in practice and application.

पुनदाय बह्मजायां कृत्वी दवनिंकिल्बिषम।
ऊर्जं पृथिव्या भक्त्वायारुगायमुपासत ॥ ७ ॥

7. *Purardāya brahmajāyāṁ kṛtvī devairnikilviṣam. Ūrjaṁ pṛthivyā bhaktvāyorugāyamupāsate.*

Thus do sages, scholars and noble people, serving and spreading the light of divine knowledge and the Vedic Word, sanctified and energised for life's purity, excellence and joy by Devas, serve Brahma, Lord Supreme in order that they may enjoy and extend the wealth and creativity of mother earth and the environment.

Mandala 10/Sukta 110

Apriyaj (Idhama or Samiddhagni, Taru-napat, Ila, Barhi, Davidvara, Ushasanakta, Daivyu Hotarau Prachetasau, Tisradevyah, Tvashta, Vanaspati, Svahakrtis) Devata, Jamadagni Bhargava or Rama Jamadagnya Rshi

समिद्धा अद्य मनुषा दुराण दवा दवान्यंजसि जातवदः।
आ च वहं मित्रमहश्चिकित्वान्त्वं दूतः कविरसि पचंताः ॥ १ ॥

1. *Samiddho adya manuṣo duroṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaścikitvān tvaṁ dūtaḥ kavirasi pracetāḥ.*

O Jataveda, life pervasive in all that is born,

lighted fire of life, light of light, greatest friend, bearer of the fragrance of life, all awareness, all intelligence, you are the poetic seer and creator, and when you are lighted faithfully in the human homes you invoke, bring in and join the divinities. Pray bring in today for us all that is divine in life and nature.

तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजिह्व।
मन्मानि धीभिरुत यज्ञमृन्धन्देवत्रा च कृणुह्यध्वरं नः ॥ २ ॥

2. *Tanūnapāt patha ṛtasya yānān madhvā samañjantsvadayā sujihva. Manmāni dhībhiruta yajñamṛndhan devatrā ca kṛṇuhyadhvaraṁ naḥ.*

O Tanu-napat, sustainer of your own existential form and promoter of our health and mind, O divine light of holy flames, enjoy and sprinkle with honey the paths of yajna by which the fragrances rise and the yajakas proceed to the divinities by observance of the law of Truth, and, augmenting our thoughts with acts of holiness and beatifying the yajna, take over our songs and yajna of love and non-violence and establish it in the heights of divinities.

आजुह्वान इड्या वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः।
त्वं देवानामसि यह्व होता स एनान्यक्षीषितो यजीयान ॥ ३ ॥

3. *Ājuhvāna īḍyo vandyaścāyāhyagne vasubhiḥ sajoṣāḥ. Tvaṁ devānāmasi yahva hotā sa enān yakṣīṣito yajīyān.*

Invoked and invoking, venerable and adorable Agni, come with all the pervasive wealth and excellences of life and join this yajna. Mighty great you are among the divinities, presiding priest of divine

nature, sociable, loved, admired and cherished for company, pray bring in the divinities to the yajna.

पाचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्र अह्नाम। व्यु पथत वितरं वरीया देवभ्या अदितये स्यो-नम॥ ४॥

4. *Prācīnaṁ barhiḥ pradiśā pṛthivyā vastorasyā vṛjyate agre ahnām. vyu prathate vitaraṁ varīyo devebhyo aditaye syonam.*

In advance of the days and dawns for the vestment of this earth as ever, holy grass is gathered and spread out over the vedi by divine ordainment, and the creative yajna proceeds and expands wide and high, joyous and brilliant for mother earth and the divinities.

(This yajna may be interpreted either as the daily morning yajna or the first creative yajna at the dawn of each existential cycle.)

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्या न जनयः शुम्भ-मानाः। देवीर्द्वारो बृहतीर्विश्वमिन्वा देवभ्या भवत सुपायणाः॥ ५॥

5. *Vyacasvatīrurviyā vi śrayantāṁ patibhyo na janayaḥ śumbhamānāḥ. Devīrdvāro bṛhatīrviśvaminvā devebhyo bhavata suprāyaṇāḥ.*

Let the doors of divine vision and wisdom open wide and high, unbounded, unbarred, universal, accommodative and blissful for the divinities of nature and humanity, and sustain and promote the people as gracious women with open arms inspire and exalt their husbands.

आ सुष्वयन्ती यजत उपाक उषासानक्ता सदतां नि यानां।
दिव्य यार्षण बृहती सुरुक्म अधि श्रियं शुक्रपिशं दधाने ॥ ६ ॥

6. *Ā suṣvayantī yajate upāke uṣāsānaktā sadatāṁ ni yonau. Divye yoṣaṇe bṛhatī surukme adhi śriyaṁ śukrapiṣaṁ dadhāne.*

Creative, generous and peaceable, companionable and adorable day and night, divine, youthful, expansive, brilliant and beautiful, wearing and bearing grace and grandeur of the purest powerful order may abide together and join us in this yajna.

दव्या होतारा पथमा सुवाचा मिमाना यज्ञं मनुषा यजध्यै।
पचादयन्ता विदथेषु कारू प्राचीनं ज्योतिः पदिशा दिशन्ता ॥ ७ ॥

7. *Daivyā hotārā prathamā suvācā mimānā yajñaṁ manuṣo yajadhyai. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiṣā diśantā.*

Divine Agni and Aditya, first and foremost universal yajakas of noble expression, participants in cosmic yajna, promoting all yajnic programmes of nature and humanity and projecting the universal light of existence, directing and showing it by various paths of nature, may, we pray, inspire and promote us in order to help us enact and accomplish all our human programmes of yajnic nature and purpose.

आ नो यज्ञं भारती तूयमेत्विळा मनुष्वदिह चेतयन्ती।
तिस्रो देवीर्बर्हिरेदं स्योनं सरस्वती स्वपसः सदन्तु ॥ ८ ॥

8. *Ā no yajñaṁ bhāratī tūyametviḷā manuṣvadiha cetayantī. Tisro devīrbarhiredaṁ syonaṁ sarasvatī svapasaḥ sadantu.*

May Ila, the spirit of transcendent divinity, Sarasvati, dynamic spirit of universal immanent omniscience, and Bharati, generous spirit of mother nature and mother earth, all three divinities of holy light, knowledge and love, noble doers of divine acts, come at the earliest and seat themselves here on the lovely sacred grass of our vedi like human mothers and bless us with vision, wisdom and enlightenment.

य इमे द्यावापृथिवी जनित्री रूपरपिंशद्भुवनानि विश्वा।
तमद्य होतरिषिता यजीयान्देवं त्वष्टारमिह यक्षि विद्वान॥ ९॥

9. *Ya ime dyāvāpṛthivī janitrī rūpairapiṁśadbhuvanāni viśvā. Tamadya hotariṣito yajīyān devaṁ tvaṣṭāramiha yakṣi vidvān.*

That shaping power of divinity which adorns with beautiful forms these two creative motherly heaven and earth and all other natural forms of existence, that divine refulgent Tvashta, O learned yajaka, loved and venerable, invoke, adore and worship in the yajna here today.

उपावसृज त्मन्या समञ्जन्देवानां पाथ ऋतुथा हवींषि।
वनस्पतिः शमिता देवा अग्निः स्वदन्तु हव्यं मधुना घृतेन॥ १०॥

10. *Upāvasṛja tmanyā samañjan devānāṁ pātha ṛtuthā havīṁṣi. Vanaspatiḥ śamitā devo agniḥ svadantu havyaṁ madhunā ghṛtena.*

And sincerely with your heart and soul, offer holy havis into the yajnic fire, having prepared the holy materials, seasoning them with honey and ghrta for food of the divinities according to the seasons, and let

Vanaspati, nature's greenery, Shamita, breaker of the clouds for showers of peace and prosperity, and the refulgent sun taste and consume the offerings with delight.

सद्या जाता व्यमिमीत यज्ञमग्निर्देवानामभवत्पुरोगाः । अस्य होतुः प्रदिश्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः ॥ ११ ॥

11. *Sadyo jāto vyamimīta yajñamagnirdevānāmabhavat purogāḥ. Asya hotuḥ pradiśyṛtasya vāci svāhākṛtaṁ haviradantu devāḥ.*

Agni which is the first and pioneer of the divinities enacts and lights up the yajna as soon as it arises and accomplishes it to the end, so may the divinities, under the action and direction of this yajaka, share and consume the fragrant havis offered with Svaha into the flames of yajnic fire with complete faith and dedication.

Mandala 10/Sukta 111

Indra Devata, Ashtadanshtra Vairupa Rshi

मनीषिणः प्र भरध्वं मनीषां यथायथा मतयः सन्ति नृणाम । इन्द्रं सत्यैरयामा कृतेभिः स हि वीरो गिर्वणस्युर्विदानः ॥ १ ॥

1. *Manīṣiṇaḥ pra bharadhvaṁ manīṣāṁ yathāyathā matayaḥ santi nṛṇām. Indraṁ satyairerayāmā kṛtebhiḥ sa hi vīro girvaṇasyurvidānaḥ.*

O men of thought and wisdom, judgement and reflection, bear your thoughts and offer your songs and prayers to Indra according to whatever are the thoughts and faith of the people. With our sincere thoughts, words and actions, we praise and pray to Indra. He alone is

the lord omnipotent and generous, he alone knows all that is, and he knows and accepts the thoughtful celebrant.

ऋ॒तस्य॒ हि सद॑सा धी॒तिरद्यौ॒त्सं गाष्ट॒या वृ॑ष॒भा गाभि॑रानट।
उद॑तिष्ठत्तवि॒षणा॒ रव॑ण म॒हान्ति॑ चि॒त्सं वि॑व्याचा॒ रजां॑सि ॥ २ ॥

2. *Ṛtasya hi sadaso dhītiradyaut saṁ gāṣṭaiyo vṛṣabho gobhirānaṭ. Udatiṣṭhat taviṣeṇā raveṇa mahānti cit saṁ vivyācā rajāṁsi.*

Indra is the splendour and sustainer of the regions of light and vapours of skies, he rises and shines, playful like the youthful calf of a heifer or Prakrti at the dawn and comes up in glory with attendant radiations. He rises with the blaze of light and proclamation of its might pervading wide and bold the great expansive regions of space.

इन्द्र॒: किल॒ श्रुत्या॑ अ॒स्य वे॑द॒ स हि जि॒ष्णुः प॑थि॒कृत्सूर्या॑य।
आन्मनां॑ कृ॒ण्व ाच्यु॑ता॒ भु॒व॒द्गाः पति॑दि॒वः स॑न॒जा अप॑तीतः ॥ ३ ॥

3. *Indraḥ kila śrutyā asya veda sa hi jiṣṇuḥ pathikṛt sūryāya. Ānmenāṁ kṛṇvannacyuto bhuvadgoḥ patirdivaḥ sanajā apratītaḥ.*

Indra knows the course of existence in entirety as is known by revelation of the Veda. He alone is the ultimate victorious over all, he alone sets the orbit for the sun, he alone reveals the sacred Word of divine knowledge. He alone is the master of heaven and earth, imperishable, eternal, infinite.

इन्द्रा मह्ना महता अर्णवस्य व्रतामिनादङ्गिराभिगृणानः।
पुरूणि चिन्ना ततानाजांसि दाधार या धरुणं सत्यतातो ॥ ४ ॥

4. *Indro mahnā mahato arṇavasya vratāminādaṅgirobhirgṛṇānaḥ. Purūṇi cinni tatānā rajāṁsi dādhāra yo dharuṇaṁ satyatātā.*

Indra is lord almighty by his own omnipotence, ruling the spatial ocean of particles of matter and energy, both manifesting and withdrawing them, homage being done by vibrant sages and blazing stars of the universe. He creates and extends the many many worlds of space and he wields the law and the power that holds the entire worlds of existence.

इन्द्रा दिवः पतिमानं पृथिव्या विश्वा वद सवना हन्ति शुष्णम। महीं चिद द्यामातनोत्सूर्येण चास्कम्भ चित्कम्भनेन स्कभीयान ॥ ५ ॥

5. *Indro divaḥ pratimānaṁ pṛthivyā viśvā veda savanā hanti śuṣṇam. Mahī cid dyāmātanot sūryeṇa cāskambha cit kambhanena skabhīyān.*

Indra is the maker and measure of heaven and earth, knows all operations of the world in existence, and destroys drought and adversity by showers of rain and divine grace. He enlightens the great heavens by the sun and he himself is the pillar of the universe holding it in dynamic balance by the law of divine Rtam working in nature.

वज्रेण हि वृत्रहा वृत्रमस्तरदवस्य शूशुवानस्य मायाः। वि धृष्णा अत्र धृषता जघन्थाथाभवा मघवन्बाह्वोजाः ॥ ६ ॥

6. *Vajreṇa hi vṛtrahā vṛtramastaradevasya śūśuvānasya māyāḥ. Vi dhṛṣṇo atra dhṛṣatā jaghanthā-thābhavo maghavan bāhvojāḥ.*

O lord of glory, destroyer of darkness, negativity and want, destroy the demon of evil by the Bajra, unfailing catalytic power of nature you wield. O lord indomitable, be the mighty hero of arms of adamant and steel, destroy the violent forces of terror, frustrate the wiles and designs of the uncreative forces of society and be the saviour by unassailable power of Divinity.

सचन्त यदुषसः सूर्येण चित्रामस्य केतवो रामविन्दन।
आ यन्नक्षत्रं ददृशे दिवो न पुनर्यता नकिर्ब्धा नु वेद ॥ ७ ॥

7. *Sacanta yaduṣasaḥ sūryeṇa citrāmasya ketavo rāmavindan. Ā yannakṣatraṁ dadṛśe divo na punaryato nakiddhā no veda.*

When the lights of the dawn join the sun, then its rays assume wonderful beauty and glory. Then (in the day) I see no (other) star of heaven nor any joining the rising dawn again. Why? What is this mystery? Who knows of this? (Only Indra).

दूरं किल प्रथमा जग्मुरासामिन्द्रस्य याः प्रसव सस्रुरापः।
क्व स्विदगं क्व बुध्न आसामापो मध्यं क्व वो नूनमन्तः ॥ ८ ॥

8. *Dūraṁ kila prathamā jagmurāsāmindrasya yāḥ prasave sasrurāpaḥ. Kva svidagraṁ kva budhna āsāmāpo madhyaṁ kva vo nūnamantaḥ.*

At the rise of the sun, the first rays and the first mists of the morning move and go far far away. Who

knows what and where is their beginning, what is their basic foundation, what is their middle, and what and where their end? Who among you knows this mystery? (Only Indra).

सृजः सिन्धूँरहिना जगसानाँ आदिदताः प विविज जवन। मुमु ाणा उत या मुमुच धदता न रमन्त नितिक्ताः ॥ ९ ॥

9. *Sṛjaḥ sindūm̐rahinā jagrasānām̐ adidetāḥ pra vivijre javena. mumukṣamāṇā uta yā mumucre-'dhedetā na ramante nitiktāḥ.*

Indra, when you release the showers of rain engulfed by the cloud, then these flow down free and rapidly. Thus those who want freedom and release from bondage are released by Indra, and once released, they do not stop on way involved in the bonds (they have cast away).

सधीचीः सिन्धुमुशतीरिवायन्त्सनाज्जार आरितः पूर्भिदा-साम। अस्तमा त पार्थिवा वसून्यस्म जग्मुः सूनृता इन्द पूर्वीः ॥ १० ॥

10. *Sadhrīcīḥ sindhumuśatīrivāyantsanājjāra āritaḥ pūrbhidāsām. Astamā te pārthivā vasūnyasme jagmuḥ sūnṛtā indra pūrvīḥ.*

Together the streams released by Indra flow and join the sea like loving women joining their husband, the lord of time and breaker of the existential bonds always since eternity is their inspirer and freedom giver. O Indra, may all our earthly wealth and excellences of sense and mind, all your gifts here, and all our songs of adoration and voices of prayer ultimately reach you, the destination from existence to the essence.

Mandala 10/Sukta 112

Indra Devata, Nabha Prabhedana Vairupa Rshi

इन्द्र पिब पतिकामं सुतस्य पातःसावस्तव हि पूर्वपीतिः।
हर्षस्व हन्तव शूर शत्रूनुक्थभिष्टे वीर्या३ प्र ब्रवाम॥ १॥

1. *Indra piba pratikāmaṁ sutasya prātaḥ sāvastava hi pūrvapītiḥ. Harṣasva hantave śūra śatrūnukthebhiṣṭe vīryā pra bravāma.*

Indra, lord of glory, drink of the soma of love and adoration prepared and offered you as you please in response to our desire. This morning prayer, adoration and yajnic homage is primarily and exclusively for you. Pray be exalted and rise to destroy the enemies and negativities of life. With our songs and praise we celebrate your acts of omnipotence and generosity.

यस्त रथा मनसा जवीयानन्द्र तन सामपर्याय याहि।
तूयमा त हरयः प दवन्तु यभियासि वृषभिमन्दमानः॥ २॥

2. *Yaste ratho manaso javīyānendra tena somapeyāya yāhi. Tūyamā te harayaḥ pra dvavantu yebhiryāsi vṛṣabhirmandamānaḥ.*

Indra, come by that chariot of yours which is faster than the mind, come to taste the sweets of our soma of adoration and prayer. May the horses of your chariot instantly turn and speed hither, mighty horses by which, all happy and blissful, you come and bless the devotees.

हरित्वता वचसा सूयस्य श्रष्ठ रूपस्तन्वं स्पशयस्व।
अस्माभिरिन्द्र सखिभिहुवानः सधीचीना मादयस्वा निषद्य॥ ३॥

3. *Haritvatā varcasā sūryasya śreṣṭhai rūpaistanvaṁ sparśayasva. Asmābhirindra sakhibhirhuvānaḥ sadhrīcīno mādayasvā niṣadya.*

Let our body, mind and soul be touched by golden glory of the sun and transmuted into the highest forms of beauties and graces of life. Indra, thus invoked and adored by us who yearn for company and communion with you, pray come, be seated in the heart and soul in union, joyous and exalted, and lead us to the divine goal.

यस्य॒ त्यत्ते॑ महि॒मान॑ं मद॑ष्ठिम म॒ही राद॑सी॒ नावि॑वित्ताम।
तदाक॒ आ हरि॑भिरिन्द युक्तः पि॒यभि॑र्याहि पि॒यम॒न्नमच्छ॑॥ ४॥

4. *Yasya tyat te mahimānaṁ madeṣvime mahī rodasī nāviviktām. Tadoka ā haribhirindra yuktaiḥ priyebhiryāhi priyamannamaccha.*

Indra, whose grandeur in the state of divine ecstasy even the great heaven and earth do not comprehend, exalted in that very halo and glory of ecstasy, come by the dear golden radiations of divinity harnessed to your chariot and well enjoy the presentations of our homage, the food cherished by Divinity.

यस्य॒ शश्व॑त्पपि॒वाँ इ॑न्द॒ शत्रू॑ननानुकृ॒त्या रण्या॑ च॒कथ॑।
स त॒ पुर॒न्धिं त॒वि॑षीमियर्ति॒ स त॒ मदा॑य सु॒त इ॑न्द॒ सोम॑ः॥ ५॥

5. *Yasya śaśvat papivāṁ indra śatrūnanānukṛtyā raṇyā cakartha. Sa te purandhiṁ taviṣīmiyarti sa te madāya suta indra somaḥ.*

Indra, that soma which you always enjoy, and

that yajamana whom you always protect and destroy his enemies with inimitable and incomparable weapons, that soma is distilled and ready for your drink and, and that yajamana solicits your radiant attention and generous favour of grace.

इदं त पात्रं सनवित्तमिन्द्र पिबा सामनमना शतक्रता। पूण आहावा मदिरस्य मध्वा यं विश्व इदभिहयन्ति दवाः ॥ ६ ॥

6. *Idaṁ te pātraṁ sanavittamindra pibā somamenā śatakrato. Pūrṇa āhāvo madirasya madhvo yaṁ viśva idabhiharyanti devāḥ.*

Indra, lord of infinite action, this heart and soul is ever dedicated to you, pray accept and enjoy the love and homage presented by the celebrant. Over flowing is the heart and soul with ecstatic joy and honey sweets of devotion which all divinities of heaven and earth love and cherish.

वि हि त्वामिन्द्र पुरुधा जनासा हितपयसा वृषभ ह्वयन्त। अस्माकं त मधुमत्तमानीमा भुवन्त्सवना तषु हय ॥ ७ ॥

7. *Vi hi tvāmindra purudhā janāso hitaprayaso vṛṣabha hvayante. Asmākaṁ te madhumattamānīmā bhuvantsavanā teṣu harya.*

Many many people with various kinds of homage and prayer invoke you, lord of infinite power and generosity. All these our presents of love, honour and adoration of the sweetest order are for you only. Pray accept these with love and favour.

प त इन्द पूव्याणि प नूनं वीर्या वाचं पथमा कृतानि। सतीनमन्युरश्रथाया अदिसुवदनामकृणाबह्मण गाम ॥ ८ ॥

8. *Pra ta indra pūryāṇi pra nūnaṁ vīryā vocaṁ prathamā kṛtāni. Satīnamanyuraśrathāyo adriṁ suvedanāmakṛṇorbrahmaṇe gām.*

Indra, I celebrate and glorify your eternal manifestations of might and the highest exploits you have ever before accomplished. Lord of essential power and passion, you break the cloud, open the mountains, and you break the deep silence of the night of annihilation and proclaim the Word for the men of vision and wisdom.

नि षु सीद गणपत गणेषु त्वामाहुर्विपतमं कवीनाम।
न ऋते त्वत्क्रियत किं चनारे महामर्कं मघवञ्चित्रमर्च॥ ९॥

9. *Ni ṣu sīda gaṇapate gaṇeṣu tvāmāhurvipratamaṁ kavīnām. Na ṛte tvat kriyate kiṁ canāre mahā-markaṁ maghavañcitramarca.*

O lord of the people, stay and abide with the people, they celebrate you as the highest incomparable of the poets of the world of existence. Nothing happens, nothing is done without you far or near. O lord of glory, I offer you the highest and most wonderful tribute and homage and adoration.

अभिख्या नो मघवन्नाधमानान्त्सखे बोधि वसुपते सखीनाम। रणं कृधि रणकृत्सत्यशुष्माभक्ते चिदा भजा राये अस्मान॥ १०॥

10. *Abhikhyā no maghavan nādhamānāntsakhe bodhi vasupate sakhīnām. Raṇaṁ kṛdhi raṇakṛt satyaśuṣmābhakte cidā bhajā rāye asmān.*

Pray turn to us, watch us with favour, lord of

glory, we beseech you. O lord of world's wealth, honour and excellence, O friend, know, acknowledge and accept the friend of divinity. Fight out our enemies, lord of battle, commander of imperishable power and force, lead us on to achieve and share the wealth and honour so far unshared and unknown.

Mandala 10/Sukta 113

Indra Devata, Shataprabhedana Vairupa Rshi

तꣳस्य द्यावापृथिवी सचेतसा विश्वेभिर्देवैरनु शुष्मꣳावताम। यदत्कृण्वाना महिमानमिन्द्रियं पीत्वी सोमस्य क्रतुमाँ अवर्धत ॥ १ ॥

1. *Tamasya dyāvāpṛthivī sacetasā viśvebhirdevairanu śuṣmamāvatām. Yadait kṛṇvāno mahimānamindriyaṁ pītvī somasya kratumāṁ avardhata.*

May heaven and earth along with all the nobilities of nature and humanity, all of equal and agreeable mind, follow, protect and promote the might of Indra, this ruling power of the world, when he goes forward to display that power and grandeur of his mind and senses and, exalted by the happy and exhilarating glory of his dominion in action, rises in greatness and majesty.

तस्य विष्णुर्महिमानमाजसाꣳशुं दधन्वान्मधुना वि रप्शत। देवेभिरिन्द्रो मघवा सयावभिर्वृत्रं जघन्वाँ अभवद्वरेण्यः ॥ २ ॥

2. *Tamasya viṣṇurmahimānamojasāṁ'śuṃ dadhanvān madhuno vi rapśate. Devebhirindro maghavā sayāvabhi rvṛtraṁ jaghanvāṁ abhavadvareṇyaḥ.*

Vishnu, pervasive power and presence of nature

and humanity, holding, sharing and sustaining its own part of the power and Dharma of Indra's dominion by virtue of its own might and lustre, exlalts the sweetness and grace of his system, and Indra, ruler of the glorious dominion, destroying the evil factors of darkness, want and ignorance with the assistance of his supporters and divine partners rises mightier, proves his greatness and majesty and becomes the object of his devotees' choice all the more.

वृत्रण॒ यदहि॑ना॒ बिभ्र॒दायु॑धा स॒मस्थि॑था॒ युध॒य॒ शंस॑मा॒विद॑ं।
विश्व॑ त॒ अत्र॑ म॒रुत॑ः स॒ह त्मना॑वर्धन्नु॒ग महि॒मान॑मिन्द्रि॒यम॥ ३॥

3. *Vṛteṇa yadahinā bibhrdāyudhā samasthithā yudhaye śaṁsamāvide. Viśve te atra marutaḥ saha tmanāvardhannugra mahimānamindriyam.*

When against forces of darkness and serpentine crookedness you bear weapons and stand firm to fight, win all agreement, approval and admiration that all is well, then, O blazing lord of might and glory, all the Maruts, vibrant powers of nature and humanity in the world, together with their heart and soul join and exalt your greatness and the magnanimity of your majesty of mind and soul.

ज॒ज्ञा॒न एव व्य॑बाधत॒ स्पृध॒ः पाप॑श्यद्वी॒रा अ॒भि प॑ंस्यं॒ रण॑म।
अव॑ृश्च॒दद्रि॒मव॑ स॒स्यद॑ः सृज॒दस्त॑भ्ना॒ द्यां स्वप॒स्यया॑ पृथुम॥ ४॥

4. *Jajñāna eva vyabādhata spṛdhaḥ prāpaśyadvīro abhi pauṁsyaṁ raṇam. Avṛścadadrimava sasyadaḥ sṛjadastabhnānnākaṁ svapasyayā pṛthum.*

From the very rise and manifestation, repelling, expelling and removing conflicts and confrontations of jealous forces, watching, assessing and affirming his fighting forces, breaking down clouds of pent up waters and mountainous hoards of resources and releasing all stagnant potentials, and sustaining the mighty vast world of light and joy by his will, wisdom and active power, Indra rules and reigns in glory.

आदिन्दः सत्रा तविषीरपत्यत वरीया द्यावापृथिवी अबाधत।
अवाभरद धृषिता वजमायसं शवं मित्राय वरुणाय दाशुषे॥ ५॥

5. *Ādindraḥ satrā taviṣīrapatyata variyo dyāvāpṛthivī abādhata. Avābharaddhṛṣito vajramāyasaṁ śevaṁ mitrāya varuṇāya dāśuṣe.*

Indra keeps, rules and controls all the dynamic forces of the world together in order, separates, holds, energises and moves heaven and earth and maintains the order of separate identity and togetherness in balance, and, undaunted and invincible, he wields the thunderbolt of justice and punishment as well as the golden sceptre of peace and law for people of love, justice, free choice and generosity.

इन्द्रस्यात्र तविषीभ्या विरप्शिनं ऋघायता अरंहयन्त मन्यवे।
वृत्रं यदुग्रा व्यवृश्चदाजसापा बिभर्तं तमसा परीवृतम॥ ६॥

6. *Indrasyātra taviṣībhyo virapśina ṛghāyato araṁhayanta manyave. Vṛtraṁ yadugro vyavṛścadojasāpo bibhrataṁ tamasā parivṛtam.*

When the blazing Indra with his might breaks the demonic cloud hoarding the waters of life covered

in darkness, then in honour of the brave hero of shattering thunder and his brilliant forces, poets sing songs of adoration.

या वीर्याणि पथमानि कत्वा महित्वभियतमाना समीयतुः ।
ध्वान्तं तमा व दध्वस हत इन्दा मह्ना पूवहूतावपत्यत ॥ ७ ॥

7. *Yā vīryāṇi prathamāni kartvā mahitvebhiryatamānau samīyatuḥ. Dhvāntaṁ tamo'va dadhvase hata indro mahnā pūrvahūtāva-patyata.*

When two warriors, Indra and Vrtra, meet in battle doing mighty acts of the first order of valour with their respective valour and power, then, when the covering darkness is destroyed, Indra with his might rules the scene and dominates over the first invocation and institution of yajna.

विश्व दवासा अध वृष्ण्यानि त वधयन्त्सामवत्या वचस्यया । रद्धं वृत्रमहिमिन्दस्य हन्मनाग्निन जम्भस्तृष्व ा-मावयत ॥ ८ ॥

8. *Viśve devāso adha vṛṣṇyāni te'vardhayantsomavatyā vacasyayā. Raddhaṁ vṛtramahimindrasya hanmanāgnirna jambhaistṛṣvannamāvayat.*

And then all saints and holy men of the world celebrate and exalt your mighty deeds with voices full of sweetness, love and adoration. And when Vrtra is destroyed by the fatal blow of Indra and darkness is dispelled, Indra like the sun waxes in glory as fire rises in flames, having consumed fuel food with its jaws and crackling tongues.

भूरि द ाभिवचनभिऋक्वभिः सख्यभिः सख्यानि प वाचत। इन्द्रा धुनिं च चुमुरिं च दम्भयञ्छद्धामनस्या शृणुत दभीतय॥ ९॥

9. *Bhūri dakṣebhirvacanebhirṛkvabhiḥ sakhyebhiḥ sakhyāni pra vocata. Indro dhuniṁ ca cumuriṁ ca mambhayañchraddhāmanasyā śṛṇute dabhītaye.*

O celebrants of Indra dedicated to yajnic union and cooperation, celebrate your kinship with Indra enthusiastically and proclaim with words of power, praise, love and friendship: Indra listens with faith, understanding and sympathy at heart to invocation and prayer for relief of the oppressed and subdues the vociferous ogres and terrorising destroyers of life and values of good living. (Such a person is worthy of being the ruler, Indra of the human nation.)

त्वं पुरुण्या भरा स्वश्व्या यभिर्मꣳस निवचनानि शंसन। सुगभिविश्वा दुरिता तरम विदा षु ण उविया गाधमद्य॥ १०॥

10. *Tvaṁ purūṇyā bharā svaśvyā yebhirmaṁsai nivacanāni śaṁsan. Sugebhirviśvā duritā tarema vido ṣu ṇa urviyā gādhamadya.*

Indra, omnipotent ruler of the world, bear and bring us abundant wealth, honour and excellence flowing in from all sides so that I may be able to think and meditate with words of prayer, praise and thankfulness: O lord, let us get over all difficulties, evils and undesirables of the world by simple, natural and navigable paths of progress, and you now, today itself,

firmly seat and settle yourself over the wide world and receive our homage and admiration as tribute of love at heart in faith.

Mandala 10/Sukta 114

Vishvedevah Devatah, Sadhri Vairupa or Gharma Tapasa Rshi

घ॒मा सम॑न्ता त्रि॒वृत॑ं व्या॑पतु॒स्तया॒ जुष्टि॑ं॒मात॒रिश्वा॑ जगाम।
दि॒वस्पया॒ दिधि॑षाणा अवष॒न्वि॒दु॒द्॒वाः स॒हसा॑मान-
म॒कम॥ १॥

1. *Gharma samantā trivṛtaṁ vyāpatustayornuṣṭiṁ mātariśvā jagāma. Divaspayo didhiṣāṇā aveṣan vidurdevāḥ sahasāmānamarkam.*

Bright heat and light in conjunction pervade the threefold universe of heaven, earth and the middle regions. Matarishva, basic cosmic energy and pranic vitality, joins these two in friendly alliance for love and service. From the heaven of light and divine awareness flow vibrations bearing the milk of life and the divine message of knowledge for human awareness, and divine souls receive the light of eternal illumination, the Vedic message with the music of Samans in ecstasy.

ति॒स्रा द्॒ष्टाय॒ निरृ॑तीरुपा॑सत दीघ॒श्रुता॒ वि हि जा॒नन्ति॒
वह्न॑यः। तासां॑ नि चि॑क्युः क॒वया॑ नि॒दान॑ं पर॑षु॒ या गुह्या॑षु
व॒तषु॑॥ २॥

2. *Tisro deṣṭrāya nirṛtīrupāsatedīrghaśruto vi hi jānanti vahnayaḥ. Tāsāṁ ni cikyuḥ kavayo nidānaṁ pareṣu yā guhyeṣu vrateṣu.*

Sages who have heard the divine message for

long through discipline carry it on to pass it on to others. They know, closely watch, internalise and worship the trinity of eternal reality and its existential dynamics: Brahma, Prakrti, and Jiva, three modes of Prakrti: sattva, rajas and tamas, three phases of temporal existence: creation, continuance and completion, three aspects of the good life: knowledge, karma and worship, three aspects of worship: adoration, prayer and meditation in the triple world of earth, skies and heaven. Poetic vision arises and creative souls know the original cause of all these orders of existence and knowledge which operate in all other open and covert, lowest and highest facts, activities and disciplines of life. That cause is One, Supreme, Unique.

चतुष्कपदा युवतिः सुपशा घृतपतीका वयुनानि वस्त।
तस्यां सुपर्णा वृषणा नि षेदतुयत्र देवा दधिर भागधेयम॥ ३॥

3. *Catuṣkapardā yuvatīḥ supeṣā ghṛtapratīkā vayunāni vaste. Tasyāṁ suparṇa vṛṣaṇā ni ṣedaturyatra devā dadhire bhāgadheyam.*

Fourfold is that reality of existence, knowledge and the language of knowledge: Prakrti, jiva, immanent ordainer and the transcendent; matter, energy, intelligence and avyakta Prakrti; Rks, Samans, Yajus and Chhandas; Para, pashyanti, madhyama and vaikhari, in other words, nama, akhyata, upasarga and nipata. The vedi of existence in which it abides is ever young, beyond age and death, eternal. It is beautiful and exciting, golden gracious, which covers all the rules and laws of existence. In that abide two generous, creative beautiful birds on the tree of life: the one that

watches is the Supreme Spirit of the cosmos, and the other that eats the fruit and tastes the sweet and the bitter of it is the individual human soul. In that existence, that knowledge and that Word of knowledge, noble souls find, live and experience their share of existence and the divine essence.

एकः सुपर्णः स समुदमा विवश स इदं विश्वं भुवनं वि चष्ट। तं पाकेन मनसापश्यमन्तितस्तं माता रेहि स उ रेहि मातरम ॥ ४ ॥

4. *Ekaḥ suparṇaḥ sa samudramā viveśa sa idaṁ viśvaṁ bhuvanaṁ vi caṣṭe. Taṁ pākena manasā-paśyamantitastaṁ mātā reḷhi sa u reḷhi mātaram.*

One and One only is the cosmic spirit which pervades and manifests in the boundless ocean of space-and-time. It watches, illuminates and inspires this entire universe. I see it with pure and transparent mind manifesting at the closest. Prakrti which is the mother medium of its manifestation embraces it in love, and it too loves and embraces the mother medium. So also, divine Speech which is the mother medium of its expression embraces it in love, and it too loves and embraces the mother medium.

सुपर्णं विप्राः कवया वचोभिरेकं सन्तं बहुधा कल्पयन्ति। छन्दांसि च दधता अध्वरेषु गहान्त्सोमस्य मिमत द्वादश ॥ ५ ॥

5. *Suparṇaṁ viprāḥ kavayo vacobhirekaṁ santaṁ bahudhā kalpayanti. Chandāṁsi ca dadhato adhvareṣu grahāntsomasya mimate dvādaśa.*

Vibrant self-realised sages and visionary poets visualise and express the One immutable Spirit by words

of their experiential vision. Taking on to the poetic compositions of Vedic mantras in yajnas and meditative sessions they visualise and restructure twelve cyclic manifestations and self-expressions of soma, the moon, the sun and the light beyond the sun and moon, and the spirit of life itself.

ष॒टत्रिं॒शाँश्च॑ च॒तुरः॑ क॒ल्पय॑न्त॒श्छन्दां॑सि च॒ दध॑त आद्वाद॒-
शम। य॒ज्ञं वि॒माय॑ क॒वया॑ मनी॒ष ऋ॑क्सा॒माभ्यां॑ प रथं
वतयन्ति॥ ६॥

6. *Ṣaṭtriśāṁśca caturaḥ kalpayantaścchandāṁsi ca dadhata ādvādaśam. Yajñaṁ vimāya kavayo manīṣa ṛksāmābhyāṁ pra rathaṁ vartayanti.*

Visualising and re-structuring the modes and manifestations of the Soma spirit through thirty-six and four poetic structures bearing upto the twelfth of the forms, having enacted the yajna with their thought and imagination, the sages accomplish the yajnic cycle with Rks and Samans.

चतु॑दशा॒न्य म॑हि॒माना॑ अस्य॒ तं धीरा॑ वा॒चा प र्णयन्ति स॒प्त।
आप्रा॑नं ती॒र्थं क इ॒ह प वा॑च॒द्यन॑ प॒था प॒पिब॑न्त सु॒तस्य॑॥ ७॥

7. *Caturdaśānye mahimāno asya taṁ dhīrā vācā pra ṇayanti sapta. Āpnānaṁ tīrthaṁ ka iha pra vocadyena pathā prapibante sutasya.*

Fourteen are other majestic manifestations of this soma spirit of the universe in dynamic yajnic form which seven grand sages conduct with the voice divine. And here, in this world of limited human imagination, who can explain and reveal in human terms that all-pervasive saviour spirit in its reality and that central

path by which the sages move up to divinity and have a drink of the soma ecstasy of divinity distilled through experience?

सहस्रधा पञ्चदशान्युक्था यावद द्यावापृथिवी तावदित्तत। सहस्रधा महिमानः सहस्रं यावद ब्रह्म विष्ठितं तावती वाक ॥ ८ ॥

8. *Sahasradhā pañcadaśānyukthā yāvad dyāvāpṛthivī tāvadit tat. Sahasradhā mahimānaḥ sahasraṁ yāvadbrahma viṣṭhitaṁ tāvatī vāk.*

Thousandfold are the Vedic hymns, fifteen of them the highest and best, all extended as far as the heaven and earth. Thousandfold are the majesties and glories of it, the Vedic Word and vision extending and abiding as far as the vision and omniscience of divinity.

कश्छन्दसां यागमा वदद धीरः का धिष्ण्यां पति वाचं पपाद। कमृत्विजामष्टमं शूरमाहुहरी इन्दस्य नि चिकाय कः स्वित ॥ ९ ॥

9. *Kaśchandasāṁ yogamā veda dhīraḥ ko dhiṣṇyāṁ prati vācaṁ papād. Kamṛtvijām-aṣṭamaṁ śūramā-hurharī indrasya ni cikāya kaḥ svit.*

Who is the constant sage that knows the structure, end and purpose of the hymns? Who attains to the centre meaning of divine reality corresponding to the word of divine voice? Who would say who is the eighth veteran of the sagely yajakas? Who knows the two mighty carriers of the cosmic chariot of Indra?

भूम्या अन्तं पयक चरन्ति रथस्य धूषु युक्तासा अस्थुः। श्रमस्य दायं वि भजन्त्यभ्या यदा यमा भवति हम्य हितः ॥ १० ॥

10. *Bhūmyā antaṁ paryeke caranti rathasya dhūrṣu yuktāso asthuḥ. Śramasya dāyaṁ vi bhajantyebhyo yadā yamo bhavati harmye hitaḥ.*

Some of the horses of Indra, master of the solar chariot, as rays of the sun, reach the ends of the solar regions while they abide yoked to the poles of the chariot. The divinities of nature provide them with food to replenish the energy spent, when the sun rests inside its chamber.

Mandala 10/Sukta 115

Agni Devata, Upastuta Varshtihavya Rshi

चित्र इच्छिशोस्तरुणस्य वक्षथो न या मातरावप्येति धातवे।
अनूधा यदि जीजनदधा च नु ववक्ष सद्या महि दूत्यं चरन॥ १॥

1. *Citra icchiśostaruṇasya vakṣatho na yo mātarāvapyeti dhātave. Anūdhā yadi jījanadadhā ca nu vavakṣa sadyo mahi dūtyaṁ caran.*

Wondrous is the invigorating and sustaining power of the newly risen youthful Agni which never goes to its parental source for food and energy replenishment. And if you say that the udderless creator has given it birth, even so, going on its great ambassadorial mission, it carries the fragrant message of yajna to the divinities immediately on its birth.

अग्निह नामं धायि दक्षस्तमूः सं या वना युवत भस्मना दता।
अभिपमुरा जुह्वा स्वध्वर इना न पाथमाना यवस वृषा॥ २॥

2. *Agnirha nāma dhāyi dannapastamaḥ saṁ yo vanā yuvate bhasmanā datā. Abhipramurā juhvā svadhvara ino na prothamāno yavase vṛṣā.*

Agni, 'high priest' is the name given to 'fire', fiery leader of yajna, which, heroic of action, giving generously, takes to the woods with blazing flames and crackling jaws and, noble deity of yajna as it is, with ladlefuls of havi joins us with gifts of life like a mighty roaring cloud raining on pastures and fields of corn.

तं वा॒ विं न दु॒षदं द॒वमन्धं॑स॒ इन्दुं॒ पाथ॑न्तं प॒वप॑न्तमण॒वम ।
आ॒सा वह्नि॑ं न शा॒चिषा॑ विर॒प्शिनं॒ महि॑वतं॒ न स॒रज॑न्त॒म-
ध्व॑नः ॥ ३ ॥

3. *Taṁ vo viṁ na druṣadaṁ devamandhasa induṁ prothantaṁ pravapantamarṇavam. Āsā vahniṁ na śociṣā virapśinaṁ mahivrataṁ na sarajanta-madhvanaḥ.*

O celebrants of yajna, celebrate Agni, the leader, watching every thing like a bird on the tree, abiding in every thing dynamic, brilliant and generous, profuse giver of food and joy, thundering as a cloud of living showers and deep as the sea, consumer of havi by flames of fire and giver of light by sun rays, mighty strong and exalted, grand achiever of victories and pioneer path maker and illuminator like the sun.

वि यस्य॑ त जयसा॒नस्या॑जर॒ ध ॒ान वाता॒ः पर॒ि सन्त्यच्यु॑ताः ।
आ र॒ण्वासा॒ युयु॑धया॒ न स॑त्व॒नं त्रि॒तं न॑शन्त॒ प शि॒षन्त॑
इ॒ष्टय॑ ॥ ४ ॥

4. *Vi yasya te jrayasānasyājara dhakṣorna vātāḥ pari santyacyutāḥ. Ā raṇvāso yuyudhayo na stvanaṁ tritaṁ naśanta pra śiṣanta iṣṭaye.*

Agni, power unaging and dynamic, inviolable and imperishable are your forces like the radiations of dazzling light and blazing fire which, like victorious warriors, come to you, power indomitable and presence pervasive in three worlds, and exhort you for their life's fulfilment.

स इद॒ग्निः क॑ण्व॒तम॒ः कण्व॑सखा॒यः पर॒स्यान्त॑रस्य॒ तरु॑षः ।
अ॒ग्निः पा॑तु गृण॒ता अ॒ग्निः सू॒रीन॒ग्निर॑दा॑तु॒ तषा॒मवा॑ नः ॥ ५ ॥
अथक नविंशा वगः ॥ १९ ॥

19. *Sa idagniḥ kaṇvatamaḥ kaṇvasakhāryaḥ parasyāntarasya taruṣaḥ. Agniḥ pātu gṛṇato agniḥ sūrīnagnirdadātu teṣāmavo naḥ.*

That Agni, lord and leader of life, wisest pioneer and comrade of the warring wise, is the saviour giver of success and fulfilment to devotees far and near across difficulties within and outside. May Agni protect and promote the celebrants and the brave and give us the advantage of their protection and advancement.

वा॒जिन्त॑माय॒ सह्य॑स सुपित्र्य तृ॒षु च्यवा॑ना॒ अनु॑ जा॒तव॑दस ।
अ॒नु॒द्र चि॒द्या धृ॑ष॒ता वरं स॒त म॒हिन्त॑माय॒ धन्व॒नद॑-
विष्य॒त ॥ ६ ॥

6. *Vājintamāya sahyase supitrya tṛṣu cyavāno anu jātavedase. Anudre cidyo dhṛṣatā varaṁ sate mahintamāya dhanvanedaviṣyate.*

Resplendent fatherly presence between heaven and earth, I, spontaneously inspired and exalted, offer homage and pray for protection to the most powerful presence, Agni, forbearing as well as challenging, all pervasive and aware, ever true, highest and most

glorious protector and promoter who provides succour and sustenance of high order even in dry desert lands of no water by his indomitable power and potential.

एवाग्निमर्तैः सह सूरिभिर्वसुः ष्टव सहसः सूनरा नृभिः।
मित्रासो न ये सुधिता ऋतायवो द्यावो न द्युम्नैरभि सन्ति मानुषान ॥ ७ ॥

7. *Evāgnirmartaiḥ saha sūribhirvasuḥ ṣṭave sahasaḥ sūnaro nṛbhiḥ. Mitrāso na ye sudhitā ṛtāyavo dyāvo na dyumnairabhi santi mānuṣān.*

Thus Agni, wealth, power and shelter of the world, inspirer of strength, ambition and enthusiasm for life, is adored and exalted by the brave along with the leading lights of vision and action, though mortals all, who, constantly disciplined in mind, dedicated to truth and yajnic action for creativity and production of good things for life, like friends of mankind in unison and united action, excel and lead ordinary humanity by virtue of their brilliance and shining achievements.

ऊर्जो नपात्सहसावन्निति त्वापस्तुतस्य वन्दते वृषा वाक।
त्वां स्तोषाम त्वया सुवीरा दाघीय आयुः पतरं दधानाः ॥ ८ ॥

8. *Ūrjo napāt sahasāvanniti vopastutasya vandate vṛṣā vāk. Tvāṁ stoṣāma tvayā suvīrā drāghīya āyuḥ prataraṁ dadhānāḥ.*

"Child of energy, creator, sustainer and master of strength, energy and victory, undaunted and inviolable wielder of courage, patience and enthusiasm for living", thus does the celebrant's profound vision and word describe you as he closely watches and adores you. We, holy, brave and grateful, praise you while we

enjoy your gift of good health, long life and the vision and hope of ultimate success and fulfilment.

इति त्वाग्न वृष्टिहव्यस्य पुत्रा उपस्तुतास ऋषया वाचन।
ताँश्च पाहि गृणतश्च सूरीन्वषडवषळित्यूध्वासा अन ा-
ामा नम इत्यूध्वासा अन ान॥ ९॥

9. *Iti tvāgne vṛṣṭihavyasya putrā upastutāsa ṛṣayo'-vocan. Tāmśca pāhi gṛṇataśca sūrīn vaṣaḍva-ṣḷityūrdhvāso anakṣan namo nama ityūrdhvāso anakṣan.*

Agni, lord omniscient, leading light of existence, cosmic energy of nature, thus do visionary sages, close watchful scholars, children of yajakas pursuing, enacting and accomplishing yajnic acts for rain showers and gifts of generous nature, describe and adore you. Pray protect and promote them with success. Bless the celebrants. Advance the veteran scholars. "Here is the havi, pray accept the oblation", saying this they raise the hand for offering and rise. "Salutations to Agni and honour to the generous giver for the achievement of showers, food and energy," saying this with surrender and submission they rise and achieve their mission's success and fulfilment.

Mandala 10/Sukta 116

Indra Devata, Agniyuta Sthaura or Agniyupa Sthaura Rshi

पिबा सामं महत इंन्दियाय पिबा वृत्राय हन्तव शविष्ठ।
पिब राय शवस हूयमानः पिब मध्वस्तृपदिन्दा वृषस्व॥ १॥

1. *Pibā somaṁ mahata indriyāya pibā vṛtrāya hantave Ṣśaviṣṭha. Piba rāye śavase hūyamānaḥ piba madhvastṛpadindrā vṛṣasva.*

Indra, lord omnipotent, light of life, ruler of the world, harbinger of the showers of prosperity, drink of the soma of our homage, and protect and promote the honour of your own creation for the power and glory of humanity on earth. Mightiest lord, take over and rule the world for the elimination of evil and the promotion of the positive values of life. Invoked and exalted, inspire your own people for the sake of strength, high morale and prosperity, honour and excellence. Promote the sweetness and culture of life and, happy and satisfied, bring us showers of all round progress and prosperity.

अस्य पिब क्षुमतः प्रस्थितस्येन्द्र सोमस्य वरमा सुतस्य।
स्वस्तिदा मनसा मादयस्वावाचीना रेवत सौभगाय ॥ २ ॥

2. *Asya piba kṣumataḥ prasthitasyendra somasya varamā sutasya. Svastidā manasā mādayasvā-rvācīno revate saubhagāya.*

Indra, taste the best of beauty and sweetness of this abundant and powerful soma of the social and spiritual system prepared and seasoned to purity and sanctity of the highest order and presented in full faith. O giver of good and all round welfare of life, come straight to our vedi for the gift of wealth, honour and excellence of prosperity, happy at heart, and let us all rejoice.

ममत्तु त्वा दिव्यः सोम इन्द्र ममत्तु यः सूयत पार्थिवेषु।
ममत्तु येन वरिवश्चकर्थ ममत्तु येन निरिणासि शत्रून ॥ ३ ॥

3. *Mamattu tvā divyaḥ soma indra mamattu yaḥ sūyate pārthiveṣu. Mamattu yena varivaścakartha Mamattu yena niriṇāsi śatrūn.*

Let the heavenly soma of the sun and moon exhilarate you. Let the soma sweetness and beauty of things earthly created here exhilarate you. Let the soma of your own grandeur by which you do wonders exhilarate you. And let the soma of your own valour by which you destroy the enemies exhilarate you.

आ द्विबर्हा अमिना यात्विन्द्रा वृषा हरिभ्यां परिषिक्तमन्धः ।
गव्या सुतस्य पभृतस्य मध्वः सत्रा खदामरुशहा वृषस्व ॥ ४ ॥

4. *Ā dvibarhā amino yātvindro vṛṣā haribhyāṁ pariṣiktamandhaḥ. Gavyā sutasya prabhṛtasya madhvaḥ satrā khedāmaruśahā vṛṣasva.*

May generous Indra, mighty ruler of the powers of heaven and earth, come with complementary powers of centrifugal and centripetal forces of nature and society and taste the sweet sustaining assets of food and energy created on earth. O lord breaker of clouds and destroyer of enemies, adversity and exhaustion, let there be ceaseless showers of abundant honey sweets of distilled and seasoned wealth, honour and excellence of life on earth.

नि तिग्मानि भाशयन्भाश्यान्यव स्थिरा तनुहि यातुजूनाम ।
उगाय त सहा बलं ददामि पतीत्या शत्रून्विगदषु वृश्च ॥ ५ ॥

5. *Ni tigmāni bhrāśayan bhrāśyānyava sthirā tanuhi yātujūnām. Ugrāya te saho balaṁ dadāmi pratītyā śatrūn vigadeṣu vṛśca.*

Indra, lord of solar power, sharpening your catalysis and shining your blazing radiations, reduce and destroy the strong persistent life destroying forces from nature and society. I offer you power and persistent

forces of resistance to cooperate with your blazing fight against the anti-life elements. Face the enemies and uproot them in our battle for health and the good life.

व्य१॒॑ य इ॑न्द तनु॒हि श्रव॒ांस्याज॑ः स्थि॒रव॒ धन्व॑ना॒ भिमा॑तीः ।
अ॒स्म॒द्र्य॑ग्वावृधा॒नः सहा॑भि॒रनि॑भृष्टस्त॒न्वं वावृधस्व ॥ ६ ॥

6. *Vyarya indra tanuhi śravāṁsyojaḥ sthireva dhanvano'bhimātīḥ. Asmadyragvāvṛdhānaḥ sahobhiranibhṛṣṭastanvaṁ vāvṛdhasva.*

Indra, lord of life and human society, expand the resources of food, energy and sustenance, heighten the power and prestige of life and extend the spatial knowledge and power as on a permanent basis. Unresisted and inviolable by virtue of your own patience, persistence and power, rising in strength and lustre of glory before us, raise the power and prestige of the self and the total human organisation.

इ॒दं ह॒विम॑घवन्तुभ्यं रा॒तं पति॑ स॒माळ्ह॑णाना गृभाय । तुभ्यं
सु॒ता म॑घव॒न्तुभ्यं प॒क्वा३॒ द्धीन्द्र॒ पिब॑ च॒ प॒स्थि॑तस्य ॥ ७ ॥

7. *Idaṁ havirmaghavan tubhyaṁ rātaṁ prati samrāḷahṛṇāno gṛbhāya. Tubhyaṁ suto maghavan tubhyaṁ pakvo 'ddhīndra piba ca prasthitasya.*

Indra, lord of glory, this homage and tribute is offered to you. O ruler of self, humanity and all life, pray take it freely without inhibition or hesitation. For you is the soma distilled and offered, O lord of majesty. For you is the food prepared and seasoned. Pray accept it, taste of it and drink of it as it is prepared with faith and love without reservation.

अद्धीदिन्द्र प्रस्थितमा हवींषि चना दधिष्व पचतात सामम। पर्यस्वन्तः पति हयामसि त्वा सत्याः सन्तु यजमानस्य कामाः ॥ ८ ॥

8. *Addhīdindra prasthitemā havīṁṣi cano dadhiṣva pacatota somam. Prayasvantaḥ prati haryāmasi tvā satyāḥ santu yajamānasya kāmāḥ.*

Indra, ruling lord of nature and human society, pray accept these offers of homage as inputs in the natural and human system of evolution and progress. Take the food prepared and the soma distilled as our share of contribution and generate and bring the divine gifts of food and natural energy for health and joy. Bearing food and tribute of homage we love and honour you and pray may the cherished desires of the yajamana be fulfilled.

प्रेन्द्राग्निभ्यां सुवचस्यामियमि सिन्धाविव प्रेरयं नावमकः। अर्याइव परि चरन्ति देवा य अस्मभ्यं धनदा उद्भिदश्च ॥ ९ ॥

9. *Prendrāgnibhyāṁ suvacasyāmiyarmi sindhāviva prerayaṁ nāvamarkaiḥ. Ayā iva pari caranti devā ye asmabhyaṁ dhanadā udbhidaśca.*

I send up this song of adoration to Indra, lord of power, and to Agni, lord of light. It is infused with the inspiration of mantras and I launch these prayers like a boat on the sea. Devas range around and move like harbingers of good fortune, they are abundant givers of wealth and they destroy misfortune and uproot evil.

Mandala 10/Sukta 117

Dana-stuti or Indra Devata, Bhikshu Angirasa Rshi

न वा उ देवाः क्षुधमिद्वधं ददुरुताशितमुप गच्छन्ति मृत्यवः। उता रयिः पृणता नाप दस्यत्युतापृणन्मर्डितारं न विन्दत॥ १॥

1. *Na vā u devāḥ kṣudhamidvadhaṁ dadurutā-śitamupa gacchanti mṛtyavaḥ. Uto rayiḥ pṛṇato nopa dasyatyutāpṛṇan marḍitāraṁ na vindate.*

The devas have ordained death for mortals, but not for reasons of hunger alone, because death overtakes the rich and well provided too. The wealth of the generous giver of charity does not diminish while the uncharitable finds no grace, none to comfort him.

य आधाय चकमानाय पित्वो ऽवान्त्सनं क्षिताया अपजग्मुषे। स्थिरं मनः कृणुत सेवते पुराता चित्स मर्डितारं न विन्दत॥ २॥

2. *Ya ādhrāya cakamānāya pitvo'nnavāntsan raphitāyopajagmuṣe. sthiraṁ manaḥ kṛṇute sevate puroto cit sa marḍitāraṁ na vindate.*

The man of means in plenty who does not give in charity to the poor, needy, hunger afflicted supplicant that comes to his door but hardens his heart and, further, himself enjoys the fruits of his riches in his very presence, finds no grace, no comfort, none to console him.

स इद्राजा या गृहव ददात्य ऽकामाय चरते कृशाय। अरमस्म भवति यामहूता उतापरीषु कृणुते सखायम॥ ३॥

3. *Sa idbhojo yo gṛhave dadātyannakāmāya carate kṛśāya. Aramasmai bhavati yāmahūtā utāpa-rīṣu kṛṇute sakhāyam.*

Bounteous blest is he who gives to the needy seeker desirous of food and to the wanderer in search, gone feeble. Amplitude comes to him at his call for his purpose, and he creates friendly alliances even among those who once opposed him.

न स सखा॒ या न ददा॑ति॒ सख्यं॑ सचा॒भुव॒ सच॑मानाय पि॒त्वः। अपा॑स्मा॒त्प्रेया॒न्न तदोको॑ अस्ति पृ॒णन्त॑म॒न्यमर॑णं चिदि॒च्छत॥ ४॥

4. *Na sa sakhā yo na dadāti sakhye sacābhuve sacamānāya pitvaḥ. Apāsmāt preyānna tadoko asti pṛṇantamanyamaraṇaṁ cidicchet.*

No friend is he who gives no help and sustenance to the friend, the assistant and the associate. Denied, the friend goes away from him. No home is this house of the miser mean, if the friend in need has to knock at another door, the house of a generous helpful person.

पृ॒णी॒यादि॒न्नाध॑मानाय॒ तव्या॒न्द्राघी॑यांस॒मनु॑ पश्यत॒ पन्था॑म। ओ हि व॑र्त॒न्त॒ रथ्ये॑व च॒क्रान्यम॑न्य॒मुप॑ तिष्ठन्त॒ राय॑ः॥ ५॥

5. *Pṛṇīyādinnādhamānāya tavyān drāghīyāṁsamanu paśyeta panthām. O hi vartante rathyeva cakrānyamanyamupa tiṣṭhanta rāyaḥ.*

The rich man should give for the poor seeker, he should see the paths of life in the long run. Riches move like wheels of the chariot: Now they are at one place, now they move to another.

माघ॒म इं विन्दत॒ अप॑चताः स॒त्यं ब॑वीमि व॒ध इत्स तस्य॑। नाय॒मणं॒ पुष्य॑ति॒ ना सखा॑यं॒ केव॑लाघा भवति केव-ल॒दी ॥ ६ ॥

6. *Moghamannaṁ vindate apracetāḥ satyaṁ bravīmi vadha it sa tasya. Nāryamaṇaṁ puṣyati no sakhāyaṁ kevalāgho bhavati kevalādī.*

The man of no knowledge and short vision gets food in vain and prosperity for nothing. Verity I say that prosperity is his ruin, his very death in life. He prospers not who helps neither the friend nor the wise, eating all by himself he eats nothing but sin.

कृष॒ इत्फाल॒ आशि॑तं कृणाति॒ य ऋ॒ध्वान॒मप॑ वृङ्क्ते॒ चर॒त्रैः। वद॑न्ब्र॒ह्मावद॒तो वनी॑यान्पृ॒ण न्नपि॑रपृ॒णन्त॒मभि ष्या॑त ॥ ७ ॥

7. *Kṛṣannit phāla āśitaṁ kṛṇoti yannadhvān-amapa vṛṅkte caritraiḥ. Vadan brahmāvadato vanīyān pṛṇannāpirapṛṇantamabhi ṣyāt.*

The ploughman ploughing the land produces food for the hungry, the traveller while moving crosses the path to destination, the vocal sage is better than the silent, and the giving friend and brother is better than the non-giving.

एक॑पा॒द्भूया॑ द्वि॒पदा॒ वि च॑क्रमे द्वि॒पात्त्रि॒पाद॑मभ्येति प॒श्चात। चतु॑ष्पादति द्वि॒पदा॑मभिस्व॒रे स॒म्पश्य॑न्प॒ङ्क्तीरु॑प॒तिष्ठ॑मानः ॥ ८ ॥

8. *Ekapādbhūyo dvipado vi cakrame dvipāt tripā-damabhyeti paścāt. Catuṣpādeti dvipadā-mabhi-svare saṁpaśyan paṅktīrupatiṣṭhamānaḥ.*

In the process of evolution and mutual exhortation, the man of the first order of wealth looks

up to the man of double order of wealth and, if he be active and generous, may even surpass the doubly rich person. Similarly, the man of double order of wealth looks up to the man of triple wealth and may even surpass him. Later, the man of triple wealth looks up to the man of fourfold wealth and may overtake and even surpass him. Thus in evolution, competition, cooperation and mutual exhortation, the generous man of initiative goes on and on, watching and abiding in the line of the progressive evolution of humanity.

समा चिद्धस्ता न समं विविष्टः संमातरा चिन्न समं दुहात। यमयाश्चिच्चा समा वीयाणि ज्ञाती चित्सन्ता न समं पृणीतः॥ ९॥

9. *Samau ciddhastau na samaṁ viviṣṭaḥ saṁmātarā cinna samaṁ duhāte. Yamayościn-na samā vīryāṇi jñātī cit santau na samaṁ pṛṇītaḥ.*

The two hands, howsoever alike, do not perform equally well, two mother cows, alike and equal otherwise, do not yield the same quality and quantity of milk, the power and performance of even twins is not equal and the same, and two persons may be closely related, still they are not equal and exactly alike in charity.

Mandala 10/Sukta 118

Agni Rakshoha Devata, Urukshaya Amahiyava Rshi

अग्न हंसि न्यत्रिणं दीद्यन्मर्त्येष्वा। स्व क्षये शुचिव्रत॥ १॥

1. *Agne haṁsi nyatriṇaṁ dīdyanmartyeṣvā.*
Sve kṣaye śucivrata.

Agni, fire divine, you destroy the consumptive

forces which damage life and, shining and blazing immortal among mortals, wherever you abide in your own form and place, you go on dedicated to your Dharma of purification and sanctification.

उत्तिष्ठसि स्वाहुता घृतानि पतिं मादस।
यत्त्वा स्रुचः समस्थिरन॥ २॥

2. *Uttiṣṭai svāhuto ghṛtāni prati modase.*
Yat tvā srucaḥ samasthiran.

You rise in flames of glory and respond with fragrant joy to the oblations of ghrta when ladlefuls are brought close to the vedi and poured into the fire.

स आहुता वि रोचत अग्निरीळन्यो गिरा।
स्रुचा पतीकमज्यत॥ ३॥

3. *Sa āhuto vi rocate'gnirīḷenyo girā.*
Srucā pratīkamajyate.

Venerable Agni, when it is invoked and adored with Vedic mantras, rises and shines when it is served and exalted with ladlefuls of ghrta as the prime power of yajna.

घृतनाग्निः समज्यत मधुपतीक आहुतः।
रोचमाना विभावसुः॥ ४॥

4. *Ghṛtenāgniḥ samajyate madhupratīka āhutaḥ.*
Rocamāno vibhāvasuḥ.

Agni, honoured and adored with ghrta, served and adorned with honey sweets, invoked and exalted with Vedic hymns, shines and illuminates us as the sun.

जरमाणः समिध्यस दवभ्या हव्यवाहन।
तं त्वा हवन्त मत्याः ॥ ५ ॥

5. *Jaramāṇaḥ samidhyase devebhyo havyavāhana.*
Taṁ tvā havanta martyāḥ.

Invoked, celebrated and exalted, you rise and shine, harbinger of fragrances for the divinities of nature and noble humanity, and as such the mortals invoke and adore you in their yajnic celebrations.

तं मता अमर्त्यं घृतनाग्निं सपयत। अदाभ्यं गृहपतिम ॥ ६ ॥

6. *Taṁ martā amartyaṁ ghṛtenāgniṁ saparyata.*
Adābhyaṁ gṛhapatim.

That immortal Agni, the mortals serve with ghrta, Agni that is the redoubtable master protector of the home and family.

अदाभ्यन शाचिषाग्र र ास्त्वं दह।
गापा ऋतस्य दीदिहि ॥ ७ ॥

7. *Adābhyena śociṣāgne rakṣastvaṁ daha.*
Gopā ṛtasya dīdihi.

Agni, with your inviolable and irresistible light and heat, burn the negative forces that damage life, and shine and blaze as protector and promoter of the yajna of life's progress.

स त्वमग्र पतीकन पत्याष यातुधान्यः।
उरु ायषु दीद्यत ॥ ८ ॥

8. *Sa tvamagne pratīkena pratyoṣa yātudhānyaḥ.*
Urukṣayeṣu dīdyat.

Agni, with your heat and light rays burn and destroy all forces of germs, viruses, insects and impurities that damage life, shine as you do in vast vedis of scientific programmes of yajna.

तं त्वा गीभिरुरुक्षया हव्यवाहं समीधिर।
यजिष्ठं मानुष जनं ॥ ९ ॥

9. *Taṁ tvā gīrbhirurukṣayā havyavāhaṁ samīdhire.*
Yajiṣṭhaṁ mānuṣe jane.

Agni, carrier and harbinger of fragrant havis to divinities and humanity, most adorable in human communities, men of dignity and grand mansions invoke and light you in vast vedis with holy songs of the Veda.

Mandala 10/Sukta 119

Atma Devata, Laba Aindra Rshi

इति वा इति मे मना गामश्वं सनुयामिति।
कुवित्सोमस्यापामिति ॥ १ ॥

1. *Iti vā iti me mano gāmaśvaṁ sanuyāmiti.*
Kuvit somasyāpāmiti.

This and this alone is what I am at heart: Let me win over the cow and the horse, wealth of the earth and all possible progress onward, and wholly control my senses and dynamics of the mind, for I have drunk the soma of the divine spirit.

प वातांइव दाधत उन्मा पीता अयंसत।
कुवित्सोमस्यापामिति ॥ २ ॥

2. *Pra vātā iva dodhata unmā pītā ayaṁsata.*
Kuvit somasyāpāmiti.

Like impetuous winds have the exhilarations of the draughts of soma raised me to the state of ecstasy, as I have drunk the soma of the divine spirit.

उन्मा॑ पी॒ता अ॑यंसत॒ रथ॒मश्वा॑इवा॒शव॑: ।
कु॒वित्सा॒म॒स्यापा॒मिति॑ ॥ ३ ॥

3. *Unmā pītā ayaṁsata rathamaśvā ivāśavaḥ.*
Kuvit somasyāpāmiti.

The draughts of divine soma have raised me up in ecstasy of body, mind and spirit like swift horses carrying the chariot and the master, for I have drunk of the soma of the divine spirit.

उप॑ मा म॒तिर॑स्थित वा॒श्रा पु॒त्रमि॑व प्रि॒यम ।
कु॒वित्सा॒म॒स्यापा॒मिति॑ ॥ ४ ॥

4. *Upa mā matirasthita vāśrā putramiva priyam.*
Kuvit somasyāpāmiti.

My heart, mind and intelligence is stable and has stabilised me in the object of my divine love like the loving mother cow having reached its darling calf, for I have drunk of the soma of the divine spirit.

अ॒हं त॒ष्ट॑व व॒न्धुर॑ं पय॑ाचामि हृ॒दा म॒तिम ।
कु॒वित्सा॒म॒स्यापा॒मिति॑ ॥ ५ ॥

5. *Ahaṁ taṣṭeva bandhuraṁ paryacāmi hṛdā matim.*
Kuvit somasyāpāmiti.

Just as the maker makes and controls the well-structured chariot so do I control my mind and intellect at heart by soul, since I have drunk of the soma of the divine spirit.

नहि म अक्षिपच्चनाच्छान्त्सुः पञ्च कृष्टयः।
कुवित्सामस्यापामिति॥ ६॥

6. *Nahi me akṣipaccanācchāntsuḥ pañca kṛṣṭayaḥ. Kuvit somasyāpāmiti.*

Nor can all the five communities elude or blur the vision of my eye and what I see, for I have drunk of the soma of the divine spirit.

नहि म रादसी उभ अन्यं प क्षं चन पति।
कुवित्सामस्यापामिति॥ ७॥

7. *Nahi me rodasī ubhe anyaṁ pakṣaṁ cana prati. Kuvit somasyāpāmiti.*

Nor can the physical earth and heaven both be the other and opposite side of my divine personality, for I have drunk of the soma of the divine spirit.

अभि द्यां महिना भुवमभीक्षेमां पृथिवीं महीम।
कुवित्सामस्यापामिति॥ ८॥

8. *Abhi dyāṁ mahinā bhuvamabhīkṣemāṁ pṛthivīṁ mahīm. Kuvit somasyāpāmiti.*

By the grandeur of my divine experience I realise the greatness of the solar regions and the greatness of this great earth, for I have drunk of the soma of the divine spirit.

हन्ताहं पृथिवीमिमां नि दधानीह वेह वा।
कुवित्सामस्यापामिति॥ ९॥

9. *Hantāhaṁ pṛthivīmimāṁ ni dadhānīha veha vā. Kuvit somasyāpāmiti.*

And may be I shall hold the beauty and generosity of this earthly existence here or, later, there, for I have drunk of the soma of the spirit divine.

आषमित्पृथिवीमहं जङ्घनानीह वह वा।
कुवित्सामस्यापामिति॥ १०॥

10. *Oṣamit pṛthivīmahaṁ jaṅghanānīha veha vā.*
Kuvit somasyāpāmiti.

And I can heat up this earthly body to light and take it here, there, anywhere, for I have drunk of the soma of the spirit divine.

दिवि म अन्यः पक्ष आधा अन्यमचीकृषम।
कुवित्सामस्यापामिति॥ ११॥

11. *Divi me anyaḥ pakṣo'dho anyamacīkṛṣam.*
Kuvit somasyāpāmiti.

I realise one mode of my existence high up in heaven and the other down here on earth, for I have drunk of the soma of the spirit divine.

अहमस्मि महामहाभिनभ्यमुदीषितः।
कुवित्सामस्यापामिति॥ १२॥

12. *Ahamasmi mahāmaho'bhinabhyamudīṣitaḥ.*
Kuvit somasyāpāmiti.

I am greatest of the greats, shining bright, radiating upwards to the skies and spaces, for I have drunk of the soma of the spirit divine.

गृहा याम्यरंकृता दवभ्या हव्यवाहनः।
कुवित्सामस्यापामिति॥ १३॥

13. *Gṛho yāmyaraṁkṛto devebhyo havyavāhanaḥ. Kuvit somasyāpāmiti.*

Receiving the light and ecstasy of divinity, beatified by grace, I have become the fire that carries the fragrances of love and faith to the divinities and the highest Divine, for I have drunk of the soma of the spirit divine and I have become the divine ecstasy itself.

Mandala 10/Sukta 120

Indra Devata, Brhaddiva Atharvana Rshi

तदिदा॑स॒ भुव॑नेषु॒ ज्येष्ठं॒ यता॑ ज॒ज्ञ उ॒ग्रस्त्वे॒षनृ॑म्णः।
स॒द्या ज॑ज्ञा॒ना नि रि॑णाति॒ शत्रू॒ननु॒ यं वि॒श्व॒ मद॑न्त्यू॒माः॥ १॥

1. *Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugra-stveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yaṁ viśve madantyūmāḥ.*

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, refulgent potent sun which, always rising every moment, destroys the negativities which damage life and by which all positive and protective powers and people of the world rejoice and celebrate life.

वा॒वृ॒धा॒नः शव॑सा॒ भूया॑जा॒ः शत्रु॑दा॒साय॑ भि॒यसं॑ दधाति।
अव्य॑नच्च व्य॒नच्च॒ सस्नि॒ सं त॑ नवन्त॒ प्रभृ॑ता॒ मदे॑षु॥ २॥

2. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya bhiyasaṁ dadhāti. Avyanacca vyanacca sasti saṁ te navanta prabhṛtā madeṣu.*

Growing mighty in strength, immensely lustrous, destroyer of negativities, it strikes fear into

the heart of forces causing damage to life and the environment. Bountiful purifier and sustainer of the breathing and non-breathing world, all the people and powers which receive sustenance from you join to do honour to you in their joy and celebration of life.

त्व क॑तुमपि॑ वृञ्जन्ति॒ विश्व॒ द्वियद॒त त्रिभव॒न्त्यूमा॑: । स्वा॒दा: स्वादी॑य: स्वा॒दुना॑ सृजा॒ सम॒दः सु मधु॒ मधु॑ना॒भि या॑धी: ॥ ३ ॥

3. *Tve kratumapi vṛñjanti viśve dviryadete trirbhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, surrender all actions and prayers to you when they join in couples and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey and with divine sweetness and bliss create life overflowing with love and ecstasy.

इति॑ चि॒द्धि त्वा॒ धना॒ जय॑न्तं॒ मद॑मद अनु॒मद॑न्ति॒ विपा॑: । आजी॑या धृष्णा स्थि॒रमा त॑नुष्व॒ मा त्वा॑ दभन्यातु॒धाना॑ दु॒रवा॑: ॥ ४ ॥

4. *Iti ciddhi tvā dhanā jayantaṁ mademade anumadanti viprāḥ. Ojīyo dhṛṣṭṇo sthiramā tanuṣva mā tvā dabhan yātudhānā durevāḥ.*

Thus with joy on every happy occasion of life, grateful people and vibrant sages celebrate you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the commonwealth of permanent values. Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

त्वया॑ व॒यं शाश॑दाह॒ रणे॑षु प॒पश्य॑न्ता युधन्या॑नि॒ भूरि॑।
चा॒दया॑मि त॒ आयु॑धा॒ वचा॑भि॒ः सं त॑ शिशामि॒ ब्रह्म॑णा॒ वयां॑सि॥ ५॥

5. *Tvayā vayaṁ śāśadmahe raṇeṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śiśāmi brahmaṇā vayāṁsi.*

With your divine inspiration, well knowing the weapons of war, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula I sharpen the target efficacy of the arrows and missiles of defence and offence.

स्तु॒षव्यं॑ पुरु॒वप॑सॄमृभ्व॑मि॒नत॑ममा॒प्त्यमा॒प्त्याना॑म।
आ द॑षत॒ शव॑सा स॒प्त दानू॒न्प सा॑ त॑ पति॒मानो॑नि॒ भूरि॑॥ ६॥

6. *Stuṣeyyaṁ puruvarpasamṛbhvaminatamamāptyamāptyānām. Ā darṣate śavasā sapta dānūn pra sākṣate pratimānāi bhūri.*

We love and celebrate Indra in song, lord adorable infinite in form, all pervasive, most glorious and wisest of the self-realised wise. With his might he breaks seven types of clouds and seven orders of sin and evil, and he challenges and subdues the many adversaries that arise in the world of nature and humanity.

नि तद्दधि॑ष॒ वर॑ं परं च॒ यस्मि॒ ाव्यावसा दुरो॑ण। आ मा॒तरा॑ स्थापयस जिगत्नू॒ अत॑ इनाषि॒ कव॑रा पुरू॑णि॥ ७॥

7. *Ni taddadhiṣe'varaṁ paraṁ ca yasminnāvithāvasā duroṇe. Ā mātarā sthāpayase jigatnu ata inoṣi karvarā purūṇi.*

You sustain this visible world of physical reality and the other invisible world of meta-physical and spiritual reality in which you maintain and protect everything with your might in their very home. And you hold and stabilise the revolving motherly earth and heaven, inspire many great actions therein and see them accomplished.

इमा ब्रह्म बृहद्दिवा विवक्तीन्द्राय शूषमंगियः स्वषाः। महा गात्रस्य यति स्वराजा दुरश्च विश्वा अवृणादप स्वाः॥ ८॥

8. *Imā brahma bṛhaddivo vivaktīndrāya śūṣamagriyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājo duraśca viśvā avṛṇodapa svāḥ.*

The poet of boundless heavenly light speaks these divine verses in honour of Indra for his own spiritual peace and pleasure. First and foremost among eminent poets, self-illuminant, self-refulgent and self-controlled, he masters the mighty treasure of Vedic wisdom and he opens the flood gates of his own vision of universal light and wisdom.

एवा महान्बृहद्दिवा अथर्ववाच्चत्स्वां तन्वं१मिन्द्रमव। स्वसारा मातरिभ्वरीररिप्रा हिन्वन्ति च शवसा वधयन्ति च॥ ९॥

9. *Evā mahān bṛhaddivo atharvāvocat svāṁ tanvamindrameva. Svasāro mātaribhvarīrariprā hinvanti ca śavasā vardhayanti ca.*

Thus does the sage of boundless light and vision of wisdom with settled mind address his song of adoration to Indra only, and the pure immaculate fluent streams of speech like motherly creations inspire the

world and exalt humanity with strength and enthusiasm.

Mandala 10/Sukta 121

Kah (Prajapati) Devata, Hiranyagarbha Prajapatya Rshi

हिरण्यगभः समवर्तताग्ं भूतस्य जातः पतिरक आसीत।
स दाधार पृथिवीं द्यामुतमां कस्म दवाय हविषा विधम॥ १॥

1. *Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema.*

Hiranyagarbha, the golden Seed, one lord of light and the sole creator of lights such as the sun, existed before creation (as he ever exists). He alone was and is the lord and sustainer of all forms of created being. He holds and sustains the earth and heaven and supports this whole universe. We worship the same one lord and offer him homage with oblations of fragrant materials.

य आत्मदा बलदा यस्य विश्व उपासत पशिषं यस्य दवाः।
यस्य छायामृतं यस्य मृत्युः कस्म दवाय हविषा विधम॥ २॥

2. *Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yasya cāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.*

The lord who is the giver of birth to the soul with its power and potential in body, whose glory all the divinities of the world celebrate in song, whose shade of protection is immortality and falling off is death, to him we offer our homage and worship in hymns with havi.

यः पाणता निमिषता महित्वक इदाजा जगता बभूव। य
इश अस्य द्विपदश्चतुष्पदः कस्म दवाय हविषा विधम॥ ३॥

3. *Yaḥ prāṇato nimiṣato mahitvaika idrājā jagato babhūva. Ya īṣe asya dvipadaścatuṣpadaḥ kasmai devāya haviṣā vidhema.*

The sole one lord who, with his own might, creates and rules over the world of those who breathe and see, the lord who rules over both men and animals, to that sovereign lord of bliss and majesty we offer homage and worship with our heart and soul.

यस्यम हिमवन्ता महित्वा यस्यं समुदं रसया सहाहुः ।
यस्यमाः पदिशा यस्यं बाहू कस्मं देवायं हविषा विधम ॥ ४ ॥

4. *Yasyeme himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ. Yasyemāḥ pradiṣo yasya bāhū kasmai devāya haviṣā vidhema.*

Whose majesty these snow covered mountains proclaim, whose depth and grandeur the ocean with rivers declares, whose arms these quarters of space extend to infinity, that lord of light and sublimity let us worship with offers of homage in havis.

यन द्यारुगा पृथिवी चं दृ हा यन स्वः स्तभितं यन नाकः ।
या अन्तरिं ा रजसा विमानः कस्मं देवायं हविषा विधम ॥ ५ ॥

5. *Yena dyaurugrā pṛthivī ca dṛḷhā yena svaḥ stabhitaṁ yena nākaḥ. Yo antarikṣe rajaso vimānaḥ kasmai devāya haviṣā vidhema.*

By him the suns blaze, by him the earth is firm, by him the heaven of bliss is sustained, by him the ecstasy of Moksha is constant, and he is the creator of the worlds of space. Let us worship the lord refulgent and omnipotent with offers of homage in havis.

यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रजमाने।
यत्राधि सूर उदिता विभाति कस्मै देवाय हविषा विधेम ॥ ६ ॥

6. *Yaṁ krandasī avasā tastabhāne abhyaikṣetāṁ mansā rejamāne. Yatrādhi sūra udito vibhāti kasmai devāya haviṣā vidhema.*

Whom eloquent heaven and earth sustained in balance by divine power, shining in splendour and inspired at heart, manifest in glory and celebrate in song, under whose law the sun rises, shines and illuminates the world, that self-refulgent lord let us worship with offers of havis.

आपो ह यद बृहतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥ ७ ॥

7. *Āpo ha yadbṛhatīrviśvamāyan garbhaṁ dadhānā janayantīragnim. Tato devānāṁ samavartatā-surekaḥ kasmai devāya haviṣā vidhema.*

When the boundless ocean of charged particles of Vayu energy comes into existence bearing the implicit blue print of the cosmos in seed form, creating the heat mode of existence, then the one supreme of the divinities, living breathing life itself, emerges in advance of all cosmic forms, and that One all-comprehensive divine lord let us worship with oblations of havi, who else? That is Hiranyagarbha.

यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम।
या देवेष्वधि देव एक आसीत्कस्मै देवाय हविषा विधेम ॥ ८ ॥

8. *Yaścidāpo mahinā paryapaśyad dakṣaṁ dadhānā janayantīryajñam. Yo deveṣvadhi deva eka āsīt-kasmai devāya haviṣā vidhema.*

The one who with his might pervades, watches and overall controls the ocean of charged particles of Vayu energy bearing the heat mode producing the yajnic process of life's evolution, who is on top of all the divinities of existence, that One supreme lord let us worship with havis.

मा नो॑ हिंसीज्जनि॒ता यः पृ॑थि॒व्या या वा॒ दिवं॑ स॒त्यध॑र्मा ज॒जान॑। यश्चा॒पश्च॒न्द्रा बृ॑ह॒तीर्ज॒जान॒ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम॥ ९॥

9. *Mā no himsījjanitā yaḥ pṛthivyā yo vā divaṁ satyadharmā jajāna. Yaścāpaścandrā bṛhatīrja-jāna kasmai devāya haviṣā vidhema.*

May the one lord supreme never hurt us, the lord that is creator of the earth, who also creates the heavens and who also creates the vast oceans of energies and waters, all beauteous, soothing and blissful, the master, controller and ordainer of all the laws of existence in operation in truth. Let us worship that one lord supreme with offers of faith and havis.

पजा॑पते॒ न त्वदे॒तान्य॒न्या विश्वा॑ जा॒तानि॒ परि॒ ता ब॑भूव। यत्का॑मास्ते जुहु॒मस्तन्नो॑ अस्तु व॒यं स्या॑म॒ पत॑यो र॒यी-णा॑म॥ १०॥

10. *Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva. Yat kāmāste juhumastanno astu vayaṁ syāma patayo rayīṇām.*

Prajapati, lord of life and your children, there is none other than you who rules over life forms and materials in existence, for yours are the laws of existence, none else's. Whatever our desires, whatever

you wish we should desire, all that we pray for, may all that be fulfilled in life for us. May we be masters in control of the wealths, honours and excellences of the world within your laws of life.

Mandala 10/Sukta 122

Agni Devata, Chitramaha Vasishtha Rshi

वसुं॑ न चि॒त्रम॑हसं गृणीष वा॒मं श॑व॒मति॑थिमद्विष॒ण्यम। स रा॑सत शु॒रुधो॑ वि॒श्वधा॑यसा॒ ग्निर्होता॑ गृ॒हप॑तिः सु॒वीय॑म॥ १॥

1. *Vasuṁ na citramahasaṁ gṛṇīṣe vāmaṁ śeva-matithidviṣeṇyam. Sa rāsate śurudho viśvadhā-yaso'gnirhotā gṛhapatiḥ suvīryam.*

I adore Agni like my life's parental home, wondrous generous and refulgent, lovely, comfortable, welcome as a noble guest, all love free from jealousy. Master protector of the home, yajamana as well as high priest of life's yajna, he blesses us with all protective, universally nourishing and positive heroic powers and creative energies of life.

जु॒षा॒णा अ॑ग्न॒ पति॑ हय म॒ वचा॒ विश्वा॑नि वि॒द्वान्व॒युना॑नि सु॒कता। घृत॑निर्णि॒ग्बह्म॑ण गा॒तुम॑रय॒ तव॑ द॒वा अ॑जनय॒ ननु॑ व॒तम॥ २॥

2. *Juṣāṇo agne prati harya me vaco viśvāni vidvān vayunāni sukrato. Ghṛtanirṇigbrahmaṇe gātu-meraya tava devā ajanayannanu vratam.*

Loving and adorable Agni, universal knower of the laws and ways of life, presiding power of all holy works, pray listen to my words and accept my prayer : Rising and refulgent with ghrta, inspire the sage and

open up the paths of progress for him. Divinities and noble souls raising you in yajna adore you, join you and raise themselves in pursuance of your laws of life.

सप्त धामानि परियन्नमर्त्यो दाशद्दाशुषे सुकृते मामहस्व।
सुवीरेण रयिणाग्ने स्वाभुवा यस्त आनट समिधा तं जुषस्व॥ ३॥

3. *Sapta dhāmāni pariyannamartyo dāśaddāśuṣe sukṛate māmahasva. Suvīreṇa rayiṇāgne svābhuvā yasta ānaṭ samidhā taṁ juṣasva.*

Immortal Agni, pervading seven regions of the universe, bhu, bhuva, sva, maha, jana, tapa and satyam, advance and exalt the noble and generous yajamana of holy action. Whoever brings and offers holy fuel and fragrant havi to you, pray accept and bless him with noble progeny and abundant wealth of life.

यज्ञस्य केतुं पथमं पुराहितं हविष्मन्त इळत सप्त वाजिनम।
शृण्वन्तमग्निं घृतपृष्ठमुणं पृणन्तं दवं पृणत सुवीयम॥ ४॥

4. *Yajñasya ketuṁ prathamaṁ purohitaṁ haviṣmanta īḷate sapta vājinam. Śṛṇvantamagniṁ ghṛtapṛṣṭhamukṣaṇaṁ pṛṇantaṁ devaṁ pṛṇate suvīryam.*

Seven priests with seven pranas and seven faculties of sense and mind offer havi and adore Agni, first and original performer of creation yajna who bears on the banner of creative yajna to its victorious completion, and they go on serving the seven-rayed light of life, listening, fed on and rising by ghrta, generous lord refulgent who blesses the dedicated celebrant with noble strength and happy progeny.

त्वं दूतः पथमा वरण्यः स हूयमाना अमृताय मत्स्व। त्वां मजयन्मरुता दाशुषा गृह त्वां स्तामभिभृगवा वि रुरुचुः ॥ ५ ॥

5. *Tvaṁ dūtaḥ prathamo vareṇyaḥ sa hūyamāno amṛtāya matsva. Tvāṁ marjayan maruto daśuṣo gṛhe tvāṁ stomebhirbhṛgavo vi rurucuḥ.*

Agni, you are the messenger and harbinger of the breeze of fresh life. You are the first divinity of our love and choice. As such, invoked and adored for the sake of immortality, pray rejoice at yajna and let us rejoice too. Vibrant celebrants and veteran sages, shining and raising you in the house of generous yajamana, honour and exalt you with holy songs of adoration.

इषं दुहन्त्सुदुघां विश्वधायसं यज्ञपिय यजमानाय सुकता। अग्न घृतस्नुस्त्रिऋतानि दीद्यद्वृतियज्ञं परियन्त्सुकतूयस ॥ ६ ॥

6. *Iṣaṁ duhantsudughāṁ viśvadhāyasaṁ yajñapriye yajamānāya sukrato. Agne ghṛtasnustrirṛtāni dīdyadvartiryajñaṁ pariyantsukratūyase.*

Agni, light and presiding power of yajnic action, bringing plenty of food, energy, prosperity and the milk of human generosity by the mother spirit of the universe for the noble yajamana dedicated to yajna in love and faith, rising in flames of glory by oblations of ghrta, pervading the three dynamic regions of heaven, earth and the skies with light and splendour, and suffusing the yajnic home in life's fragrance, you carry on the divine purpose in the world of nature and humanity.

त्वामिदस्या उषसा व्युष्टिषु दूतं कृण्वाना अयजन्त मानुषाः। त्वां दवा महयाय्याय वावृधुराज्यमग्न निमृजन्ता अध्वर ॥ ७ ॥

7. *Tvāmidasyā uṣaso vyuṣṭiṣu dūtaṁ kṛṇvānā ayajanta mānuṣāḥ. Tvāṁ devā mahayāyyāya vāvṛdhurājyamagne nimṛjanto adhvare.*

Agni, light of life, in the rising lights of this morning's dawn, thoughtful people adore you in yajna as the harbinger of nature's bounties and carrier of their love and faith with fragrance to the divinities. Nobilities adore you and divinities exalt you, great as you are, and pray for their own rise in merit while they suffuse you in ghrta in the yajna vedi.

नि त्वा॒ वसि॑ष्ठा अह्वन्त वा॒जिनं॑ गृ॒णन्ता॑ अग्न विद॒थे॑षु व॒धसः॑। रा॒यस्पा॒षं॑ यज॑मानेषु धारय यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः ॥ ८ ॥

8. *Ni tvā vasiṣṭhā ahvanta vājinaṁ gṛṇanto agne vidatheṣu vedhasaḥ. Rāyaspoṣaṁ yajamāneṣu dhāraya yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, men of light and vision established in divine consciousness invoke and adore you, light and spirit of cosmic power, and they celebrate your divine supremacy over nature and humanity. O victorious lord of universal knowledge, power and prosperity, pray bear and bring us the wealth of life's health and excellence for the yajamanas. O sages and scholars of divinity and science of yajna, pray protect and promote us always with all round well being of life on earth.

Mandala 10/Sukta 123

Vena Devata, Vena Bhargava Rshi

अ॒यं व॒नश्चा॑दय॒त्पृश्नि॑गभा॒ ज्याति॑जरायू॒ रज॑सा वि॒मान॑। इ॒मम॒पां संग॒म सूय॑स्य॒ शिशुं॒ न विप्रा॑ म॒तिभी॑ रिहन्ति ॥ १ ॥

1. *Ayaṁ venaścodayat pṛṣnigarbhā jyotirjarāyū rajaso vimāne. Imamapāṁ saṁgame suryasya śiśuṁ na viprā matibhī rihanti.*

This loving and lovely light, glorious sun, womb of light, shines in varied light and beauty in the ocean of particles of mist in middle space, moves and energises the clouds of vapour, and in the meeting of the sun rays and the vapours sages celebrate and adore the sun with songs of prayer and love with gratitude as a child of divinity.

समुदादूमिमुदियति वना नभाजाः पृष्ठं हयतस्य दशि। ऋतस्य सानावधि विष्टपि भाट समानं यानिमभ्यनूषत वाः ॥ २ ॥

2. *Samudrādurmimudiyarti veno nabhojāḥ pṛṣṭhaṁ haryatasya darṣi. Ṛtasya sānāvadhi viṣṭapi bhrāṭ samānaṁ yonimabhyanūṣata vrāḥ.*

Rising from the skies, the sun radiates its waves of light, draws waves of mist from the ocean, energises clouds of mist from the ocean of space, the vault of glorious heaven across the skies is seen, the glory shines on top of the high heaven of nature's yajna, and the sages celebrate both dawn and the vault of heaven together.

समानं पूवीरभि वावशानास्तिष्ठन्वत्सस्य मातरः सनीळाः। ऋतस्य सानावधि चकमाणा रिहन्ति मध्वा अमृतस्य वाणीः ॥ ३ ॥

3. *Samānaṁ pūrvīrabhi vāvaśānāstiṣṭhan vatsasya mātaraḥ sanīḷāḥ. Ṛtasya sānāvadhi cakramāṇā rihanti madhvo amṛtasya vāṇīḥ.*

Equal and abundant, shining and thundering

currents of natural energy, mother generators of clouds of rain, abiding together with vapours and sun rays in the skies, also active on top of nature's dynamics, inspire the honey sweets of sage's immortal songs of divine celebration.

जानन्तो रूपमकृपन्त विप्रा मृगस्य घोषं महिषस्य हि ग्मन।
ऋतेन यन्ता अधि सिन्धुमस्थुर्विदद्गन्धर्वो अमृतानि नाम॥ ४॥

4. *Jānanto rūpamakṛpanta viprā mṛgasya ghoṣaṁ mahiṣasya hi gman. Ṛtena yanto adhi sindhumasthurvidadgandharvo amṛtāni nāma.*

The sages, knowing the form, structure and functioning of the cloud and the roaring thunder, celebrate it and realise it in practice. Going by laws of natural truth, waters, evaporation and cloud formation and catalysis in the depth of spatial ocean, they realise that it is really the sun which holds the earth and controls the immortal waters for sure.

अप्सरा जारमुपसिष्मियाणा योषा बिभर्ति परमे व्योमन।
चरत्प्रियस्य योनिषु प्रियः सन्त्सीदत्पृ ा हिरण्ययय सवनः॥ ५॥

5. *Apsarā jāramupasiṣmiyāṇā yoṣā bibharti parame vyoman. Carat priyasya yoniṣu priyaḥ santsīdat pakṣe hiraṇyaye sa venaḥ.*

Like a youthful belle holding on to her lover, the lightning with a brilliant smile holds on to and sustains with the cloud in the highest skies, and the cloud too, dear and lovely, moving about in the spatial home of his lovely light and lightning, stays by the side of the

golden beloved.

नाकं सुपर्णमुप यत्पतन्तं हृदा वनन्ता अभ्यचाकशत त्वा।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम ॥ ६ ॥

6. *Nāke suparṇamupa yat panantaṁ hṛdā venanto abhyacakṣata tvā. Hiraṇyapakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuraṇyum.*

O Sun, wrapped in wondrous rays flying around in the highest heaven, loving sages with their heart and soul see and realise you at the closest as a messenger of the supreme lord of love and justice and as a mighty bird blazing and flying with golden wings in the vast space of the lord ordainer of the universe.

ऊध्वा गन्धर्वा अधि नाके अस्थात्प्रत्यङ् चित्रा बिभ्रदस्या-
युधानि। वसानो अत्कं सुरभिं दृश कं स्वर्णा नाम जनता प्रियाणि ॥ ७ ॥

7. *Ūrdhvo gandharvo adhi nāke asthāt pratyaṅ citrā bibhradasyāyudhāni. Vasāno atkaṁ surabhiṁ dṛśe kaṁ svarṇa nāma janata priyāṇi.*

High up over there abides the sun in the region of heavenly light. It bears wondrous weapons of divinity such as thunder and lightning. It wears a beautiful, fragrant form soothing for people to see, and like the light and bliss of heaven creates divine waters and many other dear divine gifts for life.

दप्सः समुदमभि यज्जिगाति पश्यन्गृधस्य च यासा विधर्मन। भानुः शुकर्ण शाचिषा चकानस्तृतीयं चक्रं रजसि प्रियाणि ॥ ८ ॥

8. *Drapsaḥ samudramabhi yajjigāti paśyan gṛdhrasya cakṣasā vidharman. Bhānuḥ śukreṇa śociṣā cakānastṛtīye cakre rajasi priyāṇi.*

When the sun in the third, highest, heaven, shining on the oceans and vapours in the skies with the light of its fervent rays reaches the clouds of vapour, then the blazing heat with pure and powerful energy catalyses the clouds and condenses the vapours into dear valuable drops that shower in rain upon the earth.

Mandala 10/Sukta 124

Devata: Agni (1), Agni's Atma (2-4), Varuna (5, 7-8), Soma (6), Indra (9); Rshi: Agni, Varuna, Soma (1, 5-9), Agni (2-4)

इमं नो अग्न उप यज्ञमहि पञ्चयामं त्रिवृतं सप्ततन्तुम । असो हव्यवाळुत नः पुरोगा ज्योगव दीर्घं तम आशयिष्ठाः ॥ १ ॥

1. *Imaṁ no agna upa yajñamehi pañcayāmaṁ trivṛtaṁ saptatantum. Aso havyavāḷuta naḥ purogā jyogeva dīrghaṁ tama āśayiṣṭhāḥ.*

Agni, yajnic light of life, come to this life yajna of ours: which has five divisions, i.e., Brahma-yajna, Deva-yajna, Pitr-yajna, Atithi-yajna, and Balivaishva-deva-yajna; conducted by five people, i.e, four socio-economic classes of Brahmans, Kshatriyas, Vaishyas and Shudras and others like chance visitors from other groups there might be; which is threefold, i.e., paka yajna, haviryajna and somayajna; and which has seven extensions, i.e., Agnishtoma, Atyagnishtoma, Ukthya, Shodashi, Vajapeya, Atiratra and Aptoyami. You are our leader and pioneer, Agni, and you are the carrier of our yajna to the divinities as well as harbinger of the fruits

of yajna to us. Pray come and be our all time dispeller of the cavern of deep darkness from life.

(Yajna is a creative process of development in life from the individual to the social, national, global and environmental level of life. The explanation above is related to the social level. Swami Brahmamuni explains the yajna at the individual level, and that is also suggested in Rgveda 10, 7, 6: 'Svayam yajasva', and yajurveda 4, 13: "Iyam te yajniya tanu", which means: Develop yourself by yajna according to the seasons of your growth, and remember your life in body, mind and soul is worthy of yajnic service for your personal development, your body being the first instrument of your wider yajna of life. This personal yajna is fivefold, for the elemental balance of earth, water, heat, air and ether; threefold for the balance of vata, pitta and kaf, and also for balanced growth of body, mind and soul; sevenfold for the growth of rasa, rakta, mansa, meda, asthi, majja and virya. Thus yajna is the process of growth beginning with the individual, accomplished at the cosmic level.)

अदेवाद्देवः प्रचता गुहा यन्प्रपश्यमान अमृतत्वमेमि। शिवं यत्सन्तमशिवा जहामि स्वात्सख्यादरणीं नाभिमेमि ॥ २ ॥

2. *Adevāddevaḥ pracatā guhā yan prapaśyamāno amṛtatvamemi. Śivaṁ yat santamaśivo jahāmi svāt sakhyādaraṇīṁ nābhimemi.*

When I, the soul, transcending the mere physical, non-divine, form, take on to the light of divinity within the heart cave of the soul, I see the light of divinity within and attain to it. Thus when I relinquish my dark side of personality, attaining to the light and

peace of divinity, then by reason of my essential affinity with divinity, I reach the life divine, sole centre of existence, just like fire existing at peace in the arani wood, its natural abode, rising into heat and light at yajna.

पश्यन्नन्यस्या अतिथिं वयाया ऋतस्य धाम वि मिम पुरूणि।
शंसामि पित्र असुराय शवसमयज्ञियाद्यज्ञियं भागमेमि॥ ३॥

3. *Paśyannanyasyā atithiṁ vayāyā ṛtasya dhāma vi mime purūṇi. Śaṁsāmi pitre asurāya śeva-mayajñiyādyajñiyaṁ bhāgamemi.*

Watching the traveller of another path of life other than the physical, the bird on another branch of the tree, and seeing the original home of the cosmic yajna, I enact many vedis to follow the yajnic paths of living. I sing songs of homage in honour of the omnipotent father giver of life and take to my share of yajnic living, away from the selfish ways of existence.

बह्वीः समा अकरमन्तरस्मिन्निन्द्रं वृणानः पितरं जहामि।
अग्निः सामा वरुणस्त च्यवन्त पयावदाष्टं तदवाम्यायन॥ ४॥

4. *Bahvīḥ samā akaramantarasminnindraṁ vṛṇānaḥ pitaraṁ jahāmi. Agniḥ somo varuṇaste cyavante paryāvardrāṣṭraṁ tadavāmyāyan.*

Having lived in this body, vedi of living yajna, and choosing Indra, omnipotent father, for worship, I give up the vedi. Agni, vital heat, Varuna, mind and senses and the water element, and Soma, living vitality, depart, and moving ahead I come to the freedom of existence which I cherish and protect for further life.

निर्माया उ त्य असुरा अभूवन्त्वं च मा वरुण कामयासै।
ऋतेन राज न्नृतं विविञ्चन्मम राष्ट्रस्याधिपत्यमेहि॥ ५॥

5. *Nirmāyā u tye asurā abhūvan tvaṁ ca mā varuṇa kāmayāse. Ṛtena rājannanṛtaṁ viviñcan mama rāṣṭrasyādhipatyamehi.*

When I get the freedom of my state of being, let the demonic forces be void of their powers, and O Varuna, lord of love, justice and fulfilment, pray bless me with love and protection. O ruling lord of existence, eliminating untruth by the rule of truth and divine law, come and take over the ultimate sovereignty of my free state.

इदं स्वरिदमिदासु वाममयं पकाश उर्वन्तरिक्षम।
हनाव वृत्रं निरहि सोम हविष्ट्वा सन्तं हविषा यजाम॥ ६॥

6. *Idaṁ svaridamidāsa vāmamayaṁ prakāśa urvantarikṣam. Hanāva vṛtraṁ nirehi soma haviṣṭvā santaṁ haviṣā yajāma.*

O Soma, spirit of life in the state of freedom, this is the state of bliss, this is beauty, this is the light of life, this is the expansive space to sojourn at will. Come up out of all sense of bondage. We two shall eliminate darkness and nescience. You are the havi and you the object of love and adoration too. We powers of divine law and truth of existence serve and bless you, our darling, with your real self and blessings of total fulfilment.

कविः कवित्वा दिवि रूपमासजदपभूती वरुणा निरपः
सृजत। इमं कृण्वाना जनया न सिन्धवस्ता अस्य वर्णं
शुचया भरिभति॥ ७॥

7. *Kaviḥ kavitvā divi rupamājsajadaprahūtī varuṇo nirapaḥ sṛjat. Kṣemaṁ kṛnvānā janayo na sindhavastā asya varṇaṁ śucayo bharibhrati.*

The sovereign creator with his divine vision and power created the light and placed it as the sun in heaven. Varuna, the same lord omnipotent of the element of waters, created and released the rivers aflow which, pure and creative mothers, harbingers of peace and joy, bear and manifest the generosity and majesty of the lord.

ता अस्य ज्यष्ठमिन्द्रियं सचन्त ता इमा ँति स्वधया मदन्तीः। ता ईं विशा न राजानं वृणाना बीभत्सुवा अप वृत्रादतिष्ठन ॥ ८ ॥

8. *Tā asya jyeṣṭhamindriyaṁ sacante tā īmā kṣeti svadhāyā madantīḥ. Tā īṁ viśo na rājānaṁ vṛaṇānā bībhatsuvo apa vṛtrādatiṣṭhan.*

Those streams of living waters share and bear the highest power and beneficence of this lord Varuna, and the lord rules and abides in these streams which sparkle and flow, enjoying the fragrance of oblations offered in yajna. They, also, like people choosing and abiding by the ruler, free from fear and keeping off from darkness and evil, flow free from fear and obstruction.

बीभत्सूनां सयुजं हंसमाहुरपां दिव्यानां सख्य चरन्तम। अनुष्टुभमनु चचूयमाणमिन्द्रं नि चिक्युः कवया मनीषा ॥ ९ ॥

9. *Bībhatsūnāṁ sayujaṁ haṁsamāhurapāṁ divyānāṁ sakhye canantam. Anuṣṭubhamanu carcūmāṇamindraṁ ni cikyuḥ kavayo manīṣā.*

The sun, companion of the free and fearless clouds, which sojourns in space as a comrade of the

holy waters, the poets call the 'celestial bird', and the wind and electric energy blowing and radiating in response to yajna with anushtup verses, they know with their vision and imagination, and this they call 'Indra'.

Mandala 10/Sukta 125

Atma Devata, Vagambhrni Rshi

अहं रुद्रभिर्वसुभिश्चराम्यहमादित्यरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १ ॥

1. *Ahaṁ rudrebhirvasubhiścarāmyahamādityair-uta viśvadevaiḥ. Ahaṁ mitrāvaruṇobhā bibha-mryahamindrāgnī ahamaśvinobhā.*

I am Vak-ambhrni, voice of omniscience, Universal Speech all bearing, all borne, co-existent with eleven Rudras, pranic energies and the soul, eight Vasus, earth, water, fire, air, space, moon, sun and stars, all abodes and supports of life, twelve Adityas, year's twelve phases of the sun, and all the Vishvedevas, divinities of nature and humanity. I pervade and support both Mitra and Varuna, day and night, I pervade and support Indra and Agni, wind and fire, and I bear and support both the Ashvins, all complementarities of nature and humanity such as positive and negative currents of energy and science and technology.

(Language, Vak or Word, is a system corresponding to and co-existent with existence as a system and the awareness or knowledge of existence. Hence language at the level of divine awareness is co-existent and co-extensive with existence itself. In other words, at the level of omniscience, existence is language and language is existence. In our life, our language is

the seat of correspondence between our awareness and knowledge of existence and its articulation in experience, expression and communication.)

अहं सामंमाहनसं बिभम्यहं त्वष्टारमुत पूषणं भगंम। अहं दधामि दविणं हविष्मत सुपाव्य३ यजमानाय सुन्वत ॥ २ ॥

2. *Ahaṁ somamāhanasaṁ bibharmyahaṁ tvaṣṭāramuta pūṣaṇaṁ bhagam. Ahaṁ dadhāmi draviṇaṁ haviṣmate suprāvye yajamānāya sunvate.*

I bear the reception and expression of experience in communication and the soma joy of corporate existence. I bear the formative evolution, nourishment and growth, and the power and glory of life and its progress. I bear the wealth and prosperity of life for the yajamana who creates beauty and sweetness for life and bears liberal havis of corporate yajna for the common welfare of humanity and indeed all life. (In other words, the content of Language is Existence and the awareness of Existence.)

अहं राष्टीं संगमनी वसूनां चिकितुषी पथमा यज्ञियानाम। तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तीम ॥ ३ ॥

3. *Aham rāṣṭīṁ saṁgamanī vasūnāṁ cikituṣī prathamā yajñiyānām. Tāṁ mā devā vyadadhuḥ purutrā bhūristhātrāṁ bhūryāveśayantīm.*

I am the spirit and organisation of the social system. I am the pioneer and harbinger of the wealth, honours and excellences of the corporate system with the people. I am the thought, awareness and determined organisation of the basics of human life and its values. Sages and scholars establish me in many socio-political

forms with many permanent stabilities and many evolving powers and possibilities of progress in various directions.

मया॒ सा अ ा॑मत्ति॒ या वि॒पश्य॑ति॒ यः पाणि॑ति॒ य ई॑ शृ॒णा-त्यु॒क्तम। अ॒म॒न्तवा॒ मां त उप॑ क्षियन्ति श्रु॒धि श्रु॑त श्रद्धि॒वं त॑ वदामि ॥ ४ ॥

4. *Mayā so annamatti yo vipaśyati yaḥ prāṇiti ya īṁ śṛṇotyuktam. Amantavo māṁ ta upa kṣiyanti śrudhi śruta śraddhivaṁ te vadāmi.*

O listener, listen, what I say to you is worth listening and doing in faith: Whoever sees whatever he sees, whoever breathes whatever he breathes, whoever hears what is said, he receives the food of life by me. Those who do not listen, do not care, do not believe what I say and neglect me, they waste away, they come to ruin.

(We may realise here that Vagambhrni is not only the voice of divinity, it is also the voice of the people who think and speak truly, positively and jointly whenever and wherever they happen to do so, whether it be in parliaments or assemblies or in the press or in the universities. And this voice must be invariably true and authentic.)

अ॒हम॒व स्व॒यमि॒दं व॑दामि॒ जुष्टं॑ दे॒वभि॑रु॒त मानु॑षभिः। यं का॒मय॒ तंत॑मु॒गं कृ॑णामि॒ तं ब्र॒ह्माणं॒ तमृषिं॒ तं सु॑म॒धाम ॥ ५ ॥

5. *Ahameva svayamidaṁ vadāmi juṣṭaṁ devebhi-ruta mānuṣebhiḥ. Yaṁ kāmaye taṁ tamugraṁ kṛṇomi taṁ brahmāṇaṁ tamṛṣiṁ taṁ sumedhām.*

And all this that is loved, adored and spoken by

the sages and veteran scholars and even by average mortals of honest mind, take it that I, voice of divinity, speak it myself. Whosoever I love by virtue of his or her merit of nature, character and performance, I raise to brilliance, to piety worthy of a yajnic Brahma, to the vision of a poetic sage and high intelligence of an exceptional thinker.

अहं रुदाय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥ ६ ॥

6. *Aham rudrāya dhanurātanomi brahmadviṣe śarave hantavā u. Aham janāya samadam kṛṇomyaham dyāvāpṛthivī ā viveśa.*

I draw the bow for Rudra, powers of justice and punishment, to eliminate the forces of hate and violence against lovers and observers of piety and divinity. I fight for the people and create felicity and joy for them, and I reach and pervade the heaven and earth.

अहं सुव पितरमस्य मूर्धन्मम योनिरप्स्वन्तः समुद्रे। ततो वि तिष्ठे भुवनानु विश्वतामूं द्यां वर्ष्मणोप स्पृशामि ॥ ७ ॥

7. *Aham suve pitaramasya mūrdhan mama yonirapsvantaḥ samudre. Tato vi tiṣṭhe bhuvanānu viśvotāmum dyām varṣmaṇopa spṛśāmi.*

I create the parental protector on top of this human nation and this world in the form of the ruler and the sun. My place is in the depth of waters and the sea and in the particles of space. That same way I abide in all worlds of the universe, and I reach that heaven of light and touch the very top of it with my light and grandeur.

अहमेव वात इव प्र वाम्यारभमाणा भुवनानि विश्वा ।
परा दिवा पर एना पृथिव्यतावती महिना सं बभूव ॥ ८ ॥

8. *Ahameva vāta iva pra vāmyārabhamāṇā bhuvanāni viśvā. Paro divā para enā pṛthivyaitāvatī mahinā saṁ babhūva.*

Loving, embracing and pervading all regions of the universe, I flow forward like the wind that blows across the spaces. Beyond the heaven, beyond this world I am, so much is my power and potential, immanent and transcendent my presence.

Mandala 10/Sukta 126

Vishvedevah Devata, Kulmala Barhisha Shailusha or Ahomuk Vamadevya Rshi

न तमंहो न दुरितं दवासा अष्ट मर्त्यम ।
सजाषसा यमर्यमा मित्रा नयन्ति वरुणा अति द्विषः ॥ १ ॥

1. *Na tamaṁho na duritaṁ devāso aṣṭa martyam. Sajoṣaso yamaryamā mitro nayanti varuṇo ati dviṣaḥ.*

O devas, divinities of nature, noble scholars and sages, neither sin nor suffering, nor anything vicious can touch the mortal whom Aryama, spirit of enlightened guidance, Mitra, spirit of love and friendship, and Varuna, spirit of judgement and justice, all together with love and care without relent, lead across hate, jealousy and enmity.

तद्धि वयं वृणीमहे वरुण मित्रायमन ।
यना निरंहसा यूयं पाथ नथा च मत्यमति द्विषः ॥ २ ॥

2. *Taddhi vayaṁ vṛṇīmahe varuṇa mitāryaman. Yenā niraṁhaso yūyaṁ pātha nethā ca martyamati dviṣaḥ.*

O Mitra, Varuna and Aryama, divinities of love, justice and rectitude within and without in society, nature and beyond, that protection and guidance of yours we seek of you, yourself all beyond sin and evil. Save the mortals from sins and lead them to success and fulfilment across and beyond hate, jealousy, enmity and all negativity.

त नूनं ना यमूतय वरुणा मित्रा अयमा।
नयिष्ठा उ ना नषणि पषिष्ठा उ नः पषण्यति द्विषः॥ ३॥

3. *Te nūnaṁ no'yamūteye varuṇo mitro aryamā. Nayiṣṭhā u no neṣaṇi parṣiṣṭhā u naḥ parṣṇyati dviṣaḥ.*

This Varuna, this Mitra, this Aryama, surely they are for our protection, guidance and success. O protective and guiding divinities of rectitude, take us and guide us on the path we ought to take, lead us to the goal we ought to reach, take us across and beyond the hate, jealousy and enmity we ought to avoid.

यूयं विश्वं परि पाथ वरुणा मित्रा अयमा।
युष्माकं शमणि पिय स्याम सुपणीतया ति द्विषः॥ ४॥

4. *Yūyaṁ viśvaṁ pari pātha varuṇo mitro aryamā. Yuṣmākaṁ śarmaṇi priye syāma supraṇītayo'ti dviṣaḥ.*

Mitra, Varuna and Aryama, you protect, guide and lead the world to their goal of success and fulfilment. We pray, under the loving care, security and felicity of

your law and order, let us advance to our cherished goal, pursuing noble ethics and policies beyond the wicked.

आदित्यासा अति स्रिधा वरुणा मित्रा अर्यमा।
उगं मरुद्भी रुदं हुवमन्दमग्निं स्वस्तय ति द्विषः ॥ ५ ॥

5. *Ādityāso ati sridho varuṇo mitro aryamā. Ugraṁ marudbhī rudraṁ huvemendramagniṁ svastaye'-ti dviṣaḥ.*

May the Adityas, brilliant scholars of the Aditya order of forty eight years discipline, Varuna, Mitra and Aryama, powers of justice, love and rectitude, protect us and guide us across violence and enmity and lead us to success. We invoke the blazing commander with his tempestuous commandos, Rudra, determined destroyer of evil and suffering, Indra, mighty ruler, and Agni, brilliant teacher and scholar, for all round protection and well being so that we may overcome the forces of hate, jealousy and enmity and reach our goals.

नतार ऊ षु णस्तिरा वरुणा मित्रा अर्यमा।
अति विश्वानि दुरिता राजानश्चषणीनामति द्विषः ॥ ६ ॥

6. *Netāra ū ṣu ṇastiro varuṇo mitro aryamā.*
Ati viśvāni duritā rājānaścarṣaṇīnāmati dviṣaḥ.

May Varuna, Mitra and Aryama, leaders and brilliant rulers of the people, judicious, loving and nobly motivated, safely pilot us across all sin and evil of the world and all forces of hate, jealousy and enmity of society.

शुनमस्मभ्यमूतय वरुणा मित्रा अर्यमा।
शमं यच्छन्तु सपथं आदित्यासा यदीमहे अति द्विषः ॥ ७ ॥

7. *Śunamasmabhyamūtaye varuṇo mitro aryamā. Śarma yacchantu sapratha ādityāso yadīmahe ati dviśaḥ.*

May Varuna, Mitra and Aryama, powers of justice, and noble choice, love and friendship, and noble ethics and policy, bring us peace and progress for our protection and advancement. May the Adityas, brilliant scholars, teachers and researchers give us lasting comfort and well being of wide variety which we seek and pray for, and may all these divine nobilities lead us beyond the reach of the forces of hate and enmity.

यथा ह त्यद्वसवो गौर्यं चित्पदि षिताममुञ्चता यजत्राः।
एवा ष्वस्मन्मुञ्चता व्यंहः प तार्यग्न पतरं न आयुः॥ ८॥

8. *Yathā ha tyadvasavo gauryaṁ cit padi ṣitāma-muñcatā yajatrāḥ. Evo ṣvasmanmuñcatā vyaṁ-haḥ pra tāryagne prataraṁ na āyuḥ.*

O Vasus, world powers of peace and settlement, scholars of the Vasu order, all loving and adorable in yajnic association, just as you set a noble but fettered cow at freedom to roam around at peace with joy, so pray release us from the bonds of sin and evil. O Agni, lord of light, give us a life of enlightenment, a long life of good health and light of wisdom.

Mandala 10/Sukta 127

Ratri Devata, Kushika Saubhara or Ratri Bharadvaji Rshi

रात्री व्यख्यदायती पुरुत्रा देव्यक्षभिः।
विश्वा अधि श्रियाधित॥ १॥

1. *Rātrī vyakhyadāyatī purutrā devyakṣabhiḥ.*
Viśva adhi śriyo'dhita.

Look, there comes the night divine with many many starry eyes, embracing the wide world, wearing all her finery of the beauty and grandeur of the skies.

आव॑पा॒ अम॑र्त्या नि॒वता॑ दे॒व्यु॑द्व॒तः।
ज्योति॑षा बाधत॒ तम॑ः ॥ २ ॥

2. *Orvaprā amartyā nivato devyudvataḥ.*
Jyotiṣā bādhate tamaḥ.

The immortal night divine comes filling vast spaces high and low and arrests the darkness with the light of her stars.

निरु॒ स्वसा॑रमस्कृत॒ोषसं॑ दे॒व्या॑य॒ती।
अप॑दु॒ हास॑त॒ तम॑ः ॥ ३ ॥

3. *Niru svasāramaskṛtoṣasaṁ devyāyatī.*
Apedu hāsate tamaḥ.

Coming and advancing, the night divine prepares the way for its sister dawn which then dispels the dark.

सा नो॑ अ॒द्य यस्या॑ व्र॒यं नि त॒ याम॒न्विं॑ महि।
वृ॒क्ष न व॑स॒तिं॑ वय॑ः ॥ ४ ॥

4. *Sā no adya yasyā vayaṁni te yāmannavikṣmahi.*
Vṛkṣe na vasatiṁ vayaḥ.

That night divine, on whose arrival we rest in the home like birds asleep in their nest, may, we pray, be restful and auspicious for us now.

नि गामासो अविक्षत नि पद्वन्तो नि पक्षिणः।
नि श्येनासश्चिदर्थिनः॥ ५॥

5. *Ni grāmaso avikṣata ni padvanto ni pakṣiṇaḥ.*
Ni śyenāsaścidarthinaḥ.

People come back home and rest in sleep. So do animals, so do birds, eagles too. They need rest and sleep after the day's toil.

यावया वृक्यं वृकं यवय स्तेनमूर्म्ये।
अथा नः सुतरा भव॥ ६॥

6. *Yāvayā vṛkyaṁ vṛkaṁ yavaya stenamūrmye.*
Athā naḥ sutarā bhava.

O peaceful night, keep away the wolf and the wolfish deeds. Keep away the thief. Fold them in sleep. Be peaceable, soothing and refreshing for us.

उप मा पपिशत्तमः कृष्णं व्यक्तमस्थित।
उष ऋणेव यातय॥ ७॥

7. *Upa mā pepiśat tamaḥ kṛṣṇaṁ vyaktamasthita.*
Uṣa ṛṇeva yātaya.

Enveloping darkness in all its intensity has come and smothered me. O dawn, take it off and give me relief like freedom from a heavy debt.

उप ते गा इवाकरं वृणीष्व दुहितर्दिवः।
रात्रि स्तोमं न जिग्युषे॥ ८॥

8. *Upa te gā ivākaraṁ kṛṇīṣva duhitardivaḥ.*
Rātri stomaṁ na jigyuṣe.

O night, daughter of heaven, I present this song

of adoration like a gift of milch cows. Pray accept it as homage for the sake of the supplicant who is keen for victory of rest and light over the wolf and the darkness of life.

Mandala 10/Sukta 128

Vishvedeva Devata, Vihavya Angirasa Rshi

ममाग्ने वर्चो विहवेष्वस्तु वयं त्वेन्धानास्तन्वं पुषेम।
महि नमन्तां प्रदिशश्चतस्रस्त्वयाध्यक्षेण पृतना जयेम॥ १॥

1. *Mamāgne varco vihaveṣvastu vayaṁ tvendhānāstanvaṁ puṣema. Mahi namantāṁ pradiśaścatasra-stvayādhyakṣeṇa pṛtanā jayema.*

Agni, light of life, leader and pioneer of men, let there be vigour and lustre in me in the battles of life. Let us shine and rise in body, mind and soul while we kindle you in the yajnic development of human society. Let the four directions of life and the people there be favourable to me in love and faith, and let us win the battles of life under your leadership and presiding power.

मम देवा विहवे सन्तु सर्व इन्द्रेवन्तो मरुतो विष्णुरग्निः।
ममान्तरिक्षमुरुलोकमस्तु महि वातः पवतां काम अस्मिन॥ २॥

2. *Mama devā vihave santu sarva indravanto maruto viṣṇuragniḥ. Mamāntarikṣamurulokam-astu mahyaṁ vātaḥ pavatāṁ kāme asmin.*

In the battle of life when the clarion call is given, let all the Devas, divinities of nature and nobilities of humanity be for me. Let the Maruts, Vishnu and Agni, all with Indra, stormy troops, all pervasive people power,

and the leading lights of humanity, all inspired with passion and energy, all wielding weapons of fire, wind and electric power, be with me. Let the sky and space be the vast world for me. And let the winds blow for me in this beautiful world for the fulfilment of this yajnic ambition for personal and collective expansion.

मयि॑ द्र॒वा द्रवि॑ण॒मा य॑जन्तां॒ मय्या॒शीर॑स्तु मयि॑ द्र॒वहू॑तिः ।
दव्या॒ हाता॑रा वनुषन्त॒ पूव॒ रिष्टाः॒ स्याम त॒न्वा॑ सु॒वीरा॑ः ॥ ३ ॥

3. *Mayi devā draviṇamā yajantāṁ mayyāśīrastu mayi devahūtiḥ. Daivyā hotāro vanuṣanta pūrve-'riṣṭāḥ syāma tanvā suvīrāḥ.*

May the Devas bless me with power, wealth and excellence. Let there be all good wishes, benediction and self fulfilment for me at yajna. May the invocation and homage to Devas bring me success. May veteran and divine yajakas in nature and humanity join me in our yajna for the general good. May we be blest with health of body, mind and spirit, be inviolable and blest with noble progeny.

मह्यं यजन्तु मम॒ यानि॑ ह॒व्याकू॑तिः स॒त्या मन॑सा म अस्तु ।
एना॒ मा नि गां क॒तम॑च्च॒नाहं विश्व॑ दवासा॒ अधि॑ वाचता नः ॥ ४ ॥

4. *Mahyaṁ yajantu mama yāni havyākūtiḥ satyā manaso me astu. Eno mā ni gāṁ katamaccanāhaṁ viśve devāso adhi vocatā naḥ.*

May my havis that I offer in yajna bring me the success I plan. May the thoughts and intentions of my mind be true and fruitful. May I never take to sin or evil whatsoever. O divinities of the world, bless us and say:

May all be well with you!

दवीः षळुवीरुरु नः कृणात विश्व दवास इह वीरयध्वम ।
मा हास्महि प्रजया मा तनूभिमा रधाम द्विषत सोम राजन ॥ ५ ॥

5. *Devīḥ ṣaḷurvīruru naḥ kṛṇota viśve devāsa iha vīrayadhvam. Mā hāsmahi prajayā mā tanūbhirmā radhāma dviṣate soma rājan.*

May six divinities, heaven and earth, day and night, fire and water, through the six seasons of the year do us great favour so that we may rise and progress in power and achievement. O divinities of the world, be brave and great and help us rise to bravery and grandeur. Never deplete us either by loss of health and virility or by loss of progeny. O ruling Soma, lord of peace, light and glory, let us never fall a prey to the forces of hate, jealousy and enmity.

अग्न मन्युं पतिनुदन्परषामदब्धा गापाः परि पाहि नस्त्वम ।
पत्यञ्चा यन्तु निगुतः पुनस्त इमषां चित्तं पबुधां वि नशत ॥ ६ ॥

6. *Agne manyuṁ pratinudan pareṣāmadabdho gopāḥ pari pāhi nastvam. Pratyañco yantu nigutaḥ punastemaiṣāṁ cittaṁ prabhudhāṁ vi neśat.*

O Agni, sovereign ruling lord of light and fire, ever awake and protective, warding off the anger and attack of foreign and negative powers, defend, protect and promote us without relent. Let our enemies withdraw and go back, repulsed, frustrated and routed. Howsoever clever, intelligent tacticians they think they are, destroy their mind, morale and intelligence

altogether.

धा॒ता धा॑तॄ॒णां भुव॑नस्य॒ यस्पति॑र्दे॒वं त्रा॒तार॑मभिमातिषा॒हम । इ॒मं य॒ज्ञम॒श्विना॒भा बृ॒हस्पति॑र्दे॒वाः पा॑न्तु॒ यज॑मानं न्य॒थात ॥ ७ ॥

7. *Dhātā dhātṝṇāṁ bhuvanasya yaspatirdevaṁ trātāramabhimātiṣāham. Imaṁ yajñamāśvinobhā bṛhaspatirdevāḥ pāntu yajamānaṁ nyarthāt.*

The one lord sustainer of all sustainers of the world such as sun and earth, the one that is the supreme lord creator, ruler and protector of the universe, the one that subdues the proudest of the enemies of life and humanity, the one that saves and gives fulfilment, that One I worship and adore. May the Ashvins, twin divine complementarities of nature and humanity, Brhaspati, lord of Infinity and the sage dedicated to Infinity, and the infinite divine voice and all other divinities of the world, we pray, promote this yajna and save this yajamana from sin and evil.

उ॒रु॒व्यचा॑ ना महि॒षः शम॑ यंसदु॒स्मिन्हवं॑ पुरुहू॒तः पु॑रु॒ षुः । स नः॒ प्र॒जाय॑ हयश्व मृळ॒यन्द्र॒ मा ना॑ रीरिषा॒ मा परा॑ दाः ॥ ८ ॥

8. *Uruvyacā no mahiṣaḥ śarma yaṁsadasmin have puruhūtaḥ purukṣuḥ. Sa naḥ prajāyai haryaśva mṛḷayendra mā no rīriṣo mā parā dāḥ.*

Indra, all pervasive lord of the expansive universe, infinitely potent, universally invoked and adored, infinitely opulent and generous, may, we pray, give us peace and fulfilment in this great war-like yajna of life. O lord of the dynamics of existence, Indra, we

pray give us the joy of fulfilment for our people and for our future generations, pray never hurt us, never forsake us.

य नः॑ स॒पत्ना॒ अप॒ त भ॑वन्त्विन्द्रा॒ग्निभ्या॒मव॑ बाधामह॒ तान। वस॑वा रु॒दा आ॑दि॒त्या उ॑परि॒स्पृशं मा॒गं चत्ता॑रमधिरा॒ज-मक्न ॥ ९ ॥

9. *Ye naḥ sapantā apa te bhavantvindrāgnibhyā-mava bādhāmahe tān. Vasavo rudrā ādityā upari-spṛśaṁ mograṁ cettāramadhirājamakran.*

Those who are our adversaries, enemies and hostile rivals, let them be off ! We keep them off, we throw them out in conflict by Indra and Agni, divine air and fire power. May the Vasus, shelter and support givers of life and the general order of educated people, Rudras, powers of justice and order and the middle order of intellectuals, and Adityas, powers of light and the highest order of scholars and sages raise me high, inspire me with the brilliance of fire, enlighten me and anoint me as the highest ruling authority.

Mandala 10/Sukta 129

Bhavavrttam Devata, Prajapati Parameshthi Rshi

नास॑दासी॒ ना सदा॑सीत्त॒दानी॑ं नासी॒दजा॒ ना व्यो॑मा प॒रा यत। किमाव॑रीव॒ः कुह॒ कस्य॒ शम॒ म्भ॒ः किमा॑सी॒द्गह॑नं गभी॒रम ॥ १ ॥

1. *Nāsadāsīnno sadāsīt tadānīṁ nāsīdrajo no vyomā paro yat. Kimāvarīvaḥ kuha kasya śarmanna-mbhaḥ kimāsīdgahanaṁ gabhīram.*

It was neither a-sat nor sat, neither non-existence

nor positive existence, then, nothing tangible, neither particles nor sky nor space nor anything beyond. What form? What content? None. Where? What purpose, for whom? What mist? What deep darkness? None, nothing, and yet not nothing.

(It was the zero state of existence after the completion of one cycle and before the beginning of the next cycle, like the zero hour between two dates. It is a state intangible and inexplicable because thought and language too terminate into the intangible and inexplicable silence at the completion of the cycle. The zero hour exists and yet it does not, it doesn't exist and yet it does, that's the mystery of it. The state under meditation in this sukta is the hour of Infinity in the womb of Infinity self-brooding on the zero; the One upon the zero.)

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास॥ २॥

2. *Na mṛtyurāsidamṛtaṁ na tarhi na rātryā ahna āsīt praketaḥ. Ānīdavātaṁ svadhayā tadekaṁ tasmāddhānyanna paraḥ kiṁ canāsa.*

There is, then, neither death nor deathlessness of immortality, neither night nor day as we know the night and day. There is only That, the One self-existent Brahma, breathing without breath, the sole One, one with its potential. Any other apart or beyond That there was none whatsoever.

तम आसीत्तमसा गूळ्हमग्रे प्रकेतं सलिलं सर्वमा इदम।
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकम॥ ३॥

3. *Tama āsīt tamasā gūḷhamagre'praketaṁ salilaṁ sarvamā idam. Tucchyenābhvapihitaṁ yadāsīt-tapasastanmahinājāyataikam.*

There is only dark, darker and deeper than darkness itself before the world of existence comes into being, something misty beyond knowledge and experience, this all that now is. That living mystery, which then exists, covered in something more mysterious than mystery itself, self-manifests by the exercise of Its own grandeur of power and potential solely by Itself.

कामस्तदग्रे समवर्तताधि मनसो रेतः पथमं यदासीत। सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा॥ ४॥

4. *Kāmastadagre samavartatādhi manaso retaḥ prathamaṁ yadāsīt. Sato bandhumasati niravin-dan hṛdi pratīṣyā kavayo manīṣā.*

There is love and desire before the creation at the heart of Brahma which is the first, original and ultimate seed of the world of existence that comes into being. Sages blest with vision, by divine inspiration and mind in meditation, realise the world of existence from the tangible upto the intangible state implicit in the seed state of Prakrti subsisting in the divine mind.

तिरश्चीनो विततो रश्मिरेषामधः स्विदासी३दुपरि स्विदासी३त। रेतोधा आसन्महिमान आसन्त्स्वधा अवस्तात्प्रयतिः परस्तात॥ ५॥

5. *Tiraścīno vitato raśmireṣāmadhaḥ svidāsīdupari svidāsīt. Retodhā āsan mahimāna āsantsvadhā avastāt prayatiḥ parastāt.*

The waves and vibrations of these causal potentials of divine Prakrti extend in time and space all round, up, down and transverse. There are the individual souls also, seedlings great and yearning for emergence into life. In all this process of creation and evolution, the divine will is supreme, and the divine potential, Prakrti, the seeding souls, and potential evolutions, are all subservient and subordinate to the divine will.

का अ॒द्धा व॑द॒ क इ॒ह प वा॑च॒त्कुत॒ आजा॑ता॒ कुत॑ इ॒यं विसृ॑ष्टिः। अ॒वाग्दे॒वा अ॒स्य वि॒सज॑ने॒नाथा॒ का व॑द॒ यत॑ आब॒भूव॑॥ ६॥

6. *Ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṁ visṛṣṭiḥ. Arvāgdevā asya visarjanenā-thā ko veda yata ābabhūva.*

Who for certain knows, who here would declare whence this universe has come, whence this variety has emerged? The visionary sages all come after the creation and diversity of it. Who of them would then know whence and why all this has come into existence? Only He, the creator, would know, only He can reveal and declare.

इ॒यं विसृ॑ष्टि॒र्यत॑ आब॒भूव॒ यदि॑ वा द॒ध यदि॑ वा॒ न। या अ॒स्याध्य॑क्षः पर॒म व्यो॑म॒न्त्सा अ॒ङ्ग व॑द॒ यदि॑ वा॒ न व॑द॑॥ ७॥

7. *Iyaṁ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na. Yo asyādhyakṣaḥ parame vyomantso aṅga veda yadi vā na veda.*

O dear seeker, whence this multitudinous variety of existence arises, who holds and sustains it, or whether He doesn't hold and sustain it while He terminates it,

only He knows who is the presiding power of it at the highest heavenly level of mystery. Only He knows and pervades it, and He only knows when he doesn't pervade it while it subsists in Him as in the state of Pralaya.

Mandala 10/Sukta 130

Bhavavrttam Devata, Yajna Prajapatya Rshi

या यज्ञा विश्वतस्तन्तुभिस्तत एकंशतं दवक्रमभिरायतः ।
इम वयन्ति पितरा य आयययुः प वयाप वयत्यासत तत ॥ १ ॥

1. *Yo yajño viśvatastantubhistata ekaśataṁ deva-karemebhirāyataḥ. Ime vayanti pitaro ya āyayuḥ pra vayāpa vayetyāsate tate.*

The yajnic cosmos, the web of existence, which is extended and expands all round by vibrations, radiations, currents, flames, streams, fibres and filaments spun out and woven by a hundred plus one divine actions (by eight Vasus, twelve Adityas, eleven Rudras, eleven Vishvedevas, fortynine Maruts and ten Vishvasrj creative processes) all this web of yajna, these divinities universally prevailing weave up and down all round, and all these divinities, actions and processes abide therein, in the yajna itself.

पुमाँ एनं तनुत उत्कृणत्ति पुमान्वि तत्र अधि नाके अस्मिन ।
इम मयूखा उप सदुरू सदः सामानि चकुस्तसराण्या-तव ॥ २ ॥

2. *Pumāṁ enaṁ tanuta ut kṛṇatti pumān vi tatne adhi nāke asmin. Ime mayūkhā upa sedurū sadaḥ sāmāni cakrustasarāṇyotave.*

The supreme cosmic Purusha weaves this web

of existence and the same Purusha winds it up on time. He alone in this cosmos and beyond the heaven of time and space extends it. These radiations, vibrations, threads, filaments and creative processes abide and act in this vast yajna of the cosmos, and they structure the holy formulas and they spin the threads of the warp and woof of this web.

कासीत्प्रमा प्रतिमा किं निदानमाज्यं किमासीत्परिधिः क आसीत। छन्दः किमासीत्प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्वे॥ ३॥

3. *Kāsīt pramā pratimā kiṁ nidānamājyaṁ kimāsīt paridhiḥ ka āsīt. Chandaḥ kimāsīt pra-ugaṁ kimukthaṁ yaddevā devamayajanta viśve.*

What is the central vision and comprehensive blueprint of the design of cosmic yajna? What is the measure of the progressive stages of the yajna upto accomplishment? What is the basic cause and ultimate purpose? What is the ghrta input of the yajna? What is the ultimate bound? What is the chhanda, joyous formula, from the inception and conception to completion? What is the beginning, middle and the hymnal close of the divine yajna? When the divinities join the Supreme Divinity in the yajna of cosmic creation, what are these constituents of the creative process?

अग्नेर्गायत्र्यभवत्सयुग्वोष्णिहया सविता सं बभूव। अनुष्टुभा सोम उक्थैर्महस्वान्बृहस्पतेर्बृहती वाचमावत॥ ४॥

4. *Agnergāyatryabhavat sayugvoṣṇihayā savitā saṁ babhūva. Anuṣṭubhā soma ukthairmahasvān bṛhaspaterbṛhatī vācamāvat.*

Gayatri is the companion of Agni, Savita manifests with ushnik, Soma with anushtup, the sun manifests with uktha hymns of celebration, and brhati comes to express the voice of Brhaspati. (That is, the mantras associated with these deities are composed in these verse forms.)

विराण्मित्रावरुणयारभिश्रीरिन्द्रस्य त्रिष्टुबिह भागा अह्नः ।
विश्वान्द्वाञ्जगत्या विवेश तन चाक्लृप ऋषया मनुष्याः ॥ ५ ॥

5. *Virāṇmitrāvaruṇayorabhiśrīrindrasya triṣṭubiha bhāgo ahnaḥ. Viśvān devāñjagatyā viveśa tena cāklṛpra ṛṣayo manuṣyāḥ.*

Virat is associated with Mitra and Varuna together, trishtup is associated with Indra as share of the mid-day session, jagati joins with the Vishvedevas and by that the sages and ordinary people are joined and receive their strength of being. (The Chhandas, metres, of the Vedas, thus, are part of the process of creation.)

चाक्लृप तन ऋषया मनुष्या यज्ञ जात पितरा नः पुराण ।
पश्यन्मन्य मनसा च सा तान्य इमं यज्ञमयजन्त पूव ॥ ६ ॥

6. *Cāklṛpre tena ṛṣayo manuṣyā yajñe jāte pitaro naḥ purāṇe. Paśyan manye manasā cakṣasā tān ya imaṁ yajñamayajanta pūrve.*

When the creation yajna of all time is accomplished, thereby our ancient forefathers, seers and ordinary mortals receive their being and strength of identity, and, visualising them with the eye of the mind and imagination, I honour and adore those who in times

of yore enact this yajna of creation.

सहस्तोमाः सहछन्दस आवृतः सहप्रमा ऋषयः सप्त दैव्याः। पूर्वेषां पन्थामनुदृश्य धीरा अन्वालेभिर रथ्या न रश्मीन ॥ ७ ॥

7. *Sahastomāḥ sahachandasa āvṛtaḥ sahapramā ṛṣayaḥ sapta daivyāḥ. Pūrveṣāṁ panthāmanudṛśya dhīrā anvālebhire rathyo na raśmīn.*

Well versed in Vedic hymns of yajna and the cosmic process of evolution, the verse forms of Chhandas associated with divinities, and the evolutionary stages of the cosmos, seven divine sages of vision and wisdom, self-established in peace of mind and soul, having realised the holy path of the ancients and following in their footsteps, realise the cosmic process of divine evolution and live their life to perfection like the driver holding reins of his chariot and controlling his horses in the right direction.

Mandala 10/Sukta 131

Devata: Indra (1-3, 6, 7), Ashvins (4-5), Rshi: Sukirti Kakshivata

अप प्राचः इन्द्र विश्वाँ अमित्रानपापाचो अभिभूत नुदस्व। अपादीचो अप शूराधराचः उरा यथा तव शमन्मदेम ॥ १ ॥

1. *Apa prāca indra viśvāṁ amitrānapāpāco abhubhūte nudasya. Apodīco apa śūrādharāca urau yathā tava śarman madema.*

Indra, all powerful ruler of the world, subduer of all enemies of the world, drive off all enemies that stand in front, who attack from behind, who arise from

below, and all those who descend from above so that we may live in peace with joy without fear in your vast territory.

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय। इहेहषां कृणुहि भाजनानि ये बर्हिषो नमोवृक्तिं न जग्मुः ॥ २ ॥

2. *Kuvidaṅga yavamanto yavaṁ cidyathā dāntya-nūpūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo namovṛktiṁ na jagmuḥ.*

Well then, just as master farmers of grain harvest the crop in order and separate the grain from the chaff, so, dear lord, here, there, everywhere, in order create and provide food and sustenance for those who never neglect yajnic offerings but bear the holy grass and bring homage to the vedi.

नहि स्थूयृतुथा यातमस्ति नात श्रवो विविद संगमेषु। गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ॥ ३ ॥

3. *Nahi sthūryṛtuthā yātamasti nota śravo vivide saṁgameṣu. Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇaṁ vājayantaḥ.*

A one horse cart never reaches the destination on time according to season and purpose, nor, in battle, supplies are received on time without the favour of Indra. Therefore nobles and sages well desirous of cows and horses, seeking success and victory, pray for the favour and friendship of the generous and virile Indra.

युवं सुरामंमश्विना नमुचावासुर सचा।
विपिपाना शुभस्पती इन्द्रं कमस्वावतम ॥ ४ ॥

4. *Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānā śubhaspatī indraṁ karmasvāvatam.*

O Ashvins, complementary powers of humanity, men and women, scholars and teachers, masters and protectors of the good, valuable and auspicious, well enjoying the soma taste of life together, help and assist Indra, ruler of life in the world, in the struggles of life and society against the demonic forces of want, violence and meanness.

पुत्रमिव पितरावश्विनाभन्द्रावथुः काव्यैर्दंसनाभिः । यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघव न्भिष्णक ॥ ५ ॥

5. *Putramiva pitārāvaśvinobhendrāvathuḥ kāvyair-daṁsanābhiḥ. Yat surāmaṁ vyapibaḥ śacībhiḥ sarasvatī tvā maghavannabhiṣṇak.*

As parents support the child with all their power and potential, so O lord of power and glory, Indra, let the Ashvins, complementary powers of nature and society, men and women, scholars and scientists, leaders and followers, all support you with words of adoration and actions of profuse generosity when you defend the nation with bold actions and enjoy the peace, prosperity and power of the order, and may Sarasvati, divine intelligence, support and guide you.

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृळीका भवतु विश्ववेदाः । बाधतां द्वषो अभयं कृणातु सुवीयस्य पतयः स्याम ॥ ६ ॥

6. *Indraḥ sutrāmā svavāṁ avobhiḥ sumṛḷīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo abhyaṁ kṛṇotu suvīryasya patayaḥ syāma.*

May Indra, self-potent, saviour protector and promoter, master of all wealth, power and glory of the world, be gracious to us by his support and protection

for peace and security. May he ward off and drive away hate and enmity, grant freedom from fear, so that we too may be masters and protectors of noble strength and heroic splendour.

तस्य॑ व॒यं सु॑म॒ता य॒ज्ञिय॒स्यापि॑ भ॒द्र सौ॑मन॒स स्या॑म। स सु॒त्रामा॒ स्ववाँ॒ इन्द्रो॑ अ॒स्म आरा॒च्चिद द्वषः॑ सनु॒तयु॑यातु॥ ७॥

7. *Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma. Sa sutrāmā svavāṁ indro asme ārāccid dveṣaḥ sanutaryuyotu.*

We pray may we ever abide in the good will and loving kindness of adorable Indra. May he, self-refulgent, self-potent, saviour protector, keep off and drive away for all time elements of hate and enmity far and near, all.

Mandala 10/Sukta 132

Mitra-Varuna (2-7) and others (1) Devata, Shakaputa Narmedha Rshi

इ॒जा॒नमिद द्य गूताव॑सुरीजा॒नं भूमि॑र॒भि प॑भूषणि। इ॒जा॒नं द॒वाव॒श्विना॑व॒भि सु॒म्नैर॑वधताम ॥ १॥

1. *Ījānamid dyaurgūrtāvasurījānaṁ bhūmirabhi prabhuṣaṇi. Ījānaṁ devāvaśvināvabhi sumnairavardhatām.*

May the Heaven of welcome treasures of abundance bless and promote the man of love, non-violence and yajna with peace, plenty and joy. May the earth of abundant riches and beauty bless the man of love, charity and yajna with plenty, progress and joy. May the Ashvins, twin divines of nature and humanity,

by their systemic complementarities bless and promote the man of dynamic creativity and yajna with personal success, social prestige and divine fulfilment.

ता वां मित्रावरुणा धार॒यति॑ती सुषु॒म्नषि॑त॒त्वता॑ यजामसि।
यु॒वाः का॒णाय॑ स॒ख्यर॒भि ष्या॑म र॒ रस॑ः ॥ २ ॥

2. *Tā vāṁ mitrāvaruṇā dhārayatkṣitī suṣumne-ṣitatvatā yajāmasi. Yuvoḥ krāṇāya sakhyairabhi ṣyāma rakṣasaḥ.*

O Mitra and Varuna, lord of light and love, and lord of sovereign judgement and freedom, you are both sustainers of the earth and givers of peace and comfort to mankind. We serve and worship you with love for the sake of cherished fulfilment. We pray, let us, with your favour and friendship, win over the forces of evil and negativity for the advancement of the lover and performer of yajna and deeds of charity.

अधा॑ चि॒ ु यद्दिधि॑षामह वाम॒भि पि॒यं रक्ण॒ः पत्य॑मानाः।
द॒द्वाँ वा॒ यत्पुष्य॑ति॒ रक्ण॒ः सम्वा॑र॒ ाकि॑रस्य म॒घानि॑ ॥ ३ ॥

3. *Adhā cinnu yaddidhiṣāmahe vāmabhi priyaṁ rekṇaḥ patyamānāḥ. Dadvāṁ vā yat puṣyati rekṇaḥ samvāran nakirasya maghāni.*

And when we bear and bring liberal gifts of homage to you, ourselves being masters of our favourite wealth and property, or when the generous giver of gifts and homage augments his wealth, then the wealth, power and glory of such a person never diminishes, never exhausts, in fact it increases manifold.

अ॒सावन्या अ॑सुर सूयत॒ द्यास्त्वं विश्व॑षां वरुणासि॒ राजा॑।
मू॒धा रथ॑स्य चाक॒ ातावतन॑सान्तक॒धुक ॥ ४ ॥

20. *Asāvanyo asura sūyata dyaustvaṁ viśveṣāṁ varuṇāsi rājā. Mūrdhā rathasya cākan naitāvataina-sāntakadhruk .*

O Mitra, sun, life giving light and pranic energy, that other, mother Infinity, has given you birth. O Varuna, breath of life and cosmic air, you are the ruler and life giver of the world. You, Mitra-Varuna, are the head of the chariot of life, the cosmic yajna. You are the antidote of death. Let not our yajna be vitiated even by a remote touch of sin.

अस्मिन्त्स्वꣳ तच्छकपूत एनां हित मित्र निगतान्हन्ति वीरान। अवावा यद्धात्तनूष्ववः प्रियासु यज्ञियास्ववा ॥ ५ ॥

5. *Asmintsvetacchakapūta eno hite mitre nigatān hanti vīrān. Avorvā yaddhāt tanuṣvavaḥ priyāsu yajñiyāsvarvā.*

In this yajna instituted by the yajamana, who is otherwise competent in his own right of strength, one sin of omission would vitiate the performance if Mitra, the sun, alone is invoked for oblations. The omission vitiates the inner strength and others in the family unless the other protector, Varuna, too is invoked. When this other protector is invoked and served, no want or short coming remains in the cherished body health of the yajna, the yajaka and the yajaka's family.

युवाहि मातादितिर्विचतसा द्यान भूमिः पयसा पुपूतनिं।
अव प्रिया दिदिष्टन सूरा निनिक्त रश्मिभिः ॥ ६ ॥

6. *Yuvorhi mātāditirvicetasā dyaurna bhūmiḥ payasā pupūtani. Ava priyā didiṣṭana sūro ninikta raśmibhiḥ.*

Mitra and Varuna, givers of light and intelligence, known with special effort of the mind, your mother power is eternal Nature, the giver of knowledge about you is eternal Veda which washes the cover of ignorance as heaven and earth wash away the evils of darkness and want. The sun illuminates with rays of light, the earth gives cherished wealth of food.

युवं ह्यप्नराजावसीदतं तिष्ठदथं न धूषदं वनुषदम। ता नः कणूकयन्तीनृमधस्तत्र अंहसः सुमधस्तत्र अंहसः ॥ ७ ॥

7. *Yuvaṁ hyapnarājāvasīdataṁ tiṣṭhadrathaṁ na dhūrṣadaṁ vanarṣadam. Tā naḥ kaṇūkayantīrnṛ-medhastatre aṁhasaḥ sumedhastatre aṁhasaḥ.*

O Mitra and Varuna, givers of light and life energy for positive action, be seated on the vedi of cosmic yajna. Ascend the chariot strongly structured and balanced, worthy of universal movement to fight out those vociferous forces of the enemy poised against us. You save the yajaka dedicated to the progress of united humanity from sin. You save the yajamana of intelligential and scientific yajna from going astray on the path of evil and destructivity.

Mandala 10/Sukta 133

Indra Devata, Sudah Paijavana Rshi

पा ष्वस्म पुरारथमिन्दाय शूषमचत। अभीके चिदु लाकृत्संग समत्सु वृत्रहास्माकं बाधि चादिता नभन्ता-मन्यकेषां ज्याका अधि धन्वसु ॥ १ ॥

1. *Pro ṣvasmai pururathamindrāya śūṣamarcata. Abhīke cidu lokakṛt saṅge samatsu vṛtrahāsmā-kaṁ bodhi coditā nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Offer a song of abundant praise in honour of this ruling lord Indra for his mighty force and front rank chariot. He, destroyer of darkness and evil, inspires us in our battles of life at the closest and enlightens us in our struggle for universal freedom. Let the strings of the alien enemy bows be snapped by the strike of the forces of Indra.

त्वं सिन्धूँरवासृजा धराचा अहन्नहिम। अशत्रुरिन्द जज्ञिष विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहे नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ २॥

2. *Tvaṁ sindhūṁravāsṛjo'dharāco ahannahim. Aśatrurindra jajñiṣe viśvaṁ puṣyasi vāryaṁ taṁ tvā pari ṣvajāmahe nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, you release the floods of rivers to flow down on the earth. You destroy the demon of darkness, evil, want and ignorance. You are born without an equal, adversary and enemy, and you promote the choicest wealth and excellence of the world. Such as you are we love and embrace you as our closest loving friend and companion. Let the alien strings of the enemy bows snap upon their bows.

वि षु विश्वा अरातया या नशन्त ना धियः। अस्तासि शत्रव वधं या न इन्द जिघांसति या त रातिद दिवसु नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ ३॥

3. *Vi ṣu viśvā arātayo 'ryo naśanta no dhiyaḥ. Astāsi śatrave vadhaṁ yo na indra jighāṁsati yā te rātirdadirvasu nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, may the facts and forces of enmity, adversity and ungenerosity be eliminated from life and the world. May all our thoughts and actions be inspired by love and generosity. You strike the thunderbolt of justice and punishment upon the enemy who wants to destroy us or frustrate our love and generosity. May your grace and generosity bring us wealth, honour and excellence of life. Let the strings of enemy bows snap by the tension of their own negativities.

या न इन्दाभिता जना वृकायुरादिदंशति। अधस्पदं तमीं कृधि विबाधा असि सासहिनभन्तामन्यकषां ज्याका अधि धन्वसु॥ ४॥

4. *Yo na indrābhito jano vṛkāyurādideśati. Adhaspadaṁ tamīṁ kṛdhi vibādho asi sāsahirnabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

And the thief and the man wolf that designs against us all round all time, pray crush down to naught. You are the protector, Indra, the power to resist and overthrow the danger. Let the strings of enemy bows snap under their own fear and frustration.

या न इन्दाभिदासति सनाभियश्च निष्ट्यः। अव तस्य बलं तिर महीव द्यारध त्मना नभन्तामन्यकषां ज्याका अधि धन्वसु॥ ५॥

5. *Yo na indrābhidāsati sanābhiryaśca niṣṭyaḥ. Ava tasya balaṁ tira mahīva dauradha tmanā nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, whoever the man or power equal or lower in rank, or strength that tries to suppress and enslave us, overcome his force and crush him by your own

strength and power which is great as the blazing sun. Let the bow strings of the enemies snap under the heat of your blaze.

वयमिन्द त्वायवः सखित्वमा रभामह। ऋतस्य नः पथा नयाति विश्वानि दुरिता नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥ ६ ॥

6. *Vayamindra tvāyavaḥ sakhitvamā rabhāmahe. Ṛtasya naḥ pathā nayāti viśvāni duritā nabhantā-manayakeṣāṁ jyākā adhi dhanvasu.*

Indra, we are yours, we love you and cherish your friendship. Lead us forward by the path of truth and rectitude across all sins and evils of the world. Save us and let the alien strings and force of the bows of sin and evil snap under their own tension.

अस्मभ्यं सु त्वमिन्द्र तां शिक्षा या दाहते पति वरं जरित्रे। अच्छिदाध्नी पीपयद्यथा नः सहस्रधारा पयसा मही गाः ॥ ७ ॥

7. *Asmabhyaṁ su tvamindra tāṁ śikṣa yā dohate prati varaṁ jaritre. Acchidrodhnī pīpayadyathā naḥ sahasradhārā payasā mahī gauḥ.*

Indra, lord of splendour, pray bless us with that perennial cow, that speech, knowledge and vision which gives the cherished milk of life for the celebrant so that this great earth, this light of divinity, an infinite ocean of living vitality, may shower us with abundance in a thousand streams.

Mandala 10/Sukta 134

Indra Devata, Mandhata Yauvanashva (1-6 first line), Godha (6 second line -7) Rshi

उ॒भ यदि॑न्द्र॒ राद॑सी आप॒पाथा॒षाइ॑व। म॒हान्तं त्वा म॒हीनां॑ स॒माजं॑ च॒षणी॒नां॑ द्र॒वी ज॑नि॑त्र्यजीजनद्भ॒द्रा ज॑नि॑त्र्यजीजनत॥ १॥

1. *Ubhe yadindra rodasī āpaprāthoṣā iva. Mahāntaṁ tvā mahīnāṁ samrājaṁ carṣaṇīnāṁ devī janitryajījanadbhadrā janitryajījanat.*

Indra, lord of light and glory, ruler of the world, when you fill the earth and the environment with splendour like the dawn, the divine Mother Nature raises you and manifests you as the great ruler of the great people of the world. The gracious mother elevates you in refulgence and majesty as the mighty Indra. (Indra at the cosmic level is the Lord Almighty; at the human level, the world ruler; and at the individual level, Indra is the soul, ruler of the body, senses, mind and intelligence.)

अव॑ स्म दुहणाय॒ता मत॑स्य तनुहि स्थि॒रम। अ॒ध॒स्प॒दं तमीं॑ कृधि॒ या अ॒स्माँ आ॒दिद॑शति द्र॒वी ज॑नि॑त्र्यजीजनद्भ॒द्रा ज॑नि॑त्र्यजीजनत॥ २॥

2. *Ava sma durhaṇāyato martasya tanuhi sthiram. Adhaspadaṁ tamīṁ kṛdhi yo asmāṁ ādideśati Devī janitryajījanadbhadrā janitryajījanat.*

Strike down the adamantine stubbornness of the mortal enemy who wickedly injures the law and order of the system. Crush him down to naught who suppresses us and enslaves us. The divine mother create

you, the gracious mother elevates you in glory as the great ruler.

अव॒ त्या बृ॑ह॒तीरिषो॑ वि॒श्वश्च॑न्दा अमित्रहन। शची॑भिः शक धूनु॒हीन्द्र॒ विश्वा॑भिरू॒तिभि॑र्द्॒वी जनि॑त्र्यजीजनद्भ॒द्रा जनि॑त्र्यजीजनत ॥ ३ ॥

3. *Ava tyā bṛhatīriṣo viśvaścandrā amitrahan. Śacībhiḥ śakra dhūnuhīndra viśvābhirūtibhir-devī janitryajījanadbhadrā janitryajījanat.*

O mighty ruler, grand achiever, destroyer of adversities, negativities and enmities, bring here those vast, magnificent wealths, energies and excellences of the world to the earth from the light of heaven by your grand actions and victorious exploits. Shake up and discover the resources of nature and humanity by positive, protective and regenerative techniques possible across the world. The divine mother creates you, the gracious mother elevates you to eminence.

अव॒ यत्त्वं श॑तक॒त॒विन्द्र॒ विश्वा॑नि धूनुष। र॒यिं न सु॑न्व॒त सचा॑ सहस्रिणी॑भिरू॒तिभि॑र्द्॒वी जनि॑त्र्यजीजनद्भ॒द्रा जनि॑त्र्य-जीजनत ॥ ४ ॥

4. *Ava yat tvaṁ śatakratavindra viśvāni dhūnuṣe. Rayiṁ na sunvate sacā sahasriṇībhirūtibhirdevī janitryajījanadbhadrā janitryajījanat.*

Indra, lord of a hundred powers, actions and achievements, when you move and exploit the resources of the world's possibilities by thousands of protective and regenerative techniques and grant the benefits of wealth to the creative partners in the developmental yajna, then the divine mother elevates you to honour,

the gracious mother exalts you to glory.

अव॒ स्वदा॑इवा॒भिता॒ विष्व॑क्पतन्तु दि॒द्यव॑ः। दूवा॑याइव॒ तन्त॑वा॒ व्य१॑स्मदे॑तु दु॒म॒तिद॒वी जनि॑त्र्यजीजनद्भ॒दा जनि॑त्र्य-जीजनत ॥ ५ ॥

5. *Ava svedā ivābhito viṣvak patantu didyavaḥ. Dūrvāyā iva tantavo vyasmadetu durmatirdevī janitryajījanadbhadrā janitryajījanat.*

Let the blazing warriors of the enemies and their shining weapons fall down all round like particles of mist. Let all hate, enmity and all malignant forces droop and fall like blades of grass. The divine mother exhorts you, the gracious mother exalts you.

दी॒र्घं ह्य॑ङ्कु॒शं य॑था॒ शक्ति॑ं बिभ॑षि मन्तुमः। पूव॑ण मघवन्प॒दाजा॒ व॒यां यथा॑ यमा॒ द॒वी जनि॑त्र्यजीजनद्भ॒दा जनि॑त्र्यजीजनत ॥ ६ ॥

6. *Dīrdhaṁ hyaṅkuśaṁ yathā śaktiṁ bibharṣi mantumaḥ. Pūrveṇa maghavan padājo vayāṁ yathā yamo devī janitryajījanadbhadrā janitryajījanat.*

Lord of intelligence, imagination and foresight, as an elephant driver wields the hook to control the strength and direction of the elephant, so you wield your power of far-reaching potential to control the world order, its forces and direction, and as the eternal ruler and controller holds the reins of time, so do you, O lord of might and magnanimity, hold the reins of the social order steps ahead of possibility long before actuality. The divine mother enlightens you, the gracious mother exalts you.

नकिर्देवा मिनीमसि नकिरा योपयामसि मन्त्रश्रुत्यं चरामसि।
पक्षेभिरपिकक्षेभिरत्राभि सं रभामहे॥ ७॥

7. *Nakirdevā minīmasi nakirā yopayāmasi mantra-śrutyaṁ carāmasi. Pakṣebhirapikakṣebhiratrabhi saṁ rabhāmahe.*

O devas, divinities of nature and nobilities of humanity, we never transgress the law, never frustrate any plan, never violate the order, never act surreptitiously. (We are an open minded people), we follow the law, and act according to the divine mantra, tradition and mantric declaration of the principles and policies of the order. In matters of the social order we love and cooperate with all parties of our view as well as with others whether they are rivals or people on the periphery.

Mandala 10/Sukta 135

Yama Devata, Kumara Yamayana Rshi

यस्मिन्वृक्षे सुपलाश देवः संपिबत यमः।
अत्रा नो विश्पतिः पिता पुराणाँ अनु वनति॥ १॥

1. *Yasmin vṛkṣe supalāśe devaiḥ saṁpibate yamaḥ. Atrā no viśpatiḥ pitā purāṇāṁ anu venati.*

On the leafy silken tree on which yama, the human soul in control of its senses and mind, sits and tastes the fruits of its own performance, on the same tree, our father, ruler and controller of the universe, sits, lives, loves, and watches the eternal human souls in accordance with their performance.

पुराणाँ अनुवर्तन्तं चरन्तं पापयामुया।
असूय ाभ्यचाकशं तस्मा अस्पृहयं पुनः॥ २॥

2. *Purāṇāṁ anuvenantaṁ carantaṁ pāpayāmuyā. Asūyannabhyacākaśaṁ tasmā asrpṛhayaṁ punaḥ.*

I see the father loving and watching the eternal human souls. I see the human soul discontented, displeased, protesting and still living with that same sinful conduct. I see all this and yet I wish I would love to live the same again.

यं कुमार॒ नव॑ं॒ रथ॑मच॒क्रं मन॒साकृ॑णाः।
एक॑षं वि॒श्वत॒ः पाञ्च॒मपश्य॒ न्धि॑ तिष्ठसि॥ ३॥

3. *Yaṁ kumāra navaṁ rathamacakraṁ manasākṛṇoḥ. Ekeṣaṁ viśvataḥ prāñcamapaśyannadhi tiṣṭhasi.*

O soul, dear child, without seeing, without knowing, you ride a new chariot, of the body, which you have yourself caused to have been created, by your own mind. It goes round and round all round in various forms of life and states of existence without wheels and by only one pole of desire and energy.

यं कुमार॒ पाव॑तया॒ रथं॒ विप॑भ्य॒स्परि॑।
तं सामानु॒ पाव॑तत॒ समि॒ता ना॒व्याहि॑तम॥ ४॥

4. *Yaṁ kumāra prāvartayo rathaṁ viprebhyaspari. Taṁ sāmānu prāvartata samito nāvyāhitam.*

O soul, that body which you move like a chariot away from the sages, the wise man settled at peace in the heart moves the same chariot all secure as if it is safely placed in a boat to cross the seas.

कः कुमारमजनयदथं का निरवतयत।
कः स्वित्तदद्य नो बूयादनुदयी यथाभवत॥ ५॥

5. *Kaḥ kumāramajanayadratham ko niravatrayat.*
Kaḥ svat tadadya no brūyādanudeyī yathābhavat.

Dear soul, who creates this chariot for the spirit? Who completes and who dismantles it? Who at all would speak of this to us now so that we could have a vision of the future and knowledge of restitution? The Lord alone can say.

यथाभवदनुदयी तता अगमजायत।
पुरस्ताद बुध्न आततः पश्चान्निरयणं कृतम॥ ६॥

6. *Yathābhavadanudeyī tato agramajāyata.*
Purastādbudhna ātataḥ paścānnirayaṇaṁ kṛtam.

As this body, this other than the soul, is created, similarly before this, mind and thought is created. Before that Prakrti is all pervasive and expansive, and from that all forms emerge and evolve.

इदं यमस्य सादनं दवमानं यदुच्यत।
इयमस्य धम्यत नाळीरयं गीभिः परिष्कृतः॥ ७॥

7. *Idaṁ yamasya sādanaṁ devamānaṁ yaducyate.*
Iyamasya dhamyate nāḷīrayaṁ gīrbhiḥ pariskṛtaḥ.

This body is the abode of the spirit, it is also the abode of death. It is said to be made of devas, divine evolutes of nature such as earth, water and others. This pulse of the body system beats, and as long as it beats the soul and body is celebrated and exalted with songs of adoration.

Mandala 10/Sukta 136

Keshina (Agni, Surya, Vayu) Devata, Vatarashanah Munayah Rshis. The Rshis' details are: Juti (1), Vatajuti (2), Viprajuti (3), Vrshanaka (4), Karikrata (5), Etasha (6), Rshyashrnga (7)

कश्यꣳग्निं कशी विषं कशी बिभर्ति रादसी।
कशी विश्वं स्वर्दृश कशीदं ज्यातिरुच्यत॥ १॥

1. *Keśyagniṁ keśī viṣaṁ keśī bibhrti rodasī.*
Keśī viśvaṁ svardṛśe keśīdaṁ jyotirucyate.

Keshi, the sun of radiant rays, holds and sustains the fire, the water, the heaven and earth and, indeed, the world, and it is called the light that reveals the world, illuminating it, so that we may see and enjoy the beauty and bliss of it.

(This mantra as others too may also be interpreted at the microcosmic level. In that case Keshi is the soul which sustains the pranic energy and the elements, processes and subsystems of the body system. The soul is the inner light which itself is further illuminated by the cosmic spirit precisely in the way the sun itself is illuminated by the cosmic light of existence.)

मुनयो वातरशनाः पिशङ्गा वसते मला।
वातस्यानु धाजिं यन्ति यद्देवासो अविक्षत॥ २॥

2. *Munayo vātaraśanāḥ piśaṅgā vasate malā.*
Vātasyānu dhrājiṁ yanti yaddevāso avikṣata.

Self-energised objects of space controlled by cosmic energy wear a dull yellow vestment and they follow the currents of cosmic energy when rays of the

sun touch and affect their behaviour.

(Sages harmoniously self-controlled in tune with the currents of cosmic energy wear a soothing vestment of yellow hue, and when their senses become totally internalised, they identify their being with the cosmic energy of divinity.)

उन्मदिता मानयन वाताँ आ तस्थिमा वयम।
शरीरदस्माकं यूयं मतासा अभि पश्यथ॥ ३॥

3. *Unmaditā mauneyena vātāṁ ā tasthimā vayam.*
Śrīredasmākaṁ yūyaṁ martāso abhi paśyatha.

Inspired by the sun we, space objects, abide in orbital stability by the cosmic currents of universal energy. O mortals, you may see our body on the surface, but nothing inside.

(Pranic energies of the sage inspired by spiritual energy, we abide in balance with the psychic currents of the soul. O mortals, you can visualise and observe our physical movements, but the inner reality, you can't.)

अन्तरिेाण पतति विश्वा रूपावचाकशत।
मुनिदवस्यदवस्य साकृत्याय सखा हितः॥ ४॥

4. *Antarikṣeṇa patati viśvā rūpāvacākaśat.*
Munirdevasyadevasya saukṛtyāya sakhā hitaḥ.

The sun which is an object of meditative realisation flies through space, illuminating and watching the forms of heavenly bodies in the solar system. It itself is placed in orbit by the divine spiritual energy of the cosmos for the sake of harmony among the heavenly objects of the cosmic system.

(So does the soul vibrate in the microcosmic system illuminating, the intelligence and energising the mind and senses and the pranas to achieve the individual's harmony with himself and the totality of existence.)

वातस्याश्वो वायोः सखाथो देवषितो मुनिः ।
उभा समुदावा ीति यश्च पूव उतापरः ॥ ५ ॥

5. *Vātasyāśvo vāyoḥ sakhātho deveṣito muniḥ. Ubhau samudrāvā kṣeti yaśca pūrva utāparaḥ.*

The sun moves in orbit by the dynamics of cosmic energy. It is a cooperative friend of cosmic energy, inspired and energised by the supreme Divinity. An object of realisation in meditation, it illuminates both sides of its cosmic movement in space, the former and the latter both in the cosmic orbit.

(The soul in meditation can illuminate both sides of its orbit in time and space, the past and the future both as revealed by the sage Patanjali in accordance with the Veda.)

अप्सरसां गन्धवाणां मृगाणां चरणे चरन ।
केशी केतस्य विद्वान्त्सखा स्वादुमदिन्तमः ॥ ६ ॥

6. *Apsarasāṁ gandharvāṇāṁ mṛgāṇāṁ caraṇe caran. Keśī ketasya vidvāntsakhā svādur-madintamaḥ.*

Pervasive and radiating in the course of light rays in the sky, over the earth and in the solar region itself, the sun, treasure source of radiation, concomitant with fire, warmth of life and light, is the highest inspirer of joy, most soothing source of the sweetness of

existence.

(The soul itself is the reservoir of eternal joy in the microcosmic existence of the human individual in its spiritual journey on earth, in the sky, in the solar region, in short, all over in its state of existence all time all over space.)

वा॒युर॑स्मा॒ उपा॑मन्थत्पि॒नष्टि॑ स्मा कु॒न॒न्ना॒मा।
के॒शी वि॒षस्य॒ पात्रे॑ण॒ यद्रु॒दे॒णापि॑बत्स॒ह॥ ७॥

7. *Vāyurasmā upāmanthat pinaṣṭi smā kunannamā.*
Keśī viṣasya pātreṇa yadrudreṇāpibat saha.

When the sun drinks the soma fragrance of yajna and the vapours of water arising from the earthly vedi by the spatial cup along with the fire of the vedi, then the wind churns the wealth of nature's bounties and the inviolable thunder grinds the grosser gifts of nature to the refined particles of rain for the earth and the moral and spiritual yajnic values for the soul of humanity.

Mandala 10/Sukta 137

Vishvedevah Devatah, Saptarshis Bharadvaja, Kashyapa, Gotama, Atri, Vishvamitra, Jamadagni, Vasishtha Rshis

उ॒त दे॑वा॒ अव॑हितं॒ देवा॒ उन्न॑यथा॒ पुनः॑।
उ॒ताग॑श्चक्रुषं॒ देवा॒ देवा॑ जी॒वय॑था॒ पुनः॑॥ १॥

1. *Uta devā avahitaṁ devā unnayathā punaḥ.*
Utāgaścakruṣaṁ devā devā jīvayathā punaḥ.

O Devas, sages and noble scholars, raise the frustrated and the fallen. O divinities, save the despaired and raise him again. O saints, redeem the man committed to sin. O divines, give him the life again. Let the lost

live once again.

द्वाविमा वातां वात आ सिन्धोरा परावतः।
दक्षं त अन्य आ वातु परान्या वातु यदपः॥ २॥

2. *Dvāvimau vātau vāta ā sindhorā parāvataḥ.*
Dakṣaṁ te anya ā vātu parānyo vātu yadrapaḥ.

Here are two winds of life that blow: one from and upto the sea, the other beyond. May the one bring you strength and vigour of freshness, let the other blow out sin, evil and pollution far away.

आ वात वाहि भेषजं वि वात वाहि यदपः।
त्वं हि विश्वभेषजा देवानां दूत ईयसे॥ ३॥

3. *Ā vāta vāhi bheṣajaṁ vi vāta vāhi yadrapaḥ.*
Tvaṁ hi viśvabheṣajo devānāṁ dūta īyase.

O breeze of fresh life, bring in the healing balm, blow out whatever is sinful and polluted. You blow as the divine breath of life and freshness, and you alone bring in the universal sanative.

आ त्वागमं शन्तातिभिरथो अरिष्टतातिभिः।
दक्षं त भद्रमाभार्षं परा यक्ष्मं सुवामि ते॥ ४॥

4. *Ā tvāgamaṁ śantātibhiratho ariṣṭatātibhiḥ.*
Dakṣaṁ te bhadramābhārṣaṁ parā yakṣmaṁ suvāmi te.

I am come with all palliatives and protectives for peace and tranquillity. I bring you auspicious, resistant and regenerative vitality and root out all debility.

त्रायन्तामिह देवास्त्रायतां मरुतां गणः ।
त्रायन्तां विश्वा भूतानि यथायमरपा असत ॥ ५ ॥

5. *Trāyantāmiha devāstrāyatāṁ marutāṁ gaṇaḥ.*
Trāyantāṁ viśvā bhūtāni yathāyamarapā asat.

May the divinities save us here in body and mind. May the forces of Maruts, air, breeze, wind and even storm protect us. May all forms of nature and living beings protect and promote us so that this body system may be fine, free and immaculate.

आप इद्वा उ भषजीरापो अमीवचातनीः ।
आपः सवस्य भषजीस्तास्ते कृण्वन्तु भषजम ॥ ६ ॥

6. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ.*
Āpaḥ sarvasya bheṣajīstāste kṛṇvantu bheṣajam.

All waters and other liquid energies are sanatives. Waters are cleansers and destroyers of disease and sickness. Waters are medicaments for all living beings. O man, O sufferer, let the waters cure and wash you clean as natural medicine.

हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी ।
अनामयित्नुभ्यां त्वा ताभ्यां त्वोप स्पृशामसि ॥ ७ ॥

7. *Hastābhyāṁ daśaśākhābhyāṁ jihvā vācaḥ purogavī. Anāmayitnubhyāṁ tvā tābhyāṁ tvopa spṛśāmasi.*

The tongue is the leading articulator of the physician's speech. The two hands and ten fingers are the physician's magical touch. The soothing speech and soft sympathetic touch of both hands and ten fingers, with these two inspiring curatives, O suffering man, we

touch and retouch you and caress you back to health and self-assurance.

Mandala 10/Sukta 138

Indra Devata, Anga Aurava Rshi

तव॒ त्य इ॑न्द स॒ख्येषु॒ वह्न॑य ऋ॒तं म॑न्वा॒ना व्य॑ददिरु॒वल॑म।
यत्रा॑ दश॒स्य ा॒षसा॑ रि॒ण ा॒पः कु॒त्सा॑य॒ मन्म॑ ा॒ह्यश्च॑ दं॒सय॑ः॥ १॥

1. *Tava tya indra sakhyeṣu vahnaya ṛtaṁ manvānā vyadardirurvalam. Yatrā daśasyannuṣaso riṇannapaḥ kutsāya manmannahyaśca daṁsayaḥ.*

O lord of cosmic energy, Indra, in consonance with your will and law, these flames of fire carrying yajnic fragrance, and these currents of wind bearing electrical energy, break the vaporous force of the mighty cloud, and when the mantras are chanted and you radiate the lights of the dawn, catalytic power is initiated and showers of rain are released in response to the wishes of the yajakas.

अवा॑सृजः प॒स्व॑ः श्व॒ञ्चया॑ गि॒रीनुदा॑ज उ॒स्रा अपि॑बा॒ मधु॑ पि॒यम। अव॑धया व॒निना॑ अस्य॒ दं॑स॒सा शु॒शाच॒ सूय॑ ऋ॒त-जा॑तया गि॒रा॥ २॥

2. *Avāsṛjaḥ prasvaḥ śvañcayo girīnudāja usrā apibo madhu priyam. Avardhayo vanino asya daṁsasā śuśoca sūrya ṛtajātayā girā.*

Indra, lord of cosmic winds and energy, creates the vapours, breaks the clouds, initiates radiations of light and energy, absorbs the honey sweets of fragrances, augments the oceans of water in space, and by the order

and power of its liberal potential, will and voice, the winds blow and the sun shines in heaven.

वि सूया॒ मध्य॑ अमुच॒दथं॑ दि॒वा वि॒दद्दा॒साय॑ पति॒मान॒माय॑ः।
दू॒ हानि॒ पिपा॒रस्सु॑रस्य मा॒यिन॒ इन्दा॒ व्यास्यच्चकृ॒वाँ ऋ॒जिश्वना ॥ ३ ॥

3. *Vi sūryo madhye amucadrathaṁ divo vidaddāsāya pratimānamāryaḥ. Dṛḷhāni piprorasurasya māyina indro vyāsyaccakṛvāṁ ṛjiśvanā.*

The sun in the midst of the regions of light releases the energy flood of its rays, creating thereby a complementary adversary for the mighty cloud which holds the wealth of vapours. Thus does Indra, omnipotent performer, controller of cosmic dynamics, break the formidable concentrations of the wondrous mighty collector's hoard of living showers by the strike of the catalytic operation of its natural law.

अना॑धृष्टानि धृषि॒त व्यास्य॒ाधी॑रदे॑वाँ अमृणद॒यास्य॑ः।
मास॑व॒ सूया॒ वसु॒ पुय॒मा द॑द॒ गृणा॒नः शत्रूँ॑रशृणाद्वि॒रुक्म॑ता ॥ ४ ॥

4. *Anādhṛṣṭāni dhṛṣito vyāsyannidhīradevāṁ amṛṇadayāsyaḥ. Māseva sūryo vasu puryamā dade gṛṇānaḥ śtrūṁraśṛṇādvirukmatā.*

Dauntless and valiant Indra, ruler of the world, breaks down the formidable unimpaired selfish hoarders of wealth and power and, just as the sun by seasonal heat of its rays takes up the waters, so does he take out the concealed wealth and power of the antisocial elements, and, adored and celebrated, destroys the enemies of humanity by the lustre of his justice and

power.

अयुद्धसना विभ्वा विभिन्दता दाशद वृत्रहा तुज्यानि तजत।
इन्दस्य वजादबिभदभिश्नथः पाकामच्छुन्ध्यूरजहादुषा अनः ॥ ५ ॥

5. *Ayuddhaseno vibhyā vibhindatā dāśadvṛtrahā tujyāni tejate. Indrasya vajrādabhedabhiśnathaḥ prākrāmacchundhyūrajahāduṣā anaḥ.*

Indra, heroic commander of irresistible force, omnipresent and boundless, destroyer of evil and darkness by his inviolable potential, is generous, reduces the hurtful and promotes the progressive. The evil and wicked fear the shattering thunderbolt of Indra who is ever moving forward, illuminating and purifying, and every day the morning moves his chariot for a new dawn of light and progress for humanity.

एता त्या त श्रुत्यानि कवला यदक एकमकृणारयज्ञम।
मासां विधानमदधा अधि द्यवि त्वया विभिं भरति पधिं पिता ॥ ६ ॥

6. *Etā tyā te śrutyāni kevalā yadeka ekamakṛṇo-rayajñam. Māsāṁ vidhānamadadhā adhi dyavi tvayā vibhinnaṁ bharati pradhiṁ pitā.*

Indra, these are the celebrated deeds of yours, lord absolute, who alone by yourself fix every selfish uncreative power. You hold and sustain the sun in heaven, and the sun, inspirer and promoter of life on earth, regulates the months and seasons of the year and abides by the path carved out by you in space.

Mandala 10/Sukta 139

Savita (1-3) Vishvavasu Atma (4-6) Devata, Vishvavasu Devagandharva Rshi

सूय॑रश्मिहरि॑केशः पु॒रस्ता॑त्सवि॒ता ज्याति॒रुद॑या॒ँ अज॑स्रम ।
तस्य॑ पू॒षा प्र॑स॒व या॑ति वि॒द्वान्त्स॒म्पश्य॒न्विश्वा॒ भुव॑नानि गो॒पाः ॥ १ ॥

1. *Sūryaraśmirharideśaḥ purastāt savitā jyotirudayāṁ ajasram. Tasya pūṣā prasave yāti vidvāntsaṁpaśyan viśvā bhuvanāni gopāḥ.*

Savita, eternal light of life, wearing the rays of the sun, golden haired, is risen there from the east. On his rise in the world of his creation, Pusha, living energy of divinity for life forms on earth, rises, seeing, blessing and promoting all regions of the world as protector of life and its activity.

नृ॒च ॑ा एष दि॒वा मध्य॑ आस्त आपप्रि॒वानाद॑सी अ॒न्तरि॑ ॑ाम ।
स वि॒श्वाची॑र॒भि च॑ष्ट घृ॒ताची॑रन्त॒रा पू॒व॒मप॑रं च के॒तुम ॥ २ ॥

2. *Nṛcakṣā eṣa divo madhya āsta āpaprivān rodasī antarikṣam. Sa viśvācīrabhi caṣṭe ghṛtācīrantarā pūrvamaparaṁ ca ketum.*

Watching and enlightening humanity, this light divine of life abides in the midst of heaven, filling heaven, earth and the middle region with its light and glory. It illuminates all quarters of space with universal light and bliss before and after and everywhere in between over the planets and the node.

रा॒या बु॒ध्नः सं॒गम॑ना॒ वसू॑नां॒ विश्वा॑ रू॒पाभि च॑ष्ट॒ शची॑भिः ।
दे॒व इ॑व सवि॒ता स॒त्यध॒र्मेन्द्रा॒ न त॑स्थौ सम॒रे धना॑नाम ॥ ३ ॥

3. *Rāyo budhnaḥ saṁgamano vasūnāṁ viśvā rūpābhi caṣṭe śacībhiḥ. Deva iva savitā satya-dharmendro na tasthau samare dhanānām.*

The very root and foundation of wealth, power and excellence, giver of health, peace, comfort and security of life, Savita watches, illuminates and inspires every thing of life with its forms and powers of action. Like omnificent divinity itself, the very essence and spirit of truth and Dharma, Savita abides by us in our battles for life's wealth, beauty and excellence.

विश्वावसुं साम गन्धवमापा ददृशुषीस्तदृतना व्यायन। तदन्ववदिन्दा रारहाण आसां परि सूयस्य परिधीँरपश्यत॥ ४॥

4. *Viśvāvasuṁ soma gandharvamāpo dadṛśuṣīsta-dṛtenā vyāyan. Tadanvavaidindro rārahāṇa āsāṁ pari sūryasya paridhīṁrapaśyat.*

O Soma, blessed seeker, just as vapours of water rise up by the heat of yajna and reach the sun, sustainer of the earth and life giver of the world, similarly self-realising souls by meditative yajna rise to the cosmic soul, and just as dynamic wind energy moves in consonance with the sun to the vaporous halo round the sun, similarly self-realising souls watch the cosmic halo round divinity, and the exceptional soul, having stayed existential complexities, reaches the divine presence at the centre of the halo.

विश्वावसुरभि त ा गृणातु दिव्या गन्धवा रजसा विमानः। यद्वा घा सत्यमुत य ा विद्म धिया हिन्वाना धिय इ ा अव्याः॥ ५॥

5. *Viśvāvasurabhi tanno gṛṇātu divyo gandharvo rajaso vimānaḥ. Yadvā ghā satyamuta yanna vidma dhiyo hinvāno dhiya inno avyāḥ.*

May the spirit of the universe, shelter home of the world and world's wealth and knowledge, divine sustainer of the universe and universal wisdom, maker and measurer of the universe in space and time, enlighten us of what is the truth of existence, what we do not know. May he inspire our vision and intelligence, and protect and promote our intelligence, will and actions.

सस्त्रिमविन्दच्चरणे नदीनामपावृणोदुरो अश्मव्रजानाम।
पासां गन्धर्वो अमृतानि वोचदिन्द्रो द्यां परि जानादहीनाम॥ ६॥

6. *Sasnimavindaccaraṇe nadīnāmapāvṛṇodduro aśmavrajānām. Prāsāṁ gandharvo amṛtāni vocadindro dakṣaṁ pari jānādahīnām.*

May Gandharva, eternal lord sustainer of the universe, knowledge and speech, abiding deep at the centre and on the circumference of the fluent streams and rolling oceans of speech and knowledge, open up for us the doors of knowledge locked in adamantine mystery and release the nectar streams of these mysteries in speech and vision. Indra, lord omnipotent and omniscient, alone knows in full the depth and far outreach of these mysteries.

Mandala 10/Sukta 140

Agni Devata, Agni Pavaka Rshi

अग्ने॒ तव॒ श्रवो॒ वयो॒ महि॑ भ्राजन्त॒ अर्चय॑ो विभावसो ।
बृह॑द्भानो॒ शव॑सा॒ वाज॑मु॒क्थ्यं॑ दधा॑सि दा॒शुषे॑ कवे ॥ १ ॥

1. *Agne tava śravo vayo mahi bhrājante arcayo vibhāvaso. Bṛhadbhāno śavasā vājamukthyaṁ dadhāsi dāśaṣe kave.*

Agni, leading light of life, great is your vigour, power and felicity, shining, inspiring and incessantly flowing. O refulgent lord, your flames rise high and blaze fiercely. Light and fire of Infinity, omniscient poet and creator, by your power, potential and abundance, you bear and bring admirable food, energy and fulfilment with the sense of victory for the generous giver and selfless yajaka.

पा॒व॒कव॑र्चाः शु॒कव॑र्चा॒ अनू॑नवर्चा॒ उदि॑यर्षि भा॒नुना॑ ।
पु॒त्रो मा॒तरा॑ वि॒चर॒न्नुपा॑वसि पृ॒णन्ना रोद॑सी उ॒भे ॥ २ ॥

2. *Pāvakavarcāḥ śukravarcā anūnavarcā udiyarṣi bhānunā. Putro mātarā vicarannupāvasi pṛṇakṣi rodasī ubhe.*

Lord of flames of purity, master of immaculate light and power absolutely free from want and weakness, you rise with self-refulgence and, just as the son closely abides by the parents, serves and protects them, so do you pervade, sustain and protect the heaven and earth.

ऊजा॑ नपाज्जातवदः सुश॒स्तिभि॒र्मन्दस्व धी॒तिभि॑र्हितः ।
त्व इ॒षः सं द॑धु॒भूरि॑वपसश्चि॒त्रात॑या वा॒मजा॑ताः ॥ ३ ॥

3. *Ūrjo napājjātavedaḥ suśastibhirmandasva dhītibhirhitaḥ. Tve iṣaṁ saṁ dadhurbhūrivarpasaścitrotayo vāmajātāḥ.*

O divine light and fire of life, child as well as protector and sustainer of energy pervasive in the entire world of existence, rise and rejoice as well as exhilarate us, with hymns and noble thoughts and actions as you are invoked and kindled in the vedi and in the heart and soul. Faithful celebrants bring you food in homage, and in you they vest their desires and aspirations of various forms and wondrous efficacy arisen from love of the heart and soul.

इ॒र॒ज्य ।ग्न पथयस्व ज॒न्तुभि॑र॒स्म राया॑ अमर्त्य ।
स दं॑श॒तस्य॒ वपु॑षा॒ वि रा॑जसि पृ॒णक्षि॑ सान॒सिं क॒तुम ॥ ४ ॥

4. *Irajyannagne prathayasva jntubhirasme rāyo amartya. Sa darśatasya vapuṣo vi rājasi pṛṇakṣi sānasiṁ kratum.*

Immortal Agni, waxing and exalting with all living beings, develop and expand the wealth and excellence of life for us. Of noble and gracious form as you are and shine and rule as you do, join us with yajnic action and bless us with abundant fruit of success and victory.

इ॒ष्क॒तार॑मध्व॒रस्य॒ पच॑तसं॒ र्यन्तं॒ राध॑सा म॒हः ।
रा॒तिं वा॒मस्य॑ सु॒भगां॑ म॒हीमिषं॒ दधा॑सि सान॒सिं र॒यिम ॥ ५ ॥

5. *Iṣkartāramadhvarasya pracetasaṁ kṣayantaṁ rādhaso mahaḥ. Rātiṁ vāmasya subhagāṁ mahīmiṣaṁ dadhāsi sānasiṁ rayim.*

Agni, lord, spirit, and power of the light and

fire of life, we celebrate and adore you, inspirer, impeller and promoter of holy yajna of love and non-violence, omniscient treasure giver and controller of the great world's wealth, who bear and bring us abundant gifts of beauty and splendour and the good fortune of life, high energy and food, plenty and prosperity, indeed all wealth, honour and excellence of life.

ऋ॒तावा॑नं महि॒षं वि॒श्वद॑र्शतम॒ग्निं सु॒म्नाय॑ दधिरे पु॒रा जना॑: ।
श्रु॒त्क॒र्णं स॒पथ॑स्तमं त्वा गि॒रा दे॒व्यं मानु॑षा यु॒गा ॥ ६ ॥

6. *Ṛtāvānaṁ mahiṣaṁ viśvadarśatamagniṁ sumnāya dadhire puro janāḥ. Śrutkarṇaṁ saprathastamaṁ tvā girā daivyaṁ mānuṣā yugā.*

Men, first of all since earliest times, worship, adore and inculcate you, Agni, omniscient lord of life, yajna and the law of life, great and glorious, most gracious presence of the world, for the sake of peace, pleasure and prosperity for the good life. O lord of life and grace, mortals singly and in couples and family with holy words celebrate and exalt you, divine, kind listener, infinite presence.

Mandala 10/Sukta 141

Vishvedeva Devata, Agni Tapasa Rshi

अग्न॒ अच्छा॑ वदे॒ह न॑: प्र॒त्यङ् न॑: सुमना॑ भव ।
प्र नो॑ यच्छ विशस्पत धन॒दा अ॑सि न॒स्त्वम ॥ १ ॥

1. *Agne acchā vadeha naḥ pratyaṁ naḥ sumanā bhava. Pra no yaccha viśaspate dhanado asi nastvam.*

Agni, lord of light, knowledge and speech, speak

to us here of the knowledge of science and divinity, be good and gracious to us here and now, direct. O Vishpati, protector and promoter of the people, you are the giver of life's wealth, knowledge and enlightenment, pray give us the wealth, knowledge and enlightenment about life and the art of living.

प ना॑ यच्छत्वय॒मा प भग॒ः प बृ॒हस्पति॑ः।
प द॒वाः पात सू॒नृता॑ रा॒या द॒वी द॑दातु नः॥ २॥

2. *Pra no yacchatvaryamā pra bhagaḥ pra bṛhaspatiḥ. Pra devāḥ prota sunṛtā rāyo devī dadātu naḥ.*

May Aryama, lord of justice and rectitude, Bhaga, lord giver of wealth, power and glory, Brhaspati, lord of expansive space, universal vision and speech, Devas, all divinities of nature and nobilities of humanity, and divine Sunrta, Vedic voice of truth and law of existence, give us wealth, honour and prosperity of life, wisdom and enlightenment.

साम॒ राजा॑न॒मव॑स॒ ग्निं गी॒भिह॑वामह।
आ॒दि॒त्यान्विष्णु॑ं सूर्य॑ं ब॒ह्माणं च॒ बृ॒हस्पति॑म॥ ३॥

3. *Somaṁ rājānamavase'gniṁ gīrbhirhavāmahe. Ādityān viṣṇuṁ sūryaṁ brahmāṇaṁ ca bṛhaspatim.*

We invoke brilliant Soma, exhilarating spirit of peace for protection and progress, Agni, spirit of light and warmth of life, with holy words and songs of devotion. We invoke and adore the Adityas, brilliant powers of enlightenment, Vishnu, lord omniscient and omnipresent awareness, Surya, self-refulgent divine

source of light, Brahma, the sage of divinity, and Brhaspati, the scholar visionary of divinity.

इन्द्रवायू बृहस्पतिं सुहवह हवामह।
यथा नः सर्व इज्जनः संगत्यां सुमना असत ॥ ४ ॥

4. *Indravāyū bṛhaspatiṁ suhaveha havāmahe.*
Yathā naḥ sarva ijjanaḥ saṁgatyāṁ sumanā asat.

We invoke, adore and pray for the cosmic energy of omnipotent Indra, Vayu, wind energy of cosmic Vayu, Brhaspati, cosmic sustenance of the infinite wielder of the universe, all worthies of love, invocation and adoration so that our people, noble and happy at heart, be united in cooperation for the peace and progress of life on the earth.

अयमणं बृहस्पतिमिन्द्रं दानाय चादय।
वातं विष्णुं सरस्वतीं सवितारं च वाजिनम ॥ ५ ॥

5. *Aryamaṇaṁ bṛhaspatimindraṁ dānāya codaya.*
Vātaṁ viṣṇuṁ sarasvatīṁ savitāraṁ ca vājinam.

For the gifts of wealth, honour and excellence of life, invoke, adore and inculcate Aryaman, law of life, Brhaspati, cosmic expansion and centrifugal energy, Indra, cosmic electric energy, Vata, wind energy, Vishnu, cosmic gravitation and centripetal energy, Sarasvati, cosmic knowledge and speech of divinity, and Savita, cosmic creative energy which is the overall and ultimate all winner over negativities.

त्वं नो अग्न अग्निभिर्ब्रह्म यज्ञं च वर्धय।
त्वं नो द्रविणोतय राया दानाय चादय ॥ ६ ॥

6. *Tvaṁ no agne agnibhirbrahma yajñaṁ ca vardhaya. Tvaṁ no devatātaye rāyo dānāya codaya.*

Agni, leading light of the world, by the gifts of enlightenment increase and develop our knowledge and corporate action, and inspire and enlighten us for the service of the divinities to win their gifts of wealth, honour and excellence.

Mandala 10/Sukta 142

Agni Devata, Sharngah Rshis: Jarita (1-2), Drona (3-4), Sarisrkva (5-6), Stambamitra (7-8)

अयमग्न जरिता त्व अभूदपि सहसः सूना नह्यो न्यदस्त्याप्यम। भद्रं हि शर्म त्रिवरूथमस्ति त आरे हिंसानामप दिद्युमा कृधि॥ १॥

1. *Ayamagne jaritā tve abhūdapi sahasaḥ sūno nahyanyadasytyāpyam. Bhadraṁ hi śarma trivarūthamasti ta āre hiṁsānāmapa didyumā kṛdhi.*

O self-refulgent light of life, Agni, this celebrant is dedicated to you wholly in worship and service. O creator and inspirer of strength, patience and fortitude, there is none other than you worth attaining. Blissful is your power of body, mind and soul. Pray cast away the pain and sufferance caused by the burning oppression of violent enemies.

पवक्त अग्र जनिमा पितूयतः साचीव विश्वा भुवना न्यृञ्जस। प सप्तयः प संनिषन्त ना धियः पुरश्चरन्ति पशुपाइव त्मना॥ २॥

2. *Pravat te agne janīmā pitūyataḥ sācīva viśvā bhuvanā nyṛñjase. Pra saptayaḥ pra saniṣanta no dhiyaḥ puraścaranti paśupā iva tmanā.*

Agni, your presence radiates, desiring to take things into your fold like a companion power reaching all regions of the world. And our thoughts and songs of homage too, spontaneously flying vibrations of heart and soul, reach on to you like eager servants of the divine master.

उत वा उ परि वृणक्ष्यबप्सदबहारग्न उलपस्य स्वधावः। उत खिल्या उवराणां भवन्ति मा ते हेतिं तविषीं चुकुधाम॥ ३॥

3. *Uta vā u pari vṛṇakṣi bapsadbahoragna ulapasya svadhāvaḥ. Uta khilyā urvarāṇāṁ bhavanti mā te hetiṁ taviṣīṁ cukru dhām.*

Agni, self-refulgent fire and power, when you burn and devour heaps of grass, sometimes you spare patches of green and sometimes vast areas of fertile lands become wastelands. Let us understand this mystery and the way so that we do not excite the onslaught of your blazing power of destruction.

यदुद्वता निवता यासि बप्सत्पृथगधि पगधिनीव सना। यदा त वाता अनुवाति शोचिवप्सव श्मश्रु वपसि प भूम॥ ४॥

4. *Yadudvato nivato yāsi bapsat pṛthageṣi pragardhinīva senā. Yadā te vāto anuvāti śocirvapteva śmaśru vapasi pra bhūma.*

When you rise and spread, devouring both high and low like a fierce army thirsting for victory, and specially when the wind blows favourable to your blaze,

then like a barber shaving off beard and moustache you lay waste vast areas of land.

पत्यस्य श्रेण्या ददृश्र एकं नियानं बहवा रथासः।
बाहू यदग्न अनुममृजाना न्यङ्ङुत्तानामन्वषि भूमिम॥ ५॥

5. *Pratyasya śreṇayo dadṛśra ekaṁ niyānaṁ bahavo rathāsaḥ. Bāhū yadagne anumarmṛjāno nyaṅṅuttānāmanveṣi bhūmim.*

The flames of Agni in rising sequence are seen like a row of chariots following one leader as engine when, Agni, you raise your arms waxing and shining and cover hills and valleys on the land.

उत्त शुष्मा जिहतामुत्त अचिरुत्त अग्न शशमानस्य वाजाः।
उच्छ्वञ्चस्व नि नम वर्धमान आ त्वाद्य विश्व वसवः सदन्तु॥ ६॥

6. *Ut te śuṣmā jihatāmut te arcirut te agne śaśamānasya vājāḥ. Ucchvañcasva ni nama vardhamāna ā tvādya viśve vasavaḥ sadantu.*

Agni, lord of light, illuminative and enlightening power, may your bright flames rise higher, may the radiations of your light and grandeur and your victories over want and darkness rise high and elevate the body, mind and soul of the celebrant. Yourself rising and expanding, raise the high higher, condescend, save and raise the low, and may all the soothing, sheltering powers and personalities of the world sit by you on the vedi and rehabilitate the uprooted here today and now.

अपामिदं न्ययनं समुद्रस्य निवशनम।
अन्यं कृणुष्वतः पन्थां तन याहि वशाँ अनु॥ ७॥

7. *Apāmidaṁ nyayanaṁ samudrasya niveśanam.*
Anyaṁ kṛṇuṣvetaḥ panthāṁ tena yāhi vaśāṁ anu.

This is the vast reservoir of waters, bottomless bound of the sea. Agni, create some other higher path from these here, so you may proceed to the fulfilment of your heart's desire.

आयंन त परायंण दूर्वा राहन्तु पुष्पिणीः।
ह्रदाश्चं पुण्डरीकाणि समुदस्यं गृहा इम ॥ ८ ॥

8. *Āyane te parāyaṇe dūrvā rohantu puṣpiṇīḥ.*
Hradāśca puṇḍarīkāṇi samudrasya gṛhā ime.

Agni, may flowers and holy grass grow on your arrival, may flowers and holy grass shower on your departure. Let all these homes be homes close to the infinite ocean, with reservoirs and flowers around.

(The seventh and eighth verses may be addressed to the human soul as well as to Agni, leading light and creative spirit of the cosmos.)

Mandala 10/Sukta 143

Ashvinau Devate, Atri Sankhya Rshi

त्यं चिदत्रिमृतजुरमथमश्वं न यातव।
क गीर्वन्तं यदी पुना रथं न कृणुथा नवम ॥ १ ॥

1. *Tyaṁ cidatrimṛtajuramarthamaśvaṁ na yātave.*
Kakṣīvantaṁ yadī punā rathaṁ na kṛṇutho navam.

Hey Ashvins, complementary energies of nature and complementary nobilities of humanity such as physician and surgeon, teacher and preacher, father and

mother, men and women, the person who observes the laws of nature and principles of truth and grows up in the yajnic way of life, whether he or she loves to enjoy the experience of living or has grown out of life's colourfulness and temptation, such a person you strengthen like a strong force in harness with every side of personality renewed to top condition of health and body to reach the goal and realise the purpose and values of life.

त्यं चिदश्वं न वाजिनमरेणवो यमत्नत।
दृ हं ग्रन्थिं न वि ष्यतमत्रिं यविष्ठमा रजः ॥ २ ॥

2. *Tyaṁ cidaśvaṁ na vājinamareṇavo yamatnata. Dṛḷhaṁ grantiṁ na vi ṣyatamatriṁ yaviṣṭhamā rajaḥ.*

And the person most youthful, dynamic, ever in harness for winning the goal of life, but bound by the web of life through senses, mind and pranas, all unsoiled though by dust, pray release, undo the bondage like a gordian knot of life so that the person may live free from possible dust and pollution.

नरा दंसिष्ठावत्रय शुभा सिषासतं धियः।
अथा हि वां दिवा नरा पुनः स्तामा न विशसे ॥ ३ ॥

3. *Narā daṁsiṣṭhāvatraye śubhrā siṣāsataṁ dhiyaḥ. Athā hi vāṁ divo narā punaḥ stomo na viśvase.*

O leading lights, noble souls, brilliant scholars, pray release the worldly man in search of freedom from bondage, bless him with holy thoughts and intelligence, since the enlightened man's song of prayer and adoration in order to celebrate you reaches you, harbingers of light,

again and again.

चित्त तद्वां सुराधसा रातिः सुमतिरश्विना।
आ य ाः सदन पृथा समन पषथा नरा॥ ४॥

4. *Cite tadvāṁ surādhasā rātiḥ sumatiraśvinā. Ā yannaḥ sadane pṛthau samane parṣatho narā.*

Ashvins, harbingers of wealth, competence and success, that wealth of noble thoughts and intelligence, that generous gift of yours, is for the enlightenment of humanity which, O leading lights, you bring in showers in this vast world of life, in this hall of yajna, in this struggle of our life for happiness and freedom.

युवं भुज्युं समुद आ रजसः पार ईङ्खितम।
यातमच्छा पतत्रिभिर्नासत्या सातय कृतम॥ ५॥

5. *Yuvaṁ bhujyuṁ samudra ā rajasaḥ pāra rīṅkhitam. Yātamacchā patatribhirnāsatyā sātaye kṛtam.*

Ashvins, bright like fire and the sun, inviolably committed to truth and law, pray come with faultless ark and oars to humanity beaten about in the depth of dust and rolling seas, to help us swim to the shore to freedom and victory.

आ वां सुम्नः शंयूइव मंहिष्ठा विश्ववदसा।
समस्म भूषतं नरात्सं न पिप्युषीरिषः ॥ ६॥

6. *Ā vāṁ sumnaiḥ śaṁyū iva maṁhiṣṭhā viśvavedasā. Samasme bhūṣataṁ narotsaṁ na pipyuṣīriṣaḥ.*

Leading lights of the world, greatest and most

liberal masters of universal wealth and knowledge, come like benevolent harbingers of peace and freshness of joy, bless us and refine us with your gracious favours of peace, freedom and happiness as abundant showers of rain fill the lake.

Mandala 10/Sukta 144

Indra Devata, Suparna Tarkshya or Urdhvakrshana Yamayana Rshi

अ॒यं हि त॒ अम॑त्य॒ इन्दु॒रत्या॒ न पत्य॑त ।
द॒क्षो वि॒श्वायु॑र्वे॒धस॑ ॥ १ ॥

1. *Ayaṁ hi te amartya induratyo na patyate.*
Dakṣo viśvāyurvedhase.

Indra, lord eternal and omnipotent, this immortal soma rises to you like a flying courser. Versatile, living vitality of the world, it rises in homage to the lord creator of the world.

अ॒यम॒स्मासु॒ काव्य॑ ऋ॒भुव॑जा॒ दास्व॑त ।
अ॒यं बि॑भर्त्यू॒ध्वकृ॑शनं॒ मद॑मृ॒भुन कृ॒त्व्यं॑ मद॑म ॥ २ ॥

2. *Ayamasmāsu kāvya ṛbhurvajro dāsvate. Ayaṁ bibhartyūrdhvakṛśanaṁ madamṛbhurna kṛtvyaṁ madam.*

Here among us it is inspiring and adorable, brilliant, a very thunderbolt of protection for the generous, and scourge of punishment for the destructive. And it bears the exhilaration that elevates like rising flames of fire just as the wise sage bears the passion for creativity.

घृषुः श्यनाय कृत्वन आसु स्वासु वंसगः ।
अव दीधदहीशुवः ॥ ३ ॥

3. *Ghṛṣuḥ śyenāya kṛtvana āsu svāsu vaṁsagaḥ. Ava dīdhedahīśuvaḥ.*

Effulgent, agile and exhilarating for the dynamic creative personality, inspiring and vitalising among its own people, it blesses them and their progeny with high energy and enthusiasm.

यं सुपर्णः परावतः श्यनस्य पुत्र आभरत ।
शतचक्रं याꣳ ह्या वतनिः ॥ ४ ॥

4. *Yaṁ suparṇaḥ parāvataḥ śyenasya putra ābharat. Śatacakraṁ yo'hyo vartaniḥ.*

Soma, which Vayu, cosmic energy, child of all pervasive space, bears and carries from far off solar regions, is performer of a hundred divine acts of nature and it is the very life of the cloud and indestructible vitality of life.

यं ते श्यनश्चारुमवृकं पदाभरदरुणं मानमन्धसः ।
एना वया वि तायायुंजीवस एना जागार बन्धुता ॥ ५ ॥

5. *Yaṁ te śyenaścārumavṛkaṁ padābharadar-uṇaṁ mānamandhasaḥ. Enā vayo vi tāryāyurjīvasa enā jāgāra bandhutā.*

The essence of life's vitality, soma, lovely and pleasing, unassailable and sunny bright, which nature's energy brings by its own spirit and power, is the vitality by which health and fertility for life grows higher and the kinship and continuity of humanity keeps living and awake.

एवा तदिन्द्र इन्दुना दवषु चिद्धारयात मह्रि त्यजः ।
कत्वा वया वि तायायुः सुकता कत्वायमस्मदा सुतः ॥ ६ ॥

6. *Evā tadindra indunā deveṣu ciddhārayāte mahi tyajaḥ. Kratvā vayo vi tāryāyuḥ sukrato kratvā-yamasmadā sutaḥ.*

Thus does Indra, life of life, through soma life energy, disseminate and bear the great creative vitality in the divine forms of nature and humanity. O lord of holy action, the health and age of distinct life forms is extended and maintained by holy acts of soma activity, and this vitality is created and distilled from us by us through the holy discipline of yajnic living with brahmacharya.

Mandala 10/Sukta 145

Sapatni-badhanam Devata, Indrani Rshi

The subject matter of this hymn at the surface level is getting rid of a rival wife, and for that purpose the speaker takes recourse to a herb also. Thus the hymn reads like a spell cure and possibly with a magical herb. But this approach would not do justice to the deeper meaning of the hymn which is integration or re-integration of personality with a single, undivided, focussed interest in the pursuit of a definite goal of positive value.

Split personality is a problem in modern times. So is schizophrenia, a devastating disease. The cure can be both herbal and psychological. The word 'Upanishat' helps us to read the hymn in this Vedic direction of practical yoga in which sanative herbs, mental concentration and spiritual faith all play an important

role (refer Yoga Sutras of Patanjali, 4, 1.).

इमां खनाम्योषधिं वीरुधं बलवत्तमाम।
ययो सपत्नीं बाधते ययो संविन्दत पतिम ॥ १ ॥

1. *Imāṁ khanāmyoṣadhiṁ vīrudhaṁ balavattamām.*
Yayā sapatnīṁ bādhate yayā saṁvindate patim.

I dig out this luxuriant and most powerful herb by which one can annul a rival fascination and by which the pursuant can recover a single, all absorbing love for successful attainment.

उत्तानपर्ण सुभगे देवजूत सहस्वति।
सपत्नीं मे परा धम पतिं मे केवलं कुरु ॥ २ ॥

2. *Uttānaparṇe subhage devajūte sahasvati.*
Sapatnīṁ me parā dhama patiṁ me kevalaṁ kuru.

O soma plant growing up with luxuriant leaves and branches, nobly effective, divinely energised, giver of peace, patience and courageous vitality, transform me to concentrate on my one and only love. Throw off my evil fascination. Let me be with my master spirit of life.

उत्तराहमुत्तर उत्तरदुत्तराभ्यः।
अथा सपत्नी या ममाधरा साधराभ्यः ॥ ३ ॥

3. *Uttarāhamuttara uttareduttarābhyaḥ.*
Athā sapatnī yā mamādharā sādharābhyaḥ.

O soma, you are higher, more efficacious. I also am higher than the fascination, greater than all others who are superior, generally speaking. May that which is my rival be lower than the lowest fascinations.

न॒ह्यस्या॒ नाम॑ गृभ्णामि॒ ना अ॒स्मिन॑मत॒ जन॑।
परा॑मे॒व प॑रा॒वतं॒ स॒पत्नी॑ गमयामसि॥ ४॥

4. *Nahyasyā nāma gṛbhṇāmi no asmin ramate jane.*
Parāmeva parāvataṁ sapatnīṁ gamayāmasi.

I do not even think of its name. No one entertains this human distraction, no one is distracted by this human fascination. We throw this remote fascination far off at the farthest.

अ॒हम॑स्मि॒ सह॑मा॒नाथ॒ त्वम॑सि सास॒हिः।
उ॒भ सह॑स्वती भू॒त्वी स॒पत्नी॑ म सहावह॥ ५॥

5. *Ahamasmi sahamānātha tvamasi sāsahiḥ.*
Ubhe sahasvatī bhūtvī sapatnīṁ me sahāvahai.

I am patient, challenging and victorious. O soma, you too are unassailable, you and I, both challenging and victorious, we shall subdue the rival.

उप॑ त धी॒ां सह॑मानाम॒भि त्वा॑धी॒ां सही॑यसा। मामनु॒ प त॒ मना॑
व॒त्सं गारि॑व धावतु प॒था वारि॑व धावतु॥ ६॥

6. *Upa te'dhāṁ sahamānāmabhi tvādhāṁ sahīyasā.*
Māmanu pra te mano vatsaṁ gauriva dhāvatu
pathā vāriva dhāvatu.

O soma, O spirit of peace, O spiritual knowledge of the Upanishad, I love you at heart and hold on to you in faith, patient and victorious as you are. I hold on to you with a determined mind. May your spirit radiate and come to me like the mother cow hastening to the calf and water rushing straight down to the lake.

Mandala 10/Sukta 146

Aranyani Devata, Devamuni Airammada Rshi

अरण्यान्यरण्यान्यसा य पव नश्यसि।
कथा गामं न पृच्छसि न त्वा भीरिव विन्दतीइँ ॥ १ ॥

1. *Araṇyānyaraṇyānyasau yā preva naśyasi. Kathā grāmaṁ na pṛcchasi na tvā bhīriva vindatīmँ.*

Tarry, O spirit of the forest, who disappear like a phantom in no time. Why not stay for a moment by the village? And you don't fear even fear itself, which fears to touch your presence.

वृषारवाय वदत यदुपावति चिच्चिकः।
आघाटिभिरिव धावयं ारण्यानिमहीयत ॥ २ ॥

2. *Vṛṣāravāya vadate yadupāvati ciccikaḥ. Āghāṭibhiriva dhāvayannaraṇyānirmahīyate.*

In response to howls and noises of the forest, birds chirp and crickets sing, all appears like temple bells and thereby the forest presence gets exalted.

उत गाव इवादन्त्युत वश्मव दृश्यत ।
उता अरण्यानिः सायं शकटीरिव सजति ॥ ३ ॥

3. *Uta gāva ivādantyuta veśmeva dṛśyate. Uto araṇyāniḥ sāyaṁ śakaṭīriva sarjati.*

Forest animals graze like cows, clusters of flowers give a homely look, and the forest spirit appears to say good bye to the carts that leave for village homes.

गामङ्गष आ ह्वयति दावङ्गषा अपावधीत।
वस ारण्यान्यां सायमकु ादितिं मन्यत ॥ ४ ॥

4. *Gāmaṅgaiṣa ā hvayati dārvaṅgaiṣo apāvadhīt. Vasannaraṇyānyāṁ sāyamakrukṣaditi manyate.*

Dear spirit and forest presence, someone calls upon his cow to come home, this one cuts the tree, and in the evening someone staying in the forest shrieks, someone howls, someone bursts in song also.

न वा अरण्यानिहन्त्यन्यश्च गाभिगच्छति।
स्वादोः फलस्य जग्ध्वाय यथाकामं नि पद्यत ॥ ५ ॥

5. *Na vā araṇyānirhantyanyaścennābhigacchati. Svādoḥ phalasya jagdhvāya yathākāmaṁ ni padyate.*

The forest does not hurt anyone. Whoever goes to the forest without the intent to damage eats the delicious fruit and roams around as he wishes at will.

आञ्जनगन्धिं सुरभिं बह्वन्नामकृषीवलाम।
प्राहं मृगाणां मातरमरण्यानिमशंसिषम ॥ ६ ॥

6. *Āñjanagandhiṁ surabhiṁ bahvannāmakṛṣīvalām. Prāhaṁ mṛgāṇāṁ mātaramaraṇyānimasaṁsiṣam.*

I revere and celebrate the forest and the spirit of the forest not subjected to human encroachment by farming, abounding in wild fruit, fragrant, flowery beautiful, mother of wild life and sustaining friend of humanity.

Mandala 10/Sukta 147

Indra Devata, Suveda Shairishi Rshi

श्रत्ते दधामि पथमाय मन्यव हन्यद वृत्रं नर्यं विवरपः।
उभ यत्त्वा भवता रादसी अनु रजत शुष्मात्पृथिवी चिदद्रिवः॥ १॥

1. *Śratte dadhāmi prathamāya manyave'hanyadvṛtraṁ naryaṁ viverapaḥ. Ubhe yattvā bhavato rodasī anu rejate śuṣmāt pṛthivī cidadrivaḥ.*

Indra, potent ruler of nature and humanity, lord of thunder and clouds, mover of mountains, I am all faith, reverence and admiration in truth of commitment for your first and foremost power and passion by which you break the clouds and release the showers of rain for humanity, by virtue of which both heaven and earth abide by your law, the power and force by which the firmament shakes with awe.

त्वं मायाभिरनवद्य मायिनं श्रवस्यता मनसा वृत्रमर्दयः।
त्वामि रा वृणत गविष्टिषु त्वां विश्वासु हव्यास्विष्टिषु॥ २॥

2. *Tvaṁ māyābhiranavadya māyinaṁ śravasyatā manasā vṛtramardayaḥ. Tvaminnaro vṛṇate gaviṣṭiṣu tvāṁ viśvāsu havyāsvaiṣṭiṣu.*

Irreproachable power, with your mind and desire to produce more food and energy, by your mighty forces you break open the treasure-holds of mysterious hidden energies of nature. Leading lights of humanity take to you in their search for rays of light, and in all their cherished programmes of common good they honour you as the source of success.

एषु चाकन्धि पुरुहूत सूरिषु वृधासो य मघव गानशुमघम।
अचन्ति ताक तनय परिष्टिषु मधसाता वाजिनमह्रय धन॥ ३॥

3. *Aiṣu cākandhi puruhūta sūriṣu vṛdhāso ye maghavannānaśurmagham. Arcanti toke tanaye pariṣṭiṣu medhasātā vājinamahraye dhane.*

O lord universally invoked and celebrated, be gracious and bring the light of knowledge to these noble leaders of humanity. O lord of power and glory, progressive men of wisdom who have achieved power and prosperity in life honour and adore you in their congregations as the chief power of success and victory for the attainment of irreproachable wealth and other values for themselves, their children and grand children.

स इ ु रायः सुभृतस्य चाकनन्मदं या अस्य रंह्यं चिकतति।
त्वावृधा मघवन्दाश्वध्वरा म ू स वाजं भरत धना नृभिः॥ ४॥

4. *Sa innu rāyaḥ subhṛtasya cākananmadaṁ yo asya raṁhyaṁ ciketāni. Tvāvṛdho maghavan dāśvadhvaro makṣū sa vājaṁ bharate dhanā nṛbhiḥ.*

He alone values and obtains wealth worthy of achievement who knows and realises in life the inspiring power and ecstasy of Indra. O lord of power and prosperity, the man inspired and empowered by you, who is dedicated to positive giving and yajnic programmes with leading lights of scientific yajna, achieves wealth and victory at the earliest because he knows the secret of success.

त्वं शर्धाय महिना गृणान उरु कृधि मघवञ्छग्धि रायः ।
त्वं नो मित्रा वरुणा न मायी पित्वा न दस्म दयस
विभक्ता ॥ ५ ॥

5. *Tvaṁ śardhāya mahinā gṛṇāna uru kṛdhi magha-vañchagdhi rāyaḥ. Tvaṁ no mitro varuṇo na māyī pitvo na dasma dayase vibhaktā.*

Indra, lord giver and creator of glory, pray let us rise and expand in the field of knowledge and action. Give us wealth and power of a high order of nobility. You are Mitra and Varuna for us, friend and just guide, giver and commander of wondrous capability, noble and blissful, and one with us, you give us food for body, mind and soul for the individual and the human community.

Mandala 10/Sukta 148

Indra Devata, Prthu Vainya Rshi

सुष्वाणास इन्द्र स्तुमसि त्वा ससवांसश्च तुविनृम्ण
वाजम । आ नो भर सुवितं यस्य चाकन्त्मना तना सनुयाम
त्वातः ॥ १ ॥

1. *Suṣvāṇāsa indra stumasi tvā sasavāṁsaśca tuvinṛmṇa vājam. Ā no bhara suvitaṁ yasya cākan tmanā tanā sanuyāma tvotāḥ.*

Indra, lord of abundant wealth and power, creative and expressive devotees with divine gifts of heavenly food and energy, we celebrate and adore you. Pray bless us with that wealth and well being which you please is for our good, so that, under your gracious protection, we may win the power and prosperity of life to live well and enjoy the beauty and goodness of

life to the fulfilment of our heart and soul.

ऋष्वस्त्वमिन्द शूर जाता दासीर्विशः सूर्येण सह्याः ।
गुहा हितं गुह्यं गूळ्हमप्सु बिभृमसि प्रस्रवणे न सोमम् ॥ २ ॥

2. *Ṛṣvastvamindra śūra jāto dāsīrviśaḥ sūryeṇa sahyāḥ. Guhā hitaṁ guhyaṁ gūḷhamapsu bibhṛmasi prasravaṇe na somam.*

Indra, you are the mighty maker and terrible breaker both at the same time in the creative process of nature and life, great and brave at the very manifestation of your power, who challenge and break open the negative forces of dark clouds by the sun, so that, on showers of the divine grace of rains, we receive and enjoy the soma nectar hidden in the mystery held at the heart of the vapours and water showers.

(In the spiritual sense, Indra is present deep in the self, and when by grace it breaks the darkness, we receive the light and the divine nectar.)

अया वा गिरा अभ्यर्च विद्वानृषीणां विप्रः सुमतिं चकानः ।
ते स्याम ये रणयन्त सोमैरेनाता तुभ्यं रथाळ्हभक्षैः ॥ ३ ॥

3. *Aryo vā giro abhyarca vidvānṛṣīṇāṁ vipraḥ sumatiṁ cakānaḥ. Te syāma ye raṇyanta somairenota tubhyaṁ ratholha bhakṣaiḥ.*

O lord of the cosmic chariot, ruler protector of the universe, vibrant and omniscient Indra, lover of the sages' songs of adoration, pray accept and honour our words of prayer so that, serving and celebrating you with delicious homage of soma and ourselves exulting, we may ever abide in your gracious favour and presence.

इमा ब्रह्मेन्द्र तुभ्यं शंसि दा नृभ्या नृणां शूर शवः ।
तभिर्भव सक्रतुयषु चाक नुत त्रायस्व गृणत उत स्तीन ॥ ४ ॥

4. *Imā brahmendra tubhyaṁ śaṁsi dā nṛbhyo nṛṇāṁ śūra śavaḥ. Tebhirbhava sakraturyeṣu cāka-nnuta trāyasva gṛṇata uta stīn.*

Indra, lord omnipotent, brave leader, these songs of adoration are offered in homage to your honour. Be pleased to accept these. Pray bless us with strength and power worthy of the brave. Bless these leading lights with love and sure fulfilment in their holy acts of yajna. Save the celebrants and upraise the fallen who depend on you and look up for help.

श्रुधी हवमिन्द शूर पृथ्या उत स्तवस वन्यस्याकः । आ यस्त यानिं घृतवन्तमस्वारूमिन निम्नद वयन्त वक्वाः ॥ ५ ॥

5. *Śrudhī havaminrda śūra pṛthyā uta stavase venya-syārkaiḥ. Ā yaste yoniṁ ghṛtavantam-asvārūr-mirna nimnairdravayanta vakvāḥ.*

Indra, leading light of the world, omnipotent lord, brave all-presence, listen to the invocation and prayer of humanity at large. Adored and exalted you are by the celebrative songs of the wise, who sit in your hall of prayer round the vedi lighted and sprinkled with ghrta and attend to you, while the singer celebrants run to you like streams rushing down to sea, by paths of surrender.

Mandala 10/Sukta 149

Savita Devata, Archan Hairanyastupa Rshi

सविता यन्त्रः पृथिवीमरम्णादस्कम्भन सविता द्यामदृंहत ।
अश्वमिवाधु क्षद्धुनिमन्तरिं यमतूत बद्धं सविता समुदम ॥ १ ॥

1. *Savitā yantraiḥ pṛthivīmaramṇādaskambhane savitā dyāmadṛṁhat. Aśvamivādhukṣaddhunimantarikṣamatūrte baddhaṁ savitā samudram.*

Savita, lord creator, places the earth in orbit, and Savita places the region of light, in columnless space by the forces of cosmic gravitation. Savita moves the thundering cloud like a horse in skies and brings the showers, and Savita places the middle regions and the vast expanse of vapours and waters bound in boundless space.

यत्रा॑ समु॒दः स्क॑भि॒ता व्या॒न॒दपां नपात्सवि॒ता तस्य॑ वद।
अता॒ भूरत॑ आ॒ उत्थि॑तं॒ रजा॒ ता॒ द्यावा॑पृथि॒वी अ॑पथ-
ताम॥ २॥

2. *Yatrā samudraḥ skabhito vyainadapāṁ napāt savitā tasya veda. Ato bhūrata ā utthitaṁ rajo'to dyāvāpṛthivī aprathetām.*

Where the ocean of vapours and water is sustained and whence it sprinkles the earth with showers, only Savita, eternal sustainer of waters, knows that mystery. Thence, from Savita, arises the earth, thence arises the sky and thence only the heaven and earth arise in mutual relation and expand.

प॒श्चदम॒न्यद॑भव॒द्यज॑त्रममर्त्यस्य॒ भुव॑नस्य भू॒ना। सु॒प॒र्णा
अ॒ङ्ग स॑वि॒तुर्ग॒रुत्मा॒न्पूर्वा॑ जा॒तः स उ॑ अ॒स्यानु॒ धम॑॥ ३॥

3. *Paścedamanyadabhavadyajatramamartyasya bhuvanasya bhūna. Suparṇo aṅga saviturgarutmān pūrvo jātaḥ sa u asyānu dharma.*

Later all this other world arises in mutual relationship by the omnipotence of eternal lord Savita.

Dear seeker, from Savita only first arises the grand flying bird of fire, the sun, in conformity with the laws of Savita, and then the others.

गाव॑इव॒ गाम॒ यूयु॑धिरि॒वाश्वा॑न्वा॒श्रव॑ व॒त्सं सु॒मना॒ दुहा॑ना।
पति॑रिव जा॒याम॒भि ना॒ न्य॑तु ध॒ता दि॒वः स॑वि॒ता वि॒श्व-
वा॑रः॥ ४॥

4. *Gāva iva grāmaṁ yūyudhirivāsvān vāśreva vatsaṁ sumanā duhānā. Patiriva jāyāmabhi no nyetu dhartā divaḥ savitā viśvavāraḥ.*

Just as cows hasten to the village, the warrior takes to the horse, loving mother cow anxious at heart runs to the calf for milk, the husband goes to the wife for love, so may Savita, sustainer of the heavenly world, love of all humanity, come and bless us as his children.

हिर॑ण्यस्तूपः सवित॒र्यथा॑ त्वाङ्गिर॒सा जु॒ह्व॑ वाज॑ अ॒स्मिन।
ए॒वा त्वाच॒ार्वस॒ वन्द॑मान॒ः सामं॑स्यवां॒शुं पति॑ जाग-
रा॒हम॥ ५॥

5. *Hiraṇyastūpaḥ savitaryathā tvāṅgiraso juhve vāje asmin. Evā tvārcannavase vandamānaḥ somasyevāśuṁ prati jāgarāham.*

O Savita, just as Angirasa, yogi with controlled pranic energy, established in the golden beauty of the spirit, invokes you in this yajna for the essence through existence, so do I, dedicated to worship and prayer with adoration, keep awake waiting for the revelation of divinity as my share of soma, divine ecstasy of ultimate freedom.

Mandala10/Sukta 150

Agni Devata, Mrdika Vasishtha Rshi

समिद्धश्चित्समिध्यस द्रवभ्या हव्यवाहन।
आदित्य रुदवसुभिन आ गहि मृळीकाय न आ गहि॥ १॥

1. *Samiddhaścit samidhyase devebhyo havya-vāhana. Ādityai rudrairvasubhurna ā gahi mṛḷī-kāya na ā gahi.*

Agni, fire of the vedi, heat and light of life, carrier of fragrance and freshness to nobilities and divine forces of nature, kindled, burning and ever awake, you are still kindled and raised to burn and shine for the renewal of life and life energy by yajna. Pray come to us with Aditya, radiations of the sun, with Rudras, electric catalysis of natural energy, and with Vasus, gifts of earth and pranic energies. Come to us for peace, prosperity and all round well being of life.

इमं यज्ञमिदं वचा जुजुषाण उपागहि।
मतासस्त्वा समिधान हवामह मृळीकाय हवामह॥ २॥

2. *Imaṁ yajñamidaṁ vaco jujuṣāṇa upāgahi. Martāsastvā samidhāna havāmahe mṛḷīkāya havāmahe.*

Loving, accepting and appreciating this yajna, this word of prayer and divine adoration, pray come close to join us. Shining, burning and blazing fire divine, we mortals invoke you, we kindle and adore you for peace, prosperity and all round well being of life.

त्वामु जातवदसं विश्ववारं गृण धिया।
अग्न द्रवाँ आ वह नः पियवतान्मृळीकाय पियवतान॥ ३॥

3. *Tvāmu jātavedasaṁ viśvavāraṁ gṛṇe dhiyā. Agne devāṁ ā vaha naḥ priyavratān mṛlīkāya priyavratān.*

Agni, with sincerity of thought, word and action, I adore you, eternal knower of all that is born, universal lover and saviour of all by their own choice. O light and fire of universal life, bring hither the nobilities of humanity to join us, bring hither the divinities of nature to bless us, they are all lovers of the laws and discipline of life. Pray bring hither the lovers of law and discipline of life for peace, progress and all round well being of humanity.

अग्निद्वा दवानामभवत्पुराहिता ग्निं मनुष्या ३ ऋषयः समीधिर। अग्निं महा धनसातावहं हुव मृळीकं धनसातय॥ ४॥

4. *Agnirdevo devānāmabhavat purohito'gniṁ manuṣyā ṛṣayaḥ samīdhire. Agniṁ maho dhanasātāvahaṁ huve mṛlīkaṁ dhanasātaye.*

Agni, lord omniscient and self-refulgent, Agni, universal spirit of life, was and is the high priest of all divine forces of nature and all nobilities of humanity. The same Agni, leading light and life of existence, ordinary people and enlightened sages invoke and light in the heart and home. I invoke and light the great Agni in the soul and in the home vedi for the achievement of wealth, honour and excellence of life. I pray to the spirit of divine peace for victory over all wealth and excellence of life.

अग्निरत्रिं भरद्वाजं गविष्ठिरं पाव ाः कण्वं त्रसदस्युमाहव। अग्निं वसिष्ठा हवत पुराहिता मृळीकाय पुराहितः॥ ५॥

5. *Agniratriṁ bharadvājaṁ gaviṣṭhiraṁ prāvannaḥ kaṇvaṁ trasadasyumāhave. Agniṁ vasiṣṭho havate purohito mṛḷīkāya purohitaḥ.*

Agni, self-refulgent fire and spirit of life, protects Atri, winner over the weaknesses of body, mind and soul, Bharadvaja, harbinger of food and energy with enlightenment for people, Gavishthira, victor over sense and mind, Kanva, enlightened visionary, and Trasadasyu, controller of the wicked negativists, and indeed all of us in our battle of life for peace and progress. Vasishtha, brilliant high priest and leader settled at heart, invokes and adores Agni at yajna, the leader adores and prays to Agni for the achievement of all round well being in life.

Mandala10/Sukta 151

Shraddha Devata, Shraddha Kamayani Rshi

श्रद्धयाग्निः समिध्यत श्रद्धया हूयत हविः।
श्रद्धां भगस्य मूधनि वचसा वदयामसि॥ १॥

1. *Śraddhayāgniḥ samidhyate śraddhayā hūyate haviḥ. Śraddhāṁ bhagasya mūrdhani vacasā vedayāmasi.*

Agni is kindled with Shraddha, faith in truth pursued with commitment in thought, word and deed. Oblations into fire are offered with complete faith and commitment to truth and sincerity of conviction. And we, on top of life's highest glory, celebrate and exalt faith with the sacred Word of the Veda and declare it as commitment to truth and reason.

पियं श्रद्ध ददतः पियं श्रद्ध दिदासतः।
पियं भाजषु यज्वस्विदं म उदितं कृधि॥ २॥

2. *Priyaṁ śraddhe dadataḥ priyaṁ śraddhe didāsataḥ. Priyaṁ bhojeṣu yajvasvidaṁ ma uditaṁ kṛdhi.*

O Shraddha, faith committed to truth, reason and more, do good to the faithful who give. Shraddha, do good to the faithful disposed to give. Do good to those who give and those who receive. Do good to the performers as well as to the beneficiaries of yajna. Pray do this and justify what I have said of faith and truth.

यथा॑ दे॒वा असु॑रेषु श्र॒द्धामु॒ग्रेषु॑ चक्रि॒रे।
ए॒वं भो॒जेषु॒ यज्व॑स्व॒स्माक॑मुदि॒तं कृ॑धि॥ ३॥

3. *Yathā devā asureṣu śraddhāmugreṣu cakrire. Evaṁ bhojeṣu yajvasvasmākamuditaṁ kṛdhi.*

Just as noble and creative powers have faith in how they must deal with the cruel and the evil doers, so let my word of faith and truth be justified in relation to the generous and the yajnics for their success and fulfilment.

श्र॒द्धां दे॒वा यज॑माना वा॒युगो॑पा॒ उपा॑सत।
श्र॒द्धां हृ॑दय्य॒॑याकू॑त्या श्र॒द्धया॑ विन्दते॒ वसु॑॥ ४॥

4. *Śraddhāṁ devā yajamānā vāyugopā upāsate. Śraddhā hṛdayyayākūtyā śraddhayā vindate vasu.*

Divinities of nature and humanity, performers of yajna, all protected by the universal energy of Vayu in meditation, love and value Shraddha without compromise. Shraddha, unshakable faith, which is heartfelt and unquestionable in conviction, deserves and earns wealth, honour and excellence in life. This is possible only by Shraddha.

श्र॒द्धां पा॒तह॑वामह श्र॒द्धां म॒ध्यन्दि॑नं॒ परि॑।
श्र॒द्धां सूय॑स्य नि॒मुचि॒ श्रद्ध॒ श्रद्धा॑पयेह नः॥ ५॥

5. *Śraddhāṁ prātarhavāmahe śraddhāṁ madhyaṁ-dinaṁ pari. Śraddhāṁ sūryasya nimruci śraddhe śraddhāpayeha naḥ.*

We invoke, love and worship divine faith in truth, at dawn. We love and worship faith in truth at the mid-day session of yajna. We love and worship Shraddha at the time of sun-set. O Shraddha, faith in truth and divinity, pray establish us all in faith in truth, charity and service of both divinity and humanity.

Mandala10/Sukta 152

Indra Devata, Shasa Bharadvaja Rshi

शा॒स इ॒त्था म॒हाँ अ॑स्यमित्रखा॒दा अद्भु॑तः।
न यस्य॑ हन्यत॒ सखा॒ न जीय॑त॒ कदा॑ च॒न॥ १॥

1. *Śavāsa itthā asyamitrakhādo adbhutaḥ.*
Na yasya hanyate sakhā na jīyate kadā cana.

Indra, you are truly the great ruler and controller of the world, wondrous unique, destroyer of unfriendly and negative forces, supreme power whose friend and devotee is never destroyed, never hurt, never overcome.

स्व॒स्तिदा वि॒शस्पति॑र्वृ॒त्रहा वि॑मृ॒धा व॒शी।
वृष॑न्द॒ः पु॒र ए॑तु नः सामु॒पा अ॑भयंक॒रः॥ २॥

2. *Svastidā viśaspatirvṛtrahā vimṛdho vaśī.*
Vṛṣendraḥ pura etu naḥ somapā abhayaṁkaraḥ.

Generous and virile Indra, giver of happiness and all round well being, ruler and protector of the

people, destroyer of darkness, sin and evil, who destroys enemies and rules and controls the world, may, we pray, ever be with us as protector and promoter of the soma joy of his creation and give us freedom from fear and oppression.

वि र ा वि मृधा जहि वि वृत्रस्य हनू रुज।
वि मन्युमिन्द वृत्रह ामित्रस्याभिदासतः ॥ ३ ॥

3. *Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja.*
Vi manyumindra vṛtrahannamitrasyābhidāsataḥ.

Destroyer of the demon and the destroyer, break the jaws of evil. O Indra, destroyer of evil and darkness, shatter the mind and morale of the enemy who tries to suppress, subdue and enslave us.

वि न इन्द्र मृधा जहि नीचा यच्छ पृतन्यतः।
या अस्माँ अभिदासत्यधरं गमया तमः ॥ ४ ॥

4. *Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.*
Yo asmāṁ abhidāsatyadharaṁ gamayā tamaḥ.

Indra, throw off those powers and tendencies which seek to destroy us. Subdue those who seek to fight and subdue us. Take those down to deep darkness who seek to subdue and enslave us.

अप इन्द्र द्विषता मना प जिज्यासता वधम।
वि मन्याः शम यच्छ वरीया यवया वधम ॥ ५ ॥

5. *Apendra dviṣato mano 'pa jijyāsato vadham.*
Vi manyoḥ śarma yaccha varīyo yavayā vadham.

Indra, beat off and eliminate the mind and intention of the jealous, blunt off the weapon of the

powers that wish to destroy. Let anger be calmed down, give us peace and comfort of higher order, and remove the killer death.

Mandala10/Sukta 153

Indra Devata, Indramatara Devajamaya Rshis

इङ्खयन्तीरपस्युव इन्दं जातमुपासत।
भजानासः सुवीयम॥ १॥

1. *Īṅkhayantīrapasyuva indraṁ jātamupāsate.*
Bhejānāsaḥ suvīryam.

Active, expressive and eloquent people, conscious of their rights and duties, serve and abide by the ruling power of the system, Indra, as it arises and advances, and while they do so they enjoy good health, honour and prosperity of life for themselves and their progeny.

त्वमिन्द्र बलादधि सहसा जात ओजसः।
त्वं वृषन्वृषदसि॥ २॥

2. *Tvamindra balādadhi sahaso jāta ojasaḥ.*
Tvaṁ vṛṣan vṛṣedasi.

Ruling power, Indra, you have risen high by virtue of your strength, patient courage, and grandeur of personality. Generous as showers of blissful rain, you are mighty, excellent and refulgent as the sun.

त्वमिन्दासि वृत्रहा व्यन्तरिक्षमतिरः।
उद द्यामस्तभ्ना ओजसा॥ ३॥

3. *Tvamindrāsi vṛtrahā vyntarikṣamatiraḥ.*
Ud dyāmastabhnā ojasā.

You, Indra, are destroyer of evil and demonic darkness of the system, breaker of the clouds for rain, you cross the skies and, like the sun sustaining the regions of light by its self-refulgence, you sustain the rule of light and law by your own charismatic grandeur of character and personality.

त्वमि॑न्द स॒जाष॑समर्कं बि॑भर्षि बा॒ह्वोः ।
वज्रं॒ शिशा॑न॒ आज॑सा ॥ ४ ॥

4. *Tvamindra sajoṣasamarkaṁ bibharṣi bāhvoḥ.*
Vajraṁ śiśāna ojasā.

You, Indra, bear a united and participative refulgence of personal dignity and social brilliance, keeping the force of your arms and blaze of justice and rectitude fresh and shining by the constant manifestation of your dynamic vigour of personality.

त्वमि॑न्दाभि॒भूर॑सि॒ विश्वा॑ जा॒तान्याज॑सा ।
स विश्वा॒ भुव॒ आभ॑वः ॥ ५ ॥

5. *Tvamindrābhibhūrasi viśvā jātānyojasā.*
Sa viśvā bhuva ābhavaḥ.

You, Indra, are the supreme ruler over all things come into existence by your self-refulgence which indeed is the light and life of all the worlds. O ruler, you too be that all over the world.

Mandala10/Sukta 154

Bhava-vrttam Devata, Yami Vaivasvati Rshi

साम॒ एक॑भ्यः पवत घृ॒तमक॒ उपा॑सत ।
यभ्या॒ मधु॒ प्रधा॑वति॒ ताँश्चि॑द्दवापि॑ गच्छतात ॥ १ ॥

1. *Soma ekebhyaḥ pavate ghṛtameka upāsate.*
Yebhyo madhu pradhāvati tāṁścidevāpi gacchatāt.

Soma flows for many, they chant the Samans. Many love ghrta for the yajna fire, they chant the Yajus. Honey flows for those who chant the Atharva verses, and knowledge for the lovers of Rks. The spirit of life flows for all them, universally.

तपसा॒ ये अ॑नाधृ॒ष्यास्तप॑सा॒ ये स्व॑र॒यु॒युः ।
तपा॒ ये च॑क्रि॒र म॒हस्ताँश्चि॑द्वापि॑ गच्छतात ॥ २ ॥

2. *Tapasā ye anādhṛṣyāstapasā ye svaryayuḥ.*
Tapo ye cakrire mahastāṁścidevāpi gacchatāt.

There are those who by tapas rise undaunted, those who by tapas rise to the heaven of bliss, and those who perform tapas of high order. The spirit of life flows for all of them, universally.

य युध्य॑न्त प्र॒धने॑षु॒ शूरा॑सो॒ ये त॑नू॒त्यज॑ः ।
ये वा॑ स॒हस्र॑द॒ क्षिणा॒स्ताँश्चि॑द्वापि॑ गच्छतात ॥ ३ ॥

3. *Ye yudhyante pradhaneṣu śūrāso ye tanutyajaḥ.*
Ye vā sahasradakṣiṇāstāṁścidevāpi gacchatāt.

There are the brave who fight to the end in battles, who give up the body, and those who give in charity a thousand ways. The spirit of life flows to them also, universally.

य चि॒त्पूव॑ ऋ॒तसाप॑ ऋ॒तावा॑न ऋ॒ता॒वृधः ।
पि॒तॄन्तप॑स्वता यम॒ ताँश्चि॑द्वापि॑ गच्छतात ॥ ४ ॥

4. *Ye cit pūrva ṛtasāpa ṛtāvāna ṛtāvṛdhaḥ.*
Pitṝn tapasvato yama tāṁścidevāpi gacchatāt.

And those ancients eternally committed to the truth of law, committed to the law of truth by yajna, promoters of truth and yajna, parents and forefathers established in tapas, O soul on travel in existence, the spirit of life flows to them and through them too, eternally.

सहस्त्रंणीथाः कवया य गांपायन्ति सूयंम।
ऋषीन्तपंस्वता यम तपाजाँ अपिं गच्छतात॥ ५॥

5. *Sahasraṇīthāḥ kavayo ye gopāyanti sūryam.*
Ṛṣīn tapasvato yama tapojāṁ api gacchatāt.

Poets, seers and sages of hundredfold vision and virtue who adhere to the light of eternity at heart, and the Rshis established in tapas, O soul on the sojourn of existence, the spirit of life flows to them all and through them all, eternally.

Mandala10/Sukta 155

Alakshmighnam (1, 4), Brahmanaspati (2, 3), Vishvedevah (5) Devatah, Shirimbishtha Bharadvaja Rshi

अरांयि काणे विकंट गिरिं गंच्छ सदान्व।
शिरिम्बिठस्य सत्वंभिस्तभिंष्ट्वा चातयामसि॥ १॥

1. *Arāyi kāṇe vikaṭe giriṁ gaccha sadānve.*
Śirimbiṭhasya satvabhistebhiṣṭvā cātayāmasi.

O Stingy deprivation, famine and misfortune, distorted in vision, crooked of character, always whining and protesting, get away to naught. We scare you away by those superior forces of profuse rains of the cloud on mountains where you too may go.

चत्ता इतश्चत्तामुतः सर्वा भ्रूणान्यारुषी।
अराय्यं ब्रह्मणस्पत ती र्णशृङ्गादृषीहि॥ २॥

2. *Catto itaścattāmutaḥ sarvā bhrūṇānyāruṣī. Arāyyaṁ brahmaṇaspate tīkṣṇaśṛṅgodṛṣannihi.*

Gone from here, be gone from there also, away from the mountain and the cloud. O lord of cosmic force, sharp with catalytic energy, come here, destroying this presence of deprivation, famine and indigence.

अदा यद्दारु प्लवत सिन्धोः पार अपूरुषम।
तदा रभस्व दुहणा तन गच्छ परस्तरम॥ ३॥

3. *Ado yaddāru plavate sindhoḥ pāre apūruṣam. Tadā rabhasva durhaṇo tena gaccha parastaram.*

O man destroyer of want and deprivation, see that unmanned wooden boat that floats on water to cross the flood, take to that and sail to the other side (to fight out this want through enterprise and initiative).

यद्ध पाचीरजगन्तारा मण्डूरधाणिकीः।
हता इन्दस्य शत्रवः सव बुदबुदयाशवः॥ ४॥

4. *Yaddha prācīrajagantoro maṇḍūradhāṇikīḥ. Hatā indrasya śatravaḥ sarve budbudayāśavaḥ.*

When floods of water flow forth bearing iron ore, rejoicing as if with croaking frogs, all adversities, enemies of humanity, disappear like bubbles, at once.

परीम गामनषत पयग्निमहषत।
दवष्वकत श्रवः क इमाँ आ दधषति॥ ५॥

5. *Parīme gāmaneṣata paryagnimahṛṣata.*
Deveṣvakrata śravaḥ ka imāṁ ā dadharṣati.

These farmers lead the bullocks to the fields. They light the fires all round to cook and for yajna. They offer libations to the fire for natural forces. Who can push them down to the state of poverty and misfortune? (None.)

Mandala10/Sukta 156

Agni Devata, Ketu Agneya Rshi

अग्निं हिन्वन्तु नो धियः सप्तिमाशुमिवाजिषु।
तेन जेष्म धनंधनम ॥ १ ॥

1. *Agniṁ hinvantu no dhiyaḥ saptimāśumivājiṣu.*
Tena jeṣma dhanaṁdhanam.

Let our thought, will and actions research and develop fire energy like a fleet or horse spurred to battle for victory so that thereby we may achieve the real wealth of wealths.

यया गा आकरामहे सेनयाग्ने तवोत्या।
तां नो हिन्व मघत्तये ॥ २ ॥

2. *Yayā gā ākarāmahe senayāgne tavotyā.*
Tāṁ no hinva maghattaye.

O leading light of life, energy of fire, with your powers and means of protection by which we acquire our lands and develop our fields and cattle wealth, pray enhance and accelerate that same power for us for acquisition of wealth, power and honour.

आग्नं स्थूरं र॒यिं भ॑र पृ॒थुं गाम॑न्तम॒श्विन॑म।
अ॒ङ॑धि खं व॒तया॑ प॒णिम॥ ३॥

3. *Āgne sthūraṁ rayiṁ bhara pṛthuṁ gomanta-maśvinam. Aṅgdhi khaṁ vartayā paṇim.*

O light and fire of life, bring us solid, vast and lasting wealth rich in lands, cows and culture, horses, transport and achievement, fill the firmament with profuse rain and vapour, and turn poverty and indigence into plenty and generosity.

अग्न॒ न ऽत्रम॒जर॒मा सूर्यं॑ राहया दि॒वि।
दध॒ज्ज्याति॒जन॑भ्यः॥ ४॥

4. *Agne nakṣatramajaramā sūryaṁ rohayo divi. Dadhajjyotirjanebhyaḥ.*

Agni, light of life, ruler of existence, let the unaging sun, star of good fortune, rise high in heaven so that it may bring light and energy for humanity and enhance their well being.

अग्नं क॒तुवि॒शाम॑सि॒ पष्ठः॒ श्रष्ठं उपस्थ॒सत।
बाधा॑ स्ता॒त्र वया॒ दध॑त॥ ५॥

5. *Agne deturviśāmasi preṣṭhaḥ śreṣṭha uapastha-sat. Bodhā stotre vayo dadhat.*

Agni, light and fire of life, you are the essential brilliant definition and identity of humanity, blazing ensign of human culture, dearest, best, closest, freest, bearing food, energy and enlightenment for the celebrant. Pray listen, enlighten, and bless.

Mandala10/Sukta 157

Vishvedeva devata, Bhuvana Aptya or Sadhana Bhauvana Rshi

इमा नु कं भुवना सीषधामन्दश्च विश्वे च देवाः ॥ १ ॥

1. *Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ.*

Let us proceed, study and win our goals, successfully and peacefully, across these regions of the world, study and harness electric energy, and let all divine forces of nature and nobilities of humanity be favourable to us.

यज्ञं च नस्तन्वं च प्रजां चादित्यरिन्द्रः सह चीक्लृपाति ॥ २ ॥

2. *Yajñaṁ ca nastanvaṁ ca prajā cādityairindraḥ saha cīklṛpāti.*

Indra, the sun, the wind, electric energy of the firmament with all year's phases of the sun, supports, strengthens and promotes our yajna, our body's health and our people and future generations.

आदित्यरिन्द्रः सगणा मरुद्भिरस्माकं भूत्वविता तनूनाम ॥ ३ ॥

3. *Ādityairindraḥ sagaṇo marudbhirasmākaṁ bhūtvavitā tanūnām.*

May Indra, ruling power of the world with all its natural and human forces, winds and stormy troops across the sun's phases over the year, be the protector and promoter of our health of body and social organisations.

हत्वाय देवा असुरान्यदायन्देवा देवत्वमभिरक्षमाणाः ॥ ४ ॥

4. *Hatvāya devā asurān yadāyan devā devetvama-bhirakṣamāṇāḥ.*

Divine forces of nature and nobilities of humanity attain to their status of divine positivity when they come together to preserve, protect and promote the positive forces and destroy the demonic forces of negativity and destruction.

प॒त्यञ्च॑म॒कम॑नय॒ञ्छची॑भि॒रादित्स्व॒धामि॑षि॒रां पय॑पश्यन ॥ ५ ॥

5. *Pratyañcamarkamanayañchacībhirādit svadhā-miṣirāṁ paryapaśyan.*

When the Vishvedevas, divinities of nature and human nobilities, offer their songs of adoration in their best of yajnic homage higher and higher forward, then only they see and experience divine inspiration and invigoration descending to them step by step from divinity through nature to humanity.

Mandala10/Sukta 158

Surya Devata, Chakshu Saurya Rshi

सूया॑ ना दि॒वस्पा॑तु॒ वाता॑ अ॒न्तरि॑ ा॒त ।
अ॒ग्नि॒नः पार्थि॑वभ्यः ॥ १ ॥

1. *Sūryo no divaspātu vāto antarikṣāt.*
Agnirnaḥ pārthivebhyaḥ.

May Surya, the sun, protect and promote us from the regions of light, may Vayu, the winds, protect and promote us from the middle regions of the sky, and may Agni, fire and vital heat, protect and promote us from the earthly regions.

जाषा॑ सवि॒तुर॒स्य॑ त॒ हर॑ः श॒तं स॒वाँ अह॑ति।
पा॒हि नो॑ दि॒द्यु॒तः पत॑न्त्याः ॥ २ ॥

2. *Joṣā saviraryasya te haraḥ śataṁ savāṁ arhati.*
Pāhi no didyutaḥ patantyāḥ.

O Savita, lord creator and giver of light and life, O sun, whose receptive and radiative refulgence is worthy of a hundred yajnic activities on earth and other planets by human and natural forces, pray accept our homage and prayer and protect and save us from the flying and falling strikes of light and lightning.

च ॒ना द॒वः स॑वि॒ता च ॒न उ॒त पव॑तः।
च ॒धा॒ता द॑धातु नः ॥ ३ ॥

3. *Cakṣurno devaḥ savitā cakṣurna uta parvataḥ.*
Cakṣurdhātā dadhātu naḥ.

May Savita, generous refulgent sun, give us light of the eye, may the cloud and mountain give us light of the eye, and may Dhata, lord controller and sustainer of life on earth, bless us with light of the eye.

च ॒ना धहि॒ च ॒ष॒ च ॒वि॒ख्य त॒नूभ्य॑ः।
सं च॒दं वि च॑ पश्यम ॥ ४ ॥

4. *Cakṣurno dhehi cakṣuṣe cakṣurvikhyai tanūbhyaḥ. Saṁ cedaṁ vi ca paśyema.*

Give us the light for vision outer and inner, give us the light to see the past and future for ourselves and our children, give us the vision to see this life and the world as a whole as well as in parts integrated in the essence.

सुसन्दृशं त्वा वयं पति पश्यम सूय।
वि पश्यम नृचक्षसः ॥ ५ ॥

5. *Susaṁdṛśaṁ tvā vayaṁ prati paśyema sūrya.*
Vi paśyema nṛcakṣasaḥ.

O refulgent Sun of blissful light, may we always see you, and again and again see you as high and higher divinity, and in your divine light see things worthy of being seen by humanity for our guidance.

Mandala10/Sukta 159

Shachi Devata, Shachi Paulomi Rshi

उदसा सूया अगादुदयं मामका भगः।
अहं तद्विद्वला पतिमभ्यसाक्षि विषासहिः ॥ १ ॥

1. *Udasau sūryo agādudayaṁ māmako bhagaḥ.*
Ahaṁ tadvidvalā patimabhyasākṣi viṣāsahiḥ.

There rises the sun. It is also my good fortune thus arisen. I know this for certain. I have found my protection and sustenance and I shall overcome all my rivals and adversaries.

अहं केतुरहं मूधाहमुग्रा विवाचनी।
ममदनु केतुं पतिः सहानाया उपाचरत ॥ २ ॥

2. *Ahaṁ keturahaṁ mūrdhāhamugrā vivācanī.*
Mamedanu kratuṁ patiḥ sohānāyā upācaret.

I am my own refulgence, I am the one on top, I am the passion and the fire. I speak and I must have the response. I am the challenger, my master would surely know my acts and intentions positively and would respond favourably.

मम॑ पु॒त्राः श॑त्रु॒हणा॑ थो॑ म दुहि॒ता वि॒राट।
उ॒ताहम॑स्मि संज॒या पत्या॑ म॒ श्लोक॑ उत्त॒मः॥ ३॥

3. *Mama putrāḥ śatruhaṇo 'tho me duhitā virāṭ.*
Utāhamasmi saṁjayā patyau me śloka uttamaḥ.

My sons are destroyers of enmity. My daughter is refulgent. I am the victor all round, so my song of adoration rises to my master who is the light and life of the world.

यनन्दा॑ ह॒विषा॑ कृ॒त्व्यभ॑वद द्यु॒म्न्यु॑त्त॒मः।
इ॒दं तद॑क्रि दे॒वा असप॒त्ना किला॑भुवम॥ ४॥

4. *Yenendro haviṣā kṛtvyabhavad dyumnyuttamaḥ.*
Idaṁ tadakri devā asapatnā kilābhuvam.

The means and holy materials by which Indra, master and ruler, rises to honour and glory in action, I create and follow, and thereby I become free from rivals and adversaries.

अस॒प॒त्ना स॑पत्न॒घ्नी जय॑न्त्यभि॒भूव॑री।
आवृ॑ ष्म॒न्यासां॑ व॒चा रा॑धा॒ अस्थे॑यसामिव ॥ ५॥

5. *Asapatnā sapantaghrnī jayantyabhibhūvarī.*
Āvṛkṣamanyāsāṁ varco rādho astheyasāmiva.

I have no rivals, I throw off the adversaries, I emerge the victor, greater than the challengers, I turn to naught the power and valour of others who are no better than passing gusts of mild winds.

सम॑जषमि॒मा अ॒हं स॒पत्नी॑रभि॒भूव॑री।
यथा॒हम॒स्य वी॒रस्य॑ वि॒राजा॑नि॒ जन॑स्य च॥ ६॥

6. *Samajaiṣamimā ahaṁ sapatnīrabhibhūvarī. Yathāhamasya vīrasya virājāni janasya ca.*

I, ruling presence, must win over all these rivals so that I might shine in the eyes of my master and shine and rule over this people.

Mandala10/Sukta 160

Indra Devata, Purana Vaishvamitra Rshi

तीव्रस्याभिवयसा अस्य पाहि सवरथा वि हरी इह मुञ्च। इन्द्र मा त्वा यजमानासा अन्य नि रीरमन्तुभ्यमिम सुतासः॥ १॥

1. *Tīvrasyābhivayaso asya pāhi sarvarathā vi harī iha muñca. Indra mā tvā yajamānāso anye ni rīraman tubhyamime sutāsaḥ.*

O ruler of the world, Indra, take on, protect and promote this vibrant youthful social order, release all the versatile and abundant resources of development here for this purpose, let no other programme or programmers distract your attention. For you and your purpose all these natural and human resources are ready, trained and matured to the full.

तुभ्यं सुतास्तुभ्यमु सात्वासस्त्वां गिरः श्वात्र्या आ ह्वयन्ति। इन्द्र दमद्य सवनं जुषाणा विश्वस्य विद्वाँ इह पाहि सोमम॥ २॥

2. *Tubhyaṁ sutāstubhyamu sotvāsastvāṁ giraḥ śvātryā ā hvayanti. Indredamadya savanaṁ juṣāṇo viśvasya vidvāṁ iha pāhi somam.*

To you are these resources dedicated, those that are ripe and ready and those that are being prepared.

Voices of sincere devotion call on you. Indra, knowing well, loving and fully dedicated to this world programme of development, take it on here and now, protect, promote and raise the world to the heights of attainment.

य उ॑शता मन॑सा॒ साम॑मस्म सवहृ॒दा द॒वका॑मः सु॒नाति॑। न गा इन्द्र॒स्तस्य॒ परा॑ ददाति पश॒स्तमिच्चारु॑मस्म कृणाति॥ ३॥

3. *Ya uśatā manasā somamasmai sarvahṛdā devakāmaḥ sunoti. Na gā indrāstasya parā dadāti praśastamiccārumasmai kṛṇoti.*

Whoever is loyal and dedicated with enthusiastic mind and total devotion of heart and soul, and creates and matures the soma of universal value for Indra and the social order, the lord never ignores his words of prayer, never alienates his property and possessions, in fact he recognises his services with honour and makes him feel proud and blest.

अनु॑स्पष्टा भवत्य॒षा अ॑स्य॒ या अ॑स्म र॒वा ा सु॒नाति॒ साम॑म। निर॑र॒त्ना म॒घवा॒ तं द॑धाति ब्रह्म॒द्विषा॑ ह॒न्त्यना॑नुदिष्टः॥ ४॥

4. *Anuspaṣṭo bhavatyeṣo asya yo asmai revān na sunoti somam. Niraratnau maghavā taṁ dadhāti brahmadviṣo hantyanānudiṣṭaḥ.*

The lord keeps in close and direct vicinity the person who, like a generous prosperous man, creates and offers the soma of sincere dedication to him. He, lord of all power and glory, protects him in full security without the shackles, and even without prayer, destroys the enemies of positivity and divinity in the social order.

अ॒श्वा॒यन्ता॑ गव्य॒न्ता॑ वा॒जय॑न्ता॒ हवा॑महे॒ त्वाप॑गन्त॒वा उ॑। आ॒भूष॑न्तस्त सु॒म॒ता नवा॑यां व॒यमि॑न्द त्वा शु॒नं हु॑वम॥ ५॥

5. *Aśvāyanto gavyanto vājayanto havāmahe tvopagantavā u. Ābhūṣantaste sumatau navāyāṁ vayamindra tvā śunaṁ huvema.*

Enthusiastic and advancing for progress, prosperity and pride of achievement, we call upon you, Indra, ruling lord of the world, to come close to us and be with us. Winning the graces of life and doing glory to divinity, we pray, let us abide in your favour and adorable good will. We pray for peace and well being, we ask for divine grace.

Mandala10/Sukta 161

Indra-Agni or Rajayakshmanashanam Devata, Yakshmanashana Prajapatya Rshi

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातय मादुत राजय्मात। गाहिजगाह यदि वतदनं तस्या इन्दाग्नी प मुमुक्तमनम॥ १॥

1. *Muñcāmi tvā haviṣā jīvanāya kamajñatayakṣmāduta rājayakṣmāt. Grāvirjagrāha yadi vaitadenaṁ tasyā indrāgnī pra mumuktamenam.*

I cure you and release you from the consumptive killer disease even of the highest severity and immunize you against such disease, known or unknown, with the administration of medicine and tonics by homa so that you may live a full and happy life. And if stroke, atrophy or paralysis has seized this patient, then let Indra, penetrative beams of nature's energy, and Agni, vital heat of life in the body, light of the sun and magnetic force of the earth cure and release the patient.

यदि क्षितायुर्यदि वा परेता यदि मृत्योरन्तिकं नीत एव।
तमा हरामि निर्ऋतेरुपस्थादस्पार्षमेनं शतशारदाय॥ २॥

2. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikaṁ nīta eva. Tamā harāmi nirṛterupasthādaspārṣamenaṁ śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and bring him back from the depth of despair to live his full hundred years of life. (The word 'asparsham' suggests the efficacy of touch therapy.)

सहस्राक्षेण शतशारदेन शतायुषा हविषाहार्षमेनम।
शतं यथेमं शरदो नयातीन्द्रो विश्वस्य दुरितस्य पारम॥ ३॥

3. *Sahasrākṣeṇa śataśāradena śatāyuṣā haviṣāhārṣamenam. Śataṁ yathemaṁ śarado nayātīndro viśvasya duritasya pāram.*

With medicines, herbs and tonics of a thousandfold efficacy of light power, a hundred year's vitality capable of sustaining a hundred year span of life, I have brought this patient back to life and health just as Indra, lord of life and his physician version, the doctor, takes this patient across all evils and maladies of the world to a full life of hundred years.

शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान।
शतमिन्द्राग्नी सविता बृहस्पतिः शतायुषा हविषेमं पुनर्दुः॥ ४॥

4. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantāñchatamu vasantān. Śatamindrāgnī savītā bṛhaspatiḥ śatāyuṣā haviṣemaṁ punarduḥ.*

O patient, live a hundred years through autumn,

winter and spring seasons, rising, growing and advancing. May Indra, lord of strength, power and glory, Agni, lord of light and fire in the fore front, Savita, lord of life's generation and sustenance, and Brhaspati, lord of space and radiant knowledge, bless you with hundredfold joy and vest you with hundredfold span of life again with herbs and medications of high order for good health.

आहार्ष॑ त्वाविदं त्वा पुनरागाः पुनर्नव।
सर्वाङ्ग॒ सर्वं॑ त॒ च क्षु॒ः सर्व॒मायु॒श्च त॑ विदम ॥ ५ ॥

5. *Āhārṣaṁ tvāvidaṁ tvā punarāgāḥ punarnava. Sarvāṅga sarvaṁ te cakṣuḥ sarvamāyuśca te'-vidam.*

I have delivered you from death and disease, brought you back to life. Live life again, renewed, refreshed again, healthy over all in all limbs, organs and systems function. I have brought back your vision and understanding in full, your life and age in full.

Mandala10/Sukta 162

Garbha Samsrave Prayashchittam Devata, Rakshoha Brahma Rshi

ब्रह्म॑णाग्निः संविदा॒ना र॑क्षो॒हा बा॑धताम्रि॒तः।
अमी॑वा॒ यस्त॒ गर्भं॑ दु॒णामा॒ यानि॑मा॒शय॑ ॥ १ ॥

1. *Brahmaṇāgniḥ saṁvidāno rakṣohā bādhatā-mitaḥ. Amīvā yaste garbhaṁ durṇāmā yonimā-śaye.*

May Agni, 'chitraka', with Brahma, 'udumbara', combined according to the formula in medical literature,

destroy the infection and viral pain that has entered, infects and afflicts your foetus, ovary and uterus in the reproductive system.

यस्त॒ गभ॒ममी॑वा दु॒णाम॒ा यानि॑म॒ाशय॑।
अ॒ग्निष्टं ब्रह्म॑णा स॒ह निष्क्र॒व्याद॑मनीनशत ॥ २ ॥

2. *Yaste garbhamamīvā durṇāmā yonimāśaye.*
Agniṣṭaṁ brahmaṇā saha niṣkravyādamanīnaśat.

The acute infection that has entered your womb in the reproductive system and consumes your foetus, let Agni, 'chitraka', in combination with Brahma, 'udumbara', according to the specific formula, destroy and eliminate.

यस्त॒ हन्ति॑ प॒तय॑न्तं नि॒ष॒त्स्नुं यः सं॑रीसृ॒पम।
जा॒तं यस्त॒ जिघां॑सति॒ तमि॒ता ना॑शयामसि ॥ ३ ॥

3. *Yaste hanti patayantaṁ niṣatsnuṁ yaḥ sarīsṛpam.*
Jātaṁ yaste jighāṁsati tamito naśāyāmasi.

Whatever afflicts the insemination and fertilisation process or the moving foetus or whatever hurts and damages your new born baby, we destroy from here.

यस्त॑ ऊ॒रू वि॒हर॑त्यन्त॒रा दम्प॑ती॒ शय॑।
यानि॑ं॒ या अ॒न्तरा॑र॒ि॒ह तमि॒ता ना॑शयामसि ॥ ४ ॥

4. *Yasta ūrū viharatyantarā daṁpatī śaye.*
Yoniṁ yo antarāreḷiha tamito nāśayāmasi.

Whatever disturbs your thighs, interferes with the conjugal relation of the wife and husband, disturbs the couple in sleep or destroys the seed and the embryo

in the womb, we destroy and eliminate from here.

यस्त्वा॒ भाता॒ पतिंभू॒त्वा जा॒रा भू॒त्वा नि॒पद्य॑ते।
प॒जां यस्त॒ जिघां॑सति॒ तमि॒ता ना॑शयामसि॥ ५॥

5. *Yastvā bhrātā patirbhūtvā jāro bhūtvā nipadyate.*
Prajāṁ yaste jighāṁsati tamito nāśayāmasi.

Whatever evil and afflication comes as brother, i.e., genetically, or as husband, i.e., through conjugal relationship, or otherwise through love and passion, and hurts, damages or destroys your progeny, we destroy and eliminate from here.

यस्त्वा॒ स्वप्ने॑न॒ तम॑सा माहयि॒त्वा नि॒पद्य॑ते।
प॒जां यस्त॒ जिघां॑सति॒ तमि॒ता ना॑शयामसि॥ ६॥

6. *Yastvā svapnena tamasā mohayitvā nipadyate.*
Prajāṁ yaste jighāṁsati tamito nāśayāmasi.

Whoever or whatever approaches you either by creating dreams of reality or in the state of sleep or under veil of darkness or by hypnosis, and hurts or destroys your progeny, that we eliminate from here.

Mandala10/Sukta 163

Yakshma Nashanam Devata, Vivrha Kashyapa Rshi

अ॒क्षी॒भ्यां॑ त॒ नासि॑काभ्यां॒ कर्णा॑भ्यां॒ छुबु॑का॒दधि॑।
य॒क्ष्मं शी॒र्ष॒ण्यं म॒स्तिष्का॑ज्जि॒ह्वाया॒ वि वृ॑हामि त॥ १॥

1. *Akṣībhyāṁ te nāsikābhyāṁ karṇābhyāṁ chubukādadhi. Yakṣmaṁ śīrṣaṇyaṁ mastiṣkājjihvāyā vi vṛhāmi te.*

I eliminate the consumptive disease from your

eyes, nostrils, ears, mouth, head, fore head and tongue.

ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्या अनूक्यात।
य मं दाष्ण्यꣳमंसाभ्यां बाहुभ्यां वि वृहामि त॥ २॥

2. *Grīvābhyasta uṣṇihābhyaḥ kīkasābhyo anūkyāt.*
Yakṣmaṁ doṣaṇyamaṁsābhyāṁ bāhubhyāṁ vi vṛhāmi te.

I remove the consumption, cancerous disease, from your throat, sinews, bones, spine, shoulders, arms and hands.

आन्त्रभ्यस्त गुदाभ्या वनिष्ठाहृदयादधि।
य मं मतस्नाभ्यां यक्नः प्लाशिभ्या वि वृहामि त॥ ३॥

3. *Āntrebhyaste gudābhyo vaniṣṭhorhṛdayādadhi.*
Yakṣmaṁ matasnābhyāṁ yaknaḥ plāśibhyo vi vṛhāmi te.

I banish consumptive cancer from your intestines, rectum, colon, heart, kidneys, liver, and the lower and other parts of the digestive system.

ऊरुभ्यां त अष्ठीवद्भ्यां पाष्णिभ्यां पपदाभ्याम।
य मं श्राणिभ्यां भासदाद्भंससा वि वृहामि त॥ ४॥

4. *Ūrubhyāṁ te aṣṭhīvadbhyāṁ pārṣṇibhyāṁ prapadābhyām. Yakṣmaṁ śroṇibhyāṁ bhāsadādbhaṁsaso vi vṛhāmi te.*

I uproot the cancerous disease from your thighs, knees, heels, forefeet, hips, lower back and groin.

महनाद्वनंकरणाल्लामभ्यस्त नखभ्यः।
य मं सवस्मादात्मनस्तमिदं वि वृहामि त॥ ५॥

5. *Mehanādvanaṁkaraṇāllomabhyaste nakhebhyaḥ. Yakṣmaṁ sarvasmādātmanastamidaṁ vi vṛhāmi te.*

I uproot the cancerous disease from your prostate and urinary system, hair, nails and indeed I eliminate whatever wastes and consumes the vitality of your entire living system, I throw it out.

अङ्गा॑दङ्गा॒ल्लाम्ना॑लाम्ना जा॒तं पर्व॑णिपर्वणि।
य मं॒ सर्व॑स्मादा॒त्मन॒स्तमि॒दं वि वृ॑हामि त॥ ६॥

6. *Aṅgādaṅgāllomnolomno jātaṁ parvaṇiparvaṇi. Yakṣmaṁ sarvasmādātmanastamidaṁ vi vṛhāmi te.*

I eliminate the cancer, consumption and canker from every limb, every hair, every joint, wherever this wasting negativity takes root, from your entire living system, I throw it out for your life.

Mandala10/Sukta 164

Duh-svapna Nashanam Devata, Pracheta Angirasa Rshi

अप॑हि मनसस्प॒त प॑ काम प॒रश्च॑र।
प॒रा निर्ऋ॑त्या॒ आ च॑ व बहु॒धा जीव॑ता॒ मन॑ः॥ १॥

1. *Apehi manasaspte'pa krāma paraścara.*
Paro nirṛtyā ā cakṣva bahudhā jīvato manaḥ.

Off with you, hypnosis of the mind, disturb not, get away and wander far around with death and adversity, and there proclaim that I am not for you, I am alive, awake and alert, my mind is wakeful and versatile.

भ॒द्रं व वरं वृणत भ॒द्रं यु॑ञ्जन्ति॒ दक्षि॑णम।
भ॒द्रं व॑वस्व॒त च॒क्षु॒बहु॒त्रा जीव॑ता॒ मनः॥ २॥

2. *Bhadraṁ vai varaṁ vṛṇate bhadraṁ yuñjanti dakṣiṇam. Bhadraṁ vaivasvate cakṣurbahutrā jīvato manaḥ.*

People prefer to choose what is good and auspicious. They apply their mind to win the good and blissful. The eye is for the holy vision of the lord of refulgence. My mind is live and awake, alert and versatile.

यदा॒शसा॑ नि॒ःशसा॑भि॒शसा॑पारि॒म जाग॑ता॒ यत्स्व॒पन्तः॑।
अ॒ग्निर्विश्वा॒न्यप॑ दुष्कृ॒तान्यजु॑ष्टान्या॒रे अ॒स्मद्द॑धातु॥ ३॥

3. *Yadāśasā niḥ śasābhiśasopārima jāgrato yat svapantaḥ. Agnirviśvānyapa duṣkṛtānyajuṣṭā-nyāre asmad dadhātu.*

Whatever ill and undesirable we might have committed either in hope and expectation, or for fear and despair, or hate and calumny, while sleeping, dreaming or awake, may Agni, lord of light, giver of enlightenment, cast off all those alien evils and undesirables far away from us (leaving us only with the good and auspicious).

यदि॑न्द्र ब्रह्मणस्पत॒ भिद्रो॒हं चरा॑मसि।
पच॑ता न आङ्गिर॒सा द्वि॒ष॒तां पा॒त्वंह॑सः॥ ४॥

4. *Yadindra brahmaṇaspate'bhidrohaṁ carāmasi. Pracetā na āṅgiraso dviṣatāṁ pātvaṁhasaḥ.*

O lord omnipotent, Indra, O lord omniscient, giver of enlightenment, Brahmanaspati, whatever

hateful or malicious we might be facing or entertaining in thought and behaviour, may the divine spirit of knowledge, wisdom and love ever awake protect and save us from the sin and wrath of the enemies.

अज॑ष्मा॒द्यास॑नाम॒ चाभू॒मानाग॑सा व॒यम। जा॒ग॒त्स्व॒प्नः सं॑ङ्क॒ल्पः पा॒पा यं द्वि॒ष्मस्तं स ऋ॑च्छतु॒ या ना॒ द्वष्टि तमृ॑च्छतु॥ ५॥

5. *Ajaiṣmādyāsanāma cābhūmānāgaso vayam. Jāgratsvapnaḥ saṁkalpaḥ pāpo yaṁ dviṣmastaṁ sa ṛcchatu yo no dveṣṭi tamṛcchatu.*

(By the grace of Indra, Brahmanaspati, wakeful Pracheta and ever vibrant and loving Angirasa) we have won over sin and evil today, we have obtained love and freedom, and we have become pure and immaculate. Let the residue of sin and undesirable thought in the mind, if any, retire into that negativity hates us and which we reject.

Mandala10/Sukta 165

Vishvedeva Devata, Nairrta Kapota Rshi

This is a hymn of the Vishvedeva's, i.e., the leading lights', response to the arrival of a 'pigeon', bird of mysterious message, something like a premonition of destiny, and the human response with honour, acknowledgement and self-preparation. Any such message can be a message of love, friendship and cooperation, or it can be a message of disaster. In either case humanity must respond and make proper preparations to face the consequences. In modern terms, it is an ambassadorial hymn.

दवाः कपात इषिता यदिच्छन्दूता निर्ऋत्या इदमाजगाम।
तस्मा अचाम कृणवाम निष्कृतिं शं ना अस्तु द्विपद शं चतुष्पद ॥ १ ॥

1. *Devāḥ kapota iṣito yadicchan dūto nirṛtyā idamājagāma. Tasmā arcāma kṛṇavāma niṣkṛtiṁśaṁ no astu dvipade śaṁ catuṣpade.*

O Devas, leading lights of the nation, here is the pigeon, bird of message, ambassador from the land of destiny, come to deliver some message of deep intent. We honour the messenger and prepare for the response. May there be peace and well being for us, for our birds, animals and our people.

शिवः कपात इषिता ना अस्त्वनागा दवाः शकुना गृहषु।
अग्निहि विपा जुषतां हविनः परि हतिः पणी वृणक्तु ॥ २ ॥

2. *Śivaḥ kapota iṣito no astvanāgā devāḥ śakuno gṛheṣu. Agnirhi vipro jiṣatāṁ havirnaḥ pari hetiḥ pakṣiṇī no vṛṇaktu.*

May this bird sent from the land of destiny be good and auspicious for us. May the bird and its message be free from blame and violence in and for our homes. Let this vibrant messenger accept and enjoy our hospitality offered with faith and let there be no strike of the winged force of arms to disturb and uproot us from our settled land.

हतिः पणी न दभात्यस्मानाष्ट्यां पदं कृणुत अग्रिधानं।
शं ना गाभ्यश्च पुरुषभ्यश्चास्तु मा ना हिंसीदिह दवाः कपातः ॥ ३ ॥

3. *Hetiḥ pakṣiṇī na dabhātyasmānāṣṭryāṁ padaṁ kṛṇute agnidhāne. śaṁ no gobhyaśca puruṣebhyaścāstu mā no hiṁsīdiha devāḥ kapotaḥ.*

Let not the winged force of the messenger attack, destroy or deceive us. Let it create a place for itself in our space and in the yajnic hall. Let there be peace for our lands, cows and culture and for our people. O leading lights, this messenger must not hurt us here.

यदुलूका वदति माघमेतद्यत्कपातः पदमग्ना कृणाति। यस्य दूतः प्रहित एष एतत्तस्मै यमाय नमो अस्तु मृत्यव॥ ४॥

4. *Yadulūko vadati moghametadyat kapotaḥ padamagnau kṛṇoti. Yasya dūtaḥ prahita eṣa etattasmai yamāya namo astu mṛtyave.*

If the messenger is politic and speaks misleading and ambiguous language, that effort must be frustrated. If he thus risks his foot in the fire, then for his sender and controller let there be our thunderbolt for his death.

ऋचा कपातं नुदत प्रणादमिषं मदन्तः परि गां नयध्वम। संयापयन्ता दुरितानि विश्वा हित्वा न ऊर्जं प पतात्पतिष्ठः॥ ५॥

5. *Ṛcā kapotaṁ nudata praṇodamiṣaṁ madantaḥ pari gāṁ nayadhvam. Saṁyopayanto duritāni viśvā hitvā na ūrjaṁ pra patāt patiṣṭhaḥ.*

All the same, honour the messenger of the distant land with words of praise and courteous appreciation, and exhilarating him with choice hospitality, control your interpretaion positively and happily advance your message in response. Thus effacing all weaknesses and negativities of the message

and the response, send him back without having touched and compromised our power and force of the nation.

Mandala10/Sukta 166

Sapatnaghnam Devata, Rshabha Vairaja or Rshabha Shakvara Rshi

ऋ॒ष॒भं मा॑ समा॒नानां॒ स॒पत्ना॑नां विषास॒हिम्।
ह॒न्तार॑ं॒ शत्रू॑णां कृधि वि॒राज॑ं॒ गाप॑ति॒ं गवा॑म॥ १॥

1. *Ṛṣabhaṁ mā samānānāṁ sapatnānāṁ viṣāsahim. Hantāraṁ śatrūṇāṁ kṛdhi virājaṁ gopatiṁ gavām.*

Make me brave and generous among equals, challenger of rivals and adversaries, subduer of enemies, and brilliant leader, protector and promoter of lands, cows and culture of the peoples of the earth.

अ॒हम॑स्मि सपत्र॒हन्द॑ इ॒वारि॑ष्टा॒ अ ॑तः।
अ॒धः स॒पत्ना॑ म प॒दारि॒म सव॑ अ॒भिष्ठि॑ताः॥ २॥

2. *Ahamasmi sapatnahendra ivāriṣṭo akṣataḥ. Adhaḥ sapatnā me padorime sarve abhiṣṭhitāḥ.*

I am like Indra, destroyer of adversaries, unhurt, uninjured, and unbroken. All these rivals, adversaries and enemies ranged against me are under my foot.

अत्र॒व वा॒ पि॑ नह्याम्यु॒भे आ॒र्त्नी॑इव॒ ज्यया॑।
वाच॑स्पत॒ नि ष॑ेधमान्यथा॒ मदध॑रं॒ वदा॑न॥ ३॥

3. *Atraiva vo'pi nahyāmyubhe ārtnī iva jyayā. Vācaspate ni ṣedhemān yathā madadharaṁ vadān.*

Here itself, both of you, rival parties, I bind and

hold you together in balance like the bow string holding both ends of the bow in tension. O Vachaspati, speaker and master of the Word of order and law of judgement, control these so that they speak under my discipline and control.

अभिभूरहमागमं विश्वकर्मणा धाम्ना।
आ वश्चित्तमा वा वतमा वा हं समितिं दद ॥ ४ ॥

4. *Abhibhūrahamāgamaṁ viśvakarmeṇa dhānmā. Ā vaścittamā vo vratamā vo'haṁ samitiṁ dade.*

I am the controller and disciplinarian over all, come with the light and power over the entire activity here. I take over, accept and honour your mind and speech, your law, discipline and behaviour, and your assembly under my power and control.

यागा ामं व आदायाहं भूयासमुत्तम आ वा मूधानमकमीम।
अधस्पदान्म उद्वदत मण्डूका इवादकान्मण्डूका उदका-
दिव ॥ ५ ॥

5. *Yogakṣemaṁ va ādāyāhaṁ bhūyāsamuttama ā vo mūrdhānamakramīm. Adhaspadānma udvadata maṇḍūkā ivodakānmaṇḍūkā udakādiva.*

Having taken over the power and responsibility of the defence, protection and security of public achievements and the progress and advancement of the nation further, and having become the highest and best of equals, I strive to lead you up to your highest and farthest possibility, and then under the law and discipline of the highest office of government, you would raise your voice of choice and freedom as free and vocal citizens in a state of transparent clarity, as a celebrant

society in a joyous state of advancement upward.

Mandala10/Sukta 167

Indra and others Devata, Vishvamitra and Jamadagni Rshis

तुभ्यदमिन्द्र परि षिच्यत मधु त्वं सुतस्य कलशस्य राजसि।
त्वं रयिं पुरुवीरामु नस्कृधि त्वं तपः परितप्याजयः स्वः ॥ १ ॥

1. *Tubhyedamindra pari ṣicyate madhu tvaṁ sutasya kalaśasya rājasi. Tvaṁ rayiṁ paruvīrāmu naskṛdhi tvaṁ tapaḥ paritapyājayaḥ svaḥ.*

Indra, ruler of the human nation, this exciting sweet soma state of society is matured and perfected for you to govern and enjoy your office. You rule and administer the state of law and order in perfect form. Pray create for us now the wealth and honour of an abundant youthful nation worthy of the brave. You have achieved this happy and heavenly state of the commonwealth through an arduous discipline of life and work.

स्वजितं महि मन्दानमन्धसा हवामहे परि शक्रं सुताँ उप।
इमं नो यज्ञमिह बाध्या गहि स्पृधा जयन्तं मघवानमीमहे ॥ २ ॥

2. *Svarjitaṁ mahi mandānamandhaso havāmahe pari śakraṁ sutāṁ upa. Imaṁ no yajñamiha bodhyā gahi spṛdho jayantaṁ maghavānamīmahe.*

Mighty winner of high renown, creator of a high state of freedom and happiness, lover and giver of the joy of achievement, we invite and adore you. Pray

acknowledge this yajnic success of our corporate creative struggle for social development, come and take it over. We invoke, exhort and exalt the mighty victor over rivals, adversaries and fighting forces of the enemies of life and humanity.

सामस्य राज्ञा वरुणस्य धमणि बृहस्पतेरनुमत्या उ शमणि।
तवाहमद्य मघव न्नुपस्तुता धातर्विधातः कलशाँ अभ क्षयम ॥ ३ ॥

3. *Somasya rājño varuṇasya dharmaṇi bṛhaspaterānumatyā u śarmaṇi. Tavāhamadya maghavannupastutau dhātarvidhātaḥ kalaśāṁ abhakṣayam.*

O Maghavan, lord of power and glory, Dhata, ruler, Vidhata, controller of the state and its administration, this day I invite you to the holy investiture and to take over the various departments and institutions of the state in the ruling order of the law of Soma, peace, and Varuna, justice, in the house of Brhaspati, supreme presiding power, and Anumati, will of the nation.

पसूता भक्षमकरं चरावपि स्तामं चमं पथमः सूरिरुन्मृज।
सुत सातन यद्यागमं वां पतिं विश्वामित्रजमदग्नी दमं ॥ ४ ॥

4. *Prasūto bhakṣamakaraṁ carāvapi stomaṁ cemaṁ prathamaḥ sūrirunmṛje. Sute sātena yadyāgamaṁ vāṁ prati viśvāmitrajamadagnī dame.*

O Vishvamitra, holy spirit of universal love and friendship, Jamadagni, blazing fire and radiant light of yajna, as I come up to you duty bound in this ruling

order enacted by the people, with the authority vested in me by the social will, now I, invested and anointed, take over the office of the state ruler, accept and honour this holy order, and first of all, with the best of knowledge, will and confidence, I would maintain the purity and glory of the order, I promise.

Mandala10/Sukta 168

Vayu Devata, Anila Vatayana Rshi

वातस्य नु महिमानं रथस्य रुजन्ति स्तनयन्नस्य घोषः। दिविस्पृग्यात्यरुणानि कृण्वन्नुता एति पृथिव्या रेणुमस्यन्॥ १॥

1. *Vātasya nu mahimānaṁ rathasya rujanneti stanayannasya ghoṣaḥ. Divispṛgyātyaruṇāni kṛṇvannuto eti pṛthivyā reṇumasyan.*

Let us describe the greatness of the impetuous chariot of the wind: the storm goes roaring, thundering, crashing, shattering as it blows, touching the heights of heaven, raising a storm of dust over earth, and turning the skies red in all directions.

सं परेत अनु वातस्य विष्ठा एनं गच्छन्ति समनं न योषाः। ताभिः सयुक्सरथं देव ईयते स्य विश्वस्य भुवनस्य राजा॥ २॥

2. *Saṁ prerate anu vātasya viṣṭhā enaṁ gacchanti samanaṁ na yoṣāḥ. Tābhiḥ sayuk sarathaṁ deva īyate'sya viśvasya bhuvanasya rājā.*

Plants, creepers and solid structures on earth, like trees, wave and shake in deference to Vayu, wind energy, just as youthful maidens go to their love and

flashes of lighting go with the sky. And one with all these, goes the ruling energy of this whole universe, divine wind on the chariot of its currents.

अन्तरि॑क्षे॒ पथि॑भि॒रीय॑मा॒नो॒ न नि वि॑शते कत॒मच्च॒नाह॑:। अ॒पां सखा॑ पथम॒जा ऋ॒ता॒वा॒ क्व॑ स्विज्जा॒तः कु॒त॒ आ ब॑भूव॥ ३॥

3. *Antarikṣe pathibhirīyamāno na ni viśate katamaccanāha. Apāṁ sakhā prathamajā ṛtāvā kva svijjātaḥ kuta ā babhūva.*

Ever on the move by its own paths in the sky, the wind energy does not relent even for an instant. Friend and comrade of the waters, first born of nature after space, observing the divine laws of existence, where was it born? Where and whence emerged?

आ॒त्मा दे॒वाना॑ं भुव॑नस्य॒ गभा॑ यथाव॒शं च॑रति दे॒व एष॑:। घोषा॒ इद॑स्य शृण्विर॒ न रू॒पं तस्मै॒ वाता॑य ह॒विषा॑ विधेम॥ ४॥

4. *Ātmā devānāṁ bhuvanasya garbho yathāvaśaṁ carati deva eṣaḥ. Ghoṣā idasya śṛṇvire na rūpaṁ tasmai vātāya haviṣā vidhema.*

Energy and identity of the divine forces of nature, sustainer of the universe, this divine wind roams around at will freely. We have heard the roar of it but we have not seen its form. To that divine Vayu, we offer homage and adoration with oblations of havi to develop energy.

Mandala10/Sukta 169

Gavah Devata, Shabara Kakshivata Rshi

मयाभूवाता अभि वातूस्रा ऊर्जस्वतीराषधीरा रिशन्ताम।
पीवस्वतीर्जीवधन्याः पिबन्त्ववसाय पद्वते रुद मृळ॥ १॥

1. *Mayobhūrvāto abhi vātūsrā ūrjasvatīroṣadhīrā riśantām. Pīvasvatīrjīvadhanyāḥ pibantvavasāya padvate rudra mṛḷa.*

May the wind blow fresh, delightful, exciting and blissful. Let cows feed on nourishing and energising herbs and grasses and drink abundant life giving waters. O Rudra, divine spirit of peace, joy and compassion, be kind and generous to the animals to provide them with ample food and water.

याः सरूपा विरूपा एकरूपा यासामग्निरिष्ट्या नामानि वद।
या अङ्गिरसस्तपसेह चक्रुस्ताभ्यः पजन्य महि शम यच्छ॥ २॥

2. *Yāḥ sarūpā virūpā ekarūpā yāsāmagniriṣṭyā nāmāni veda. Yā aṅgirasastapaseha cakrustābhyaḥ parjanya mahi śarma yaccha.*

O Parjanya, generous powers of life and liquid nourishment, provide great peace, comfort, protection and felicity to cows and other animals of similar species, different forms but the same one genus, whose names and qualities, Agni, the scientist, knows through developmental study, and which the Angirasas, technologists, have developed through continuous dedicated research and experimentation.

या दवषु तन्व१मरयन्त यासां स म विश्वा रूपाणि वद। ता अस्मभ्यं पयसा पिन्वमानाः पजावतीरिन्द गाष्ठ रिरीहि॥ ३॥

3. *Yā deveṣu tanvamairayanta yāsāṁ somo viśvā rūpāṇi veda. Tā asmabhyaṁ payasā pinvamānāḥ prajāvatīrindra goṣṭhe rirīhi.*

Indra, ruler and controller of life's development and progress, bring to our dairy farms those cows which produce and yield abundant quality milk for noble and brilliant people, all forms, breeds and qualities, of which creative experts know, which yield more and more milk for our health and growth, and which produce better and better breed of calves.

पजापतिमह्यमता रराणा विश्वदवः पितृभिः संविदानः। शिवाः सतीरुप ना गाष्ठमाकस्तासां वयं पजया सं सदम॥ ४॥

4. *Prajāpatirmahyametā rarāṇo viśvairdevaiḥ pitṛbhiḥ saṁvidānaḥ. Śivāḥ satīrupa nogoṣṭhamākastāsāṁ vayaṁ prajayā saṁ sadema.*

Prajapati, lord protector, sustainer and promoter of the people with all divine energies of nature's brilliance and nourishment, and the nation's food minister with active consultation and advice of all brilliant scholars and nutrition experts of the land, give us these cows with joyous enthusiasm and bring to our cow stall such cows as are the best and most abundant in nourishing milk. May we continue to benefit from the cow's progeny of excellent breed.

Mandala10/Sukta 170

Surya Devata, Vibhrat Saurya Rshi

विभाड बृहत्पिबतु साम्यं मध्वायुदधद्यज्ञपतावविह्रुतम। वातजूता या अभिरक्षति त्मना प्रजाः पुपोष पुरुधा वि राजति॥ १॥

1. *Vibhrāḍ bṛhat somyaṁ madhvāyurdadhadyajña-patāvavihrutam. Vātajūto yo abhirakṣati tmanā prajāḥ pupoṣa purudhā vi rājati.*

May the mighty refulgent sun hold, shower, protect and promote the honey sweets of life's soma nourishment, and bear and bring untainted health and long life for the performer and promoter of yajna, the sun which, energised by Vayu energy of divine nature protects and sustains all forms of life by its very essence, shines and rules life in many ways.

विभाड बृहत्सुभृतं वाजसातमं धर्मन्दिवो धरुणं सत्यमर्पितम। अमित्रहा वृत्रहा दस्युहंतमं ज्यातिरजज्ञ असुरहा सपत्नहा॥ २॥

2. *Vibhrāḍ bṛhat subhṛtaṁ vājasātamaṁ dharman divo dharuṇe satyamarpitam. Amitrahā vṛtrahā dasyuhantamaṁ jyotirjajñe asurahā sapatnahā.*

The mighty refulgent sun, destroyer of unfriendly forces, darkness and evil, anti-life elements, adversaries and enemies, rises, bearing the light that is the highest giver of food, energy and growing advancement. Truly vested in the established order of nature in the solar region, blissfully sustained, it is the highest killer of negative and destructive forces prevailing in life and nature.

इदं श्रेष्ठं ज्यातिषां ज्यातिरुत्तमं विश्वजिद्धनजिदुच्यत बृहत।
विश्वभाड भाजा महि सूया दृश उरु पपथ सह ओजा अच्युतम ॥ ३ ॥

3. *Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotiruttamaṁ viśvaji-ddhanajiducyate bṛhat. Viśvabhrāḍ bhrājo mahi sūryo dṛśa uru paprathe saha ojo acyutam.*

This mighty best and highest light of lights is exalted as universally pervasive winner and giver of wealth. This world illuminant light, great sun, is the light for the world's vision. It expands far and wide, undaunted lustre and majesty that it is, imperishable and eternal.

विभाजञ्ज्यातिषा स्वरगच्छा राचनं दिवः। येनमा विश्वा भुवनान्याभृता विश्वकर्मणा विश्वदेव्यावता ॥ ४ ॥

4. *Vibhrājañjyotiṣā svaragaccho rocanaṁ divaḥ. Yenemā viśvā bhuvanānyābhṛtā viśvakarmaṇā viśvadevyāvatā.*

Blazing with self-refulgence, light of heaven, you pervade all regions from earth to heaven. By you are all these world regions sustained, omnipotent divine lord of universal action and universal glory: Vishvadeva.

Mandala10/Sukta 171

Indra Devata, Ita Bhargava Rshi

त्वं त्यमिटता रथमिन्द्र पावः सुतावतः।
अशृणाः सामिना हवम ॥ १ ॥

1. *Tvaṁ tyamiṭato rathamindra prāvaḥ sutāvataḥ. Aśṛṇoḥ somino havam.*

Indra, lord omnipotent, you hear the invocation and prayer of soma yajna, and you honour, protect and sustain the cherished desire of the celebrant who moves on way to divinity through meditation and yajna and distils the Soma for offering.

त्वं मखस्य दाधतः शिरा व त्वचा भरः।
अगच्छः सामिना गृहम॥ २॥

2. *Tvaṁ makhasya dodhataḥ śiro'va tvaco bharaḥ.*
Agacchaḥ somino gṛham.

You forsake the body and mind of the dissolute scoffer of yajna, and you reach and bless the house of the devotee who performs yajna and offers you the homage of exalted devotion, joyous divine soma.

त्वं त्यमिन्द्र मर्त्यमास्त्रबुध्नाय वन्यम।
मुहुः श्रथ्ना मनस्यव॥ ३॥

3. *Tvaṁ tyamindra martyamāstrabudhnāya venyam.*
Muhuḥ śrathnā manasyave.

Indra, for the man of meditative thought and vision on way to freedom of the spirit over body, pray slacken and cast off the bonds of mortal love, hate and jealousy constantly, without relent.

त्वं त्यमिन्द्र सूर्यं पश्चा सन्तं पुरस्कृधि।
दवानां चित्तिरा वशम॥ ४॥

4. *Tvaṁ tyamindra sūryaṁ paścā puraskṛdhi.*
Devānāṁ cittiro vaśam.

Indra, let the sun, now gone out of sight in the west, arise upfront in the east, mystery otherwise beyond

the reach of the devas, the senses.

Mandala10/Sukta 172

Usha Devata, Samvarta Angirasa Rshi

आ याहि वनसा सह गावः सचन्त वतनिं यदूधभिः ॥ १ ॥

1. *Ā yāhi vanasā saha gāvaḥ sacanta vartaniṁ yadūdhabhiḥ.*

Come, O Dawn, with holy light, with rays of blissful radiance on the chariot. The cows are on the move with the wealth of milk.

आ याहि वस्व्या धिया मंहिष्ठा जारयन्मखः सुदानुभिः ॥ २ ॥

2. *Ā yāhi vasvyā dhiyā maṁhiṣṭho jārayanmakhaḥ sudānubhiḥ.*

Come with blessed intelligence and holy action. The most generous yajamana is on way to completion of the yajna with most liberal gifts of homage.

पितुभृता न तन्तुमित्सुदानवः पतिं दध्मा यजामसि ॥ ३ ॥

3. *Pitubhṛto na tantumit sudānavaḥ prati dadhmo yajāmasi.*

Like generous performers of yajna bearing homage of havi and food, we carry on the thread of life and yajna from dawn to dawn.

उषा अप स्वसुस्तमः सं वतयति वतनिं सुजाततां ॥ ४ ॥

4. *Uṣā apa svasustamaḥ saṁ vartayati vartaniṁ sujātatā.*

The dawn continuously removes the darkness of its sister night, by circular motion of its rise every

morning through the succession of day and night.

Mandala10/Sukta 173

Raja Devata, Dhruva Angirasa Rshi

आ त्वाहार्षमन्तरधि ध्रुवस्तिष्ठाविचाचलिः ।
विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत ॥ १ ॥

1. *Ā tvāhārṣamanteradhi dhruvastiṣṭhāvicācaliḥ. Viśastvā sarvā vāñchantu mā tvadrāṣṭramadhi bhraśat.*

I, high priest of the nation, take you, O Ruler, to the high seat of governance and pray take it in our midst. Be firm, stay undisturbed. All the people have chosen and welcome you. Let not the state suffer embarrassment because of you, nor must the state fall foul of you.

इहवधि मापच्योष्ठाः पर्वतइवाविचाचलिः ।
इन्द्रइवेह ध्रुवस्तिष्ठेह राष्ट्रमु धारय ॥ २ ॥

2. *Ihaivaidhi māpa cyoṣṭhāḥ parvata ivāvicācaliḥ. Indra iaveha dhruvastiṣṭheha rāṣṭramu dhāraya.*

Here only, on this seat, Indra, be firm as a rock, never vascillate. Here as the one supreme, pole star of the nation, stay, rule and sustain the Rashtra, one organismic, self-governing, well governed common wealth, brilliant, glorious.

इममिन्द्रो अदीधरद ध्रुवं ध्रुवेण हविषा ।
तस्मै सोमो अधि ब्रवत्तस्मा उ ब्रह्मणस्पतिः ॥ ३ ॥

3. *Imamindro adīdharad dhruvaṁ dhruveṇa haviṣā. Tasmai somo adhi bravat tasmā u brahmaṇaspatiḥ.*

This common wealth, Indra, lord all potent, is committed to you. And this common wealth, the ruler holds and maintains steady, firm, inviolable, with the homage gift of steady, unshaken and unshakable rule and governance. O Ruler, to you and for this Rashtra, Soma Brahmanaspati, the divine, peaceable Advisor who knows, observes and communicates the wisdom of universal vision and conscience, speaks, and to this he holds you committed.

ध्रुवा द्याध्रुवा पृथिवी ध्रुवासः पर्वता इम।
ध्रुवं विश्वमिदं जगद ध्रुवा राजा विशामयम ॥ ४ ॥

4. *Dhruvā dhaurdhruvā pṛthivī dhruvāsaḥ parvatā ime. Dhruvaṁ viśvamidaṁ jagad dhruvo rājā viśāmayam.*

Firm is heaven, firm is the earth, firm are these mountains. Firm is this universe which is ever on the move, steadily and balanced at the optimum. Firm is this ruler of the people, steady, dynamic with optimum balance of constant movement.

ध्रुवं त राजा वरुणा ध्रुवं दवा बृहस्पतिः।
ध्रुवं त इन्द्रश्चाग्निश्च राष्टं धारयतां ध्रुवम ॥ ५ ॥

5. *Dhruvaṁ te rājā varuṇo dhruvaṁ devo bṛhaspatiḥ. Dhruvaṁ ta indraścāgniśca rāṣṭraṁ dhārayatāṁ dhruvam.*

For you, the brilliant ruling Varuna, head of law and justice, firmly maintains the state of law and order. Brilliant and generous Brhaspati, chief advisor, with supreme vision and knowledge of the nation's genius, firmly maintains the character and culture of the nation.

For you, the commander of the nation's forces, Indra, firmly maintains the peace and protection of the state. For you does Agni, enlightened leader of education and research, maintain the system of education and employment. May all these chiefs help you maintain the Rashtra firm, dynamic, steady and inviolable.

ध्रुवं ध्रुवर्ण हविषाभि सामं मृशामसि।
अथा त इन्द्रः कवलीर्विशा बलिहृतस्करत॥ ६॥

6. *Dhruvaṁ dhruveṇa haviṣābhi somaṁ mṛśāmasi.*
Atho ta indraḥ kevalīrviśo balihṛtaskarat.

With steady and undisturbed will and homage we accept, honour and support the firm, steady and unshakable Soma Ruler dedicated to peace and progress. May Indra, omnipotent ruler of the universe, enlighten and commit the people solely to the nation and the ruler so that they pay their due share of homage and gifts of havi for the yajnic governance of the common-wealth. (Let no one neglect the payment of taxes.)

Mandala10/Sukta 174

Raja Devata, Abhivarta Angirasa Rshi

अभीवर्तन हविषा यनन्दा अभिवावृत।
तनास्मान्ब्रह्मणस्पत अभि राष्टाय वतय॥ १॥

1. *Abhīvartena haviṣā yenendro abhivāvṛte.*
Tenāsmān brahmaṇaspate'bhi rāṣṭrāya vartaya.

O Brahmanaspati, lord of knowledge, governance and statecraft, enlighten us for dedication to the Rashtra, commonwealth of the people, with those means and methods of advancement and victory by

which Indra, ruler, advances to planned and time bound goals of progress and victory.

अभिवृत्य सपत्नानभि या नो अरातयः ।
अभि पृतन्यन्तं तिष्ठाभि यो न इरस्यति ॥ २ ॥

2. *Abhivṛtya sapatnānabhi yā no arātayaḥ.*
Abhi pṛtanyantaṁ tiṣṭhābhi yo na irasyati.

O ruler commander of the nation, having surrounded and cornered the adversaries, our selfish exploiters, whoever want to wage war against us, or who hate and envy to down us, break down their force and rule over them.

अभि त्वा देवः सविताभि सामा अवीवृतत ।
अभि त्वा विश्वा भूतान्यभीवता यथाससि ॥ ३ ॥

3. *Abhi tvā devaḥ savitābhi somo avīvṛtat.*
Abhi tvā viśvā bhūtānyabhīvarto yathāsasi.

May the self-refulgent Savita, creative sun, Soma, nature's spirit of peace and joy, and all the forms of matter, energy, thought and life of the universe, ever advance you so that you may rule over the world.

यनन्दा हविषा कृत्व्यभवद द्युम्न्युत्तमः ।
इदं तदकि दवा असपत्नः किलाभुवम ॥ ४ ॥

4. *Yenendro haviṣākṛtvyabhavad dyumnyuttamaḥ.*
Idaṁ tadakri devā asapatnaḥ kilābhuvam.

That input of vision, knowledge and action, that homage of faith and havi into Rashtra yajna by which Indra becomes a great performer, glorious, best and highest, that homage, O devas, brilliancies of nature

and humanity, I have done so that I may become free from rivals, adversaries and enemies.

असपत्नः सपत्नहाभिराष्ट्रा विषासहिः।
यथाहमेषां भूतानां विराजानि जनस्य च ॥ ५ ॥

5. *Asapatnaḥ sapatnahā 'bhirāṣṭro viṣāsahiḥ.*
Yathāhameṣāṁ bhūtānāṁ virājāni janasya ca.

Destroyer of enemies, free from enemy forces, I must still be a challenger and subduer of rivals, adversaries, oppositions and contradictions so that as ruler of the state I may control and rule over these citizens and a host of other forms of life.

Mandala10/Sukta 175

Gravanah Devata, Urdhvagrava Sarpa Arbudi Rshi

प वो गावाणः सविता देवः सुवतु धर्मणा।
धूषु युज्यध्वं सुनुत ॥ १ ॥

1. *Pra vo grāvāṇaḥ savitā devaḥ suvatu dharmaṇā.*
Dhūrṣu yujyadhavaṁ sunuta.

O Gravana, veteran wise scholars and sages, may Savita, self-refulgent creator, the sun and the noble ruler inspire you with the sense of Dharma and noble performance so that you may be appointed to high positions and you play a positive and valuable part in state affairs.

गावाणो अप दुच्छुनामप सधत दुमतिम।
उस्राः कर्तन भषजम ॥ २ ॥

2. *Grāvāṇo apa ducchunāmapa sedhana durmatim.*
Usrāḥ kartana bheṣajam.

O Gravana, yajnic participants in state affairs, remove the evils of ignorance, injustice and poverty, stop and cast away nonsense, negativity and cynicism, and being generous and brilliant like rays of the sun, cure the ailments and distresses of society.

गावो॒ण॒ उप॑र॒ष्वा म॑हीयन्ते॒ स॒जोष॑सः ।
वृष्ण॒ दध॑ता॒ वृष्ण्य॑म ॥ ३ ॥

3. *Grāvāṇa upareṣvā mahīyante sajoṣasaḥ.*
Vṛṣṇe dadhato vṛṣṇyam.

Sages and scholars in high positions, while they contribute generously to the power performance of the mighty generous ruler, they rise in honour and esteem among the people around since they love, respect and cooperate with them all.

गावो॑णः सवि॒ता नु वो॑ दे॒वः सु॑वतु॒ धम॑णा ।
यज॑मानाय सुन्व॒त ॥ ४ ॥

4. *Grāvāṇaḥ savitā nu vo devaḥ suvatu dharmaṇā.*
Yajamānāya sunvate.

O Gravana, sagely participants in national rule and development with the ruler and the people, may Savita, lord creator, the Ruler and the cooperative people, all generous and brilliant, inspire you with Dharma by Dharma for the generous creative yajamana, the ruler in council with the people in the Rashtra yajna.

Mandala10/Sukta 176

Rbhavah (1), Agni (2-4) Devata, Sunu Arbhava Rshi

प सू॒नव॑ ऋभू॒णां बृ॒ह॑न्त वृ॒जना॑ ।
गामा॒ य वि॒श्वधा॑यसा॒ श्नन्धे॒नुं न मा॒तर॑म ॥ १ ॥

1. *Pra sūnava ṛbhūṇāṁ vṛhannavanta vṛjanā. Kṣāmā ye viśvadhāyaso'śnan dhenuṁ na mātaram.*

The children and disciples of Rbhus, expert makers, celebrate their mighty achievements of science and technology and, sustainers of world community, children of mother earth, they reach and explore the earth for service and resources like calves rushing to mother cows.

प द्वं द्व्या धिया भरता जातवदसम।
हव्या नो व दानुषक ॥ २ ॥

2. *Pra devaṁ devyā dhiyā bharatā jātavedasam. Havyā no vakṣadānuṣak.*

O scholars and experts, with your divine and brilliant intelligence and actions, serve Agni, spirit of the light and life of all that exists, which instantly bears our oblations abroad as well as brings us the creative rewards of yajna without fail.

अयमु ष्य प देवयुहाता यज्ञाय नीयत।
रथा न यार्भीवृता घृणीवाञ्चतति त्मना ॥ ३ ॥

3. *Ayamu ṣya pra devayurhotā yajñāya nīyate. Ratho na yorabhīvṛto ghṛṇīvāñcetati tmanā.*

This Agni is the same lover of brilliant divines dedicated to life and nature which is the leading light and power of yajna and which is invoked and honoured for the completion and success of any creative project, the same which is radiant and dynamic like the solar chariot and, surrounded by celebrants, gives light, knowledge and showers of the joy of achievement.

अयमग्निरुरुष्यत्यमृतादिव जन्मनः ।
सहसश्चित्सहीयान्द्वा जीवातव कृतः ॥ ४ ॥

4. *Ayamagniruruṣyatyamṛtādiva janmanaḥ.*
Sahasaścit sahīyān devo jīvātave kṛtaḥ.

This Agni, self-refulgent power manifest in existence, saves and protects us as mortals born or reborn of immortal existence. Mightier than the mightiest, this divine power is kindled, honoured and adored for the victory of life over suffering and death.

Mandala10/Sukta 177

Mayabheda Devata, Patanga Prajapatya Rshi

पतङ्गमक्तमसुरस्य मायया हृदा पश्यन्ति मनसा विपश्चितः । समुद अन्तः कवया वि चाक्त मरीचीनां पदमिच्छन्ति वधसः ॥ १ ॥

1. *Pataṅgamaktamasurasya māyayā hṛdā paśyanti manasā vipaścitaḥ. Samudre antaḥ kavayo vi cakṣate marīcīnāṁ padamicchanti vedasaḥ.*

Men of wisdom with dedicated mind and heart see the 'patanga', bird-like soul, wrapped in golden hues of mysterious Maya, wondrous potential of the Lord's Prakrti, in the boundless ocean of the world of existence. Men of vision and imagination see it existing within the oceanic presence of the infinite spirit of the Lord and, inspired by the lord's love and presence, love to reach nothing but the ultimate reality at the centre of the radiating rays of existence.

पतङ्गा वाचं मनसा बिभर्ति तां गन्धर्वा अवदद्गर्भ अन्तः ।
तां द्योतमानां स्वर्यं मनीषामृतस्य पद कवया नि पान्ति ॥ २ ॥

2. *Pataṅgo vācaṁ manasā bibharti tāṁ gandharvo'vadadgarbhe antaḥ. Tāṁ dyotamānāṁ svaryaṁ manīṣāmṛtasya pade kavayo ni pānti.*

Patanga, the soul flying in various forms, bears the eternal Vak, divine Word, at the depth of its mind. Vak is the voice which Parameshvara, sustainer of the voice and the universe, speaks to the soul at the heart of existence. That same resonant and refulgent voice and its awareness, wise visionaries retain, hear and enjoy in the state of samadhi communion at the centre of the ultimate truth of existence.

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम।
स सधीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥ ३ ॥

3. *Apaśyaṁ gopāmanipadyamānamā ca parā ca pathibhiścarantam. Sa sadhrīcīḥ sa viṣūcīrvasāna ā varīvarti bhuvaneṣvantaḥ.*

I see this retainer of the divine Voice and its senses and mind, the soul ranging over different paths around here and far off. Shining, wearing different forms, moving in the right central as well as various directions, it goes round and round in the worlds of existence.

(This verse can also be interpreted in continuation of the second verse: I see this eternal infallible master of the eternal Voice, existential and transcendental both, the Spirit that vibrates and manifests constantly in all directions, in all worlds of the universe.)

Mandala10/Sukta 178

Tarkshya Devata, Arishtanemi Tarkshya Rshi

त्यमू षु वाजिनं देवजूतं सहावानं तरुतारं रथानाम।
अरिष्टनमिं पृतनाजमाशुं स्वस्तय तार्क्ष्यमिहा हुवम॥ १॥

1. *Tyamū ṣu vājinaṁ devajūtaṁ sahāvānaṁ tarutāraṁ rathānām. Ariṣṭanemiṁ pṛtanājamāśuṁ svastaye tārkṣyamihā huvema.*

For the sake of good and all round well being of life, we invoke and study that wind and electric energy of the middle regions which is fast and victorious, moved by divine nature, powerful, shaker of the clouds and energiser of sound waves, inviolable, war-like heroic and most dynamic, moving at the speed of energy.

इन्द्रस्यव रातिमाजाहुवानाः स्वस्तय नावमिवा रुहम।
उवी न पृथ्वी बहुले गभीरे मा वामता मा परता रिषाम॥ २॥

2. *Indrasyeva rātimājohuvānāḥ svastaye nāvamivā ruhema. Urvī na pṛthvī bahule gabhīre mā vāmetau mā paretau riṣāma.*

Invoking Tarkshya, wind and electric energy, studying and exploring the power for all round well being as the gift of Indra, divine lord of energy, we wish to use it like a boat across the seas to overcome the problems we face. O earth, O sky, both vast and deep as well as abundant, may we never be hurt while this energy travels hither and back far off in circuit over and across you both.

सद्यश्चिद्यः शवसा पञ्च कृष्टीः सूर्य इव ज्योतिषापस्ततान।
सहस्रसाः शततसा अस्य रंहिन स्मा वरन्त युवतिं न शर्याम॥ ३॥

3. *Sadyaścidyāḥ śavasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpastatāna. Sahasrāḥ śatasā asya raṁhirna smā varante yuvatiṁ na śaryām.*

Instantly does this wind-electric energy reach all five peoples of the earth with its force, power and speed like the sun which spreads its light and brings vapours and showers of rain over earth for humanity. Hundredfold and thousandfold is its power that travels, and just as none can stop the arrow fixed on the bow and shot, so no one can stop the flowing current of this energy once it is initiated for use.

Mandala10/Sukta 179

Indra Devata, Shivi Aushinara (1), Pratardana Kashiraja (2), and Rauhidashva Vasumana (3) Rshis

उत्तिष्ठतावं पश्यतन्दस्य भागमृत्वियम।
यदिं श्राता जुहातन यद्यश्राता ममत्तन॥ १॥

1. *Uttiṣṭhatāva paśyatendrasya bhāgamṛtviyam. Yadi śrāto juhtotana yadyaśrāto mamattana.*

Citizens, friends, arise, see whether the seasonal yajnic share of Indra, the ruler, is ripe and ready. If so, offer it by way of yajnic oblation as tax duty. If not, do not remiss, accelerate the ripening process and give.

श्रातं हविरा ष्विन्द्र प याहि जगाम सूरा अध्वना विमध्यम।
परिं त्वासत निधिभिः सखायः कुलपा न वाजपतिं चरन्तम॥ २॥

2. *Śrātaṁ haviro ṣvindra pra yāhi jagāma sūro adhvano vimadhyam. pari tvāsate nidhibhiḥ sakhāyaḥ kulapā na vrājapatiṁ carantam.*

The havi is ripe and ready for the offering. O Ruler, Indra, come, the sun has reached the middle of its course. Friends sit with their treasure offering and wait like family heads for the chief commander of hosts out on the sojourn on the borders and around.

श्रातं मन्य ऊधनि श्रातमग्ना सुश्रातं मन्य तदृतं नवीयः। माध्यन्दिनस्य सवनस्य दध्नः पिबन्द वजिन्पुरुकृज्जु-षाणः ॥ ३ ॥

3. *Śrātaṁ manya ūdhani śrātamagnau suśrātaṁ manye tadṛtaṁ navīyaḥ. Mādhyaṁdinasya sava-nasya dadhnaḥ pibendra vajrin purukṛjju-ṣāṇaḥ.*

I believe the milk is ripe in the cow's udders. I know the grain is ripe in the heat of the sun. I am sure every thing is ripe and ready for the yajna, ripe and fresh truly. O lord of versatile action, wielder of the thunderbolt of justice, law and order, loving, kind and cooperative, come and taste the milky sweets of the mid day's session of yajna. Receive, taste, protect and promote the milk of cows and harvests of the field.

Mandala10/Sukta 180

Indra Devata, Jaya Aindra Rshi

प ससाहिष पुरुहूत शत्रूञ्ज्यष्ठस्त शुष्म इह रातिरस्तु। इन्दा भर दक्षिणा वसूनि पतिः सिन्धूनामसि रवतीनाम ॥ १ ॥

1. *Pra sasāhiṣe puruhūta śatrūñjyeṣṭhaste śuṣma iha rātirastu. Indrā bhara dakṣinetā vasūni patiḥ sindūnāmasi revatīnām.*

O Ruler, Indra, invoked by all, you challenge and subdue the enemies. Highest is your power and force

here which may, we pray, be a positive boon for us. Indra, with your efficiency and perfection of governance and administration, bring us wealth, honour and excellence for the nation. You are the master and controller of the abundant and opulent rivers of the land, and equally well you manage the flow of the economy and social advancement of the nation.

मृगा न भीमः कुचरा गिरिष्ठाः परावत आ जगन्था परस्याः।
सृकं संशाय पविमिन्द तिग्मं वि शत्रूंस्ताि ह वि मृधो नुदस्व॥ २॥

2. *Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata ā jaganthā parasyāḥ. Sṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūn tāḷiha vi mṛdho nudasva.*

Terrible like a mountain lion roaming around, pray come from the farthest of far off places and, having sharpened the lazer fiery thunderbolt, destroy the enemies and throw out the violent adversaries.

इन्द त्रमभि वाममाजा जायथा वृषभ चषणीनाम।
अपानुदा जनममित्रयन्तमुरुं देवभ्यो अकृणारु लोकम॥ ३॥

3. *Indra kṣatramabhi vāmamojo'jāyathā vṛṣabha carṣaṇīnām. Apānudo janamamitrayantamuruṁ devebhyo akṛṇoru lokam.*

Indra, glorious ruler, virile and generous leader of the people, arise and create a beautiful, grand and powerful social order. Throw out the people who are unfriendly to the nation and create a vast, beautiful mighty world of peace and progress for the noble, brilliant and generous people dedicated to divine values.

Mandala10/Sukta 181

Vishvedeva Devata, Pratha Vasishtha (1), Sapratha Bharadvaja (2), Gharma Saurya (3) Rshis

पथश्च॒ यस्य॑ स॒प्रथ॑श्च॒ नामानु॑ष्टुभस्य ह॒विषा॑ ह॒वियत।
धा॒तुद्यु॑ता॑नात्सवि॒तुश्च॒ विष्णा॑ रथन्त॒रमा ज॑भारा॒ वसि॑ष्ठः ॥ १ ॥

1. *Prathaśca yasya saprathaśca nāmānuṣṭubhasya haviṣo haviryat. Dhāturdyutānāt savituśca viṣṇo-rathantaramā jabhārā vasiṣṭhaḥ.*

Vasishtha, the most brilliant seeker and teacher, a man of versatile mind and boundless possibilities who was gifted with a radiative spirit and passion for enlightenment, received the pure, applied, beatific and life giving Word of the Veda, the first, original and eternal gift of the lord of omniscience into his yajna of cosmic creation, from Agni, sustainer of the light of knowledge, Vayu, vibrant sage with passion and strong will, Savita, i.e., Aditya, brilliant and inspiring like the sun, and Angiras, the sage inspiring as omnipresent Vishnu and breath of life.

(This Vasishtha, the brilliant disciple of the four sages, Agni, Vayu, Aditya and Angira, who then became the teacher of the Vedas, was Brahma. Swami Brahmamuni explains this interpretation of this mantra in his commentary on Rgveda and cites authoritative evidence from the Brahmana works. Swami Dayanand explains the cosmic process of creative evolution and Vedic revelation in his Introduction to his Commentary on the Vedas, Rgvedadi Bhashya Bhumika, saying on Vedic and ancient authority that the Vedas were first revealed to four sages: Rgveda to Agni, Yajurveda to

Vayu, Samaveda to Aditya, and Atharva veda to Angira. Brahma, the brilliant disciple and later the inspired teacher, learnt the Veda from these four sages and passed on this knowledge to his disciples.)

अविन्दन्त अतिहितं यदासीद्यज्ञस्य धामं परमं गुहा यत।
धातुद्युतानात्सवितुश्च विष्णोभरद्वाजा बृहदा चक्र अग्नेः ॥ २ ॥

2. *Avindante atihitaṁ yadāsīdyajñasya dhāma paramaṁ guhā yat. Dhāturdyutānāt savituśca viṣṇorbharadvājo bṛhadā cakre agneḥ.*

Those sages, i.e., Agni, Vayu, Aditya and Angira, received this knowledge, which was deeply hidden and perfectly preserved in the bottomless depths of omniscience of creative Divinity, and which is, still, deeply preserved in the depths of the human mind at the frequency of the cosmic mind, from the Lord Supreme that is all sustainer, self-refulgent, giver of light and life, immanent and omnipresent. From them and from the lord self-refulgent Agni, then, the disciple inspired with will and passion, Bharadvaja, receives and practically extends the knowledge which has, after all, no bounds.

तं विन्दन्मनसा दीध्यानां यजुः ष्कं पथमं देवयानम।
धातुद्युतानात्सवितुश्च विष्णोरा सूर्यादभरन्घर्ममते ॥ ३ ॥

3. *Te'vindan manasā dīdhyānā yajuḥ ṣkannaṁ prathaṁ devayānam. Dhāturdyutānāt savituśca viṣṇorā sūryādabharan gharmamete.*

They, brilliant in mind and vision, vibrant at heart and burning with passion, received the knowledge for life and living, revealed and released in incessant

flow, first and final for men on the path to divinity. And all these, Agni, Vayu, Aditya and Angira, Brahma, Bharadvaja and others that follow ultimately receive the knowledge, light and warmth of life, from the Supreme Sun, self-refulgent sustainer, giver of light, giver of life, omniscient, omnipresent Divinity.

Mandala10/Sukta 182

Brhaspati Devata, Tapurmurdha Barhaspatya Rshi

बृहस्पतिर्नयतु दुर्गहा तिरः पुनर्नषदघशंसाय मन्म।
क्षिपदश्स्तिमप दुर्मतिं हन्नथा करद्यजमानाय शं याः ॥ १ ॥

1. *Bṛhaspatirnayatu durgahā tiraḥ punarneṣadaghaśaṁsāya manma. Kṣipadaśastimapa durmatiṁ hannathā karadyajamānāya śaṁ yoḥ.*

May Brhaspati, lord of expansive universe, lead us across insufferable suffering and turn the thunderous strike of punishment to the supporter of wickedness, cast away malignity, destroy evil intention, and do good to the yajamana, free him from fear and disease and bestow good health and prosperity on him.

नराशंसो नो अवतु प्रयाजे शं नो अस्त्वनुयाजो हवेषु ।
क्षिपदश्स्तिमप दुर्मतिं हन्नथा करद्यजमानाय शं याः ॥ २ ॥

2. *Naraśaṁso no'vatu prayāje śaṁ no astvanuyājo haveṣu. kṣipadaśastimapa durmatiṁ hannathā karadyajamānāya śaṁ yoḥ.*

May Agni, adorable favourite of humanity, protect and promote us in Prayaja yajna, the preliminaries of the performance. May Agni support and bless us with success and prosperity at our performance

of Anuyaja yajna, the great finale. May Agni cast away malignity, destroy evil intention, and do good to the yajamana, free him from fear and disease, and bestow on him good health and prosperity.

तपुर्मूधा तपतु रक्षसो य ब्रह्मद्विषः शरवे हन्तवा उ।
क्षिपदश्मस्तिमपा दुर्मतिं हन्नथा करद्यजमानाय शं याः ॥ ३ ॥

3. *Tapurmūrdhā tapatu rakṣaso ye brahmadviṣaḥ śarave hantavā u. Kṣipadaśastimapa durmatiṁ hannathā karadyajamānāya śaṁ yoḥ.*

In order that hate and violence may be eliminated from the world, may the lord of blazing light and refulgent intellect put to the crucibles of trial and punishment those who are wicked destroyers of the good and who malign and oppose the divine sages. May the great lord cast away scandal, strike away evil intention, and do good to the yajamana, free him from fear and disease and bless him with good health and prosperity.

Mandala10/Sukta 183

Yajamana, Yajamanapatni, Hotrashisha Devata, Prajavan Prajapatya Rshi

अपश्यं त्वा मनसा चकितानं तपसा जातं तपसा विभूतम।
इह प्रजामिह रयिं रराणः प जायस्व प्रजया पुत्रकाम ॥ १ ॥

1. *Apaśyaṁ tvā manasā cekitānaṁ tapaso jātaṁ tapaso vibhūtam. Iha prajāmiha rayiṁ rarāṇaḥ pra jāyasva prajayā putrakāma.*

I see you born of austere discipline and education with the lustre of discipline shining on your face and expressing your heart's desire. Desirous of

progeny and prosperity here in the household, pray be reborn through your own child and fulfil your desire for progeny and continuity in life.

(This verse may be taken as spoken by the wife to husband.)

अप॑श्यं त्वा॒ मन॑सा॒ दीध्या॑नां॒ स्वायां॑ त॒नू ऋ॑त्व्य॒ नाध॑मानाम।
उप॒ मामु॒च्चा यु॑व॒तिब॑भूया॒ः प जा॑यस्व प॒जया॑ पुत्र-
काम॥ २॥

2. *Apaśaṁ tvā manasā dīdhyānāṁ svāyāṁ tanū ṛtvye nādhamānām. Upa māmucchā yuvatirbabhūyāḥ pra jāyasva prajayā putrakāme.*

I see you moved at heart with desire, earnestly praying that you be fulfilled in life with the timely gift of progeny. Come, rise to me, be fulfilled as a youthful woman, reborn in your child as a mother.

(This verse may be taken as spoken by the husband to the wife.)

अ॒हं गभ॑मदधा॒मोष॑धीष्व॒हं विश्व॑षु॒ भुव॑नष्व॒न्तः।
अ॒हं प॒जा अ॑जनयं पृथि॒व्याम॒हं जनि॑भ्या अप॒रीषु॑ पु॒त्रान॥ ३॥

3. *Ahaṁ garbhamadadhāmoṣadhīṣvahaṁ viśveṣu bhuvaneṣvantaḥ. Ahaṁ prajā ajanayaṁ pṛthivyāmahaṁ janibhyo aparīṣu putrān.*

I plant the seed in herbs and plants. I plant the seed of life in all regions of the world. I engender the forms of life on the earth, and I would generate progeny for all others, women who love to be mothers for fulfilment.

Mandala10/Sukta 184

Lingokta Devata, Garbhakarta Tvashta or Vishnu
Prajapatya Rshi

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु।
आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥ १ ॥

1. *Viṣṇuryoniṁ kalpayatu tvaṣṭā rūpāṇi piṁśatu.*
Ā siñcatu prajāpatirdhātā garbhaṁ dadhātu te.

May Vishnu, omnipresent lord of life energy, prepare your womb through yajna. May Tvashta, nature's formative intelligence of divinity, create the body form of the foetus in all details. May Prajapati, father spirit of divinity in nature, provide the life nutrients for the foetus. May Dhata, mother power of nature, hold and mature your foetus in the womb.

गर्भं धहि सिनीवालि गर्भं धहि सरस्वति।
गर्भं ते अश्विनौ देवावा धत्तां पुष्करस्रजौ ॥ २ ॥

2. *Garbhaṁ dhehi sinīvāli garbhaṁ dhehi sarasvati.*
Garbhaṁ te aśvinau devāvā dhattāṁ puṣkara-srajā.

O Sinivali, spirit of fecundity, sustain the foetus. O Sarasvati, universal spirit of intelligence, sustain the foetus. O fair expectant mother, may the Ashvins, sun and moon, nature's complementary currents of creative and generative energy active in the firmament and on earth sustain and mature the foetus to fullness of its life and form.

हिरण्ययी अरणी यं निमन्थतो अश्विना।
तं ते गर्भं हवामहे दशमे मासि सूतवे ॥ ३ ॥

3. *Hiraṇyayī araṇī yaṁ nirmanthato aśvinā.*
Taṁ te garbhaṁ havāmahe daśame māsi sūtave.

Just as two golden arani woods produce the fire by friction, so do the Ashvins, by their dynamics of complementarity through nature's nourishment and formative intelligence, nourish and mature your foetus. That baby in your womb we adore and welcome to emerge into full life in the tenth month of pregnancy.

Mandala10/Sukta 185

Aditya Devata, Satyadhrti Varuni Rshi

महि त्रीणामवो स्तु द्युक्षं मित्रस्यार्यम्णः।
दुराधर्षं वरुणस्य ॥ १ ॥

1. *Mahi trīṇāmavo'stu dyukṣaṁ mitrasyāryamṇaḥ.*
Duradharṣaṁ varuṇasya.

May the great, refulgent and inviolable protection and promotion of the three, Mitra, Varuna and Aryaman bless the life of nature and humanity. (Mitra, Varuna and Aryaman are explained as prana, apana and heart energy, and as the sun of the summer, winter and spring seasons round the year.)

नहि तेषामामा चन नाध्वसु वारणेषु।
ईशे रिपुरघशंसः ॥ २ ॥

2. *Nahi teṣāmamā cana nādhvasu vāraṇeṣu.*
Īśe ripuraghaśaṁsaḥ.

Neither in home nor on the roads under their invincible protection does any enemy or sinner or scandaliser dare to intrude and disturb a dedicated person. (Their rule and protection is complete and

inviolable.)

यस्मै पुत्रासो अदितेः प्र जीवसे मर्त्याय।
ज्योतिर्यच्छन्त्यजस्रम ॥ ३ ॥

3. *Yasmai putrāso aditeḥ pra jīvase martyāya.*
Jyotiryacchantyajasram.

No power can disturb or violate that mortal in life for whom the children of Aditi project their eternal light and protection for the life of man.

Mandala10/Sukta 186

Vayu Devata, Ula Vatayana Rshi

वात आ वातु भेषजं शंभु मयोभु नो हृदे।
प्र ण आयूँषि तारिषत ॥ १ ॥

1. *Vāta ā vātu bheṣajaṁ śaṁbhu mayobhu no hṛde.*
Pra ṇa āyūṁṣi tāriṣat.

May the wind of life energy blow for us as harbinger of sanatives, good health and peace for our heart and help us to live a full life beyond all suffering and ailment.

उत वात पितासि न उत भ्रातोत नः सखा।
स नो जीवातवे कृधि ॥ २ ॥

2. *Uta vāta pitāsi na uta bhrātota naḥ sakhā.*
Sa no jīvātave kṛdhi.

O wind of life energy, you are our fatherly protector and promoter, our brother, our friend. Pray strengthen and inspire us to live a full life.

यद॒दा वा॑त त गृ॒ह ३॑ मृत॑स्य नि॒धिहि॒तः ।
तता॑ ना दहि जी॒वस॑ ॥ ३ ॥

3. *Yadado vāta te gṛhe 'mṛtasya nidhirhitaḥ.*
Tato no dehi jīvase.

In your treasure home of immortal, inviolable energy, O breath of life energy, Vayu, there is immeasurable wealth hidden for us. Of that, from that, give us some, our share, so that we may live a full life of good health and joy.

Mandala10/Sukta 187

Agni Devata, Vatsa Agneya Rshi

पाग्न॒य॒ वाच॑मीरय वृष॒भाय॑ ि ती॒नाम ।
स न॑ः पष॒दति॒ द्विष॑ः ॥ १ ॥

1. *Prāgnaye vācamīraya vṛṣabhāya kṣitīnām.*
Sa naḥ parṣadati dviṣaḥ.

O celebrant, sing your song of adoration in honour of Agni, virile, generous and refulgent leader and light giver of humanity. It casts away all our hate, jealousy and all enemies, and thus it washes us clean and immaculate.

यः पर॑स्याः परा॒वत॑स्ति॒रा ध॒न्वा॑ति॒राच॑त ।
स न॑ः पष॒दति॒ द्विष॑ः ॥ २ ॥

2. *Yaḥ parasyā parāvatastiro dhanvātirocate.*
Sa naḥ parṣadati dviṣaḥ.

Agni who pervades and shines beatific from far and farther, over the deserts and across the spaces, casts away all our jealous, malignant and enemy forces, and

washes us clean and immaculate.

या र ांसि नि॒जूव॑ति॒ वृषा॒ शु॒कर्ण॑ शा॒चिषा॑।
स नः॑ पष॒दति॒ द्विषः॑॥ ३॥

3. *Yo rakṣāṁsi nijūrvati vṛṣā śukreṇa śociṣā.*
Sa naḥ parṣadati dviṣaḥ.

Who, generous and potent as he is, destroys the evil, wicked, demonic force with his blazing purity and power, may, we pray, eliminate our hate, jealousy and enmities, and wash us clean and immaculate.

या विश्वा॒भि वि॒पश्य॑ति॒ भुव॑ना॒ सं च॒ पश्य॑ति।
स नः॑ पष॒दति॒ द्विषः॑॥ ४॥

4. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati.*
Sa naḥ parṣadati dviṣaḥ.

Who watches all the regions of the universe in their formal diversity as well as in their essential unity and integrity may, we pray, cast off our hate, jealousy and enmity and make us clean and immaculate.

या अ॒स्य पा॒र रज॑सः शु॒का अ॒ग्निरजा॑यत।
स नः॑ पष॒दति॒ द्विषः॑॥ ५॥

5. *Yo asya pāre rajasaḥ śukro agnirajāyata.*
Sa naḥ parṣadati dviṣaḥ.

That Agni, self-refulgent supreme power that exists and manifests in and over and above this firmament and the oceanic depth of immeasurable space may, we pray, cast off our enemies and render us clean and free at peace.

Mandala10/Sukta 188

Jataveda Agni Devata, Shyena Agneya Rshi

प नूनं जातवेदसमश्वं हिनात वाजिनम।
इदं नो बर्हिरासदे॥ १॥

1. *Pra nūnaṁ jātavedasamaśvaṁ hinota vājinam.*
Idaṁ no barhirāsade.

Invoke, kindle and delightfully feed Agni, all known, all knowing and all pervasive power and energy, sure achiever, all reacher and winner of victory. May this Agni grace the vedi of our yajna and lead our endeavour to success.

अस्य प जातवेदसो विपवीरस्य मीळ्हुषः।
महीमियर्मि सुष्टुतिम॥ २॥

2. *Asya pra jātavedaso vipravīrasya mīḷhuṣaḥ.*
Mahīmiyarmi suṣṭutim.

I raise my holy song of high adoration in honour of this Jataveda Agni, generous, virile and creative favourite of the brave and pioneering leading spirits of humanity.

या रुचो जातवेदसो देवत्रा हव्यवाहनीः।
ताभिर्नो यज्ञमिन्वतु॥ ३॥

3. *Yā ruco jātavedaso devatrā havyavāhanīḥ.*
Tābhirno yajñminvatu.

May Agni bless and promote our yajna with those beatific flames of fire and light of omniscience which carry our homage to the divine power of nature for the gift of creativity.

Mandala10/Sukta 189

Surya or Atma Devata, Sarparajni Rshi

आयं गाः पृश्निरक्रमीदसदन्मातरं पुरः ।
पितरं च प्रयन्त्स्वः ॥ १ ॥

1. *Āyaṁ gauḥ pṛśnirakramīdasadanmātaraṁ puraḥ.*
Pitaraṁ ca prayantsvaḥ.

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven.

अन्तश्चरति रोचनास्य प्राणादपानती ।
व्यख्यन्महिषो दिवम ॥ २ ॥

2. *Antaścarati rocanāsya prāṇādapānati.*
Vyakhyanmahiṣo divam.

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body illuminating the mighty heaven and filling the space between heaven and earth.

त्रिंशद्धाम वि राजति वाक्पतङ्गाय धीयते ।
प्रति वस्तोरह द्युभिः ॥ ३ ॥

3. *Triṁśaddhāma vi rājati vāk pataṅgāya dhīyate.*
Prati vastoraha dyubhiḥ.

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while songs of adoration are raised and offered to the mighty ‘Bird’ of heavenly space.

Mandala10/Sukta 190

Bhava-vrttam Devata, Aghamarshana
Madhucchandasa Rshi

ऋ॒तं च॑ स॒त्यं चा॒भीद्धा॒त्तप॒सा ध्य॑जायत।
तता॒ रात्र्य॑जायत॒ ततः॑ समु॒द्रा अ॑ण॒वः॥ १॥

1. *Ṛtaṁ ca satyaṁ cābhīddhāttapaso'dhyajāyata.*
Tato rātryajāyata tataḥ samudro arṇavaḥ.

By the arduous will of Divinity, Prakrti manifested in existence in its simultaneous modes of Satyam and Rtam, constant and mutable, under the Eternal Law. Then arose the night and darkness of no positive name. Then arose the spatial ocean of indeterminate particles of existence.

स॒मु॒दादर्ण॒वादधि॑ संवत्स॒रा अ॑जायत।
अ॒हो॒रा॒त्राणि॑ वि॒दध॒द्विश्व॑स्य मिष॒ता व॒शी॥ २॥

2. *Samudrādarṇavādadhisaṁvatsaro ajāyata.*
Ahorātrāṇi vidadhadviśvasya miṣato vaśī.

From the spatial ocean arose the time parameter of existence, and from there the master creator of the universe with his will created the conceptual days and nights.

सूर्या॒च॒न्द्र॒मसा॑ धा॒ता य॑थापू॒र्वम॑कल्पयत।
दिवं॑ च पृथि॒वीं चा॒न्तरि॑ ॒मथो॒ स्वः॥ ३॥

3. *Sūryācandramasau dhātā yathāpūrvamakalpayat. Divaṁ ca pṛthivīṁ cā'nrariṣamatho svaḥ.*

The supreme master creator and controller planned the sun and moon, heaven and earth, the middle

regions and the regions of bliss as ever before since eternity.

Mandala10/Sukta 191

Agni (1), Sanjnanam (2-4) Devata, Samvanana Angirasa Rshi

संस॒मिद्यु॑वस वृष॒ न्ग्न॒ विश्वा॑न्य॒य आ।
इ॒ळस्प॒द समि॑ध्यस॒ स ना॒ वसू॒न्या भ॑र॥ १॥

1. *Saṁsamidyuvase vṛṣanagne viśvānyarya ā.*
Iḷaspade samidhyase sa no asūnyā bhara.

Agni, self-refulgent, omnipotent master, giver of the showers of Infinity, you bring together and integrate all the elements and constituents of the universe of existence and shine in the earth-vedi fire and in the eloquence of the Voice divine of Veda. Pray bless us with the wealth, honour and excellence of life in the world.

सं ग॑च्छध्वं॒ सं व॑दध्वं॒ सं वो॒ मनां॑सि जानताम।
दे॒वा भा॒गं यथा॒ पूव॑ संजाना॒ना उ॒पास॑त॥ २॥

2. *Saṁ gacchadhvaṁ saṁ vadadhyaṁsaṁ vo manāṁsi jānatām. Devā bhāgaṁ yathā pūrve-saṁjānānā upāsate.*

Move together forward in unison, speak together, and with equal mind all in accord, know you all together as the sages of old, knowing and doing together, play their part in life and fulfill their duty according to Dharma.

स॒मा॒ना मन्त्रः॒ समि॑तिः समा॒नी स॑मा॒नं मनः॒ स॒ह चि॒त्तम॑षाम।
स॒मा॒नं मन्त्र॑म॒भि म॑न्त्रय वः समा॒नन॑ वो॒ हवि॑षा जुहोमि॥ ३॥

3. *Samāno mantraḥ samitiḥ samānī samānaṁ manaḥ saha cittameṣām. Samānaṁ mantramabhi mantraye vaḥ samānena vo haviṣā juhomi.*

Let your guiding mantra be one and equal, your assembly, one and equal, your mind, one in accord in thinking and purpose for all of you. I commit you all to the same one mantra for thought, goals and policy, and I vest you all with equal and common means and methods for living and working.

समानी व आकूतिः समाना हृदयानि वः।
समानमस्तु वो मनो यथा वः सुसहासति॥ ४॥

4. *Samānī va ākūtiḥ samānā hṛdayāni vaḥ.*
Samānamastu vo mano yathā vaḥ susahāsati.

Let your discussion and resolve be equal and common, your heart, feelings and passions equal and common. Let your thought and will be equal and common so that you may realise and enjoy a common-wealth of peace, progress and all round well being for all in commonalty.

॥ इति ऋग्वदसंहिता ॥